

Baptist and Reflector

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

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The Strategy of our . . . **WORLD PROGRAM** *as a denomination*

**Demands a
Leadership of**

**Men and Women
Who Possess**

- HIGHLY EDUCATED ● THOROUGHLY INDOCTRINATED
- SOUNDLY DISCIPLINED ● FULLY CONSECRATED
- TRAINED HANDS ● TOUGH MINDS
- TENDER HEARTS



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EDITORIAL

Practical Demonstration

A PREVIOUS ISSUE of Baptist and Reflector carried an article by a lady journalist of signal ability which held, among other things, that Southern Baptists have given "no practical demonstration" of a willingness to cooperate or unite with other bodies, or words to that effect. Let's see about this.

Willingness to Cooperate

In 1913, the Texas Baptist General Convention adopted a Pronouncement on Christian Union as submitted in a report by a committee with the late George W. Truett as chairman. In this pronouncement occurs the following clear statement:

Pending the working out of the problem of union, we are glad to say that we stand ready at all times to co-operate with all our fellow-Christians and our fellow-citizens, whether Protestant or Catholic, whether Jew or Gentile, in every worthy effort for the moral and social uplift of humanity, as well as for the equal civil and religious rights of all men in all lands. We would freely co-operate in all good works, limited only as follows:

Our most cherished beliefs, our deep sense of duty, will not permit us to enter into any federation, council, or what not, that would in any way obscure the positions set out above, or hinder us in the full and free preaching of the whole counsel of God to all the peoples of the world. By our very principles we are automatically separated, ecclesiastically, from all other people, and we can not help it, unless we stultify our consciences or renounce the truth, as we are given to see the truth, a course no Christian would want us to take . . . *Christian Union Relative to Baptist Churches*, by J. M. Frost, p. 40).

This Pronouncement by the Texas brethren met the approval of Southern Baptist generally and expressed their attitude. The following year the Southern Baptist Convention at Nashville, Tenn., adopted the report of a committee with E. C. Dargan as chairman on Christian Union and Denominational Efficiency in harmony with the Texas pronouncement. Among many others, the following clear statement is found in this report:

We wish to add that pending the realization of Christian Union in the ideal sense, we may resort to the principle of Christian cooperation. Many moral, social, civic and other movements invite the united effort of every lover of his fellow men and friend of righteousness . . . We join hands with Christians of all names in these common ends. We ask no one to compromise his convictions in joining us in such movements, and we ask only that our own be respected . . . (*Idem*, p. 48).

This is still the general attitude of Southern Baptists. They stand ready at all times to cooperate with other bodies on all matter *not involving a compromise of cherished convictions*. What more could be rightly asked? Therefore, Southern Bap-

tists have given a very practical demonstration of a willingness to *cooperate* with others in every sound and suitable way.

Willingness to Unite

In the Texas Baptist pronouncement, are found the following explicit statements:

We look with deep and sympathetic interest on the efforts now making throughout the Christian world, to reunite the scattered and ofttime antagonistic forces of Christendom. We deplore the divisions that obtain among the lovers of Jesus Christ, and the many evils resulting therefrom. We long for Christian union. We pray for it and will labor for it, on a Scriptural basis; but we insist that it cannot and should not be secured on any other basis.

Our message to our brethren of other communions is, that since the present divided condition of Christendom is unquestionably the result of departures from the simple teaching of the Scriptures, the only possible road to organic union is back to the Scriptures, fairly interpreted. If it be said that this is, in our present state, impracticable and impossible, we reply that if that be so, then organic union is impossible with Baptists, for we are unalterably bound to the Scriptures as our law and guide . . . We neither ask nor wish any one to come to us, except upon a personal conviction, but would have all to study the Holy Scriptures to find the path of duty, and our confidence is unailing that there is light sufficient in the Scriptures to guide us all to the union the Master wishes (*Idem*, p. 39).

Then the following year (1914) at Nashville, Southern Baptists adopted the following, among many other statements:

This Convention rejoices in the many evidences of increasing interest in the subject of Christian union among Christians everywhere.

We are also in hearty accord with every movement and cause in which Christians of every name may take part without doing violence to the sacred mandates of conscience and without impairing their sense of loyalty to Christ.

We believe also that in this way we can render the greatest service to other Christians and most surely and speedily promote their union on the Holy Scriptures, the only possible basis of real and abiding Christian union (*Idem*, pp. 42, 43, 50).

Some thirty-five years back of these statements, John T. Christian declared: "The Baptists of the United States stand publicly pledged to unite with any or all Christian denominations upon the Word of God" (*Close Communion*, p. 10).

Dr. Christian then pointed out the actions of the Southern Baptist Convention and the Northern Anniversaries previous to the time when he wrote. At that time certain religious leaders had not departed from the Word of God as some have since done in both the North and the South. Consequently, both bodies called the Christian world back to the Scriptures, "a standard recognized as authoritative by all Christians." And they proposed that "representative scholars" from the denominations be chosen to "consider and seek to determine just what is the teaching of the Bible on the leading points of difference of doctrine and polity" and that the results be published "so that the Christian public can be thoroughly informed . . . and that progress may be made toward true Christian union."

Now note this fact: TO THIS GOOD DAY, NO CHRISTIAN DENOMINATION HAS EVER RESPONDED TO THIS BAPTIST INVITATION AND TO THE TEXAS AND NASHVILLE SUGGESTIONS THAT COOPERATION AND UNION BE SOUGHT ON THE BIBLICAL BASIS! WHO, THEN, IS RESPONSIBLE FOR A DIVIDED CHRISTENDOM?

True Baptists favor Christian union *but only on the Bible basis*, for this is the only basis of true Christian union. Because other bodies have been unwilling to consider union arrived at on this basis, Baptists have refused to participate in the "ecumenical" movements of the day whose spirit is, "compromise, compromise, and then union."

We hold, therefore, that Southern Baptists *have* given "a practical demonstration" of their willingness to cooperate and even unite with other bodies. But this is on the biblical basis. In the true sense, the Bible basis is the only practical one. All else is mechanical and artificial. When people come back to the Word of God and *honestly study and accept and follow* "the unity of the Spirit in the bond of peace" on the biblical basis of "one Lord, one faith, one baptism," the question of Christian cooperation and union will be speedily and joyfully answered.

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.

Long Pastorates *Baptist Standard*

There is no merit in the fact that a pastor merely stays at one place for a long time. There is certainly no merit in handing on and on and just hibernating. There is not much danger of a pastor doing either in a Baptist church in Texas. There is merit in long pastoral leadership and efficient service with a church. It is a distinct tribute to the pastor and to the church. A pastor must preach well, wear well, work, and live well for a church to want him to stay on and on through the years and it is a tribute to the stability of the church for a pastor to want to remain as pastor for a long period. It means that the people have responded to his leadership and have made some progress. There are many churches that have existed for a long time, and yet they have never had a pastor in the truest sense of that beautiful relationship. There are churches which either do not permit a preacher to remain long enough, or, to say the least, fail to make a pastor want to stay long enough to establish the true pastoral relationship. The pastoral relationship is merely started when a call is accepted by a preacher. There is a lot of difference between a preacher, or a pulpit performer, and a real pastor. It requires some time for a pastor of a church to learn where his people live. It takes a lot of time for a pastor to visit and live with his people, through gladness and sadness, long enough to learn how they live. Then, and not till then, does he cease to be merely a preacher and becomes a pastor to his people.

(The pastorate must have more than mere length to be justified, don't forget.—R.B.J.)

Advertising for A Pulpit *Western Recorder*

We don't want to be unkind, but we just about had the breath knocked out of us recently when we read in the *Watchman-Examiner*—a great paper—an advertisement for a pastorate. We have had one or two such requests for advertising space in the *Western Recorder*, but we didn't believe any Baptist paper in the whole country would accept such advertising.

Baptists hold that the minister of the gospel must be called into the work by God alone, that He directs a church to ordain this God-called man to the full work of the ministry, and that He Himself, alone, has the power and the authority to direct His MAN to the work where He wants him to go—moving the church to extend the call and the man to accept. A great deal of the grief of our day has stemmed directly from man-made decisions on holy matters. A God-called man divinely directed to the field on which He wants him to serve is never a misfit. God knows what is needed and He has the man for the place. There have been too many men who have tried to manage things for Him. God, who calls into the ministry, is well able to make His will known to His man and to the church, and He will do it if men do not fog the air and confuse the minds of preacher and church. Let God-called men find the will of God and stay in that will. Let them not fear. God is still in His heaven and He is working in the hearts of his people, and He reigns! Human management leads to destruction. Divine guidance and empowerment leads to victory!

(Advertising and wire-pulling for pulpits or positions in the denomination are to be condemned.—R.B.J.)

Dancing

Jeff D. Ray in
Home Life

Here is a long letter from a young Virginia medical student in evident sincerity asking advice about dancing. He sees the harm in public dances but believes the private home dance is an entirely innocent amusement.

I do not agree with you, my brother but, granting that you are right, let us apply Paul's test in I Corinthians 8:1-13. Eating meat was to Paul an entirely proper thing to do. But he discovered that if he ate meat it would encourage others to do it, as an act of idol worship and therefore be sin to them. So, although eating meat did not hurt him but perhaps helped him, he decided not to eat any more, lest he give offense, "obstruct my brother's spiritual progress."

It would help us many times in deciding questions of privilege if we would apply Paul's rule—yielding to a sensitive conscience and giving up certain innocent privileges for the sake of others. A youth less mature as a Christian joins you in the home dance and because less discriminating then you will be found next week in a public dance hall and citing you, an active Christian, as his justification, saying "My active Christian friend dances, why should not I?"

Without being rabid on the subject, it is my sincere belief that an unbiased application of the principle Paul lays down would take ever conscientious Christian off the dance floor under whatever conditions it might be held.

(Amen!—R.B.J.)

Southern Baptist Convention

W. O. Carver in *The Commission*

It is quite clear that we are no longer content to be "The Southern" Baptist Convention. Midway in our history we began to overflow the limits indicated by our name. Indeed, in 1845 the founders clearly anticipated transcending geographical limits. In the last forty years we have been progressively ignoring geography. A motion was made in the 1948 Convention for the appointment of a Committee to consider for one year changing the name to correspond with the present trend. The motion was misunderstood and received short shrift. It is time for us in a frank and straightforward manner to determine how far and by what means and methods we will further proceed in geographical expansion. There ought to be a "General Association of Baptist Churches in the United States for the Furtherance of the Gospel."

Should not our general body be called an association? "Convention" may be either too definite or too indefinite. "Association" may be misused, but it properly expresses exactly what we Baptists can rightly do: associate ourselves together in a common enterprise for worship and service. We cannot become an ecclesiastical body—what our brethren of other denominations call a church, territorial church or confessional church.

Of course, wide expansion must bring complications, in excessive numbers, in procedure, and in determining agencies of co-operation. These complications are already upon us. With our present numbers and our forms of representation we are already involved in wide confusions. Whether we become a "general" body or remain nominally a "sectional" body, we need to revise our system at many points. Real deliberation is difficult, often impossible. Consistency in procedure is impossible so long as decisions by voting are determined by location of meetings.

(A subject deserving careful thought.—R. B. J.)

"The Apostolic Approach"

EDWIN RAYMOND ANDERSON, Hartford, Connecticut

UPON A CERTAIN occasion the apostles underlined the ministry of his service for the Lord and for the welfare of the souls of men in these suggestive words, "I am made all things to all men that I might by all means save some" (1 Cor. 9:22). Surely a suggestive and a striking word with a good measure of meaning for today's preachers! Here was not a word of defense, nor did the apostle seek to excuse some of the means and things which he was employing in the faithful service, even though there would be, no doubt, those who would appear offended at many of the tactics and approaches which might have been put to use. But then, the saints can become as easily offended as the sinners when it comes down to any sort of "all-out" effort and striving in the work of evangelization; to be made "some things for some men" might pass, so long as the boundaries are tightly marked and closely restricted, but to reach beyond the fold and stoop to the seemingly unorthodox in order to reach some hardened and wounded hearts—why that almost appears as "high crime" and simply cannot be allowed to stand! Yet the apostle had his rare and rich trophies of grace, and many of them were trophies because of the apostolic willingness to be made "all things"; and for that there can surely lurk of no proper accusation.

It is much the same for our day. There are all too many who appear more concerned about means than men. The gospel is to go forth according to prescribed lines and channels long ago dug, and correctness appears to bear greater importance than conversion. We are not pleading for nor excusing a good deal of what may rightly come under the head of glorified theatrics, or cheap pandering to the sensational, but rather are we pleading for the true concern of heart for the lost and damned and dying souls of men, so that any and every means which may suggest themselves of the Spirit or through understanding saints, will be taken up without question and without reserve, in order that the barriers be broken down. For there can be no question but that the Holy Spirit of God is quite "unorthodox" in His dealings with men and moves in ways which seem not only beyond our sense of understanding, but also beyond our limited sense of correctness. And in very definite sense, He did a very unorthodox work on that Day of Pentecost, and it was the very strangeness of His holy working which attracted and stirred and wrought effective conviction. The mighty rushing wind and the cloven tongues of fire. . . who can fence that in or prescribe it to a particular manner of strict formula?

It is the heart that will determine the manner of the work, as well as the message connected with the work. So did the apostle indicate it in the words, "save some;" not to soothe or to salve, but to "save." The realistic sense of their need and their doom, the earnestness connected with that sense, the understanding of the great work of the Lord Jesus Christ upon bitter bloody Calvary . . . these vital factors contributed their full meaning and measure to the apostolic approach of, "all things," and, "all means." Men are to be saved, and when the messengers of the Gospel fully realize that men are not saved, that men are lost without Christ, that men are spoiling this life and ruining themselves for eternity, that men must be saved as a matter of urgent necessity . . . then most of our questions as to the "rightness" of means and methods will have thoroughly settled themselves. Really, it is better to have no method and to save alive the souls of men than to have a whole formula of program and come out empty-handed at the bitter end!

An old mission worker once said to me, "The Lord took me out of the drunkard's gutter in order to send me back into it and drag somebody else out from there." And for that one might almost say there is "glory in the gutter." . . at least if some precious soul come out into gospel light. It may require a large measure of humbling and breaking, for the hearts of the saints can become quite hardened at times. "Harden not your hearts as in the day of provocation," was a word given to God's people of old; and the Lord may have to engage in quite a

"melting process" for many until they are brought to realize the importance of this wholehearted service of "all things and all means," in the business of evangelization.

There is nothing as important as the blessed Gospel of our Lord Jesus Christ . . . so we say. But may not sinners challenge us upon this point as far as our practical laying hold upon it is concerned? "Compel them to come in" saith the Lord, but we have lost sight of that urgency in a mass of ways and means. While all things are to be done decently and in order, there can quite often become a positive indecency about some of the "order" that we long quibble over. The Lord knows the hearts of men, and the Lord knows of the best means of reaching and penetrating these hearts. Let us be willing that they shall be saved. Let us be willing to be usable and used in and for whatever means may be required, as indicated of the Spirit. Remember that none has descended as low as our Lord for the souls of men, for He descended unto death . . . "even the death of the Cross." "All things" and "all means" . . . how much of glory they add to the soul-winner's forthcoming crown!

Associational Clerk

By L. G. FREY

THE OFFICE of moderator is usually considered the coveted honor of every associational office to be offered, and so far as opportunity for leadership is concerned, it is the chief place. But when it comes to service rendered for lasting good for all concerned, I would name the office of clerk. I speak from 16 years' experience as well as observation.

Extreme care should be exercised in selecting the clerk. A bad selection here may not become known until a whole year's records have been garbled or rendered worse than useless. He should be a careful scribe, one who will try to magnify his office. That means he will endeavor to excel everyone else in the correctness of the proceedings, and then plan to have his Minute ready to be mailed out not later than 30 days from adjournment of the last session.

He should immediately send a copy to every State Baptist Agency or Institution, also one to each Seminary Library and to any other known Baptist Historical Collection or Society. This insures preservation of our history for the future generations. A complete file should be kept by the clerk and turned over to his successor in office.

Clerks should seldom be changed where satisfactory work is done. It takes time to become proficient and unless he is continued in office his training is lost to the association. Probably it would be wise to elect an assistant clerk in case of sickness, or otherwise inability of the clerk to be present.

Until our associations stop adopting the mimeographed speech-information reports sent from the State Boards, the clerk should ask for authority to brief all reports before printing. Thousands of dollars could be saved in printing costs, and minutes would be more readable.

Money saved in printing could be used to pay the clerk for his service. His usual pay is all the way from *nothing* to \$150.00 for his labor. The reasonableness of his pay will depend largely upon the number of churches, and also whether the 7 statistical tables are compiled. If they are omitted, a good summary table should be included.

Remember associational minutes are our basic Baptist history.

Feeling GOD'S WORD

A regular feature of the Friendship Bible Class at Park Avenue Church, Nashville, is the reading of the Scriptural passages of the lesson by a sightless man. Wesley West, impressively brings the Scripture lesson to the class as he dexterously runs his fingers over his Braille Bible. Smith Wall is the teacher.

Always Bearing Our Witness As Christian Citizens

(Digest of address delivered at the SBC)

By ROBERT S. KERR, U. S. Senator, Oklahoma

THERE ARE TWO personalities from whom I can not escape. Though I climb the highest mountain or descend into the deepest valley, they accompany me. Though I spend my life in unknown seclusion or scale the tallest peaks of human glory, I am not alone. Though I flee to the end of the world, they go with me and are there when I arrive. From the cradle to the grave, I must live with these two, myself and my God.

Harmony of Personalities

Since I know I can never escape either, I am resolved to claim the blessings available from both. Since I am sure that continued conflict between these two would compel me to live in turmoil and uproar, I am determined to promote and keep that harmony and accord between them that will bring me contentment and happiness.

If I were to announce here this afternoon that in a little while, yonder on the grounds of the State Capitol, all of the secrets of the famed magician Houdini were to be made public, nearly all of you would join me and tens of thousand of others who would hasten there to learn those long guarded and mysterious secrets.

I want us to think for a little while of the greatest and most entrancing mystery of all times. I refer to the magic personality of Jesus Christ.

Emulating the Pattern

Is there a better way for us to bear witness as Christian citizens than by striving to emulate the pattern he gave us? I would not myself be impressed, nor would I seek to sway you by any formula that we can not prove for ourselves, as fully by the benefit we receive, as by the good we are able to do.

The exponent of the material viewpoint would quote the words of Old Catallus when he said, "Suns may rise and sink again but as for us when our brief sun has set there is one eternal night for sleeping." But the spiritual voice reassures, "Blessed are the pure in spirit for theirs is the Kingdom of Heaven."

If we would bear our witness we must accept the Nazarene. If we would bear this witness effectively we must help make room for Him, not only in our life, but in the lives of others.

I know that temptation is strong to yield ourselves to easy drifting down the stream of futility. I know we feel attracted by the whispering tides and unhindered currents of turbulent passions and human desire. But a voice comes ringing down the centuries telling us that we can be like Him; commanding us to become the sons of God; saying to us that we are needed to tell men everywhere that the Kingdom of Heaven is within them.

Keeper of the Light

A little while ago I stood on a barren reef in the Gulf of Mexico. I saw there the gaunt form of a lighthouse lifting itself against the heavy sky. I visited with the rugged old light-keeper who kept alive the light that shown from its windows in the darkness. I thought then, can any life be less conspicuous or less known or more solitary?

Then I realized that it was not his light. Then I knew that the significance was not in *who he was* but in *what he did*. He wasn't the owner of the light; he was its keeper. That is his job, and that is his name. He is the lightkeeper.

That symbolizes the story of many lives that bear witness as Christian citizens. You are *not* alone. You are *not* unobserved. You are *not* unpraised.

You say, "Why not let this light go out and sit in the dark?" Because that light is not yours. You also are a keeper of the light. You have a privilege and a responsibility in the mighty program that gives form and meaning to a world and to the people that live therein. Through the long nights of life many

human beings, driven by the storms and tossed, are waiting and watching to see and follow the light which you through faith keep alive and burning.

If we would bear witness for the Master we must follow his footsteps as he goes to the crossroads where men and women live and work.

Crossroads of Life

There are many roads and crossroads of life. There are crossroads of happiness and crossroads of sorrow. There are crossroads of tragedy. There are crossroads of success and crossroads where there are "blood and sweat and tears." There are crossroads of business and trade and commerce where men seek the profits of private enterprise and the rewards of physical labor.

Then there are the crossroads not only of national affairs but international relations, and here again the great and crying need is for men who will recognize the lordship of Christ and bear their witness as Christian citizens.

The United States of America today in its mighty efforts to achieve an abiding peace carries the heaviest load of responsibility ever borne by any nation. We have twice withstood the onslaught of mighty military machines that sought to subdue and conquer our material resources and our physical beings.

Today we face an even sterner struggle. Wicked and selfish men are seeking through evil propaganda to lull the free peoples of the world to sleep, and to conquer and enslave the very souls of men.

Carrying the Story of Grace

A few weeks ago the nation was seized by a great emotional tenseness due to the tragedy to a little girl in San Marino, California, who fell into an abandoned well. For days the newspapers were filled with the story of little Kathy Fiscus. Hour by hour radio commentators kept us advised of the progress being made in the frenzied effort to rescue the doomed child.

The same situation prevailed across the nation and in fact around the world. Tens of Thousands,—even millions,—of people sought to give expression to their sympathy and to their desire to be of help to a little girl who couldn't help herself.

Not a one of all of those millions but who would have gladly gone and taken the risk of personally trying to rescue her. Most of them would have gladly reached into their pockets and taken from their own limited funds the money necessary to insure her safe deliverance.

But all of these millions, all of us, were "watering last year's crops." We were "watering with freely flowing tears a thing of the irrevocable past" because little three year old Kathy had been dead since two hours after she fell into the abandoned well.

But wherever you live and wherever you work, there will be other little girls and there will be little boys, and there will be grown men and women who need your help almost, if not quite as much, as did little Kathy Fiscus.

No human being, nor any mortal power, can restore Kathy Fiscus to life. But if we are willing to bear our witness as Christian citizens we can be the means of helping whatever number of others we are able to reach, and we can carry the story of salvation by grace around the world.

Is that a little task? Or is any human being dedicated to it insignificant or unimportant?

We will follow the chart and compass which have been given us.

We will march with upturned faces into the rising sun.

We will vitalize and keep the faith of the risen Lord.

We will bear our witness as Christian citizens.

Thus we will meet this greatest challenge of our day and generation.

"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

BEFORE there was an open profession of faith in Christ, there was a distinct impression in my mind that one day I would be a preacher. This was never mentioned to anyone before, or after, my profession of faith in Christ. A few years passed and at an Associational meeting Dr. Lee Scarborough made an appeal for any who had an urge to do special religious work to come to the front and take his hand. I was the only one who responded to his proposition, but no one ever asked me what I thought the work would be. The last year in high school I was called on unexpectedly to recite some poem. It happened that I knew "Thanatopsis" and recited it. As I finished, one of the students said, "There is a preacher."

Being from a large family, our father could promise the children only one year of schooling beyond high school. I took this year in Southwest Texas State Teacher's College, San Marcos. At the close of this year I received a First Grade Teacher's certificate which entitled me to teach school anywhere in the State.

For two years I kept school, for I had from the first through the eighth grades all in one room with one teacher. During these two years there never was a week that passed without the question arising, "What are you going to do about entering the ministry?" Over and over I put off making any public announcement, saying to myself that I wanted to be sure; that I did not want to make a mistake. All this time there was nothing so sure as the impression that I must tell the story of Jesus.

In the second year of teaching I boarded with a family which lived on the banks of the Colorado River. After school I spent much time on the river. While sitting on the bank of this stream one sunny afternoon I promised the Lord that I would obey His voice and that I would make public announcement of the call when I returned to my home church the next summer. Peace came to my mind and heart.

After school was out I returned to my home and began regular attendance upon the services of the church. The Spirit kept urging me to keep my pledge to myself and the Lord. Finally in a Wednesday night business and prayer service, I asked for the privilege of saying a word. Then and there I told of my definite impression through the years; that I had promised the Lord to obey His voice; and that as best I could I was beginning this work.

As this public declaration was made there came the realization of a great Presence and I could say again: "I had heard of thee by the hearing of the ear; but now my eye seeth thee."

Mrs. Roosevelt Commended

Dear Dr. Taylor:

Those who admire Mrs. Roosevelt mention her intellectual ability, knowledge of human affairs, and above all her noticeable lack of prejudice. Those of us who have never considered ourselves admirers of Mrs. Roosevelt must nevertheless be grateful to her for upholding our American tradition and bearing the brunt of Cardinal Spellman's wrath for doing so. As Southern Baptists, indeed as Americans who cherish our free public schools, we might well take new hope for the vitality of our liberty when we read how a woman in America has had the courage to proclaim American principles of liberty while within close range of Cardinal Spellman's strong influence.

Mrs. Roosevelt said that it is a well-established principle of American society that there be no religious control of public, tax-supported schools. This would seem to be an undeniable statement to most people over our land, but the Cardinal condemned her for it and attacked her publicly when she made a natural application of this principle to the Education Bill now before the House of Representatives. She merely had said she did not favor this alliance between the public schools and any

religious group. But selfishness always takes a rule which has been set up in fairness to all and makes a personal affront out of it. Cardinal Spellman accused Mrs. Roosevelt of anti-Catholicism.

When an American citizen cannot oppose religious control of tax-supported schools without being accused of bigotry some principles of American freedom had better be explained all over again to a great many people both high and low.

Yours sincerely,

RICE A. PIERCE, Union City, Tenn.

The Crisis Of A Cold War

TODAY our nation is in the crisis of a *cold war*. An enlarged military establishments will continue for a period of years. There are approximately two million people in the military and veterans organizations. Add to this number about one-half million civilian dependents.

Regardless of our personal views or convictions pertaining to the large peace-time military establishment, universal training, the draft, or even Baptist preachers wearing the uniform, the fact remains that the above two and one-half million people are in need of a spiritual ministry.

At present there are 169 Southern Baptist chaplains in the Army-Air Force, 39 in the Navy, and 32 ministering in the Veterans hospitals. We need an additional 30 Southern Baptist chaplains for Army-Air Force and 10 for the Navy. God-called preachers of the highest type who feel called to this type of ministry are needed now. Candidates must possess an A.B. and B.D. degrees or the equivalent in standard credits; be physically fit; temperamentally adapt; and spiritually qualified. For service in the Army they must not have reached their 33rd birthday, for the Navy they must be under 35 years of age.

Consult your nearest military recruiting station for details and write the Chaplains Commission, Southern Baptist Convention, 161 Spring Street, N. W., Atlanta, Georgia, pertaining to denominational endorsement.

ALFRED CARPENTER, *Director*
Chaplains Commission, S.B.C.

The Wrong Hour for Radio Program

By W. W. SEAL, Morristown, Tenn

I WAS SICK today and could not go to church. During the church hour I turned on the radio to listen to a certain religious program that I knew would come on at that hour, and I must say that the singing was good, and so was the preaching. This is not to criticise, for I wish that we had more religious programs instead of the programs we have continually.

But the scripture says that "There is a time for every purpose," and it seems to me that at the regular church hour is the wrong time for preachers of the gospel to put on their program; not that there is anything wrong with the program but that instead of being at the radio station, I think every one that possibly could should be at church.

I recognized the voice of many of our best Christians from the different churches. I am made to wonder whether or not they are doing God's will even though they are engaging in a good work.

In Hebrews the 10th Chapter we read: "*Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having a high priest over the house of God . . . Not forsaking the assembling of ourselves together, as the manner of some is . . .*"

I do not believe that God's ministers should, together with other members of churches, choose the hour of worship at the various churches as it has a tendency to lead some folks away from church service.

(Editor's note: Of course, Bro. Seal does not have reference to the broadcast of a church service, but to programs in competition with church services. He has something.)

The Origin Of Baptist Churches

(Republished by request from Baptist and Reflector of March 1, 1934)

By the late J. H. GRIME

THE SHIBBOLETH of Baptists for nearly two thousand years has been: "No code of doctrine, or schedule of practice, that cannot be sustained by God's word." A "thus saith the Lord" settles all questions with a true Baptist.

We have Baptist churches here today in great numbers, and I am asked to state their origin. My answer in brief is this: They had their origin in Heaven, and their make-up was devised by God himself. "To the law and the testimony."

Seven hundred years before the first Baptist was born, God, through the prophet Isaiah, told us about him and his work in these words: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord has spoken it" (Isa. 40:3-5). Then just before the closing of the canon of the Old Scriptures, the Eternal Word, that was afterward "made flesh and dwelt among us" (John 1:14), spoke through the prophet Malachi in these words: "Behold I will send my messenger, (John the Baptist) and he shall prepare the way before me; (Christ) and the Lord, whom ye seek, shall suddenly come to his temple, (the Church) even the messenger of the covenant whom ye delight in: behold he shall come, saith the Lord of hosts" (Malachi 3:1). Christ was coming to his temple, not the Jewish temple, but his temple, the Church. And John the Baptist was coming before him to prepare the way. After these thrilling promises and assurances, the world went to sleep religiously, and slept for some four hundred years. It is true that the Jewish Theocracy trudged along in a perfunctory way; but if God visited them during that time, we have no record of it.

Finally, this first Baptist, this child of prophecy and promise, was born of Elizabeth and Zacharias, a priest, and God named him John (Luke 1:13). His birth was a miracle, as both his father and mother were past age when he could have been born according to the laws of procreation (Luke 1:18). He was filled with the Holy Spirit from his mother's womb (Luke 1:15). Then, Jesus Christ was born six months later of the Virgin Mary (Luke 2:-).

John led a secluded life in what is known in the Bible as a desert country (Luke 1:80). When the time was fully come, of which the prophet, seven hundred years previously, had spoken, God called him forth. The Bible says: "There was a man sent from God whose name was John" (John 1:6). He first appeared in the Jordan Valley, clothed in raiment made of camel's hair, (which was impervious to water) and began to preach, saying: "Repent ye for the Kingdom of Heaven is at hand" (Matt 3:2), and baptizing in the river Jordan such as gave evidence that they had repented, (Matt. 3:8) and had the "Knowledge of salvation by the remission of their sins" (Luke 1:77). John's mission began "In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judae, and Herod being tetrarch of Galilee, and his brother Phillip tetrarch of Iturea and the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness" (Luke 3: 1-2). Tiberius Caesar began his reign Aug. 19, A. D. 14, thus definitely settling the time of the beginning of John's ministry.

When John began his ministry, God gave him the official title of Baptist, and he was known after that as John the Baptist. The prophet, seven hundred years previous, had said: "Thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. 62:2). It stands out a plain and undeniable fact, that Baptist is the only new name ever uttered by the mouth of the Lord. To deny that Baptist is the scriptural and

proper name for his people to wear, is to dispute the word of the prophet Isaiah, and set aside God's word.

John's work was: "To make ready a people prepared for the Lord" (Luke 1: 17). One day while this God sent Baptist was engaged in baptizing the people, Jesus Christ the head of the Church, came and was baptized by this Baptist preacher in the River Jordan (Mark 1:9). Christ then took the material prepared for him by this Baptist preacher sent from God, and constituted the Church. This occurred on a mountain in Galilee not far from Capernaum. It is described in the Bible as follows: "Now ye are the body of Christ, the members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that, miracles, then gifts of healings, helps, governments diversities of tongues" (I Cor. 12:27-28). If you will turn to Matthew 10, Mark 3, and Luke 6, you can read the process of this transaction, and see the first church roll ever made out in this world.

This church was under the tutelage of Christ for some three years, and laboring under a commission limited to the lost sheep of the house of Israel (Matt. 10:6). Under this commission they spoke the Greek and Hebrew languages, with which they were familiar.

But just before our Lord stepped on the cloud and rode away to the right hand of the Father, he gave them the enlarged commission to all nations. This involved a multitude of languages that they could not speak. They were told to "wait until they were endued with power from on high" (Luke 24:49.) On Pentecost they were baptized with the Holy Spirit, and their tongues were loosed, and they could carry the message to all nations and tongues.

They began operation under this enlarged commission to all nations and peoples on the day of Pentecost. From here they were "scattered abroad and went everywhere preaching the word" (Acts 8:4). Churches began to multiply, hence from this time we have churches in the plural. The churches are the executive bodies within the Kingdom. The Kingdom is an absolute monarchy, while the churches are pure democracies within the limits of the Kingdom.

There are three phases of church construction within what is denominated Christendom. First, universal; second, hierarchical; third, congregational. Within these three groups there are four distinct lines of church polity, ranging from an absolute monarchy on the part of Roman Catholicism, to a pure democracy on the part of Baptists. Without discussion, it is easy to see that this presents the two extremes, between which there is no affinity, on the part of Roman Catholicism that represents the universal church theory, and Baptists who represent the local churches of Jesus Christ. Between these two the entire gamut has been run, filling the scale with every conceivable form and fashion of organization and doctrine.

Baptists and Catholics are antipodes, holding nothing in common. In fact, they hold the only two independent systems of doctrine. There is no other code of doctrine in christendom but what every statement of their principles, or the principles upon which it rests, can be found within either the Baptists or Catholics.

The Catholics hold the universal church theory, and being a monarchy, their system of church polity is called the Papacy from the Latin papa, and are under the control of the Pope, its head, the world over, without the right of appeal.

With Baptists, the Kingdom of Jesus Christ is an absolute monarchy, with Christ as its head, and the Bible its code of laws, and it admits of no change. The churches are the executive bodies within the Kingdom, and are pure democracies with the Bible as their only bond of limitation, and love their only bond of brotherly fellowship, and a "thus saith the Lord" their only rule of action in both faith and practice.

The Christian Century's ... PROBLEM CHILD

By L. E. BARTON, *Montgomery, Ala.*

THE CHRISTIAN CENTURY of June 1 unloads its annual installment of criticism, fault finding and paternal preachments against the Southern Baptist Convention—"The Problem Child among American Protestants." We don't expect the Christian Century to know Baptist History. If it did it would know that Baptists are not Protestants (when written with a capital P). They were here many centuries before the Protestant reformation, and constantly protested against the corruptions of Romanism. Those protests had much indirect influence in bringing on the reformation.

I

This "problem child has now entered the stormy years of adolescence." "His awkward frame is invested with great strength." In other words he is climbing "Fool Hill," as we would say the Christian Century is doing, and with much more prospect of safely reaching the top.

But this "Christian Censor" sees the "awkward" young giant of "volatile and unpredictable moods" "becoming more sensitive to the desires of others, more responsive to the needs of the society and world of which he is a part" provided "he is not frustrated by forces he does not understand or misled by wicked counsel." If the poor ignorant Southern Baptists can just learn to understand the forces that are frustrating them and will checkmate the "wicked counsel" which bedevils them they may yet amount to something in the world of their habitat.

This obstreperous adolescent must remember that he is "a sore trial to those who love him most" (like the Christian Century) and an aggravation to short-tempered neighbors on whose rights he often tramples, sometimes with perverse delight." What a shame that baffling forces and "wicked counsel should cause Southern Baptists to grieve and wound the tender, "ecumaniac" heart of the Christian Century and its baptismal—salvation coadjutors.

However, this monitor of Southern Baptists does recognize the "awkward adolescent" as "a giant whose strength grows by leaps and bounds" (a strange way to grow) and is impressed by 10,000 messengers who "heard a great deal of the DeWitt Talmade sort of inspirational preaching" (who in fact influenced Southern Baptists less than any other spectacular preacher of last century) and some Bryanesque political oratory—which orator, Bryan, was the world's greatest foe of the damnable liquor traffic and the greatest enemy to the Darwin monkey theory of evolution which is still so dear to the "ecumaniac" heart of the "Christian Censor."

II

But toward the last of this atomic editorial outburst the "Christian Censor" sees Southern Baptist boards and office holders as "satisfied with the present pretense at democracy because it gives them more freedom to go their own bureaucratic ways than any of their opposite numbers in other denominations enjoy." Also the heart-stricken editorial correspondent sees "that the problem child of yesterday is growing into a self-willed and anti-social juvenile delinquent, more dangerous because he is strong," but he still breathes a little hope for the adolescent's future despite that "his grasp of God's design is that which he has received from ministers and evangelists whose faith is generally unquestionable but whose intellectual and social outlook is at least two generations behind the time."

Yes, Southern Baptists are as far behind the time as the New Testament. They are as narrow intellectually as Richard Fuller, Jesse Mercer, J. B. Jeter, Wm. E. Hatcher, P. S. Hinson, John A. Broadus, author of the best commentary on Matthew ever written and of Preparation and Delivery of Sermons which is used by most of the Seminaries of all denominations in this country and some foreign countries. They are as narrow as A.

T. Robertson (deceased) and Hersey Davis the two leading New Testament Greek Scholars of America and the world: as narrow as B. H. Carroll the greatest preacher America has had for a hundred years who read two hundred pages daily for fifty years, who could quote more church and secular history offhand than the editors of the Christian Century have read in a life time. As narrow as J. B. Gambrell the greatest commoner of the last two centuries. As narrow as E. Y. Mullins who wrote a monumental work on Christian Theology, and masterful books on Christian apologetics.

III

Southern Baptists give about a hundred thousand dollars annually to the American Bible society. They maintain cooperative missionary relations with twenty-six colleges and schools of religion among the negroes. They adopted at the recent convention a foreign mission goal of ten million dollars, they baptized in 1948 more than three hundred and twelve thousands candidates far outstripping every other denomination.

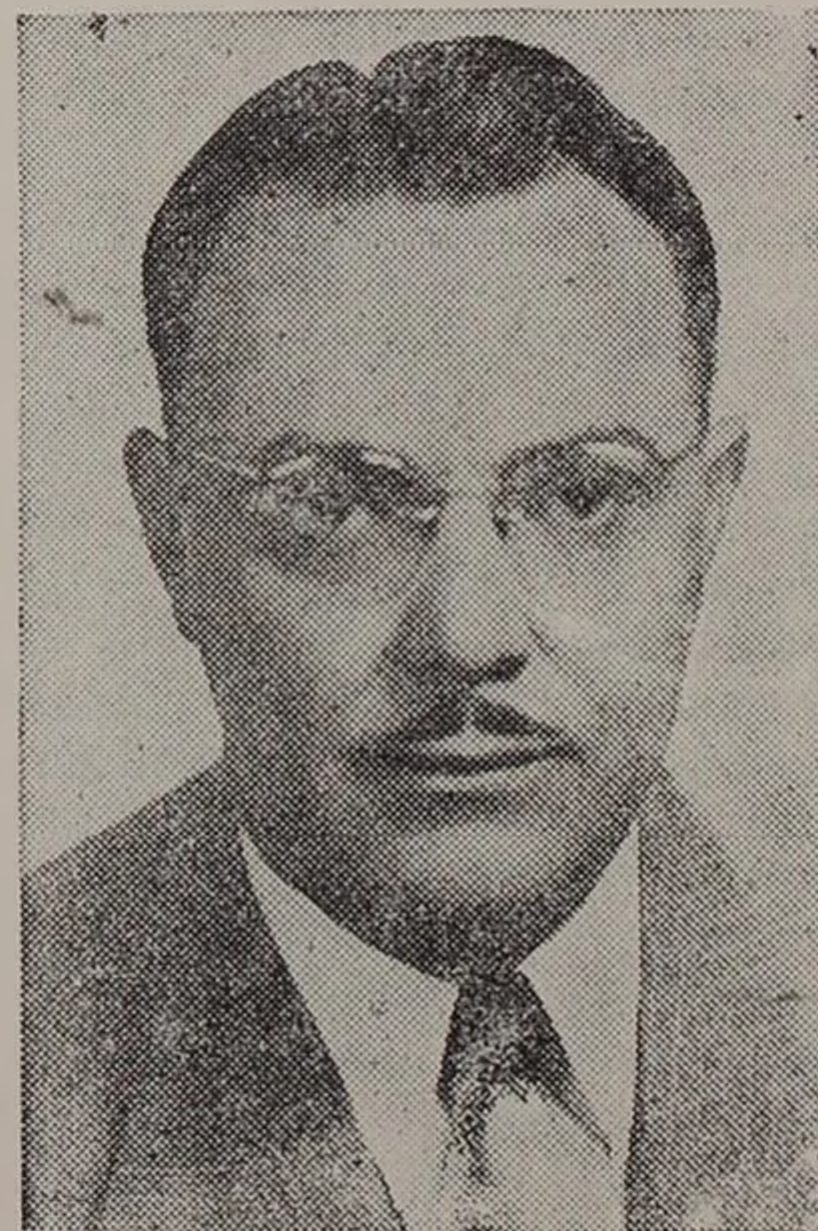
Southern Baptists are giving more money to fight liquor traffic than any other denomination in our territory. In their outmoded, mid-victorian, horse and buggy intellectual status they are chief protagonists of separation of church and state and religious liberty.

The "adolescent awkward giant", six and a half million strong, which so provokes the righteous, complacent soul of the "Christian Censor" does not claim to have apprehended in all things as though he were already perfect, but is trying to follow Christ and the New Testament in its plans to preach a divine, Virgin Born, crucified and risen Saviour to a lost world.

United Dry Forces Employs ... Speaker For Schools And Colleges

By JAMES C. FURMAN

THE OFFICERS and directors of United Dry Forces of Tennessee, Inc., have announced that Dr. Vernon C. White of Fithian, Illinois, has been secured as educational director to begin work August 21.



DR. VERNON C. WHITE

Dr. White will speak in Tennessee churches on Sundays and Wednesdays and occasionally on other week nights, but his main activity will be that of speaking daily in our high schools and colleges. He will not preach; he will not mention politics; but he will forcefully bring out facts about beverage alcohol, what it is and what it does, so that our young people may be well informed. Then they can make their decisions about drinking after hearing the facts. We need thousands of them to say, as Dr. Robert V. Seliger says in his book, "It's Smarter Not to Drink."

Dr. White is one of the most outstanding men in America in his particular field, and he has engaged in this work for ten years. He has a way with young people; he has a sense of humor; he is not dogmatic; he presents facts in an interesting way which makes students and faculty members request him to come back to their campus. For the past year he was in Minnesota, and he has spoken in many states. We have known him personally for a number of years.

Sunday School Lesson

By O. L. RIVES

Professor of Religious Education, Carson-Newman College

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

For August 14, 1949

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

TEXTS: Ps. 105-107; 111-118 (Larger)—Ps. 105: 1-6; 117; 118:19-24 (Printed)—Ps. 105:1 (Golden).

Festival Songs

Israel of ancient times made much of special days and seasons, when they recounted their experiences under the guiding and protecting hand of God. They recalled how He had delivered them out of the hands of their enemies, and how He had preserved them as a nation in their deep distresses. In the larger text suggested for this lesson are found some of the songs used during these special days and seasons.

The careful study of a nation's history makes one better able to appreciate the present and kindles the fires of patriotism as well, if that nation happens to be the one of the student. The history of the United States of America is one of the richest areas of study, and every citizen of this country will spend his time profitably by learning more about it.

Baptist history is likewise a fruitful and fascinating realm of inquiry. Every Baptist owes it to himself to know more and more about this great people, and how the Lord has dealt with them.

In the notes that follow, selection has been made of the key verses of the printed texts as guides in the study of the entire passages; with attention being given to our own national and denominational history, and future outlook and challenge.

I. "REMEMBER HIS MARVELOUS WORKS" (Ps. 105: 1-6)

1. *In the deliverance and preservation of His people.* Whether we consider our national or our denominational history, we find over and over again the hand of Almighty God in our life. The instances are so numerous and the circumstances are so striking as to make the student stand in silent awe. Bancroft may have over-emphasized his point of view in his treatment of American history, but at the same time he had a tenable one. Vedder, as well as some others, may cease to be a historian and become either poet or prophet for a time in his treatment of Baptist history; but how could he help so becoming when he sees God's hand at so many places?

2. *In the giving of glorious opportunities for service.* Recognition of this fact, and action upon it, will help to prevent a people from becoming exclusive and complacent. The doctrine of election, fully understood and appreciated; when joined with the doctrine of service, enthusiastically applied, makes a people powerful and prominent. The two teachings should always go together. Informed Baptists believe this.

II. "PRAISE HIM, ALL YE PEOPLE" (Ps. 117).

1. *For God's great kindness.* One of the highest revelations we have of God is in terms of His kindness. This can be understood by every normal human being. Even the basest persons respond to deeds of kindness. Dogs, horses and other animals do the same thing. People may or may not know and understand what we are talking about but they appreciate an act of kindness. God's kindness toward us is so great as to be immeasurable. We should never cease to praise Him for it.

2. *For God's great truth.* It is the truth that the earnest and honest student continuously seeks. The search for it lures him on and on in a never-ending quest. The more he finds of it the more his thirst for it becomes. He knows increasingly that the genuine article can be discovered in a number of places, in the library or in the laboratory or in the deep recesses of his soul or in the world of nature or in the realm of social relationships. The Christian student has a distinct advantage when recalling that Jesus said concerning Himself, "I am the truth."

III. "OPEN TO ME THE GATES OF RIGHTEOUSNESS"

(Ps. 118:19-24).

1. *To enter into a new day of personal living.* Was there ever a greater need for this than now? A disturbed and distracted world calls for this perhaps as never before in all of its history. If we fail to make our lives as Christians more nearly conform to the perfect model as it is found in Christ, we will be the means of multiplying cynicism and despair. Let us remember the challenge of, "Be ye therefore perfect, even as your Father which is in heaven is perfect," with the emphasis upon growth and maturity in our Christian life.

2. *To bring to pass a new order of social relationships.* In our avoidance of the social gospel's taking the place of a personal gospel within the framework of our thinking, let us never overlook the fact that saved and regenerated people are to be Christ-like in all of their social relationships. To be sure we can never witness this new social order apart from regenerated individuals, but at the same time let us remember that right living is becoming in a Christian.

Ready for resttime? I hope you and your playmates are having fun taking turns at planning things to do during your quiet time each day. Have you done some things which you'd like to tell other Young South friends about? If so, be sure to write and tell us all about them. How long is your resttime? How many boys and girls have been enjoying the time with you? Which quiet activity did they seem to like best? Which was your favorite? Perhaps you will like these:

Twin Words

This is a good follow-up of last week's A.B.C. game. It's easy to see why we call it "Twin Words." The idea is to give two words which sound alike but are spelled differently. There are many such words. Here are a few. See if you can list their twins. Then see how many additional pairs of words you can think of. Try the list on your friends during resttime.

Hear	Bare
Ark	Dun
Idle	Beat
Sale	Shear
Stair	Dear
Days	Real
Sun	Wrap
Be	By

After you've listed all the "twin words" you can think of, you might add to the game by suggesting a definition of one of the words and letting someone spell the word which is defined. You might even use the word itself in your definition, like this: Which beet is good to eat? or, A (*beet*, *beat*) is good to eat.

Chain Words

With practice, you can become very skillful in this game. The object is to see how many words you can make by adding, subtracting, or rearranging letters, making a new word at every step. It is against the rules to add *S* to make a plural, or *D* to make a past tense.

Start with any word (for instance, HEAR). Add a letter to get a new word (HEART). Then subtract a letter and rearrange to get a new word (TEAR). Add, rearrange, for another word (TREAT), and so on, adding a letter one time, subtracting the next, and rearranging letters whenever necessary.

H	E	A	R	
H	E	A	R	T
	T	E	A	R
T	R	E	A	T

A chain of twenty-five words is exceptionally good. Choose your own four-letter word and see how long you can make your word chain.

Try this game with your playmates. Perhaps all of you will choose the same word and see who can make the longest chain. The one whose chain is longest when "time" is called, may choose the next word to play with. After you've mastered the game with four-letter words, perhaps you will choose five or six-letter words to begin with.

How about sending me a copy of the longest word chain you make this week? That will be an interesting addition to your Young South word picture, and it will be fun to see which of our friends can send in the longest chain. You probably can, if you try. How about it?

Love,
AUNT POLLY

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

W. G. RUTLEDGE
Superintendent
MISS GLADYS LONGLEY
Associate

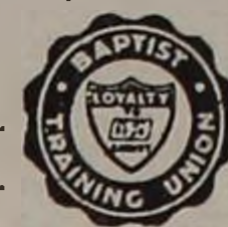


MISS OLETA MEEK
Elementary Worker
MISS DOROTHY CAMPBELL
Office Secretary

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

REGIONAL SUNDAY SCHOOL

PLANNING MEETINGS

for

ASSOCIATIONAL SUNDAY SCHOOL OFFICERS

ASSOCIATIONAL MISSIONARIES

TEAM MEMBERS FOR CHURCH PLANNING MEETINGS

SUNDAY SCHOOL SUPERINTENDENTS

PASTORS

OTHER INTERESTED SUNDAY SCHOOL WORKERS

Training Union Study Course Awards Issued In Tennessee During the Month of June, 1949

(Continued from last week)

OCORE		SHELBY	
Avondale	2	Bellevue	1
Chattanooga, First	1	Boulevard	56
Concord	1	Calvary	1
Dallas	1	Memphis, First	1
Daytona Heights	6	LaBelle	1
Falling Waters	13	Lamar Heights	37
Hixson	45	Louisiana Street	2
Lupton City	12	National Avenue	1
Middle Valley	3	Seventh Street	66
Mountain Creek	42	Park Avenue	1
Oak Grove	2	Oak Park	2
Pleasant Grove	2		
Signal Hill	9		169
Woodland Heights	72		
Ridgedale	1		
	212		32
POLK		SWEETWATER	
Oak Grove	10	Chestnut	44
	10		44
PROVIDENCE		WATAUGA	
Midway	16	Calvary, Elizabethton	63
	16	Oak Street, Elizabethton	1
			64
ROBERTSON		WILSON	
Ebenezer	20	Prosperity	79
	20	Fairview	1
		Chandler	1
SALEM			81
Smithville	19		
	19	TOTAL	1,769

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
Northeastern	Sept. 13, 1949	First Baptist Church, Greeneville
Southeastern	Sept. 15, 1949	First Baptist Church, Cleveland
North Central	Sept. 16, 1949	First Baptist Church, Sparta

Each meeting will have an afternoon session beginning at 3:00 P.M., and a night session at 7:00 P.M. Supper will be served by the host church.

Make your supper reservation by writing:

Miss Gladys Longley
149 Sixth Ave. N.
Nashville 3, Tennessee

414 Attended Training Union Assembly Weeks At Ridgecrest From 32 Associations

Big Emory	26	Lawrence	4
Bledsoe	4	McMinn	18
Campbell	18	Madison	7
Carroll-Benton	5	Maury	16
Chilhowee	12	Nashville	199
Clinton	24	New Duck River	10
Concord	54	Nolachucky	13
Cumberland	6	Ocoee	120
Duck River	4	Providence	8
East Tennessee	21	Robertson	17
Gibson	3	Shelby	105
Grainger	38	Tennessee Valley	15
Holston	216	Union	8
Holston Valley	7	Watauga	15
Jefferson	31	Weakley	15
Knox	303	Wilson	6

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY
President

MISS NELLIE TALLANT
Young People's Secretary



MISS MARY NORTINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

Minutes Available

If you would like to have a copy of the minutes of the W M U of the S B C meeting in Oklahoma City, send six cents in stamps to W M U, 149 Sixth Ave. North, Nashville.

§

State Mission Material

State Mission Material is being sent from our office for the Day of Prayer, September 28. In the package is the book "Keystone of Missions" by Harold Gregory. The program for the W M S is based on this book. If you prefer you can study the entire book and count it a mission study. You cannot count having a mission study if you use it only as program material.

The price of the book is sixty-five cents and it can be purchased from the Baptist Book Stores.

§

Annie Rines Back In Africa

On June ninth after a sea voyage of six weeks, I arrived in Lagos. The journey was so long that I could hardly believe that I was on land once more.

It was very cold when we left New York, we had heat on the ship for a week. At the end of the second week we were crossing the equator. Our first stop was made in the Belgian Congo. After two weeks we went to Angola stopping at Luanda and Lobito Bay. That was the farthest down in South Africa that I had ever been. Coming back up the coast we made one stop at Pointe Noire in French country and three days later we saw the breakwater at the entrance of Lagos harbor. At first I could hardly realize that I was back in Africa.

Kingsway store looks like Miller's in Knoxville, so many white people living in Lagos, many automobiles, and one can even get ice cream cones and sodas. Buford Cockrum met me and having known the family all my life, it was like seeing home folks. Buford and Virginia have made a great contribution to our mission. They have been invited to remain another year and to return. Buford has put up seventy three room dormitory that will stand forever. Virginia is in charge of the nursing home for missionaries and is a perfect hostess.

We've just had our annual mission meeting here in Iwo. Kathleen Manley and Ruth Womack were here, both look fine. If Kathleen and I had been at the same place together we could have had a perfect set-up in equipment for a hospital. We're sharing supplies. Tennessee had done so much that it would be difficult to write a letter of all the good that has been done. Iwo clinic doesn't look the same, we have real beds, new operating table, stainless steel water pitchers, basins, etc., so it is a real joy to work. We have two missionary nurses, which help immensely.

I'm sure Kat joins me in thanking our Tennessee friends and loved ones for the many gifts to this mission. Our love to every one.

Iwo, Nigeria, July 20

Annie Rines

THURSDAY, AUGUST 11, 1949

News From Bill Jones

Baptist Bible School

Honolulu, T. H.

July 14, 1949

Dear Friends:

Friday, the eighth, was commencement night at the Waialae Mission. So many of the parents came that the Juniors and Intermediates sat on either side of the stage. Of course nearly all the parents there were unsaved, but they went away having heard a gospel message from the program presented.

After the commencement we drove to a Japanese bon dance on a vacant lot beside a busy street. We edged into the crowd to see some two hundred or more young Buddhist boys and girls, mostly teen-aged, in a large circle dancing around a covered platform. On top of the platform sat three men, one singing or chanting something in Japanese. These young Buddhists dressed in colored robes danced to his music. One of the Japanese said that the dancing was to drive away evil spirits from the graves of their fathers. That night the moon was full and bright and that dance was something to see. To think that some people are still in such spiritual darkness and practice their pagan ways is hard to believe unless one sees it. One of the student missionaries said, "That's the first time my heart has really ached."

Saturday afternoon at three o'clock Dorothy Ladd from Arkansas and I landed at the Barking Sands airport here on Kauai where we were met again by one of the missionaries and a group of young people. I might say here that I didn't hear the sands bark. Dr. and Mrs. Carter Morgan and Miss Gladys Farmer are our missionaries here. Dot and I are staying here with them which is certainly a blessing; they are so consecrated.

Sunday in B. T. U. Dot and I had the opportunity to give our testimonies. As was true with the University Avenue Church in Honolulu so it is true here in the Waimae Church that there are more young people in the services than adults. However, there are many Japanese adults who are members of the church, but they can not speak English; therefore, during the Sunday School hour a special service is held for them. It sounds strange but also good to hear them singing "I Need Thee Every Hour" in Japanese.

Monday morning our two weeks Vacation Bible School began and 95 boys and girls came. Dot has the Junior girls and I am working with the Junior boys, most of whom are unsaved.

May your prayers continue for the work here because they are needed greatly.

With Christian love,
Bill Jones

July 19, 1949

Dear B. S. U.'ers:

My two weeks here on Kauai are rapidly coming to an end, I'm sorry to say. Sunday afternoon I plan to return to Honolulu to work in the Vacation Bible School at Olivet Church. Then the following Saturday the student group, with the exception of Paul Mosteller who will stay through August on Molokai, will return home. Without a doubt I can say that this has been the greatest summer of my life.

Our Vacation Bible School enrollment has reached 125. The children like to come here for school. The program has been well planned by our missionaries and it is a real treat for the children. From a group of 12 Junior boys who were all unsaved 3 have come to Christ recently over which we can rejoice.

Our Youth Revival began Monday night with Rev. Reiji Hoshizaki preaching. He and his Japanese wife are mission appointees on their way to Japan. The young people have entered into the working, taking much responsibility. The wonderful thing about it is that most of them are Intermediates, but they are capable and willing and serve God greatly in His church here.

In Honolulu next week there will be a Youth Revival though not city-wide, with John McClanahan preaching. May your prayers be in earnest for us as we serve the Lord there.

I am looking forward to telling you of the work and my visit here. Words can never tell of my appreciation to you and to God for this time of my life.

Sincerely in Christ,
Bill Jones

AMONG THE BRETHREN

Pastor Charles E. Wauford and the Island Home Baptist Church, Knoxville, experienced a great day, Sunday, August 7, when they observed Homecoming Day. Tables were placed under the big trees on the church lawn and loaded down with plenty of food for everyone.

—B&R—

Samuel E. Broome of Knoxville died suddenly July 5. Mrs. Broome was away on vacation in Miami, Fla., at the time. He was a member of Oakwood Baptist Church. In other days when the editor supplied the pulpit of Deaderick Avenue Baptist Church one Sunday, he was a guest in Mr. and Mrs. Broome's home. May the Lord comfort all the bereaved whose hearts are torn by Bro. Broome's passing.

—B&R—

Pastor M. M. Youngblood and the Alexandria Baptist Church engaged in a revival July 3-17. Roy Austin, Chattanooga, was the evangelist, and George Williams, Chattanooga, directed the music. There were 20 additions by baptism and 9 by letter.

—B&R—

Mrs. Luther Pugh of Halls passed away August 1. The editor was her pastor in other days. May the Lord comfort all the sorrowing.

—B&R—

Pastor Thos. P. Haskins of Immanuel Baptist Church, Oklahoma City, Okla., did the preaching for Pastor Marvin D. Miller and First Church, Gleason, recently. There were 20 additions, 15 of them by baptism. Wayne Stoker, choir director of the church, led the singing.

—B&R—

First Baptist Church, Elizabethton, has completed the installation of a three-manual pipe organ at a cost of approximately \$26,000. William C. Taggart, Jr., is pastor.

—B&R—

A city-wide youth revival will be held at First Baptist Church, August 14-21, with Udell Smith, student secretary for Knoxville schools, leading. He will be accompanied by Ray McCloud, who will be one of the speakers; Ramsey Pollard, Jr., song leader; and Miss Virginia Smith, pianist.

—B&R—

... Anyone who contemplates taking a vacation from his faith in Christ has never rightly understood the love of Christ nor felt its constraining power. . . . Josef Nordenhaug in *The Baptist Student*.

—B&R—

... This is the Christian faith, the revelation of God. Let a man or a nation deny it at his own peril. It requires more than a slogan "In God We Trust," more than a name, more than church spires and religious statistics. It requires a real subordination of money-getting and money-spending to the divine principles of righteousness, justice, good will, and service to man. And this is what America and all nations need—an adventure in godliness in which those who believe it will set out to prove it. This is Christ's challenge to young Christians: "not by bread alone" but by what God has said! . . . J. B. Weatherspoon in *The Baptist Training Union Magazine*.

Pastor Resigns



L. S. SEDBERRY

Bro. Sedberry has resigned as pastor of Lockeland Baptist Church, Nashville, to become general secretary and treasurer of the Commission on the American Baptist Theological Seminary.

Editor O. W. Taylor entered Mid-State Baptist Hospital, Nashville, and underwent a serious operation on August 5. The brethren will be much in prayer for him.

A. T. Allen is supply pastor for Mt. Olive Baptist Church, Knoxville.

Chesley L. Bowden, Ripley, recently assisted in a county simultaneous meeting at Bloomfield, Mo.

—B&R—

Hickory Valley Church, a mission of First Church, Sparta, has just completed a revival in which there were 8 conversions. Clyde Cobb, pastor of First Church, Monterey, did the preaching. Harry Sutton is pastor.

—B&R—

Albert McClellan supplied both services at Immanuel Baptist Church, Nashville, in the absence of Pastor Gaye L. McGlothlen. Bro. McClellan is the new publicity director for the Southern Baptist Convention.

—B&R—

Cannie Leonard, former associational missionary in Duck River Association, became pastor of Salem Baptist Church, Liberty, the last Sunday in May. Word comes that much progress is being made under his leadership.

—B&R—

Pastor V. R. Butler and the Round Lick Baptist Church, Watertown, are being assisted in a revival by Ray H. Dean, Central City, Ky. At this writing there have been 14 additions, 1 rededication and 1 surrendered to do mission work.

—B&R—

Lou Erickson of Texas, has joined *The Christian Index*, Georgia State paper, staff as director of the advertising department. Mr. Erickson formerly did special work for the *Baptist Standard*.

NEW MISSION CHURCH TO BE ERECTED



Pictured above is the ground breaking for West End Baptist Mission at the corner of Castle Heights and Wildwood Avenues, Lebanon. Charley Tatum, Sunday school superintendent of Barton's Creek Baptist Church, Lebanon, and sponsor of the mission, sinks a shovel to throw out the first dirt. The second shovel is being held by Pastor Buford M. Bull of Barton's Creek Church and James Davis. W. O. Lasater, Cumberland student, started the mission and William O. Hester gave the first \$100 toward establishment of the new church. W. B. Woodall, associational missionary, was instrumental in promoting the mission.



ATTENDANCES AND ADDITIONS TO THE CHURCHES JULY 31, 1949

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Antloch, Mt. View	111	58		Grand Junction, First	120	65	
Ashland City, First	39	29		Center Point	15		
Athens, Antloch	108	54		Hampton, Union	214	157	
East	316	119		Harriman, South	231	105	1
First	459	169		Humboldt, First	470	122	
Mission	88			Jackson, Calvary	391	109	
Clearwater	84	63		First	684	142	5
Coghill	64	45		North	261	112	1
Cottonport	109	55		Kingsport, Lynn Garden	352	117	1
Eastanalle	51	15		Mission	72		
Englewood	169	32		Knoxville, Alice Bell	95	31	
Etowah, East	87	20		Arlington	351	75	1
Etowah, First	338	79		Bell Avenue	705	302	
Etowah, North	296	97		Broadway	1181	328	4
Good Springs	150	70		Fifth Avenue	850	252	6
Idlewild	86	40		First	850		
Lakeview	67	40	2	Lincoln Park	635	179	
McMahan Calvary	95	40		Lonsdale	389	154	5
Mt. Harmony No. 1	129	72		McCalla Avenue	556	91	
New Zion	100			Sevier Heights	487	153	4
Rodgers Creek	43			Washington Pike	218	50	8
Zion Hill	69			LaFollette, West	164	56	
Blaine, Richland	110	57		Lawrenceburg, First	221	144	1
Brighton	220	142		Lebanon, Barton's Creek	131	83	
Bristol, Calvary	355	105	4	Cedar Grove	113	94	
Brownsville	251	226		Fairview	106	36	
Brush Creek	64		7	First	377		1
Carthage, First	182	49		Lexington, First	216	70	
Centerville	121	55		Lewisburg, First	3337	130	
Chattanooga, Avondale	517	116		McEwen	70	32	
Birchwood	71	38		Madisonville, Chestua	81	43	
Brainerd	352	140		Maryville, Broadway	297	140	3
Calvary	415			Everett Hills	272	144	
Cedar Hill	319	50	1	First	632	212	1
Chamberlain Avenue	256	96	6	Maynardville	125	20	
Clifton Hill	269	97		Medina	165	100	
Missions	28			Memphis, Bellevue	2311	823	15
First	841	169	9	Boulevard	623	225	
Chapel	72	40		Central Avenue	467	122	
Dunlap, First	134	56	1	Highland Heights	872	389	
Eastdale	341	90	1	Hollywood	321	105	2
East Lake	424	179	4	LaBelle	618	156	2
Chapel	80			Leawood	194	86	4
Highland Park	2828	949	13	Levi	239	115	1
Lupton City	150	122		Barton Heights	104	78	3
McCarty	50	35		Parkway	284	147	4
Morris Hill	258	119	1	Prescott Memorial	493	122	10
Red Bank	568	111		Shirley Park	198	84	1
Ridgedale	576	195	2	Union Avenue	916	202	2
Ringgold, Ga., First	135	40	2	Monterey, First	323	111	
Second	224	92		Morristown, First	546	104	
Signal Mountain	61	34		Murfreesboro, First	472	92	
Spring Creek	202	83		Walnut Street Mission	40		
Cleveland, Big Spring	287	182		Third	103	42	
North	202	99		Westvue	464	79	3
South	131	74		Tucker Town Mission	12		
Rutledge	107	67	1	Woodbury Road	78	43	
Clinton, First	349	49		Nashville, Belmont Heights	849	240	3
Columbia, First	362	113	2	Glendale Chapel	45		
Godwin Chapel	23			Jordonia	40		
Rock Spring	120	84		Madison Street Mission	26	17	
Cookeville, First	365	95		Edgefield	363	92	
Algood Mission	75			First	1162		2
Fourth Street Mission	125	53		Grace	671	200	1
Stevens Street	93	60		Inglewood	649	155	5
Corryton, Fairview	149	80		North End	145	53	
Crossville, First	193	81	1	Park Avenue	528	101	
Antioch	30			Third	263	51	
Laural Grove	38			Woodmont	273	90	4
Dyer, First	240	58	20	Oak Ridge, Highland View	409	120	
Dyersburg, Hillcrest Avenue	187	43	1	Robertsville	299	71	1
Eagleville	113	76		Old Hickory, First	636	220	
Elizabethton, First	495	85	3	Parsons, First	207	56	3
Oak Street	100	51	2	Philadelphia	177	17	
Slam	200	127		Portland, First	240	72	
Fountain City, Central	900	207	1	Rockwood, First	248	100	
Hines Valley Chapel	41			Rogersville	326	58	
Fowlkes	136	90		Missions	202	39	
Gallatin, First	296	100		Rutledge, Oakland	141	36	
Gladeville	116	47		Shelbyville, First	310	68	2
Gleason, First	105	52		Shelbyville Mills	184	70	
				Somerville, First	143	94	
				Watertown, Round Lick	216	106	15

New Baptist Book Store For East Tennessee

A new Baptist Book Store to serve the Eastern and Northeastern regions was opened recently in Knoxville. It is located at 308 West Church Street and in under the management of Belle Lazenby.

Dedication ceremonies for the new store were opened with carillon bells followed by several numbers rendered by the Junior Choir of Central Church of Fountain City.

T. G. Howard, Secretary of the Chamber of Commerce, expressed appreciation for the store. Mayor James W. Elmore, Jr., and Dr. T. L. Holcomb, were principal speakers.

Harold Ingraham outlined the three-fold purpose of the book store program as a spiritual and cultural as well as being a source for practical helps and materials for the promotion of the local churches and southwide program. He presented his assistants, John Williams and also Joe Minton from the sales and advertising department who recorded the program.

Lawrence Trivette, representing the Knox County Ministerial Association also spoke.

The new manager, Belle Lazenby, was presented by Mr. Ingraham and she introduced her co-workers in the store.

Burch Cooper, moderator of Knox County Baptist Association, was in charge of the program and the dedicatory prayer was offered by Dr. A. F. Mahan.

Friends who called during the day were presented a gift wrapper copy of the Gospel of John. Refreshments were served by the pastors' wives of Knoxville. Lloyd Householder rendered music on the Hammond Organ throughout the day.

... The price of Christian fatherhood is disciplined young manhood—purity of both mind and body. It takes courage, strength of character, tenacity of purpose, energy of will, and loftiest chivalry to attain such a goal . . . William Hall Preston in *The Baptist Student*.

—B&R—

... Battle and conflict—that is the story of the Christian, whether in his personal life or in his social relationships. The Christian faith is always in the midst of a campaign. A Christian who knows no sense of conflict is either dead or dying . . . D. J. Evans in *The Baptist Student*.

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NASHVILLE, TENN.

WEST TENNESSEE NEWS

EDWIN E. DEUSNER, Lexington, Tennessee

Ruthville Baptist Church, Weakley County Association, has recently completed a program of extensive remodeling. Some new Sunday School rooms have also been added, and the work is going forward in an encouraging way. T. A. Duncan of Martin is the pastor. He also serves Macedonia Church in Beulah Association. This Church has been re-decorated, the auditorium renovated and seven new Sunday School rooms added.

The Memphis Union Mission had a three-fold celebration on June 17. It was the fourth anniversary of the mission; the 34th birthday of its superintendent, Jimmy Stroud; and the eighth wedding anniversary of the Strouds. The physical assets of the mission now total \$95,838.70.

Pastor Slater A. Murphy of the Highland Heights Church, Memphis, gave the Baccalaureate Sermon for the summer graduates of Union University on August 7. Dr. Robert L. Sanders, prominent Memphis surgeon, gave the Commencement address on August 12. The summer school enrollment at Union reached 338, and the total for the twelve months' period was 815.

"Shelby County Friends of Israel" will meet the 3rd Wednesday of each month at Baptist Headquarters, 1811 Jackson, Memphis, at 10:30 a.m. This new organization is sponsored by the Shelby Associational W. M. U., Mrs. J. M. Curtis, Supt.

Ground-breaking Services for the new West Tennessee Baptist Children's Home were held on June 19 at the site of the home near Bartlett. Mark Harris presided over the services, and Brethren A. E. Jennings, Eugene Woods and D. A. Ellis turned the first spade. R. Paul Caudill led the prayer of thanksgiving and Judge John W. McCall brought an address.

Friends of Mrs. Ola Lambert will be happy to know that she is improving after a long illness and will soon be able to resume her various activities. A faithful member of West Jackson Baptist Church, she had not missed Sunday School for 26 years when she was stricken last May. She was the associational worker in Beech River Association in the summer of 1946 and 1947.

Pastor Charles Wingo of Kennedy Memorial Church, Memphis, has been preaching in a Revival at Poplar Grove Church, Brazil, Tennessee, Bob Benson, pastor. Bro. Wingo is a former pastor at Dyer and a former missionary of Gibson County Association.

Calvary Church, Jackson, will have their annual Layman's Revival beginning August 21. Pastor James Canaday and his associate, John R. Myers, are arranging a splendid program.

Levi Church, Memphis, R. Oliver Pittman, pastor, is looking forward to their Revival which is to begin August 24. Evangelist W. W. "Bill" Kyzar of Mississippi will be with them again this year, and the pastor will conduct the song services. In preparation for this meeting, the Deacons of the Levi Church are visiting every resident member,—having prayer in the various homes visited and leaving a copy of the Church Covenant. Through July 24, Pastor Pittman had baptized 64 during the associational year.

The wedding of Miss Nois Jeter of Brownsville, and Rev. Ernest Norris Duncan, Portales, New Mexico, will be solemnized at the First Baptist Church, Belton, Texas on August 16. Her brother-in-law, who is pastor of the Church, will perform the ceremony.

Miss Jeter is an honor graduate of Union University and since her graduation has been a member of the administrative staff. She is the daughter of Mr. and Mrs. Henry D. Jeter of Brownsville.

Pastor Dillard A. West, Dyer, will assist his father, W. A. West, in a Revival at Good Hope Church in McNairy Association, beginning August 22. Your scribe was privileged to help as song leader in the Dyer Revival July 21-31. Pastor R. H. Pressley of the Market Street Church, Houston, Texas, was the preacher. We had a fine meeting—20 additions. The largest crowd in the history of the Church was present for the last service of the meeting.

First Church, Jackson, has elected Horace G. Ball as minister of music and he will assume his duties there about the middle of September. He is to receive his Master's degree from Baylor University this month. In coming to the First Church he succeeds Dr. Clyde Garrett who is now with Golden Gate Seminary.

While Pastor W. Fred Kendall is on Vacation from the First Church, Jackson, the pulpit will be supplied on August 14 by Editor R. T. Skinner of the *Western Recorder*, and on August 21 by Wm. J. Fallis of the Sunday School Board.

Pastor W. A. Boston, Union City, did the preaching in a Revival at Kenton on July 18-24, S. S. Borum, pastor.

The sympathy of the brethren will be extended to Pastor L. L. Milam, Cordova Church in Shelby County, because of the tragic death of his mother, Mrs. Ada Milam, in Charleston, West Va. She was killed July 28 in an automobile accident. Bro. Milam's sister, Mrs. Laura Curry, was also seriously injured in the accident. Funeral and burial were at Charleston.

Seventh Street Church, Memphis, T. J. Tichenor, pastor, has a tent meeting in progress at this writing. Evangelist Pete Lunati is doing the preaching and the Lunati sisters are in charge of the music.

Pastor Thomas W. Pope, Huntingdon, has had a busy summer in revival work. July 17-23 he did the preaching at Northern's Chapel (Gibson County), C. E. Azbill, pastor; July 24-30 he was with Spring Creek Church in Madison County, G. G. Joyner, pastor; and August 14-21 he will be with Oakwood Church in Gibson County, Currie L. Moore, pastor.

Pastor Currie L. Moore, Oakwood, did the preaching for Pastor Woodrow Shanklin and Oak Grove Church in Gibson County beginning August 7. Bro. Moore led the song services in both the Oakwood and Oak Grove meetings.

Bro. Joe Burress, a member of Salem Church in Gibson County, has been impressed to devote his musical talents to religious service and is available for revivals. He possesses a beautiful tenor voice. Address: Trenton, Tenn.

It was the good pleasure of your scribe to do the preaching in a Revival at Ward's Grove Church, Madison County, July 17-22. Thirteen were added to the Church. Pastor H. B. Burress is doing a fine job there.

First Church, Covington, D. P. McFarland, pastor, is making plans for a great Revival this fall with former pastor, Preston L. Ramsey, Somerset, Ky., as the evangelist.

Alvis Strickland, Pastor of Pleasant Plains Church near Jackson, supplied for Pastor W. Fred Kendall and the First Baptist Church, Jackson, on July 17 while Dr. Kendall was preaching in a revival at West Corinth Church, Corinth, Miss.

The new educational unit for the First Baptist Church, Trenton, is nearing completion. It is a splendid building. Pastor Paul A. Wieland is greatly improved in health and hopes to be back in his pulpit within a month.

BOOK REVIEWS

GREAT GOSPEL SERMONS: Vol. I, Classic; Vol. II, Contemporary. (Fleming H. Revell Company, New York, 250 and 243 pages, \$3.75.)

Volume I contains sixteen classic examples of the type of preaching employed by sixteen well known preachers of the past. Sermons of Finney, Talmage, Spurgeon, Moody, Sam Jones, Gipsy Smith, Billy Sunday, George W. Truett, and others are included.

Volume II contains sermons from Hyman Appelman, William Ward Ayer, Bob Jones, Sr., R. G. Lee, John R. Rice, and others; all notable evangelists. The list is not too comprehensive but comprises good examples of the type of preaching employed by the authors included.

Attractively bound and boxed, these volumes should be of value to the studious preacher.

—Fred Noe

THE RELIGION OF A SOUND MIND by R. Lofton Hudson. (Broadman Press, Nashville, 117 pages, \$1.50.)

A series of sermons in down-to-earth style which put responsibility on the individual for applying Christian faith to everyday living. Worry, jealousy, and anger are characterized as manifestations of unsoundness; humility as a virtue.

"How to Keep from Worrying" is thoroughly thought-provoking. "Growing Old Gracefully" is among the better of the ten wholesome messages. "Act Your Age" is helpful.

Recommended for thoughtful students of present-day problems.

—Fred Noe

DON'T DIE ON THIRD by J. W. Kramer. (Broadman Press, Nashville, 107 pages, \$1.50.)

A re-publication of twelve sermons which are uniquely titled though somewhat below acceptable homiletic standards.

All the messages contain a Scripturally sound evangelistic appeal and are interesting to read.

—Fred Noe

Lets Start the Fire!

By HUGH A. BRIMM, Lexington, Ky.

The latest news is that representatives of Schenley distillery, one of the nation's largest whiskey and wine producers, are talking business with major radio networks for broadcast time. The networks involved are ABC, CBS and NBC.

The American Broadcasting Company has offered its nation-wide facilities to Schenley leaving it a matter of choice as to whether or not local stations will carry the program.

It is reported that all of the discussions have been proceeding with extreme caution and it is hinted that advertising as such will be held to a minimum but that such causes as savings bonds, fund drives for humanitarian purposes, etc., will be endorsed by Schenley.

The advertising agency of a competitive distillery thinks that Schenley's step might cause such a "brush fire" of complaints that its programs will be "smoked off the air."

You can rest assured however that if this "brush fire" of complaints does not come that the other distilleries will be calling for radio time on the national hookups.

I say that its time to start the fire! You can begin by talking with the management of your local radio station if it is an ABC affiliate and then make the topic a matter for discussion in ministerial associations, laymen's groups with a view to presenting such an organized approach that whiskey programs will be "smoked off the air."

In Memoriam

Gates

WHEREAS, the Intermediate Department of the Sunday School of the First Baptist Church, of Lewisburg, Tennessee,

Deeply grieved at the passing of our beloved Superintendent, but rejoicing in the knowledge that she is with our Lord and Savior Jesus Christ,

RESOLVE, to try to live up to her faith in us, to follow in the way the Lord would have us to and as she would.

Mrs. Gates was for many years a faithful member of the First Baptist Church, Superintendent of the Intermediate Department of the Sunday School for 17 years, and many boys and girls now grown into manhood and womanhood, can recall the help and inspiration she was to their lives.

She has passed on into a better land, she is happy there with her many friends and loved ones who have gone on before. All of us who knew her will sadly miss her presence here, but have the hope that someday we shall meet her up there.

Be it further resolved that a copy of these resolutions be submitted to the family, Clerk of the Church, Baptist and Reflector and the Intermediate Department.

Intermediate Department
First Baptist Church
Lewisburg, Tennessee

Signed:

Leo John Griffin	Mack Lambert
Betty Lou Ray	Mrs. Hensley Wilson
Marian Fostes	Mrs. Grace Zumbro
Charles Rayburn	Mrs. Emmett Lee

A Red Letter Day at Ridgecrest

Saturday, August 20, promises to be one of the outstanding days of the entire summer at Ridgecrest. It comes in the very heart of Bible Conference Week. Dr. W. R. White, president of Baylor University, will be preaching, Doctors W. O. Carver and Kyle M. Yates teaching Ephesians and the Gospel of John respectively. Six other conference groups will be in session all that week, and that particular day, August 20, Dr. Walter R. Alexander, executive secretary of the Relief and Annuity Board, will preside at the platform hour, 11:20 a.m.

The message of this service agency of the Southern Baptist Convention will be presented in harmony with the scriptural motto for the entire summer, "Spare not, lengthen thy cords, and strengthen thy stakes."

With the aid of four young ladies and artistic placards, Dr. Alexander will present the work of the Relief and Annuity Board, under the caption, "Spare Not."

Rev. Baynard F. Fox, director of retirement plans of the State of Kentucky, and field representative for the Relief and Annuity Board, will present the unfinished task of promotion, under the heading, "Lengthen Thy Cords."

Mr. Orville Groner, treasurer of the Board, will bring, in his own inimitable manner, a brief message showing the need of the Board of more adequate reserve funds, dealing also with some matters concerning investments, under the heading, "Strengthen Thy Stakes."

The Relief and Annuity Board has a literature display at Ridgecrest throughout the entire summer, and, all through Bible Conference Week, August 18-24, these officers of the Board will be on the grounds, available for individual or group conferences on any matter relating to the service ministry of the Denominational House of Security.

A regular bus service has been established between Newport and the Carson Springs Camp. The bus will leave Newport at 8:45 a.m. and 2:00 p.m. Inbound trips from Carson Springs start at 9:15 a.m. and 2:30 p.m.

The service is operated by J. P. Davis Bus Lines.

—B&R—

First Church, Doyle, Frank Britton, pastor, was assisted in a revival by Clyde Cobb, Monterey. There were 10 additions, 6 for baptism, and 4 by letter.

—B&R—

Recently First Baptist Church, Dunlap, Paul M. Baisch, pastor, ordained Raymond Harwood and Eldon Mayo as deacons. A Vacation Bible School was conducted in which there were 138 enrolled with an average attendance of 117. Mrs. Dorrance Williams served as principal and Paul Brewer, Carson-Newman student, assisted.

—B&R—

Pastor W. T. Burks and First Church, Red Boiling Springs, were recently assisted in a revival by E. B. Roberts, pastor at Hendersonville.

—B&R—

July 25-August 14, Hyman Appelman is doing the preaching in a city-wide tent revival at Bristol. The music is being led by Homer Britton of Chattanooga.

Chaplains' Association

Southern Baptist Chaplains Association has invited all Chaplains and former Chaplains to join the organization for the purpose of keeping informed on what is being done and the needs of the military chaplaincy.

There are no dues and eligible men can join by sending facts about their service record to Harry V. Smith, Secretary, Mercer University, Macon, Ga.

An annual meeting will be held in Chicago at the time of the Southern Baptist Convention.

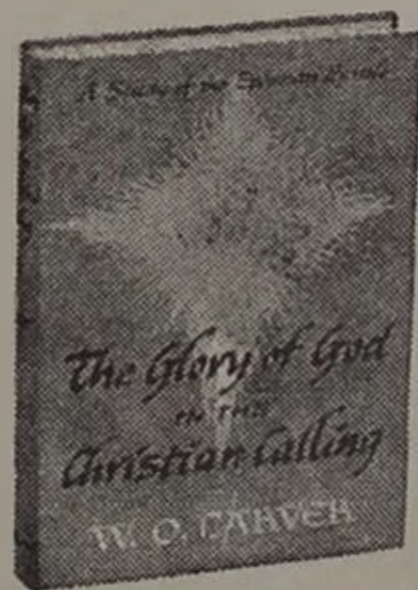
WTJS, Jackson, is one of the many outlets for the new Baptist Hour series which is to begin October 2.

—B&R—

Cross Roads Baptist Church, Centerville, engaged in a revival July 17-24. Harry Winters, Centerville, did the preaching and his brother, William Winters of Cave City, Ky., directed the music. Jeanette Baker served as pianist. There were 6 young people for baptism, and Dalton Cooper surrendered to the ministry. Leslie Gann, associational missionary, conducted a Vacation Bible School during the revival.

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