

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"

87-01



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Are Creedal Statements Dangerous?

DR. L. L. GWALTNEY, distinguished editor of the ALABAMA BAPTIST, published a lengthy editorial in his July 22 issue on the subject, "Danger to Southern Baptists." In this particular article, he decried the idea of Baptists adopting any creedal statement. If the distinguished dean of the Southern Baptist editors refers to the matter of any ecclesiastical organization which imposes limitations on the individual's conscience or his right to interpret the Scriptures as he understands them, we are in agreement. If he believes that it is dangerous for Baptists to reaffirm and restate the long admitted and cherished position of Baptists with reference to the inspiration of the Bible, the visibility of a gospel church, the efficacy of the blood atonement, the universality of sin and a score of other doctrines which have earmarked us and identified us through the ages, we are not in agreement.

I

To wear the name Baptist and to believe, teach and practice doctrines which are in every way foreign to the historic position of Baptists is to play the part of a wolf in sheep's clothing. To claim the rights and privileges accorded one through a great denomination and at the same time disseminate doctrines contrary to its recognized position is a privilege that should not be accorded to anyone.

While the Southern Baptist Convention exercises no authority over the churches, it does have authority when assembled in session to say who shall be seated as messengers.

It is the right and privilege of messengers from orthodox Baptist churches to set standards which govern their recognition of new constituencies. Just as churches are free and independent to adopt whatever articles of faith they may desire, the associations, state conventions, and Southern Baptist Convention are free to adopt whatever statement of faith they desire. If the adopted and accepted statement of faith cherished by a local congregation is not in harmony with the accepted position of churches cooperating with a given Baptist organization, it is certainly the right and privilege of the messengers which make up the body in its deliberation to refuse what it believes to be unorthodox churches the right and privilege to participate in its deliberations or to share in the benefits of its program.

II

In my humble judgment it is not enough for a man to say he believes the Bible. I have never heard a Campbellite in my lifetime deny the inspiration of the Bible. The good, old, humble, god-fearing hard shell Baptists with whom I grew up everyone believed in the inspiration of the Bible. I have known Methodist and Presbyterian preachers who strongly insisted that the Bible is inspired. Why not accept everyone of them in all good faith since they say they believe the Bible? The answer is obvious. We disagree with their interpretation.

If the historic position of Baptists is one that emphasizes the doctrine that baptism must be administered upon the authority of the church and that the Lord's Supper should be open only to members of the congregation, it is the height of inconsistency to allow a small segment who believe in alien immersion and open communion to have any voice in the affairs of the denomination. If they have been convinced that Baptists are in error at this point, they should organize and promote their own denomination and not insist upon maintaining their rights and privileges in a denomination which does not countenance such errors.

If the duly elected messengers of the Baptist churches cooperating with the Southern Baptist Convention have issued a statement denouncing the Federal Council of Churches and refusing to have any part with it and some individual churches which have in the past sent messengers to the Convention insist upon indulging in the luxury of fraternizing with the proponents of the Federal Council, it is obvious that by that act they have declared themselves out of fellowship with the Southern Baptist Convention and should therefore have no desire to participate in it.

III

In this age of so many wolves in sheep's clothing, it does not sound amiss to ask people to subscribe to a document which has long since been recognized as the accepted belief of Baptists. Baptists have always been known by what they believe and what they stand for. If the day has come when there are spineless creatures among us, it seems only fair to have them pointed out. They should stand up and be counted.—The California Southern Baptist

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EDITORIAL

Homecoming at Greenbrier

SUNDAY, SEPTEMBER 12, Pastor Vern B. Powers and the Greenbrier Baptist Church held a Homecoming Service. The pastor directed the music, with Mrs. Burgess Fisher at the organ and Lois Ann Mallory at the piano. Special music was furnished by the choir and Miss Dorris Ann Moss and also by the pastor at the morning and afternoon services, the only services of the day the editor and his wife were privileged to attend.

Speakers were Lowell Milburn, pastor at Orlinda, and the editor. Associational Missionary J. T. Carter was scheduled to speak at night. A fine and responsive spirit prevailed throughout the day. And the dinner served at noon could not be excelled.

Greenbrier has a beautiful house of worship. It is now building an up-to-date parsonage near the church. It is inspiring to see the progress which the church has made and is making.

How to Make Votes for a Candidate While Opposing Him

BAPTIST AND REFLECTOR is not in politics. It does, on occasion, discuss moral issues and the issues of Americanism versus opposing isms which may be involved in a campaign.

Real Americans are gentlemen. It is a matter of deep chagrin, therefore, that in the South, including Tennessee, in recent days some hoodlums who opposed certain candidates resorted to throwing eggs or tomatoes or other missiles express their opposition.

Personally, we are against any candidate who does not stand for upright, outright and forthright Americanism as projected by the founding fathers and as embodied in the Declaration of Independence and the Constitution. But a candidate is entitled to decent American courtesy. And to resort to the throwing of eggs and tomatoes or other missiles at a man invests him with the aura of persecution and martyrdom and causes some to vote for him who would not otherwise do so.

Many years ago when William Howard Taft was campaigning for the presidency, he made a speech one night in a northern city. In the course of the address, somebody threw a cabbage head onto

the speaker's platform. Mr. Taft paused and looked earnestly at the cabbage for awhile and then remarked: "Ladies and gentlemen, I see that one of my opponents has lost his head!"

Union Without Unity

FREQUENT EFFORTS have been made to get Southern Baptists to fall in with the popular union movements of the day. Each time Southern Baptists have declined to do so.

The latest expression of official unionism is the World Council of Churches, which met recently in Amsterdam. The intent of the Council is the formation of a so-called worldwide "church," with various denomination as "branches."

We Are Opposed

BAPTIST AND REFLECTOR stands against the popular official unionism of the day. It is opposed to this in the local communities, in the nation and to the ends of the earth.

As to the spiritual unity of believers in Christ, this already exists among all regenerated people. No overhead organization and no formal union proposals or formulas are required to accomplish it or express it. To call a formal, official union of diverse doctrinal beliefs and practices "spiritual unity in Christ," is to misapply the term.

"A Big Blow?"

A friend asked the editor: "What will be the outcome of the Amsterdam meeting—a big blow?" That is, a big noise or claim without solid substance. We agreed. Pompous deliverances have been made and no doubt will continue to be made. But real unity can be achieved by no such method. Real unity is Biblical. Those who have no solid, Biblical doctrinal convictions may come together on the basis of virtual doctrinal neutrality and form what is called "the union of Christendom." But it is formal union without real unity.

No Real Agreement

In the set-up of official unionism are found: 1. Those who teach salvation by grace and those who teach salvation by works or by grace-plus works. 2. Those who accept the Bible as God's inspired and infallible Word and those who do not. 3. Liturgical and non-liturgical, sacramental and non-sacramental, priestly and non-priestly bodies. 4. Bodies democratic in government and those not democratic. 5. Immersionist and non-immersionist bodies. 6. Those who teach the necessity of regeneration and those who teach salvation by culture and social adjustment.

Utterances of official unionists have plainly said that these diverse and contradictory bodies would remain as they are in basic characteristics. One judges that the hope is that the differences will more and more be ignored and finally eliminated. Hence, in union there will be precisely the present divided condition with the exception of a super-body over all. To call such an admixture with its overhead organization "Christian union" and "Christian unity" is a farce.

The Best Course for Baptists

No real Southern Baptist can subscribe to such a compromise. There are serious divergences between Southern Baptists and Northern Baptists on certain points. The same situation exists between Southern Baptists and the Federal Council of Churches and the World Council of Churches, which the Federal Council sponsors. There are several lesser councils which lead toward the others. Popular unionism proposes to pronounce disagreement an agreement. Let Southern Baptists treat all with courtesy, but steer clear of entangling alliances.

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.

Give God Time To Talk to Us

The Next Step in the Churches

Our life is too hurried and crowded and noisy for God to speak to us in the week. On Sunday, the conventional schedule in our devitalized churches is set up almost entirely for us to speak to God and to one another; but it gives God hardly a chance to whisper a word to us. We sing; we pray; we preach; we teach in ruts and rites at church. All our singing and preaching and praying and teaching are in the words we use in talking with one another, with only a formal chilly pause of silence now and then for God to speak to us. Most of our Protestant church members seem to be as much afraid of silence as children are of the dark. Silence in church seems to scare us. Even when we call for silent prayer, we often substitute soft music for silence and eloquent words for prayer. The only silence before God we ever have in many churches is the Lord's Supper.

We may even let Bible study stop God from talking with us. Suppose a friend should write us a letter and we should get so intent in reading and rereading it that we went deaf to his knock at the door asking for a conversation with us. That's the way we sometimes treat God, with the Bible. There is now in our confused world no need quite so deep and deadly as our need to let God speak to us directly.

(How terribly true this is!—R.B.J.)

No Time for Tampering

The Christian Advocate

I doubt that this is the time to tamper with the machinery of the church. There has already been too much machinery set up, too many commissions and boards organized with too much authority. They have about the office of bishops, district superintendents and pastors to the status of automaton. Our church has already gone to seed on ritualism, until the ordinary worshiper has only to read his part. Therefore the smaller sects with simple service programs are coming into our communities and winning many of our members who like a simpler service. We need a new spirit of love and joy in the service of Christ more than new machinery.

(This note to a great Methodist paper is interesting and, probably, valuable as a suggestion to some Baptists.—R.B.J.)

Britishers Protest Action of Princess

Western Recorder

In England there has been widest protest against the attendance of Princess Elizabeth and the Duke of Scotland at a race meeting and a night club on a Sunday during their visit in Paris. Replying, Rev. Alan Campbell Don, Dean of Westminster, defended the royal couple by calling their critics "narrow sabbatarians." Thus England and Christianity have again, been done a great disfavor by those in high places—both religious and political. It was only last April that Sir Stafford Cripps declared at a meeting in London's Albert Hall, "If man neglects the things of the Spirit and puts aside the armor of God, he seals the doom of future generations." Lord Halifax said at the same meeting that in his opinion the present world disorder is due to its attempt to "live by new standards totally different from those of Christianity."

But, England is not alone in her backsliding—there is another

English speaking nation across the Atlantic from her, powerful and young, which needs to come to the foot of the cross. There are those in high places over here also—both religiously and politically—who have compromised the everlasting truth that "men shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

(The price of such folly will be heavy.—R.B.J.)

Orthodox Theology

W. T. CONNER
in Western Recorder

One substitute that we make for spiritual power is that of orthodox theology. I am not objecting to orthodox theology. Orthodoxy means straight thinking. If I did not believe that straight thinking is important for Christian people, I would not spend the best part of my life trying to teach preachers how to think straight about Christianity. But early in the history of Christianity there crept in the idea that faith consisted in belief of correct doctrine. This is a long way from the position of the New Testament. The New Testament makes faith to be a personal relationship between man and the Lord Jesus Christ. Faith is not believing a doctrine about Christ, or about God, or about anything else. Faith is a certain spiritual attitude toward God as revealed in the Lord Jesus Christ. And it is the worst kind of heresy to get the idea that believing a doctrine about Christ is faith in Him. A Christian's life and power depends on faith in Christ and not on believing a certain doctrine concerning Christ. My observation of Baptist life for some half-century has led me to the conclusion that among Southern Baptists oftentimes we have tried to substitute orthodox thinking for spiritual power. It is a lot easier to hold a correct idea in one's mind than it is to adjust one's life to Christ in a vital faith.

(Be sure that you get this straight—R.B.J.)

"A Last Warning"

The Christian—London

A century and a half ago Parson Malthus feared that the country's population would increase faster than the means of subsistence. His particular fears were proved to be baseless by improved methods of agriculture, but more especially by the importation of food from overseas. A much more serious warning of impending famine on a world-wide scale has been uttered by Sir John Boyd Orr, the retiring director-general of the Food and Agricultural Organization set up by the United Nations. Pointing out that the world population is increasing by 20,000 yearly, he declared that "there is only a fifty-fifty chance of getting over the food problem," and if it is not speedily solved there will be chaos in the world within the next fifty years. The chief danger arises from progressive soil erosion; in America alone a quarter of the land which the emigrants had to begin with is no longer good farming land. Yet, says Sir John, governments are "not interested." They are applying their energies to building up a war machine instead of applying the world's steel and industrial production to conserving the resources of the land. It is impossible to dispute the logic of this "last warning to the world." What will our grandchildren think of this generation? They may have a bitter price to pay for our refusal to read the writing on the wall.

(Conditions today prove New Testament prophecy to be true beyond a doubt.—R.B.J.)

Baptist Relief Transforms Life For Germans

DILLENBURG, Germany—(BP)—“Where was once the spirit of the anti-Christ with cries of ‘Heil Hitler’ is now the spirit of of Christ.”

So said a German mother in praising the relief and rehabilitation efforts of Baptists in her devastated homeland. She was talking to Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee, on a tour of relief work in Central Europe.

Site of the tribute was a rest and recuperation home for mothers and refugees, built by Baptists from a shell-torn building used by Nazis during the war.

Nearby, at Rebe, was another marvelous example of the conversion of property from bad to good. It was a Baptist youth center, using the buildings of a former Nazi youth camp. In the camp were 50 children, their ages ranging from 5 to 12.

Children are kept in the camp for six weeks, fed an additional diet to give them their minimum need of 2500 calories daily, and are taught of Christ of whom many have never heard. Fifty per cent of them come from non-Christian homes, and their selection for the camp is based on their physical need.

Dr. McCall's tour of Germany is by auto, and is conducted by Karl Koch, director of relief. Koch is a dynamic, driving man, a former manufacturer. He serves as relief co-ordinator for the 10 districts of Germany, including the Russian zone.

Koch declared that the receipt of clothing and food supplies has been a source of life-saving of many of his people. He rejoiced over news of receipt of 10 tons of relief in Berlin during the course of Dr. McCall's visit. Keen need still is felt for bed linens and men's clothing, he said, together with money to assist in rebuilding and renovating of damaged property.—C. E. BYRANT

George III's Estimate of Preaching

CLARKE'S *Commentary*, Volume 5, page 99, has this interesting statement:

“The late Bishop F. of Salisbury, having procured a young man of promising abilities to preach to the King, and the young man having, to his lordship's apprehension, acquitted himself well, the Bishop, in conversation with the King, took the liberty to say, ‘Does not your Majesty think that the young man delivered a very good sermon?’ To which the King, in his blunt manner, hastily replied, ‘It might have been a good sermon, my lord, for aught I know; but I consider no sermon good that has nothing of Christ in it.’—LOUIE D. NEWTON

TEACHING is not a substitute for the experience of conversion. Knowing a lot about Christ and the doctrines of the Bible can never take the place of personal repentance and faith. Teaching is the preparation of the soil and planting of the seed. The Holy Spirit must make one a new creature and he does this when a person repents of the sin in his heart and believes in the Lord Jesus Christ.—CLIFTON J. ALLEN in *The Teacher*.

An Explanation

SINCE RETURNING from my vacation, I have discovered that an erroneous news release concerning me given out by the Religious News Service on July 19 has naturally caused some consternation, and I should therefore appreciate the privilege of presenting an explanation to our Southern Baptist papers.

I

The release declared that “according to an announcement here by Dr. Edward Hughes Pruden, pastor of First Baptist Church (Washington, D. C.), Dr. Monroe F. Swilley, pastor of the Second-Ponce de Leon Baptist Church, Atlanta, Georgia, has been named unofficial Southern Baptist observer to the first assembly of the World Council of Churches at Amsterdam, Holland. Dr. Swilley was designated as a result of a survey of 70 Southern Baptist ministers by Dr. Pruden.”

This news dispatch is entirely misleading and is a complete distortion of the information I gave the reporter when he called me over the telephone concerning this matter. I explained to him as plainly as possible that since the Southern Baptist Convention had refused to appoint either an official or an unofficial observer to the Amsterdam conference that a number of us within the convention felt that we would like to be personally represented even though we could not be represented through our denominational channels. When we discovered that Dr. Swilley was going to attend the Amsterdam meeting, we made the request of him that he consider himself a representative of some of us within the convention who would like to be represented.

II

This was done without any thought of involving the convention in any way and the report as given to the press was due entirely to the reporter's failure to grasp the distinction which I had clearly made between a personal matter and an action which might in some way involve the Southern Convention. I have registered a protest with the Religious News Service and still am at a loss to know just how the information I gave them in response to their request could have been so completely distorted. I do not believe there is a minister or group of ministers within the bounds of the Southern Baptist Convention who would be so presumptuous as to undertake to appoint “an unofficial Southern Baptist observer” to any meeting anywhere.—*First Baptist Church*, EDWARD HUGHES PRUDEN, Washington, D. C.

Have You Heard From Heaven?

HAVE YOU HEARD from Heaven lately?
Have you talked to Jesus there?
Have you told Him of your trials
And the burdens that you bear?
Have you asked for loving favor
As a shield from every snare?
Do you rest from all your labors
In the Savior's loving care?
If your sin is like a mountain,
And your soul is sore distressed,
Come and wash you in the fountain
Flowing from the Savior's breast.
He will pardon your transgression,
He will make you white as snow,
He will pour you out a blessing
That earthly joys cannot bestow.

—LESLIE GARRETT,
Medon, Tennessee

Enter Ye At The Strait Gate

DR. H. C. SANDERS, Selmer, Tenn.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction; and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life: and few there be that find it." Matthew 7:13-14.

THESE WORDS were spoken by Jesus Christ Himself in the sermon on the Mount, as recorded in Matthew fifth, sixth, and seventh chapters—the greatest sermon ever preached on the earth that any record was made of:

I

Who was the preacher? Jesus Christ—the much promised and prophesied Messiah of the Old Testament and the one affirmed in the New Testament by Himself and by God the Father at the time of His baptism to be the Son of God. And since then He has been acclaimed by many others down to our present day. This divine Son of God who was with the Father in heaven before His coming, came to this earth and developed a human body as all others except for the fact that he had no earthly father. It is He who was born of a virgin and described in John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18. When the question arose among John's disciples and the Jews about purifying and baptizing, they came to John about it. In his answer he said, "He that believeth on the Son, hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

If this Jesus of Nazareth was not all this, as is claimed for Him in the Bible—the Old and New Testaments—as accepted of Him to be truth by His early followers and His followers of today, then the Bible is not to be depended on as truth, and this Jesus was either a mental freak, or the greatest fraud the world has ever known and is not worthy to be followed as a great world leader.

We accept as truth that which the Bible affirms of Him. This the Christ of the Bible is not to be accepted in the different conceptions of Him that have been suggested along the centuries including modernistic versions or ideas of Him. Any compromise of the Bible record of truth about him with these versions would demote Him to a place among the other founders or beginners of great religious movements: Zoroaster, Gautama Buddha, Confucious, Lao Tzee, and Mohammend of Ancient times, and the later Joseph Smith, Brigham Young, Mrs. Mary Baker Eddy, Judge Rutherford, and those of the present day for instance.

II

In this text, "Enter ye in at the strait gate," Jesus is in figurative language setting all humanity into two groups or classes. Those who are in the broad way into the group bound for destruction, but the few finding their way through the strait gate and into the narrow way are placed in the group bound for life and a home in heaven.

Why have not many found this strait way instead of only the few? Because this way is not searched for. It is not in the inclination of natural human nature to want to find it. This way must be heard of through Bible reading, and gospel teaching before it can be believed. All humanity is lost sinners before God but the few who find Christ—the strait gate—and pass through into the narrow way.

In this getting out of the broad way there must be a personal deal between God in heaven—Father, Son, and Holy Spirit—and the lost sinner. In this deal each one has a part to perform, and if it is not done, the transaction has not been completed. God's part has been performed as recorded in John 3:16. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The lost may not understand all that he is experiencing, but the Holy Spirit is impressing upon him the fact that there is something wrong with him and that he needs to make peace with God. There must be a favorable response on the sinner's part, because if he does not respond, he is denying that he is a lost sinner and thereby disputing God's written word.

If he will take God's word and the truth impressed upon him by the Holy Spirit, it will bring him to ask, "What must I do to be saved?" Satan would have him get the wrong answer if possible, but when he believes in Christ, he will be saved. "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." Acts 16:31. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Nothing else can be added to believing in Christ as a means of receiving salvation, so when he has believed, the lost one has passed from the broad way through the strait gate into the narrow way that leads to life.

III

This fact that one is saved by believing is too positively affirmed in too many scriptures to be doubted. However, it is not affirmed that there is nothing else that must be done by the lost one. It is just as positively affirmed that the lost one must repent. This repentance and believing operate together through and neither precedes nor follows the other. Repentance here is toward God, and the faith is toward the Lord Jesus Christ. See Acts 20:21.

God laid the plan for the settlement between Himself and the lost sinner when He sent Jesus Christ as His only begotten Son to die for the sins of all mankind, and he made it clear that those who would believe in Him would have everlasting life. John 3:16. Then he sent the Holy Spirit to reprove the lost ones, which brought them to ask, "What must I do to be saved?" Many things have been added to the answer to this question, but they did not come from the Bible.

As an inquiring one, he may hear a dozen different definitions and explanations of repenting and believing, but only one can be truth. It is so important for a sinner to get the truth, though Satan is working hard to make this impossible. We even read in the Scripture that many will be thinking that they belong in the saved class and will so plead, but will hear Jesus say, "I never knew you: depart from me, ye that work iniquity." Read Matthew 7:21-23.

It is of such extreme importance that the repentance toward God and faith toward Christ be so simply presented to the sinner that he cannot be mistaken as Satan would have him. Since only one truth applies to this matter, May God help us in properly directing the lost one in it. God has made this such a simple way to come to him that he expects to accept no mistakes or substitutes. Repentance and faith are not good works done by the sinner, nor are they a task performed by another person, but are two parts of the means by which we are saved. It is under the direction of the Holy Spirit that *Repentance toward God and Believing in Jesus Christ* takes place, and it must not be misunderstood that repenting and believing are the same with different meanings.

An Interesting Double Anniversary

ON SUNDAY, September 26th, Raleigh Baptist Church, Memphis, will celebrate Victory Day, the occasion marking the close of Dr. Ira C. Cole's first year as pastor at Raleigh, and the close of his twenty-eighth year in the ministry. It will also mark the close of the greatest associational year, by far, in the thirty-three year history of the church.



DR. IRA C. COLE

During the past year 200 have been added to the church; 74 by baptism, 122 by letter and 4 by statement. Our Sunday School has more than doubled in enrollment, and the average attendance has increased from 90 to 250.

Our Training Union has tripled in enrollment and the average attendance has increased from 40 to 140.

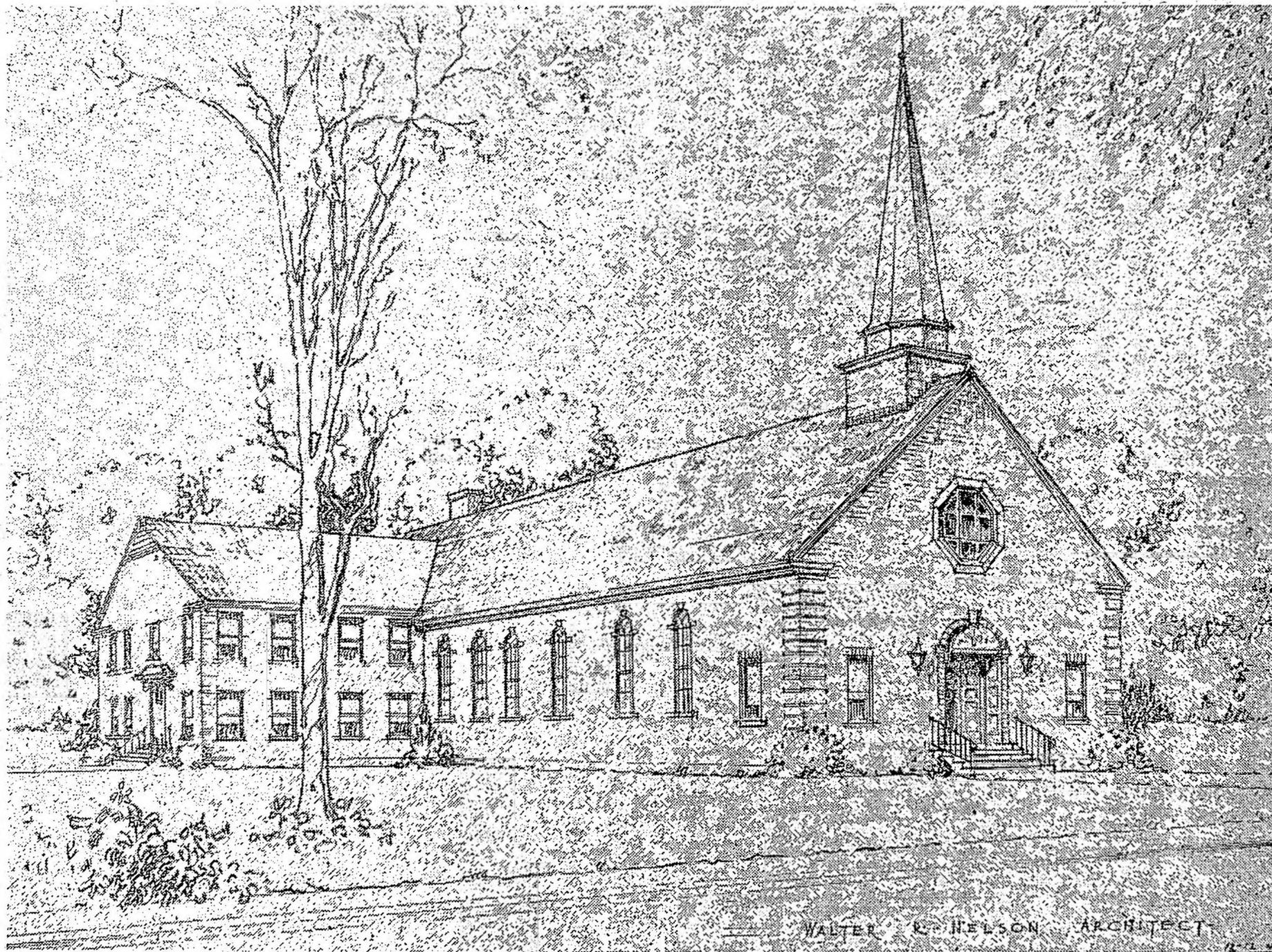
Our W.M.U. has increased in attendance and activity, and we have organized a real wide-awake, hard-working Baptist Brotherhood.

Our gifts for all causes have increased more than 500% over the preceding year, and we have a new house of worship under construction that will be completed by the end of the year at a cost of more than \$100,000.00.

There exists among our membership a great spirit of Christian fellowship and evangelism that causes us to look forward with confidence to greater things in the year to come.

This report is not given in a spirit of boasting, but in a spirit of humility and thanking God for the great blessings bestowed upon us this year.

Although our church is incomplete, we will occupy it for one Sunday, September 26—for our Victory Day celebration. Christian friends everywhere are invited to be with us: Basket lunches will be served, and there will be worship services both morning and evening, and a great program has been arranged for the afternoon—R. E. BROWN, Chairman of Deacons



Proposed Building of Raleigh Baptist Church

Christ is the hope of the world because of the principles he has given for men to live by. The human race has not been left without a compass. On the teachings of the gospel of Christ men can

learn how they ought to live, how they must live if they are to survive in peace and security. The principles of the kingdom of God always work—CLIFTON J. ALLEN in *The Teacher*.

A Goodly Heritage

By F. TOWNLEY LORD

A sermon preached at Bloomsburg Central Baptist Church, London.

ONE OF THE MOST stimulating of the books that have come into my possession lately is *The Character of England*, edited by Professor Ernest Barker. It is a valuable survey of our national life, and an assessment of the special contribution of English thought and life to the life of the world. Working through the fascinating pages of this book I began to ask myself, "Why should not we in the churches occasionally take stock of ourselves and the movements to which we belong?" And I went on to ask myself, "What is it that we who call ourselves Baptists stand for? What contribution are we making to the life and thought of our time?"

The Rough Road

Our witness has meant struggle and sacrifice. Again and again in the story of Baptist beginnings, and in more than one country, we come across the word "exile." That is what it so often meant for our forefathers in the faith. But even where emigration in the interests of freedom of conscience was not made necessary the maintenance of Baptist witness was too often possible at a heavy cost. This year the Baptist of Sweden celebrate the centenary of the beginning of Baptist witness in their attractive country. The pioneers in Sweden were often harassed by ecclesiastical and municipal authorities, and suffered violence from hostile neighbours. The State religion was Lutheran, and little respect was shown to parents who declined to have their children baptized according to ecclesiastical custom. When a child was born the sheriff would come with his assistants to seize it and, no matter how vigorous the protests, would take the child to the parish minister to be sprinkled. The parents were required to pay the costs incurred in such proceedings. Sometimes they were too poor to bear this burden, and their property was seized to meet the demand. Did this halt the progress of the Baptist cause? Not at all. In spite of it the development of Baptist work in Sweden was remarkable.

The road trodden by our forefathers was rough and uphill, but they trod it courageously, and the very difficulty of their witness strengthened their fibre and gave an enduring quality to their service for the Gospel.

Pioneers of Religious Liberty

Looking back over these centuries the historian has to take account of the fact that Baptists have been pioneers in religious liberty. With Baptists liberty has been much more than a slogan; much more than a banner to be waved in the hot enthusiasm of a great campaign; it has been a solemn and cardinal religious value which Baptists have embodied both in literature and in great institutions.

The Call to Evangelism

Baptists are conspicuous in the Protestant movement for their emphasis on evangelism. One of our most distinguished British Baptist scholars—the late Henry Wheeler Robinson—once described the Baptist Tabernacle as having two pillars; one liberty, the other evangelism. The emphasis we have placed upon the right of the human soul to immediate access to God, on moral holiness as the main content of Christian fellowship, and on the distinguishing mark of the Church as consisting of those who are in living fellowship with God through Jesus Christ has, indeed, made such evangelism inevitable. Whenever you read of the growth of the Baptist cause you read of ardent souls seeking to win their brethren to personal decision for Christ. Often this has been achieved by men of little intellectual equipment; often it has been maintained in face

of calumny and slander; but the evangelical effort has always been maintained. This is conspicuously true of the great preachers whose names stand out with distinction. It was certainly true of that peerless preacher, Charles Haddon Spurgeon, whose record as a preacher of the Gospel, as well as a founder of new churches, is surely unique in Christian history. It was not for nothing that thousands flocked to the Metropolitan Tabernacle to hear the great Victorian preacher of the simple Gospel. Some, doubtless, went because it was the thing to do—Spurgeon at the Tabernacle was like Canon Liddon at St. Paul's, one of the "sights" for those on a visit to London. Doubtless many went because of the unfailing attraction of a great crowd; but whatever the reason, all who fell beneath the spell of this great preacher felt the directness and the power of his appeal.

It was not otherwise with the great American Baptist preacher of our own time—George W. Truett. He was blessed with qualities of voice and personality, but the central factor in his appeal as a preacher was his evangelism. The mighty church which he was instrumental in building in Dallas, Texas, was the direct result of the preaching of Christ crucified. In Great Britain many of us cherish revered memories of Dr. John Clifford. To many he was known as a fearless exponent of Christian principles in their social expression; but it was surely significant that towards the end of his life the bent of his mind turned more and more towards what he himself described as "personal evangelism."

The World View

Looking back over the past century and a half an impartial historian would have to concede that Baptists have been most conspicuous in their adherence to the world vision of the Gospel. If I mention the magic word "Carey" it will at once be apparent that our churches can claim to have played a most important part in the revival of missionary fervour in the modern Church. To William Carey, as to no other, it was due that British Christianity aroused itself out of its apathy and cold formalism and recovered its soul in the attempt to make Christ known in lands beyond the seas. The historic period which marks the ending of the 18th and the beginning of the 19th centuries saw the foundation of a number of missionary societies. It was the Baptist Missionary Society in 1792 which led the way; and what a story! Why is it that the missionary cause continues to arouse such devotion? Is it not because we all feel that when we contemplate the Christian Gospel in its world-wide range we have come close to the heart of that Gospel as the New Testament conceives it? There was a time when it was part of my duty to prepare a short history of the Baptist Missionary Society. What I undertook as a task speedily became an enriching privilege. As I turned over the records of 150 years of missionary effort the thrill, the glow, the romance, of that great period made me pause in my writing to reflect upon the grandeur, the heroism, the apostolic quality of this great contribution to the life of the modern Church. Is it not so with our brethren across the Atlantic and across the English Channel? We recall the little figure of William Carey, the cobbler, a shoe upon his lap, but his eye fixed upon that home-made globe and his heart in the far distant reaches of the earth where the Name of Christ hitherto had not been proclaimed. That famous picture is a symbol of our Baptist Church in its central New Testament conception, the Gospel of the grace of God for the whole world. Ours is a global faith, or it is nothing.

Could we but show in our time the loyalty and devotion our fathers showed in theirs the future of our Christian witness would be indeed bright with hope.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

BEGINNING with the first new card back of our place-marker, let's look together at some word pictures in our Young South file.

The first new card belongs to PATTY HALL, Sullivan Gardens, Kingsport, Tennessee. Patty is ten years old and goes to Sullivan Grade School. She is in the fifth grade. She is a Christian and attends Sullivan Baptist Church. Her favorite activities are singing and bicycle riding. Patty has a four-month-old brother and a fifteen-year-old sister. Her sister has made several new pen-pal friends through the Young South column, and Patty would like to have some pen pals too. She promises to answer every letter she gets.

BILLIE HILL, 839 Breedlove Street, Memphis, Tennessee, is a sixteen-year-old Christian girl. She attends McLean Baptist Church. At school she is in the tenth grade. Billie's hobbies are crocheting and writing poetry. She would like to have pen pals with the same hobbies.

I wish Billie would send me a copy of one of her best poems, so that I could add it to her word picture.

KATHLEEN HINCHEY, Route 2, Jefferson City, Tennessee, is twelve years old. Her birthday is April 9. Kathleen's hobbies are collecting stamps and writing letters. She would like to have some pen pals with the same interests. Kathleen is a Christian and goes to Flat Gap Baptist Church.

NORMA SUE ISHELL, Route 2, Athens, Tennessee, is eleven years old and in the seventh grade. She is a member of McMahan Calvary Baptist Church. Norma Sue was saved during the Vacation Bible School at her church this summer. There were six other boys and girls saved then, too. Isn't that wonderful? Norma Sue would like to have some pen pals and says she will answer each letter which she receives.

CATHERINE NICHOLSON, Route 1, Joelton, Tennessee, is thirteen years old and in the seventh grade at school. She is a member of Joelton Baptist Church. Catherine's favorite sports are basketball and swimming. She wants pen pals thirteen to fifteen years of age.

DOROTHY CAROL OLIVER, Route 1, Bristol, Tennessee, is fourteen years old, a ninth-grade student at Holton Valley High School. All of her friends call her "Dot." Dot's favorite subjects are History and English. Her favorite sports are football and basketball. She has two collections—miniature dogs and perfume.

"I am very fond of animals," she says in her letter—and she *must be*, because she has one dog and three cats! Some day she hopes to have a horse, too. Perhaps when she gets it, her little brother who is now only eighteen months old, will be big enough to ride, too—especially if his big sister rides with him!

There are a few more word pictures that we haven't shared, but we'd better save those for another time. Hope you will bring yours up-to-date in the meantime.

MORE CHRISTMAS IDEAS

A telephone guide.—Between now and December, make a list of the telephone numbers your mother uses most often. Then copy these numbers carefully on a sheet of paper or piece of cardboard, to be pasted in the front of her telephone directory or hung on the wall near the telephone. You will include, of course, emergency numbers like those of the doctor, the fire department, the police or sheriff, and so on. Around the edge of the sheet of paper or cardboard, paste pictures of household supplies like toothpaste, soap, meat, flour, milk, and so on. This will make the list more attractive and will also help to remind mother of things she needs to order.

Would someone else on your Christmas list like a telephone guide, too?

A threadholder.—Ask mother to save for you the next empty oatmeal box, or any other round box large enough to hold a ball of crochet or knitting thread. Make a neat, round hole in the top of the box, reinforcing it with notebook reinforcements or adhesive tape. Paste colored pictures on the box to make it more attractive. A container like this will help to keep the thread clean and make it easy to unwind as it is pulled through the hole in the top.

You may think of other ways to decorate and use oatmeal or salt boxes. They make dandy little wastebaskets!

For a child on your list, you could make a *doll cradle*. You have probably seen these, and know that the way to do it is to take the top off a round box, cut the box lengthwise, to remove a section of the cardboard, then stick the top back on. A tiny pillow and cover will complete the inside of the cradle. The outside may be colored or covered with magazine pictures of babies and baby clothes.

Have you thought of another nice Christmas gift to make? How about sharing your idea with other Young South boys and girls? If you wish, we will not tell your name in the column—so that the person you are making the gift for will not find out about it before Christmas.

Love, Aunt Polly

Baptist Memorial Hospital Has New Chaplain

Have you been to THE hospital lately? If you have, you know that the Baptist Hospital has another one of those "Mighty-Little-Men." By "little" I mean short of stature . . . like our beloved superintendent, Dr. Groner. By "might" I mean he has a mighty fine spirit, personality, disposition, sense of humor, and he is just a might fine person to know. This personality is our new Chaplain Frederick P. Loman, who arrived August 1, from Rome, Ga., where he has been hospital pastor of a 1,300 bed State Tubercular Hospital.

He attended and received degrees from several schools, namely: Mercer University, Macon, Ga.; Eastern Baptist Theological Seminary, Philadelphia, Pa.; Emory University, Atlanta, Ga., and Chaplain School at Harvard University. As an Army Chaplain he had many experiences of interest while serving in the states and overseas.

You might enjoy the fact that it was love at first sight with him when he saw Hazel Scarborough at a County Training Union Meeting. He determined in his heart to marry her and did so.

He enjoys collecting old books and has 2 Bibles over 100 years old which he reads frequently. Also in his collection is the 1st edition of "The Psalmist," published in 1841, the first Baptist hymnal.

His life is dedicated to Hospital Ministry and we wish him every success.

—Copied, *Who Done It*

Baptist Memorial Hospital Has New Student Secretary

We are happy to announce that Miss Dot McNeese has accepted the position as student secretary at the Baptist Memorial Hospital in Memphis. Dot is a graduate of the School of Nursing of this hospital and was quite active in all the religious activities during her training period. She takes the place of Mrs. Joe Seay, who has served in that capacity for five years. We were sorry to lose Mary from the ranks of our workers because she has done a monumental piece of work in this situation but we are happy that Dot has accepted the work and we know she is going to do a marvelous job in this capacity.

Baptist Memorial Hospital Aims

Imagine it! Off twenty girls go to Ridgecrest, the Land of the Sky.

Forty pairs of Prayer Mates meeting every week.

The Thermometer read by three hundred girls away from our Hospital.

Six Hundred Dollars given by BMH students to Missions, State, Home and Foreign causes.

Ten students crossing the state of Tennessee for the Fall B.S.U. Convention.

One hundred students subscribing and enjoying *The Baptist Student*.

Noon Day with meaningful messages calling twenty girls to chapel daily.

Eighteen members plus visitors at Volunteer Band each month.

In the percentage! At least 88 per cent of our Baptists with letters here. And in becoming Christians—every student a Christian this year.

"Every Baptist a Tither"—all of us adopting the Southern Baptist slogan.

Average attendance 50 girls—that Y.W.A. for me.

Two new Student Night Programs at Christmas time.

Twenty-five in Training Union—that's every Sunday evening.

Thirty-five in Sunday school, regardless of the weather.

Spring Retreat attended by twenty of our Students.

Not pipe dreams, not wistful thinking.

"Hitch your wagon to a star

Keep your seat, and there you are."

(Apply these aims to your campus)

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS HELEN HELTON
Office Secretary



MISS OLETA MEEK
Elementary Worker

MISS GLADYS LONGLEY
Associational Worker

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

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



MISS EVELYN WILLARD
Office Secretary
O. O. MIXSON
Convention President

SOUTHWIDE PROGRAM, 1948-49

An Enlargement Goal — 600,000

Where Can Southern Baptists Find 600,000 New Members?

SOUTHERN BAPTIST Sunday schools are set in the midst of the multitudes. There are 40,000,000 white people in our territory not enrolled in any Sunday school. Let's break this down so that we can see it in the light of our respective tasks.

We could profitably enroll the entire 600,000 from among the 2,500,000 resident church members who are not enrolled in Sunday school.

But let us look further at the whole picture, which includes our church members.

There are about 2,890,000 babies, birth through three years of age, in our territory who are not enrolled in any Sunday school. Let's enroll at least 100,000 of them in the Cradle Roll and Nursery departments this year (a minimum of 4 per church. Many churches will enroll several times 4 children; surely your church will enroll more than 4.)

There are about 1,330,000 Beginners, four and five years of age, not enrolled in any Sunday school. Let's enroll at least 50,000 of them this year (a minimum of 2 per church; the smallest church can enroll more than 2 Beginner children.)

There are about 1,890,000 Primaries, six through eight years of age, not enrolled in any Sunday school. Let's enroll at least 50,000 of them this year (a minimum of 2 per church. How many will your Sunday school enroll? Certainly more than 2.)

There are about 2,450,000 Juniors, nine through twelve years of age, not enrolled in any Sunday school. Let's enroll at least 75,000 of these this year (a minimum of 3 per church; one church enrolled 45 additional Juniors in six months.)

There are at least 3,050,000 Intermediates, thirteen through sixteen years of age, not in any Sunday school. Let's enroll at least 75,000 of these this year (a minimum of 3 per church; one church organized a new class for thirteen- and fourteen-year-old boys, and in three months had 9 boys enrolled.)

There are at least 5,370,000 Young People, seventeen through twenty-four years of age, not in any Sunday school. Let's enroll at least 75,000 of these this year (a minimum of 3 per church; two new classes enrolled 19 Young People in a few months.)

There are at least 19,810,000 adults, twenty-five years and above, not enrolled in any Sunday school. Let's enroll at least 125,000 of these this year (a minimum of 5 per church; one new class averaged a net increase of 1 person per month for twenty-seven months.)

There are at least 3,120 people who cannot attend Sunday school and are not enrolled in any Sunday school. Let's enroll at least 50,000 of these in the Extension department this year (a minimum of 2 per church; surely your church will provide Bible study for all those who cannot attend the Sunday session.)

Let's summarize. We can enroll, if we will, the following this year:

Cradle Roll and Nursery.....	100,000
Beginners.....	50,000
Primaries.....	50,000
Juniors.....	75,000
Intermediates.....	75,000
Young People.....	75,000
Adults.....	125,000
Extension.....	50,000
Total.....	600,000

TENNESSEE SHOULD ENROLL 49,181 NEW PUPILS

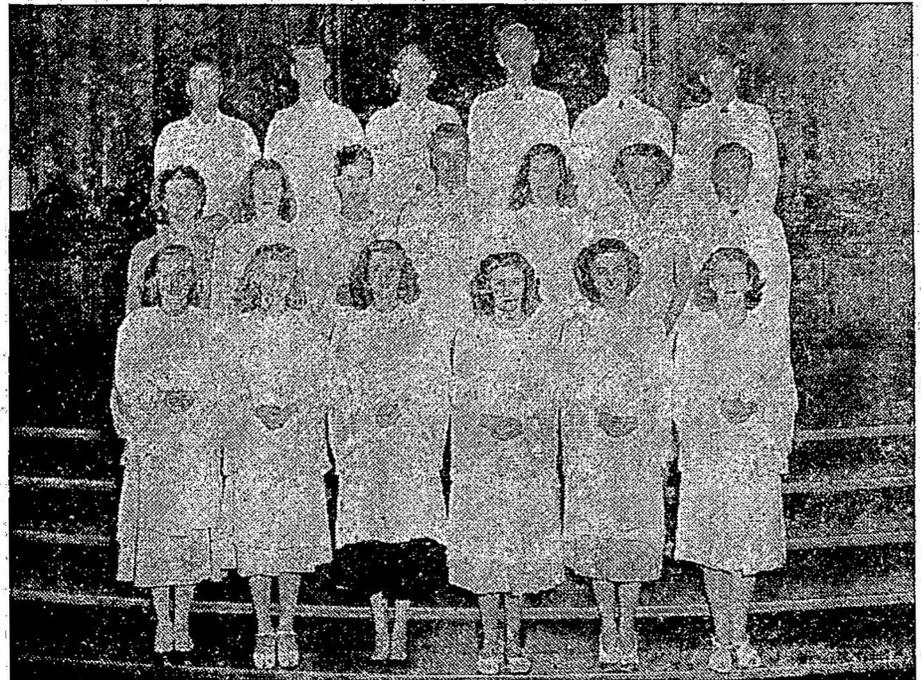
THURSDAY, SEPTEMBER 23, 1948

Hymn Festival

(Continued)



Intermediate Choir, First Church, Elizabethton, Wm. C. Taggart, pastor



Adult Choir, Central Church, Fountain City, Charles Bond, pastor

Training Union Awards Issued In Tennessee During the Month of July, 1948

BIG EMORY—		DUCK RIVER—	
Big Emory.....	41	Tracy City.....	6
South Harriman.....	22	Winchester.....	43
	<u>63</u>		<u>49</u>
CHILHOWEE—		GIBSON—	
Everett Hill.....	1	Laneview T.....	10
	<u>1</u>		<u>10</u>
CLINTON—		HOLSTON—	
Bethel.....	10	Jonesboro, First.....	1
	<u>10</u>	Calvary, Kingsport.....	5
		Long Island.....	12
DYER—		Oak Grove.....	2
Gates.....	11	Antioch.....	49
	<u>11</u>		<u>69</u>

(Continued Next Week)

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. SAM HOLLOWAY
President

MISS MARGARET BRUCE
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

B. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

O Tennessee

(Air: Beulah Land)

A. J. HOLT

THE LAND of pure and balmy air,
Of streams so clear and skies so fair,
Of mountains grand and fountains free,
The lovely land of Tennessee.

CHORUS

O Tennessee, Fair Tennessee;
The land of all the world to me,
I stand upon thy mountains high
And hold communion with the sky,
And view the glowing landscape o'er,
O Tennessee forevermore.

The fairest of the fair we see,
The brave of the brave we see,
The freest of the noble free
In battle-scarred old Tennessee.

The rarest fruits and fairest flowers.
And happiest homes on earth are ours,
If heaven below could only be,
'Twould surely be in Tennessee.

Awake my heart with tuneful string,
And of the lovely country sing,
From East to West the chorus be,
God bless our dear old Tennessee.

Lois Roberts Sails For Brazil

On September 10th Lois Roberts of Maryville sailed for Rio. She graduated this year from the W.M.U. Training School in Louisville. Lois has always been active in the work of her local church and comes from a family that is deeply devoted to the Lord's work. At the Chilhowie Association recently Judge Roberts was the moderator, and when he presented his daughter he spoke of the joy of giving his own as a missionary. We wish there were more people like the Roberts! Lois' address is Rui Uruguay, 532 Rio de Janeiro, Brazil.

Our Beautiful Camp

A crowd from Memphis spent Labor Day at Camp Linden. Mrs. Holloway, our president, writes: "The camp site is more beautiful than I had imagined; I would say it is perfect. Those stacks of lumber made us eager to start driving nails." We trust the nails will be driven after the Golden State Mission Offering is made. Why not urge your Sunday school to give an offering one Sunday in September to the camps? Send your Golden State Mission Offering to Dr. C. W. Pope, 149 Sixth Ave., North, Nashville, and remember all over \$11,000 will go for the camps. See that every person in your church has an opportunity to give to the State Mission Offering, if you need more envelopes write to the W.M.U., 149 Sixth Ave., North, Nashville.

Southern Baptist Relief

BY EUGENE HOWARD

The Southern Baptist Convention has designated September and October as World Relief months.

The need is urgent and the situation is drastic. We must give all we can now to supply the needs of suffering people. Every Southern Baptist family should be responsible for filling one (1) duffle bag. The pastors of all Baptist churches should order duffle bags now.

We supply the physical and spiritual needs in this one act of service. We place in each bale, copies of the scriptures written in the language of the country to which the clothing is being shipped. Please assure your people their contributions go through Baptist channels and are distributed by consignees approved by the Relief Committee of the Foreign Mission Board.

This is our missionary opportunity, our Christian obligation and our human responsibility. I am sure Southern Baptists with undaunted courage, unwavering faith, unflinching effort, undying love and in unending service will give generously and defeat the sufferings of poverty and want and gain the victory for Christ.

BE . . .

ONE OF A MILLION MEN

TO HEAR

Maxey Jarman

(Prominent Southern Baptist Layman)

SPEAK ON THE SUBJECT

"With Christ In Business"

ON THE

BAPTIST HOUR

ON

LAYMAN'S DAY — OCTOBER 10

Tennessee Baptist Brotherhood

149 Sixth Avenue, North

Nashville 3, Tennessee

This broadcast will be heard over stations:

WSM, Nashville, 7:30 CST

WREC, Memphis, 7:30 CST

WCVB, Bristol, 8:30 EST

WNOX, Knoxville, 8:30 EST

AMONG THE BRETHREN

We closed a good revival last week at Forest Hill Baptist Church, Parrottsville. Brother Harold Johnson, a student in the Louisville Seminary did the preaching. His wife, the former Miss Zella Kenyon who grew up in the Forest Hill community, assisted greatly in the meeting by playing the piano, rendering special music, and giving chalk talks. Their little daughter, Haroldine, also sang solos. All the members of the Johnson family are talented and are using their talents for the glory of God and the advancement of His Kingdom. Their labor at Forest Hill was a blessing to the church and community. There were eleven professions of faith in the meeting. Six joined the church for baptism and one by letter.—FLOYD H. CHUNN, pastor.

—B&R—

Donors contributing used clothing to the Southern Baptist Relief Center can pay complete handling charges on their gifts by sending along 10 cents for each pound. The money should, of course, be sent separately from the bundle, and bundles should be sent to the Center prepaid.

—B&R—

Pastor Louis McCall and the Powells Chapel Baptist Church in Concord Association have held a successful revival in which the preaching was done by Dr. Edwin Richardson of Cumberland University. There were 11 additions by baptism.

—B&R—

The Social Service Commission of the Southern Baptist Convention will, within the next few months, call a meeting of outstanding Negro leaders and white Baptist leaders to explore the field of race relations.

East Laurel Baptist Church, Route 3, Jackson, recently held a great Vacation Bible School with an enrollment of 56 and an average attendance of 53 plus and 2 conversions. The last Sunday in August closed a revival in which Pastor H. L. Branson was assisted by James A. Farrar of Jackson and there were 2 additions by baptism and 4 by letter along with a great up-lift of the church. Bro. Branson was called as pastor the first Sunday in July and there has been an average increase of 20 in Sunday school and also in the Training Union, with the church attendance steadily growing.

—B&R—

The Poplar Heights Baptist Church, Jackson, Tennessee, W. Floyd Cates, pastor, celebrated its 25th anniversary September 10. This celebration was held in connection with the meeting of the Madison Association which met with the Poplar Heights Church. Six charter members and two former pastors were present for this service. Dr. R. E. Guy presented to the messengers and visitors of the association a brief history of the church.—Contributed.

—B&R—

The Brotherhood of the First Baptist Church of Lewisburg sponsored a fine tent meeting in which there were 11 additions to the church. Hugh L. Myers, pastor of Smyrna Baptist Church, Chapel Hill, did the preaching. Associational Missionary C. D. Tabor also helped to promote the revival.

—B&R—

F. M. Dowell, Jr. has resigned the First Baptist Church, Cleveland, to become pastor of the First Church, Athens.

Rock Spring Baptist Church in Maury Association has held a revival in which there were 7 additions by baptism upon a profession of faith. Pastor Claud McAdams was assisted by James Brewer, pastor of First Baptist Church, Columbia. Also a successful Vacation Bible School was held not long since with 114 enrolled and an average attendance of 87. Mrs. Kenneth Riddle served as principal.

—B&R—

Pastor Roy E. Harlan and the Hebron Baptist Church, Detroit, Mich., have closed a gracious revival in which the young preachers in the church did the preaching. There were 12 conversions and the pastor baptized 14. This church has ordained 5 young ministers this year. They are: Bill White, Sparta, Tenn.; James Johnson and Milton Lowery, Paducah, Ky.; Malcolm Sledd and Joe Franklin, Benton, Ky.

—B&R—

Millard R. Walker, financial secretary, First Baptist Church, Rockwood, writes that Sunday, September 5, was set aside by the church as "Wallace H. Carrier Day" in honor of their new pastor who came to them from Hartsville. An offering for the new church building was taken which amounted to \$1,200.

—B&R—

Ernest Kelley, Jr., and the Hurricane Baptist Church, Wilson Association, have been assisted in one of the best revivals in the history of the church by H. R. Anderson of Auburntown. There were 13 additions by baptism and 1 by statement and spiritual blessings are still flowing through the community.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, SEPT. 12, 1948

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Ashland City	48	37	6	Cleveland, Big Spring	310	222	—	Maryville, Everett Hills	316	94	—
Athens, Antioch	78	—	—	Rutledge Memorial	105	52	—	First	611	218	1
East	280	129	—	Four Point Chapel	28	—	—	Memphis, Bellevue	2487	767	12
First	404	101	—	South Cleveland	125	80	—	Boulevard	689	228	6
West End Mission	61	—	—	Clinton, First	295	55	15	Central Avenue	598	162	—
North	279	48	—	Castalian Springs, Corum Hill	33	42	—	Highland Heights	960	337	16
Calhoun	123	43	—	Columbia, First	419	108	7	Hollywood	442	117	9
Charleston	57	—	—	Godwin Chapel	21	—	—	Kennedy	123	47	—
Clear Water	99	76	—	Cookeville, First	337	116	2	LaBelle	687	200	5
Coghill	75	50	—	Algood Mission	71	—	—	Lamar Heights	676	165	7
Cotton Port	102	85	—	Fourth Street Mission	76	—	—	Levi	273	73	—
Eastanalle	37	23	—	Steven Street	90	71	—	McLean	309	86	—
Englewood	150	50	—	Eagleville	107	45	—	Mallory Heights	228	76	2
Dixon Avenue	64	41	—	Elizabethton, Big Spring	127	117	1	Parkway	329	124	—
Etowah, East	64	—	—	First	540	89	—	Popular Avenue	122	78	19
Etowah, First	350	109	3	Fountain City, Central	793	230	—	Prescott Memorial	617	137	—
Etowah, North	170	44	3	Hines Valley Chapel	60	—	—	Speedway Terrace	905	155	4
Good Field	78	51	—	Fowlkes	106	96	—	Temple	1718	354	5
Good Springs	95	44	—	Gallatin, First	287	—	—	Union Avenue	1196	282	8
Idlewild	65	56	—	Gladeville	146	72	—	Milan, First	360	66	—
Manilla Chapel	60	53	—	Hariman, Trenton Street	380	121	4	Oakwood	139	72	—
Mt. Harmony No. 1	115	—	—	Walnut Street	299	100	—	Milton, Prosperity	116	86	—
McMahan Calvary	89	25	—	Huntland	68	—	—	Monterey, First	234	84	—
New Hope	46	—	—	Jackson, Bemis	252	60	4	Morristown, First	471	92	—
Niota, East	136	91	—	Calvary	457	127	6	Montvue	122	41	—
Niota, First	135	45	—	Liberty Grove	112	77	—	Murfreesboro, First	450	65	—
Old Salem	43	—	—	North	323	127	5	Walnut Street Mission	34	—	—
Riceville	96	—	—	West	944	284	6	Powell's Chapel	116	59	—
Rodgers Creeek	23	—	—	Jellico, First	244	110	—	Taylor's Chapel	91	35	—
Sanford	82	50	—	Johnson City, Sinking Creek	148	56	—	Westvue	369	78	6
Union Grove	100	80	—	Kingsport, First	624	—	6	Tucker Town Mission	24	—	—
Union Grove No. 2	80	52	—	Long Island	44	26	—	Nashville, Belmont Heights	1052	315	12
Wildwood	93	45	—	Lynn Garden	344	104	3	Calvary	144	54	2
Zion Hill	50	—	—	Knoxville, Broadway	1203	295	12	Grace	863	209	2
Benton	142	22	3	Broadway Branch	93	37	—	Harsh Chapel	156	67	—
Bolivar, First	197	131	—	Fifth Avenue	1004	245	14	Inglewood	618	182	1
Brighton	213	125	—	First	1002	—	—	Lockeland	548	157	—
Bristol, Calvary	382	117	2	Lincoln Park	537	163	—	Park Avenue	492	94	—
Virginia Avenue	285	106	—	Lonsdale	350	138	14	Una	141	78	—
Brownsville	292	43	—	McCalla Avenue	816	219	2	Woodmont	258	87	—
Chattanooga, Brainerd	412	164	5	Sevier Heights	450	128	—	Woodmont Mission	75	—	—
Church Hill, Oak Grove	109	47	—	Lafollette, West	159	65	8	Oak Ridge, Glenwood	424	102	2
Block City Mission	20	—	—	Lawrenceburg, First	233	120	—	Highland View	377	120	1
Cedar Hill	314	—	—	Lebanon	399	103	—	Robertsville	355	103	4
East Lake	508	143	1	Barton's Creek	131	55	—	Old Hickory, First	635	175	10
East Ridge	250	98	4	Cedar Grove	111	79	—	Parsons, First	228	54	—
Highland Park	2705	789	43	Fairview	121	48	—	Portland, First	237	72	—
Lupton City	83	71	2	Mt. Pleasant	181	82	—	Rockwood, First	278	122	—
Philadelphia	142	61	—	Mt. Juliet, Chandler	39	30	—	Sevierville, First	424	58	1
Signal Mountain	58	39	3	Martin, Mt. Pelia	96	—	—	Shelbyville, Shelbyville Mills	145	30	2
Spring Creek	197	71	—	New Home	91	—	1	Sweetwater, Watson Chapel	74	35	—
White Oak	432	107	1					Watertown, Round Lick	156	76	—

5th Anniversary Observed On Sunday, Sept. 5

The fifth anniversary of the pastorate of the Rev. Robert L. Orr at Brownsville Baptist Church was observed on Sunday, Sept. 5. During the morning service, the members acknowledged their love and appreciation with a personal gift of money as well as with an additional gift of \$200 to be used in the enlargement plan of Union University. The morning bulletins also expressed in the following letter, the esteem in which he and his family are held in the church and community:

A LETTER OF LOVE AND APPRECIATION TO OUR PASTOR

For your faithful and sincere ministry during these five fruitful years as our pastor, we wish to express today our deepest appreciation. We are mindful, as well as appreciative of the fact, that this ministry has not been limited to Brownsville Baptist Church where you and your fine family have so endeared themselves, but that it has extended throughout our community wherever the Lord's work has called you.

In reviewing the years, we feel that the Lord has greatly blessed our church under your prayerful and faithful leadership. The Sunday school has grown in attendance, and the church has prospered spiritually and financially as well as in increased membership.

Friendly always, you have gained the love and confidence of our young people. This is evidenced in the increased interest and attendance in these organizations. As teacher of the Men's Bible Class, you have been loyal and faithful as in every other undertaking.

Thus, it is with a feeling of gratitude to you that we look back over these five fruitful years, happy in the knowledge that our church has grown and prospered and that the Lord's kingdom has been greatly advanced under your leadership. For it all, we wish to express our love and appreciation and to pledge anew our loyalty and cooperation in the coming years.

Hoping that God's richest blessings will rest upon you as you continue in His work, we are, in love and fellowship,

YOUR MEMBERS

During his pastorate, Brownsville Baptist Church has received 310 additional members. In the 30 revivals he has conducted during the five-year period in various churches, 276 persons made professions of faith and 96 were united with the churches by letters and otherwise.

The total receipts of the church during the period reached approximately \$100,000. This has come about through the enlistment of a large number of tithers in the church. The church ranks in the first five in West Tennessee, outside of Memphis, in gifts to missions, having given approximately \$29,000 to missions during Rev. Orr's pastorate.

Including the Extension Department, the Sunday school enrollment has increased from 360 to 536. The Training Union and W.M.U. work have also shown a decided increase. Under his leadership, the church has bought a parsonage; become free of debt; made many improvements, and purchased new equipment.

A native of Henry County, Rev. Orr received degrees from Union University at Jackson, Tenn., and Southwestern Baptist Theological Seminary at Fort Worth, Texas. He is president of the Tennessee Baptist Conference; on the Executive Board of the Tennessee Baptist Association; a member of the Executive Board of Union University; and a member of the Brownsville Rotary Club.

He has established himself, since coming to

First V. B. S. in Algood



THE ABOVE picture was made of the V.B.S. of Algood Baptist Mission of First Church, Cookeville. The school began July 19 and closed July 23, 1948. The enrollment was 99 with an average attendance of 83. There were 21 professions of faith in Christ, 5 joined the church. The first offering ever taken for the Co-operative Program in this mission was taken in the V.B.S. which amounted to \$9.50. A two weeks V.B.S. is already planned for next year.

Bro. John Brown, city missionary of Cookeville, was principal; Miss Anna Ruth Jones, Beginner teacher; Mrs. Lee Thompson, primary teacher; Miss Kate Gentry, teacher of junior girls; Glen Bennett, teacher for junior boys, and Hubert Carr, intermediate teacher.

Bro. Oscar Nash of Gainsboro did the preaching July 11-31 in a tent revival on the lot for Algood mission. Mr. and Mrs. Bob Parrott were in charge of the music. There were 54 professions and rededications, 10 additions by baptism and 8 by letter.

Sunday school and preaching under the tent each Sunday at 2 p. m. Bro. John Brown is Sunday school superintendent and does the preaching. Bro. Brown is leading in a marvelous way in the work as well as in the erection of the educational building.

August 16, 1948, 11 resident ladies met at the tent to organize a W.M.S. "The work, oppor-

tunity and blessings of the W.M.S." was discussed by Vaughtie B. Rowland, the general missionary for Middle Tennessee. Mrs. Charles Julian, of Lebanon, led in prayer. Officers were elected. Mrs. Vestal Mahan is the president. The W.M.S. will meet the first Wednesday in each month at the tent at 2 p. m.

The W.M.S. with the help of Miss Rowland is taking the religious census of Algood. Since there is no church budget and no church plan of giving, the ladies decided in their September meeting to adopt a budget as follows:

- 75% Building Fund
- 10% Co-operative Program
- 15% Local Expense

From the local expense fund and with the aid of the Sunday school fund the BAPTIST AND REFLECTOR is sent into the homes of every resident member of the Algood Mission of the First Church, Cookeville, and the W.M.S. Eleven were present for the September meeting and the offering was \$3.50. They met Saturday afternoon, 2 p. m., September 4 for their State Mission program. Ten were present, offering \$2.73 for state missions.

"Improvement of Teaching in the Sunday School" will be taught November 1-5 by Vaughtie B. Rowland. There were 82 present for Sunday School, September 5.—Contributed.

Brownsville, as an able and consecrated minister, and has made many warm personal friends among the religious people of Brownsville and Haywood County.—Contributed.

New Church Organized

EAST CLEVELAND Baptist Church was organized Sunday, September 12, by a council of nine Bradley County pastors and several interested deacons. Rev. J. C. Williamson, Ocoee superintendent of missions, acted as moderator. There were 16 members at the organization service and it was voted by the council that the charter member roll be held open for 30 days.

Some still doubt the value of a training school. The week before this church was organized Mrs. Polly Thomas, Ocoee Training Union worker, taught a class in "Growing a Church" by Dr. Burroughs. As a result of this class the infant church opened its doors for the reception of members at the close of the organization meeting and received nine for baptism. Four of this nine were converted in Mrs. Thomas' training class the week previous. Three of this four were young mothers

with babies in their arms and the other was an intermediate girl.

This group has a building seating approximately 200 that will be deeded to them without cost.

The East Cleveland Baptist Church took up an offering for the Cooperative program at the organization meeting and received for this cause \$12.41.

This is the sixth church organized in Ocoee this year. The six had an initial organization group of approximately 275 members.—J. C. WILLIAMSON.

Harrison-Chilhowee Baptist Academy

On August 6-7 the executive council held a pre-school retreat at Sunshine and made plans for the work of the coming school year. All the council members except two were present.

School started August 19. We have an enrollment of about 200. The B.S.U. gave a party, August 26, for all the students for the purpose of getting acquainted. We have an average of about 50 for noon-day devotions.—ROY DECK, Publicity Chairman.

Resolutions Concerning Pastor Albert S. Hale

BROTHER ALBERT S. HALE became pastor of the First Baptist Church, Jefferson City, Tennessee, on November 25, 1942. He came to us from the pastorate of the First Baptist Church, Mount Airy, North Carolina.

The pastoral relationship is a very sacred one. It should be commenced, continued, and consummated under the leadership of the Holy Spirit. It is recognized that the pastorate of this church is very demanding and exacting. It is unique in that it ministers to both the town and the college. Because of this fact, unusual demands are made on both the public and personal ministry of the pastor. Brother Hale came therefore to a strategic pastorate at a time when unusual leadership was demanded. He served in this church through most of the period of World War II. His was a ministry to parents, to other loved ones, and to the young men themselves who entered the service of their country. This was made more of a reality by the presence of the Navy V-12 training program on the campus of Carson-Newman College from 1943-1945. Young men were here from all over America. Brother Hale served many of them as pastor and counselor.

Among the accomplishments of Brother Hale's pastorate, we may list the following: The membership increased from 1,150 to approximately 1,500. The financial record is approximately as follows: The amount of \$67,430.84 has been raised for local expenses. \$74,591.14 has been sent for the Cooperative Program. Approximately \$309,000.00 was raised for all purposes during his pastorate. The interior of the church has been redecorated, a memorial organ has been installed, and the baptistry has been centrally located with the result that its message has been greatly enhanced.

Brother Hale has been denominationally minded. He is now serving as moderator of the Jefferson County Association of Baptists and is a member of the Executive Committee of the association. He is serving as second vice-president of the Tennessee Baptist Convention. He is a member of the Executive Board of the Tennessee Baptist Convention, and is a member of the BAPTIST AND REFLECTOR Committee. He is a member of the Historical Commission of the Southern Baptist Convention.

While Mrs. Hale has felt that her chief work was in the home as wife and mother, she has been active in the various phases of the church life. She has been teacher in the Young People's Department of the Sunday school, has held various offices in the Fidelis Sunday school class, and has been director of the Young People's organizations of the W.M.S.

Brother Hale presented his resignation as pastor Sunday morning, August 8, 1948, to become effective on or near September 1st. In offering his resignation, Brother Hale stated that he had accepted the pastorate of the First Baptist Church, High Point, North Carolina.

Therefore, be it resolved:

First, that we thank God for this period of relationship as pastor and people.

Second, that we commend Brother Hale as a minister loyal to the Word of God, convincing as a preacher, sympathetic in his ministry of kindly interest to all people of the community, and loyal to the denomination and all its causes.

Third, that we commend Brother and Mrs. Hale and their two sons to the First Baptist Church of High Point, North Carolina, and to the Baptists of North Carolina, praying God's blessings upon them: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all."

Fourth, that a copy of these resolutions be made



Pastor Porter Floyd and the Florence Baptist Church near Murfreesboro recently conducted a Vacation Bible School. Miss Bonnie Harris near Knoxville acted as superintendent. Assisting her were Mrs. Ernest Tomberlain, Mrs. Esten Cook, Mrs. Reese Hays, Mrs. B. F. Francis, and Miss Charlotte Nicholson. Associational Missionary A. M. Nicholson conducted a Bible Discussion each day for the adults. The average attendance in the school was 27.

a part of the record of this church, that a copy be given Brother and Mrs. Hale, that a copy be sent to the First Baptist Church, High Point, North Carolina, and that a copy be sent to the BAPTIST AND REFLECTOR.

The Committee:

(Signed)

E. C. MASNEN, Chairman

J. R. JOHNSON

MRS. S. B. HOLT

E. A. COX

MAE IDDINS

A Successful Revival

The baptising near Muncy's Store on highway No. 70, August 22, 1948, marked the close of a two-week revival series of meetings held at Center Hill Baptist Church, eight miles south from Woodbury.

Brother R. H. Hale has been pastor of this small congregation for the past six years which has been fighting Satan with righteous zeal, as becometh soldiers in the Army of the King. Assisted by Bro. Grady Crook, who convincingly retold the old, old story of the Cross with such power, coupled with humility before God, that great grace was experienced, and by His Grace who liveth forever and ever, through faith in the Lord Jesus Christ, twenty-seven souls were converted unto the Kingdom, while twenty-two were added to the church by experience and baptism. Not only the church, but the entire community, who look for and love His appearing were revived in spiritual determination, and made to rejoice with new zeal in a Savior's love.—W. J. MILLER.

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Celina Ordains First Deacons

ON SUNDAY at 2:00 p. m. August 22nd, the Celina Baptist Church ordained five deacons. The church was organized 1933 but had waited until suitable men could be found and proved for her first deacons. Her waiting has been rewarded by the proving of the following capable men: Charlie Vaughn, farm agent of Clay County; E. W. Fox, agriculture teacher in the Celina high school; Joe Burnette, owner and operator of the Western Auto Store in Celina; Clure Westmoreland, machine operator at public works and Morris Frank, engineer at Dale Hollow Dam, who were ordained by the council composed of the following brethren: G. C. Taylor, W. R. Apollos, of Gamaliel church; George Lee, C. H. Cope of the Allons Chapel church; Bulie Apollos, pastor, Allons Chapel church; G. R. Martin, pastor, Gamaliel church; Evie Tucker, special missionary and Otis Mullins, pastor, Celina church.

Brother Bulie Apollos examined the candidates, Brother G. R. Martin preached the sermon, W. P. Apollos presented the Bible and Otis Mullins prayed the ordination prayer.

The wife of each newly ordained deacon stood by her husband while the congregation sang, "How Firm a Foundation" and extended the right hand of Christian fellowship. Then the benediction was pronounced by Brother George Lee.

EVIE TUCKER, Moderator

MRS. MARY B. SPERE, Clerk

Hear the Baptist Hour

Sunday Morning, October 3, 1948

Speaker: DR. ARNOLD T. OHRN

Subject: "The Christian Message for the World Crisis."

Heard in Tennessee over radio stations WCYB, Bristol, and WREC, Memphis, 9:30 CST; WNOX, Knoxville, and WSM, Nashville, 8:30 CST.

The Bell Buckle Baptist Church recently ordained W. C. Lemmons as deacon. Missionary C. D. Tabor preached the sermon and the pastor, Leon W. Highbeck, delivered the charge.

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Isolene Ordains Three Deacons and Pastor

At 8:00 p. m. August 13th the Isolene Baptist Church of Riverside Association ordained the following men for her first deacons: Bennett Wyatt, M. C. Deck and Garland Allred. Brother Claude Killian, a graduate of Harrison-Chilhowee Baptist Academy, now a freshman at Carson-Newman College and pastor of Isolene church, was ordained by the same council to the full work of the ministry.

The council was composed of the following brethren: W. F. Hall, teacher of Bible and history, Harrison-Chilhowee Baptist Academy, Seymour, Tennessee; William White, student at H.C.B.A.; Fred T. Evans, pastor First Baptist Church, Jamestown, Tennessee; W. F. Wright, pastor, Allard Church; G. G. Sevier, Cold Springs Church; Evie Tucker, missionary, and Clure Boswell, deacon, Falling Springs Church.

Evie Tucker conducted the examination of the candidates, W. F. Hall preached the sermon, William White prayed the ordination prayer and W. F. Wright delivered the charge.

FRED T. EVANS, Moderator
G. G. SEVIER, Clerk

A Religious Debate To Be Held

DEAR DR. TAYLOR:

Am mailing you a copy of a church Bulletin put out by Cecil Williams of Kimball, Tennessee. You will note that he became very bold and sure of himself, in his ability to prove that Baptists were all wet. He had many things to say in other editions of this bulletin, as well as in the county paper (*South Pittsburg Husler*) charging Bap-

tists with not being able to defend their doctrine. I am accepting his challenge on three propositions.

Proposition One: The Baptist Church exists by Divine authority, according to the teaching of the Bible. Affirmative, M. H. Willingham; negative, Cecil Williams.

Proposition Two: The Bible teaches that baptism to the penitent believer is essential to his salvation from past or alien sins. Affirmative, Cecil Williams; negative, M. H. Willingham.

Proposition Three: The Bible teaches that it is impossible for a child of God to so apostatize as to be finally lost in hell. Affirmative, M. H. Willingham; negative, Cecil Williams.

This will be September 20th through 26th in the High School Auditorium at South Pittsburg, Tenn. Will appreciate any cooperation you may see fit to give, as well as an interest in your prayers. I believe the truth as is found in the Bible is that same truth that all informed Baptists accept. And I just don't believe that Campbellism can refute it.—M. H. WILLINGHAM, pastor, Richard City, Tenn., Box 56.

Clarence L. Starling, pastor of Philadelphia Baptist Church, Ocoee Association, recently closed a

meeting at Eastview Baptist Church, Coal City, Ga., in which there were 50 professions, 11 of whom joined by baptism.

We are informed that the information supplied us about the meeting of Maury Association is erroneous. The association meets at Knob Creek Church, Columbia, September 23 and 24 instead of September 24 and 25.

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Is it too ambitious to suggest that every Baptist be Christian? Under God, may not the words "Every Baptist a Tither" be a prophecy of things which shall shortly come to pass?

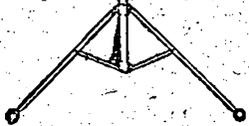
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Fifth Avenue Baptist Church, Knoxville

Knoxville, Tennessee,
August 15, 1948

MEMBERS OF FIFTH AVENUE BAPTIST CHURCH:

Surely each of us fully realize the significance of this momentous moment in our Christian life and life of our beloved church.

To best express the recommendation to be brought before you I would like to in the most humble way, present it to you in the form of a parable, trying to express it as Jesus might say:

Verily, verily, I say unto you, there was a certain undershepherd in the field faithfully tending a flock of sheep for his Lord and Master. When one day another flock came to the Master seeking an undershepherd to lead them, and the Master said, "Go ye unto the field and there you will find a certain undershepherd whom I will send unto you when my will is fully made known unto him."

The undershepherd when found said, "I am willing to do as my Master bids, but first I must seek and know His will, for I can not leave this flock until His will is fully known. His will shall be my will and I can not commit myself unto you until I know His will."

In due season the Master made known His will unto him. Then as a faithful servant he told his Master that he was willing to guide and lead them for His sake. And like a good undershepherd he told the new flock "I am willing and ready to lay down my life for my new people."

And now as a spokesman for your Enlarged Pulpit Committee, I would like to make a report to the church. The Steering Committee by a unanimous vote recommended to the Enlarged Pulpit Committee and they in turn by a unanimous vote recommends that the church extend a call this morning to Reverend Wm. Walter Warmath, of Jackson, Tennessee at the salary set up in the budget with a pastor's house provided and the payment of all moving expenses incurred. Reverend Warmath is a graduate of Union University and a graduate of the Southern Baptist Theological Seminary in Louisville, Kentucky. Last year he was President of the Union University Alumni Association and is now Secretary to the Board of Directors of the Union University, and also leader among the leaders of our state. He is the undershepherd willing and ready to lay down his life for the people of this church in obedience to God's will.

Bro. Bradley, I would like to put into the form of a motion that the members of Fifth Avenue Baptist Church concur in the recommendation of the Enlarged Pulpit Committee and extend a call to Reverend Wm. Walter Warmath.

As authorized by the Enlarged Pulpit Committee,

Chairman: /s/ JOHN P. MATLOCK,

Presented by: GLENN E. JEFFRIES /s/

Knoxville, Tennessee,
August 15, 1948

The Beloved Rev. Warmath:

The Fifth Avenue Baptist Church in special business session Sunday morning, August 15, 1948 at 11 o'clock voted, by the entire membership present standing as one to concur in the resolution presented by the Enlarged Pulpit Committee, "That the church extend to you a call to become our pastor." Feeling that God has directed this committee to you to become its pastor, has instructed The Steering Committee of the Enlarged Pulpit Committee consisting of: Messrs. Glenn Jeffries, J. P. Matlock, Herman Wilhite, Mrs.

J. E. Acker, and Mrs. J. D. McKelder to convey this message to you in person.

Praying the blessings of God upon you and your work throughout the years.

We as workers together for Christ and His kingdom.

Fifth Avenue Baptist Church,
By /s/ J. ROSS HODGES
Church Clerk

Visiting in the BAPTIST AND REFLECTOR recently were: Vern Powers, Greenbrier; L. G. Satterwhite, Erin; Ralph A. Whicker, Erin; Harry F. Nichols, Hermitage; J. T. Carter, Springfield; Charles S. Bond, Fountain City; H. J. Huey, Milan; Guard Green, South Pittsburgh; Kendall Thomas, Louisville, Ala.; S. G. Womack, Lebanon; C. E. Wright, Watertown; John M. Wenger, Franklin; Oran O. Bishop, Wartrace; R. F. Warden, Columbia; and L. M. Laten, Columbia.

MISSION SURVEY OF ALASKA

BY JOHN CAYLOR

A survey of the mission opportunities in Alaska is now being made by Courts Redford, assistant executive secretary of the Home Mission Board, who is spending the first part of September in that country.

This survey is pursuant to the action taken at the Southern Baptist Convention in Memphis last May, when the Home Mission Board was asked to make a survey of Alaska and if advisable to project a mission program in the territory.

At the July meeting of the executive committee of the Home Mission Board, the administration of the Board was authorized to take necessary steps to implement the request of the convention.

While in Alaska, Dr. Redford will attend the first session of the Southern Baptist Convention of Alaska which will meet at Anchorage, September 8-9. Rev. B. Clarence Evans, executive secretary

of the newly organized convention, will assist Secretary Redford in his survey and in determining the best approach for Southern Baptists in establishing mission work there.

The first Baptist mission station after leaving the states is located at Ketchikan, 767 miles from Seattle, Washington. From Ketchikan to the next church at Juneau is 276 miles. Juneau is the territorial capital with about 7,500 population. Northward from Juneau, 938 miles, is Anchorage, a city of more than 15,000 population with one Baptist church of about 125 members. The Anchorage church also sponsors a mission on Government Hill for families of military and rail employees. North from Anchorage, 376 miles, is Fairbanks with a church of about 100 members.

New Workers for Indians and Mexicans

Among the new missionaries recently reporting for work for the Home Mission Board are Rev. and Mrs. Marvin Sorrels, who have gone to Sells, Arizona, as missionaries to the Papago Indians. They will be located in the midst of the tribe of 6,000 Papagoes at the only church provided for them in the state of Arizona.

Brother Sorrels has recently received his Th.B. degree from Central Baptist Seminary, Kansas City, Kansas. While attending school he has served as pastor in Oklahoma, and he and his wife have been using every opportunity to work with the Indians.

Another couple who has just started work among the Indians is Rev. and Mrs. F. C. Rowland, who will serve in the Baptist Indian Center, Oklahoma City, Oklahoma. For several years Brother Rowland has been doing pastoral work in Oklahoma and New Mexico. He is a graduate of Southwestern Seminary and has studied in Texas and Oklahoma colleges. Mrs. Rowland, a native of Arkansas, who was admitted to the Baptist orphanage at Monticello at the age of three

weeks when her mother died, and was later adopted by a Baptist minister, is interested in helping with the work among the Indians. Mrs. Rowland has studied at Baylor University and Southwestern. Through their contact with the Indians in Oklahoma, the Rowlands have become impressed with the desire to devote their lives to work among them.

A long neglected, but worthy field, the Texas and Pacific Mexican Mission, Fort Worth, Texas, is to be served by Rev. and Mrs. Paul Cuevas. Brother Cuevas is a native of Juarez, Mexico, but was reared in a Christian home. He was converted at the age of twelve and called to preach at the age of eighteen. He has attended the Mexican Baptist Seminary, El Paso, Texas, has an A.B. from Howard Payne College, and has attended the Southwestern Seminary in Fort Worth.

Mrs. Cuevas is also of Mexican nationality, but was born in the United States at Santa Rita, New Mexico. She has an A.B. degree from Howard Payne and has served for several years as public school teacher.

The Minister --- Key Man in Race Relations

DR. MCDOWELL, Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Kentucky

1. SOUL SICKNESS

THE MINISTER OF JESUS CHRIST is called to be a physician of souls. For this reason, if for no other, he can be the key man in race relations. Race prejudice is a sickness of the soul, as racial conflict is a sickness of society. We need physicians who can diagnose the illness and prescribe the cure. Who better than the Christian minister is equipped for this service?

This sickness damages the souls of white and black alike. Perhaps the prejudiced white person is as unaware of the damage it does to the soul of the Negro.

2. COMMUNITY SICKNESS

Wherever there is racial conflict in a community, North or South, that community is in an unhealthy condition spiritually. Often the causes of tension are allowed to fester when they should be dealt with and eliminated. They are always dangerous. They can become the causes of violence and bloodshed. They hang like a pall over the homes and lives of people who are entitled to freedom and happiness. The mental and spiritual health of the community is endangered by the suspicions, fears, and hatreds of one group in regard to the other. White prejudice against the Negro and Negro resentment against the white man are passed from generation to generation. The imposition by the white group of customs designed to remind the Negro continually of his inferiority reacts in an unhealthy way upon the personalities of both Negroes and white people. Custom demands that the Negro think of himself as inferior, but in many cases the psychological reaction, particularly among Negro youth, is that the Negro wishes to demonstrate his superiority. This reaction may produce some good results, such as driving the Negro to secure the best education possible, but sometimes it produces pugnaciousness, assertiveness, bad manners.

Another evil result of customs designed to make the Negro feel inferior is that they encourage white people to dote upon their "superiority" and to take advantage of people unable to defend themselves. In the effort to assert their superiority they may develop a dangerous egotism, and may also come near to sadism, a psychopathic condition in which a person takes pleasure in inflicting pain upon another.

Another evil of these customs is the split personality type that they foster. In many communities the Negro lives in two worlds and is forced to adapt his thoughts, his speech, and his conduct to both. One of the two is his own world in which he is a self-respecting man; the other is the white man's world in which he must act the hypocrite. The community pattern also fosters dualistic personality traits in the white man, for he must act in one way towards the white man, in another way towards the Negro. The manner in which he acts towards the latter is often in conflict with the higher standard of human relationships he knows to be right. Nevertheless he is forced to it by the community pattern. Often, too, because it is easier to conform than to protest, the white man will assent to some expression of community resentment, such as mob violence, when his conscience rebels against assent. No white man can come through such an experience with his self-respect intact.

3. THE MINISTER'S RESPONSIBILITY TO THE COMMUNITY

The minister, when he considers these things, realizes that he must go beyond dealing with individuals in his effort to find a better way in race

relations. He can no more ignore the evils of race prejudice than he can ignore barrooms and brothels. It is his duty, therefore, to search out cases of racial ill will in his community and seek remedies for them. Many of these are not beyond improvement and removal, such as mistreatment of Negroes by police officers, discrimination against Negroes in the distribution of public funds and in the creation of parks and playgrounds, poor health facilities and hospitals for Negroes, disfranchisement, bad treatment on street cars and busses, and poor housing conditions.

The Negro has his failings, too, and it is well for the Negro minister to remember this and to realize that his group also must shoulder a portion of the responsibility for creating a healthy community spirit. Resentment on the Negro's part must be dealt with if progress is to be made. Negroes must be taught by their ministers that cooperation between the races is essential to improvement of the Negro's status and that good-will on the part of the Negro, as well as the white man, is the foundation of cooperation.

4. THE MINISTER AT WORK ON THE PROBLEM

Recent developments in many communities show that an increasing number of ministers are accepting responsibility for dealing with these problems. On the other hand thousands have failed so far to develop a sense of stewardship in this matter. Scores of others have a sincere desire "to do something" but do not know what to do. Every community presents its own peculiar problems and no set of rules can be rigidly applied, but certain general principles can be applied almost anywhere. These are offered as suggestions to ministers who want to have a share in bringing about a better day:

1. Let the minister prepare himself. By self-examination and prayer let him discover and conquer race prejudice in his own heart. Then, let him educate himself about the problem. Let him read not only the best books on race, but books on the Negro and Negro culture. Let him read the poems, novels, and dramas written by Negro men of letters.

2. Let him cooperate personally with leaders of the other race. One of the first steps in improving the racial situation in a community is the development of friendly relations between leaders in the white and Negro groups. *The white minister should seek out the Negro minister and establish fraternal and cooperative relationship with him.* Such a relationship will provide for the white minister a source of information concerning the mind of the Negro, what he thinks and what he wants; it will afford a helpful beginning of cooperation.

3. Let them study the local situation. The minister who wishes to do something about the race problem in his own community must know from observation and experience what the situation is. He should find out how the Negro population lives and what Negroes' grievances are. He should find answers to these questions: How are Negroes treated by the police and law enforcement officials? How are they treated on street cars and busses? What proportion of school funds do they receive for their schools? Are their schools adequate and are their teachers justly paid? Are the Negroes provided with public parks and playgrounds? What are the health conditions among them? What are the needs of their churches? Other questions will suggest themselves, and every answer may uncover a cause of racial tension.

4. Let the minister enlist the people of his own church in these efforts. This step, of course, will test his wisdom, courage, and patience. Let him lead his people to know the facts before he preaches about them. Let him present the needs of a local Negro church and enlist the co-operation of several of his organizations in aiding this church in a building program, in a training course, or the like. In the course of such a program the colored minister may be invited to speak before groups in the white church, and thus the way may be paved for interracial co-operation. Groups from the white church should visit Negro churches and centers to learn by personal observation the needs of the Negro community. When by such personal experience the needs of the Negro community have come to be generally recognized, the white minister may then speak effectively from the pulpit on the subject and may present the Christian answer to the problem.

5. Let the minister accept the responsibility of serving his community as a prophet and priest of Christian love and justice. If the people of his church and community are guilty of the sin of prejudice he must, for their sakes and in fidelity to the gospel, point out the sin and reveal the way of love. With courage, and yet always in love, he must denounce injustice.

5. A CHARTER ON RACE RELATIONS

A special committee of the Southern Baptist Convention formulated for submission to the Convention a charter on race relations to serve as a guide for Southern white Baptists. The charter contains a series of "principles of conduct" which well may be used by ministers in presenting to their people a practical course of action. They follow:

1. We shall think of the Negro as a person and treat him accordingly.

2. We shall continually strive as individuals to conquer all prejudice and eliminate from our speech all terms of contempt and from our conduct actions of ill-will.

3. We shall teach our children that prejudice is un-Christian and that goodwill and helpful deeds are the duty of every Christian toward all men of all races.

4. We shall protest against injustice and indignities against Negroes, as we do in the case of people of our own race, whenever and wherever we meet them.

5. We shall be willing for the Negro to enjoy the rights granted to him under the Constitution of the United States, including the right to vote, to serve on juries, to receive justice in the courts, to be free from mob violence, to secure a just share of the benefits of educational and other funds, and to receive equal service for equal payment on public carriers and conveniences.

6. We shall be just in our dealing with the Negro as an individual. Whenever he is in our employ we shall pay him an adequate wage and provide for him healthful working conditions.

7. We shall strive to promote community good-will between the races in every way possible.

8. We shall co-operate actively with Negro Baptists in the building up of their churches, the education of their ministers, and the promotion of their missions and evangelistic programs.

The Christian minister dare not excuse himself from following these principles. Indifference is gross sin. Should he fail in some of his objectives, he may have the satisfaction of a good conscience as he seeks to apply the gospel to the race problem.