

Baptist and Reflector

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

VOLUME 115

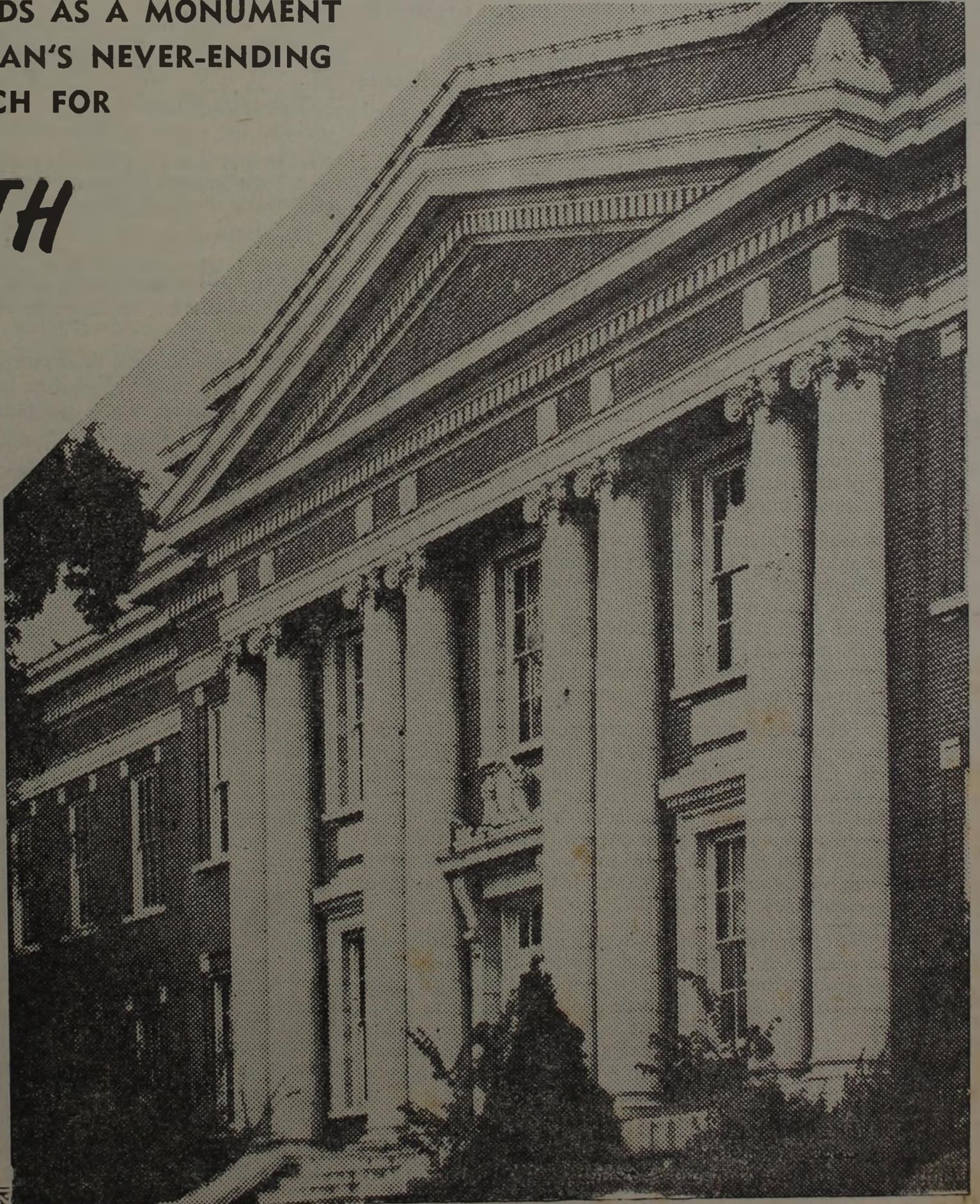
THURSDAY, JULY 28, 1949

NUMBER 30

THE CHRISTIAN SCHOOL

STANDS AS A MONUMENT
TO MAN'S NEVER-ENDING
SEARCH FOR

TRUTH



Administration
Building

Union
University

Jackson, Tenn.

S

S

LEBANON TENN
10-49

Baptist and Reflector

O. W. Taylor
Editor

C. W. Pope
Executive Secretary

Fred W. Noe
Business Manager

DIRECTORS OF TENNESSEE BAPTIST PRESS, INC.

Edwin E. Deusner, President; Richard N. Owen, Vice-President; J. R. Kyzar, Secretary; Andrew Tanner, E. L. Smothers, W. R. Hamilton, T. C. Meador, C. C. Bryan, David Livingstone

Editorial and General Office,
149 Sixth Ave., North, Nash-
ville 3, Tenn.

Terms of Subscription—Single subscriptions payable in advance one year, \$2.00, six months, \$1.00. Other rates and plans sent on request.

We do not assume the cost of cuts.



Obituaries, Obituary Resolutions and Non-Obituary Resolutions—200 words free; 5 cents each for words in excess of 200.

Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, \$2.00 per insertion.

Advertising Representative—Fred W. Noe

Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except during Christmas week, under the act of March 3, 1879.

TENNESSEE BAPTIST PRESS, INC., NASHVILLE, TENN.

EDITORIAL

Baptist Working With Other Religious Bodies

Guest Editorial by CHAS. W. POPE

BAPTISTS of the South have sometimes been called narrow isolationists because they have refused to join the Federal Council of Churches or the World Council of Churches or other religious federations made up of religious bodies of varying faiths. A better understanding of Baptist polity would reveal that their position is not due to selfishness, but is a result of deep convictions concerning certain fundamental principles.

Baptists are individualists. They believe in the worth and dignity of the individual. Through all Christian centuries they have been the champions of the rights of the individual. Their individualism is based upon their theology. They believe that salvation and regeneration are individual matters; that every individual must repent for himself, must believe for himself, and in the judgment must stand and answer for himself. Upon this individualism all Baptist philosophy and polity are founded.

Baptists believe in democratic church government. The most democratic organization on earth is a properly functioning Baptist church. All members have equal rights and privileges; all vote to call a pastor, all vote to receive a member, adopt a church budget or transact any business. Most Baptists believe in a democratic form of civil government. This belief in democracy is based upon belief in individualism. All democracy is based on individualism. Without faith in the individual there can be no democracy.

This spirit of individualism, so deeply grounded in Baptists, may sometimes result in the refusal of certain Baptists to cooperate with other Baptists in the promotion of some program. This is usually a matter of conscience and it is their right. Likewise, they may refuse to cooperate with other religious groups for the same reason. However, when a group of such individuals of their own free wills form a union it is the strongest of all ties, because it is the uncoerced union of free wills.

In moral and civic matters Baptists cooperate with other bodies as whole heartedly as any other religious group. In temperance movements or moral reforms Baptists join readily

with other groups. It is in the matter of religion and theology that Baptists fail to cooperate. The reason for this is obvious. Baptists have very positive opinions about certain religious tenets which are distinctive to Baptists. Some of these are spiritual regeneration, what constitutes a New Testament baptism; who is eligible to partake of the Lord's Supper, and a democratic form of church government. If Baptists join with other religious groups in promoting a religious program which omits these vital truths, then Baptists lose their identity and their reasons for being Baptists. If Baptists join with other groups in promoting a program which opposes these truths, then Baptists have joined with others to destroy the very foundation upon which their denomination rests.

We trust when our friends of other faiths judge us for non-cooperation in religious movements, they will do so charitably with the understanding that we cannot join in the promotion of things which we do not believe, or in the destruction of those things we do believe.

An Advertisement of Thanks

THE DAILY PRESS of July 8, 1949, carried an interesting Associated Press dispatch from Pottstown, Pa., as follows:

So grateful were farmers in the Pottstown area for a rainstorm Wednesday that broke a six weeks' drought they published a paid advertisement in the *Pottstown Mercury*.

The advertisement said:

"For six weeks we've prayed for rain. For six weeks we've watched our crops burn up, our meadows scorched, our creeks run dry. Now we publicly acknowledge our thanks for the rain that came just before disaster set in."

Commendation upon these farmers for their humble acknowledgment of thanks. Most men never thank God publicly or privately for either rain or the ending of excessive rain.

Only on the ground that God has a hand in the weather are such thanks appropriate. The notion of millions is that weather is simply the result of natural law. Hence, they offer no thanks along this line. But the fact of natural law does not exclude God from being the executor of that law. The locomotive runs according to natural law, but the engineer's hand is upon the throttle. God's hand is upon the throttle of the universe.

Job 37:10-13 attributes frost, clouds, and rain to God and affirms: "He causeth it to come, whether for correction, or for his land, or for mercy." Psalm 104:13, 14, declares: "He watereth the hills from his chambers" and "causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth." Amos 4:7 declares that God "caused it to rain upon one city, and caused it not to rain upon another city. . . ." Jesus said that God "maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matt. 5:45). And Paul said that in the days when God "suffered all nations to walk in their own ways," God "left not himself without witness, in that he did give us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:16, 17).

In spite of all the widespread secularism and rationalism of the day, there is just one conclusion to draw from these and other scriptures which might be given. That conclusion is that God's hand is upon the throttle of the universe and that He has a hand in the weather. "Fire and hail; snow and vapours; stormy wind fulfilling his will" (Psalm 148:8). And of course God's will is also fulfilled by the gentle wind.

Along with other natural phenomena, "hath the rain a father?" (Job 38:28). The answer is in the affirmative.

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.

Man Or Intelligent Beast?

The Union Signal

Sheffield Scientific School, at Wellesley College recently.

"The scientist knows that at the bottom the universe is not a chaos but a cosmos," he said. "The eager search for truth, the love of beauty, the aspiration for virtue, and all the other flowerings of what we call the human spirit, give meaning to life. Their loss under a sterile cynical materialism would be devastating."

Who could tell whether a scientist or a Christian minister made the following statement?

"Whatever our philosophy or our religion, these values for which the good and great of all time have fought must be preserved if man is going to be anything more than an intelligent beast."

Dr. Sinnott is one of many scientists who is proving to a questioning world that science and religion belong together.

(As we have said before, it is time for all the scientists to repent and turn to Christ.—R. B. J.)

Does The Church Cheat Youth?

Robert M. Freshe, The Union Signal

in a war emergency, we expected much of youth—and how youth responded! The church often wants to do something for youth but allows too little opportunity for youth to do something for the church. The test of youth work is not always the amount of time in the church building—it is what youth is doing with time in every area of life. Religion provides motive, purpose, conviction; it releases powers and energies for all of life. Religion determines the way one works, plays, makes love, votes; it determines what organizations one will join and serve; what causes shall receive time and attention.

The church receives as much time from youth as it deserves. All people have the same amount of time. They give time to the things that interest them or challenge them. The church which is attempting merely to keep alive an institution will not receive enthusiastic support of youth. The church which senses its mission to be the establishment of the Kingdom of God on earth—a very real and attainable Kingdom, but dependent upon the good deeds of Christian men, and requiring the very best of everyone—will sooner or later get the ear and the best energies of youth.

(Do you agree?—R. B. J.)

What of Name

The Christian Index

The Southern Baptist Convention had just as well start planning now for a change in its name. The "Southern" stands today as a doctrinal term with no geographical meaning. Oregon and Washington churches have come into the Convention. California, Illinois, Arizona and other states have been in the Convention for several years. In fact, only about half of the states now represented are in the area popularly regarded as "Southern."

The Convention meets next year in Chicago. It has voted to go to San Francisco in 1951. It will be a little difficult to

A plea for the world to use the gifts and discoveries of natural scientists as a means of greater spiritual growth and more gracious living was made by Dr. Edmund Sinnott, noted botanist and director of Yale's

explain to the uninitiated those areas why the "Southern" Baptist Convention is meeting with them. Many will want to cling to the name for traditions' sake. It has come to mean much. It will mean more with its program of evangelization and world missions. There already are those who are advocating a new name. They want to drop the geographical term now that geography no longer limits the Convention. Some have suggested "American Baptist Convention." We don't believe it will be long before they will bring the question to the floor. And, it is our opinion that before many years have passed they will have won their fight.

(This was written before the Northern Baptists decided to call themselves "American Baptist Convention." We will have to think of something else—if we change.—R.B.J.)

Too Many Meetings

The Christian Advocate

It is estimated by the American Society of Planning Officials that the professional conventions cost somewhat in excess of \$200,000,000 for the year 1948. This figure does not include any of the expense incurred by meetings of committees or groups numbering less than 50 persons. Anyone familiar with the administrative procedures of The Methodist Church will readily agree that we spent a liberal share of that enormous total. The costs of the annual meetings of the boards alone run into the tens of thousands of dollars.

That there is great value in "inspirational gatherings" everyone will agree, but the countless planning commissions, study conferences, finance meetings, and strategy sessions hardly fall under that classification. In our opinion, there is a serious need for a plan which will carry the story and the program of The Methodist Church out to the people at the crossroads, rather than gathering an endless list of committees in for programs set up in metropolitan areas.

We confess to excessive fatigue. We have been attending too many meetings.

(Did we catch this "meetingsitis" from the Methodists? We have too many, too.—R. B. J.)

The Work of The Deacon

Gaines S. Dobbins in Western Recorder

We conclude that (1) the deacon is a servant of the church; (2) the deacon is a helper of the pastor; (3) the deacon possesses the authority of influence only, except as the church may delegate certain matters to him and his fellow deacons; (4) authority for decision in all matters rests with the church, never with the deacons apart from the church; (5) there is little justification for the use of the word "board" in connection with the deacons—they are a committee of servants of the church; (6) deacons are elected and ordained for life, but they serve for given terms according to the will of the church; (7) a deacon moving to another church does not, of necessity, become a deacon of that church—he does not of course need to be re-ordained, but he should be elected by the church according to fitness and need; (8) "trustees" are not, in best Baptist practice, a separate body from the deacons—as a rule, they are a committee of deacons or others with special responsibility for handling of property and related legal matters; (9) the distinction between pastor and deacon is one of degree, not of kind; (10) deacons are deacons of every department of the church's work, "servants of all, never directors or dictators."

(If you deacons will "deak" along these lines, all of us will be happy.—R. B. J.)

ASSOCIATIONAL MISSIONARY

By L. G. FREY

ALL BUT A FEW of our associations have employed a missionary and eventually everyone will probably follow that plan. Experience abundantly demonstrates the wisdom of this cooperative venture. The State Board joins each association in sharing the cost of providing his support. He is close to the pastors and churches. They have confidence in him because of this intimate acquaintance and friendship.

Therefore his report of work for the year at the annual meeting of the association is naturally a high hour of the day. Of course, all of us realize that much of his very best and most lasting work cannot be reduced to writing. Eternity alone will reveal that. But many interesting items will appear in writing. His preaching, visiting, praying with the lost, distribution of tracts and other literature, teaching, attending meetings, conferences, conventions, etc., and promotion of Baptist affairs in general will be reviewed.

He will discuss and amplify this report. Others will have the privilege of asking questions, or discussing it. Right here is the place to consider the plans for the next year, particularly if new ventures that are to be projected. Plenty of explanations will anticipate and answer questions before they can materialize. Baptists follow well when they know where they are going.

Full and complete plans for his adequate financial support should be proposed and settled, or the Executive Board authorized to do this. Usually churches are willing to support the missionary, but many of them have little or no financial system themselves. Therefore his support is spasmodic, irregular, and oftentimes insufficient. Some one officer in the association should be charged with the responsibility of keeping this subject alive before the churches, and reminding them of the monthly remittance. This might be the clerk or the treasurer.

The missionary must meet his own personal obligations for food, clothing, books, house rent, car expense and do it promptly to maintain self-respect and that of his creditors. Failure in regular financial support is crippling the efforts of some of our earnest and faithful missionaries right now. Surely he should be paid that of the average pastor in the association who gives full time to his ministry. A few associations have provided a home for this worker. This is a positively constructive move.

STURDY CROSS

By LORAIN WAKEFIELD BARTON, Old Hickory, Tenn.

Dear Lord, let me lean on the cross. The obstacles grow bigger each day.

I fail to kneel while at work. But I do not fail to pray.
Temptations are in my path, increase both day and night.
Lord, give me added strength to win, against this sinful plight.
Sometimes my load is unbearable, then, I glimpse the cross;
Lord, give me this sight forever, else I'm a total loss.
Along the rough and rugged way, I sometimes stumble and fall,
Without the cross to lean on, I'd be too weak to heed the call.
In this race with Satan, Lord, be my engineer,
Let the crown of glory, cloak my wavering fear,
That when these days are over, and the number is totaled on file,
Lord, be my engineer to glory, and guide me all the while.
Turn my sinful ways into sunbeams, and let them all shine through,

Lord, place me in a position, that I may do honor to you.
Make my heart a resting place, for any troubled soul,
Help me, Lord, to bear their burdens, free, willing and bold.
Let me ease their grief, with scattered kindness along the way,
Just place the cross by the wayside, that I may lean on it, if I may.

I'm not asking for an easy way, I'm willing to carry my load,
All I'm asking dear Lord, please keep me on the right side of the road.

"Now Mine Eye Seeth Thee"

By C. B. JACKSON, Dallas, Texas

"I had heard of thee by the hearing of the ear; but now mine eye seeth thee." Job 42:5.

It was my privilege to be reared in a Christian home. Grace was always pronounced before the meal; the Bible was an every day book in the home; preachers frequently stopped with us for the night; and the annual revival was the big event of the year.

In these religious contacts, christian experiences were often shared. Especially was this true during the revival season when the older people related their conversion experiences. No doubt they read back into these experiences many of the later revelations which came to them. My idea of how to become a Christian became so distorted that I remained an unbeliever for several years after reaching the age of accountability. These were trying years for me. I was afraid of every flash of lightning, every little tornado, and every type of disease. This fear was brought about by the growing awareness of my sin, with the ever present realization that I was not prepared to meet God. The more I heard the people tell their experiences with God the heavier the burden on my heart.

Although I said nothing about this burden to anyone, its removal became the main object of my attendance upon the revival services. I did not hesitate to lift my hand for prayer. Sometimes I would go to the mourner's bench, but no one seemed to be able to point me to the Light. I tried quitting specific sins only to find them returning in another form. Then condemnation increased and salvation appeared farther away for me.

During a revival my father remarked to a younger brother and me, "I am praying that you boys will trust the Lord during these days." There, I determined to walk the aisle for Jesus that day, even though I died in the attempt. My mind was made up, come what may, feeling or no feeling; I was going to confess Him before men. He said that if I would do that, He would confess me before the Father. Service time arrived and we were present. The invitation hymn began, but I had no strong urge to go. I had vowed that I would. I closed my eyes, gritted my teeth and stepped into the aisle. As the first step was taken, there came a sense of relief: that question is settled. There was no shouting, singing, or clapping of hands, but I had done what God asked me to do and I was claiming His promise of salvation.

As we drove home that day I became aware that there was a quiet peace in my heart; that there was no fear of death from storm or disease. My distorted conception of the Christian experience did not let me fully grasp its significance. I now know that I met God in that quiet decision to do His will. After forty years of trying to follow Jesus I know that He reveals himself afresh every time we decide to obey His voice. "I had heard of thee by the hearing of the ear, but now my eye seeth thee," may be the experience of every one.

Oklahoma City Layman Proposes Evangelistic Emphasis At Chicago

AN OKLAHOMA CITY attorney, W. R. Wallace, who takes time out from his work as legal counsel for a large oil company to engage in personal soul-winning, has suggested that each messenger who will attend the Southern Baptist Convention in Chicago in May, 1950, covenant now that he will seek to win at least one person to Christ during the period of the Convention. This might start a revival that would save the United States and the world situation.

"If the United States is to be saved from Socialism and Communism, it must be done through Christianity and a national revival. If each messenger would ask each person he contacts if he or she is a Christian and pray for these parties, a revival would break out in Chicago such as the world has not seen since Pentecost."

—Baptist Press—

WHY I VOTED TO GO TO CHICAGO

WILLIAM CLYDE KIRK, *Pastor*, Edgefield Baptist Church, Nashville, Tennessee

WILD HOTEL ROOM infatuation over-rides all"—thus laments the editor of one of our Baptist papers. Since the Convention voted last May in Oklahoma City to go to Chicago next year, there is rising a ground swell of criticism of the Convention's action. I definitely believe that the "California-in-51" vote was unwise, but the critics of the Chicago decision have not sat where I have (almost) sat for the last three consecutive conventions, and I do not apologize for my vote.

For almost a year prior to the St. Louis Convention I had tried in vain to make hotel reservations in that city, only to be turned down with the statement that my name had been turned over to the Convention Housing Committee. And followed repeated letter writing with the form-card promise that I would be cared for in one of the city's hotels, asking for time and method of my arrival. Arriving at 9:20 on the train, the Convention Hall was dark and locked, including the Housing Desk. With my wife and a pastor friend, I was turned away from hotel after hotel (the Committee had neglected to tell me which hotel I was assigned to) until late in the night. With visions of park benches plaguing me, I finally found a fourth-rate flop house where the manager eyed my weary party suspiciously and reluctantly agreed to let us spend *one night only* and that only upon the condition that we clear out by eight o'clock the next morning. A cot was brought in and my wife and I slept in the room with another man.

The next day I hurried to the Housing Desk and wasted an hour in the long line of other equally unfortunates. Finally given an assigned address, we hailed a cab and went searching, driving for miles. We found ourselves looking for a non-existent number in what the cab driver said was an infamous red light district as the city afforded. Back to the Convention Hall and the Housing line. Another address—this time about fifteen miles out the trolley line and then walking several zig-zag blocks to an upstairs apartment. The people were lovely, but our coming crowded them until it was pitiful. We missed all the W. M. U. Convention and almost all the Pastors' Conference—and we had been faithfully promised to be "taken care of!"

Learning that the Convention was coming to Memphis the next year, I had my letter for reservation in the mail to a certain Memphis hotel *before the St. Louis Convention adjourned*. Came the apologetic reply that all the rooms had been turned over to the Memphis Committee and they had my name. As soon as the Memphis Committee was set up, I wrote a letter respectfully requesting a reservation, citing my St. Louis experience. Several letters were exchanged with both the Committee and the hotel to which I was finally assigned. Everything was in the bag this time for sure.

Came Convention time. My wife, twin daughters, and I blithely set out. We arrived at the hotel and I soon found myself in line and then up to the window. I gave my name and courteously inquired my room number. The desk clerk frowned, flipped a stack of cards, scratched his head, hastily checked the long typewritten list of names furnished by the Committee. *My name was not even on the certified list!* The fellow said that he was sorry.

Then I reached into my pocket and handed the fellow the hotel's last letter written to me on official letter-head stationary. I asked him if he recognized his own signature. The poor man turned pale, swallowed hard, hastily consulted someone else and then came up with a room way up on the thirteenth floor. We were saved by a hair's-breadth and happily unpacked at \$13 per day in the room occupied the week before by Sally Rand! All the mirrors were still up and came in handy. We never did find her fans and feathers.

Came Oklahoma City. It was widely publicized that no request for reservations post marked prior to February 1 would be honored. I wrote my letter after Christmas, laid it up, watching it and the calendar lovingly. On the long awaited day, I hied myself off to the post office bright and early. In due time came the by-now-famous card assuring me that I would be amply taken care of either in a hotel or home. Later came a card assigning me to "a lovely home," giving the address. I certified immediately my acceptance and wrote the lady a letter advising her of my coming, but she never answered.

On the train, like Abraham, I journeyed by faith, not knowing whither I went, as it turned out later. I felt all safe and comfortable inside, clutching my precious Housing card in my inside coat pocket. Occasionally I would touch it tenderly, congratulate myself upon being so wise, and secretly felt sorry for some of my friends who had by previous experience become disgusted with Housing Committee manipulations or bungling, whichever it was.

Came arrival in Oklahoma City. Joyfully I hailed a cab and triumphantly gave the driver the address. He took one look and whistled through his teeth and told me to get another cab—that he didn't want to go that far out.

Somewhat taken aback but with my head still unbowed I got another cab. We drove and drove and finally arrived. I bounded up the steps to the door and expectantly rang the bell. After a while a lady came sauntering to the door, sniffled when I introduced myself, and mumbled something about not having a room. The fellow occupying the room had promised to vacate it by this time. He was still in and I was *out*—after all my correspondence since February 1. I told the cab driver to take me to the First Baptist Church, as I was determined to not miss the Pastors' Conference this year.

At the Pastors' Conference I met a dear friend who had had his woes, too, but who had been mercifully taken in by an inn-keeper around the corner. He took me to the manager and appealed on my behalf to him. Without a minute's hesitation he snapped his fingers and gave me a room immediately. This fourth-rate dump, operated by a kindly natured old man, quite evidently must have been where Custer slept before his famous last stand. I would not have taken my wife to such a hole, nor would I have wanted any of my Friends to catch me there. But it was any port in time of storm and I am under lasting gratitude to my friend who pleaded for me.

And my friends who did not bother with reservations? Why, they walked right into the finest hotels in the city, signed their names, and slept in dream rooms every night.

There are entirely too many thousands of other "little" Baptist preachers like myself who have had similar experiences. The impasse had to be broken some time, and Chicago with her possible 13,000 hotel rooms broke it.

Besides, anyone who is naive enough to be still thinking ours is a "Southern Baptist Convention" still believes in pipe dreams, fairies, and Santa Claus. Who would try to believe that Alaska, Oregon, California, etc., are "Southern" except in doctrinal concept? Why not be realistic and recognize that whether we like it or not, "Southern Baptist" no longer delineates geographical boundaries but denotes doctrinal stability. Why not be true to facts and call ourselves a "Convention of Southern Baptists?" Until we do, we are kidding nobody but ourselves.

On to Chicago!

(As the old saying puts it, Bro. Kirk "has something."—Editor)

ON TO CHICAGO!

By SAMUEL TILDEN HABEL, Chapel Hill, N. C.

WHATEVER MAY BE the merits or demerits of meeting in Chicago, the Southern Baptist Convention is committed definitely to going there.

It has been pointed out that meeting in Chicago will put us in an area where there will be little or no local constituency to give the Convention attendance support. Heretofore we could always count on several thousand local Baptists swelling the ranks of the Convention. This will not be true in Chicago. There is a possibility of finding ourselves for the first time in a city with ample accommodation and the smallest crowd in years, possibly only 5,000! We must not let this happen.

Many have pointed out that the Convention has now become unwieldy and is no longer a parliamentary body but a "mob" and sometimes a "mad mob." Some have argued for a republican set-up, with a small delegated group from each state meeting to transact the business of the Convention in an orderly manner. These criticisms are well taken. However, we think that with the committee system working as it did, for example, on the Western Assembly, we get the advantage of intelligent study and at the same time enable the largest number to have their way. *As long as we are alert we need not be afraid of ourselves.*

There is a tremendous advantage in the great meeting of the Southern Baptist Convention which must not be overlooked. It is the psychological and religious impact made by a great host of Christian people moving in on a community. It is a dramatic witness of the power of the gospel. It is a witness to the vitality of our churches and of all churches. It is a moral witness. The crowd behaves. There are no drunks, no horse play, no destruction of property, no immoral conduct. Contrary to so many Convention gatherings, a group like ours leaves a clean, strong, wholesome influence behind which lingers on as an abiding blessing. Every city is better for this Convention having come. All religious groups are strengthened thereby.

Chicago furnishes us a great dramatic opportunity to witness to the power and vitality of a *FREE Church in a free nation*. We *OUGHT*, we must seize this opportunity to dramatize as has never been done the flourishing religious condition of a people who believe in separation of church and state. There are those who say that a group predicated upon the principles Baptist espouse cannot long endure. These are the ones who look longingly toward political power and government hook-ups as the means of securing the church's existence. Now is the time for us to demonstrate in a way that the great Midwest cannot forget the fact that religion thrives in a *free atmosphere!*

We must not have a puny representation at Chicago because we have moved out of Southern Baptist Convention territory. Let us plan now to make next year's mass meeting larger than ever before. For the first time we will have an auditorium that seats 20,000 people. Let us put 20,000 Southerners in it. It will be pitiful if we move into this large city with our smallest crowd in years. There are thousands in Chicago who know nothing of our movement. Let's tell them.

We have two suggestions. First, let every church charter at least one bus, fill it up, and send it out to Chicago.

Second, open the Convention with a great Southern Baptist Parade through the city to Convention Hall. We could rendezvous at a given hour at an athletic field, then march on the city to Convention Hall.

Visualize the parade. Each state executive secretary has organized the messengers and Baptist people from his state. The Virginia banner leads, let us say. The University of Richmond Band marches in the front. Virginia Baptist preachers follow on foot in a group; next come the Virginia Baptist laymen; then the women; then B. S. U. delegations from all the colleges; then a B. T. U. group of High School age; then a Virginia Baptist Hospital float; then the Virginia Baptist Orphanage float; then the Home for Aged float; then a float carrying retired ministers who are able to make the trip; etc. The

North Carolina follows with her mighty section. Then Tennessee, South Carolina, Alabama, Mississippi, Texas, Oklahoma, Arkansas, Kentucky, etc., until all the twenty-two states in the Convention have marched by. Then there follows the foreign missions float, floats of other boards and agencies, and a Baptist press float. What a demonstration of the power of the Gospel! What an arresting dramatization of what a free church in a free state can accomplish!

Let the Program Committee secure the services of a professional parade director and organizer. Then let each state group, under its executive secretary, organize its section. By all means, make proper arrangements for our young people from our Colleges and High Schools to be released for the Convention. Imagine what this will mean for our movement in their minds in years to come. Emphasize the laymen and women groups.

The Chicago Committee can arrange the preparation of floats according to instruction from each state. Arrivals can be timed to fit into the parade plans. The chartered buses can be utilized. We can make a great dramatic demonstration with little additional expense. Glee clubs and bands from the Baptist Colleges of the South, after the parade is over, can be used in the Convention program to great advantage.

Let's start now making plans. *A Free Church in a Free State! On to Chicago!*

On To Chicago!

By OLEY C. KIDD, Pastor

Inglenuok Baptist Church, Birmingham, Ala.

THE ABOVE is the headline of an article released by Samuel Tilden Habel of Chapel Hill, N. C. to our State Baptist papers. The author makes a good case in the first part of his paper for a larger attendance at the Chicago Convention next May, and surely this is a very important matter. I feel that the Convention Hall will look, at several sessions, like my church on a rainy Sunday night. A hall that will seat 20,000 with about 3,000 scattered through it. This is one time we will have more harness than horse. Another factor that should cause alarm now about the attendance is the Baptist World Alliance meets in Cleveland, Ohio, July 1950, and a lot of the little pastors like myself can't hope for their churches to send them to both; so, in making the choice of just one, many will take the Cleveland meeting. The suggestion the Brother made about every church charter a bus is a good one, but all knew he was speaking in a relative way there.

But it is the second suggestion that has prompted this expression when he suggests a "Parade through the city to Convention Hall." There is something about the suggestion I resent, for, when religion goes on parade it ceases to be the religion that I know in the Lord Jesus Christ. The way to true greatness with Southern Baptist is not to try to imitate some group that majors on parades and shows, but to stay at our task preaching the whole Gospel to the whole world, and the people everywhere will know that we are around and still in the business. I would stand at any hour during the Convention at Chicago and preach a gospel message from a soap box, or listen and pray while some one else preached, but I wouldn't walk fifty feet in any kind of a parade in the name of religion, even if sponsored by the Southern Baptist Convention.

Let us so work and lead our churches this year until when we come to Chicago we can report we have baptized more people than ever before, that we have more Home Missionaries than ever before and that we have more Foreign Missionaries than ever before. Let the Roman Catholics, K. K. K. and others do the band playing, horn blowing and parading; but as for "Our House" we will serve the Lord."

(Baptist and Reflector agrees with Bro. Kidd.—Editor)

What Shall We Do About Ecumenicity?

By MARJORIE E. MOORE, Richmond, Va.

Not even its best friends like the name but ecumenicity is a term literate Christians of this generation ought to be able to pronounce. It is the word for a movement which cannot, no matter how much it may be desired in some circles, be "ignored out of existence."

Objective of World Council

"The ecumenical movement," says Dr. Latourette in *Tomorrow is Here*, "is a trend toward the development of a consciousness in all the churches of the church universal conceived as a world missionary community. Its primary concern is making the gospel effective the world around and to this purpose organization is subsidiary."

Southern Baptist Position

With all these facts in mind, perhaps you wonder where Southern Baptists are on the World Council question? When an invitation to membership came to our Convention in 1938, it was put to a vote and declined. It came again in 1948 and was again by majority vote declined. In 1938 the Convention sent an unofficial observer to the Oxford and Edinburgh conferences and heard his report on these meetings. When the committee which dealt with this invitation last year recommended that the precedent be followed in respect to the Amsterdam meeting, the Convention at Memphis voted against it.

By action we have left the impression in America and abroad that we are interested in world fellowship only with Baptists.

These are the facts. They define the term. Now for interpretation—and here I admit I am feeling my way. The man who said "Know thyself" unquestionably meant "Know thyself," too, and I am constantly trying to understand Southern Baptists, whom I have known from birth and whom I have belonged to by actual membership for two decades.

Analysis of Position

For what it may be worth, I offer this self-analysis of us: We are afraid of the ecumenical movement. We are a distinctive cultural and ethnic group, an agrarian people, proudly independent and self-reliant. We live close to the grassroots, and call ourselves "folks," not folk. We trace our spiritual ancestry to persons who suffered intimidation, abuse, even death at the hands of other Christians who would tolerate no dissenter in their churches. We cannot forget it and our fear of ecclesiasticism is a phobia for anything resembling hierarchy.

We have also inherited memories of an embarrassing situation with fellow Baptists in the Northern states a hundred years ago, and the terror of the Reconstruction Era is associated with that.

Today Baptists in certain countries are being discriminated against or openly mistreated by representatives of churches which are members of the World Council. We do not see that we or they would be any better off for our accepting membership in such an organization.

All these factors account psychologically for our rejection of an offer for something which we have always advocated: spiritual unity in the bonds of peace. We believe fanatically in the dignity, worth, and responsibility of the human personality and in the democracy, autonomy, and unity of the group, and we will not jeopardize these values by "entangling alliances." We feel safe only by "minding our own business."

Ineffective Defense

More than that, although we will fight for our principles, we cannot effectively speak for them. We do not produce scholars. Less than ten per cent of us secure a formal education climaxed in a college degree, and among eloquent spokesmen for opposing views, we feel helpless and futile. (I could name exceptions—George W. Truett, Dr. Carver, and others—but that is obvious). Among those who share our opinions we can speak fluently but we are silent and cowed in the presence of those who disagree.

So the World Council of Churches has been established without the Southern Baptist Convention. I hope our decision was the right one. We younger members of the churches will know ten years from now.

Frankly, I have an uneasy feeling about our claim to belief in spiritual unity of all Christians when I can locate not one specific evidence of its practice. How can we know why a Baptist is a Baptist unless we know why a Presbyterian is a Presbyterian, an Episcopalian an Episcopalian, and so on? Does it violate our basic interpretation of Jesus' teachings to cultivate an honest appreciation of other evangelical Christians? Without losing our denominational integrity, is there not work we can do together in our communities, local, national, and world-wide?

Distinctive Contributions

Aren't we missing something when we have no dealings with other Christian groups as church bodies? "Every denomination has a contribution to make to the universal church," Dr. Latourette says. "No one denomination is a full expression of the gospel. Each must become conscious of being part of that fellowship in Christ which is broader than any one denomination or the sum of all the denominations."

Another thing: It is hard for a Southern Baptist to understand the forces which have given the ecumenical movement momentum. We do not appreciate the struggle for existence which the free churches have in state-church nations—where every citizen has to pay the expenses of the dominant church.

Being dominant in our area, we do not know the constant pressure of non-Christian religionists in a vast country like India or China where Christians number less than two per cent of the population. We cannot even feel the threat of the Roman Catholic political power which is very real in some sections of America, and is evident every day in the daily papers, the radio, and the theaters.

What Other Christians Think

Yet large groups of sincere Christians in the world today feel the need for strengthening their spiritual forces against tyranny, paganism, and secularism by contact with Christians in other parts of their countries and the world. The differences between themselves and other denominations are slight, they feel, in comparison with all they have in common. They reason that, if the forces of Satan can get together so regularly to destroy human life. Christians must surely find some way to pool their resources for saving mankind.

Now, we defend their right to believe as they will. We assert our right to believe as we must. Some things are very precious to us. What we believe is good for ourselves we believe is good for others. We will never force them to take these ideas, but we will give everybody we can an opportunity to consider them on their own merits.

No Surrender of Conviction

To be specific, we believe that the World Council of Churches ought to be so organized that no person will be coerced by it in spiritual matters. Whether we belong to it or not, theoretically this is our opinion. An influential group of members of the World Council believe that, too. They have shown by word and deed that they intend to see that the policies adopted protect the right of the individual and of the church to be independent, free, and self-determining.

If, for lack of adequate reinforcements as other church groups join the Council, that group of members loses out to the super-church people, something strange may happen. It is pure conjecture, of course, but it is not beyond the realm of possibility in this mad world that Baptists will be a body of fifteen million free churchmen between a Latin Church of 300 million adherents and an equally powerful Protestant hierarchy.

PREPARING TO PRAY

Leon M. Gambrell

President, Baptist Bible Institute, Lakeland, Florida

The eleventh chapter of Luke begins: "And it came to pass, that as (1) He was praying, (2) in a certain place, (3) his disciples said unto him, Lord, teach us to pray."—Doubtless the example and power of Christ's praying led his followers to long to be able to pray. They wanted to be ready, be prepared to exercise this precious privilege of Christians.

IMPORTANCE OF PRAYER

The first step in preparing to pray is to realize prayer's importance. No one will give time to it unless he believes it is important. Assured of its inestimable value, he will devote time to it.

Prayer affects every phase of life: physical, material, business, social, intellectual, spiritual. One needs to pray in sickness and health, in poverty's vale or abounding in wealth. In times of crushing sorrow, the soul needs the uplifting support of a loving Father. In hours of important decisions affecting an immediate experience or determining the whole course of life, ability to pray is vital. Lives have failed, homes have become bankrupt, businesses have perished, yes, churches have shriveled and died, through lack of prayer.

Men, in every condition, have realized with Secretary of the Navy, Frank Knox, the need of divine assistance. He said, "Men, we can't win this war without God's help. The greatest test lies ahead. In that we'll need God's help. We may as well realize that and start praying now."

The disciples knew their need, confessed it many times. As we think of life's demands, its privileges, challenges and heart yearnings, we want to be able to pray as we should. Looking upon a community, the nation, the world, knowing that God is waiting to bless, we long for ability to pray the workers out into the plenteous harvest, to have some part in bringing down the power for victory. Prayer is very important.

ENCOURAGEMENT

Another step is to consider encouragements. If Jesus urged anything He encouraged praying. He gave instructions, taught to pray. O that He would teach us now! He set the example, giving prominence to prayer in his own life. When we are doing what Jesus did, we are "buying up the time." He would surely say to us "Spend more time in prayer."

Jesus encouraged praying by guaranteeing answers. This is often overlooked. He said, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Luke 11:9ff. "Again I say unto you that if two of you shall agree upon earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." Matt. 18:19. In Mark 11:24 He said, "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." To his disciples he said "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Surely these glorious guarantees offer encouragement to pray.

HINDRANCES

Considering this subject we must be aware of hindrances to prayer. As a preparation for praying, we are to recognize and remove these obstacles. The psalmist said, "If I regard iniquity in my heart, He will not hear me." Ps. 66:18. "Behold the Lord's hand is not shortened that it cannot save—but your ini-

quities have separated between you and your God, and your sins have hid his face—he will not hear." Isa. 59:1, 2. If we humble ourselves and pray,—seek his face—turn from wicked ways, then he will hear from heaven—forgive sins—heal the land. (2 Chr. 7:14)

Unforgiveness gets in the way. "And when ye stand praying, forgive—" Mark 11:25. Our prayer is "Forgive as we forgive."

Selfishness hinders. "Ye ask and receive not because ye ask amiss—may consume it upon your lusts." James 4:3.

We often lack faith and thus limit our prayers. God offers to bless according to our faith. Abraham asked "Is anything too hard for God?" Jesus taught that all things are possible to him that believeth. Ask in faith, believing. Have faith in God.

Learn to be sincere. Moses prayed in death-earnestness for his people. (Ex. 32:32). Paul prayed with breaking heart. Rom. 9:1, and 10:1. Our prayers must not be heartless, mechanical ones. John Knox prayed, "Give me Scotland or I die" and meant it. Christmas Evans came late to a service, delayed by waiting upon the Lord, saying "Lord, I cannot go unless Thou art with me." Jesus prayed and sweat, as it were, great drops of blood! If we learn to pray in an attitude like that we shall know how to pray.

Unwillingness to pay the price hinders. When, from the heart, we can pray the words of Jesus, "Not my will but thine be done," we shall be prepared. Dr. Truett's last prayer with a friend was "Lord, thy will be done wherever it leads, whatever it costs."

HABIT OF PRAYER

We must practice praying, form the habit of it. The more we talk with our heavenly Father, the easier it is to pray for then we feel at home and comfortable in his blessed presence. If it is the customary thing to call upon Him at all times and under all circumstances, we shall be prepared to pray and be effectual in it. Lord, teach us to pray!

ABC Will Carry Year Round Southern Baptist Radio Hour

NASHVILLE, Tenn.,—(BP)—The Radio Commission of the Southern Baptist Convention has contracted with the American Broadcasting Company for year-round broadcast of a Sunday afternoon religious half-hour, beginning October 2.

Dr. Sam F. Lowe, director, made the announcement following the annual meeting of the Commission.

One hundred thirty-one ABC stations in the South, Southwest, and Pacific coast area will be used on the Baptist broadcast, Dr. Lowe said. Other supplementary stations will be added to give complete coverage of the 23-state area now comprising the S.B.C. territory. Broadcasts will originate at the Baptist Radio Center in Atlanta.

Dr. Lowe said that Dr. Robert G. Lee of Memphis, president of the Southern Baptist Convention, will be speaker the first three months of the broadcast.

Southern Baptists heretofore have been cooperating in a Southern religious radio conference in which Baptists and other member denominations alternate on a half-hour Sunday morning period on an independent network—each denomination having the program for three months at a time.

The Commission elected Ramsey Pollard of Knoxville, Tenn., as its chairman. Allen W. Graves of Charlottesville, Va., was named vice-chairman, and Nathan C. Brooks, Jr., of Greenville, S. C., secretary.

Sunday School Lesson

By O. L. RIVES

Professor of Religious Education, Carson-Newman College

Lessons based on International Sunday School Lessons; the International Bible Lesson for Christian Teaching, copyrighted by International Council of Religious Education

For July 31, 1949

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

Psalms of Trust

Texts: Ps. 34; 37; 46; 91; 143:8 (Larger)—Ps. 34:3-8; 37:3-6; 46:1-3 (Printed)—Ps. 91:2 (Golden).

We begin these notes with a quotation from the pen of Alexander Maclaren. "There are two ways of seeking for satisfaction: that of effort, violence and reliance on one's own teeth and claws to get one's meat; the other that of patient, submissive trust. . . . Struggle and force and self-reliant efforts leave men gaunt and hungry. He who takes the path of trust and has his supreme desires set on God, and who looks to Him to give what he himself cannot wring out of life, will get his deepest desires answered in possessing God, and will then find that the One great Good is an encyclopedia of separate goods. They that 'seek Jehovah' shall assuredly find Him, and in Him everything. He is multi-form, and His goodness takes many shapes, according to the curves of the vessels which it fills."

I. TRUST GOD IN THE MORNING (Ps. 37:3-6).

1. *At the beginning of each day* we are to "commit our way unto the Lord." This means a period of devotion, meditation and renewed consecration for us as we start the activities of the day. Who knows what a day will bring forth? Who but God can know? The stress and strain may prove too much without His help. By committing ourselves into His hands we place ourselves under His loving protection and care.

2. *When making plans for life* we are to put God first. Jesus has a sure word for us in this regard when in the Sermon on the Mount He warned against anxiety and told how it might be cured (Mt. 6:25-34). His teaching comes to a sharp focus in, "seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." The reader should compare this statement with Ps. 37:3-6.

II. TRUST GOD IN THE DAY'S HEAT (Ps. 46:1-3).

1. *Troubles will multiply and threaten us.* We do not live long before we discover this to be the case. The unregenerated part of our social environment makes this inevitable. Our physical bodies, yet to be redeemed, will give us endless difficulty. The Devil stands ready to exploit both alike to his evil ends, while at the same time adding to our possible confusion and chaos. The Apostle Paul thinks of this in terms of wrestling. (Eph. 6:12).

2. *Foundations will seem to slip from under our feet.* There is nothing quite so awe-inspiring as to experience an earth-quake. The rumbling noise, and the shifting of the earth's surface in severe cases, often create panic. And well they may for the foundations are being disturbed. But the same thing often takes place in the realm of the spirit. Foundation-shaking experiences occur there also. A sudden loss, a grave disappointment or a serious mis-calculation may confront us. In such a time it is well to have on hand what Roger Babson (I believe it was) called ample "spiritual reserves."

When the going gets tough, when the battle of the day reaches its heights of intensity, when a slip of the foot might result in utter disaster; then is a good time to trust God unreservedly. In such a time we should remember that if God led us into such a situation He will also lead us out.

III. TRUST GOD AT EVEN-TIDE (Ps. 34:3-8).

1. *Upon the basis of past blessings.* The little church had just burned to the ground. The congregation was meeting for the first time after the tragic fire. Tears welled up in the pastor's eyes when the devoted but stunned group began the service by singing, "Count Your blessings." Could there have been a more appropriate song? And so it will be as we come nearer and nearer to the end of the way. We begin the Christian life by trusting, we end that part of it on this earth by doing exactly the same thing.

2. *By remembering the abiding presence of God.* The Psalmist here phrases it, "The angel of the Lord encampeth." Bivouac comes to the tired and worn soldier. The guard is set for the night. Fires are covered and nothing but the stars shine down. The bugler blows "Taps" and the soldier floats off into sleep and rest. All is well, for the guard is strong and dependable. And so with the Christian as he settles for the night, brief compared with eternity, to awaken in another world. He sleeps, and sleeps well, because he still trusts.

Just a few more word pictures have been added to our Young South file since last week. Would you like to look at them with me now?

NANCY GREEN, Gilbertsville, Kentucky, is a neighbor-friend of ours. In her letter she said, "We moved here from North Carolina, but we take the BAPTIST AND REFLECTOR wherever we live."

Nancy was nine years old on March 1. Her home is at Kentucky Dam where, as she says, "there is the biggest man-made lake in the world." Nancy goes to First Baptist Church at Benton. Rev. T. H. Waller was their pastor until recently when he died of injuries received in a car wreck.

Nancy's favorite sport is swimming. She also spends many hours playing in a tree house which she built. We hope Nancy will write and tell us more about this tree house. What kind of tree is it in? How far off the ground is it? How does she get up into the house—by ladder? How large is the house? Is there any furniture in it? Who helped to build the house? We'll be looking for another letter answering these questions and perhaps telling us some other interesting things about the tree house!



Last week I told you that we had a new word picture of one of Shirley Bouling's friends in Greenbrier, Tennessee.

Our new friend's name is MILDRED HUNT and her Greenbrier address is Route 1. Mildred is twelve years old and in the fifth grade at Kelly Willis School. At church Shirley Bouling's mother is Mildred's Sunday school teacher. Mildred would like to make some pen pals. If you are about her age, maybe you'd like to write to her. It isn't hard to make new friends by pen-pal correspondence. The first letter need not be long or tell too many things. Give your age and grade at school, the church you go to, and perhaps some of your special interests. If you have a hobby, tell about that.

CATHERINE NICHOLSON, R. F. D. 2, Box 203, Joelton, Tennessee, has had a new card in the file for some time, but I'm afraid I overlooked sharing it with you. Catherine is fourteen years old and says, "I would



like to have many pen pals." She is in the eighth grade at school. Her favorite subjects are Arithmetic, English, and Civics. Catherine goes to Joelton Baptist Church. There she is secretary of Training Union, Social Leader of G.A.'s, and Social Leader of her Sunday school class. Girls who have similar jobs in the churches may enjoy a

pen-pal correspondence with Catherine. It would be especially nice to share ideas for socials. Do you know any good games which Catherine might play with her group at their next social affair? Have you had a good social in your group lately, that you'd like to describe in detail to Catherine?

On my office bulletin board, I have a new picture. It is an original crayon drawing of birds, and came to me recently from one of our newest Young South friends—KATHRYN CHERYL DAVENPORT, Route 3, McMinnville, Tennessee. (By the way, today—July 28—is Kathryn's ninth birthday. We hope it is a happy one!) Let me share a bit of Kathryn's letter with you.

"I like to study about birds. Drawing and studying birds are my hobbies. I like to sew, too. I have a sister who is smaller than I, and a brother who is three months old. My father is building my sister and me a play house. . . .

"The redbird is my favorite bird. I know a rhyme about the red bird and spring. Here it is:

'When the red bird brings the spring,
Is it pinned beneath its wings?'

"There is a sparrow's nest in our chicken house. I have a bird box and my cousin said it had a robin's nest in it."

This letter tells me a lot about Kathryn that I couldn't get from her first letter. Of course, I am adding it to her word picture card.

That brings us up-to-date on new words pictures that have come in—until July 16 when this copy goes to press. Of course by the time you get this issue of the BAPTIST AND REFLECTOR, there may be a lot of new cards. One of them may even be yours. I hope so. We'll get to them as fast as they come in. So keep on writing!

Love,
AUNT POLLY

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

W. G. RUTLEDGE
Superintendent

MISS GLADYS LONGLEY
Associate



MISS OLETA MEEK
Elementary Worker
MISS DOROTHY CAMPBELL
Office Secretary

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

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



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

Three Important Meetings Claim our Attention!

By GLADYS LONGLEY

1. Regional Planning Meetings for Associational Officers

Region	Date	Place
Northwestern	Sept. 5, 1949	First Baptist Church, Huntingdon
Southwestern	Sept. 6, 1949	Speedway Baptist Church, Memphis
South Central	Sept. 8, 1949	First Baptist Church, Pulaski
Central	Sept. 9, 1949	First Baptist Church, Gallatin
Eastern	Sept. 12, 1949	First Baptist Church, Clinton
North Eastern	Sept. 13, 1949	First Baptist Church, Greeneville
South Eastern	Sept. 15, 1949	First Baptist Church, Cleveland
North Central	Sept. 16, 1949	First Baptist Church, Sparta

The purposes of these meetings are two-fold:

1. Planning of the Promotional Program for the year by Associational, State and Southwide Sunday School Workers.
2. Training the Associational Sunday School Officers for more efficient work.

Every Associational Sunday School Officer, interested Pastors and Sunday School Superintendents, and Team Members who will visit the churches in October should attend. Each meeting will have an afternoon session, beginning at 3:00 P.M., and a night session beginning at 7:00 P.M. Supper will be served by the host church. Important on the program are two conference periods where capable leaders will endeavor to help each officer with his duties. The 1950 Sunday School Program will be presented. Important plans will be made for the Church Planning Meetings, and the Training Meetings for the teams. If you are an Associational Worker, you cannot afford to miss this meeting. Make your supper reservation by writing Miss Gladys Longley, 149 Sixth Avenue, North, Nashville, Tennessee.

2. Associational Training Meetings for the Teams that will visit the church in October.

The two purposes of this Training Meeting are as follows:

1. To instruct the teams who will visit the churches for Church Planning Meeting.
2. To complete plans and announce the schedule and team itinerary for the Church Planning Meetings.

This meeting is to be conducted during the last week in September by the Associational Sunday School Superintendent in cooperation with his workers and the Associational Missionary. All team members who will visit the churches for the Church Planning Meetings should attend.

The August issue of the *Sunday School Bulletin*, available to all workers in July, will give detailed suggestions for the Church Planning Meetings and will serve as guide material for the teams that will visit the churches in October. Careful training of the teams is necessary if the Church Planning Meetings are to be successful.

3. The Church Planning Meetings in October

The Church Planning Meetings are promoted in each association by the Associational Sunday School Organization in October for the purpose of assisting the churches in planning a greater program of Sunday School Work. Teams of capable workers are enlisted, trained, and sent out to assist in a one-night Planning Meeting in each church. Associational and church leaders have testified that these meetings are invaluable in leading the churches to do greater work. Over a thousand churches in Tennessee were visited last year. Results have shown in all phases of Sunday School Work. Begin making plans for these important meetings. They represent the true spirit of Associational Sunday School Workers, "The best to the last church."

Information, Please

"Information is the only basis for intelligent cooperation," says Dr. John H. Haldeman, pastor of the Allapatah Baptist Church Miami, Florida. We believe Brother Haldeman is right. It brings up the question about proper information regarding your Sunday School possibilities. Have you taken a census lately? You need the information for the growth and organization of your Sunday School. Take a census and get ready for the new Sunday School year.

Report on Regional Conventions—Continued

North Central Region

OFFICERS

President—Billy Puckett
Pastor-Adviser—A. M. Senter

Attendance:

Concord	17	Stone	77
New Calem	5	Union	101
Riverside	0	Wilson	54
Salem	50	Visitors	1

Sword Drill Participant—Sandra Pullen

Speakers' Participant—Billy Puckett

Hymn Festival Participants—

Junior Hymn Festival—Shellsford Baptist Church
Powell's Chapel Baptist Church

Intermediate Hymn Festival—Round Lick Baptist Church
Monterey Baptist Church

Young People and Adult Hymn Festival—Auburntown Baptist Church
Steven Street Baptist Church
Round Lick Baptist Church
Powell's Chapel Baptist Church

Southeastern Region

OFFICERS

President—Ed Luallen
Pastor Adviser—Gordon Greenwell

Attendance:

Hiwassee	0	Sequatchie Valley	17
McMinn	131	Sweetwater	63
Ocoee	144	Tennessee Valley	7
Polk	37	Visitors	11
		Providence	20

Sword Drill Participant—Jo Ann Tracey

Speakers' Participant—Virginia Sisney

Hymn Festival Participants—

Junior Hymn Festival—First Baptist Church, Cleveland
First Baptist Church, Loudon

Intermediate Hymn Festival—First Baptist Church, Athens
First Baptist Church, Cleveland
East Athens Baptist Church, Athens

Young People and Adult Hymn Festival—First Baptist Church, Cleveland

Northeastern Region

OFFICERS

President—Johnny Poe
Pastor-Adviser—J. O. Carter

Attendance:

East Tennessee	18	Mulberry Gap	1
Grainger	45	Nolachucky	58
Holston Valley	71	Watauga	172
Holston	39	Visitors	3
Jefferson	89		

Sword Drill Participant—Bonnie Cate

Speakers' Participant—Frances Epperson

Hymn Festival Participant—

Junior Hymn Festival—First Baptist Church, Elizabethton
First Baptist Church, Morristown
First Baptist Church, Rogersville

Intermediate Hymn Festival—First Baptist Church, Rogersville
First Baptist Church, Morristown
First Baptist Church, Elizabethton

Young People and Adult Hymn Festival—Fairview Baptist Church
First Baptist Church, Morristown
Oak Street Baptist Church
Calvary Baptist Church

(Continued next week)

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY
President



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MISS NELLIE TALLANT
Young People's Secretary

MRS. DOUGLAS GINN
Office Secretary

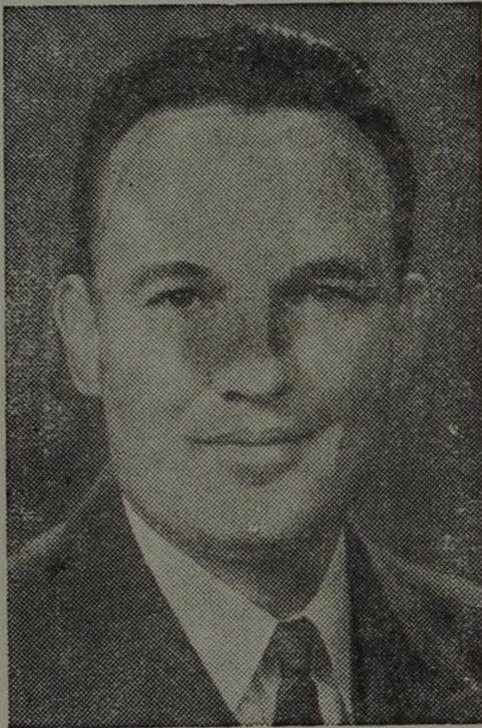
Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

New Speakers at W. M. U. Conference

Women always like to hear new voices along with known favorites and you will at W. M. U. Conference, Ridgecrest, August 4-10, this very summer. Have you made your reservation?



DR. CLYDE FRANCISCO

Dr. Clyde Francisco, Ass't. Professor in Old Testament Interpretation at Southern Baptist Theological Seminary, will speak each morning at the Bible hour.

And the vesper services will be heart stirring periods of worship down by Lake Dew. The spot is loved by all Ridgecresters, for the quiet lake, the blue sky, a passing bird, and the consciousness of the presence of the Lord in the twilight hour. Miss Miriam Robinson of our W. M. U. Training school will lead these services.

Dr. Duke McCall, Executive Secretary of the Southern Baptist Convention will be the Sunday speaker. Sunday will be a high peak in the middle of the W. M. U. Conference. Southern Baptist Convention advance plans will clearly challenge you as Dr. McCall brings his messages.

There will be missionaries and national guests, state and south-wide leaders in our W. M. U., and general denominational life.

There will be other women from Maryland to California, from

Texas to Virginia, and knowing them will encourage you in your service. There will be conferences to give you the "know-how" in missionary education. Miss Alma Hunt, Executive Secretary of Woman's Missionary Union, will direct these excellent programs centered on the theme, "This Is Thy Day." You can't afford to miss it. W. M. U. Conference, Ridgecrest, North Carolina, August 4-10. Make your reservation quickly with Mr. Robert Guy, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina. See you there.

Miss Bruce to Stockholm

Miss Margaret Bruce, young people's secretary, will attend the Baptist Youth Congress in Stockholm, Sweden, August 3-8, as the guest of Woman's Missionary Union.

She will sail July 15 on S. S. Queen Elizabeth with Baptist Youth Tour No. 72 of Brownell Travel Bureau. Landing in England, they will visit briefly in France, Belgium, Holland, Denmark, and Norway on their way to Stockholm. Following the meeting they will stop at Witzenhäusen, Germany, spend a few days in Switzerland and Italy. They sail from Naples with port calls at Genoa, Italy, and Lisbon, Portugal, arriving in New York on September 6.

We will pray for her and for this important youth meeting, so meaningful to Baptists around the world.

R. A.'s Home From Hawaii

Four RA's and Mr. J. I. Bishop, Royal Ambassador Secretary, are just back from Hawaii. They attended the Hawaiian Baptist Assembly at Kokakahi and an Intermediate boys' camp held at the same time. Twenty-one counselors at the assembly enrolled in a study of the "Guide for Counselors of RA Chapters." Mr. Bishop feels that this was most significant for the growth of Royal Ambassador work in Hawaii.

Two new Intermediate RA chapters were organized before the visitors left Hawaii.

The RA's on this trip with Mr. Bishop were all high ranking Ambassadors. They are Jimmy Matthews, Bessemer City, North Carolina, Jimmy Harless, Birmingham, Alabama, Val Canon, Abilene, Texas, and Gilbert Sanford, Columbus, Georgia. They visited our Baptist work on three islands, Oahu, Maui, and Hawaii. They spoke at different meetings, worship services and campfires. The party of five went at their own expense and feel it was a wonderful investment of their money.

One of the Baptist leaders wrote the mainland immediately after her Junior RA's has returned from the airports where they had watched Mr. Bishop and the four RA's sail off home:

"If we had more men like Mr. Bishop or even one in Honolulu our work with boys would grow."

News From Hawaii

Baptist Bible School

Honolulu, T. H.

June 28, 1949

Dear Friends:

Yesterday began the second week of Vacation Bible School at the Waialae Mission. We feel that the first week was a good one because our attendance increased from 123 children Monday to 197 Friday. Today, Tuesday the twenty-eighth, the total enrollment numbered 233, so you see that we have quite a host of children to teach. Most of the children are Japanese, Chinese, Hawaiian, Korean, and white children make up the rest. One can not help but love them; they are so sweet. The Junior Department has grown from 13 the first day to 36 today. We all rejoice over the fine attendance thus far and feel the prayers of the swell Tennessee group back home. I must say now that my heart was warmed, and I felt good all over for receiving the cards sent to me by the students from Ridgecrest.

The Rev. and Mrs. L. E. Blackman are in charge of the mission and they do a fine job there. The Waialae Mission meets in a public school, but soon a building from Army surplus will be raised. This mission came as a result of a Vacation Bible School there last summer.

Since our arrival everyone has been so eager it seems to make this a memorable period in our lives. Last week we were the guests at supper on many nights of the Olivet Church members. This Friday night we are invited to eat at a Japanese home, Japanese style which is leaving your shoes at the door and sitting on the floor crosslegged eating with chopsticks. I may eat something before I leave that night because I've tried using chopsticks before and I didn't fare so well. Friends, whom we have grown to love so soon, have also taken us to many scenic places which impressed me very much.

One of our group asked an islander if the people here were anxious to accept Christianity, and the person answered, "How can they when they have hardly tasted of it." There is a great need here and may your prayers continue for me as I seek to serve our Saviour here.

Yours in His service,

Bill Jones

July 5, 1949

Dear B. S. U.'ers:

Yesterday was the happiest and best fourth of July that I've ever had. To begin the day Tommy Nokamura, one of our friends, Norma, John, and I went to the annual orchid show here in Honolulu. Over two hundred different kinds of orchids were on display. They were very unusually colored and varied in size from your fingernail to the size of one's hand. At 2:00 P.M. the Friendship Union of the Olivet Church met at our home (the Koon's) for a hike up to Manoa Falls only a few miles from here. There are always clouds over these mountains because the trade winds aren't powerful enough to blow them away (so I am told), and as we began climbing the rain began to fall and my the ground was muddy. By the time we reached the falls we were pretty wet, but when we came back down we were soaked. But it was worth it because the falls are so high and pretty. Surrounding the Koon's home, except for one side, are these tall mountains and in the distance you can see these falls. Well, at 6:30 P.M. all the group came back to eat supper, after which John and Norma showed their slide films on a projector. After everyone had gone we had family altar which meant so much to me. The family altar did not end the day because I had to prepare for today at Bible School. It was a wonderful day.

Friday night will be commencement night at the Waialae Vacation Bible School. Our total enrollment is 244 with another 20 or so registered. The Waialae district is a new Baptist field and the children do not mind coming to a three weeks school. In fact I believe they enjoy it; I know I do. There have been about 25 or 30 decisions made for Christ since the school began and how it thrills your heart to see them accept Jesus as Saviour.

The postcards sent from Ridgecrest are still coming and I certainly do appreciate them. Saturday afternoon I will leave for Kauai, unless something happens, for two weeks. There a revival will be held at night and Vacation Bible Schools in the morning. May your prayers continue for me as I try to represent Christ and each of you students here.

Yours in Christ,

Bill Jones

AMONG THE BRETHREN

New Florida Editor



Above is the likeness of W. G. Stracener, the new editor of *Florida Baptist Witness*, who succeeds the faithful and fruitful E. D. Solomon to this position. *Baptist and Reflector* bids him Godspeed and also bids Godspeed to our warm friend, Bro. Solomon.

July 10, marked the Fourth Anniversary of the pastorate of H. Bernard Deakins, pastor of Gilead Baptist Church, Glendale, Ky. Bro. Deakins is a native Tennessean and spent the greater part of his life in Chattanooga. Following his graduation from Carson-Newman College he served as pastor of Shallow Ford and Clear Branch Churches near Erwin.

During his four years in the Kentucky pastorate the church has shown much progress. There have been 227 additions and the church has given \$20,000.00 to all causes with \$5,000.00 being given to missions.

—B&R—

July 10, at the eleven o'clock worship hour A. R. Baker presented to the Grandview Baptist Church, Nashville, a beautiful Neon sign installed across the front of the church auditorium bearing the words, "Grandview Baptist Church Welcomes You." This sign was made, installed, and given to the church by W. V. Lee and dedicated to the pastor, J. R. Kyzar, for his twenty-two years of service as pastor of the church. Mr. Lee paid tribute to the pastor's faithful and conscientious service and compared the new and brighter light to the pastor's lighting the Christian highway of life for his people.

—B&R—

John Sevier Baptist Church, Knoxville, has just closed a Vacation Bible school in which there were 191 enrolled with an average attendance of 157. Eight professions were reported.

—B&R—

At Hughes Avenue Baptist Church, Ocoee Association, Sunday, July 10, a young man surrendered to the ministry. Bill Ricks is pastor.

—B&R—

In a letter from Mrs. Sam Livingston, Mohawk, Tenn., we learned that Roy R. Newman is recovering after a serious operation in the Baptist Hospital in Atlanta, and that he will be able to be moved to his home in Villa Rica, Ga. in a few weeks.

Wildwood Baptist Church, Chilhowee Association, W. F. Hall, pastor, held a Vacation Bible school in June with an enrollment of 120. During the last two weeks in June a revival was held in which Dewey Jackson of Knoxville did the preaching and I. C. Petree also of Knoxville led the singing. July 10, eight candidates were baptized, and there were two additions by letter. Also on the above Sunday four new Sunday school classes were started with another class to be organized the following Sunday.

—B&R—

The Mouth of Richland Baptist Church, Blaine, held their Vacation Bible school in June. There were 85 enrolled with an average attendance of 69. Following the school they began a youth revival in which Don and Clay Fraser, brothers and members of the church, did the preaching. Nine were baptized into the church. This church gave to missions this past year \$2,900.00 which has averaged more than 55% of the entire church offerings. Elmer J. Foust is pastor.

—B&R—

Harrison Chilhowee Baptist Academy will begin its fall term August 17. All indications point to a large enrollment. President Roy Anderson has announced the following teachers for the fall term: C. Y. Stewart, W. F. Hall, Mrs. Fort B. Notgrass, Mrs. Ben H. Clark, Miss Gertrude Atchley, Miss Dorothy Smith, Miss Earnestine Britt, Miss Virgie Hurst, Miss Willette Barbee, Miss Bess Atchley, and Vivian C. Carrier.

—B&R—

In the July 7 issue of *Baptist and Reflector* an article appeared entitled "I'm Fed Up!" by Leola Archer. This was taken from the bulletin of a Baptist church. Since then we have learned that this article originally appeared in the May issue of *Home Life*, Joe W. Burton, editor.

Though still without a pastor, First Church, Dyersburg, is making progress. Delivery of a new Wicks Organ has been made; rotating system for the Deacons put into effect; and there are additions at the regular services. Recent supplies include: Ralph D. Moore, Memphis; J. T. Barker, Newbern; Robert L. Newman, Dyer County Missionary; D. A. Ellis Memphis; and E. N. Delzell, Nashville.

—B&R—

Dr. R. G. Lee wrote in the *Bellevue Bulletin* for July 3, "On June 26th, I had the unique experience of going with Rev. Percy Ray on a church-dedication trip to eight country churches. It was a great day—with the power of God left and sweet fellowship experienced among all who were in the caravan. I am glad that God gave me strength to preach eight different sermons in these dedication services, even as he gave me strength for preaching at the dedication of seven Baptist churches in 1943."

—B&R—

A Christian Is . . .

A MIND

Through which Christ Thinks

A HEART

Through which Christ Loves

A VOICE

Through which Christ Speaks

A HAND

Through which Christ Helps

—F. A. NOBLE

Under the CLUB PLAN, when as many as ten people join into the plan, the subscription rate to BAPTIST AND REFLECTOR is \$1.50.



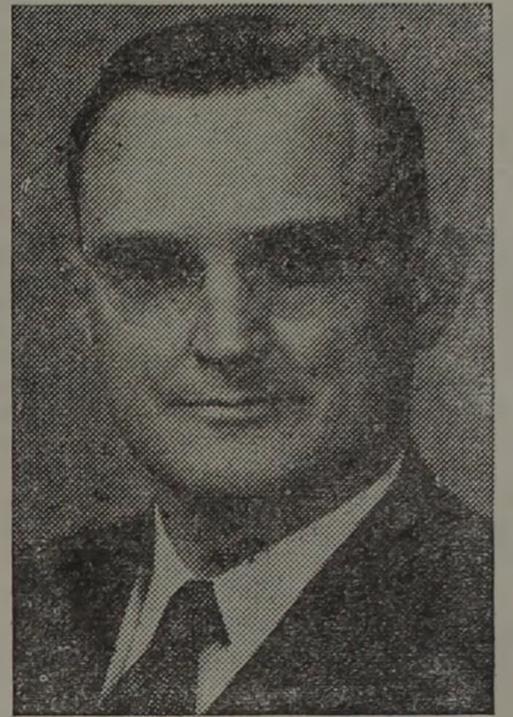
Pictured above are the children and workers of the Vacation Bible school at First Baptist Church, Pulaski. Pastor L. G. Gatlin served as principal.

ATTENDANCES AND ADDITIONS TO THE CHURCHES

JULY 17, 1949

Dr. W. Hines Sims

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Ashland City, First	45	33		Kingsport, Lynn Garden Mission	393	137	4
Athens, Antioch	89	47			44		
East	291	98		Knoxville, Alice Bell	60	28	
First	376	182	4	Arlington	274	91	
West End Mission	60			Bell Avenue	515	214	1
Clearwater	75	59		Broadway	814	327	9
Coghill	51	49		Fifth Avenue	685	267	
Cottonport	61	45		First	575		
Eastanalle	51	11		John Sevier	153	92	
Englewood	120	39		Lincoln Park	385	158	
Etowah, East	63			Lonsdale	276	137	2
Etowah, First	308	104		Sevier Heights	352	138	1
Etowah, North	251	112		LaFollette, West	94	67	
Good Springs	95	62		Lawrenceburg, First	213	146	
Idlewild	62	24		Lebanon, Barton's Creek	120	84	
Lakeview	63			Cedar Grove	98	73	
McMahan Calvary	68	72		Fairview	98	42	
Mt. Harmony No. 1	111	50		First	317	64	
New Zion	45			Lenoir City, First	277	106	1
Rodgers Creek	15			Nelson Street Mission	27		
Zion Hill	44			Leoma	139	66	
Blaine, Richland	88	44		Lewisburg, First	352	101	
Brighton	196	132	3	Lexington, First	205	45	4
Bristol, Calvary	376	104	1	McEwen	62	29	
Virginia Avenue	317	85	4	Madison, First	363	90	
Brush Creek	59	30		Madisonville, Chestua	57	42	
Carthage, First	170	56		Maryville, Broadway	255	151	2
Chattanooga, Avondale	625	91	2	Everett Hills	202	132	
Birchwood	88			First	491	218	2
Clifton Hill	258	87	4	Medina	180	98	
Mission	32			Memphis, Bellevue	2302	694	12
Concord	193	88		Boulevard	626	205	11
East	231	97		Central Avenue	408	100	
First	711	174	3	Highland Heights	812	341	2
Chapel	53	13		Hollywood	346	105	
Hughes Avenue	253	50		LaBelle	575	145	3
Lupton City	155	106	4	Leawood	255	90	2
Morris Hill	254	117	1	Levi	234	134	1
Red Bank	509	134	1	Barton Heights Mission	117	68	1
Ridgedale	508	179	2	Mallory Heights	194	85	
Second	202	76		Parkway	371	133	
Signal Mountain	56	30		Seventh Street	441	140	5
South Daisy	85	66		Shirley Park	186	78	
Cleveland, Big Spring	234	188		Spedway Terrace	891	189	9
North	177	140		Union Avenue	924	233	1
Clinton, First	299	77		Milan, First	310	55	3
Columbia, Rock Spring	144	90	3	Milton, Prosperity	133	122	
Second	114	68		Monterey, First	212	121	1
Cookeville, First	297	93		Morristown, First	463	100	3
Algood Mission	72		2	Montvue	107	33	
Fourth Street Mission	109	58		Murfreesboro, First	344	96	
Steven Street	93	49		Walnut Street Mission	54		
Covington, First	233	53		Powell's Chapel	82	72	
Decatur, Goodfield	66	13		Taylor's Chapel	77	35	
Eagleville	113	66		Third	99	38	2
Elizabethton, First	485	78	2	Westvue	545	184	
Slam	200	118		Tucker Town Mission	15		
Fountain City, Central	687	199	1	Nashville, Belmont Heights	729	227	7
Hines Valley Chapel	35			Glendale Chapel	43		
Fowlkes	136	87		Jordonia Mission	43		
Gallatin, First	328	89		Madison Street	42		
Gladeville	126			Edgefield	370	103	1
Goodlettsville, First	174	83	1	First	1065		
Grand Junction, First	125	70		Grace	693	172	
Center Point	15			Inglewood	650	151	
Hampton, Union	192	118	1	North Edgefield	241	80	
Harriman, South	181	94	2	North End	138	70	
Trenton Street	269	93	1	Park Avenue	533	123	
Walnut Hill	178	91		Third	240	66	
Humboldt, First	501	122	1	Woodmont	237	70	
Jackson, Calvary	403	114		Woodmont Center	42	65	3
First	710	139		Newport, First	249	73	
North	313	121	13	Oak Ridge, Highland View	265	120	
Jellico, First	149	86		Robertsville	252	75	
				Old Hickory, First	578	245	5
				Pigeon Forge	131	90	1
				Rogersville	323	80	4
				Missions	237	67	
				Rutledge	49	37	
				Oakland	106	51	
				Shelbyville, First	89		
				Union City, First	581	107	
				Watertown, Round Lick	114	80	



Associate Secretary, Department of Church Music, Baptist Sunday School Board, will serve as associate director of the Ninth Convention-wide Church Music Conference at Ridgecrest, August 25-31. He will also conduct one of the laboratory choirs and be available for conferences on church music. All who plan to attend should make immediate reservations with Robert Guy, Manager, Ridgecrest Assembly, Ridgecrest, North Carolina. Enclose registration fee of \$2.00 with your request for reservation.

Committees Named to Recommend Sites for New Seminaries

NASHVILLE, Tenn.—(BP)—Committees to study possible sites for two new Southern Baptist seminaries and long-range needs of the existing seminaries were appointed here at a meeting of the Southern Baptist Convention's Committee to Study the Field of Theological Education.

"It is the hope of the committee to have something definite to present to the Convention in Chicago regarding the establishment of these schools," Dr. J. W. Storer, Okla., chairman of the committee, said following the meeting. "Full consideration was given to the necessity for financing the capital needs and equipment of both existing seminaries and those to be established."

The following committees were named:

Committee to consider possible sites for a Western seminary: R. C. Campbell, Ark., chairman; H. A. Zimmerman, Ore.; C. V. Rock, Ariz.; and Dr. Storer.

Committee to consider possible sites for an Eastern seminary: Claude B. Bowen, N. C., chairman; Vernon B. Richardson, Md.; and W. Douglas Hudgins, Miss.

Committee to study the need for Bible schools: W. Fred Kendall, Tenn., chairman; A. Lincoln Smith, D. C.; and Lewis A. Myers, N. M.

Committees to study the long-range needs of the present seminaries:

Southern Seminary, Louisville—John H. Buchanan, Ala.; Lucius M. Polhill, Ky.; A. E. Tibbs, S. C.; and Wade H. Bryant, Va.

Southwestern Seminary, Fort Worth—Wallace Bassett, Texas; James F. Heaton, Mo.; J. Paul Carleton, Ill.; and Floyd Looney, Calif.

New Orleans Seminary—Louie D. Newton, Ga.; Thomas Hansen, Fla.; W. A. Burkey, Kans.; and Otto Sutton, La.

First Baptist Church, Pulaski, L. G. Gatlin, pastor, engaged in a youth revival, June 19-29, in which Jimmie Eaves did the preaching. Mrs. Eaves accompanied Bro. Eaves and sang some beautiful solos. Bob Baker directed the music and led the Junior choir, and Bob Lasater served as pianist. There were 9 professions of faith, 7 joined the church by letter and 5 rededications. All these faithful workers are from Union University.

—B&R—

Tabernacle Baptist Church, Lenoir City, will observe a Homecoming and Building Fund Day, July 31. Hampton C. Hopkins, a former pastor and now pastor of First Baptist Church, Lenoir City, will bring the afternoon message. Throughout the day there will be special music.

The church is in the process of building a new brick veneer structure which will seat approximately 400 in the auditorium and provide seventeen class rooms. The total cost of the building will be approximately \$35,000.00. Glenn A. Toomey is pastor.

—B&R—

Recently Apison Baptist Church, Ocoee Association, held a Vacation Bible school in which the pastor served as principal. There were 105 enrolled with an average attendance of 93.

—B&R—

C. Eldon Wright, pastor of the First Baptist Church, Watertown, is with the Immanuel Baptist Church, Vicksburg, Miss., in a revival meeting this week. He will supply the pulpit of the First Baptist Church, Sarasota, Fla., the last two Sundays of July, W. R. Hamilton, a Tennessean, is the pastor at Sarasota.

—B&R—

Luther Joe Thompson, pastor of the Springfield Baptist Church, will be with the First Baptist Church, Watertown, in a revival beginning August 8. This church licensed and ordained this young minister. Charles Yelton, pastor at Cedar Grove church, will lead the singing during the revival. Both of these ministers were born and reared in Wilson county.

—B&R—

Boulevard Church, Memphis, C. M. Pickler, Pastor, reports their largest V. B. S. in history. A total of 357 were enrolled and the average attendance was 315. Norris Gilliam, Nashville, supplied for them on June 19. As an experiment, the Church provided free bus service to and from the worship services during July.

These Are the "Volunteers"



The Sunday School Department has enlisted thirty students from thirteen colleges to conduct Vacation Bible Schools and Sunday School Training Courses for five weeks. They have worked in Providence, Sweetwater, McMinn, Nolichucky and Sevier Associations.

First row, left to right: June Stephens, Midstate Baptist Hospital; Carolyn Singleton, Memphis State; Geraldine Conner, Carson-Newman; Martha Ann Smith, Carson-Newman; Barbara Hicks, Maryville College; Ann Higdon, Maryville College.

Second row: Margaret Tutterow, Union University; Della Joe Galyon, Carson-Newman; Wrenelle Yeaman, Peabody College; Joyce Cayce, Donelson High School; Martha Crocker, Union University; Marcella Mays, Carson-Newman; Bertie Flowers, Golden Gate Seminary.

Third row: Milton Anderson, Carson-Newman; June Spencer, Middle Tennessee State; Evelyn Craddock, Middle Tennessee State; Frances Nance, Carson-Newman; Martha Joyce Longley, Carson-Newman.

Fourth row: Jimmy Wilson, Cumberland University; Bobby Branam, Harrison-Chilhowee; Eula Carver, Baylor College; Ramona Hall, Tennessee Temple; Helen Vaughn, Carson-Newman.

Fifth row: Gerald Sanders, Memphis State; Thomas Moncrief, Union University; Harold Gower, Union University; Thelma Elkins, Union University; Dolan Henry, Union University; Bobby Zumbro, Union University; Sibley Burnett, Southwide Vacation Bible School Worker.

Sixth row: C. M. Dutton, Associational Missionary for Providence Association; Gladys Longley, State Sunday School Department; Rogers M. Smith and Sara Sue, State Student Department; Mrs. J. Smith Womack, Donelson; W. G. Rutledge, State Sunday School Department and Carlos Owen, Union University.

Sunday School Furniture prompt shipment
Opera Chairs two or three months
Pulpit Furniture sixty days
Church Pews delivery depending on materials, etc.

SOUTHERN DESK COMPANY
 Hickory, North Carolina

CURLEY PRINTING CO.

Home of
THE BAPTIST PRESS

412 Demonbreum St.

Phone 4-5201

NASHVILLE, TENN.



Pictured above are the children and workers of the Vacation Bible school at Fellowship Baptist Church, Concord Association. Miss Bonnie Harris served as superintendent of the school. Porter Floyd is pastor of the church.

WEST TENNESSEE NEWS

By EDWIN E. DEUSNER, Lexington, Tennessee

Pastor E. Gibson Davis has tendered his resignation to the Temple Baptist Church, Memphis, in order to accept a call from the First Baptist Church, Kingsport. The change will be made sometime in August. We regret to see Dr. Davis leave West Tennessee, but we are glad he is going to stay in the State.

Two of our Memphis pastors were honored by their congregations recently on the occasion of their anniversaries. Pastor W. E. Lyles has been with National Avenue Church ten years, and Pastor J. G. Hughes has been with Union Avenue Church eight years. Both of these men have wrought a splendid work on their fields of labor.

Pastor Jesse H. Newton, Royal Street Church, Jackson, observed his second anniversary as undershepherd there on July 3. The work has grown rapidly in this short span of time. Some of the accomplishments are: 106 additions; complete renovation of building and installation of new heating plant; new home for the pastor bought and paid for; budget doubled and 15% increase in gifts to missions. In his anniversary bulletin, Bro. Newton, said, "I challenge you to look back thankfully, to look forward hopefully, and to move on diligently, taking each step prayerfully."

Huntingdon Church, Thomas W. Pope, Pastor, is now operating a mission Sunday School on the Lexington Highway. Services are being held in the home of Mr. and Mrs. Billy Umstead each Sunday at 10 a.m.

July is the month of W. M. U. rallies for young people. Beulah Association held theirs at Ridgely, Morris Prince, Pastor; Beech River held their at Wildersville, G. G. Joyner, Pastor; Carroll-Benton held theirs at Pilot Knob; and McNairy County's was at Adamsville.

Mr. and Mrs. Tito Lannom, Union City, generously provided their camp on Reelfoot Lake for the use of the G.A.s and R.A.s of the First Baptist Church, W. A. Boston, Pastor. Thus, these youngsters got to have their camp a little closer home than Lebanon.

West Jackson Church, R. E. Guy, Pastor, is planning a Church-wide Training School for B. T. U. Workers, September 19-23. Methods books will be featured, and Mr. Bobby Joe Barnette will be in charge.

Lyn Claybrook, pastor at Oneida, Kentucky writes in terms of highest praise concerning the work of Mr. and Mrs. Joe Chapman, evangelistic singers, who will be in Union University this fall. They hail from New Jersey and Connecticut. Brother Claybrook worked with them in a recent revival at Savannah, Leonard Gassaway, Pastor. A gracious revival was experienced there the first week in July, "due largely" Brother Claybrook says, "to the noble, constructive work, and soul-winning efforts of Brother Gassaway." (Incidentally, your scribe was in Kentucky recently and heard about the splendid job Lyn is doing at Oneida).

Twenty-nine new members were added to the First Church, Dyersburg, as a result of a revival at Hawthorne Mission Chapel conducted by Mission Pastor W. A. Palmer, Missionary Robert L. Newman, and Singer Jack Criswell.

Bethel Springs Church, McNairy Association, dedicated their new building free of debt on July 10. J. T. Carter, A. L. Bishop and Prince Edward Claybrook assisted in the service.

Ground was broken Sunday afternoon, July 17, for Poplar Avenue's new \$100,000 building. The building will be L shaped, and is to be built of buff brick. Aubrey C. Halsell is leading this new Memphis Church in a fine way.

Miss Yoneko Kajita, Japanese student at Blue Mountain College, has been in this section speaking before the Associational W.M.U. Rallies. She also supplied at the Mid-week Service for Pastor W. A. Farmer and Woodland Baptist Church on July 13. Brother Farmer was doing the preaching for a revival at Hornbeak at the time.

West Shiloh Church, McNairy County Association, set new records in Sunday School and Training Union on June 26. The attendance was 261 and 134 respectively. Prince Edward Claybrook is pastor of this thriving Church. He and Mrs. Claybrook welcomed their third son, Gerry Stephen, on June 28.

Pastor W. Fred Kendall, First Church, Jackson, did the preaching in a revival at West Corinth (Mississippi) Church, July 10-20. Bro. and Mrs. Spencer Truex, prominent members of the First Church, are touring Europe in Dr. W. C. Boone's party, and will attend the World Youth Congress at Stockholm. Two other members are also touring Europe,—Emmett Johnson and Margaret Ann Rogers.

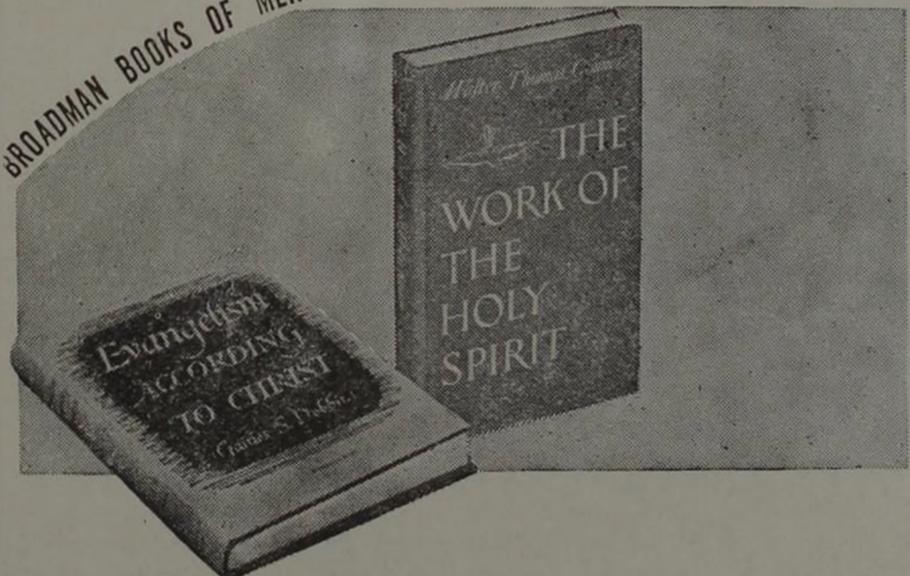
In recognition of their fine work, Bro. and Mrs. Harry Hollis are being given a free trip to Ridgecrest by the First Church. He is their new Educational Director.

On September 20, our beloved friend, Duke K. McCall will address the men of the First Church at a dinner meeting.

Prof. Victor Glass, Department of New Testament Interpretation of the American Baptist Theological Seminary, was the speaker at Calvary Baptist Church, Jackson, James Canada, Pastor, on July 24.

Mrs. Deusner and I are deeply grateful for the many cards and letters expressing sympathy because of the passing of Mrs. Deusner's mother at Barbourville, Ky. Truly, we have a great fellowship in our State!

BROADMAN BOOKS OF MERIT



Fundamental principles of evangelism

EVANGELISM ACCORDING TO CHRIST

Gaines S. Dobbins

\$2.50

Many think that the second half of this tragic century may witness a great resurgence of evangelistic effort and enthusiasm. That such evangelistic revival should be soundly based is the purpose of Dr. Dobbins' book. Grounded in sound New Testament scholarship, it yet is thoroughly modern in its dealing with the present situation.

From the pen of a great theologian

THE WORK OF THE HOLY SPIRIT

W. T. Conner

\$2.25

Written not to satisfy the scholar who wants an exhaustive treatment, but to stimulate and aid ministerial students, pastors, and others who need guidance in this field. The author discusses the Spirit in the Old Testament, in the Synoptics, and in Acts, John's doctrine of the Spirit, Paul's teachings, and 1 Peter, Hebrews, and Revelation. Chapters on the relation of the Spirit to the powers of man, and the Spirit as personal conclude the study.

Order now
from your

BAPTIST BOOK STORE

CHATTANOOGA, serves Ocoee
103 E. Sixth Street

KNOXVILLE, Eastern and Northeastern
Districts, 618 S. Gay Street

MEMPHIS, Shelby County
24 N. Second Street

NASHVILLE, Rest of State
127 Ninth Avenue, North

FOREIGN MISSION ADVANCE

M. THERON RANKIN
Executive Secretary

GENEVIEVE GREER
Editorial Assistant

IS GOD CALLING YOU TO FOREIGN FIELDS?

More than at any other time in history, the world is in need of missionaries. In order to advance foreign mission work Southern Baptists need at least one thousand more missionaries than are now on foreign fields. Some of our finest young people are offering to match these needs with their lives. Will you?

Here are the qualifications which missionaries going overseas should have:

1. Physical. The missionary should be sound in body and mind. He must be within the age limits of 24 and 32.

2. Educational. The Foreign Mission Board is seeking men who are *preachers* or combination of *preacher-teacher*. A Bachelor of Divinity degree is required after completion of college. *Women* should have a college degree as well as a Master of Religious Education degree. *Doctors* should have one year internship and one year of seminary training in addition to their M.D. degree. *Nurses* should have one year in a seminary or training school in addition to college and R.N. degrees.

3. Spiritual. The missionary must know beyond any doubt that Christ is his Saviour. The Apostle Paul was most persuasive when he told of how Christ saved him on the road to Damascus. Most of us do not have dramatic experiences of *conversion*, but we can know beyond any doubt that we have surrendered our all to Christ as our Saviour and Lord.

The missionary must have a strong sense of *call*. Unless he is sure God has called him to work overseas he will utterly fail. He must also remember that unless he is a missionary here in the States during the years of preparation he will not be a *soul-winner* overseas.

Before natives will "accept" a missionary they want to know that he really loves them. Nothing can take the place of a very *real love for people*—a love which places others first. The fine art of getting along with others should be mastered by missionaries.

Everyone in religious work knows the importance of the daily *study* of God's Word and of a deep *prayer* life. For a missionary to succeed he must go in God's power and remember that "I can do all things through Christ who strengtheneth me."

The most important job in all the world is that job which God wants you to do. If you feel that your service for God may be in foreign lands, write: Personnel Department, Foreign Mission Board, Box 5148, Richmond 20, Virginia.

SAMUEL E. MADDOX, Personnel Secretary

Advance in the Orient

Secretary B. J. Cauthen is sounding a call for advance in the Orient—not retreat. Wherever circumstances force missionaries to evacuate, they leave a force of native Christians to carry on while they themselves spearhead an advance into new areas.

Mr. and Mrs. Edward Calloway and Mr. and Mrs. Rudolph Russell have transferred from South China to Bangkok which has a population of about one million, many of them Cantonese-speaking. The ratio of Christians in Thailand is about one for every 1,700 population. Buddhism is strongly entrenched and fully supported by the state.

Formosa claims two Southern Baptist missionaries formerly in North China. They are Miss Bertha Smith and Miss Lila Watson. Taipei, the capital city where the missionaries are living, has a half million people. A university is located there with about 2,500 students. Baptists are using a Japanese-type dwelling as a house of worship. About 200 people attend services.

Dr. G. W. Strother is in Bombay where he will spend about two months making a survey of India. Half the provinces of India are unserved by Baptist missions of any kind.

Dr. and Mrs. Clifton Harris and Rev. Charles Culpepper, who completed language study in the Philippines, are transferring to Kweilin, making it possible to continue Baptist hospital work at Kweilin.

Some missionaries are remaining in Communist territory. The Hong Kong office has been able to keep in contact with these by telephone and telegraph where postal service has been disrupted. As a consequence, Secretary Cauthen said, "We have a fairly good picture of the conditions faced by our people in the turnover period and the weeks which followed." Communist troops were well disciplined, did not molest civilians, and showed no discourtesies to missionaries.

Latin American Hospital

The Foreign Mission Board voted at its July meeting to appropriate \$100,000 for the construction of the first unit of a hospital in Asuncion, Paraguay. This will be the first Baptist hospital ever constructed in South America, and the only Evangelical or Protestant hospital in Paraguay.

Treasurer E. P. Buxton of the Foreign Mission Board reported total receipts of \$3,897,021.85 for the first six months of 1949. Total receipts for the same period last year were \$3,423,853.70.

Mr. and Mrs. James Fairchild, appointed missionaries to Brazil in 1948, have resigned, effective August 1, because of the illness of their son.

BOOK REVIEWS

THE PARABLE OF THE FATHER'S HEART by G. Campbell Morgan. Published by the Fleming H. Revell Company, New York, London, Glasgow. 96 pages, \$1.25.

Dr. Morgan suggests that the three parables of Luke 15 (which, he insists, are three facets of one parable) were given to answer the declaration of the Scribes and Pharisees that "This man receiveth sinners and eateth with them." In these parables are revealed God's evaluation of the lost and His efforts to recover them.

The author analyzes the perverted motives, degrading actions, and repentant return of the "Lost Son" in a fresh and stimulating manner, and warms the heart with his description of the welcome the defeated son received from a loving, forgiving Father—the focal personality of the story.

After emphasizing the interrelationship of the parables and their implications concerning the Trinity, the book concludes with a strong appeal for earnest soul-winning labor based on I Cor. 15:58.

Read it for a new appreciation of an old story.

—Vern B. Powers

EVERY PASTOR A COUNSELOR by Dr. Stanley E. Anderson, Chaplain in World War II. Published by Van Kampen Press, Wheaton, Illinois. 111 pages, price \$1.50.

Here is something you will really be glad you bought. The author is a graduate of Union University (1928), and Northern Baptist Seminary (Th.D.). His book shows extensive research and intensive preparation, yet it is easy to read, sane and sound.

Our experience with most books on pastoral counseling is that they treat the subject purely from the standpoint of psychology, and the authors of these books are dominated by humanistic and naturalistic influences. This one is different. Dr. Anderson is a genuine Christian and his book approaches the problem from a Christian viewpoint. The section entitled "On Using the Bible in Pastoral Counseling" is easily worth the price of the book.

I don't think you will go wrong in purchasing this book.—Edwin E. Deusner



BUILD NOW
A proven method which strengthens
the whole financial program of
the church

Broadway Plan Church Finance
L. E. BRACEWELL, Director
1402 Broadway Building Houston 2, Texas

EAST TEXAS BAPTIST COLLEGE

MARSHALL, TEXAS

Accredited Liberal Arts Institution
offering

B.A., B.S., and B.M. Degrees
and
VOCATIONAL TRAINING

1. Business Administration and Secretarial Science.
2. Teacher Training in Elementary and Secondary Fields.
3. Unlimited preaching opportunities for young ministers.
4. Thorough training and actual service in Church Music Leadership.
5. Thorough training for Pre-Medical, Dental, Nursing, Law, Engineering, and Theological students.

A Few Vacancies for 1949-1950 Session
FALL SESSION SEPTEMBER 12

Application for Information and Reservations should be made at once to:

W. M. ETHRIDGE, Vice-President

KODAK ROLL FILM

DEVELOPED AND
8 - HOBBY SIZE PRINTS

FREE MAILING ENVELOPES
GIANT REPRINTS 4c each

35¢
35
IN COIN



HOBBY-PHOTO SERVICE
PORTSMOUTH, VA.