Baptist and Reflector

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

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INTERMEDIATE DAY

CONSIDER

What it can mean

LEBANON-TENN
10-50

Purpose . . .

1. To reach more Intermediates and renew efforts to increase attendance.

2. To win Intermediates to Christ through a special season of prayer and definite personal work.

3. To give Christian Intermediates opportunity to surrender for definite Christian work.

4. To strengthen the church's appeal to Intermediates by giving them public recognition and making them feel that they are wanted.

5. To bring all into richer spiritual experiences.

To Your Church

Baptist and Reflector

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EDITORIAL

THE SEVEN TESTS

SOMEONE has said that a crowned Christian must stand seven tests. What are these tests? A recent issue of the **Open Door** (weekly **Bulletin** of First Baptist Church, Fayetteville, Ark.) puts it in this form:

1. THE WEATHER TEST

Are you a sailboat Christian, making progress in the Lord if the winds are favorable? Or are you a tugboat Christian, plowing right ahead even though the gales are against you?

2. THE WORRY TEST

Have you found that He keeps him in perfect peace whose mind is stayed on Him, because he trusts in God?

3. THE WORLDLINESS TEST

Do you think as the world thinks; go where the world goes; act as the world acts? Does your life give evidence of having your affections set on things above, not on things of the earth?

4. THE WALLET TEST

What proportion of your income last year was turned over for the Lord? Was it at least as much as the tithe which the Jew paid before the grace of God was revealed in Christ?

5. THE WORK TEST

How much of your energy is being given for the work of the Lord? Is it a reasonable proportion of what you are expending in the day-by-day task of making a living?

6. THE WITNESSING TEST

Are you by life and lip commending Christ, so that He is attractive to those who do not know Him as personal Savior and Lord, and is the vote of your life for Him or against Him?

7. THE WAITING TEST

The Thessalonian Christians "turned to God from idols to serve the living and true God: And to wait for His Son from heaven . . ." (I Thess. 1:9, 10). Have you turned and are you living with His coming in view?—Copied.

—*The Baptist Challenge*

Questions Answered

A CORRESPONDENT requests an answer in BAPTIST AND REFLECTOR to the following questions:

When a difference arises between a member and the pastor, and the pastor is partly to blame for the trouble, does the pastor have any right to take disciplinary action by ordering that member out of the church, or should he follow the plan given in Matt. 18:15-17?

We have pastors of Baptist churches who take disciplinary action in their own hands and leave the church out of it. Is such action in accord with New Testament teachings?

According to its understanding of the Scriptures and according to its judgment in the light of this, BAPTIST AND REFLECTOR answers these questions in the order in which they are stated.

1. Beyond all peradventure, the plan given in Matt. 18:15-17 should be followed in the case. Jesus gave it to be obeyed, not ignored. No individual or group in or connected with the church has any right to bring personal differences and offences before the church until this instruction of Jesus has been obeyed. Much trouble and many heartaches could often be avoided if this were done. And in most cases if the offended party should go to the offending party in a prayerful and humble spirit and talk things over, the difficulty in the case would be settled, thus making it unnecessary to make it a public church matter.

But in rare cases it may be that the offending party will not listen. Then in that case, and not till then, "tell it to the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." The fact that Jesus refers corrective discipline to the church shows that the *church* is to exercise such discipline, not the pastor and not some official board in the church. For a pastor to take discipline into his own hands violates the Lord's instruction and violates the Scripture which says that pastors are not to be "lords over God's heritage" (I Peter 5:1-3). This really makes a pastor himself a proper subject of church discipline. The same applies to a group in the church, official or otherwise, which takes discipline into its own hands.

2. Most assuredly, the action of a pastor as indicated in question 2 is not in accord with New Testament teaching. The considerations already set forth prove this. Not only does Matt. 18:15-19 show that the *church as such* is to exercise discipline, and not some individual or group, but the same fact is set forth in I Cor. 5:13. *"Therefore put away from among yourselves that wicked person."* The church by the action of its members is to do this, not the pastor or some other individual and not some group of members. Neither the pastor nor the deacons nor any other group of members in a democratic Baptist church has any right under heaven to take disciplinary matters into their own hands. The *church* alone is to exercise discipline.

In the case of personal offence, neither the pastor nor anyone else connected with the church has the right to bring the offence before the church until Matt. 18:15-19 has been obeyed. Then the church is to deal with the matter. Whether the pastor is "partly to blame" or not, he is to do what Jesus said concerning such matters. So with everybody else. And when it comes to public offences, still it is the church and not some individual or group that is to exercise discipline. Neither the pastor nor the deacons nor any other group has the right to "order" anybody out of the church and assuredly they have no right to put anybody out. This belongs alone to the church.

We read of "Diotrephes, who loveth to have the pre-eminence among them" and "casteth . . . out of the church" those whom he does not like (III John 9, 10). But he sinned against God in doing so. A democratic Baptist church ought not to allow anybody to be a Diotrephes in it.

State W.M.U. Convention

by Mary Northington, Nashville

From 53 associations there came 1,264 delegates and 389 visitors to attend the 62nd annual convention of the Tennessee Woman's Missionary Union meeting in the First Baptist Church, Chattanooga, March 28-30.

Tuesday a beautiful and delicious luncheon was served the Executive Board, Superintendents and Young People's Leaders by Hamilton County W.M.U. The afternoon was given to the board meeting.

At six o'clock at Chattanooga High School a banquet was served to 385 B. W. C.'s who were present from all over the state. Mrs. J. L. Williams, B.W.C. President, presided over the evening session. The speakers were Miss Ruth Ford, China; Miss Alma Hunt, Birmingham; Mrs. Roberta Cox Edwards, Africa; and Miss Mary Northington.

All officers were re-elected.

TUESDAY EVENING

The Young People's Session of the Convention was opened with a devotional given by speech classes from the East Chattanooga Baptist Church directed by Mrs. David Litz. Harrison-Chilhowie Choir furnished the music.

Miss Nellie Tallant, W.M.U. Young People's Secretary, was in charge of the program.

"Operation at One," a play about Communist China, was given by members of the Baptist Student Union of the University of Chattanooga.

Miss Ruth Ford, speaker for the evening told of her work in the missionary hospitals and schools of China where she has served many years.

WEDNESDAY MORNING

On Wednesday morning at nine o'clock the church was filled and the gallery was crowded. Loud speakers were placed in the Sunday school rooms and many people stood in the auditorium.

Mrs. Holloway, state president, called the meeting to order at nine o'clock. Dr. Carl Giers, pastor host, gave the keynote message in the opening devotional on "Advancing with Christ." Mrs. Earl Campbell of First Church, Chattanooga, cordially welcomed the guests and the response was given by Mrs. Holloway.

In 1949 there were 849 new organizations formed and 81,524 members in W.M.U. organizations. There were 22,465 tithers. There were 4,339 mission study classes and 15,660 women read a mission study book. There were 12 A-1 unions and 9 A-1 associations. The gifts of 1949 were $623,533.68 of which $439,601.28 were given through the Co-operative Program.

The banners were awarded to the following associations: *Growth,* Judson and Knox County; *Mission Study,* Tennessee Valley and Knox County; *Cooperation,* New Salem and Ocoee; *Efficiency,* Tennessee Valley and Shelby County.

Miss Alma Hunt delighted our people in her first message to Tennessee W.M.U. on "Power for Our Advance."

As she told of the faithfulness of the native Christians we rejoiced knowing the work is going on despite Communism.

WEDNESDAY AFTERNOON

Dr. C. W. Pope brought the afternoon devotional. He remarked upon the fact that the church was full, which is not true of the state convention for an opening devotional. He thanked the women for their gifts to the camps and urged them to continue to give. Dr. Gilliam also spoke on the camps and made us want to finish the task we had begun.

Miss Mary Augenstein, field worker for our W.M.U. Training School, introduced the women to our school and made them see the great work it is doing.

The closing message for the afternoon was given by Mrs. Harold Storm of Arabia. She brought a challenge for Baptists to take the message to this, our newest field.

At the close of the afternoon session the Chattanooga women furnished cars to take the visitors to Lookout Mountain.

WEDNESDAY EVENING

Roy Anderson led the evening devotional. He told what had been accomplished through faith and work at Harrison-Chilhowie.

Mrs. M. K. Cobble of Knoxville presented the two Tennessee camps and took a cash offering of over $400.00.

Mrs. Storm again spoke at the evening service. She was dressed in an Arabian garment given her by the king. It was rich, red satin, beautifully embroidered in gold. She wore the veil used by the Moslem women. Her husband is a doctor and she spoke of his work in three hospitals in Arabia. She is a nurse and aids him in his work.

THURSDAY MORNING

A message came that Dr. James Sullivan, president of our convention was ill. As he could not be present it was voted to close with a half-day session as many had to make long drives before reaching home.

Miss Vaughtie B. Rowland, state missionary, led the Bible meditation. Mrs. L. M. Short led the Memorial Service.

The Plan of Work which has been printed in BAPTIST AND REFLECTOR was adopted. One change was made at the board meeting, as follows: To reach the Standard in *nine* months this year it will be necessary to have two mission study classes.

Miss Alma Hunt told of the crowded conditions in our headquarters in Birmingham. We must not go in debt, so we will give at least $5000.00 to the new building this year.

Mrs. C. D. Creasman, south-wide stewardship chairman, challenged all to pay their tithes and to win others to tithing. She urged a larger percentage for missions in our church budgets. Dr. Roberta Cox Edwards made us see not only the medical work but the W.M.U. work in Africa, the faithful Christians, the sacrificial giving of the natives and the responsive hearts of the people.

An invitation was accepted to meet in Nashville, March 13-15, 1951.

The following new officers were elected: Mrs. William J. Fallis, Nashville, Mission Study Director; and Mrs. C. T. Bohner, Jefferson City, Training School Trustee.

New board members were elected as follows: Mrs. Earl Campbell, Chattanooga, Southeastern Division; Mrs. Francis Warden, Jefferson City, Northeastern Division; Mrs. Ray King, Clarksville, and Mrs. Joe Martin, Dover, Central Division; Mrs. D. C. Shepard, Memphis, and Mrs. Jonas L. Stewart, Somerville, Southwestern Division; Mrs. Edgar Dollar, Gibson, and Mrs. J. E. Sharp, Bells, Northwestern Division; Miss Mary Christian, Nashville, Administrative Committee.

The closing message was given by Dr. Courts Redford, associate secretary of the Home Mission Board.

Can We Know?

GOD'S WILL FOR OUR LIVES

by J. E. Lambdin

Life's greatest venture is the search to know God's will. Life's greatest achievement is to do God's will. The broad meaning of God's will includes his eternal, fixed purposes for all men and also his will for each life. The question which confronts us in this month's theme is, Can We Know God's Will for Our Lives?

DOES THE BIBLE HELP?

The Bible is the record of God's revelation to man. From its pages we learn that God has made himself known to man in many ways, and that the final, complete, and perfect revelation of God is Christ. This holy Book tells that man was created and for what he was created. It shows how he became a condemned sinner and how God worked out a plan for his redemption. It reveals how man may appropriate God's offer of salvation and be adopted again into the family of God. It shows how men may grow like Christ and how they may live together as brothers on earth. It presents a pattern for the development of strong character, and it is a sure guide for righteous human behavior.

The Bible tells us all we need to know about God and his purposes; reveals the meaning of human life and its destiny; and shows man how he may appropriate all of the gracious things which God has provided.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:-21).

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50).

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18:14).

DOES THE HOLY SPIRIT HELP?

God did not do all of his marvelous creative work and then retire to a far-away heaven, take his seat on his throne, and leave man in his own strength to comprehend all of the purposes of God and to work out his own destiny. When Jesus went back to heaven after his earthly ministry, he sent the Holy Spirit to be our Helper, our Comforter, our Guide, and our Teacher. Through him we can know all of God's purposes and plans for us, and through him they can become real in our lives. The vilest sinner can turn to Christ in repentance and faith through the help of the Holy Spirit. Every Christian can grow in grace and in the knowledge of Christ through the guidance and teaching of the Holy Spirit. Every learner in the school of Christ can know the meaning of the Scriptures through the illumination of the Holy Spirit. Every Christian pilgrim can find his way safely through the dark valleys of discouragement and despondency, and climb all the mountains of difficulty through the comfort and help of God's Spirit.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:15-17).

. . . Taken from the Baptist Training Union Magazine.

Receiving the help of the Holy Spirit in knowing God's will is a matter of being willing to receive his help. He is here and is in our hearts and has been since the moment we accepted Jesus Christ as personal Saviour. He will guide us in knowing the Scriptures which reveal God's great fixed purposes, and he will speak to us in each life situation.

WHAT CAN WE DO?

Surely, first of all, if we would know God's will, we must read his Word daily and come to him in prayer. That is the real motive and purpose back of our daily Bible reading. The moment we open our hearts to receive the truth of the Scriptures, the Holy Spirit is there to illumine us and help us to understand.

When a crisis time arrives in life and a great decision must be made, a Christian turns to the Heavenly Father for help. The Holy Spirit is available at once right in our hearts and minds to guide us in the right way.

Of course there are some conditions which must be met. To have the certainty that we are going in the right direction, we must do his will. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

We must also behave like Christians if we expect to receive spiritual guidance from the Holy Spirit. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. 10:36).

In our prayer life also we must ask according to the will of God. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us" (1 John 5:14).

Paul was perfectly sure that God was the one who had called him to be an apostle. He repeats it over and over in his letters.

"Paul, called to be an apostle of Jesus Christ through the will of God" (1 Cor. 1:1).

"Paul, an apostle of Jesus Christ by the will of God" (2 Cor. 1:1).

"Paul, an apostle of Jesus Christ by the will of God" (Eph. 1:1).

"Paul, an apostle of Jesus Christ by the will of God" (Col. 1:1).

"Paul, an apostle of Jesus Christ by the will of God" (2 Tim. 1:1).

In 1 John 2:17 the old apostle makes this statement: "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

To sum it all up, if we study the Bible earnestly, do to the best of our ability the things which it teaches, seek earnestly the guidance of God through prayer, and trust him completely, we can know his will for our lives.

STAY

by Robert G. Lee

President, Southern Baptist Convention

Soon from all sections of our land, Southern Baptists will meet in Chicago —a city where for years many great religious gatherings and evangelistic services have been held—where, too, millions have heard many sermons true to the faith—from theatre platform and from teacher's desk, from pulpit and radio stations.

One word, with all the truths related thereunto, would I put on the hearts and in the minds of Southern Baptists *before* we meet and *as* we shall be in Convention assembled. 'Tis the word STAY.

STAY OVER

Let not my words be useless, like watering the lawn in a rainstorm, as I urge you to stay until the close of the evangelistic service in the Stadium on Friday night. "Stay" means to continue. "Over" means from beginning to end. Continue from the beginning to the end. Cheat not yourself and others by hurrying home before our work is finished. Be not a pre-ender, as are the annoying pre-benedictionists in our churches.

STAY PRAYERFUL

Before we go to Chicago, let us, as did Elijah of old, *hide* ourselves ere we *show* ourselves (I Kings 17 and 18). Let us get in the small private place with God ere we go into the big public place for God. We should hide ourselves in the prayer closet before we show ourselves in Convention assembly in Chicago.

Let the spirit of Christ who, when he had sent the multitudes away, "went up into a mountain apart to pray" (Matt. 14:23), who sometimes "continued all night in prayer" (Luke 6:12), be our spirit—as we remember Christ's teaching that "men ought always to pray and not to faint" (Luke 18:1)—as we know that the "effectual, fervent prayer of a righteous man availeth much" (James 5:16). Before and after we *travel* to Chicago, let there be *travail* of the saints that we and others may experience the prevailing power of prayer. Prayer is our equipment for every enterprise.

STAY GRATEFUL

We can all say: "The Lord hath done great things for us, whereof we are glad." (Psalms 126:3). Our statisticians and editors agree in telling us that 1949 was the greatest year in the history of Southern Baptists—with our militant advance program, with all that includes. Look at any of the records in any department of these Baptists whose forefathers wrote history in blood before they wrote history in ink—and no person and no group of people can deny that God's hand is upon Southern Baptists for good and His guidance unto them for wisdom up till this present momentous day. Who can deny that Southern Baptists are a modern miracle through our free and independent churches which direct their own affairs without conventional control or coercion —knit together into one co-operative and united force for Christ?

For miraculous unity of these local, self-governing, independent, democratic churches which compose our Convention —a unity which is the constant marvel of all other religious bodies—we are grateful. Let there be among us no bickering and discreditive dissonance that would drive the Spirit to a distance.

STAY MINDFUL

Let us, as Isaiah would put it, be *mindful* of the God of our salvation and of the rock of our strength—lest we be "chased as the chaff of the mountains and like a rolling thing before the whirlwind" (Isa. 17:13). Let us be *mindful* of the words spoken by our great leaders of other years lest we hand down our blood-bequeathed legacies reduced in quality and in quantity. Let us, with a unity of the spirit in the bonds of peace, be mindful of the truth that the Southern Baptist Convention cannot bind a local church, that autonomous bodies of Baptists have no authority over other autonomous bodies and that a Baptist church one hundred miles from a railroad is just as autonomous as the Southern Baptist Convention. Let us be mindful of the right of every Baptist everywhere to private judgment. As Dr. Gilbert Laws wrote: "Baptists believe fully in the doctrine of the right and duty of private judgment in religion. This belief goes naturally with the belief in Scripture as the rule of faith. It is, indeed, the other side of the same coin. The meaning is that every man who is humbly willing to learn will be taught by the Holy Spirit the way of salvation from the Word of God and that true faith must rest upon the veracity of God speaking in the Scriptures.

"This does not mean that a man may believe what he wishes to believe, or that one man's guess is as good as another's. What it does mean is that each man must be fully persuaded in his own mind. No doctrine must be imposed on any believer by authority or by coercion, nor must any penalty be visited upon him for his religious opinions."

STAY UPON

What mean I by this? "Who is among you that feareth the Lord? . . . Let him stay *upon* his God" (Isa. 50:10). "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength" (Isa. 26:3-4). In the light of the truth of these words, let us remember the words of Solomon: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes; fear the Lord, and depart from evil" (Prov. 3:5-7). Yes, let us stay *upon* God in faith and for "the faith once delivered."

Failure on our part cannot be attributed to lack of resources but to our misuse or non-use of what our Father apportions us. Lack of recognition of His ability is the key to our inability. We are stewards of the manifold grace of God in using it as well as dispensing it. Indeed no one can dispense who does not appropriate.

STAY DOWN

By this, I mean that we should remember that "before destruction the heart of man is haughty, and before honor is humility" (Prov. 18:12)—that "better it is to be of an humble spirit with the lowly than to divide the spoil with the proud" (Prov. 16:19),—that "a man's pride shall bring him low; but honor shall uphold the humble in spirit" (Prov. 29:23)—that Isaiah's words are: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble

(*Continued on Page 7*)

Life, Death, Eternal Life

by Bob Blalock

Life is hard. To live a life of a man and not of a brute is even harder. To live a life in which one looks forward to death is the hardest. In order to look forward to death, man must be like God. To be like God, man must will according as God wills. He must be willing to let his mind be as soft clay in the hands of the perfect Potter. He must realize that, before he can be like Christ, God must cut away the unnecessary and dirty clay. This unnecessary, dirty clay is deep within the vessel; and in order to be removed, it takes a sharp, keen instrument in the hands of a Master craftsman.

The vessel is not finished even at death, for dirt always seems to become intermixed with the clay. Yet, the vessel is closer to completion as it grows older. The dirt in the clay is jealousy, lust, selfishness, hatred, arrogance, and other brute-like characteristics. These characteristics can be removed only if the person is willing to do his part and let the Master do the rest.

Our part is will power. God's tools are His truth and Spirit and the forces of the physical world and of human nature which affect our feelings, making us to feel downcast, jubilant, and in other ways. Man must realize that when he fails, because of his own mistakes or because of conditions beyond his control, he must not let these failures and moods of despair make a brute out of him and thus damn his soul to Hell. He must realize, that if he can come out of his failures with a purer heart, he is closer to being like Christ.

A person is not loved or trusted who is full of the characteristics of a brute; and you can be sure that God will not trust any brutes to live in His kingdom. Therefore, it is left up to man himself to prove to God that he is not a brute. He cannot prove this without casting the inborn dirt out of his mind. Man is not able to cast out this rottenness by himself; he must receive help from God. This help is available to man in the form of the Holy Spirit. Christ gives this spiritual power only through sincere prayer. The answer to any prayer also depends upon how God thinks it will affect us, and whether or not it is in accord with His vessell-making industry.

Next comes death. Death is not to be feared if a man has let God cast out a certain part of the brute. Death is to be regretted but not feared, if a man has let his will be God's will when God needed his talents to help other people. Death is to be looked forward to as the incident when we shall become like God, ranking according to the merits of Christ and the trustfulness that God has in us. Do you remember the story of *Paradise Lost?* (Of how God trusted the devil with too much power and then had to throw him out of Heaven.) That shall not be repeated with a new devil.

To be as angels having access to the uttermost parts of the universe and then maybe even into other universes, is not an absurd thought. What does modern science predict for the future? There surely will be enough room for all; if not, He will create other universes—remember Christ said, "I go to prepare a place for you." What God can create is beyond even our imagination. Tennyson compared this physical life to eternal life as, "The gain of such large life as, matched with ours, Were sun to spark,—unshadowable in words."

This last thought: the atomic and hydrogen bombs are God's tools to either force mankind to live by His teachings, or to destroy this earth with fire as is prophesied.

The end of life is to be like like God, and the soul following God will be like him.

—Socrates

Chicago Baptists Extend Hearty Welcome

CHICAGO, Ill.— (BP) —Northern Baptists and others in Chicago are organizing to give Southern Baptists a sincere fraternal welcome. Their plans include full support of the Friday evening evangelistic rally to be held in the Coliseum, according to Dr. Weldon M. Wilson, pastor, North Shore Baptist Church. The metropolitan area is being organized to secure the largest crowd possible, including a mammoth choir of 1000 voices.

"The largest meeting of Chicago Baptist ministers held in recent years was at the North Shore Church, February 7, when we planned for our part in this service," he said.

Don Norman, executive-secretary of the Chicago Bible Society, also a Baptist, said, "The coming of Southern Baptists to Chicago for their annual convention has given Chicago Baptists a certain esprit de corps that we have not had before. We welcome you wholeheartedly."

Mack McCray, Jr., director of religious education for the Chicago Baptist Association, supported this sentiment. He said, "Chicago Baptists welcome you. Use us when you can.

Chicago convention officials are also enthusiastic about the Convention. Mr. Kenneth D. Watson, manager of the Coliseum where the convention is to be held, said, "The Southern Baptist Convention is definitely a big convention. We welcome it." Mr. Frank Power, one of the managers of the Chicago convention bureau, said, "Hotel reservations are now standing at about 8000. They are coming in at the rate of 25 each day. Southern Baptists have one of the largest conventions in the United States. We will maintain a complete information bureau for the convention, staffed with our own people who will be able to answer questions on transportation, locations, parking, entertainment, museums, etc. We welcome the Baptists."

Chicago newspapers will staff the convention. The four metropolitan dailies have promised to have men present for all three days of the convention. Dr. John Evans, church editor, *Chicago Tribune* said, "We cannot give you many column inches, but what we do will be honestly done by men of our own staff. You can count on us."

Colombian Missionary Activities

by Marjorie Moore Armstrong

BARRANQUILLA, COLOMBIA—Only nine years old, the Colombian Mission of the Baptist Foreign Mission Board includes all three of the basic missionary activities—preaching, teaching, and healing. On this our last stop in a tour of the continent, we were met by the missionary in charge, Howard L. Shoemake.

It was Saturday. Mr. and Mrs. Shoemake took us to Central Baptist Church after supper. "Here's where we'll get leaders for our churches in this country," Howard said as he showed us through the patio and a corridor to a lighted playground which is part of the church's educational plant.

Fifty or 60 children and young people were hard at play, yelling, shrieking, racing, playing ball, and throwing goals. The concrete floor and the cement walls surrounding the area made it clean and safe. With the arrival of the Shoemakes and Missionary Crea Ridenour, organized play got underway—volley ball for the older ones, circle games for the youngsters.

Among a people who have never learned how to lose gracefully, who consider winning more important than playing, and who do not understand the principles of good sportsmanship, a playground is a useful technique in Christian education. It is also evangelism.

"See the one-armed man over there," Howard said when he dropped out of the game to get his second wind. We had marveled at the skill with which the amputee handled the volley ball. "He was an Olympic basketball star until the accident that took his arm. He was fit for suicide when he happened to pass here one Saturday night, and now he is one of our best members.

"The man in the back row next to the boy who just served—the one-armed man brought him. He's a lawyer. He first came in just six months ago. He directs our play program for the children now. He's in the church membership class we hold once a week."

Others were pointed out—a fifteen-year-old wrestler who has shown great promise as a preacher; a teen-age girl, good at fencing and an excellent worker with children. "We'll get the native leaders we need from this playground," Shoemake repeated.

As the two-hour program came to an end and the group set to work putting away the equipment, Howard indicated another lad. "You saw him stroll in here tonight with two other boys. Now, you see, his buddies have gone but he preferred to stay till the last minute. He'll be back next Saturday," Howard said with confidence. When the boy bade him "Adios," the missionary mentioned "Escuela Dominical (Sunday school)" for the next morning, and the new boy nodded.

The Central Baptist Church has 700 members, a big Sunday school, and a thriving elementary day school. It has three daughter churches in as many sections of Barranquilla—San Felipe, San Isidro, and Rebolo—and a clinic at San Felipe which will be a 50-bed hospital in another year. It also has daughter churches in Sabanalarga, Cartagena, and Bogota (the capital), and the hope of a seminary in Cali.

The Gerald Riddells welcomed us to Colombia when we flew in from Lima and LaPaz to Bogota. We found evidences of the violence of the 1949 revolution, and considerable apprehension about the prospects for 1950, but the missionaries anticipate building plans for the Baptist church which now meets in a rented second-story hall.

In Medellin we spent one busy day with seventeen young missionaries engaged in language study. They are preparing for mission service in Mexico, Uruguay, Chile, Colombia, and a possible new opportunity in Ecuador. Like the Portuguese language school at Campinas, Brazil, this school was started by the Presbyterians, but has a larger proportion of Southern Baptists than any other group.

These students were eager to discuss the political conditions of South America as we had observed them, and the implications for their missionary careers. They were quite as eager to talk about evangelism, the best methods we had observed, and the prospects for speeding up the evangelization of Catholic-dominated countries.

In all three centers we were conscious of the vigor of this, one of the youngest Missions of the Foreign Board. Excellent new church houses, in strategic locations, made possible by the Jarman Foundation, have stimulated these new churches to their best efforts in self-support. Tithing is one of their major emphases, and the offering plate shows it.

Stay

(*Continued from Page 5*)

spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15)—that Jesus said: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11)—that James, by the Holy Spirit, wrote: "Humble yourselves in the sight of the Lord, and he shall lift you up."

Caligula—with the beating of drums, with the sounding of trumpets, with display of banners—marched his legions down to the seashore to gather cockles. Let us, in Chicago, have no hint of such folly in our words or attitudes or deeds.

Rather: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others" (Phil. 2:3-4).

STAY IN AT-ONENESS

Let us hearken to Paul who wrote: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind" (Phil. 2:1-2). In days of confusion, civil and religious, long ago, "all the children of Israel went out, and the congregation was gathered together as one man" in purpose. And to put down evils and establish right "all the men of Israel were gathered against the city, knit together as one man" (Judges 20:11).

In Isaiah, we read: "They helped every one his neighbour; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering; and he fastened it with nails, that it should not be moved" (Isa. 41:6-7).

So let it be with Southern Baptists in Chicago.

Every Man's Burden

In any essay written years ago, the writer describes the attitude people take on their own burdens. He describes a vision in which every mortal received permission to lay aside some one care. The visionary watched to see what each would find most irksome.

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.

The Sin of Littleness

Biblical Recorder

Secretary M. A. Huggins often reminds our people that one of the big sins of Baptists is the sin of littleness; littleness in vision, outlook, giving, and services. So often the work of the church is marred by problems, not big problems, but the little things which do not matter much. It seems that many church members carry a chip on their shoulder, and any little disagreement or problem knocks the chip off and causes an uproar. This is often true also in the outside world. Too many people let little things mar their happiness and success.

The Christian should be patient, long-suffering, kind, and tolerant toward others. We should pray for vision and grace to see the big vital things in the Christian religion and major on them. Being sincerely devoted to Christ and his program helps greatly to cure littleness and selfishness.

Therefore, the cure for this sin of littleness is in devotion to Christ and to his cause in the world, and in the practice of love and goodwill toward our associates and companions. We must have the spirit of Christ, which is the spirit of love and goodwill—and patience. Also, we should bring to bear on our problems of Christian character and living the grace of common sense and wisdom. Why should a person allow little things to defeat him and the big Christian program which he supports? Let us pray God to deliver us from the sin of littleness.

(Right? Then let us ask the Lord for wisdom and strength to be BIG Christians.—R.B.J.)

"Mercy-Killings"

The Southern Presbyterian Journal

God has said, "Thou shalt not kill." Only where the taking of life is a judicial procedure does God place in the hand of man this responsibility. "Whoso shedeth man's blood, by man shall his blood be shed."

Euthanasia is abhorrent and it is also stupid. We are not writing now as a layman but as a physician. True it is that there are incurable diseases, diseases also which cause great physical suffering. But, God has given methods of relief from pain which are available to individuals to a great blessing to themselves and their loved ones. Finally, there are many instances where unexpected factors have entered into a case, causing cessation of pain and even in rare occasions cure of the disease itself. The sanctity of life, the fallibility of man's judgment and the dignity of the medical profession are but a few of the factors involved. Christian conscience and judgment should make it clear that the authorization of such a procedure, even under what appear to be the most extreme and extenuating circumstances, is a step to folly.

(Surely, all of us agree with this.—R.B.J.)

God and the Church

The Watchman-Examiner

Is God being left out of the modern church? Have people become so humanistic and so this-worldly that the gospel is obscured? Dr. W. Aiken Smart, of the Candler School of Theology, Emory University, Atlanta, Georgia, believes this is so. The modern church, he says, has "pigeonholed" religion and is worshipping a "God-emeritus" who has been denied responsibility for the salvation of mankind. The religious "pendulum" has swung a full cycle from the days of revivals, when a "tortured young soul determined how bad a sinner he was," to contemporary "functionalism" which regards man as "only a little lower than God," and which holds that with proper cultivation and development a perfect individual can be manufactured by processes comparable to the rearing of a "perfect melon." The "church fathers," said Dr. Smart, as he preached the biennial sermon at the 1949 Methodist Conference on Christian Education, pictured man as a "born sinner" who needed conversion. Today an overemphasis on so-called "character building," in which the church is little more than a "construction company," has resulted in a religion that has almost forgotten sin and that has "sometimes even left God out." Religion, he declared, has become so completely "man-centered" that it is often nothing more than a palliative for the lovesick and "a valuable prescription to be taken three times daily in case of emotional instability."

(Is your church guilty?—R.B.J.)

House of Refuge

Lewis J. Sherrill in "The Presbyterian Outlook"

Is not our fear a fear finally that the Spirit of God may conquer even us? Are we not afraid of the demands of the Bible and the gospel upon us? And if it is so, then in that state of fear our greatest danger is that we shall make of our Presbyterianism a house of refuge where we disguise our motives by using the stately language of worship all the while we desperately strive to keep from meeting God as Sovereign over all of life.

(Baptists, too, need to face this subtle temptation.—R.B.J.)

Why Do We Have Delinquency Problems?

Ivy Boggs, "Western Recorder"

To blame all of the delinquency of our country upon our children, by concerning ourselves only with juvenile delinquency, is a cowardly trick. There are areas of delinquency other than those among our young people. Who brings our average per capita expenditure for liquor to $60 per year? The mothers and fathers of America. Who is responsible for the big increase in cigarette sales? The mothers of America, largely. Who stays home on Sunday to mow the lawn, work on the automobile, go fishing, or play golf? It it Daddy. Who juggles deeds to property so an old age pension may be available? Not our juveniles, but parents and grandparents. Who owns the dives, saloons, and honky tonks, the bookie joints, gambling dens—juveniles or grown-ups?

Parental delinquency, according to Webster's Dictionary, means the parent's failure, omission or violation of duty: fault; misdeed.

It is easy to see where the violation of duty is found in the questions asked above. Parents who desecrate the Sabbath or take the Lord's name in vain are often given to slovenliness and impoliteness. They absent themselves from the church, and show utter disregard for God's laws. They should not be surprised if their children get into trouble. It is difficult, under these conditions, to blame a boy or girl for the fact or consequences of their wrong doing. We should put the blame where it belongs.

(He's right!—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 April 23, 1950

TEXTS: Amos 4:1-2; 6:1-6; 8:4-7 (Larger and Printed)—Amos 5:15 (Golden).

Amos Attacks Social Injustice

These notes prefer to use another suggested subject for this lesson, namely, "When a Nation Goes Soft." The reader may prefer to use still another that has been suggested, entitled, "Consequences of Intemperance and Injustice." Let us observe Amos, the country preacher, as he fearlessly warns Israel against the evils that inevitably accompany and follow wrong-doing. The Northern Kingdom was rapidly becoming soft, the social and religious living of the people was in the process of disintegration, and doom was about to be pronounced. One writer gives us the following. "With unparalleled audacity, Amos announced to the people, lulled and dulled with prosperity, the results which must inevitably follow when religion is divorced from morality; enunciating with greatest emphasis and unprecedented clarity the doctrine, 'Nothing can be good in Him, which evil is in me.'" What happens when a nation goes soft?

I. THERE IS HEARTLESS LUXURY (Amos 4:1-2).

Persons who live luxuriously with little or no concern as to how much poverty exists all around them have always created hate which smolders it maybe for a long time but ultimately bursts into flames of revolution and destruction. It is an ominous sign when it can be accurately said that the rich are becoming richer and the poor are becoming poorer, and this ominous aspect becomes all the more serious when the rich live luxuriously and heartlessly. The most enlightened social thought warns against this. True Christianity teaches against it. God spoke through Amos against it long ago.

Were the people that Amos spoke to newly rich? In all probability they were. At least they must have acted like it. The prophet called them, "kine of Bashan." Their conduct was no better than that of cattle or just ordinary cows. Some of us have seen people like that in our own day, people suddenly and through no efforts of their own who have become rich. They throw away their money with reckless abandon, deriving no real benefit whatsoever from it. They manifest a good bit of the dumbness characteristic of an ox. One can imagine that it takes much wisdom and insight to use wealth instead of abuse it. When abuse takes the form of drinking, as suggested in the passage, disaster is just around the corner.

II. THERE IS FALSE SECURITY (Amos 6:1-6).

"Woe to them that are at ease in Zion," thunders Amos. If we listen we may hear his thunder even yet. Nations are in some respects like individuals. So long as they must struggle for their existence they develop strength and courage. When they stop such struggling, and are willing to relax and live off the fruits of their labors of other years, they are in grave danger of decay and deterioration. Historians who have turned philosophers have frequently called attention to this fact. Ease seems to breed softness and softness invites the enemy both inside and outside.

When a nation goes soft to the extent that it is unwilling to trust even itself, and this has happened a number of times, it turns over its affairs into the hands of one man, gives him a signed blank check and then plunges into varied forms of debauchery. It too is willing to "put far away the evil day" and with a gambler's blind faith hope for a better time with no effort of its own that would make such a better time a reality. It forgets that genuine security depends in the final analysis upon the moral fiber of its people. Let America pause and ponder this solemn teaching of Amos before it is too late. "God is not mocked" (Gal. 6:7).

III. THERE IS SHAMELESS OPPRESSION (Amos 8:4-7).

Some large estates have been built up by taking advantage unduly of other people's misfortunes. This is a shameful practice and should be condemned unsparingly. Amos minced no words about it.

Men who agree to trade goods or service should live up to their agreements. If they are paid a certain wage for a day's work, they are to render a full day's labor. "Falsifying the balances of deceit" can take any number of forms. Let us be honest. The God of Amos has also said, "Thou shalt not steal."

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N. • Nashville 3, Tennessee

Are you ready for another visit with boys and girls who have sent in new word pictures? Last week we had to close the file before we had a chance to go all the way through it. The place-marker is in the *C's*, so let's begin there today.

Bernie Crosby's card is first. I wonder whether "Bernie" is a boy's or a girl's name. It could be either. Anyway, the address is 764 Goodman Street, Memphis, Tennessee. Bernie is a Christian and a member of Kennedy Baptist Church. We hope there will be a longer letter soon, telling more about our new friend.

Alvida Davenport's first name is a little unusual. I don't believe I ever heard it before. She is a new friend who lives at 604 Smithville Street, McMinnville, Tennessee. She is twelve years old and in the seventh grade at City Grammar School. Her mid-term average was 97! Her favorite subjects are History and Geography. Alvida attends Magness Memorial Baptist Church. She is a member of G.A. and she and two other girls take turns playing the piano for Sunday school.

There are two brothers in Alvida's family. Their father runs a grocery store. His two sons and daughter probably have lots of fun helping him there. However, Alvida finds time to skate, ride her bicycle, and play the piano. She would like some pen pals who share some of her interests. I hope she will get lots of letters.

Carol Elkins, 1607 Greenwood Avenue, Cleveland, Tennessee, is another twelve-year-old friend. She is in the sixth grade at Mayfield School. English and Arithmetic are her favorite studies. She and her brother and parents go to Rutledge Baptist Church. I like the last part of Carol's letter: "I take piano lessons and some day I hope to play for our church. I like to make new friends and would like to have lots of pen pals. I will answer any letters I receive."

Nannie Lou Farmer will be a good pen pal for some older Young South readers. She is sixteen-years-old and has several hobbies—reading, making scrapbooks of clippings from daily newspapers (especially stories about sports or people she knows) sewing, and collecting salt and pepper shakers. Science and Home Economics are Nannie Lou's favorite studies at Springfield High School. She is a member of the First Baptist Church at Springfield.

Nannie Lou wants some pen pals and promises to answer each letter that she receives. Her address is Box 191, Springfield, Tennessee.

Janet Heibeck, Box 92, Bell Buckle, Tennessee, says she reads our column each week, but has never written us before. Janet is twelve years old and in the seventh grade at Bell Buckle School. Her father is pastor of Bell Buckle Baptist church. Janet's hobbies are all artistic ones—quilting, weaving, and painting. Perhaps you'd like to begin a pen-pal exchange of patterns, ideas, and experiences in connection with one or all of these hobbies. Write to Janet and tell her some of the things you've done along the same line. That will be a good beginning for a pen-pal friendship.

Marie Matthews, Birchwood, Tennessee, has an interesting collection—coins! She did not tell how many different kinds she already has, but it would be nice to know. We'd like to hear more about it. Marie was fourteen on March 8. She is in the eighth grade at school. She, like Janet Heiback, is a pastor's daughter. Their church is the Birchwood Baptist church. Marie already has one pen pal—Jackie Todd, but she says, "I want lots more." I hope she get them.

It's fun to have so many new word pictures that we can't get around to all of them in one week. That gives us something to look forward to from week to week. We can be sure of meeting new friends and learning new and interesting things from them. Will you be with us when we open our file again next week and begin with the first new picture behind our place-marker?

Love,

AUNT POLLY

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

Attend Your Sunday School Convention

MISS LAURA BRUMIT

Miss Laura Brumit, Library Worker from the Baptist Sunday school Board, will have charge of a Book Store Exhibit at all three of the Sunday school Conventions. Miss Brumit will conduct a special conference for those interested in library work.

Miss Emma Noland, Associate Editor of the Sunday School Builder, is another outstanding conference leader for the afternoon session of the three conventions. Miss Noland, who has written a Sunday school training course book on "The Six Point System," will conduct a conference on records.

Mr. Joe Minton, Visual Aids worker, for the Baptist Sunday School Board, will conduct a conference on visual aids and will help with the devotional programs.

Other special conferences in the afternoon session of the second day of the conventions will be a conference for Associational Officers conducted by Mr. Jesse Daniel, and a Vacation Bible School conference conducted by Miss Gladys Longley.

Every church is urged to have representatives in these conferences and the other sessions of the conventions. Remember the dates and the places.

MIDDLE TENNESSEE—April 20, 21—First Baptist Church, Columbia.

WEST TENNESSEE—April 24, 25—First Baptist Church, Humboldt.

EAST TENNESSEE—April 27, 28—First Baptist Church, Athens.

Two Convention-Wide Visual Aids Worshops This Year

Two Convention-wide Visual Aids Worshops are being planned for this year: Fort Worth, Texas, June 5-9, on the campus of Southwestern Baptist Theological Seminary; and Ridgecrest, N. C., August 17-23, at Ridgecrest Baptist Assembly. The program is being planned for all church workers interested in using visual aids, with particular attention being given to the interests of directors of visual aids, visual aids committee members, pastors educational directors, Sunday school officers and teachers, and Training Union directors, leaders, and sponsors. For further information and a copy of the tentative programs, write your state Sunday school secretery or Visual Education Service, Baptist Sunday School Board, Nashville, Tennessee.

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

Central Training School In Chilhowee Association

Joe Rorex, Associational Training Union Director, writes that 761 people were enroled during a recent Central Training School with an average attendance of 425 with 29 churches represented. Each church was asked to set enrolment goals and many went beyond their goals. Brother Rorex states that the people are now more aware of the full meaning and opportunity of Christian Stewardship. Several commitments were made on Thursday night. Quoting from Brother Rorex's report: "Our Association is moving forward in the Southern Baptist Program of Advance and Training Union is leading the way."

With leaders of our associations like this one, we cannot but pause to thank God for the splendid way in which our associational directors are carrying out the training programs of our churches over the state.

Group Schools In Knox County Association

The week of March 20-24 was record-breaking in Knox County. 4,216 people were enroled in eleven Training Union Group Schools, with an average attendance of 3,411.

There were 127 classes in the eleven schools with over 200 volunteer workers. During the week 94 churches and missions were reached with 13 or more churches which are not included in the association. In one school on Friday night there were 19 decisions. Speakers for the week were Dr. C. W. Pope, Dr. J. O. Williams, Dr. W. J. Fallis, Dr. Ralph Norton, Dr. J. Clark Hensley, Rev. A. H. Hicks, and Rev. Lawrence Trivette. We highly commend Miss Marcella Adams, Associational Director, for the promotion of these Group Schools.

Awards Issued for February, 1950

BEULAH			GILES		
Pleasant Hill No. 1	20		Minor Hill	6	
		20	New Hope	2	
BIG EMORY			Pulaski	58	
Trenton St.	5		Scott's Hill	1	
Mt. Teaman	23		Bradshaw	1	
		28	Hannah	3	
BIG HATCHIE			New Zion	6	
Fellowship	6		Lynville, First	1	
Holly Grove	65		Welcome Valley	7	
		71			85
BRADLEY			GRAINGER		
White Oak	7		Mouth of Richland	1	
Big Springs	20		Oakland	8	
		27			9
CAMPBELL			HAMILTON		
Cedar Hill	31		Alton Park	35	
Demory	41		Avondale	15	
LaFollette, First	6		Brainerd	7	
		78	Chamberlain Ave.	24	
CARROLL-BENTON			Eastdale	46	
Bruceton, First	13		East Lake	81	
		13	Highland Park	1	
CHILHOWEE			Oak Grove	2	
Maryville, First	11		St. Elmo	10	
Mt. Lebanon	2		Temple	1	
Stock Creek	11		South, Daisy	29	
Valley Grove	1		Hixson	1	
Wildwood	20				252
		45	HOLSTON		
CONCORD			Roan Hill	37	
Whitsetts Chapel	7		Kingsport, First	55	
		7	Oak Glenn	32	
CUMBERLAND			Sullivan's Temple	7	
Gracey Avenue	21				131
		21	HOLSTON VALLEY		
DUCK RIVER			Jonesboro, Second	1	
Spring Creek	18		West End (M)	5	
		18			6
GIBSON COUNTY			JEFFERSON		
Humboldt, First	1		Buffalo Grove	26	
Milan	32		Good Hope	22	
		33	Jefferson City, First	4	
					52

(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

The Clinic

"I wish I could understand our Community Mission report!" "I want to know how to make a mission study class interesting". "I am Stewardship chairman and I do have a time putting over our plans". "I have been elected superintendent and I do not understand the work". "I am Young People's Counselor, what is my task?" Do you want to know the answers to all W. M. U. problems? Come to the W. M. U. Clinic at Camp Carson, between Gatlinburg and Newport, June 21-23. Southwide and state officers will be there to lead the conferences.

It will not be all work and no play for we will be in the mountains with the rhododendron blooming all around. Trails will be followed up the mountain. Do you like to swim? Bring your suit and take a dip! "Backward turn backward, O time in your flight" make us all young again and we will have a happy time together at camp.

Who can come? Any one who sends Miss Mary Northington, 149-Sixth Ave. North Nashville, $2.00 for each day, or $5.00 if you want to come in the night before our conference opens. The first 200 who register will be accepted. Sorry we can only care for that number this year. Come on and enjoy a real vacation with us!

B. W. C. Camps

We are to have two B. W. C. camps. At Camp Carson we will meet June 24-25, at Camp Linden, July 1-2. This means two week-end camps for business women. Missionaries and state leaders will be on hand to give you information and inspiration. Lots of fun, plenty to eat, a place to swim, hikes will be enjoyed and we will all have a happy vacation together. Send your reservation to Miss Mary Northington, 149-Sixth Ave., North, Nashville. $4.00 for two days or $5.00 if you want to spend Friday night with us.

Where can you get so much for so little? Choose your camp and write Mary Northington, be sure to say **which** camp!

W. M. U. Convention In Chicago

Are you planning to attend the W. M. U. Convention meeting in Chicago May 8-9th? If you would like to be a delegate write to Miss Mary Northington, 149-Sixth Ave., North, Nashville. Only sixty delegates are allowed; so it was voted in Chattanooga that the first sixty names sent in would be accepted as Tennessee delegates. We do want a full delegation.

Vacation Bible School Projects

The missionaries on our foreign fields are planning their B. V. S. and they need supplies.

Mrs. Edwin Dozier in Japan has said six of their churches need helps. Dr. R. M. Rigdon, Baptist Sunday school, Nashville, has offered to purchase the materials at wholesale. He says $15.00 will supply one school.

If your auxiliaries would like to send crayons, construction paper, scissors, etc., you can mail them direct to Mrs. Edwin Dozier, A. P. O. 500, care Postmaster, San Francisco, California. Be sure and write "Gift Package" on your package.

Miss Margie Shumate writes from Hong Kong, China. It is an open port so there is no duty.

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL
Secretary

BERNICE BROWN
Office Secretary

Forty-Six Associations
Two Hundred And Ten Churches

WEST TENNESSEE—T. Robert Acklen, Vice-President

BIG HATCHIE
- Liberty
- Oak Grove

BEECH RIVER
- Lexington, First
- Parsons
- Union

CARROLL-BENTON
- Atwood
- Bruceton
- Camden, First
- Chalk Level
- Concord
- Enon
- Eva
- Fairview
- Hopewell
- Howse
- Milan, First
- Missionary Grove
- Mt. Nebo
- Prospect
- Trace Creek
- Trezevant
- Union Academy

DYER
- Finley
- Hillcrest
- Mt. Vernon
- Southside

FAYETTE
- Somerville, First

GIBSON
- Milan
- Oakwood

MADISON
- Calvary
- Liberty Grove
- Pinson
- Royal Street

McNAIRY
- Adamsville
- Chewalla
- West Shiloh

SHELBY
- Bartlett
- Bellevue
- Berclair
- Collierville, First
- Egypt
- Elliston Avenue
- Germantown
- LaBelle
- Malcomb
- Memphis, First
- Park Avenue
- Popular Avenue
- Prescott M.
- Raleigh
- Riverside
- Seventh Street
- Sylvan
- Shirley Park
- Temple
- Union Avenue
- Whitten M.

WEAKLEY
- Gleason, First
- Ralston

WESTERN DISTRICT
- Jones Chapel
- Paris, First
- West Paris

MIDDLE TENNESSEE—J. W. Zumbro, Vice-President

CONCORD
- Murfreesboro, First
- Mt. View
- Murfreesboro, Third

GILES
- New Zion

INDIAN CREEK
- First

JUDSON
- McEwen

LAWRENCE
- First

MAURY
- Columbia, First
- Columbia, Second
- Mt. Pleasant, First

NASHVILLE
- Antioch
- Belmont Heights
- Berry Field
- Berryville
- Calvary
- Donelson
- Eastland
- Edgefield
- Goodlettsville, First
- Grace
- Grandview
- Harsh Chapel
- Inglewood
- Lockeland
- Madison, First
- North Edgefield
- North End
- Old Hickory, First
- Park Avenue
- Radnor
- Riverside
- Shelby Avenue
- Third
- Una
- Woodbine
- Woodmont

NEW DUCK RIVER
- Bell Buckle
- Lewisburg, First
- Shelbyville, First
- Northfork
- Shelbyville, First
- Short Creek

NEW SALEM
- Brush Creek
- Carthage, First

RIVERSIDE
- First
- Plateau

ROBERTSON
- Cedar Hill
- Flewellyn
- Greenbrier
- North Springfield
- Williams Chapel

SALEM
- Salem
- Smithville
- Woodbury

STEWART
- Dover

STONE
- Monterey, First
- Fourth
- Stevens

UNION
- Sparta, First

WILLIAM CAREY
- Fayetteville, First

WILSON
- Alexandria
- Round Lick
- Shop Springs
- Watertown, First

EAST TENNESSEE—Loran N. Baker, Vice-President

BIG EMORY
- Crossville, First
- Oak Hill
- Rockwood, First
- Trenton Street
- Walnut Hill

CHILHOWIE
- Everett Hills

CLINTON
- Clinton, First
- Glenwood
- Main Street
- Oak Ridge, First
- Pleasant View
- Robertsville

CUMBERLAND GAP
- Monroe Missionary

E. TENNESSEE
- Newport, First

HAMILTON
- Brainerd
- Clifton Hill
- Calvary
- East Lake
- Lupton City
- Northside
- Spring Creek
- St. Elmo

HOLSTON
- Bluff City
- Calvary
- Kingsport, First
- Glenwood
- Litz Manor
- Long Island
- Oak Grove
- Sullivan
- Temple
- Unaka Avenue

HOLSTON VALLEY
- Henard's Chapel
- McPheeter's Bend
- Oak Grove
- Rogersville
- Shepard's Chapel

JEFFERSON
- Dandridge
- First
- Mill Springs
- Northside
- Piedmont
- White Pine

KNOX COUNTY
- Arlington
- Ball Camp
- Callahan Road
- City View
- Elm Street
- Fifth
- Gallaher
- Gallaher Memorial
- Gillespie
- Glenwood
- Grassy Valley
- Knoxville, First
- Lonsdale
- Mascot
- McCalla Avenue
- Mt. Olive
- North Fifth
- Northside
- Oakwood
- Park City
- Ridgeview
- Sharon
- Smithwood
- Strawberry P., First
- Student Union
- Tennessee Avenue
- Washington Avenue

McMINN
- East Athens
- Englewood
- Lakeview

NEW BRADLEY
- Big Springs
- First
- Oak Grove

NOLACHUCKY
- First

POLK
- First

PROVIDENCE
- Midway
- Pleasant Hill

SEQUATCHIE VALLEY
- Richard City

TENNESSEE VALLEY
- First

WATAUGA
- Big Springs
- Elizabethton, First
- Pleasant Grove

If your Brotherhood is not listed above, please send us a list of your officers.

AMONG THE BRETHREN

Fifty Year Subscriber

BAPTIST AND REFLECTOR recently received the longest paid-up subscription in its history; a fifty-year subscription which will expire in April 2000.

Charlie Dady, Dickson, Tennessee, though not a Baptist himself, sent a check for $100.00 which will prepay his subscription for the next fifty years.

In order to assure that the proceeds of the payment are spread over the next fifty years proportionately, Business Manager Fred Noe has put the $100.00 in trust with the Tennessee Baptist Foundation. The money will be invested by the Foundation and proceeds from the investment will be remitted to BAPTIST AND REFLECTOR each year for the duration of the subscription.

On the basis of last year's experience, the Foundation expects the money to earn $3.71 per year, which will enable the BAPTIST AND REFLECTOR to have the $2.00 a year required for the subscription and an extra $1.71 for other purposes. And, at the end of the fifty years, the $100.00 principal will still be intact!

Our faithful fellow-worker, L. G. Frey, became ill after preaching in the West Jackson Baptist Church in Jackson, Sunday morning and night, April 9. He was placed in a Jackson hospital that night and then later was carried to the Baptist Memorial Hospital, Memphis, where he underwent an operation on April 12. Let our people pray for his speedy recovery.

—B&R—

In a simultaneous revival campaign, Pastor R. J. Sedberry, Jr., and the Leawood Baptist Church, Memphis, recently had the assistance of L. W. Carlin, pastor of Bellevue Baptist Church, Paducah, Ky. There were 31 additions, 17 upon a profession of faith and baptism. The Lord willing, the church plans to begin soon the construction of a new educational building.

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1950
Summer Session: June 5-July 14
July 17-August 25
Regular Session: September 11
* * *
Information on Request
H. D. BRUCE, *President*

B. S. U. President

MISS MIRIAM PRESTON

The Baptist Student Union of Blue Mountain, Miss., has elected Miss Miriam Preston, daughter of Mr. and Mrs. William Hall Preston, Nashville, as their new president for the 1950-51 session.

Chicago will go on daylight saving time the last Sunday in April. This means that the clock will be one hour ahead of the Central Standard Time, the same as the Eastern Standard Time and one hour ahead of Eastern daylight.

—B&R—

Southern Baptists are being warned by Foreign Mission Board authorities about a Samuel Vila of Spain, who has threatened Baptist unity in Spain. Any appeals addressed directly to churches in this country by Mr. Vila should be ignored. Formerly a Baptist, he is now leading an interdenominational organization considered to be a schismatic Baptist movement.

—B&R—

Managing Editor L. L. Winship of *The Boston Globe,* New England newspaper, has asked permission from Dr. B. B. McKinney to feature his song, "Send a Revival in My Soul," in connection with a Boston rally of 10,000 Christians to be led by Evangelist Billy Graham.

—B&R—

At this writing (April 11) word has come of the death of V. Floyd Starke, 44, pastor of Brainerd Baptist Church, Chattanooga. He suffered a stroke two months ago and his death on April 10 was attributed to complications. He was one of our best men. God comfort his bereaved loved ones.

Lockeland Ordains Minister

Lockeland Baptist Church, Nashville, ordained Leonard Hays Miller to the full work of the ministry Sunday afternoon, April 2.

The ordaining council was composed of the following: James M. Gregg, pastor of the Lockeland Church; W. D. Tranbarger, pastor of North End Baptist Church, Nashville; Reid Compton of Murfreesboro; Harold Gregory, superintendent of City Missions, Nashville; Frank Kellogg, pastor of Una Baptist Church; and deacons of Lockeland, North End and Chapel Churches.

Bro. Miller served in the Navy in World War II and is now a student at Cumberland University. He was recently called as pastor of Chapel Baptist Church, Madison.

Double Ordination

First Baptist Church, South Pittsburg, is rejoicing over an unusual sevice held March 20. At this time five men were ordained as deacons and one young man ordained to the Gospel ministry. The deacons were: W. A. Evans, W. H. Linn, O. K. Woodfin, E. F. Choate, and Chester Wynne. Roddy Evans was ordained as a minister. The unusual part of the service was that Bro. Evans is the father of Roddy.

R. W. Lashbrook, pastor of Radnor Church, Nashville, delivered the ordination sermon; William J. Powell, pastor of Kimball Baptist Church, spoke to the deacons; Joe Franklin presented the Bible; Olan Daffron led the ordination prayer; and Guard Green, pastor of the First Church, South Pittsburg, directed the examination.

Bro. Evans has been called as pastor of Williams Chapel Baptist Church in Dyer County.

Pastor Robert Lee and the First Baptist Church of Dayton have been assisted in a gracious revival by E. L. Williams, pastor of Bell Avenue Baptist Church, Knoxville, resulting in 12 additions by letter, more than 40 by baptism and many rededications. The special work of Sunday school workers resulted in almost 100 average increase in Sunday school attendance.

—B&R—

The pastor, James L. Sullivan, conducted a spring revival recently in Belmont Heights Baptist Church, Nashville, with Genter L. Stephens, Minister of Music in the church, directing the singing. There were 42 additions, 26 of them by baptism, and 12 rededications. Dr. Sullivan was sick part of the time with the flu, but Rogers M. Smith, state Student Union Secretary, and Floyd North, Student Union Secretary in Nashville, supplied for him in a wonderful way.

—B&R—

Pastor F. M. Dowell, Jr., and the First Baptist Church of Athens have been assisted in a gracious revival by Henry J. Huey, pastor of the First Baptist Church of Milan, preaching and with the music in charge of Otto Whittington, Music and Educational Director of Ridgedale Baptist Church, Chattanooga. There were 41 additions, 27 of them by baptism.

—B&R—

First Baptist Church, Grand Junction, held a study course March 27-31. There were 50 awards. Mrs. R. S. Tipler is director of the Training Union.

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HARLEY FITE, President

ATTENDANCES AND ADDITIONS TO THE CHURCHES
APRIL 9, 1950

Church	Sunday School	Training Union	Additions
Alamo	278	35	—
Allons Chapel	134	—	—
Ashland City, First	50	30	—
Athens, Antioch	148	47	—
East	432	170	—
First	665	249	—
West End Mission	145	75	—
Calhoun	138	17	—
Coghill	80	66	2
Cotton Port	94	69	—
Eastanalle	69	24	—
Englewood	151	48	—
Etowah, East	114	58	—
Etowah, First	441	100	—
Etowah, North	471	106	4
Good Springs	100	50	—
Idlewild	105	14	—
McMahan Calvary	104	71	—
New Hope	35	34	—
New Zion	100	74	—
Riceville	140	50	3
Rodgers Creek	56	—	—
Union Grove No. 2	102	68	—
Auburntown, Prosperity	195	103	—
Bemis, Herron Chapel	434	98	—
Bluff City, First	241	58	—
Brighton	291	157	1
Bristol, Calvary	506	147	—
Tennessee Avenue	541	126	15
Virginia Avenue	450	116	2
Mission	35	—	—
Brush Creek	85	35	—
Carthage, First	228	58	7
Centerville	119	32	—
Mission	32	—	—
Chapel Hill, Smyrna	101	90	—
Chattanooga, Avondale	827	137	4
Birchwood	91	37	—
Chamberlain Avenue	351	98	2
Clifton Hill	407	126	3
Missions	81	—	—
Concord	318	129	11
Daisy	215	75	2
Eastdale	566	132	29
East Lake	657	187	7
Haynes Chapel	102	30	—
East Ridge	422	112	5
Edgewood	271	68	—
Falling Water	106	60	—
First	1120	219	11
Chapel	106	46	—
Highland Park	4265	864	31
Lupton City	150	101	—
Morris Hill	307	133	2
Oak Grove	386	102	7
Red Bank	812	225	22
Ridgedale	796	234	31
Ridgeview	306	108	2
Second	278	96	7
Signal Mountain	124	39	3
Spring Creek	279	131	2
Suck Creek	70	24	2
White Oak	456	98	6
Woodland Heights	288	84	2
Cleveland, Big Spring	407	194	—
Watinville	31	26	—
Rutledge Memorial	157	51	—
Four Point Chapel	11	3	—
Columbia, First	483	145	14
Godwin Chapel	24	—	—
Rock Springs	85	80	—
Second	135	83	—
Cookeville, First	657	136	2
Algood Mission	80	—	—
Fourth Street Mission	154	68	2
Steven Street	109	48	—
Cornersville, First	98	48	1
Crossville, First	209	77	—
Dayton, First	327	111	7
Dyersburg, Calvary Hill	254	102	4
First	759	138	—
Eagleville	126	59	—
Elizabethton, First	661	175	2
Immanuel	267	100	5
Oak Street	159	88	—
Siam	278	142	—
Fountain City, Central	1173	261	—
Hines Valley Mission	75	—	—
Smithwood	602	148	2
Gallatin, First	442	96	—
Gladeville	139	53	—
Greenbrier	270	106	3
Hampton, Union	302	174	—
Harriman, South	431	193	37
Trenton Street	517	136	1
Walnut Street	339	109	—
Humboldt, Antioch	242	92	—
First	939	147	22
Jackson, Calvary	605	188	7
First	1521	129	4
North	368	135	1
West	952	287	1
Jefferson City, First	651	252	—
Jonesboro, First	290	82	—
Kingsport, First	920	172	14
Fort Robinson	126	46	2
Lynn Garden	597	205	23
Mission	72	—	—
Knoxville, Arlington	601	123	2
Bell Avenue	1178	502	7
Broadway	1951	529	—
Fifth Avenue	1193	299	3
Lincoln Park	1089	416	10
Lonsdale	480	161	—
N. Fifth Avenue	116	67	—
Sevier Heights	702	284	1
Washington Pike	360	72	7
LaFollette, First	423	96	—
Mission	131	51	—
Lake City, First	316	60	1
Main Street	250	63	—
Lawrenceburg, First	293	184	2
Lebanon, Barton's Creek	135	66	—
Cedar Grove	90	55	—
Fairview	145	64	1
First	544	138	2
West End	69	35	—
Lenoir City, First	505	153	9
Nelson Street Mission	40	19	—
Lewisburg, First	449	135	1
Lexington, First	478	60	—
McEwen	88	53	1
Mt. Juliet	112	38	—
Madisonville, Chestua	90	37	—
Maryville, Broadway	460	179	1
Everett Hills	381	164	4
First	955	276	9
Maynardville	159	34	2
Medina	209	133	—
Memphis, Bellevue	3152	1007	28
Boulevard	950	253	8
Central Avenue	1035	208	11
Elliston Avenue	201	50	2
Gillespie Avenue	340	107	3
Kennedy	153	59	—
LaBelle	889	217	10
Lamar Heights	769	150	4
Levi	302	131	—
Barton Heights	185	48	—
Merton Avenue	430	75	6
Parkway	415	172	7
Prescott Memorial	914	218	7
Speedway Terrace	1003	140	6
Sylvan Heights	319	95	5
Temple	1872	378	3
Union Avenue	1439	313	3
Milan, First	515	84	6
Millington	273	94	3
Milton	69	29	—
Monterey, First	451	161	4
Thorn Hill	34	—	—
Morley	108	42	—
Morristown, First	734	125	4
Buffalo Trail Mission	93	—	—
Murfreesboro, First	522	93	—
Walnut Street Mission	61	—	—
Mt. Herman	119	105	—
Powell's Chapel	122	60	—
Westvue	536	150	3
Woodbury Road	85	55	—
Nashville, Antioch	86	31	—
Belmont Heights	1241	287	6
Glendale	75	—	—
Jordonia	52	—	—
Madison Street Mission	68	25	—
Bordeaux	89	30	1
Calvary	199	71	—
Eastland	756	124	4
Edgefield	552	202	14
Grace	1048	253	6
Inglewood	1106	214	16
Madison, First	430	140	1
North End	232	88	1
Park Avenue	784	174	9
Radnor	379	105	1
Shelby Avenue	517	214	1
Third	319	75	1
Una	171	90	5
Newport, First	379	97	10
Oak Ridge, First	636	126	3
Highland View	474	116	3
Robertsville	396	84	2
Old Hickory, First	871	221	2
Oliver Springs, First	229	35	—
Paris, First	643	72	9
Philadelphia	215	26	—
Pigeon Forge	172	59	—
Portland, First	275	80	1
Raleigh	527	200	1
Ramer, Gravel Hill	186	136	—
Rockwood, First	361	153	—
Rogersville	489	147	4
Missions	372	151	14
Bethel	45	—	—
Hennard's Chapel	170	178	4
Tunnell's Hill	79	58	8
Rutledge, Oakland	104	58	—
Selmer, Pleasant Site	47	49	3
Somerville, First	217	127	10
Springfield, Pleasant Hill	163	91	4
Tullahoma, Highland	122	72	—
Watertown, Round Lick	210	96	1
Winchester, First	266	80	—

A Letter From Bro. Prevost

Ooltewah, Tenn.

Dear Doctor Taylor:

When you asked me some months ago to act as correspondent for the BAPTIST AND REFLECTOR from East Tennessee I did not realize many of the difficulties involved in assembling news items from this wide area. One of these difficulties is the fact that I am located too far from the center of the territory. Frequent and easy contacts with the sources of news are essential to satisfactory coverage. These contacts are well-nigh impossible to one situated as I am in one corner of the section known as East Tennessee.

I fear that the scarcity of news from this part of the state, which is so predominantly Baptist, has been a source of embarrassment to you. In view of my inability to serve the BAPTIST AND REFLECTOR in keeping with its policy to give proportionate news coverage to the whole state, I should have offered my resignation long before this. However, if you will be kind enough to replace me as of now, I shall consider it a favor both to myself and the BAPTIST AND REFLECTOR.

Some of the brethren are sending me their church bulletins regularly. Their cooperation has been deeply appreciated. As a felllow-pastor I should be very grateful to these brethren if they would keep me on their mailing list.

With continued good wishes, I am

Cordially,

R. W. Prevost

The ground-breaking ceremony for the Cecil H. Baker Memorial Building at Carson-Newman College took place April 6, 1950, at twelve o'clock noon. This building is a project of the Knox County Association of Baptists and at their request is named after Mr. Baker, who was a former member and president of the Board of Trustees.

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The missing pieces are gathered and the picture is complete in the book "THE SEVENTH ANGEL," price $1.50. Postpaid $1.65 by the Book Company, Anna, Illinois.

1950 Headquarters Hotel Largest In Convention

CHICAGO, Ill.—(BP)—For the first time in the history of the Southern Baptist Convention the headquarters for the annual meeting, May 8-12, will be in the largest hotel in the world and largest city in the Convention—Hotel Stevens in Chicago, Ill. The hotel has 36 floors, 30 above ground and six below. It would take one person eight hours a day for 30 days to visit for five minutes each of the 3000 rooms. There are 40 miles of carpet in the hotel. There are 3000 employees, including 70 telephone operators. A day's menu in the hotel dining room includes a ton of butter, 1000 dozen eggs, ten steers, a ton of pork and fish, 20,000 hot rolls, a ton and a half of potatoes, 25 cases each of oranges, lettuce, celery, and tomatoes, and 35,000 cups of coffee flavored with 300 gallons of cream.

The weather is always cool in Chicago during May and a light topcoat needs to be brought by Southern Baptists to the Convention; but if it gets hot, the hotel has an ice plant in the basement which can make 25 tons each day. The 25 elevators, manned by 75 operators, will carry 107,000 people each day during the convention. One giant elevator is 10 feet high, 10 feet wide, and 29½ feet long and can lift ten tons.

The headquarters hotel has its own fire department—the only one of its kind in the world—a seven room medical department, and its laundry can wash 15,000 sheets every day and in one month it will wash 32,500 shirts and 1,200,000 pounds of flat work to keep the linens clean.

Pastor Roy Ferguson led the singing and the preaching was done by Lowell Milburn, pastor of the Orlinda Baptist Church, in a recent revival in the Grand Junction Baptist Church in which there were 3 additions by baptism and 1 by letter. Both the preaching and the singing have been praised very highly by the correspondent.

—B&R—

Pastor Searcy Garrison and Bull Street Baptist Church, Savanah, Ga., have been assisted in a great revival by Homer G. Lindsay, pastor of First Baptist Church, Jacksonville, Fla., in which there were 124 additions, 97 upon a profession of faith in baptism.

—B&R—

Pastor A. Douglas Aldrich and the First Baptist Church of Lafollette have been assisted in a splendid revival by Warren Rust, pastor of McCalla Avenue Baptist Church, Knoxville, preaching and Anderson McCulley associate pastor of the First Baptist Church, Madisonville, Ky., leading the singing. There were 27 additions, 16 by baptism, and the spiritual life of the church was enriched.

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New East Tennessee Correspondent

LLOYD T. HOUSEHOLDER

As announced elsewhere in the news notes, Pastor R. W. Prevost of Ooltewah has resigned as the East Tennessee correspondent for Baptist and Reflector. The entire force of the paper thanks him for his spirit and for the service he has rendered under the difficult circumstances confronting him.

To take his place, Pastor Lloyd T. Householder, of the Broadway Baptist Church, Maryville, has been secured. He was born and reared in Knoxville, was converted at the age of twelve and joined the Bell Avenue Baptist Church, which later ordained him to the ministry. He was graduated from Carson-Newman College with the B. A. degree and from the Southern Seminary with the Th.M. degree. He has been pastor of several churches, among them Loudon, Clinton, Cleveland, Lewisburg and Mt. Olive, Knoxville. In addition he has served in several denominational capacities. His wife in the former Bordie Belle Bevins, of Concord, Tenn., and they have two sons, Lloyd T., Jr., a Junior at Carson-Newman College, and John Bevins.

BAPTIST AND REFLECTOR joins Bro. Householder in his request that the East Tennessee brethren please promptly send him any items of news value from their areas. Church bulletins and other sources of news will be gratefully received. *Please cooperate with him.* His address is City 8, Maryville, Tenn.

Hal Bennett, assistant editor, *Alabama Baptist,* has resigned to take a position with the New Orleans Seminary, effective August 1. Mr. Bennett is a graduate of Howard College, Southwestern Seminary, and served several years as a U. S. Army chaplain.

Southern Baptist Field Workers' Association

Tuesday, May 9, West Ball Room, Stevens Hotel

Ralph W. Davis, President

Theme: "Relationships"

10:00 Let Us Sing ..... B. B. McKinney
10:10 Announcements and Appointments of Committees
10:15 Let Us Get Acquainted ..... Sibley Burnett
10:25 "The Sunday School Undergirding the Training Union" ... Leonard Wedel
10:35 "The Training Union at Work for the Sunday School" ... A. V. Washburn
10:45 Panel Discussion: E. W. Westmoreland, Leader; J. N. Barnette, J. E. Lambdin, Ellis Evans, George Bagley
11:05 Special Music ..... Baptist Foundation Choir, Carbondale
11:15 "Understanding the Ministry of the Book Store to Our Church and State Work" ..... John H. Williams
11:25 "Relationship of the Church Library to All Church Organizations" ..... Miss Florida Waite
11:35 Panel Discussion: H. E. Ingraham, Leader; T. C. Gardner, Miss Annie Ward Byrd, John Haldeman
11:50 Message: "Relationship of All Organizations to Evangelism" ..... J. O. Williams
12:10 Adjourn for lunch

AFTERNOON

1:30 Let Us Sing ..... B. B. McKinney
1:45 "The Place of Music in the Church Program" ..... Cliff Holcomb
1:55 Panel Discussion: Hines Sims, Leader; Mrs. B. W. Nininger, Eugene Quinn, J. D. Riddle
2:10 "Relationship of the Baptist Student Union to the Church" ..... William Hall Preston
2:30 Special Music ..... Baptist Foundation Choir, Carbondale
2:35 "Using the Vacation Bible School in Evangelism" ..... Sibley Burnett
2:45 Panel Discussion, J. P. Edmunds, Leader; Joe E. Jones, L. A. Foster, Franklin Barry
3:00 "Visual Aids Aiding All Organizations" ..... Earl Waldrup
3:10 Panel Discussions: John Tubbs, Leader; J. B. Jernigan, Dr. Ryland Knight, J. L. Corzine
3:30 Business Session
3:45 "Figures Don't Lie" ..... Dr. T. L. Holcomb
4:15 Adjourn

BLUE MOUNTAIN COLLEGE

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Are you interested in your daughter's acquiring the B.A. degree at a fully accredited Baptist senior college for women—a college that was founded and has been maintained for three-quarters of a century for the express purpose of training young women for life as they will live it with particular emphasis on Christian living and homemaking? Blue Mountain is such a college. It has full membership in the Southern Association of Colleges. It also has full membership in the Association of American Colleges. It has superior departments of music and speech arts. It is located twenty-five miles south of the Tennessee state line and seventy-five miles southeast of Memphis, Tennessee.

A new dormitory and a new fine arts building will be dedicated May 6.

Write PRESIDENT LAWRENCE T. LOWREY for information

WEST TENNESSEE NEWS

By EDWIN E. DEUSNER, Lexington, Tennessee

Dr. C. W. Pope and Bro. Millard Evans supplied the pulpit at the First Church, Parsons, on April 2 while Pastor Wade Carver was preaching in a revival at Kentwood, La.

—o—

Dr. L. S. Sedberry, Nashville, supplied at First Church, Union City, on March 19 while Pastor W. A. Boston was engaged in a revival at Lamar Heights, Memphis.

—o—

Prof. Thomas Hall of the Bible department of Union University is supplying at Brownsville while that church is without a pastor.

—o—

A retired admiral of the U.S. Navy, Mr. Frank P. Thomas, was the main speaker at the April meeting of the West Tennessee Baptist Pastors' Conference at Union University on April 3. In a very graphic way he told the story of his visit to the Kremlin in 1941. Also on the program were W. A. Farmer, L. S. Sedberry, and W. Fred Kendall.

Officers for next year were elected as follows: President, Jonas L. Stewart, Somerville; Vice-President, Fred M. Wood, Dresden; Secretary-Treasurer, James A. Canaday, Calvary Church, Jackson.

—o—

One of the last things Bro. S. S. Borum did before leaving the pastorate at Kenton was to lead the church into a full-time program. They are seeking a resident pastor and have voted to provide a pastor's home. Bro. W. G. Dement is chairman of the pulpit committee. The church has $7,000 in their building fund and hopes to get started on a new building by mid-summer.

—o—

A number of our West Tennessee pastors assisted in the Western Crusade, April 9-23. In addition to those already listed in this column we know of these also:

W. Fred Kendall, First Church, Jackson, will assist at Butler, Missouri, W. F. McGibney, pastor.

Thomas W. Pope, Huntingdon, will be at Konawa, Oklahoma, L. Jack Gray, pastor.

Barney L. Flowers, Trezevant, will be with the church at Warren, Arkansas, Keith Babb, pastor.

Floyd Cates, Poplar Heights, Jackson, will lead the singing at Spiro, Oklahoma, Alton Webb, pastor.

Waif Hamilton, North Jackson, will preach at Calvary Church, Blytheville, Arkansas, Hoyt Jernigan, pastor.

Raymond Hampton, Bradford, will preach at Menfro, Missouri.

Morris Prince, Ridgely, will assist at Campbell, Missouri, Earl R. Richardson, pastor.

Jonas L. Stewart, Somerville, will preach at Monticello, Arkansas, Wesley Lindsey, pastor.

—o—

Missionary Robert L. Newman and Mrs. Newman have a new addition to their family. Little Miss Linda Evelyn Newman came to grace their home a few days ago at a Union City clinic.

We are happy to have Bro. Leonard Gassaway in West Tennessee again. He has resigned at Savannah and has accepted the care of West Paris Church, Paris, Tenn.

—o—

Don Reynolds, a fine young layman in the First Church, Dresden, has surrendered for full-time service in the Lord's work. Pastor Fred Wood recommends him as a capable director of music and also for supply work.

—o—

First Church, Somerville, Jonas L. Stewart, pastor, recently ordained Richard Morris to the full work of the ministry. He has accepted the pastorte of Fellowship Church in Big Hatchie Association, and Feather's Chapel Church in Fayette Association. He is a student at Union University.

—o—

Bro. Bill Riley, a Union University student, has been called to the New Concord church in Beulah Association. He was ordained to the ministry at Fifth Avenue Church, Knoxville, on April 2. Pastor Walter Warmath delivered the ordination sermon.

—o—

Boulevard Church, Memphis, C. M. Pickler, pastor, has purchased a valuable piece of property immediately east of the present building. The new auditorium will probably be built on this new addition.

Pastor Fred Wood, Dresden, assisted Pastor Ray Dobbins and Beechmont Church, Louisville, Ky., in a revival April 9-16. April 23-30 he did the preaching for Pastor A. L. Bishop and the First Church, Henderson, Tenn.

—o—

After serving Eldad Church for 10 years, and Old Bethlehem Church for 7 years, (both in Gibson County Association), Pastor L. M. Mayer has resigned and has accepted Holly Grove Church near Brownsville. This is the church that little Betty Lou Marbury and family attended before moving to Brownsville a few weeks ago.

—o—

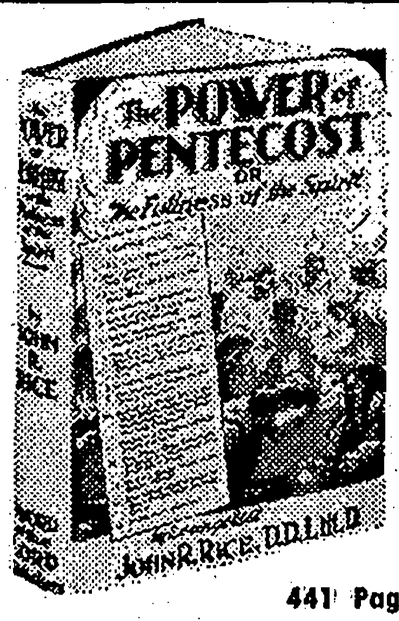
The official opening service at the new Chapel in the Edwards Addition of Union City was held during the afternoon of March 16 with Deacon Dixon Williams of the First Baptist Church presiding. From many sources we hear words of praise for the beauty of this new building.

—o—

O'Neal Hardy, a ministerial student at Union, has been called as pastor of the church at Fulton in Big Hatchie Association.

—o—

Ground-breaking services for the new Park Avenue Baptist Church, J. E. Williams, pastor, were held on April 2 at 3372 Park Avenue, Memphis. Pastor Willliams turned the first spade. The new building will be built of buff brick and will have a seating capacity of 350. The first unit will be an auditorium costing $55,000. The service was planned so as to have the ground-breaking occur exactly one year after the church's formal organization. It began as a mission of Union Avenue.



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Shelby County Baptist Association Simultaneous Revivals March 12-26!

By EDWIN E. DEUSNER

Revival fires burned brightly during the Shelby County Associational Simultaneous Campaign, March 12-26. More than fifty churches cooperated in this venture of faith and the results were glorious. According to Dr. Ralph R. Moore, City Missionary for Memphis, there were 2,130 additions to the churches during these special days. Of this number, more than 1,350 were added by baptism.

Dr. C. E. Matthews was the director of the simultaneous effort, and Dr. Slater A. Murphy, pastor of Highland Heights Church, was local chairman.

The report by churches is as follows:—

Church	*Pastor*	*Evangelist*	*Additions*
Ardmore	L. C. Holcomb	T. R. Coulter	64
Bartlett	J. E. Tanksley	Pete Lunati	16
Bellevue	R. G. Lee	R. G. Lee	135
Berclair	E. B. Bowen	Clayton Baker	23
Beverly Hills	J. Carl McCoy	Mark Ferges	15
Big Creek	F. H. Stamps	Joe Wells	5
Boulevard	C. M. Pickler	O. C. Rainwater	46
Breedlove	D. E. George	N. E. Lerch	13
Brunswick	F. T. Huckabee	F. T. Huckabee	5
Buntyn Street	J. R. Irwin	R. J. Clubb	20
Calvary	J. G. Lott	Frank Weedon	50
Capleville	J. E. Daughtry	J. M. Metts	8
Central Avenue	J. E. Coggin	J. G. Miller	84
Collierville	J. J. Cranford	D. T. Cranford	28
Eads	W. D. Burke	W. D. Burke	21
Egypt	J. H. Oakley	J. T. Barbee	23
Elliston Avenue	J. C. Booth	J. C. Booth	15
First	R. Paul Caudill	R. Paul Caudill	25
Fynn Avenue	Hubert Neely	M. L. Butler	3
Barton Heights	Wm. C. Henley, Jr.	L. O. Evans	40
Forest Hill	J. W. Bramlett	Ted Evans	14
Highland Heights	S. A. Murphy	C. E. Matthews	175
Hollywood	No Revival		8
Kennedy	C. A. Wingo	J. Harold Stephens	27
LaBelle	D. M. Renick	H. Leo Eddleman	45
Lamar Heights	J. W. Bass	W. A. Boston	38
Leawood	R. J. Sedberry	L. W. Carlin	26
Levi	R. O. Pittman	Vernon Sisco	41
Longview Heights	E. T. Smith	H. E. Williams	13
Louisiana Street	Wm. E. Dragoo	W. O. Beaty	19
Malcomb Avenue	V. W. Cavender	D. C. Applegate	38
Mallory Heights	D. M. Metts, Sr.	I. F. Metts	15
McLean	Selwyn Smith	Ross E. Dillon	38
McLean Mission	C. H. Garner	J. H. Melton	31
Merton Avenue	R. C. Cannon	B. Locke Davis	40
Millington	L. C. Bowers	C. E. Autry	37
National Avenue	C. R. Parker	C. R. Parker	11
Oaklawn	H. M. Scobey	H. M. Scobey	23
Oakville	C. C. Maples	C. C. Maples	26
Park Avenue	J. E. Williams	J. E. Williams	18
Parkway	Bob G. Rochelle	A. L. New	84
Poplar Avenue	A. C. Halsell	H. E. Kirkpatrick	60
Prescott Mem.	C. L. Morgan	James Fitzgerald	31
Raleigh	Ira C. Cole	A. B. White	33
Riverside	R. M. Cadwell	No Revival	14
Seventh Street	T. J. Tichenor	Herman Rowlett	75
Shirley Park	W. C. Meacham	Percy Ray	15
Southland	L. E. Brown	R. B. Patterson	13
Speedway Terrace	Mark Harris	C. N. Bolton	56
Sylvan Heights	F. W. Gillespie	Elden A. Byrd	20
Temple	A. D. Foreman, Jr.	A. D. Foreman, Jr.	67
Trinity	W. O. Love	Homer Britton	124
Union Avenue	J. G. Hughes	Clyde C. Bryan	33
Whitehaven	W. C. Furr	Ralph R. Moore	43
Whitten Mem.	Leon Corley	R. E. Guy	16
Winchester	J. H. Stokes	Fred Wood	33
Wells Station	E. C. Curtis	L. D. Kennedy	10
Oak Park	G. E. Snell	G. E. Snell	4
Rugby Hills	A. B. Harrison	Bennie Pearson	15
			2,130

Home Life Counselor

T. L. Holcomb, Executive Secretary

The Sunday School Board is happy to announce that by special arrangement the services of Mrs. Frank H. Leavell will be available for engagements as a home life counselor after May 1 in assemblies, conventions, colleges, and general denominational meetings. She will be connected with the Board's Home Curriculum Department, Joe W. Burton, editor.

Although Mrs. Leavell's work will be a direct approach to Christian home building, it will be definitely integrated with existing church organizations. It will be her purpose to promote Christian home missionary ministries of the church. She will, therefore, welcome opportunities aimed definitely at relating the home to the Sunday school, to the Training Union, and to all church activities.

Mrs. Leavell brings to this work unusual qualifications. She was reared in a wonderful Christian home, being the daughter of Dr. A. U. Boone of Memphis, a long time Baptist pastor. With her husband, the late world renowned student leader, she built a choice Christian family. Already she has made a distinctive contribution through her popular Training Union book, *Building a Christian Home.* Even though a grandmother, she retains a vigor and a zeal which will enable her to address herself to this cause with great energy. Moreover, she has accepted this work under a definite sense of divine mission. Mrs. Leavell's vision, spirit, and experience qualify her for a distinctive service in the interest of Christian home building.

Inquiries concerning engagements should be addressed to her directly at 2121 Ashwood Avenue, or to Dr. Joe W. Burton, 161 Eighth Avenue, North, Nashville, Tennessee.

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