

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

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Baptist and Reflector

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EDITORIAL

"God and I Became Friends"

THE ACCOUNT and the results of the Youth Revival held in February in the First Baptist Church of Nashville and in the Ryman Auditorium on Sunday afternoon were interestingly presented in BAPTIST AND REFLECTOR by Rogers M. Smith. We record some afterthoughts on the meeting.

The Texas young men, Howard E. Butt, Jr., preaching, and Frank Boggs, singing, together with all others who assisted, are consecrated, earnest and unusually efficient. The impress of the revival will last and last. It lingers in the editor's own heart.

The power of God was there. It could be felt. The responses in conversions and rededications bespoke that power. A newspaper reporter of another faith said after the service in the Ryman Auditorium that "those young people have something that I do not have." That speaks volumes.

The revival spirit was manifested in numerous churches Sunday morning and Sunday evening of the closing day of the meeting, and the churches are still feeling the influence of the meeting.

If carping critics of youth could have spiritually seen and experienced what others saw and experienced, they would not speak so bitterly of modern youth. To be sure, some young people go wrong, but so do some older people. As revealed in this revival, the consecration and zeal of numerous young people can teach numerous older people a lesson.

Mr. Rogers M. Smith, Secretary of the Tennessee Student Union work, and Mr. Floyd North, Baptist Student Union Director in Nashville, and those who labored with them are due warm commendation for their services in the revival. If Youth Revivals can have such sponsorship and such visiting workers and be under the auspices of the churches and run deep as that one in Nashville, the Lord give us more of them.

On Wednesday night after the revival, several young people gave their testimony at Belmont Heights Baptist Church, where the editor and his family are members. Hearts were profoundly stirred. Speaking of her experience, one of the group said: "That night God and I became friends." Such experiences are needed all over the world.

The Other Side of the Departments

A DEPARTMENT is "A distinct division or course of something." For instance, the Sunday School, Training Union, W.M.U. and Brotherhood are some of the departments of our Baptist work and their columns each week are departments in BAPTIST AND REFLECTOR.

Sometimes the departmental columns are criticized. But there is no portion of the paper which has not been criticized at times. And we are here pointing out the other side of the departmental question.

Now and then one hears that "The departmental columns are not read." But many do read them. Tests in departmental conventions and related gatherings have shown that about 75% of those present read them. The Sunday School department represents an enrolled constituency of 382,000 plus, the Training Union 99,000 plus, the W.M.U. 66,000 plus, and the Brotherhood 8,876. The columns are justified by the number reading them. One subscriber wrote that upon receiving his paper he turned to the departmental columns first.

It has been suggested that the departmental headings should be eliminated and the material distributed throughout the paper under different headings. We have sometimes thought that this would be better, but there are complications. Many have said that they prefer the present arrangement for easy location. Again, those mentioned are not the only departments. There are the Sunday School lesson, the Young South and the Student Union departments. And then, there is the editorial department and even the "Among the Brethren" notes are a department. Impartial dealing is called for. And to attempt to change all these departments and distribute them throughout the paper under different headings would seem not to be practical.

The Sunday School, Training Union, W.M.U., Brotherhood and Student Union departments are provided funds in their budgets by the Executive Board to pay for their space on the approximate cost basis. Hence, they have the right to insert whatever material may seem wise to them, subject, of course, to editorial discretion.

If it be said that the departmental material could sometimes be better written and made more newsy, we agree. But the same thing can be said of any other portion of the paper. And if one had to prepare the material, he would be far less disposed to speak unfavorably.

For awhile when the editor was pastor, he was critical of the departmental pages and rarely read them. One day he reflected that these were a part of the Lord's work as fostered by Tennessee Baptists and that fairness demanded a sympathetic reading of this material to see what his brethren and sisters in these categories were saying and doing. Engaging in this reading, he obtained a fund of valuable information. Also he had to admit to himself that when *his own church and name and work* were listed in departmental material, he at once became deeply interested in that material! He concluded that he ought also to be interested in such material when his *brethren and sisters and their names and work* were involved. In this spirit, he found his interest awakened and growing. This course is recommended to others.

An able journalistic lecturer suggested that departmental material be published under different forms and also suggested a number of new features to introduce into the papers. But there would still be *departments* under different forms, and to incorporate his other suggestions would mean to introduce *additional departments*, though they might not be called that.

The need for improvement throughout BAPTIST AND REFLECTOR is admitted. Efforts are being made to achieve it. But these are some of the things on the other side of the departmental question.

Saved by Grace

The author is pastor of First Baptist Church, New Orleans, Louisiana.



God has only one plan of salvation. He has never saved any person, nor will He ever save any except in this way. All who will have salvation must receive it from God according to His method.

God's plan of salvation is plainly set out in His Word in Ephesians 2:8 which says: "For by grace are ye saved through faith."

THE MEANING

Now just what does this word "grace" mean? A simple definition of it is "unmerited favor." This means that something has been done for man that was altogether undeserved on his part. So then, the verse that tells us about God's plan simply says "by unmerited favor are ye saved." God is saying to men that salvation is given to them not because they are good enough to deserve it but because He bestows it as a free gift! He gives it to them as an "unmerited favor."

If man could be good enough and perform works enough to merit, or deserve, salvation, then it would not be a gift, but a reward or a payment. Man would be earning his salvation, hence it could not be called "unmerited favor."

AN ILLUSTRATION

Suppose that I am penniless, destitute and in need of food and shelter. I go to a man for help. This man tells me if I will mow his lawn or do some other work about his place he will help me. I work all day long for him. I do a good day's work. At evening he views my work with delight and hands me a dollar saying, "Take this money as a gift from me. I see you are in need and I have sympathy for you and am going to favor you by giving you a dollar." Does he give me the money? Does he offer it as "unmerited favor?" Not at all. I may well say to him, "Sir, you have given me nothing. I have worked for you and you are paying me what I have earned, what I deserve."

A parallel illustration to this one is given in the Bible in Romans the fourth chapter, verses one through four. The question of how Abraham was saved is discussed. "For if Abraham were justified in works, he hath whereof to glory; but not before God." The Bible then passes

here from the case of Abraham and sets forth a broad rule for all men and says, "Now to him that worketh is the reward not reckoned of grace, but of debt." Exactly! If it is of works, then salvation is a reward. But since salvation is by grace, it is God's free, unmerited, undeserved favor.

GRACE ALONE

Salvation by grace makes it impossible for man to be saved by works. God has one and only one method of saving men. That man cannot be saved or justified by the law or by works is clearly taught in the Word of God. In Galatians 2:16 we read, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ even we have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

But the question comes: "If the law is not to save man, why was it given?" Paul answers this very question, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (Galatians 3:24). The law shows man his need of Christ. It shows him that he is a sinner.

Suppose for an instant that a man can be saved by works. Just how much work will He have to do to be saved? When can He pause and say, "I have just finished the final act that gives me salvation?" James 2:10 tells us, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." God's Word acknowledges that all men have sinned and are under the curse of a broken law. "For as many as are of the works of the law are under the curse: for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them." (Galatians 3:10). So, beloved friend, if you would save yourself by works, you must keep the entire law, never sin in word, deed, or thought, and be sinless and perfect. No man can achieve this, hence all men need to be saved by grace.

NO SALVATION THROUGH CHURCH

Salvation by grace as taught in God's Word does away with the idea of salvation through a church, through ministration of

men, through ritual, ceremony, or sacrament. God had an institution—the temple and a ceremonialism which far surpassed these that men have today. No ritual could possibly be as elaborate and impressive as that conducted by the Old Testament High Priest on the Great Day of Atonement. But even this elaborate ritual and ceremonialism could not save man as Hebrews, chapters nine and ten, tell us. Then if a ceremonialism that was instituted by God himself and set forth in His Word did not save men, how futile to save is a man-made ceremonialism today.

God's Word nowhere teaches that man is to be saved because he belongs to "The church." On the contrary it clearly sets forth the teaching that man is to be saved before he joins a church. Acts 2:41 tells us "Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls." Please observe the order of events: they received the preacher's word (heard the Gospel and believed), were baptized, then added to the church. Everywhere in the Bible the order is: blood before water, salvation before baptism, and Christ before the church.

NO SALVATION BY ORDINANCE

The ordinances of His church, baptism and the Lord's Supper, were not instituted to help save man or as a "means of grace." They are both for the person who is already saved. Nowhere did Jesus or the apostles teach the Lord's Supper had any sacramental or saving power. Christ said, "This do in remembrance of me" (Corinthians 11:24). It was given as a memorial to Christ and not as a "means of grace." Likewise baptism is for those who have believed on Christ and have been saved.

That man is saved before baptism is shown by the case of Cornelius as recorded in Acts 10:47. That man can be saved without baptism at all is shown by the thief on the cross who turned to Christ in the dying hour and was saved "by grace."

If salvation is not by absolute "unmerited favor" why did Jesus have to suffer and die on the cruel cross? If God

(See SAVED BY GRACE Page 4)

Consider "Youth Week"

Miss Anderson is an associate in the State Training Union Department, Nashville, Tennessee.

Youth Week is sponsored by the Training Union as a special means of projecting its plan of spiritual growth through individual participation. Its observance is fast becoming an annual event in more and more of our Baptist churches. They find it an effective means of drawing young people closer to their church, challenging them with real responsibilities, showing their church's interest in them, discovering their potentialities, and making use of latent talents.

ITS PURPOSE IS WORTHY

Youth Week is a time when young people and intermediates (fifteen and sixteen) are given opportunity to hold all the places of leadership in the activities of their church for one week. The purpose is that they might learn to do by doing, that they might realize the necessity of training for efficient service, that they might visualize the importance of a church adequately organized and functioning to carry out Christ's commands.

Youth Week proves to be a boon not only to the youth of church but also to the adults whose offices they hold for the week. While instructing youths in the duties of their offices and observing their enthusiasm for the assigned tasks, adults often rethink their own obligations and renew their own devotion. Thus they perform their functions with new energy.

Any church with an eye to the future will do well to make use of a program so fraught with possibilities for developing leadership. One large city church now has a Training Union director whose leadership qualities were discovered in Youth Week only a few years ago. Another church found that the young man whom she had chosen for Youth Week pastor had already felt the call into the ministry, and needed only that experience to clinch his decision. Many a person dates his period of active interest in the program of his church from his first participation in Youth Week.

Many a pastor thanks the Lord for Youth Week as he observes his young people happily busy about the work of the Kingdom when they had idled in indifference before this experience. Many a church has felt the impact of the inevitable surge of spiritual growth which comes when her "young men see visions and her old men dream dreams."

ITS PROGRAM IS WORKABLE

But a Youth Week that is worth while

doesn't just happen. Staged without proper preparation and guidance, it could be worse than none at all.

Churches contemplating a Youth Week should be careful to have the project approved in a church business session. Publicity from the pulpit, through bulletins, announcements, etc., should present Youth Week as a privilege and honor. A special Youth Week committee, appointed well in advance by the church, should prayerfully and carefully work out plans for the week.

This committee would nominate all officers to fill the required positions. Youth Week officers should be thoroughly instructed in their duties through written outlines and through conferences with the regular officers. This committee would also make a schedule for the week's activities which might include some or all of these items:

Sunday: Formal Opening at close of morning message, which might be a challenge to youth, when the pastor presents some symbol of leadership to the Youth Week pastor. Training Union and Evening Worship Service directed by Youth officers. Fellowship Hour.

Monday: W.M.U. meetings. Deacon's meeting.

Tuesday: Training Union Executive Committee.

Wednesday: Sunday school officers and teachers meeting. Prayer service. Choir rehearsal.

Thursday: Church visitation. Brotherhood meets.

Friday: Youth Week social.

Sunday: Youth Week officers and teachers in charge of Sunday school. Formal returning of symbol to pastor at Worship Service.

REPORTS IMPORTANT

A valuable Youth Week program will include not only proper preparation but also careful conservation. All records and publicity items should be kept for use in planning next year's program. Any workable suggestions that Youth Week officers have made—and they will make some—should be carefully considered and used if possible. Those who have faithfully discharged their assignments should be given regular responsibilities in the church program. Unused talents should be utilized. Those who have ability should be given opportunity for expression.

Reports of the week would be appreciated in your state office. Report forms and Youth Week tracts giving the details of procedure are available from the Training Union Department, 149 Sixth Ave., N., Nashville, Tennessee. Take a try at Youth Week.

The Youth of today for the Church of tomorrow!

Saved By Grace

(Continued from page 3)

could save man by his good works, his baptism, his church membership, his "taking communion," or by any other method, why did he subject Christ to the awful death on the cross? In the garden of Gethsemane Christ faced the cross and prayed to the Father, "If it be possible, let this cup (meaning His death on the cross) pass from me." He was pleadingly asking God if there were any possible way for man to be saved except by his death for God to save man by his method and spare Him the agony of the cross. By His silence the Father answered, "No my Son, there can be no other way. You must die for men."

If you or I can be saved by our good works, by penance, by the mechanical recital of prayers, by baptism, or "taking communion" or by any other method, then Christ's death was unnecessary and God virtually murdered his own son.

TRUST IN CHRIST ALONE

Salvation by grace is God's method. He offers you salvation through the death of His only begotten Son. He offers it as a free gift, as an undeserved, unearned, and "unmerited favor." He asks you to accept His free salvation by repentance and faith (Acts 20:21). Repent of sin, confess your sins, be sorry for your sins, and turn from them. Turn to Christ who died for you on the cross, was buried and rose again. Trust in Him for your salvation. Trust Him even now and He will save you by His grace.

—Southern Baptist News

The Binding Hope

"For because of the hope of Israel I am bound with this chain." Acts 28:20.

AS THE APOSTLE wrote these words, he fully realized he was the prisoner of hope. Zechariah in his Prophecy comforted those of the captivity with the hope of the return to Jerusalem but he held forth a still greater hope in 9:8-12, namely, the advent of Christ on earth, bringing peace to the nations and having dominion from the river to the ends of the earth. Zechariah was on the other side of this comforting hope, and Paul was on this side and both were prisoners of hope, Hope that binds like fetter.

It Was Not Political Government

Some pink politicians dangle the bait of a Political Utopia before their constituents in an effort to secure more political power and many are caught on their hook of nice words of welfare state, New Dealism and Fair Dealism but all the time a raw deal is the result. The Roman Government under which Paul was the "Prisoner of the Lord Jesus" was a flimsy ground for hope even as it is today.

It Was Not Military Might

At this time Rome was the military master of the Mediterranean world and had a temporary military peace but peace based on force can never endure. Armies will never sustain any nation for but a short time. It may succeed for a time but the peace that endures is when men are governed from within.

It Was Not Judaism

Here was a son of Judah who could wish himself separated from Christ for Israel's sake, (Rom. 9:3, 4) whose is the adoption, glory, law, covenants services, promises, etc. because Judaism without Christ was without hope. Religion is not the hope of man but the Religion of the Lord Jesus Christ is. The hope of Israel and everybody is Christ Jesus.

"When all around my soul gives way,
He then is all my hope and stay."

This hope serves as a steadfast anchor of the soul when life's storms beat on our frail bark. This hope balances and controls in tension and stress and steers us on like a compass through the darkness. Hope sees a star to guide us when the night is dark for it looks beyond time to Eternity. Hope is one of the abiding factors in all time along with faith and love (I Cor. 13). Yet "Hope that is seen is not hope, for who hopeth for that which he seeth, but if we hope for that which we see not then do we with patience wait for it" (Rom. 8:24, 25).

Hope has the patience to wait while the hopeless are impatient and walk in the gloom of the darkness without a light. Hope shows the way out of darkness into the light. When Christian hope glows the lights come on again all over the world and brightens the corner where you are. The Star of Hope is well nigh invisible in many quarters today but the sky that holds the Star is larger than the cloud that hides it.

Hope For Food and Health

Many today hope for food with empty stomachs and some for health with stomachs full but only Christ can distribute the bread of the earth to the hungry both physical and Spiritual. When men are Christian the hungry will be fed. Hope is keeping many frail souls alive today that tomorrow food may come.

Hope For Home

This was symbolized in the maidens Hope Chest. In this chest she was preparing for the young prince charming who would woo, win and wed her, yet what a muddle is the home life of many today, homes that are broken for lack of Christ. "THE FAMILY ALTAR WILL ALTER THIS."

Hope For Peace

The Hope for peace in a war weary world seems an elusive dream in a day of chaotic Atheism at home and godless Communism at home and abroad. Dare we hope that men shall beat their swords into plowshares and their spears into pruning hooks in this sort of a world? No, not till our hope centers in Christ Jesus bringing hope to the individual souls of men. Not till we can pierce the iron curtain of sin with the Gospel of the Lord Jesus Christ. Our hope for health and home and security is possible only through a revival powerful enough to cut through the wall of sin with conviction, cleansing and consecration. The Plan of Salvation worked by and through the power of the

Holy Spirit is the only plan that can and will save our day and generation.

Hope of Christ's Return

The Hope of Christ's Return to earth grows brighter as the centuries roll on. When this hope flickers and fluctuates the saints flounder in the meshes of impurity. "For every one that hath this hope set on him purifieth himself even as he is pure." (1 Jn. 3:3). The hope of His coming serves to arrest and alert the minds of men to the most blessed event of the ages to which all creation moves.

With Paul we are bound in hope in Christ and must therefore abound in it. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit" (Rom. 15:13). So Blessed be God the Father of our Lord Jesus Christ who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead (1 Peter 1:3).

Selfish Praying

"Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures" (James 4:3 ASV).

Some people never come within a mile of the Lord without asking him for something. It might be added that these people never ask God for anything except for themselves and their kinfolks. "Bless me and my wife, my son John, and his wife, us four and no more."

Perhaps most of us allow too much selfishness to enter into our praying. Many people have misconception of what prayer is for. It is not a means of getting things from God, but a means of cooperating with God in getting his will done. His will involves the ultimate redemption of the world. That is the supreme purpose towards which all the Divine activities are directed. And all our prayers should look in this direction.

You can tell the size of a man's soul by the size of his prayers. Prayers limited to the narrow sphere of one's personal interests, reveal a little soul. The man with a big soul includes in his prayers the whole world of human need.

We may pray for many things, but never should we pray for anything selfishly. It is asking amiss to ask for something, even a spiritual blessing, just to be used for our own satisfaction or pleasure. For temporal blessings, for light and strength and grace that we may be more effective and efficient in the service of God, let them be unbounded and importunate.—B. B. S.

Are Baptists Consistent?

Mr. Vaughn is a layman in the First Baptist Church, Sparta, Tennessee.

I HAVE HEARD some people who belong to the Baptist Church say they were thankful they did not believe in *Close Communion* as other Baptists did. Yet, these same people refused to receive good Christian men and women, boys and girls, into the Baptist church who have only been sprinkled, saying that they have not been baptized.

If I understand the Bible the Lord instituted both the Lord's Supper and Baptism as Church Ordinances, and I believe all Christians agree the Church is the only Administrator of them. If this be true then why should some Baptist people advocate control of one, and thereby keep hundreds out of fellowship with our faith, and say we have no control over the other.

If the Church has the authority as to how I came into the Church, then it has the authority to invite me to the Lord's table or to reject me. It is only to baptized believers that any church makes invitation.

Let us see what some of our good Presbyterians say. John Calvin, the founder of the Presbyterian Church says: "the word baptize itself, signifies to *immerse*." John Wesley, founder of Methodism, says: "We are buried with Him" having reference to Romans 6:4. Martin Luther says: "for to *baptize* in Greek is to dip and baptizing is dipping."

Cardinal Gibbon, Roman Catholic, says: "for several centuries after the establishment of Christianity baptism was usually conferred by immersion."

The Encyclopedia Britannica in article on Baptism, Vol. 3, P. 351, says: "The Council of Ravenna in 1311 was the first Council of the Church to legalize sprinkling by leaving it to the choice of the officiating minister."

Dosher, one time Church Historian of Louisville Presbyterian Seminary says: "Baptize means to dip and Baptists have the better baptism." Also Schaff and Cuyler, Presbyterians, occupy the Baptist position.

Justin Martyr of the Second Century wrote: "It is not lawful for anyone to partake, but such as believe the things taught by us and have been baptized."

Bishop Coxe, Episcopalian, says: "The Baptists hold that we have never been baptized and they must exclude us from their communion table if we were disposed to go there. Are we offended?

No, we call it proper and we respect it."

The Methodist discipline says: "No person shall be permitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our Church, Sec. 408." Every Methodist preacher takes a solemn vow, or oath to obey his superior and the discipline, furthermore, the law of Methodism requires that they shall exclude from membership a man guilty of "Inveighing against their doctrine or discipline." Sec. 283, or "who hold or disseminate publicly or privately, doctrines which are contrary to our articles of religion."

How then can they invite someone who does not believe or uphold their doctrine or teachings?

The Presbyterian discipline also has the power to restrict: Dr. John Dick, Presbyterian, says: "An uncircumcised man was not permitted to partake of the Passover and an unbaptized man should not be permitted to partake of the Eucha-

rist." Again, "Baptism is a requisite to entitle a person to a seat at the table of the Lord," Dick's *Theology*, P. 421.

Dr. Griffin, one of the most eminent divines of America, says: "I agree with the advocates of *Close Communion*—that we ought not to commune with those who have not been baptized, even if we regard them as Christians."

In studying all the discipline and doctrines available I have yet to find an evangelical society or church in the world who believes everybody without regard to character or conduct should participate with them in the Lord's Supper.

Then you hear some say that the Ordinances do not save and it makes little difference as to how we keep them. But I ask—Did Jesus say it made any difference? Why would the Son of God without sin, and who knew no sin, go from Nazareth to the river Jordan and be immersed by a man sent from God whose name was John, if it makes little difference?

Yes, I know people who would come into the Baptist church if we would take any baptism, so if we are consistent should we not treat all of God's Word the same?

Yes, my wife, whom I love more than any Baptist on earth, at one time would have come into the Baptist church had it not been for *Open Communionists* voting with *Close Communionists* not to receive her baptism, which was sprinkling. And now to invite her to the Lord's Table after rejecting her full fellowship in the Church is an insult to her.

I have never wanted to believe with the Baptists, but to accept the Bible, Church History, and the greatest scholars of all faiths I have no other alternative.

Appeal for Transfer of Unattached Baptists

by C. E. Matthews

It is the opinion of the writer and apparently the feeling in the hearts of many Christians in the Southland that America is at the brink of a great revival. A revival sent from God comes to the heart of Christians. Lost sinners cannot be revived until they are first regenerated. Only the children of God can experience a revival.

Prayers are being offered everywhere in our country for one specific group of Baptists; namely, the unattached. We are urging that every pastor in the Southern Baptist Convention write to the members

of his church who have moved to other communities and encourage them to unite immediately with the Baptist church of their choice. This will not affect resident members, only those who have moved from the proximity of the church where they hold membership. If the pastor will do this, there will be thousands and thousands of Baptists who are now out of the service identifying themselves with the church where they live and entering again into the service of the Lord.

Please, let every pastor make this first in his duty NOW.

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

The Presbyterian Outlook

When a man has been in a church a long time, he is "the beloved pastor" to many people and they put him above the church. So often he sees through the eyes of these members, and even though he knows there are those who, though fond of him, feel that for the good of the church he should retire, he does not "gracefully" do so—and O, how the church suffers! It is often dying, but he will not see it. . . . There are many disturbed about it, but few have the courage to express what they feel and why.

(Often true.—R.B.J.)

A Bored Board of Deacons

The Baptist Review

We learned on good authority a few days ago of a bored board of deacons that delivered an ultimatum to the pastor that he must close his sermon promptly at twelve noon. It is one of the largest churches in the South, the pastor is one of our best preachers, and his work as pastor is successful in that the church shows constant growth.

The descriptive adjective "bored" is our own. We deduct that the deacons are bored, otherwise they would not have made this presumptuous request. That they are bored is not necessarily a reflection on the pastor. There may be reasons for their boredom, entirely apart from the sermon. The average preacher today faces a Sunday morning congregation that has been blared at by the radio, screamed at by newspaper headlines, sated by floods of so-called funny papers, fed up by the picture magazines whose contents are directed toward adolescent mentalities, with perhaps two or three luscious, livid, licentious movies thrown in for good measure during the week. What chance does a preacher have with a crowd like that? It has been well said that great preaching demands great audiences—not necessarily great in numbers, but great in response to spiritual truth. That is exactly what the average congregation of today fails to provide its pastor.

Shades of yesterday! What if a bored board of deacons had presented such a request to a Carroll, a Truett, or a McDaniel?

(Well?—R.B.J.)

Successful Long Pastorate

Arkansas Baptist

There are three contacts that a pastor must maintain in order to achieve a long pastorate—three contacts that should be maintained whether the pastorate is long or short. He must maintain contact with God, for his own spiritual life depends upon it. His spiritual ministry to the church depends upon the pastor's keeping contact with God. This contact is maintained by prayer and consecration and Bible study. The pastor must maintain contact with the best Christian thought of the day as well as the general thought trends. No pastor can live to himself intellectually and hope to keep his ministry vital and fresh. The thoughts of others will stimulate one's own thoughts. The pastor does not have to be a copyist or a plagiarist. Certainly he should not insulate his intellectual faculties from the stimulating thoughts of others.

The pastor must maintain contact with the people. He cannot shut himself off from the people to whom he ministers, else he will lose his ability to minister to them. Constant association with his own church congregation and with the people of the community and with the lost whom he is trying to lead to Christ is absolutely essential in the pastorate, if the preacher expects to fulfill his ministry in any church.

(Good advice for any preacher.—R.B.J.)

Losing to the Worldly

Baptist New Mexican

It was Walter Scott who said, "Give the world one-half of Sunday and religion will not long retain any stronghold on the other half." Years have passed since that statement was made but the world was old enough during Mr. Scott's age to teach the observant that an emphases that is divided, cannot long stand.

We in this day are made aware of how true it is that we cannot have a thing half right and half wrong and expect to have a whole success. Many of our present day failures are traceable to the fact that we aren't adhering strictly to the ways that are right. We are still giving our Sunday forenoons to a religious emphases and surrendering the afternoons and evenings to every conceivable form

of unrighteous revelry. We are still giving lip service to goodness while our hands and feet and hearts are actually following the paths of the world.

Yes, Mr. Scott was right—we cannot be half false and half true. If it is right to observe the Lord's Morning in quiet reverence and holiness, it is likewise obligatory on us to so observe the whole of the day in the spirit of holiness.

The old question of compromise finds its place in this study. Any position which a Christian may take, must therefore, be predicated upon the ideal and no exigency must ever be allowed to influence the action.

(Are you guilty?—R.B.J.)

Divorce Impossible

The Southern Presbyterian Journal

We frequently hear this statement: "My faith is in a Person, my loyalty is to Him, not to a Book or a creed." This is both foolish and misleading. Of course our faith is in a Person and our loyalty to Him. Our salvation depends solely on faith in Jesus Christ and not in faith in a book or a creed. But, what is the source of our knowledge of Him? It is in a book, the Bible. The Holy Spirit has given us a record of Who He is, the virgin-born Son of God, and of what He has done—shed His blood as a redemption for our sins. This record is in the Book. Creeds have their place in that they state the facts about Him as found in the Scriptural record. It is impossible to divorce our faith in Christ from the record about Him. To say we have faith in Him without knowing Who He is or what He has done is to be childish. To say that this knowledge is based on personal experience alone is equally childish.

God gives us a glorious personal experience of the living Christ when we have believed in Him. But, He has never left it to vagaries of the human mind to discover the great truths about Him. To claim allegiance to Him without believing the record about Him is an impossible assumption. There are certain facts about the person and work of our Saviour which cannot be divorced from a saving faith in Him.

(And it won't hurt anything to say that again.—R.B.J.)

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 March 26, 1950

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

TEXTS: Rom. 1:1, 7-15; 15:22-29; 16; Acts 28:11-31; Phil. 1:12-20;
4:22 (Larger)—Rom. 1:1, 7-12; Acts 28:14b-15, 30-31 (Printed)—
Rom. 1:16 (Golden).

The Church In Rome

The above textual passages need to be studied in the order listed, as this will best preserve the time element. While our attention should be given to the church at Rome (founded before Paul arrived in the Imperial City) the following bit of chronology concerning Paul, as given by Dummelow, should help. "The conversion of Paul took place 36 A.D., six years after the crucifixion; the first missionary journey, 47 A.D.; the Council at Jerusalem, 49 A.D.; the second journey, 49-52 A.D.; the third journey, 52-56 A.D.; the arrest in Jerusalem, 56 A.D.; the imprisonment in Caesarea, 56-58 A.D.; the arrival in Rome, 59 A.D.; and the martyrdom there, 65 A.D." The letter to the Romans was perhaps written during the third journey, while that to the Philippians was during the Roman imprisonment.

The location of the church at Rome was strategically important. Here was the center of the civilized world's political and economic life. If we take Paul's activity there, together with his expressed desires before his arrival, as representative of the church as a whole; its characteristics are distinctively impressive.

I. POSSESSED A WORLD-FAMED FAITH (Rom. 1:7-12).

What a reputation for a church to have! Some churches acquire reputations far different from this, but here in the great and capital city of the Roman Empire was a church noted for its faith. And the Apostle's great heart went out to God in their behalf.

1. *He unceasingly interceded for them in prayer.* Many churches have become great and powerful churches partially as a result of the intercession of the saints (which includes, of course, all the saved). Blessed is the church that has such a company of people.

2. *He longed to impart to them some spiritual gift.* What was it? Maybe Paul will tell us some time what it was that he had in mind. Maclaren comments in this connection. "The general idea of a divine operation upon the human spirit which fills it with Christian graces—knowledge, faith, love. Or, in simpler words, what Paul wanted to give them was firmer grasp and fuller possession of Jesus Christ, His love and power, which would secure a deepening and strengthening of their whole Christian life."

II. PREACHED A HEAVEN-SENT GOSPEL (Rom. 1:16).

1. *It was a manifestation of God's power.* The Greek word for "power" suggests our English word "dynamo." The Gospel does in the spiritual world what the dynamo does in the material world; it lights up the darkness, it turns the wheels of progress, it overcomes the powers of evil, it ushers in a new era.

2. *It was a satisfaction of humanity's need.* To all who have believed (trusted, surrendered, committed) on Jesus this satisfaction has become a reality. The deepest need of a human being is to have the abiding assurance that his sins are forgiven and that he is at peace with God. In Christ, and in Him alone, is this need satisfied. Rome, and the entire Roman world, of Paul's day longed for this as for nothing else. The same is true of our own world.

III. PROJECTED A LIFE-SAVING EXPERIENCE (Acts 28:14b-15, 30-31).

1. *Changed the individual.* Persons brought into contact with the Lord Jesus Christ are actually changed, and changed for the better; changed for time and eternity. There is no mistake about it. The Gospel actually works. The Holy Spirit moving in the heart and life of the individual makes it work. "For we have not followed cunningly devised fables" (II Pet. 1:16a). Salvation is an experience.

2. *Permeated the society.* Changed individuals, born-again persons, must and will change the society of which they are a part. It cannot be otherwise. "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened," Jesus said (Mt. 13:33b). They will change it, first of all, by bringing the message of the Gospel to those about them until they hear and respond. They will change it, also, by their daily life and conduct fashioned after that of Jesus while He walked among men. In some such manner His disciples become in fact "the salt of the earth" and "the light of the world" (Mt. 5:13, 14).

How would you like to become a SPY this spring? Sounds like an exciting adventure, doesn't it? It *can* be.

There are two kinds of spies—good ones and bad ones. My dictionary says a spy is "one who watches secretly or discovers by close examination." Bad spies try to learn secret information and pass it on to enemies. Good spies try to learn secret information too—but for different reasons. They want to know more about what is going on in the world around them and to use the information to increase their own knowledge and understanding. Sometimes they pass on their newfound information to help others in the same way.

If you should become a SPRING SPY, what do you think you might be looking for particularly? Yes, spring secrets in God's outdoors. The air is full of them. How many can you discover, beginning *right now*?

Whether you live on a big farm in the country or in a crowded little apartment in a big city, you still have an outdoors to spy in. It may be over the whole farm, or in the front and back yards of a cottage, or in the bit of outdoors which you enjoy from your apartment windows. If you have no yard to spy in, use the path you take to school, or the school yard or church yard. But *start spying!*

Spy for anything interesting. Remember, our dictionary definition says a spy "examines closely." Just finding a flower doesn't make a person a good nature spy, does it? A good spy would try to discover whether the flower grows from a bulb or a seed, how often it blooms, whether it is a cultivated flower or one which grows wild, what kind of soil it grows best in, and so on. He would probably save one bloom as a part of a flower collection. He might make a record of every bit of information he gets.

If wild flowers are your particular interest, you'll enjoy a copy of the Wild Flowers wall chart, which may be ordered for 25 cents from Woman's Day, 19 West 44th Street, New York 18, N. Y. There are ninety-eight colored pictures of wild flowers, with information about each and a key to the time of year these flowers may be found in bloom.

But flowers aren't the only interesting things to look for in God's outdoors. Trees offer endless hours of fun, if you choose to spy on them. Right now, trees are beginning to look alive again. New leaves are appearing. Tiny buds are swelling and bursting. Some fruit trees are already blossoming. What can you learn by close examination of these? Other possibilities for nature spying are, of course, birds, insects, animals, stars, rocks, minerals, weather, clouds—anything outdoors! Maybe you can gather a little information about all of these! That would qualify you as a Super-Spy! And it would offer you lots of happy times!

Maybe some of your young neighbors or schoolmates would enjoy spying with you. You might even form a "Spring Spy Ring" or Nature Spy Club where you can share your "secret" information. Your Spy Ring could use the secret code letters SSR. Each club member would be required to give one new item of interest at each meeting. You could make nature scrapbooks or exhibits. If you live in or near Nashville, you'd enjoy going together to the Children's Museum, and taking part in some of the special hikes and club activities there. If you will write them for it (724 Second Avenue, South, Nashville, Tennessee), they will send you a schedule of plans and activities for the month. From that you may get ideas for your own club. You may plan hikes and field trips of your own. There's just no end to the things you can do—or to the fun you'll have!

I hope you'll let me in on some of your fun. You may do that by writing me a news note once in a while and keeping me up-to-date on your plans and experiences. Let's see who can uncover the most interesting bit of nature information each week!

Love,

AUNT POLLY

BAPTIST AND REFLECTOR

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

JESSE DANIEL
Secretary

MISS GLADYS LONGLEY
Associate



MISS OLETA MEEK
Elementary Worker
MISS DOROTHY CAMPBELL
Office Secretary

Baptist Training Union

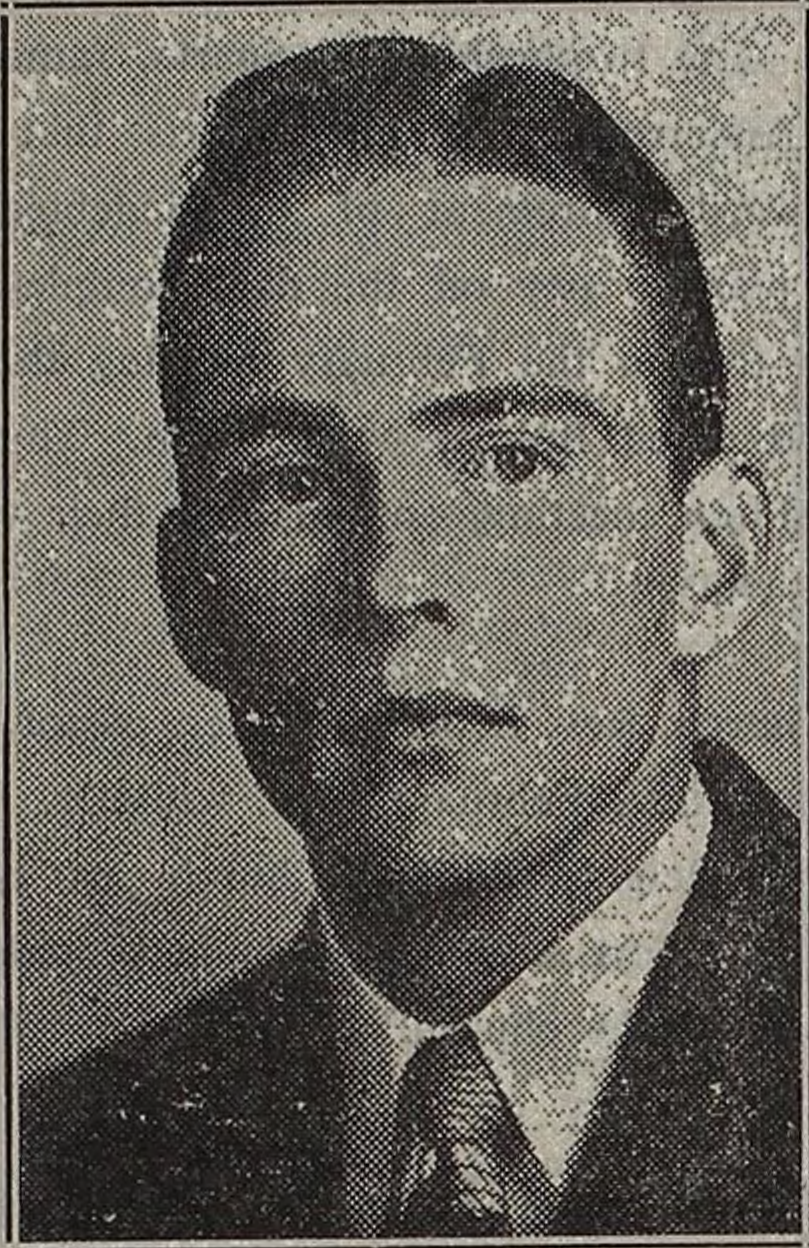
149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

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



MISS DORIS BROWN
Office Secretary
O. O. MIXSON
Convention President

Middle Tennessee Sunday School Convention



Rev. Lowell D. Milburn

Rev. Lowell D. Milburn will speak to the Middle Tennessee Sunday School Convention at the First Baptist Church, Columbia, Tennessee, on the morning of April 21 on the convention theme, "The Whole Bible for the Whole Family." Bro. Milburn is pastor of Orlinda Baptist Church, Orlinda, Tennessee.

Others speakers for the convention will be Mr. Harold Ingraham, Business Manager of the Baptist Sunday School Board, at the opening night session on April 20 using the subject, "Take Your Family to Sunday School." Mr. A. V. Washburn, Secretary of Teaching and Training at the Baptist Sunday School Board, will speak in the afternoon session on April 21 on the subject, "More and Better Workers—The Need of the Hour."

Rev. Don Pinson, pastor of Eastland Baptist Church, Nashville, Tennessee, will climax the convention sessions with his message "It is all for Evangelism" in the closing night session on April 21.

The departmental conferences at 10:25 a.m. and at 2:10 p.m. on April 21 will be among the main features of the convention.

Department conference leaders are as follows:

General administration.....	Mr. Jesse Daniel
Extension.....	Miss Dorothy Campbell
Adult.....	Mrs. Loftin Kinnard
Young People.....	Mrs. A. B. Clark
Intermediate.....	Miss Gladys Longley
Junior.....	Mrs. Lillian Moore Rice
Primary.....	Mrs. J. Smith Womack
Beginner.....	Miss Helen Young
Nursery.....	Mrs. H. R. Jones
Cradle Roll.....	Miss Oleta Meek

Every church in Middle Tennessee is urged to send representatives to this convention. Reservations will be made direct to Bethel Hotel, Columbia, Tennessee.

Successful Central Training School

Sevier County Association, Bill Atchley, Associational Sunday School Superintendent, conducted a successful central training school at First Baptist Church, Sevierville, Tennessee, February 20-24. The enrolment for the week was 266 with an average attendance of 185. Sixteen churches were represented in the school.

Southern Baptist Speakers' Tournament

The Southern Baptist Speakers' Tournament is a special project of the Training Union Department for young people, ages 17-24, inclusive, who are members of the Training Union. Its purpose is to give to young people an opportunity for a deeper spiritual experience which comes through witnessing before a larger audience than they face in their unions, for spiritual growth which results from the research and thought necessary to compose and deliver a speech of their own.

The hope is that several young people in every church will participate in this event, not primarily with the idea of being chosen as winners, but with the purpose of witnessing worthily for their Lord. For the purpose of setting a high standard of speech and encouraging young people to keep improving, competent judges will be asked to select the best one in the church to enter the association elimination, the best in the association to enter the regional elimination, the best in the region to enter the state elimination, and the best in Tennessee to represent us in the convention-wide elimination at Ridgecrest Baptist Assembly. Every participant will truly be a winner. These testimonies of former participants surely substantiate that fact.

Miss Betty Jo Corum, who represented her church in the association, stated that the experience gave her a confidence in her ability to do things that she had never done before and she became interested in improving her speech. She is now serving in a very responsible position as Educational Director.

Miss Doris Brown, who entered the tournament twice and represented her state in the Speakers' Tournament at Ridgecrest one year, states: "A young person who enters the Speakers' Tournament should enter with an earnest and sincere desire to make his testimony live within his own heart and life. With this as his motive, a rich, enlivening, spiritual experience with the Lord will be the result. The young participant places himself in a position where God can make His will known for that life." These words are the result of an actual experience. Her first experience in the tournament was for the sole purpose of winning.

Miss Betty Patton, who has been chosen twice as second place winner in the state tournament, made this statement in her speech last year: "The love of Christ must live in men and women in their relationships in this generation. Now is the time. The fate of the world is in the hands of Christ's children to whom today He says as in the long ago, 'No longer do I call you servants, but I have called you friends.'"

Surely it is worth while for young people to have such experiences and to think such thoughts. Let us do what we can to encourage the young people of our acquaintance to participate. Church Training Union Directors should set a definite date NOW for the church elimination. Young People's department directors and counselors should get definite commitments NOW from several young people in their unions. Associational directors should set the date NOW for the associational elimination. Associational Young People's leaders should encourage each church to have a representative. All adults should inspire some capable young person to enter. All young people should consider this opportunity to give a testimony for the Lord.

SCHEDULE FOR 1950 TOURNAMENTS

Church: Ask your Training Union Director

Association: Ask your Associational Director

Region: June 19—Jackson	June 26—Monterey
June 20—Huntingdon	June 27—Ducktown
June 22—Tullahoma	June 29—Newport
June 23—Springfield	June 30—Maryville

State: July 7—First Baptist Church, Nashville, Tennessee

Convention: July 22—Ridgecrest Baptist Assembly, Ridgecrest, N. C.

TRAINING UNION EMPHASIS NIGHT

Make plans now for a large attendance—Sunday night, April 30.

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

WELCOME—WOMEN OF THE TENNESSEE BAPTIST CONVENTION

The wives of the Baptist pastors of Hamilton County extend a most hearty welcome to all women of the Tennessee Baptist Convention. We are looking forward to meeting each of you personally; and we will be on hand, at the Chattanooga First Church, to be of any assistance possible during our W. M. U. Convention, March 28-30.

Be present for the first session and plan to stay with us until the meeting adjourns.

We are grateful for the privilege of having you as our guests in Chattanooga.

MRS. CARL J. GIERS, *President*
Hamilton Co. Baptist Pastors' Wives.

W. M. U. Convention, Chattanooga, March 28-30, 1950 Theme: Advancing With Christ

Tuesday, March 28, 6:00 p.m., B. W. C. banquet, Chattanooga High School. Speakers, Miss Ruth Ford, China; Dr. Roberta Cox Edwards, Africa; Miss Alma Hunt, Birmingham.

Tuesday, 7:30, Young People's Night, First Baptist Church; Harrison-Chilhowie Choir, Speech Choir, Brainerd Church; Playlet, University of Chattanooga, B. S. U.

Address by Miss Ruth Ford.

WEDNESDAY

- 7:30 a.m. Training School breakfast for alumnae at the Y. W. C. A.
9:00 Hymn, "Come, Thou Almighty King"
Devotional, "Advancing with Christ,"
Dr. Carl Giers, Pastor host
Welcome, Mrs. Earl Campbell
Response, by the President
10:00 Tennessee W. M. U. Advances, skit by State Officers
10:30 Power for our Advance _____ Miss Alma Hunt
Presentation of Books _____ Miss Jean Sullivan
Special Music _____ Harrison-Chilhowie Quartet
11:30 Rehabilitation and Advancement in South China
_____ Miss Ruth Ford

LUNCH

- 1:30 p.m. Hymn, "Lead On, O King Eternal"
Devotional Message, "Lead On in Tennessee"
_____ Dr. C. W. Pope
2:00 We Must Advance in our Camps _____ Dr. Norris Gilliam
2:30 Our Training School _____ Miss Mary Augustein, Louisville
3:00 Advancing with Christ in Arabia _____ Mrs. Harold Storm
3:30 Adjournment

WEDNESDAY EVENING

- 7:00 a.m. Bible Meditation _____ Mr. Roy Anderson
The Near East Advances _____ Mrs. Harold Storm, Arabia
Hymn, "Where He Leads Me, I Will Follow"
Special Music
Home Missions Must Advance
_____ Dr. Courts Redford, Atlanta

THURSDAY

- 9:00 a.m. Hymn, "Jesus Calls Me"
Bible Meditation _____ Miss Vaughtie Rowland, Cookeville
9:15 Memorial Service _____ Mrs. L. M. Short, Chairman
9:30 Plan of Work _____ Miss Northington
10:10 Training the Saved for Advanced Program
_____ Miss Alma Hunt
10:40 Stewardship Advancing _____ Mrs. C. D. Creasman
Report of Committees
Offering
11:30 A Call from Africa _____ Dr. Roberta Cox Edwards

LUNCH

- 1:00 p.m. Hymn-Prayer
Election of Officers
Advance with Christ Now _____ Dr. James L. Sullivan
2:30 Adjournment

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL
Secretary



BERNICE BROWN
Office Secretary

One of the many indications of increased Brotherhood activities is the numerous good reports coming to this office from Brotherhoods all over the State. The Brotherhood at Sparta, James E. Boyd, pastor and Dr. D. B. Anderson, president, reports that the Brotherhood raised \$2,000 toward retirement of the indebtedness against the pastorium. They plan to pay off the debt completely by November 1. In addition to this in the February meeting they presented their pastor with a gold cased Bulova wrist watch. They are planning a fish fry for the March meeting, and making their endeavor to reach every man in the church.

Grace Baptist Church, Rev. Leonard Stigler, pastor, held their annual banquet on Monday night, February 20th, with Dr. James L. Sullivan, pastor of Belmont Heights Baptist Church, as speaker and their Brotherhood activity report shows 341 contacts made by the Brotherhood in the interest of the church.

Man and Boy Movement

West Tennessee vice-president, T. Robert Acklen, has circularized the entire Shelby Association with the following circular. Will you join the Man and Boy movement? Join this great movement NOW simply by enlisting some boys in your Sunday School. They are planning a great Mass Meeting Sunday afternoon, April 30, and special recognition will be given to those who have joined the Man and Boy movement. We hope that Shelby County will have 1,000 men present at this meeting with a large number enlisted in the Man and Boy movement.

New Brotherhood

It was the pleasure of the Brotherhood Secretary to attend a banquet at Grandview Baptist Church, Nashville, Tennessee, Tuesday night, March 7, and assist in organizing a Brotherhood. Great enthusiasm was manifested by everyone present and every man present voted for the organization and became charter members. Rev. J. R. Kyzar is pastor and the following officers were elected.

President _____ Bill Lee
Activities V. P. _____ Morris King
Program V. P. _____ R. L. Richardson
Membership V. P. _____ R. E. Partee
Secretary-Treasurer _____ M. F. Armstrong
Chorister _____ Joe Parkes

Brotherhood Camp Meeting

Camp Linden—June 10-11

Camp Carson—June 17-18

BAPTIST AND REFLECTOR

AMONG THE BRETHREN

W. L. Norris Dies

W. L. Norris, 81, who had held Baptist pastorates in Tennessee and Kentucky, died in Memphis a few days ago.

Before going to Calvary Baptist Church, Memphis, where he retired as pastor about 15 years ago, he served churches in Columbus, Ky., and Dyersburg and Milan, Tenn.

Bro. Norris was educated at Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky. He had traveled extensively in Palestine and gave illustrated lectures on his trip.

He is survived by two brothers, Henry and W. J. Norris, both of Memphis; and five sisters, Mrs. A. R. Kilpatrick, Mrs. S. G. Scott and Mrs. James H. Lowery, all of Memphis; Mrs. F. M. Guthrie of Santa Monica, Calif., and Mrs. Irene Jones of Jackson.

Grandview Baptist Church, Nashville, J. R. Kyzar, pastor, recently authorized the drawing of preliminary plans for an additional wing to the educational building and remodeling of the interior of the present building. D. E. Gay, Sr., is chairman of the building committee, and Wallace & Clemmons, Nashville, are the architects.

Wayne Dehoney, pastor of First Baptist Church, Paducah, Ky., will be with Pastor Kyzar in a revival meeting to be held April 16-28. Vern B. Powers, pastor of First Baptist Church, Greenbrier, will direct the singing.

—B&R—

The following men have been ordained as deacons at Tazewell Baptist Church: George Parker, Otis Hurst, and Robert Buchanan. Plans are underway to build an educational building. Henry Johnson is pastor.

—B&R—

R. G. Lee, pastor of Bellevue Baptist Church, Memphis, recently did the preaching in a revival at Grace Baptist Church, Nashville, W. Leonard Stigler, pastor. There were 42 additions, 27 of them upon a profession of faith. Bill Highbaugh led the singing.

Southwide Radio Evangelistic Service

April 23, 2:30 p.m., CST

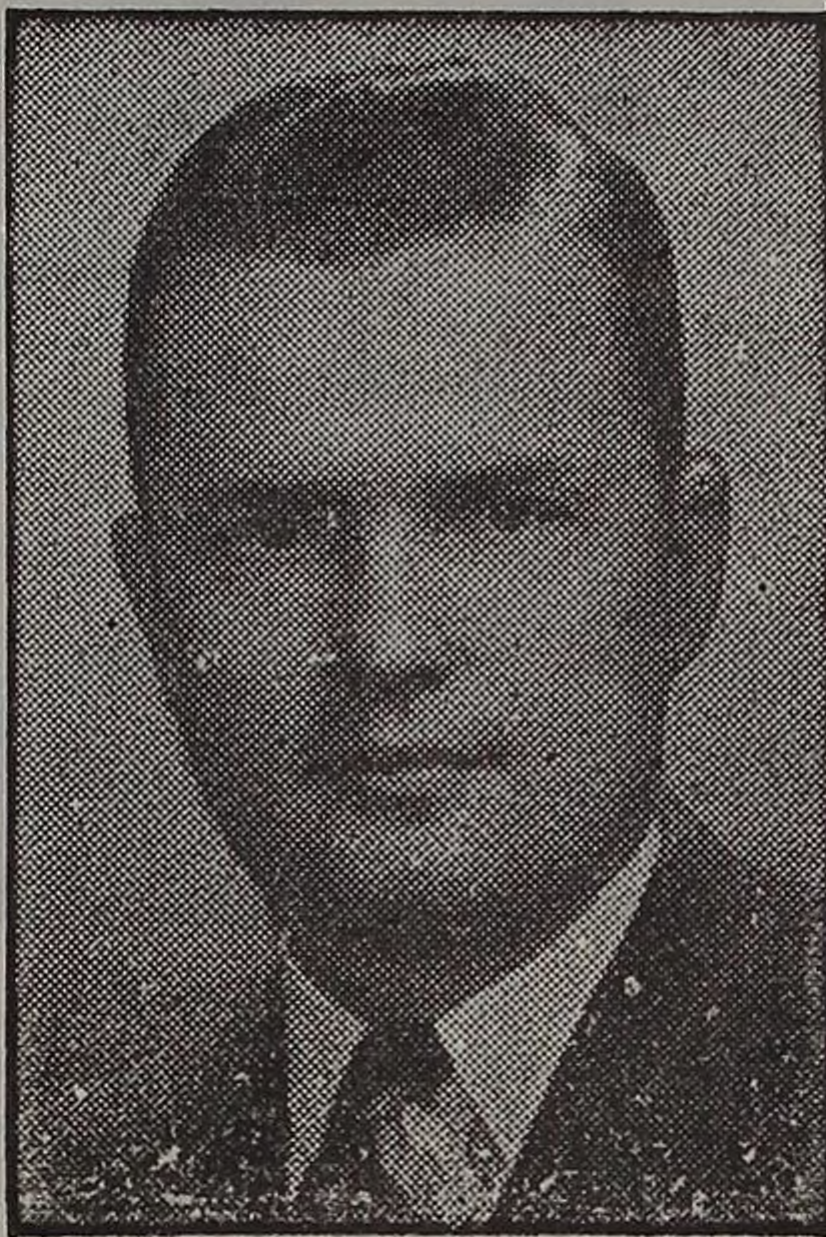
Baptists west of the river are climaxing their Evangelistic Crusade with a radio broadcast to be closed with an evangelistic appeal in every church in the 11 states.

Churches in the states east of the river are invited to precede this broadcast with a week of intensive directed visitation, and join the western states in an evangelistic appeal in each church at the close of the radio broadcast. Here is an opportunity with a tremendous challenge for Tennessee pastors.

Details about this special effort have already been mailed to every pastor. The broadcast may be heard at 2:30 p.m., CST and 3:30 p.m., EST.

McCall To Speak On Abundant Living

Announcement has been made by the Baptist Radio Commission in Atlanta, Dr. S. F. Lowe, director, that the theme for the Baptist Hour messages during April, May and June will be, "Avenues to Abundant Living." The speaker for this series of sermons will be Dr. Duke K. McCall, Executive Secretary of the Southern Baptist Convention.



DR. DUKE K. MCCALL

Dr. McCall has a world-wide reputation as a speaker, educator and a religious leader. He is a member of the Baptist World Alliance Executive Committee, and Treasurer of the Southern Baptist Foundation. He has spoken on the Baptist Hour several times previously.

A native of Mississippi, Dr. McCall is the son of Judge and Mrs. John W. McCall of Memphis. He graduated with honors from Furman University, Greenville, S. C., and received the Th.M. and Ph.D. degrees from Southern Baptist Theological Seminary in Louisville. He also holds honorary degrees from Furman, and from Baylor University, Waco, Texas.

Dr. McCall left the pastorate of Broadway Baptist Church, Louisville, in 1943 to become president of New Orleans Baptist Theological Seminary. He held the latter position until May of 1946 when he became executive secretary of the Southern Baptist Convention Executive Committee. His tasks now include the leading of six million Southern Baptists in their world-wide evangelistic, educational, and benevolent work.

Chaplain Wood Honored

Chaplain (Captain) James A. Wood, Post Chaplain, Fort Jackson, S. C., was recently awarded the 5th Infantry Division Certificate of Achievement by Major General G. H. Decker, for outstanding services in connection with his office from November 19, 1949 to February 28, 1950.

Chaplain Wood, 38-year-old son of Mrs. W. H. Jordon of Huntingdon, Tennessee, is married to the former Frances May Gilliam of Friendship, Tennessee.

The veteran of 8 years' service, has served in Persia, Korea and in Georgia, Mississippi, Kentucky and North Carolina, and plans to continue his regular Army career.

M. E. Dunaway Dies

Mitchell E. Dunaway, 79, retired supervisor of the order and mailing department of the Baptist Sunday School Board, Nashville, died at his home in Nashville, Friday night, March 10.

Mr. Dunaway had been an employee of the Baptist Sunday School Board for almost 50 years before his retirement in 1941. He is credited with mailing the first bundle of religious literature from the plant here many years ago.

Mr. Dunaway was a charter member of Judson Baptist Church, Nashville, and had served as deacon of the church 39 years. He was the first Sunday school superintendent at Judson Church.

His survivors include his widow, Mrs. Lizzie Burt Dunaway; a son, Robert E. Dunaway and a grandson, Bobby Dunaway, both of Nashville.

Sunday, March 5, Broadway Baptist Church, Maryville, celebrated its eighth anniversary along with the first anniversary of Pastor Lloyd T. Householder.

During the past year there have been 121 members added to the church, 58 of these by baptism. At the end of the first three months of Bro. Householder's ministry an indebtedness of \$6500.00 on the pastorium was paid. In August a new Hammond organ was installed.

Since the present auditorium is inadequate to accommodate the crowds, plans are underway to convert it into an educational plant and erect a new auditorium which will seat 750 people.

—B&R—

The campus property of Carson-Newman College is valued at \$1,380,000.



MARS HILL COLLEGE

For Christ and Youth

A fully accredited junior college . . . high academic and social standards . . . beautiful 120-acre campus in the mountains . . . annual enrollment above 1000 . . . costs moderate. For catalog address: HOYT BLACKWELL, D.D., President, Box 336, Mars Hill, N. C.

SUMMER TERM JUNE 13-AUGUST 11

Union City Celebrates Pastor's Sixth Anniversary

by H. T. Toombs

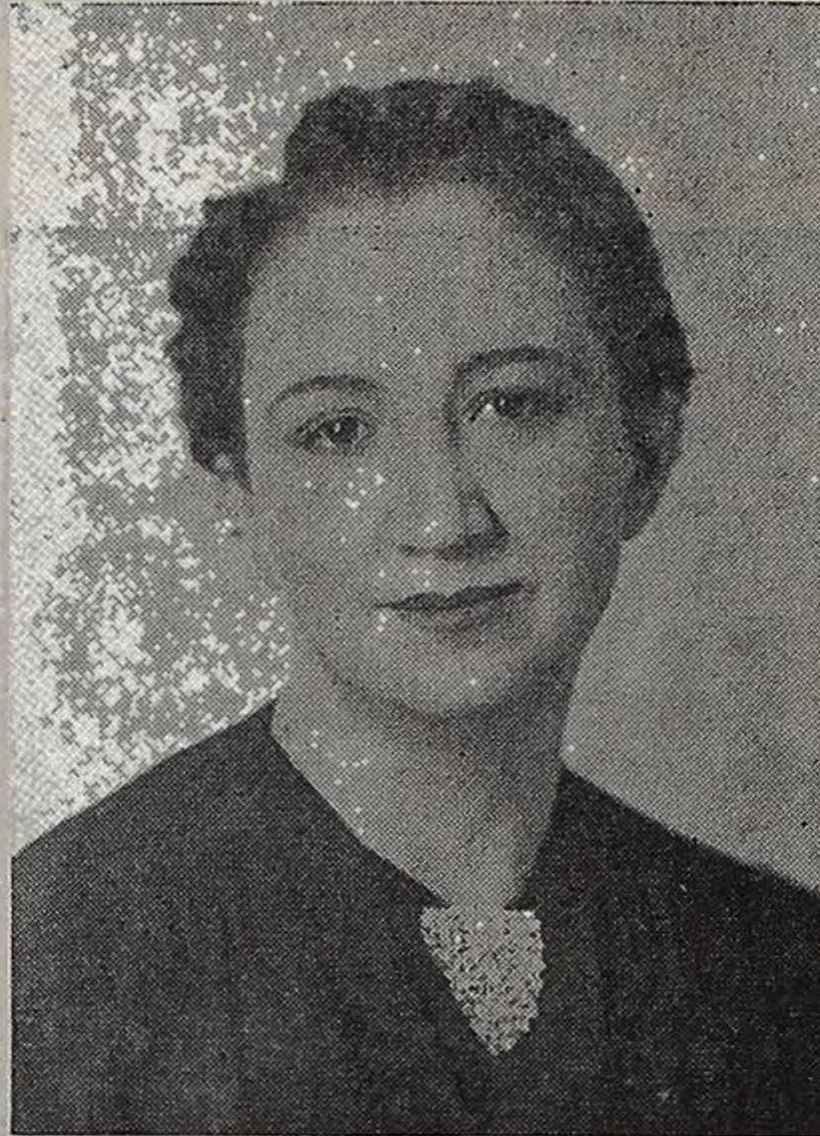
Sunday, Feb. 5, marked the sixth anniversary of W. A. Boston as pastor of the First Baptist Church of Union City.



W. A. BOSTON

Marvelous accomplishments have resulted from the leadership of our pastor and his devoted wife. When he came in 1944, he found inadequate building facilities and a \$10,000 debt. The debt was paid the first year and there was a surplus of \$20,000 for an extensive building program.

We now have the largest Baptist Church west of the Tennessee river in the state with the exception of five in Memphis. The church has completed the Educational Building at a cost of \$100,000. The Sunday school enrollment is 1,134, and a lovely pastor's home has been purchased for \$14,000. The church is completing and will dedicate a \$9,000 Mission



MRS. W. A. BOSTON

Chapel near the hospital. A total of 723 people have united with the church in these six years.

The church buildings and equipment are valued at \$223,000. Total offerings during the

six years have amounted to \$290,468.24. Not only has Bro. Boston served the First Baptist Church, but has also labored for the advancement of the community and also for the entire denomination.

We would not forget to pay tribute to Mrs. Boston, who is a teacher in the Sunday school and director of the Young People's work in W. M. S. Also, we pay tribute to the faithful and loyal church secretary, Miss Margaret Clayton.



MARGARET CLAYTON

Mrs. I. N. Penick Dies

Mrs. Sarah Avery Penick, 81, died at the home of her son, J. B. (Buck) Avery at Alamo, recently.

Mrs. Penick, widow of I. N. Penick, dean of theology at Union University had been ill for a week. She had been living with her son since the death of Mr. Penick in 1944.

Mrs. Penick is survived by another son, Harry Avery, Alamo; a daughter, Mrs. Rosamond Glossop of Houston, Texas, and a grandson, J. B. Avery, Jr., Alamo.

Funeral services were conducted at First Baptist Church, Alamo, by J. Paul Palmer, pastor of the church. Burial was in Alamo cemetery.

President John W. Raley announces that Charles E. Wilson, president of General Electric Corporation, has been named commencement speaker of Oklahoma Baptist University, Shawnee, Okla., by the university board of trustees. He will be awarded the honorary Doctor of Laws degree June 5.

—B&R—

After twenty-eight days in the hospital and confined to his home for two weeks, William R. Rigell, pastor of Central Baptist Church, Johnson City, is able to go to Florida for a period of two or three weeks. Bro. Rigell was injured in an automobile accident as he was returning from an engagement at Carson-Newman College. The brethren will continue to pray for his speedy recovery.

Eastland Church Moves Forward

Since the Lord sent Brother Don J. Pinson to be our pastor on September 1, 1949, Eastland Baptist Church, Nashville, has been constantly showered with blessings from on high.

During this six months, the Sunday school enrollment has increased from 877 to 1017. The regular attendance at Sunday school has increased from 423 to 560. Recently, there were 272 in prayer meeting.

Other improvements include the installation of a new Pipe Organ, the sanctuary has been redecorated, relighted, and recarpeted, and the balcony has been enlarged to accommodate the crowds which fill it almost every Sunday. Ground has been broken for a new pastorium which, when completed, will enable us to convert the present pastorium to a modern "Babyland" for the Sunday school.

The church has a full-time secretary, Miss Ruby Lamb, and a full-time promotional worker, Mrs. Clyde R. Widick, and a part-time secretary.

The budget of the church has increased from \$32,000 to \$52,000.

More important than the above mentioned is that 70 souls have been born into the Kingdom, and 82 others have been added to the church membership.

—Henry F. Todd

Carson-Newman College was six years old before the first dormitories were built.

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* * *

Information on Request

H. D. BRUCE, President

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New Orleans, Louisiana

ATTENDANCES AND ADDITIONS TO THE CHURCHES MARCH 12, 1950

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo, First	184	37		Knoxville, Alice Bell	82	25	
Allons Chapel	84			Arlington	455	107	
Ashland City, First	45	25		Bell Avenue	845	411	17
Athens, Antioch	81	35		Broadway	1477	473	9
East	347	150		Fifth Avenue	951	259	
First	464	223	4	First	1000	131	1
West End Mission	91			Lincoln Park	644	196	2
Calhoun	80	20		Lonsdale	413	158	8
Coghill	65	55		Sevier Heights	565	252	1
Cotton Port	72	47		Lake City, First	180	60	5
Eastanalle	68	33		Lawrenceburg, First	240	132	
Englewood	97	25		Lebanan, Barton's Creek	116	47	2
Etowah, East	72	37		Cedar Grove	101	45	
Etowah, First	302	112		Fairview	125	48	
Etowah, North	255	91		First	441	109	
Good Springs	68	56		West End	61	27	
Idlewild	93	52		Lenoir City, First	387	116	
McMahan Calvary	69	44	3	Nelson Street Mission	33		
New Hope	27	29		Lewisburg, First	418	130	5
New Zion	65	40		Lexington, First	247	40	
Union Grove	86	60		McEwen	63	10	
Brighton	210	71		Mt. Juliet	119	48	
Bristol, Calvary	358	142	2	Madisonville, Chestua	58	13	
Virginia Avenue	316	140	1	Maryville, Broadway	349	152	
Mission	30			Everett Hills	293	142	
Chapel Hill, Smyrna	72	57		First	756	231	
Chattanooga, Avondale	471	189		Medina	143	76	
Blrchwod	57	34		Memphis, Bellevue	2340	798	13
Brainerd	350	162	1	Boulevard	731	184	2
Calvary	324	150	17	Central Avenue	593	167	7
Chamberlain Avenue	289	105		Highland Heights	980	378	11
Clifton Hill	231	112	7	LaBelle	826	142	1
Missions	63			Lamar Heights	621	123	6
Concord	181	84	1	Leawood	236	77	3
Eastdale	277	132	1	Mission	19		
East Lake	350	117		Levi	242	107	
Edgewood	145	57		Barton Heights	138	70	3
Chapel	62	52		Merton Avenue	340	67	
Highland Park	1240	822	31	Parkway	343	136	2
Lupton City	123	116	2	Prescott Memorial	638	181	4
Parkers Gap	83	85		Speedway Terrace	787	115	8
Philadelphia	116		3	Sylvan Heights	237	90	
Pleasant Grove	80	39	2	Temple	1368	323	17
St. Elmo	287	108	7	Union Avenue	1028	216	4
Second	175	90	3	Milan, First	329	55	
Signal Mountain	92	28		Milton	47	26	
Spring Creek	172	107	2	Monterey, First	302	96	
Suck Creek	34	19		Thorn Hill	27		
White Oak	285	68		Morley	98	45	
Church Hill, First	138	78		Morristown, First	538	89	4
Oak Grove	156	61		Mt. Zion	62	31	
Block City Mission	71			Murfreesboro, First	417	76	2
Cleveland, Big Spring	239	167	4	Walnut Street Mission	70		
Watinville	20	30		Mt. Herman	125	69	
Calvary	124	95		Powell's Chapel	92	49	
Rutledge Memorial	76	41		Third	134	50	
Four Point	12	12		Westvue	478	145	
Clinton, First	396	111		Woodbury Road	60	33	1
Norris Mission	63	20	4	Nashville, Eastland	630	104	4
Columbia, First	375	97	1	Edgefield	394	125	
Godwin Chapel	29			Grace	935	267	2
Second	110	56	3	Harsh Chapel	155	81	12
Cookeville, First	469	89		Inglewood	809	252	2
Algood Mission	80			Lockeland	758	183	41
Fourth Street Mission	146	57		Madison	367	115	1
Steven Street	103	48		North Edgefield	289	63	2
Dayton, First	256	99	1	North End	164	43	1
Dyersburg, First	610	113	2	Park Avenue	610	150	4
Eagleville	131	45		Radnor	340	125	6
Elizabethton, First	523	103	3	Third	262	59	
Oak Street	123	69		Woodmont	322	91	4
Siam	198	160	2	Woodmont Center	135	33	1
Fountain City, Central	910	245		Newport, First	288	67	
Hines Valley Mission	56			Oak Ridge, First	535	143	1
Fowlkes	103	64		Highland View	356	142	2
Gallatin, First	313	86		Robertsville	411	107	2
Gladeville	132	53		Old Hickory, First	630	210	4
Greenbrier	195	82		Philadelphia	164	19	
Hampton, Union	210	108		Pigeon Forge	125	53	
Harriman, South	260	108	1	Puryear, High Hill	60		
Trenton Street	416	90		Rockwood, First	281	148	11
Walnut Street	268	100		Rogersville	418	111	3
Humboldt, Antioch	169	45		Missions	207	17	
First	463	105	1	Hennard's Chapel	130	86	
Jackson, Calvary	462	151	4	Providence	21		
First	764	134	1	Tunnell's Hill	40		
West	804	236		Rutledge, Oakland	99	36	
Jefferson City, First	575	226	1	Surgoinsville	131		
Kingsport, First	652	217	2	Tullahoma, Highland	117	49	
Lynn Garden	372	98	3	Union City, First	558	96	
Mission	60			Watertown, Round Lick	152	53	



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—W. A. CRISWELL

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Profitable in many ways will it be to all who read and teach and preach this book in the study, teaching, and preaching of the Book of Acts.—ROBERT G. LEE

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CAMP PROGRAM RECEIPTS

Received to November 30, 1949	\$101,327.05
Additions during December, 1949	454.45
Additions during January, 1950	1,678.51
Additions during February, 1950	785.96
Total	\$104,245.97

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Lamar Heights Makes Progress

by EDWIN E. DEUSNER



A few weeks ago Pastor John W. Bass observed his seventh anniversary as pastor of Lamar Heights Baptist Church in Memphis. These seven years have been marked by marvelous progress in all phases of church life. Being a very modest man, and an humble servant of the Lord, Bro. Bass was a bit reluctant to share with our readers some of the statistics which indicate the growth of the church which he pastors. However, we have prevailed upon him for the information which appears below.

Coming to Lamar Heights in January of 1943, Bro. Bass found a Sunday school with an enrollment of 362. At the present time the enrollment is 1,218, with new members being added each Sunday. The Sunday school organization has 126 officers and teachers who are on the job every Lord's Day.

As might be expected, the unprecedented growth of the Sunday school has been a deciding factor in the church's record in reaching the unsaved and unattached Baptists in the community which Lamar serves. During the seven years, Pastor Bass has welcomed 1,278 new members—an average of 182 each year. Of these, 438 were received by baptism and 840 by transfer of letter. The membership is now 1,356.

To meet the challenge offered by one of Memphis' fastest growing residential sections, it became necessary to add to the physical equipment of the church. The most recent improvement has been a \$125,000 educational building. This new annex has 46 class rooms and 6 assembly rooms and is splendidly equipped. The complete building has 98 rooms, and they are comfortably filled every Sunday. A close friend of this scribe was a casual visitor at one of the Sunday services recently and reported that both the auditorium and the balcony were filled to overflowing.

To train needed workers Lamar has a good

Baptist Training Union with an enrollment of 362 and an average attendance of 182. The W. M. U. is active also and has 120 on the roll.

While the church has been busy trying to build a suitable and adequate building, gifts



JOHN W. BASS

to missions and benevolences have not been permitted to lag. Around \$24,000 has been contributed through the Cooperative Program and in designated gifts. The budget has grown from \$14,000 to \$60,000 during the seven-year period. The total property evaluation is a quarter of a million dollars. Good progress is being made toward retiring a debt incurred during the construction of the educational annex.

The demands of a city pastorate are many and it takes an iron constitution with the steady drain on one's physical strength. Bro. Bass is blessed with a strong body and an indomitable will. Recently, he received a unanimous call to a West Tennessee Church that would permit him an easier life, but after much prayer decided to remain at Lamar Heights.

The future prospects for this church are indeed bright.

Great Evangelist Conference Held At Humboldt

The Regional Evangelistic Conference meeting in our church February 28 was one of the greatest blessings to come this way in years, according to Hayward Highfill, pastor of First Baptist Church, Humboldt. Those attending were helped by the forceful preaching of Robert Orr of Dyersburg, J. Paul Palmer of Alamo, and James L. Sullivan of Nashville. Equally helpful were the two conferences led by our State Superintendent of Evangelism, L. G. Frey, on Revival Preparation, and Norris Gilliam on Personal Work.

Following the afternoon session visiting brethren were paired with local people and sent into the homes of Humboldt to do personal soul-winning. As a result of this visitation and the advance preparation, there were three additions to the church at the evening hour and six more on the following Sunday. Others were saved including a Jewess, a father, a high school girl and a mother, son and daughter-in-law.

Bro. Highfill says, "One of the most significant values was the arousing of our own people. A similar conference will bless any church and community that will try it. We are praying that the fires of evangelism are beginning to burn in a new way in this section of the state."

Chicago Baptists Plan Evangelistic Service

By C. E. Matthews

Following the tradition of the last two meetings of the Southern Baptist Convention, the closing session of the Chicago Convention—Friday night, May 12—will be an evangelistic service. Because the convention meets out of the bounds of Southern Baptist Convention territory, this will be an all Baptist service which will include Southern, Northern, Conservative, Regular, Swedish, German, American (all white) and Negro Baptists of Chicago.

There will be a Negro choir of one thousand voices singing spirituals, and messages by Dr. J. H. Jackson, pastor of the Olivet Baptist Church, Chicago (colored) and Dr. Robert G. Lee, president of the Southern Baptist Convention.

A steering committee, composed of representative laymen from Chicago churches, has been set up and for weeks has been active in making great preparation for this service. Dr. Weldon Wilson is chairman of this committee.

Enthusiasm is growing in the interest of this evangelistic service. Chicago Baptists are praying that this may be the greatest service of its kind ever held in America. The hope is not only that many souls may be saved in this service, but that this service may be the beginning of a genuine revival in the great city of Chicago.

Miss Jenelle Greer daughter of Mr. and Mrs. Vernon Greer of Belmont Heights Baptist Church, Nashville, and Southern Baptist missionary in that section of China now in Communist hands, is being flown to the United States for an operation. A recent cablegram from her to her parents stated that in general she was doing well. May the physical trouble she has be speedily corrected.

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MIDDLE TENNESSEE NEWS

By HOMER A. CATE, Shelbyville, Tennessee

Congratulations to the First Baptist Church, Fayetteville, D. D. Smothers, pastor, and to the city of Fayetteville, for the attractive, adequate and practical building (both education building and sanctuary) which was dedicated Sunday afternoon, March 5. This Sunday was a banner Sunday for the Fayetteville Church. The largest crowds in the history of the church attended the services and an offering of over \$1600.00 was received. Five people joined the church, four of these for baptism.

The Brotherhood of the First Baptist Church, Goodlettsville, B. Frank Collins, pastor, voted at their last meeting to sponsor a Layman's Revival again this year. The one sponsored by the Brotherhood last year was eminently successful. The Sunday school at Goodlettsville recently reached a new high in attendance.

A very successful Training Union Church-wide study course was recently completed at the Third Baptist Church, Nashville, Bunyan Smith, pastor. Bill Smith, Training Union director, led in planning the school. A. W. Osborne, pastor of the the Freeland Church and Rev. W. C. Stephens, pastor of North Edgfield Church, were guest teachers.

Dr. Duke K. McCall, Executive Secretary of the Executive Board of the Southern Baptist Convention, is preaching in a revival meeting at the Judson Memorial Baptist Church, Herbert Barclay Cross, pastor, which began March 12.

The Shelbyville Mills Baptist Church, New Duck River Association, Harold D. Kilpatrick, pastor, celebrated the first anniversary of broadcasting their evening services over Station WHAL, Shelbyville, with a record attendance. Loud speakers in the basement were necessary to take care of the overflow crowd.

Franklin Baptist Church, Franklin, W. C. Summar, pastor, will conduct a series of services for each Wednesday night, March 1 through April 5, during which time the theme, "Honoring the Deaconship" will be taught and emphasized. A group of guest speakers have been assigned topics which they discuss to the benefit not only of the deacons, but of the church as well. The Franklin Church is making continued progress under Brother Summar's leadership.

Since September 1, 1947 to February 26, 1950 there have been 128 additions to the Third Baptist Church, Murfreesboro, by letter and 52 additions by baptism, under the leadership of Pastor Wendell Price. This is remarkable growth for this newly organized church.

Highland Baptist Church, Tullahoma, Roy C. Magill, pastor, is making rapid growth since its formation six weeks ago. The church raised more than \$850.00 through their unified budget the first full month of their existence as an organization.

FLASH! There were nearly 400 decisions for Christ during the recent City-Wide Youth Revival in Nashville! Nashville never saw anything like it before. The fires of spiritual life began to burn inside the souls of hundreds of young people never to go out. Over 6,000 people jammed Ryman Memorial Auditorium for the climactic service on Sunday afternoon, Feb. 19, with myriads of people unable to get into the meeting. The Lord used Mr. Howard Butt and Mr. Frank Boggs as his instruments as He did Moses in the long ago—mighty works were done through them!

Keep the fires burning beneath Cumberland University's campaign for funds. \$150,000 is needed for the endowment fund to enable the University to meet that requirement for membership in the Southern Association of Schools and Colleges.

J. Victor Brown, pastor, First Baptist Church, Petersburg, led the Rutledge Falls Baptist Church, Duck River Association, in a Training Union Study Course recently. The Petersburg Church has voted and is now making plans to have "Youth Week" in April. Young Harold Sorrells of the Hannah's Gap Baptist Church, Robert Hornbuckle, pastor, will be the Youth Pastor. Harold is finishing high school this spring and will enter Cumberland University to study for the ministry next fall.

Well over 100 cards have been turned in by members of the First Baptist Church, Lebanon, Alvin H. Hopson, pastor, indicating that they plan to tithe their incomes through the church. A concerted effort is being made to reach 250 such tithers. If that can be done the church feels that the building program will go over without trouble with finances.

A fine week of Stewardship emphasis was enjoyed by the Northfork Baptist Church, New Duck River Association, E. A. Rich, pastor, in which the preaching was done by the pastor's brother, Vernon Rich, Huntsville, Alabama.

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FROM THE SHOULDER

by James G. Stahlman

Cumberland University
Has had a long
And honorable life.
It is now on its way
Toward its second centennial.

* * *

Its alumni numbering
Into the thousands
Have distinguished themselves
In all walks of life.
The legal profession
And political life
Have drawn from this list.
The bar, the bench
And high office,
National, state and local,
Have been filled
By men who call
Cumberland "Alma Mater."

* * *

Like all small institutions
Of higher learning,
Cumberland has had
More than its share
Of downright adversity.
Seldom, if ever,
Has Cumberland
Experienced prosperity.
But through it all,
Cumberland has maintained
A spirit that is indomitable.
One that has carried it
Through financial droughts,
Lean student years,
The Civil War and Reconstruction,
And the general ups-and-downs
That have come to men,
As well as institutions,
For more than a century.

* * *

Were it not for men
Of vision and determination
Who have dominated the history
Of Cumberland University
Throughout these years,
The university would
Have folded long ago.
Several times it has been
On the verge of collapse,
But each time men who
Believe in Cumberland
And in its purpose and place
In our way of life
Have come to her aid.
Cumberland carries on
Because her sons and daughters
Are determined that
Cumberland shall live.

* * *

Men like Cordell Hull,
Chief Justice A. B. Neil,
The late Nathan Green,
The latter's distinguished son,
The late Grafton Green,
And countless others
Too numerous to mention
Have kept the spirit
Of Cumberland University aflame.
New and more youthful
Flesh and blood and brains
Are now directing
Cumberland's destiny.

They are men and women
Bent upon preserving
Cumberland University
As a Christian institution
Affording opportunity
For a broad basic education
And for specialized training
In some selected fields.

* * *

There's the Law School,
Known throughout the nation
And the world
For many who have added lustre
To the legal profession,
To high public service.
There's the Arts College,
A most essential part
Of the university family.
And then there's
A newly incorporated portion
Of Cumberland drawn
From the former
Tennessee College for Women.

* * *

This tri-partite body
Of loyal alumni and alumnae
Have embarked upon
A program embracing
Second Century objectives.
Aside from immediate needs,
This program calls for
Improving and expanding
The Law School,
The College of Arts and Science,
As well as their respective endowments.
It also provides
For an extensive set
Of very much-needed new buildings
Which will include:
A residence center for women,
A student center,
Fine Arts building,
General library building,
Faculty housing,
Law library building,
A central heating plant
And other features.

* * *

Now all that costs money.
And that's what Cumberland
Is starting out to raise.
Cumberland's needs are great.
Its service has been greater.
That record of service
Deserves the support
Of her alumni and friends
To meet these pressing needs,
The fulfillment of which
Will assure for Cumberland
And her increasing alumni
Another century
Of distinguished service.

* * *

As Cumberland embarks
Upon this vital campaign,
Her friends everywhere
Will join in helping
And in wishing her well
As she forges ahead
Through a second
Century of Progress.

Resolutions

ORR

WHEREAS, the Lord has led First Baptist Church of Dyersburg to call Robert L. Orr as pastor, and he has been divinely impressed to accept this call and resign the care of the First Baptist Church, Brownsville.

WHEREAS, during the six and one half years that Bob Orr has lived in Brownsville he has served faithfully and effectively both as expositor of the Word and as a builder in the church.

WHEREAS, Bro. Orr has served outside his own community, particularly in the Big Hatchie Baptist Association as Moderator for three years and on the Worker's Conference Committee in other official capacities, and he has also been a servant of his denomination on the Board of Trustees of Union University and the Executive Board of the Tennessee Baptist Convention, therefore,

BE IT RESOLVED, that the Executive Board of this Association express its heartfelt gratitude to God for this man.

BE IT RESOLVED, that we express our sincere desire to the First Baptist Church, Dyersburg, that the ministry of her new pastor may be as far reaching there as it has been in our midst.

BE IT FURTHER RESOLVED, that a copy of this resolution be sent to the BAPTIST AND REFLECTOR, First Church, Dyersburg, to the Moderator of Dyer County Baptist Association, and be spread upon the minutes of this Board.

D. P. McFarland

T. L. Alexander

Bonnie Owen

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