

Baptist and Reflector

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

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Baptist and Reflector

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EDITORIAL

(Editorials for this week were written by Fred W. Noe)

Building the Indestructible

BUILDING A LIFE is the joint responsibility of three of the world's soundest institutions: the home, the church, and the school. How these three established fundamental institutions could by their combined efforts attain less than perfection in their efforts is not readily understandable. Yet, evidence is abundant that some, or all, of them fail miserably in their purpose when we view the daily reports of lawlessness and careless living.

Purposes Indissoluble

Efforts of the home, church, and school are intensely interwoven but only rarely effectively co-ordinated. Bounded by like purposes, the efforts of all should indeed be in complete harmony and should compliment each other.

Inbreeding of deficiencies are institutionalized when correlation fails. The home which separates itself from the program and purpose of the school engenders a disrespect for the educational process in the lives of young people and the lack of singleness of purpose inbreeds. The school which plots its course with no regard for the home does so at the risk of losing its support, be it moral or financial.

Divorce of the purposes of either the home or the school from the purpose of the church abandons that institution which most vigorously upholds the principles of Christ's teachings. Survival is uncertain for the school or the home not in concurrency of purpose with the church.

Negative and Positive Teaching

Much of the effort of any teaching institution must be directed toward screening out the undesirable; the earliest training of a child must necessarily be done by prohibitives because of the investigative curiosity of young hands. The school must spend much time and effort in eliminating faulty speech and actions. Impressions of the church program on young lives often becomes entangled in a series of censorships.

Though negative teaching is necessary, effects of positive teaching in the home as well as in the school and church should not be overlooked. A program of home training should be projected which includes positive teaching. The program of the home and the family should be so directed that positive factors

will demand the time of young lives and will automatically eliminate the necessity of much of the negative training. School programs and church programs recognize the principle of substitutionary teaching and make effective efforts in teaching positively rather than negatively.

Trained Personnel

Properly trained personnel determines the effectiveness of the pedagogy of the home, school, and church alike. The schools have taken the lead in demanding that teachers meet specific qualifications, though the adequacy of the specifications is not beyond question. Parental training is often left to accident or gleaned from observations made in the respective homes in which the parents were reared. Too little time and devotion is spent by many parents in preparation for the requirements of parenthood. Abundant books and periodicals are available to offer competent guidance to any parent possessed with enough diligence to use them.

In spite of plentiful helps and aids for the church worker and study courses for their sole benefit, many workers are inadequately prepared to discharge their responsibilities with competence. With sufficient training aids and courses available, workers should be encouraged with urgency to avail themselves of these opportunities until capability is assured.

Singleness of Objective

All the institutions concerned with fashioning the lives of young people will do well to equip themselves with the priceless guidance offered by God's leadership. Only through a close commitment to propagating Christ's principles of living and the grace of His saving power, can any institution justify its existence or anticipate success in its effort.

Challenging Memorial

MY HEART WAS THRILLED in gratefulness recently when I stood within the walls of the nearly completed Maples Memorial Library on the campus of Carson-Newman College. In addition to providing a beautiful and spacious place of study for untold generations of college students, this edifice will long stand in silent testimony of the faith of one generation in the young people of other generations. While it stands as a memorial it will also stand as a tribute to the worth-whileness of Christian Education, and to the soundness of Christian Religion.

Challenge to Young People

Students who enter the doors of this sanctuary of study, and other buildings of its kind, should always pause in moments of gratefulness for this faith in their potentialities, and should pledge that they will accept the challenge it represents by moulding their lives adequately in service to Christ whose hand has undoubtedly touched the hearts of the benefactors.

Thoughtful Christian stewardship dictates that such a building be used with diligence and application.

Challenge to Educators

As guardians of the utility of such facilities, educators should not only be duly challenged to make good use of it and its contents, but they should be challenged to give more generously of their efforts in the causes of Christian Education; challenged more deeply in diligent service to the Master; challenged to venerate the faith which inspired such a benevolence.

Challenge to Benefactors

Kindled by such a notable example as has been set by D. L. Butler and his companion, Bertie Maples Butler, in providing this building for one of our Baptist Colleges, other benefactors should be challenged by the opportunity to make their material accomplishments live long after them and to serve even unborn generations; challenged to the expression of their benefactions in terms of whole buildings rather than periodic allotments.

A complete building on the campus of a tested Baptist College truly memorializes a people, a program, and a purpose!

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.

Denomination and Convention

The Watchman-Examiner

There is quite a sizable body of opinion—indicated by our correspondence—against the practice of referring to a convention as “the denomination.” Those for the custom do not explain; they reveal that, with them, it is mainly a habit. Those against, have the logic of the situation pretty clearly defined. They chose to use “denomination” as an over-all term, taking in all people denominated Baptists. If “convention” is made synonymous with “denomination,” then the varied Baptist organizations just add to the already large number of denominations. It simply means that these desire that Baptists be regarded as they are denominated. But it must be realized that, for the purpose of listing religious bodies, the custom has become fixed to take each organization as a denominational fact. Christian bodies cannot be computed as a “movement,” which is the Baptist glory. In truth, there is no such thing among Baptists, however, as a convention being a denomination, since a convention is temporary in session and noncontinuing as to personnel. The denomination is much greater than a convention, for Baptists are as denominated, irrespective of organic connection. However, the answer to the argument is denominational fellowship which crosses all boundaries of convention separatism.

(What do you think?—R.B.J.)

“The Catholics Are Coming”

J. Pious Barbour in the National Baptist Voice

“I am impelled to write this because of two recent experiences. First, the hierarchy has appointed a priest from Belgium to work among Negroes of my home town, Chester, Pennsylvania. It is his job to go from house to house and persuade Negroes to join the Catholic church.

“The second thing that has me stirred up, is a piece I saw by Drew Pearson in a Philadelphia paper. He said that by far the best looking educational building he saw in Montgomery, Alabama, was the Catholic school for Negroes. I could go on ad nauseam. But why go on? Even the most dense Baptist preacher is waking up to this menace. And that is just what it is.

“Now don’t think one minute that it is a matter of bigotry. The Catholics can’t work that trick on me. In Spain where they control, they kill the Protestants and then accuse the Protestants of bigotry if they even open their mouths in America, and the vacuum-head Protestants fall for such duplicity. No, it is not bigotry. I will be dead before they get all the Baptists and it will not hurt me personally. But I know what the Catholic religion will do to a country and to a people. Just look around you! Every country where it has gotten power is on the beggar list and is ridden with Communism. Having been run out of Europe, it is trying to recoup its losses in America. Some even say that plans have been laid to make New York the Holy City and Spellman the Pope. Yet our jelly-fish politicians quake in their boots at this menace, more terrible than Communism. Between a country enslaved to Catholicism and one enslaved to Communism, I take Communism without one swallow of water. And why this attitude?

“The Catholics are coming! Like Paul Revere, the Protestant preachers had better gallop up and down the land and warn those who have not yet gotten into their clutches. The Catholics have the movies, press and radio. Every time you pick up a paper you see somebody kissing a cardinal’s toe or you hear over the radio some husky voiced commentator trying to plunge us into a war for the political preacher Mindzenty of Hungary.

I could go on but I must stop. This question stirs me to the very depths, as I can see with crystal clearness the subtle moves of these men who in the name of Christ play world politics for their own glory. But alas! all that I can do is wail: ‘The Catholics are coming!’ ”

(This editorial is copied from the Baptist Standard.—R.B.J.)

American Is Made Shinto God By Japanese Cult

H. F. Burns in Baptist Standard

A new sect has been incorporated under the regulations of Japan’s education ministry. This sect has made the late Thomas A. Edison a Shinto god, and styles itself the “Electric God Religion.”

Mr. Edison was given the name “Edison-No-Mikoto.” The title Mikoto is given only to top Shinto deities. According to a news report, organizers of the cult say its believers “thank Mr. Edison for electricity’s benefits,” and seek the promotion of “electrical culture” as a means of attaining world peace.

All this took place at about the time that the Foreign Mission Board reported to the Southern Baptist Convention that the board had been “able to provide 30 of the 100 missionaries who are being called for in Japan.” At that same convention meeting a Japanese young man, speaking of the possibility of sending 100 missionaries to Japan, said, “But what would 1,000 missionaries be among so many people?”

If Baptists, who have the message of the Prince of Peace, are inclined to be critical about this matter, let us criticize ourselves and not those who stumble blindly, seeking the way to peace and a better life. We should be surprised that the people of Japan do as well as they do without knowledge of God. Are we doing our best to share that knowledge with them?

(Multitudes are being deluded while we hesitate to obey the Commission of our Lord.—R. B. J.)

Warning to Southern Baptists

The Baptist Review

Not all Baptists in the Northern Baptist Convention are happy in the relation that that organization sustains to the Federal Council of Churches. In an article in The Watchman-Examiner written by Dr.

Leland Jerome Powell, pastor of the Norwood, Ohio, Baptist Church, is this paragraph:

“The Northern Baptist Convention itself lacks the freedom which it claims. The Convention has entangled and obligated itself in The Federal Council of Churches of Christ in America, composed of denominations with centralized governments, some nonevangelical, and some with varying degrees of evangelism. Instantly the charge will be denied, and full liberty asserted. But a moment’s reasoning will show us that we cannot be a part of any body of dissimilar principles and procedures without partaking to some extent of those principles, or being embarrassed by them.”

In these wise words Southern Baptists, if they need it, should find a solemn warning. The great body of the Southern Convention is opposed to any entangling alliance with the Federal Council. Certainly the very small minority who are favorable to the Federal Council ought to know enough of Baptist policy and principle to understand the utter impossibility of any sort of an alliance with any other body without sacrifice of those principles. In matters of genuine Christian fraternity Baptists can go a long way; but in matters of organic union, the distance is short.

(Correct!—R.B.J.)

"When Thou Prayest"

By J. E. SKINNER, Murray, Ky.

WHAT MARVELOUS teachings Jesus gave His little church, which had just been "called out" (Luke 6:12-17), when He preached to them His great Sermon on the Mount! Every important relationship with others, as well as their personal character and conduct, found a place in His wonderful message. And what's better for church members today?

Pray to Please God

Long years ago this writer was particularly impressed with His words, "When Thou Prayest"—contrasting acceptable with unacceptable prayers and urging that their prayers should always be acceptable. Clearly and most definitely He declared that whenever and wherever—whether privately or publicly—we pray, "thy Father Who is in secret" must alone be approached in our prayers. No, the contrast is not between public and what we call secret prayers, but between prayers that would please men and prayers that would please the Father. Such prayers must be addressed—whether publicly or privately—alone to "our Father," with no thought or concern as to whether or not others hear us. The word is, "enter into thine inner chamber," alone with "thy Father Who is in secret; and thy Father Who seeth in secret, shall reward thee openly." When that "door" is shut, even Satan can't get a look-in to interrupt and destroy our close fellowship and communion with the Father. We'll suffer an inferiority complex in such Holy and Superior Presence and even bungle our words, but "He Who searches the heart" will interpret our meaning and "make intercession for us" (Rom. 8:26).

Prayer Is Fellowship With God

This marvelous and greatly-misunderstood teaching of our Saviour brings us face to face with one of our greatest temptations—trying to live and even attempting to pray without the conscious Presence of God. Let others live and give and pray to be seen and heard of men if they will, "But thou, when thou prayest" even, must be different; "otherwise ye have no reward of your Father Who is in heaven." Even in the minutest details, "your Father knoweth what things ye have need of, before ye ask Him." He is immensely interested in what we are and say and do! None of it is hidden from His all-seeing eye. But He wants us to recognize that fact, and live and give and serve in the light of His Holy Presence. Jesus wanted, and now wants disciples like that. He wants them like Himself—in full fellowship with the Father in all things at all times and at whatever cost—"leaving all" to follow Him. There is so much difference between modern definitions of the word Disciple and what Jesus meant when He said, "Make Disciples." His kind could say, "Lo, we have left all to follow Thee." He wants that kind today, and can use no others, (Luke 14:25-27). He wants us to work under the yoke WITH HIM, not apart from Him. Every phase of our task is a humanly impossible one, and "Apart from me, ye can do nothing." He doesn't want us to spend our time doing nothing, which is literally true when we try to live and serve apart from Him—not conscious of His Holy Presence and Power. The difference means everything to us!

No Special Place On Time

It is good to have a set time and place to pray. Certainly no one should be robbed of the benefits of the family altar. But no Christian should ever forget to "pray without ceasing"—always and everywhere ready to pray. When Satan tempts, or the world allures, or danger threatens, we've no time to wait for a special place or time to pray. Pray at once—"The Lord is at hand." He didn't leave a single thing to us, apart from Himself. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." He has no reference to our safety or security, but to our conscious dependence upon His Presence and Power—Power to bear fruit for His glory.

The Tennessee School of Religion University of Tennessee, Knoxville

By Rogers M. Smith

I would like to recommend this school to our Baptist students and other young people who will be attending the University of Tennessee in Knoxville. This school has been operating for several years and has met with real success. It is supported by the various churches of different denominations in the University area, and the teachers in the school are either full-time pastors or student workers.

The purposes of the school according to their bulletin is:

To assist the churches of Tennessee to give to their youth such training as will best fit them for Christian service and Citizenship.

To inspire and foster creative, zealous, personal Christian living.

To maintain a high academic standard in Religious instruction.

To help meet the Religious needs of the State of Tennessee by leading men and women into Christian work as life's service and to begin this preparation for such service.

Supported by the Churches

The school is not an organic part of the University, but operates under a separate charter with its own Board of Trustees. This Board is made up of men and women from the various churches supporting the school. While the school is not an organic part of the University, the University reserves the right to pass on the qualifications of the teachers and the courses offered. The teachers must have the training and experience equivalent to that of the other University professors and the courses offered have to meet University requirements.

Faculty

Rev. Udell Smith, our Baptist Student Secretary for the University of Tennessee, offers a course in the winter quarter in the "Gospel of John," and a course in the summer quarter "Studies in the Psalms." Rev. John Clark, associate pastor of the First Baptist Church in Knoxville, is offering "Religious and Personal Adjustments" during the winter quarter.

Other courses being offered are:

FALL QUARTER

Origin and Content of the Old Testament, Rev. James R. Smith
Old Testament Life and Literature, Rev. Morris Hunt
Contemporary Religious Problems, Rev. Earle W. Crawford
Origin and Content of the New Testament, Rev. James R. Beard

WINTER QUARTER

Religious and Personal Adjustments, Rev. John Clark
Gospel of John, Rev. Udell Smith
Social Teachings of the Prophets, Rev. J. I. McDonough
The Christian Church in America, Rev. Howard M. Mueller

SPRING QUARTER

The Life and Teachings of Jesus, Rev. J. I. McDonough
New Testament Life and Literature, Rev. E. K. Reagin
The Life of Paul, Rev. R. G. Schulz
The Letters of the New Testament, Rev. Julian Spitzer

SUMMER QUARTER

Studies in the Psalms, Rev. Udell Smith

I trust that the students attending the University will check their schedule and see if they can work in some of these courses as elective courses during the year. They will be given full credit by the University for the work taken and can take up to eighteen hours in the School of Religion. There is no charge for tuition nor fees, and the students can register for these courses at the time of the regular registration at the University.

A Case Study . . . PREPARATION FOR THE REVIVAL

By W. STUART RULE, *Pastor*

First Baptist Church, Oak Ridge, Tennessee

In the early days in Oak Ridge it was difficult to have a revival meeting on account of having to use public buildings, and none of the Baptist churches had been able to plan and prepare for a revival as they would have wished. There was the element of time, and the difficulty of arranging for a building when you could get your Evangelist, and vice versa. And besides, Baptists in Oak Ridge, being by far the largest single denomination, needed to do something to reach a greater proportion of our own people.

"Let's have a City-Wide Baptist Revival," Bro. J. R. Black suggested in one of our Baptist pastors' meetings. Bro. Roy Arbuckle thought it was a 'splendid idea', and we began to feel out sentiment in our individual churches. "We're for it one hundred per cent," was the instant verdict of the First Baptist Church, and it was found that Calvary, Glenwood, Highland View, and Robertsville had the same feeling. "Count me in by all means," came from Brother Smith at Calvary, although he had to work in the daytime on his job at the plant. And Brother Davis, though the elder among us, was one of the most enthusiastic.

Initial Preparation

"Who shall head it up?" This question immediately faced the joint committee composed of three persons from each church. "Brother Black's our man, he has had wide and successful experience in soul-winning campaigns," was the unanimous decision, and he took hold immediately and vigorously: "Now brethren, I believe we need to get into the revival spirit ourselves, and then to stir it up among our other members." Immediately we had an inspirational meeting on a Sunday afternoon. "You must have compassionate hearts and go out after them," Bro. E. L. Williams of Knoxville told us as our speaker, and we went home resolved to do it. Two or three of these meetings were held, one when each pastor spoke briefly out of his heart, and each time the desire was intensified to lead somebody to Jesus. It was talked in every service in each church, and over the radio. A real desire was aroused to see Oak Ridge moved in a great spiritual awakening. People prayed and began speaking to the lost and the unenlisted.

Committees

But it wasn't all inspiration. We must plan well if we are to succeed. By now everybody was talking about the meeting, and the spirit was rising. The pastors were asked to serve as an executive committee, and the General Chairman named other committees on survey, prayer meetings, finance, ushers, flowers, building, entertainment, music, transportation, publicity, traffic, soul winning and enrollment, with one person representing each church on each committee, and each individual church busy in each of these areas. First Baptist Church had bought a large warehouse building and offered to share it. It was unanimously accepted, and literally scores of men set to work nights and Saturdays to prepare it for the meeting. Even the preachers at least *tried* to use a hammer! The fellowship was wonderful, as men worked day and night to prepare the building for the revival. Even non-members gave their time. "Why the revival is on already," one of the men remarked as he placed a timber and prepared to nail it down. "It sure is," remarked another, "and we had several additions last Sunday."

Evangelist Secured

"Who shall be our preacher?" This was question faced early in the preparation. Earnest prayer was made for God's guidance. A number of outstanding preachers were discussed in this connection. At last one pastor made a suggestion. "I know him," said another, "and he's a great soul-winner, if we can get him, but he's tremendously busy." His qualifications were discussed. "That sounds like our man," was the opinion of the others who did not know him personally. "Suppose you contact him"—to one of the pastors. At last he was on the

phone. "My," he said, "I have so many calls and so little time." Waiting at the other end of the line—prayerfully. "I'll tell you what; I have two weeks just before the Southern Baptist Convention and I'll take it for that if it suits you." It was agreed, and Bro. A. C. Baker of Louisville, Kentucky, thus came to be our revival preacher.

City-Wide Prayer Meeting

"Now Brother Black, what do you think of having Wednesday evening just before the revival for a City-Wide prayer meeting?" "Just the thing!" Bro. Black is always enthusiastic. If you could only have been there! The big tabernacle seating 1600 people, rang that night with the hymns of Zion and the testimonies of His people. "Yes, the revival's on already," was heard as the people went away.

The papers began to call, "What's going on?" They carried a story almost every day, and they used the pictures of the visiting preacher and the singer. Placards and posters everywhere told of the meeting. A big brilliantly lighted sign on top of the building said, "BAPTIST REVIVAL," and another was at the front that could be seen from two directions. The radio carried spot announcements several times a day just before the meeting began.

Most of all, the people prayed. At every service in every church, the people prayed for a great out-pouring of the Spirit on our city. Prayer was made in Sunday School, in Woman's Missionary Union, in Brotherhood, in Training Union. Deacons' meetings were turned into Prayer Meetings.

Personal Work

And the people swarmed afield. They went into Oak Ridge homes by the hundreds. More than one church would have

more than a hundred people visiting and working. And they worked in the *meeting!* Strategically placed all over the great Tabernacle, there was a soul winner near any interested person. But they did not wait for that. They went all over the Tabernacle seeking their friends and

neighbors who were lost. They were seen up-town, in the residence sections; even the high school pupils gathered in little knots here and there talking about the meeting at the Tabernacle, especially after it was started. Everywhere, people prayed and visited and worked.

When the day finally came, a great crowd was there for the first service. There were a number of additions that first Sunday afternoon, and there had been a large number at the churches that morning. The crowds grew until the cars required two traffic policemen and several volunteers. The Evangelist spoke in the churches on Sunday morning, then all came together at the Tabernacle Sunday afternoon and night, and in the morning during the week. These morning services proved a great blessing to both the Christians and the lost. Numbers of people were saved in these day services.

Results

It was a great experience. There were 334 additions to the churches, and a large number of re-consecrations and dedications for special service and the influence continued after the meeting was closed. The singing was glorious, the preaching pungent and powerful, the personal work persistent and fruitful. Large sums of money were easily raised, and multitudes were saved and enlisted in the Lord's work, and many, many people got closer to God.

But it wasn't without work, and much heart-seeking Prayer and Preparation.



REPORT ON THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

At the meeting of the Southern Baptist Convention in Oklahoma City a motion was made by Reverend Oscar Gibson, Louisville, Kentucky, that a committee be appointed to investigate modernism in the Southern Baptist Theological Seminary. This matter was referred to the Board of Trustees of the institution. The trustees are grateful for this action of the Convention in placing the matter in the hands of the Board of Trustees, who, according to our Baptist policy in managing our institutions, are responsible for the affairs of the Seminary. We assure the Convention that the trustees are ever mindful of their responsibility to maintain the Seminary on the high level of efficiency and doctrinal integrity which has characterized its history.

When the Seminary was founded in 1859, there was formulated and adopted a document known as "Fundamental Laws." The charter provides "... that the Trustees of said corporation shall preserve inviolable, and maintain forever in the management and control of this institution, the fundamental laws ..."

(Editor's Note: Article 9 of the "Fundamental Laws" known as the "Abstract of Principles" appears on the following page.)

Every member of the faculty from that day to this has signed his name to these articles, and the instructors in the Seminary and teaching assistants are also required to subscribe to these principles. It is clearly understood that, if the time should come when any teacher can no longer subscribe to these articles, common honesty demands that he sever his connection with the Seminary.

Trustees Meet

The trustees at their meeting in Oklahoma City authorized the appointment of a committee of five preachers to investigate the charges of modernism in the Seminary. This committee held its first meeting in Louisville, July 12-13. Since Mr. Gibson was the one who brought the matter before the Convention, he was asked to appear before the committee and present his charges in written form. This he did, citing certain sources of evidence to support them. Copies of these charges were sent to all the members of the Board of Trustees.

Gibson Not At Meeting

The committee met again in Louisville, August 30-31, to give further consideration to these charges, and to hear any additional charges, and such evidence as might be presented to support them. Mr. Gibson was notified of this meeting six weeks ahead of time but he did not at that time indicate that the date was not suitable to him. He advised the chairman of the committee shortly before the fixed date of the meeting that he would be out of the city at that time and could not attend. He was then notified again that the meeting would be held at the date fixed, and was requested to send to the committee any evidence which he wished to present. On the morning of August 30, the day the committee had assembled in Louisville, the chairman received a telegram from Mr. Gibson in Owensboro, Kentucky, stating his inability to attend, but he furnished no additional evidence to support his charges.

The committee deeply regrets that Mr. Gibson did not appear for this meeting on August 30-31. Inasmuch as the members had come from long distances to be present, and inasmuch as they had in their possession the formal charges made by Mr. Gibson, and the sources of evidence which he cited to support them, the committee felt constrained to proceed with their work.

Gibson's Charges

In his written statement on July 13, Mr. Gibson presented his charges under three headings, namely: (1) The teaching of certain individuals on the teaching staff; (2) The character of reading matter assigned for parallel reading; (3) The type of men invited to speak at the annual Pastors' Conference in March.

Reply To Charges

While space does not permit a detailed statement concerning each charge, the committee wishes to report that it entered thoroughly into each of the charges, and carefully examined all the evidence given to support them. It is our firm conviction that the teaching in the Seminary today has not deviated from that of the founders of the institution and its honored and trusted leaders through the years. We believe that every member of the faculty is thoroughly loyal to the fundamental doctrines of our faith, and is serving devotedly and sacrificially in the work of the Kingdom of God, and is deserving of our utmost confidence and esteem.

Concerning charges under headings (2) and (3) we believe that it is better for the students to become acquainted with contemporary thought in the religious world under the guidance of consecrated and scholarly teachers, than to allow them to go forth from the Seminary unacquainted with these teachings which will confront them in their ministry. We are confident that the faculty will exercise due caution in the selection of the men who are invited to speak at the Seminary, and will invite only those who are loyal to the truths of evangelical Christianity.

The President

We have the utmost confidence in the wisdom, consecration, and doctrinal soundness of our president. He never recommends one for the faculty until he has been thoroughly convinced of his soundness in the faith. He keeps in close touch with members of the faculty and confers with them concerning all phases of the Seminary life. He is giving his very life to our beloved institution and deserves the confidence and hearty cooperation of all our Baptist people.

Respectfully submitted,

J. CLYDE TURNER, *Chairman*
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E. H. WESTMORELAND
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E. D. Poe, Roanoke, Va.
Henry Allen Parker, Dothan, Ala.
H. G. Davis, Birmingham, Ala.
J. A. Fields, Montgomery, Ala.
H. T. Whaley, New Orleans, La.
Jesse R. Hite, Hagerstown, Md.

C. O. Johnson, St. Louis, Mo.
H. J. Stokes, Jr., Knoxville, Tenn.
Ralph L. Douglas, Helena, Ark.
Millard J. Berquist, Tampa, Fla.
Andrew Broadbuss, Louisville, Ky.
W. R. Pettigrew, Louisville, Ky.
George Ritchey, Mansfield, La.
L. A. Free, E. Baltimore, Md.
H. I. Hester, Liberty, Mo.
Harold W. Seever, Florence, S. C.
Wallace Rogers, Charleston, S. C.
Wade Bryant, Roanoke, Va.
John E. Briggs, Washington, D. C.
T. M. Callaway, Moultrie, Ga.
J. A. Taylor, Brookhaven, Miss.
J. Clyde Turner, Raleigh, N. C.
Wallace Bassett, Dallas, Tex.
J. E. Sammons, Macon, Ga.
W. T. Chapin, Louisville, Ky.
G. W. Norton, Louisville, Ky.
W. Ray Moss, Louisville, Ky.
W. G. Violette, Louisville, Ky.
C. E. Gheens, Louisville, Ky.
F. A. Sampson, Louisville, Ky.
V. V. Cooke, Louisville, Ky.
Leo T. Wolford, Louisville, Ky.

Article Nine of The Fundamental Laws

"9. Every professor of the institution shall be a member of a regular Baptist church; and all persons accepting professorships in this seminary, shall be considered, by such acceptance, as engaging to teach in accordance with, and not contrary to, the Abstract of Principles hereinafter laid down, a departure from which principles, on his part, shall be considered ground for his resignation or removal by the Trustees—to wit:

I. THE SCRIPTURES

"The Scriptures of the Old and New Testaments were given by inspiration of God, and are the only sufficient, certain and authoritative rule of all saving knowledge, faith and obedience.

II. GOD

"There is but one God, the Maker, Preserver and Ruler of all things, having in and of himself, all perfections, and being infinite in them all; and to Him all creatures owe the highest love, reverence and obedience.

III. THE TRINITY

"God is revealed to us as Father, Son and Holy Spirit each with distinct personal attributes, but without division of nature, essence or being.

IV. PROVIDENCE

"God from eternity, decrees or permits all things that come to pass, and perpetually upholds, directs and governs all creatures and all events; yet so as not in any wise to be the author or approver of sin not to destroy the free will and responsibility of intelligent creatures.

V. ELECTION

"Election is God's eternal choice of some persons unto everlasting life—not because of foreseen merit in them, but of His mere mercy in Christ—in consequence of which choice they are called, justified and glorified.

VI. THE FALL OF MAN

"God originally created man in His own image, and free from sin; but, through the temptation of Satan, he transgressed the command of God, and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and wholly opposed to God and His law, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

VII. THE MEDIATOR

"Jesus Christ, the only begotten Son of God, is the divinely appointed mediator between God and man. Having taken upon Himself human nature, yet without sin. He perfectly fulfilled the law, suffered and died upon the cross for the salvation of sinners. He was buried, and rose again on the third day, and ascended to His Father, at whose right hand He ever liveth to make intercession for His people. He is the only Mediator, the Prophet, Priest and King of the Church, and Sovereign of the Universe.

VIII. REGENERATION

"Regeneration is a change of heart, wrought by the Holy Spirit, who quickeneth the dead in trespasses and sins, enlightening their minds spiritually and savingly to understand the Word of God, and renewing their whole nature, so that they love and practice holiness. It is a work of God's free and special grace alone.

IX. REPENTANCE

"Repentance is an evangelical grace, wherein a person being, by the Holy Spirit, made sensible of the manifold evil of his sin, humbleth himself for it, with godly sorrow, detestation of it, and self-abhorrence, with a purpose and endeavor to walk before God so as to please Him in all things.

X. FAITH

"Saving faith is the belief, on God's authority, of whatsoever is revealed in his Word concerning Christ; accepting and resting upon Him alone for justification, sanctification and eternal life. It is wrought in the heart by the Holy Spirit, and is accompanied by all other saving graces, and leads to a life of holiness.

XI. JUSTIFICATION

"Justification is God's gracious and full acquittal of sinners, who believe in Christ, from all sin, through the satisfaction that Christ has made; not for anything wrought in them or done by them; but on account of the obedience and satisfaction of Christ, they receiving and resting on Him and His righteousness by faith.

XII. SANCTIFICATION

"Those who have been regenerated are also sanctified, by God's word and Spirit dwelling in them. This sanctification is progressive through the supply of Divine strength, which all saints seek to obtain, pressing after a heavenly life in cordial obedience to all Christ's commands.

XIII. PERSEVERANCE OF THE SAINTS

"Those whom God hath accepted in the Beloved, and sanctified by His Spirit, will never totally nor finally fall away from the state of grace, but shall certainly persevere to the end; and though they may fall, through neglect and temptation, into sin, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the church, and temporal judgments on themselves, yet they shall be renewed again unto repentance, and be kept by the power of God through faith unto salvation.

XIV. THE CHURCH

"The Lord Jesus is the Head of the Church, which is composed of all His true disciples, and in Him is invested supremely all power for its government. According to his commandment, Christians are to associate themselves unto particular societies or churches; and to each of these churches he hath given needful authority for administering that order, discipline and worship which he hath appointed. The regular officers of a church are Bishops or Elders, and Deacons.

XV. BAPTISM

"Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the name of the Father, and of the Son, and of the Holy Spirit, as a sign of his fellowship with the death and resurrection of Christ, of remission of sins, and of his giving himself up to God, to live and walk in newness of life. It is prerequisite to church fellowship, and to participation in the Lord's Supper.

XVI. THE LORD'S SUPPER

"The Lord's Supper is an ordinance of Jesus Christ, to be administered with the elements of bread and wine, and to be observed by his churches till the end of the world. It is in no sense a sacrifice, but is designed to commemorate his death, to confirm the faith and other graces of Christians, and to be a bond, pledge and renewal of their communion with him, and of their church fellowship.

XVII. THE LORD'S DAY

"The Lord's day is a Christian institution for regular observance, and should be employed in exercises of worship and spiritual devotion, both public and private, resting from worldly employments and amusements, works of necessity and mercy only excepted.

XVIII. LIBERTY OF CONSCIENCE

"God alone is Lord of the conscience; and He hath left it free from the doctrines and commandments of men, which are in anything contrary to His word, or not contained in it. Civil magistrates being ordained of God, subjection in all lawful things commanded by them ought to be yielded by us in the Lord, not only for wrath, but also for conscience sake.

XIX. THE RESURRECTION

"The bodies of men after death return to dust, but their spirits return immediately to God—the righteous to rest with Him; the wicked to be reserved under darkness to the judgment. At the last day, the bodies of all the dead, both just and unjust, will be raised.

XX. THE JUDGMENT

"God hath appointed a day, wherein he will judge the world by Jesus Christ, when everyone shall receive according to his deeds: the wicked shall go away into everlasting punishment; the righteous, into everlasting life."

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 September 25, 1949

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

TEXTS: Ps. 23; 42; 46; 90; 121 (Larger)—Ps. 23; 42:1-2; 90:1-2, 16-17 (Printed)—Ps. 34:3 (Golden).

The Psalms We Sing

It cannot be repeated too often that the songs a people sing are both a reflection of the kind of people they are and a mold of the people in their character and accomplishment. We do well to pattern our singing after the five psalms selected for the larger text of this lesson. Each may be characterized as suggested below.

I. THE SONG OF A SHEPHERD'S CARE (Ps. 23).

"The world could spare many a large book better than this sunny little psalm. It has dried many tears and supplied the mould into which many hearts have poured their peaceful faith" (Maclaren).

1. *The Lord feeds.* With all of the solicitude of a shepherd looking after the well-being of his flock of sheep, He provides for His own. Into "green pastures" and "beside the still waters" He leads.

2. *The Lord comforts.* His sheep receives bruises and cuts as he travels the rough trails of life, but the Good Shepherd heals them all and speaks consoling words of comfort. Finally he passes "through the valley of the shadow of death" but he does not walk alone for by his side is the abiding presence of the Shepherd. He is not afraid.

II. THE SONG OF A SOUL'S ASPIRATION (Ps. 42).

1. *For God's presence.* The longing of the soul for God is here compared to the thirst of the deer for cool and refreshing water. One must have experienced a similar thirst in order to appreciate such longing. "The true object of its (the soul's) longings is always God, however little it knows for what it is thirsting. But they are happy in their very yearnings who are conscious of the true direction of these, and can say that it is God for whom they thirst" (Maclaren).

2. *For God's house.* The psalmist remembered the days when he had been permitted to go to God's house (v. 4) and now he is apparently denied this privilege. He longs to return for prayer and praise. Those who have had a similar experience again are able to appreciate this.

III. THE SONG OF A NATION'S DELIVERANCE (Ps. 46).

The historical basis of the psalm is either Jehoshaphat's deliverance from his combined enemies (2 Chron. 20) or the death of Sennacherib's army (2 Kings 19). A study of both passages is recommended.

1. *With Him all is well.* If He is with us, no real harm can possibly befall us. One of His great names, Immanuel, means "God with us." Let us by all means make sure of this, however, for there is a vast difference between claiming and possessing His presence.

2. *Without Him all is chaos.* Earthquake and raging ocean picture such chaos, in the first part of the psalm. Nations that leave God out are left out. A Godless people quickly degenerate to the beastly level. A study of the last quarter of a century of the world's history is convincingly clear on this point.

IV. THE SONG OF A SAINT'S REFLECTIONS (Ps. 90).

The best scholarship agrees that the song was written by Moses, probably after he had reached a ripe old age. He looked back over his life and reflected upon his experiences. He passes these ripe and rich reflections on down to us today. They have proven priceless.

1. *The eternity of God.* "From everlasting to everlasting," the English translation has it. Even the translation contains a majesty and produces an awe. God has always been, and will always be. Time means nothing to Him, in this sense. "My name," He said to Moses, is "I AM THAT I AM" or "I WILL BE THAT I WILL BE." The translation baffles us, but in it we discover the essential eternity of God.

2. *The transitoriness of man.* Moses, with sure insight, traces this transitoriness to man's sin. It should be recalled that Moses is the same person who gave us the account of man's sin and fall in the Garden of Eden. Hence his word here is all the more significant.

V. THE SONG OF A KEEPER'S KEEPING (Ps. 121).

Maclaren observes that, "Six times in these few verses does the thought recur that Jehovah is the Keeper of Israel or of the single soul. The quietness that comes of confidence is the singer's strength."

1. *The soul that trusts Him is secure.* This is indeed a security that is sublime! When we remember that such security rests within Him rather than within ourselves, we will not boast or presume but proceed with confidence and humility. Read 2 Tim. 1:12 and related passages, for further strength and confidence.

2. *The King who keeps is able.* He is alert and sensitive to every danger that we may encounter. Harm may come to our bodies, for death is inevitable finally, but nothing can harm our souls. We turn from this psalm, and others like it, and want to sing our own and recent song, "How Firm A Foundation, Ye Saints of the Lord."

Ernest is a six-year-old friend of mine. I met his mother in town the first of this month and she told me she had just come from enrolling Ernest in school. She smiled a bit, then told me an amusing thing that had happened that morning.

You see, there are two older children in Ernest's family—a big sister and a big brother. Both of them have been in school a long time—long enough to be in the fifth and third grades. This summer they've been getting Ernest ready for school. They have told him how the teachers would help him to learn to read, and write, and draw, and do many other interesting things. They've talked together of the fun they would have when they started to school in the fall.

Together they'd succeeded in making Ernest feel that school must be a pretty wonderful place. He could hardly wait until the day to begin. Finally that day came. Proudly he went with Mother and Big Sister and Brother to the school building a few blocks away. Mother went with Ernest to his room. There they met his teacher and helped her answer a lot of questions on a big sheet of paper—questions about Ernest's birthday, how many inoculations he had already had, and so on.

After all the questions were answered, a teacher took Mother and Ernest, and other boys and girls and mothers, and showed them around the building. They visited classrooms; they went out on the recess yard. In the cafeteria they stood in line and "practiced" buying something good to eat.

After about two hours, all the first-graders were enrolled and had been assigned certain seats in their own room. They were just sitting there, waiting for the teacher to tell them what to do next. Ernest's mother saw that she was not needed any longer, so she started to go home. At the door of the school room, she turned and looked back at her little boy. He was not crying. But he wasn't smiling either.

She slipped back to his seat and whispered, "You're all right, aren't you, Son?"

Ernest looked up at her. "Yes'm," he nodded. "But they haven't *taught* me anything yet!"

That was two weeks ago! Ernest is over his first disappointment about school. Now he is learning—lots of things. And learning is fun!

Do you remember your own first day of school? You remember lots of other days, too, don't you? Aren't you surprised sometimes to realize how much people have "taught" you during those days? Of course, you will work hard to make this new school year the best yet.

One of the nicest things about school is the friends we meet there—teachers and fellow pupils. Some boys and girls keep autograph books, or friendship albums of schoolmates, adding to them from year to year. By the time they have finished school, they will have a complete record of all their teachers and classmates during the twelve school years.

Let me tell you about a friendship book which I kept in school once. There was a page for each autograph, but the friends didn't write messages or good wishes, as is sometimes done. Instead, each person wrote his name on one page, then looked through the book and wrote a brief description or opinion of each person he knew. One girl's page had on it some notations like these: "Bashful"; "Kind"; "Thoughtful," and so on. A boy's page showed these comments: "Good pitcher on ball team"; "Sings well"; "Clean," and so on.

Maybe you'd like to have a book like that. It would be a grand introduction to new classmates. You'd learn a lot about your friends.

Perhaps you'd like to make your book a bit more personal. It could be a sort of diary-record of each classmate. Each friend would have a page of his own. At the beginning of the school term, you might write your present opinion of each person. Be sure to date your notations. Each time, during the year, when you see a classmate do something especially interesting—something which helps you to understand him better—make a note about that on his page in your book. All of the notes may not be pleasant. Many, of course, will be good. At the end of the year, try to put into another brief note your latest opinion of each person. You'll be surprised at some of the changes! And you'll be delighted with your word pictures of your classmates. Years later you'll enjoy rereading these word pictures—and remembering the friends and experiences connected with each.

Happy school days to you! I hope you'll keep me posted on the important things you do—especially on the new friends you meet and the interesting things you learn.

Love,

AUNT POLLY

BAPTIST AND REFLECTOR

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 DORIS BROWN
Office Secretary

O. O. MIXSON
Convention President

Yes, We Divided Our Class

As told to Miss Gladys Longley by Mrs. Ben F. Tidwell, Sr., teacher of the Loving Service Class, Park Avenue Baptist Church, Nashville, Tennessee.

VISION

"I first caught a vision of an enlarged Sunday School through little paragraphs in the Adult Quarterlies such as, 'Form new classes under brush arbors, in hallways, or cars.' One morning my assistant teacher told me of a training class she attended taught by Rev. W. G. Rutledge. He said, 'New classes are the answer. While medicine and science are advancing, the religious field needs to advance also. You cannot possibly keep in touch with more than fifteen or twenty people in a Sunday School class.' Later I heard my pastor tell of a teacher in Knoxville that builds a class and divides it every two years. That challenged me. I realized as never before that my class should be divided."

DI-VISION

"The enrolment of the class was forty-one, ranging in ages from twenty-two to sixty-two. One night our pastor, Rev. Roy Hinchey, came to our class meeting and explained how the class could be divided. The group caught the vision. Everyone was willing to cooperate. The new class was begun with seven of the youngest members as a nucleus. It was named the Volunteer Class with the former assistant teacher of the Loving Service Class, Mrs. Lula Sadler, as teacher. The Loving Service Class gave the Volunteer Class every prospect for their age-group and fostered it in every possible way."

RESULTS

"During the three summer months the enrolment of the new class has doubled. The Loving Service Class has overcome the loss of the seven members. The combined attendance of the two classes during August has been greater than that of the one class the previous August. More people have been reached for Bible study. Yes, we divided to grow."

First Standard Young People Department Reported

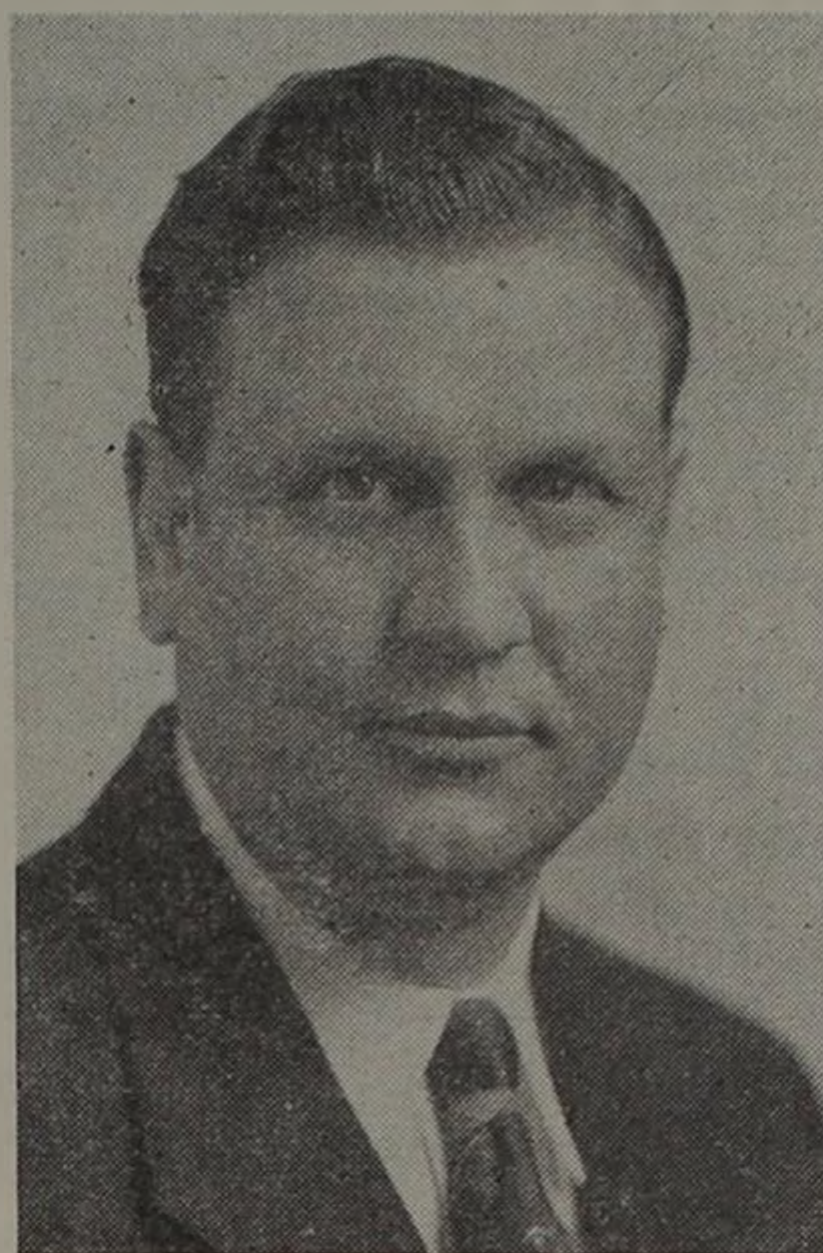
Broadway Baptist Church, Knoxville has the honor of having the first standard Young People Department for this Sunday School year. The department is for young married people from 17-24. Mrs. Elmer Bailey is the superintendent. Congratulations to these progressive workers!

STANDARD YOUNG PEOPLE'S CLASSES

The following are the names of the young people's classes and their teachers that have reached the standard this year:

<i>Church</i>	<i>Class</i>	<i>Teacher</i>
Antioch, Humboldt	Plebeian	Mrs. Willard Goodrich
Broadway, Knoxville	Deborah	Mrs. D. K. Carter
Broadway, Knoxville	Kinozelian	Miss Margaret Johnson
Broadway, Knoxville	Rachel	Mrs. Maynard Sharpe
Broadway, Knoxville	Stewards	Gib. J. Johnson
Arlington, Knoxville	Golden Circle	Mrs. D. G. Cockrum
Central, Fountain City	Esther	Mrs. P. G. Walters
Central, Fountain City	Fidelis	Miss Gladys Warren
Oakwood, Knoxville	Bonoth	Mrs. C. B. Milks, Sr
Judson, Nashville	Athenian	Mrs. N. M. Hobbs, Jr.
Judson, Nashville	L.L.L.	Mrs. W. M. Hobbs
Judson, Nashville	Golden Rule	Mrs. John T. Denning
Judson, Nashville	Bethany	Mrs. J. Clark Hensley
First, Jackson	Mary Martha	Mrs. Rebecca Crockett
Boulevard, Memphis	Christian Gogetters	Cleon B. Miller
Boulevard, Memphis	A.B.C.	Mrs. Kenneth D. Hurley
Speedway Terrace, Memphis	Glad Girls	Mrs. W. K. Mason

Adult Approved Worker



DR. J. CLARK HENSLEY

Dr. Hensley is Minister of Education of the Judson Memorial Baptist Church where he has been for nearly three years. He is a graduate of William Jewell College, Liberty, Missouri, and received his doctor's degree from Central Baptist Theological Seminary in 1946. He is the author of the book, **THE PASTOR AS EDUCATIONAL DIRECTOR** which is being used as a text book and collateral reading in twelve colleges and seven seminaries.

Dr. Hensley has served as pastor of the Carpenter Street Baptist Church in Mobery, Missouri and the Bethany Baptist Church of some fourteen hundred members in Kansas City, Missouri. We feel that we are fortunate to have him as our Adult Approved Worker.

REGIONAL OFFICERS' PLANNING MEETINGS

<i>Region</i>	<i>Date</i>	<i>Place</i>
Southwestern	October 17	First Baptist Church, Bolivar
Northwestern	October 18	First Baptist Church, Greenfield
South Central	October 20	First Baptist Church, Lawrenceburg
Central	October 21	First Baptist Church, Clarksville
North Central	October 24	First Baptist Church, Cookeville
Southeastern	October 25	First Baptist Church, Athens
Northeastern	October 27	First Baptist Church, Greeneville
Eastern	October 28	First Baptist Church, Oak Ridge

All meetings will start at 6:45 P.M. Plan to attend your regional meeting!

AWARDS ISSUED TENNESSEE—July, 1949

BEECH RIVER		DUCK RIVER	
Bath Springs	3	Manchester	22
Center Point (M)	8	Tracy City	6
	<hr/>		<hr/>
	11		28
BIG EMORY		HOLSTON	
Crossville	2	Bluff City-1st	6
Rockwood	65	Calvary, Erwin	1
	<hr/>	Central, J. C.	1
	67	Kingsport-1st	3
BIG HATCHIE		Fall St. Chapel	1
Harmony	20		<hr/>
	<hr/>		12
	20	HOLSTON VALLEY	
BLED SOE		Rogersville	1
Hartsville	44		<hr/>
	<hr/>		1
	44	KNOX COUNTY	
CAMPBELL		Arlington	11
LaFollette	1	Central, Bearden	20
	<hr/>	Deaderick Ave.	20
	1	Gallaher Memorial	20
CARROLL-BENTON		Gillespie Ave.	2
Trezevant	1	Island Home	42
Eva	5	Lincoln Park	1
	<hr/>	McCalla Ave.	3
	6	Oakwood	1
CHILHOWEE		South Knox	1
Broadway, Maryville	59	Grove Hts.	5
	<hr/>		<hr/>
	59		164
CLINTON		MADISON	
Pleasant Hill	31	Jackson-1st	6
	<hr/>	Parkburg	4
	31		<hr/>
CUMBERLAND			10
Pleasant View	43	MAURY	
	<hr/>	Columbia-1st	1
	43		<hr/>

(To Be Continued)

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY
President

MISS NELLIE TALLANT
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

Women Missionaries in Tennessee

The Golden State Mission Offering pays the salaries and expenses of the women missionaries in our state.

Mrs. A. B. Clark, Jackson, has served many years in West Tennessee as a missionary, working in every phase of denominational life. She teaches Sunday School, Training Union and Woman's Missionary Union classes.

Misses Lucile Alyesworth and Janette Lewis work in Franklin and Grundy counties. They labor in the section where there are very few Baptists and a large number of unsaved people. They are rendering real sacrificial service in many different places.

Miss Vaughtie B. Rowland with headquarters in Cookeville has succeeded Mrs. Louisa Carroll who gave her life in state mission service. Miss Rowland does much evangelistic work as well as teaching for all departments. Typical of her work is her June report, classes taught 23, visits made 16, families prayed with 32, talks with the lost 32. She is laboring in a very needy section and is rendering a worthwhile service.

Work With the Negroes

Most of the work done in Tennessee with the Negroes is on a co-operative basis. For example, in Nashville there is a joint committee made up of six Negroes and three white brethren, who have to do with the selection of the workers and the direction of the work. This particular committee has recently been incorporated under the laws of Tennessee as the "Baptist Joint Committee for Negro Work" in order that they might hold title to and convey property.

This committee has just completed the purchase of a well located lot between Fisk University and the A & I College on which a Student Center is to be erected. This center will minister to the more than 2000 Negro Baptist students in the schools and colleges of Nashville. Construction is to begin on this Center in late summer or early fall. Mr. S. E. Grinstead is the capable and consecrated Student Secretary. State Missions has had, and will continue to have, a worthy part in this promising and profitable enterprise.

Under the direction of the above committee there are four other types of work which are carried on by three regularly employed field workers the year around. These three workers are women who work in the fourteen Negro institutions, hospitals, jails, detention homes, nursing homes, homes for the aged, and the like. They also work in the six Negro missions in the city, where they teach various types of study classes, Sunday School, Training Union, mission study in their churches. These types of work are carried on in the fall, winter and spring by Mrs. O. L. Westbrooks, Mrs. Carrie Stewart and Mrs. Lillie Brooks.

In addition to the above field workers for the year-round activities, they employ one and sometimes two extra workers to conduct Vacation Bible Schools during the summer. In 1949 they promoted or conducted fifty-four schools with over 2500 enrolled in Nashville alone. Chattanooga, Memphis, Knoxville and Cookeville also have splendid programs of work with the Negroes. The Golden State Mission Offering makes this work possible.

State Mission Day of Prayer

On September 28th the W.M.U. organizations all over the state will meet for a day of prayer and gifts for the missionary work in Tennessee. Programs have been mailed to each organization giving information concerning the work done. Envelopes for all members have been distributed. Now is the time to present the needs of the Golden State Mission Offering so all will want to make an investment in the work being done in our beloved state.

The goal for the Golden State Mission Offering is \$30,000.00. Of this amount \$10,000 will be used for our camps. Is this a missionary project? A large number of young people were converted this summer and even more surrendered for missionary service.

The first person to be converted at Camp Carson was a daughter of a bootlegger. She was being used as a helper in the kitchen. So much interest has been aroused in that section of the mountains that a mission has been opened and a Sunday School will be taught each week at the camp. The caretaker is a retired Baptist preacher.

Only God knows the good accomplished by the contacts with the missionaries and counselors. Lives have been changed.

Next year each department will use the camps, so for months both camps will be kept in use for old and young. At last Baptists can have camps when we please and not have to depend on other denominations. Will you help us pay for them?

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

Word of Appreciation

ROGERS M. SMITH

I would like to take this opportunity of expressing to the students of Tennessee and other interested friends my deep appreciation for the trip to the World Baptist Youth Congress in Stockholm, Sweden this summer. I had the privilege of being in the party conducted by Mr. Robert S. Denny, associate of the Southwide Student Department, and there were twenty-three in all in the party.

We left New York July 6 and returned the first week in September. We spent one week, August 2-9, in Stockholm, attending the Youth Congress. The other five weeks were spent touring England, Scotland, Belgium, Holland, Denmark, Norway, Germany, Switzerland, Italy, and France. This trip meant more to me than words could ever express and I will always be indebted to the friends who made it possible. I trust that I will be able to use the information and inspiration that I received to the glory of God as I try to share it with others.

PLAN NOW TO ATTEND

STATE BAPTIST STUDENT CONVENTION

Bellevue Baptist Church

Memphis, Tennessee

OCTOBER 21-23

PARTIAL LIST OF PROGRAM PERSONNEL

Dr. Ray Summers, Southwestern Baptist Theological Seminary, Fort Worth, Texas

Rev. James Harris, Pastor, Beech Street Baptist Church, Texarkana, Arkansas

Mr. Jack Robinson, Southwestern Baptist Theological Seminary, Fort Worth, Texas

Congressman Percy Priest (tentatively)

Dr. R. Paul Caudill, Pastor, First Baptist Church, Memphis, and Pastor Adviser State B. S. U. Council

Dr. Charles W. Pope, Executive Secretary, Tennessee Baptist Convention

Miss Helen Gardner, Bellevue Baptist Church

Mr. Bill Jones, Summer Missionary to Hawaii, Memphis State

Mr. Hugh Davis, Summer Missionary to San Andres Island, Carson-Newman

Miss Helen Hodgson, Delegate to Stockholm, Carson-Newman College

Mr. Emmett (Buddy) Johnson, Delegate to Stockholm, Union University

Student Secretaries

Students

Others will be added

AMONG THE BRETHREN

Associational Calendar

September 21-22 Carroll-Benton at Prospect Church, Hollow Rock
 September 21-22 Wilson at Barton's Creek Church, Lebanon
 September 22-23 Watauga at Little Doe Church, Doevoile, (first day) at Immanuel Church, Elizabethton (second day)
 September 22-23 Holston Valley at Big Creek Church, Rogersville
 September 22-23 Duck River at Maxwell Church, Winchester (first day) at Decherd First Church (second day)
 September 22-23 Clinton at Poplar Creek Church, Leinarts
 September 22-23 Maury at Viola Church, Columbia
 September 23-24 Beech River at Union Grove Church, Huron
 September 23-24 Hiwassee at Paint Rock Church, Kingston
 September 28-29 New Salem at Rome Church, Lebanon
 September 29-30 Stone at Cane Creek Church, Cookeville

Faithful Servant Passes On

Long prominent in the development of Baptist work in Union Association, Rev. Johnson Howell passed away on September 5, 1949. Funeral services were held at Sparta and burial was in Sparta cemetery. Pastor James Boyd, of Sparta, and B. Frank Collins conducted the services.

B. Frank Collins, who was associated with Rev. Howell during the days when Bro. Collins was State Sunday School and Training Union worker, credits much of the progress of Baptist work in Union Association to the untiring and sacrificial work of Bro. Howell.

Bro. Collins states that in 1928 when he became a State worker that Union Association was one of the first fields to respond to better teaching and organization. "If Baptists had men like Johnson Howell in every association in Tennessee, any kind of program of co-operation could be put over which was desired," Collins said. "During the four years which I worked with him he took me to nearly every church in the Association to teach a study course and many of the fine Sunday Schools now in the Association owe much of their early progress to Bro. Howell's efforts."

"He was a poor man and never owned much of the world's goods but he and his family were always loyal to Christ and Kingdom building."

Springhill Church Organized

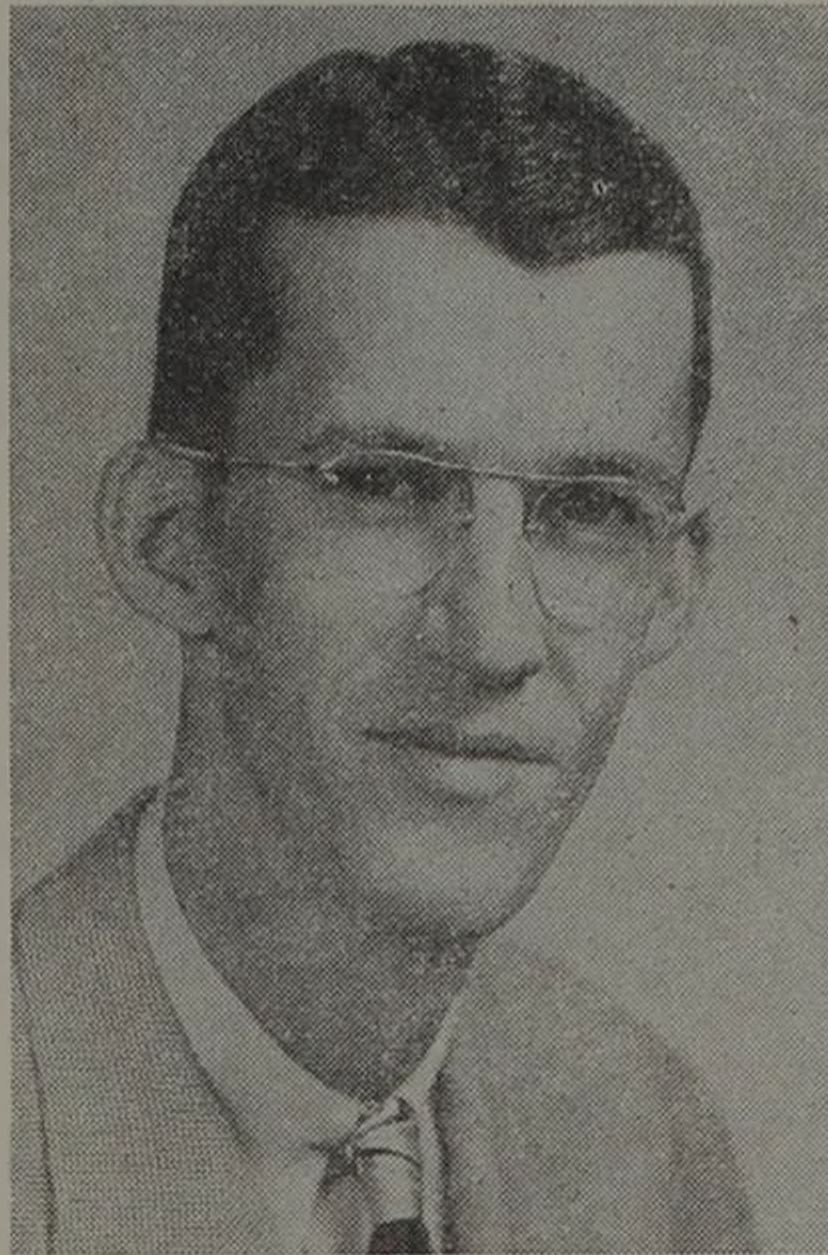
A mission which has been under the sponsorship of Union Hill Church was recently organized into a full time church under the name of Springhill Missionary Baptist Church.

The newly organized church called Bro. Ernest A. Jones, who has been acting as mission pastor, to full time service. Eighteen letters were presented for membership in the church and seven others came for baptism during the first day of its existence. The church voted to give five percent of its income to the Cooperative Program.

New Pastor Ordained

Joelton Baptist Church ordained Bro. Ernest A. Jones to the full gospel ministry upon his call to the Springhill Church. Following the ordination services Bro. Jones baptized the seven candidates who had presented themselves for baptism.

COTTRELL GOES TO CUMBERLAND UNIVERSITY



John L. Cottrell has been elected as business manager and treasurer of Cumberland University according to an announcement by W. Edwin Richardson, acting president of the University. He assumed his new duties September 15. Mr. Cottrell is a native of Elizabethton, and at the time of his election was employed by General Shoe Corporation of Nashville. Before going to Cumberland University he was Training Union Director at Belmont Heights Baptist Church.

Mrs. Cottrell is the former Ruby Ballard of the Training Union Department.

Pastor Francis M. Speakman, Jr., and Summertown Baptist Church recently held a revival in which the preaching was done by Tom Stanbery of Jefferson City. There were 30 conversions, 25 joined the church by baptism. There were 5 other additions by letter, 1 dedication and 3 girls dedicated their lives for Christian service. Bob Lasater of Union City was in charge of the music.

—B&R—

A Vacation Bible school was held at Charleston Baptist Church, Big Hatchie Association, R. B. Owens, pastor. The enrollment was 71 and 2 professions of faith were reported. The pastor has been assisted in a revival by H. A. Turner in which there were 16 additions to the church, 14 by baptism and 2 by letter. Bro. Owens also pastors Smyrna Baptist Church in Big Hatchie Association, and the third week in August he did his own preaching in a revival. There were 37 additions to the church, 34 of these upon a profession of faith and 3 by letter.

—B&R—

C. S. Wilson having served as pastor of Second Baptist Church, Columbia, for over six years, has resigned to become pastor of Bordeaux Baptist Church, Nashville, October 1.

—B&R—

Rev. and Mrs. Ray E. Shelton and daughter, Onida Fleming, were honored by the Tracy City Baptist Church, Duck River Association, with a Love Offering of one hundred dollars and a shower of wearing apparel. Bro. and Mrs. Shelton are appointees of the Foreign Mission Board and will go to South America as missionaries.

Baptist Hour Begins Oct. 2

The first year-round Baptist Hour will go on the air over a convention-wide network of 132 stations on October 2 with Dr. Robert G. Lee, of Memphis, as the speaker for the first three months.

Dr. Lee's theme will be "The Way from Want to Wealth" and his sermon subjects for the month of October are as follows:

Oct. 2—Sin and the Sinner's Savior

Oct. 9—Needed, Magnificent Men in a Muddled World

Oct. 16—Do You Have the Blood Mark

Oct. 23—Is It Nothing to You?

Oct. 30—Which Way Are You Headed?

The Baptist Hour will be broadcast every Sunday from 3:30 to 4 p.m. Eastern Standard Time; 2:30 to 3 p.m. Central Standard Time.

—B&R—

L. V. Collins has resigned as pastor of Charity Church and as special missionary to Moore County to accept the pastorate at Tracy City.

—B&R—

Pastor Bunyan Smith and the Third Baptist Church, Nashville, will be assisted in a revival by J. T. Barbee, September 11-25. Bro. Barbee is pastor of Harpeth Heights Church near Nashville.

—B&R—

Prof. Ralph Donnell recently supplied at First Baptist Church, Fulton, Ky. Bro. Donnell is an instructor at Union University. Sunday, September 4, Dean S. S. Sargent of Union University supplied at the First Church, Fulton.

—B&R—

Troy Young, Brotherhood leader for Madison Association, met with the men of East Laurel Baptist Church to organize a Brotherhood. H. L. Branson is pastor.

—B&R—

First Baptist Church, Crossville, experienced a great youth revival with James A. Ivey of Americus, Ga., preaching and his son, James, Jr., leading the music. There were 20 additions to the church, 16 for baptism and 4 by letter. James, Jr. is minister of music and education and J. E. Ledbetter is pastor of the Crossville church.

—B&R—

Pastor Samuel Melton and the Big Spring Baptist Church, Cleveland, have just closed a revival in which they were assisted by Paul Huling, pastor of South Cleveland Church.

—B&R—

With I. C. Petree of Knoxville leading the music, Pastor Buford M. Bull and the Barton's Creek Church held a revival in which there were 27 conversions, 21 of these were baptized into the fellowship of the church, and 7 joined the church by letter.

—B&R—

After twelve years of faithful and fruitful service, Mrs. B. B. McKinney has resigned as Training Union Director of First Baptist Church, Nashville, W. F. Powell, pastor.

—B&R—

Pastor Bulie Apollos and Allons Baptist Church have been assisted in a revival by Otis Mullins, pastor of Fort Robinson and Cedar Grove Churches, Kingsport. There were 29 additions to the church by baptism and 3 by letter.

—B&R—

Along with the new Baptist student center, Texas Western College in El Paso will have a new student secretary-Bible teacher in the person of William H. Jenkins. He is a native of Norton, Va., and a graduate of Carson-Newman College, Jefferson City.

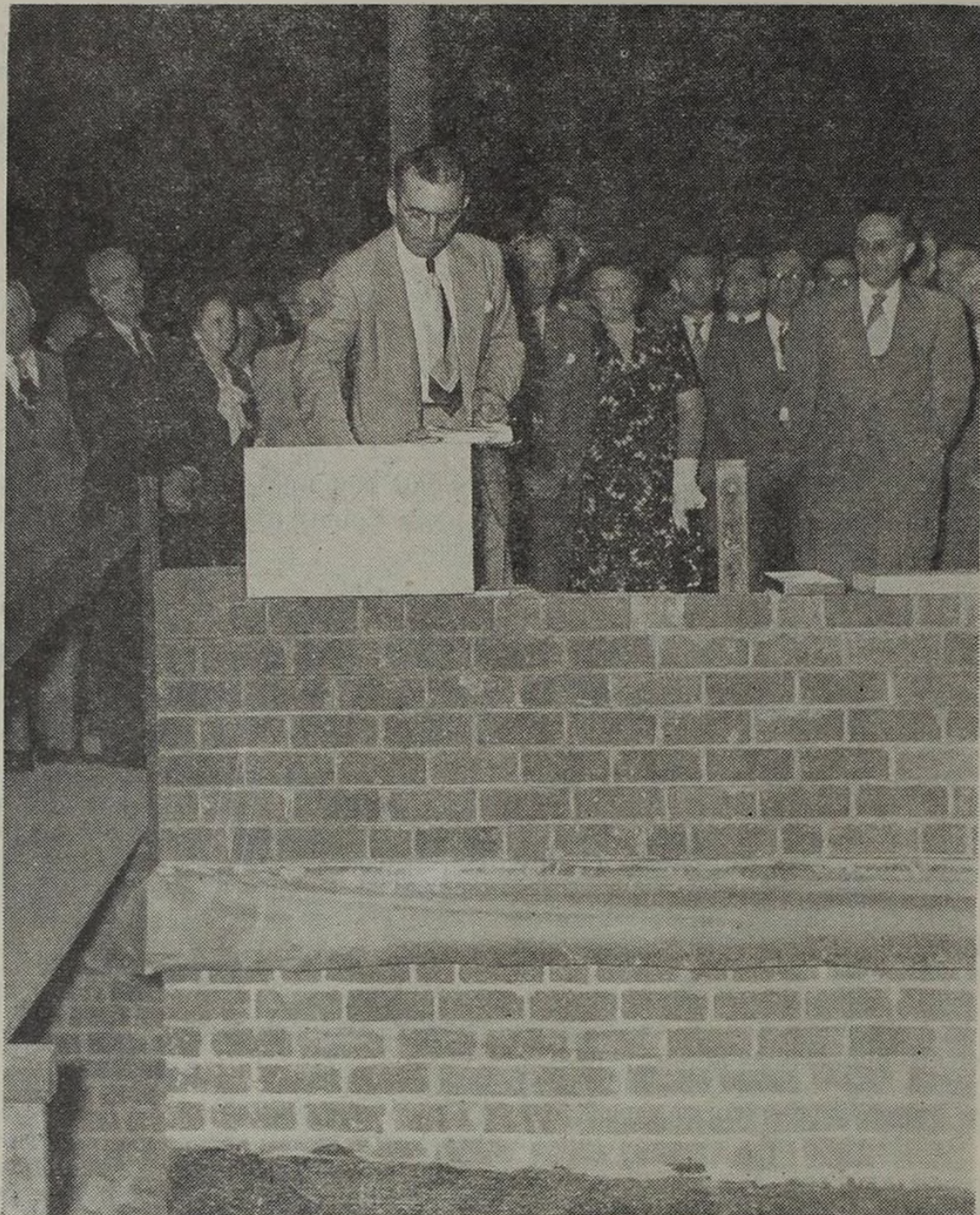
Cornerstone Service, Central Baptist Church, Fountain City

On Sunday, August 21st Central Baptist Church of Fountain City, Tennessee laid the Cornerstone for their new auditorium. Brief talks were made by R. L. Huff, charter member; L. H. Petree, Deacon; A. F. Mahan, former Pastor; and Charles S. Bond, present Pastor. Closing prayer was led by W. A. Masterson.

In the marble cornerstone the Pastor deposited a copy of the New Testament, Articles

of Faith and Church Covenant, Church bulletins, copy of the Associational bulletin, copy of Knox County Associational minutes, copy of BAPTIST AND REFLECTOR, and the name of every member of the church.

The auditorium will have a seating capacity of 1054 and the total cost of building and equipment will be \$254,000.00.



In the picture Pastor Charles S. Bond is seen depositing the above named articles in the Cornerstone. Back of pastor reading from left to right: Jake M. Brown, Deacon; A. M. Newman, Miss Cora Newman, Mrs. Nellie Thomas, Mr. and Mrs. Frank Eldridge, Charter members of the church; Herbert Webster, Harry Goddard, E. O. Beeler, Boyd E. King, H. S. Phillips, Deacons; and Victor Leach, Chief Engineer of the construction.

Pinson Church, Madison Association, had six additions during their Revival Aug. 14-21. Pastor George Crawford had as his helpers, Pastor Alvin Gilliland of Bruceton, who did the preaching, and L. M. Wade of Pinson, as song leader.

Bethpage Church in Gibson County with the pastor, Hubert Jones, doing the preaching and Ralph Wickers of Erin leading the singing, held a fine meeting the first of September. It was their first Revival in their new building and 19 were added to the church.

Cal Guy, faculty member at Southwestern Seminary, recently assisted his father, R. F. Guy, and West Jackson Baptist Church in a great Revival. Mrs. R. E. Parrish, secretary of the West Jackson Church, has resigned after several years of valuable service.

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World Needs Lifters, Says

Dr. Johnson

NASHVILLE, Tenn.—(BP)—The world is not just a globe, but humanity that always needs a lift, Dr. C. Oscar Johnson, president of the Baptist World Alliance, told the Peabody College graduating class here this summer. "Your training should have equipped you to be a lifter in this hour when winning or losing depends on it."

"As you go out among the members of other classes," he warned the seniors, "you will find many people and ideologies—Communists, Socialists, economists, militarists, and others claiming to have the lift that will lead the world into a better way of life."

Citing education as one of the greatest lifts, Dr. Johnson said, "All mankind—Christianity itself—is indebted to the Man of Nazareth who gave the world a teacher—the greatest it ever had."

Dr. Johnson, a native of Anderson County, Tennessee, is pastor of the Third Baptist Church, Saint Louis, Missouri.

Home Mission Opportunities

The work of The Home Mission Board in the past five years has been phenomenal. The city mission program has been launched in more than forty cities of the South. A rural church program designed to revitalize our country churches and save rural America for Christ has been inaugurated. These two departments of work have been done in co-operation with state mission boards.

A challenging program has been launched in the West. The Board has given special reinforcement to Baptist work in New Mexico, Arizona, and California. The direct mission program in its service to language groups and minorities was extended as far as home mission money would go. There are now thirty-seven vacancies in fields already occupied and there is a crying need for \$65,000.00 to replace these workers merely to keep going the work already established.

New fields added to the Southern Baptist Convention have enlarged the scope of home mission work so that geographically more than a million square miles of territory have been added to home mission responsibilities. Washington, Oregon, Kansas, and Alaska present challenging opportunities which The Home Mission Board must answer.

In addition to enlarged geographical territories the Board has surveyed thirty-one additional fields in which fifty-seven new workers are needed at a cost of \$110,000.00 a year to give a spiritual ministry through migrant work, mountain missions, services for isolated areas, and an intensified program for the underprivileged and those in distress or in trouble within our geographical borders.

New home mission opportunities should encourage all our people to help reach the goal of FIFTY-FIFTY by 1950 so that a balanced missionary program, state, home, and worldwide can be maintained.

With Pastor D. D. Smothers of Fayetteville doing the preaching, and Elbert Barnett of Parsons leading the singing, Wildersville Church had a fine meeting the first week in August. Pastor G. G. Joyner baptized 13 at the close of the special services. Both of the helpers have assisted at Wildersville before.

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ATTENDANCES AND ADDITIONS TO THE CHURCHES

SEPTEMBER 11, 1949

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Ashland City, First	45	25		Knoxville, Alice Bell	101	39	
Athens, Antioch	103	57		Arlington	461	93	3
East	343	144		Bell Avenue	757	314	6
First	466	208		Broadway	1395	418	7
Mission	81			Fifth Avenue	939	285	1
Calhoun	142	27		First	1021	123	
Clearwater	70	61		John Sevier	229	90	
Coghill	66	71	4	Lincoln Park	640	193	1
Cottonport	86	56		McCalla Avenue	671	108	1
Eastanalle	46	18		Washington Pike	246	68	
Englewood	151	39		LaFollette, West	159	51	
Etowah, East	87	30		Lawrenceburg, First	225	159	
Etowah, First	370	95		Lebanon, Barton's Creek	179	108	
Etowah, North	275	66		Cedar Grove	114	87	
Idlewild	64	36		Fairview	127	41	
McMahan Calvary	92	49		First	451	81	3
Mt. Harmony No. 1	92	72		Lenoir City, First	402	130	2
Rodgers Creek	28			Nelson Street Mission	54		
Union Grove	79	66		McEwen	72	54	
West View	51	39		Maryville, Broadway	402	184	2
Brighton	205	164		Everett Hills	354	166	1
Bristol, Calvary	376	118	3	First	841	290	2
Virginia Avenue	335	88	1	Maynardville	112	16	
Castalian Springs, Corum Hill	25	15		Medina	152	132	
Chattanooga, Calvary	353		2	Memphis, Bellevue	2653	993	102
Clifton Hill	320	92	1	Boulevard	694	211	
Missions	31			Central Avenue	590	164	3
Concord	235	88		Elliston Avenue	166	64	
Daisy	211	64		Highland Heights	1002	395	2
East Lake	451	147	5	Hollywood	407	130	5
Chapel	62	31		LaBelle	707	173	2
East Ridge	311	121	8	Leawood	298	114	5
First	938	243	4	Levi	269	149	2
Chapel	93	36		Barton Heights Mission	112	69	
Highland Park	2838	790	83	McLean	367	114	3
Lupton City	165	102	5	Chapel	74	38	
Morris Hill	237	151	8	Mallory Heights	236	68	1
Oak Grove	243	100		Parkway	305	151	
Philadelphia	108		4	Prescott Memorial	581	156	5
Red Bank	602	175		Seventh Street	427	190	15
Ridgedale	722	233	4	Rugby Hills Mission	46	36	22
St. Elmo	382	96	4	Speedway Terrace	996	217	5
Spring Creek	256	93	2	Union Avenue	1053	221	2
Suck Creek	59	30	1	Milan, Chapel Hill	83	42	
Woodland Heights	262	79		First	395	87	1
Centerville, First	104	65	5	Milton	72	25	
Mission	21			Prosperity	177	123	
Cleveland, Big Spring	320	233		Monterey, First	283	136	
South	143	93	1	Morristown, First	590	76	1
Clinton, First	395	82	4	Montvue	161	38	
Columbia, First	398	131		Murfreesboro, First	427	97	2
Godwin Chapel	17			Walnut Street Mission	62		
Rock Spring	90	71		Powell's Chapel	101	64	
Second	133	70		Third	119	41	1
Cookeville, Steven Street	122			Westvue	601	143	3
Crossville, First	206	95	3	Woodbury	88	66	7
Dunlap, First	139	61	1	Nashville, First	1282		10
Eagleville	110	85		Grace	817	211	3
First, Elizabethton	551	94	1	Inglewood	735	193	6
Oak Street	126	82		Mill Creek Mission	39		
Slam	195	121		North End	155	67	2
Fountain City, Central	931	237	1	Park Avenue	769	176	2
Hines Valley Chapel	63			Third	302	81	
Fowlkes	122	90		Una	156	102	
Gallatin, First	301	94		Newport, First	322	68	
Gladeville	128	32		Oak Ridge, Highland View	479	126	
Goodlettsville, First	201	75		Robertsville	393	102	
Harriman, Trenton Street	385	92	3	Old Hickory, First	590	205	
South	262	122	3	Parsons, First	225	73	
Walnut Hill	286	95		Pigeon Forge	120	79	
Humboldt, First	500	139		Philadelphia	166	21	
Jackson, Calvary	445	160		Rockwood, First	277	131	
First	762	141	3	Rogersville	335	92	
North	265	123		Missions	212	48	
West	844	275		Henard's Chapel	145	114	
Jellico, First	245	106		Rutledge	86	38	
Kingsport, First	648	109	12	Oakland	103	62	
Lynn Garden	379	147	3	Sevierville, First	317	62	2
Mission	46			Shelbyville, First	329	85	
				Springs Mission	57		
				Tullahoma, First	184	72	
				Union City, First	551	100	3
				Watertown, Round Lick	166	75	

New Home Missionaries

The Home Mission Board in its September meeting appointed Rev. and Mrs. A. C. Queen of Missouri as missionaries to Cuba. Brother Queen has been a schoolteacher, pastor, high school principal, and B.S.U. state secretary of Missouri. He and Mrs. Queen go to Cuba to serve the English church which meets in the Calvary Temple and to work among students in the University of Havana.

Miss Evangelina Lopez has been named kindergarten worker in Mission, Texas, Miss Esperanza Martinez at Harlingen, and Miss Erlene Howard at Belen, New Mexico.

Rev. and Mrs. C. J. Siebenmann of San Antonio, Texas, were named general missionaries to the Spanish-speaking people of New Mexico.

Miss Mary Louise Rappold has joined the Riverfront mission staff in New Orleans, and Miss Catherine Mollohan has become head nurse at Woman's Emergency Home.

Rev. Roy F. Sutton, assistant state secretary of Arizona, has been named as general home missionary for the state; Rev. Ray T. Hart of Florence, Kansas, has been named general missionary for western Kansas; and Rev. C. C. Brown, of Madras, Oregon, has become general home missionary for Oregon and Washington.

In its program to assist students in the language groups the Home Mission Board has granted additional scholarships to fourteen students attending nine colleges and six students in two of the seminaries. From among the scholarship students come many of the Board's effective missionaries to the language groups.

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MIDDLE TENNESSEE NEWS

By HOMER A. CATE, Shelbyville, Tennessee

First Baptist Church, Gallatin, Clyde Bryan, pastor, now have reached the point in their building program that they have only to receive their new pews to use their attractive auditorium, which is completed.

The building program of the First Baptist Church, Columbia, James F. Brewer, pastor, is rapidly reaching an end. They have only to receive their organ to begin using their new auditorium.

L. B. Collins, pastor, Charity Baptist Church, New Duck River Association, and part-time Missionary to Moore County, has accepted the call to the Tracy City Baptist Church, Duck River Association, and began work September 1.

First Baptist Church, Fayetteville, D. D. Smothers, pastor, began their lovely new educational building September 4. This building cost a little less than \$60,000.00, whereas, the lowest contract price was \$99,000.00. Some fine work has gone on there!

Third Baptist Church, Murfreesboro, Wendell W. Price, pastor, has departmentalized their Sunday School, are working continuously on their building, and have now built up their Church Library to the point where they now have 100 good books.

Christian Baptist Church, Concord Association, has gone from half-time to full-time services and have called H. J. Tallent as pastor, and he has accepted.

Ground was broken on Sunday afternoon, August 21, for the new Glendale Mission Church, Mission of the Belmont Heights Baptist Church, located at Scenic Drive and Glendale Road. James L. Sullivan is pastor of the Belmont Heights Church.

(If you would like for news of interest to appear in this column, please send them to your correspondent for Middle Tennessee, Homer A. Cate, Shelbyville, Tenn.)

"Beverage" Alcohol . . . Tennessee's Enemy

By JAMES C. FURMAN, Executive Sec.-Treas.,
United Dry Forces of Tenn., Inc.

When will the American public wake up to the fact that alcoholism, America's Number Four Health Problem, is *not* our Public Enemy Number One? America's Public Enemy Number One is "beverage" alcohol. We now boast the proud total of 65,000,000 drinkers in the United States, a 51.5% increase between 1940 and 1949.

If this continues, what do *you* think will become of our nation which we like to think of as the world's leading nation? Do we deserve that position? Will we long retain it? Not unless we educate our people that consumption of the alcoholic drug must be enormously reduced, or America will go down just as other proud nations have fallen.

CLARKSVILLE, July 14: MEMPHIS PROBATION OFFICER'S 'DRUNK' CASE SET FRIDAY. A Memphis juvenile court probation officer, arrested here yesterday while returning an eight year old boy from Cincinnati is slated to face trial in City Court tomorrow on drunk driving charges.

NASHVILLE, July 16: DETECTIVE SUSPENDED ON DRUNK CHARGES.

MURFREESBORO, June 26: CITY POLICE ARREST WOMAN WITH WHISKEY.

CHATTANOOGA, July 13: BRADLEY MAN SLAIN AT CLUB. Beecher Lawson, well known Bradley County liquor dealer, is dead tonight and Lake Longworth, Jr., 23, is in the county jail, booked on a charge of felonious assault with a pistol.

CLINTON, June 23: BYINGTON MAN CUT IN DRUNKEN ARGUMENT.

COVINGTON, July 14: POLICEMAN PUT ON SUSPENSION AFTER EARLY MORNING FIGHT.

SHELBYVILLE, July 29: COUNTY CONSTABLE FORFEITS BOND ON WHISKEY COUNT. "Charlie E. Churchwell, Bedford County constable who was arrested Wednesday on charges of public drunkenness . . ."

CLINTON, June 9: CONVICTED DRUNK DRIVER NABBED AS HE OBTAINS NEW DRIVER'S LICENSE.

SHELBYVILLE, June 20: SHELBYVILLE WOMAN PAYS LIQUOR POSSESSION FINE.

KNOXVILLE, June 22: FIVE FINED ON CHARGES OF DRUNKEN DRIVING.

NASHVILLE, July 18: DRINKING BOUT ENDS IN FATAL SHOOTING. Police say a drinking bout at an isolated farm near Nashville ended in death for a 42 year old Nashville man.

MORRISTOWN, Aug. 4: SIX TRIED IN CITY COURT THIS MORNING. Two for drunken driving; three for public drunkenness; one for public drunkenness and disorderly conduct.

JOHNSON CITY, July 14: WOMAN ARRESTED FOR HAVING LIQUOR.

KNOXVILLE, July 15 EDITORIAL . . . WORKHOUSE TERMS MIGHT DETER DRIVERS WHO ADD ALCOHOL TO HIGHWAY PERILS . . . A Knox County Grand Jury this week has indicted 24 persons on drunk driving charges.

MEMPHIS, quoting an Associated Press Dispatch from Philadelphia, Aug. 17: REPORT MANY MORE WOMEN ALCOHOLICS . . . Women alcoholics and habitual drunkards in the U. S. have increased to an all-time high of 800,000, . . . Mary B. Ervin, vice president of the WCTU, told the organization's executive committee the current increase in women drink victims is at the rate of 120,000 a year. . . "Census Bureau reports issued last year," she said, "show that one of every four of the 37,303 alcoholics admitted to mental institutions, were women.

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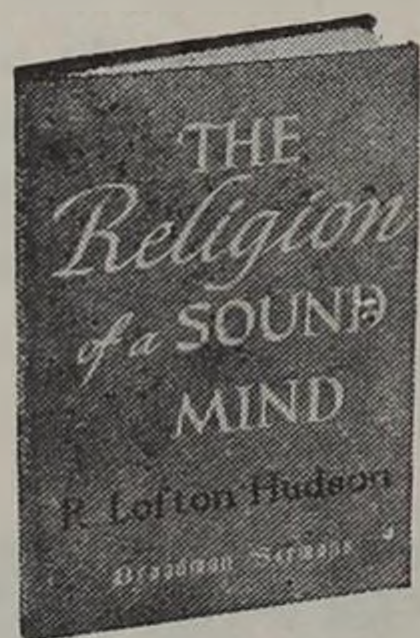
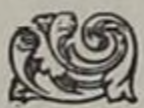
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WEST TENNESSEE NEWS

By EDWIN E. DEUSNER, Lexington, Tennessee

We have another new church in Beech River Association. Following a Revival conducted by Pastor Elvis McCord of Scotts Hill, the Beech Grove Baptist Church was constituted on September 3, 1949, with ten charter members. Bro. T. A. Powers was called as pastor. This Church is located about four miles from Huron, Tennessee and is meeting for the present in a building owned by the Cumberland Presbyterians.

Pastor C. C. Slodd of Prospect Church, Hol-low Rock, has been in a good meeting at Mt. Olive Church near Whiteville. There were 15 professions of faith and 16 baptisms. The church has purchased a school house and will remodel their building. W. R. Bryant of Sauls-bury is the pastor.

After a month of experimentation, Boulevard Church, Memphis, has decided to continue their free bus service indefinitely. A building adjoining the church property on Parkway is to be made into a Sunday School and Training Union annex. Pastor C. M. Pickler and his people are looking forward to their Revival in October with R. Lofton Hudson as visiting evangelist.

Pastor R. O. Pittman of Levi Church, Mem-phs, did the preaching in a Revival at Wood-ville Church in Dyer County Association the week of Aug. 7-13. There were five additions. The pastor, Bob Baker, led the singing. There was a real deepening of interest in the work of the church as well as a good ingathering.

Bro. Pittman also did the preaching in a Youth Revival at Trinity Church, Memphis, the week of Aug. 14-21. As a climax to the meeting, 112 young people met for Vesper Services at Riverside Park for a period of singspiration, fellowship, worship and recrea-tion. There was one profession of faith at this service and 99 dedicated themselves to a closer walk with the Master. For the week there were 53 additions, 42 of them coming for baptism. Dr. W. O. Love is the pastor at Trinity and has a full-time program for the youth of his church. Lee Baum served as Song Leader for the meeting, assisted by Johnny Burk and Miss Gloria Meyers. Frank Love was Youth Week pastor.

Pastor Walter Warmath of Fifth Avenue Church, Knoxville, will return to a former pastorate for a Revival the first week in De-cember. He will do the preaching for Pastor Howard S. Kolb and the First Baptist Church, Selmer.

Pastor Wade Carver, Parsons, has been in two good meetings. At Mt. Aarat Church, A. U. Nunnery, pastor, there were several ad-ditions; and at Rock Hill, W. E. Edmondson, pastor, there were some six or eight baptized at the close of the meeting. Bro. Nunnery is feeling much better following a recent ope-ration and at 77 is still going strong. At this writing, Pastor Carver and the Parsons Church are being assisted in a Revival with Pastor James L. Sullivan of Belmont Heights Church, Nashville, as guest preacher.

Bro. G. W. Kolwyck, a veteran minister liv-ing near Darden, was seriously injured in an accident about a month ago. A pile of lumber fell on him and one piece of it pierced his eye, necessitating removal of the injured optic. He was shaken up considerably but is on the road to recovery.

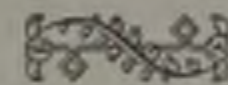
Little Miss Ann West arrived at the home of Pastor and Mrs. Dillard A. West, Dyer, the week of August 21.

Norris Gilliam will be the preacher for the Revival at Calvary Church, Jackson, James Canaday, pastor, in October. In preparation for the meeting Pastor Canaday is leading his people in a six weeks loyalty crusade.

Pastor A. L. Bishop, Henderson, assisted Pastor Woodard Batholomew and the Perry-ville Church in a Revival the week of Sep-tember 4 and several were added to the church.

Pastor W. E. Bailey is rejoicing over the fine way his work is getting underway at Gravel Hill. Pastor C. M. Pickler of Boulevard Church, Memphis, did the preaching recently in a great Revival there. Forty-two were added to the membership.

ATTENTION

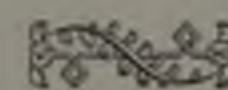


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