

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

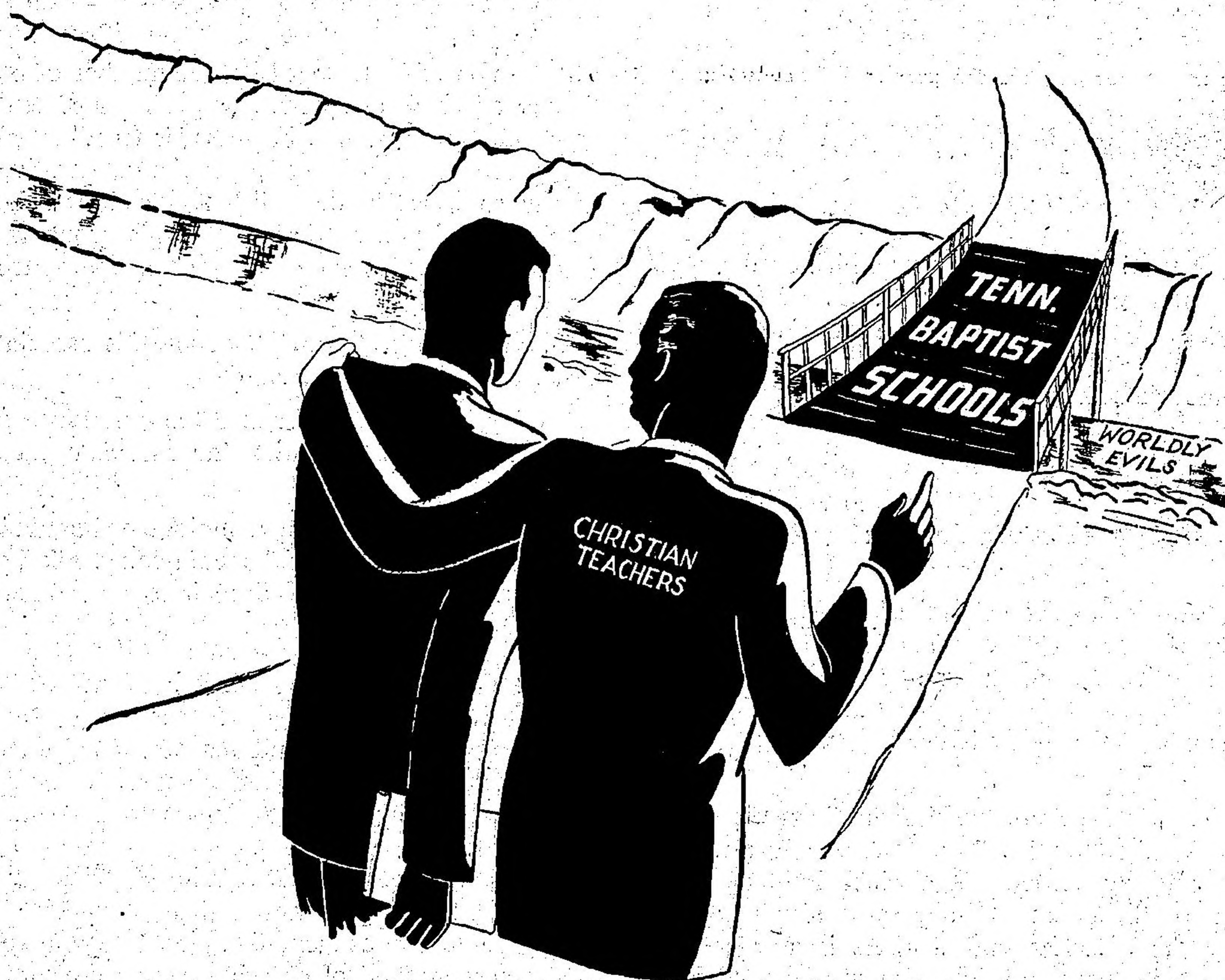
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**OUR YOUNG PEOPLE  
MUST CROSS OVER**

*Safely*



*Give to Our*

**TENNESSEE BAPTIST SCHOOLS**

— THROUGH —

**The Cooperative Program, June 11**

LEBANON TENN

10-50

# Baptist and Reflector

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## EDITORIAL

### An Example of New Testament Cooperation

**P**AUL TELLS of New Testament churches which made "a certain contribution to the poor saints . . . at Jerusalem" (Rom. 15:25,26; I Cor. 16:1-3; II Cor. 9:1,12). This was a charitable work. But the *principle* applies to the mission work of churches and associated causes.

#### SPONSORS

1. **Paul and Associates.** Paul and Titus and two other brethren pushed the work on the field (I Cor. 16:3,4; II Cor. 8:18-23).

2. **Supporting Churches.** "The churches" provided the funds (Rom. 15:25,26; II Cor. 8:1,2). Therefore, the work was church-centered and it was combined and cooperative. The churches acted voluntarily—"it hath pleased them." Today Southern Baptist cooperative work is church-centered and voluntary.

Since one of "the messengers of the churches" associated with Paul was "chosen by the churches," then the second messenger must have been similarly chosen. And since Paul and Titus worked in behalf of the churches, they must also have been church-approved. The leaders and workers in our cooperative work today are in their positions through the vote of the messengers of Baptist churches.

#### METHOD

1. **Financial Agents.** The church-approved group composed of Paul and his associates stirred the churches to give to the cooperative cause. They were travelling financial agents. Paul urged Titus to stir up the Corinthian church and Titus also did this "of his own accord" (II Cor. 8:6,16,17). Here was a church-approved group which appealed to the churches for gifts to the cooperative cause like it is done now.

2. **Raising Funds.** Presumably, under the leadership of the group referred to some gifts on the spot were made when the

appeal was made, maybe many gifts. But when it came to the steady support of the cause, the apostle urged the Corinthian church to practice-weekly giving (I Cor. 16:1,2). That church pledged to the cause a year in advance—"began to be forward a year ago . . . a readiness to will" (II Cor. 8:10,11). "They were quick to pledge" (Robertson, *Word Pictures in the New Testament*). Thousands of Southern Baptist churches are doing this today.

A. Paul specifically mentions a brother as "chosen by the churches to travel with us with this grace" (II Cor. 8:19). "This grace" was the contributions of the churches (II Cor. 8:7). And Paul spoke of those gifts as "administered by us" the group (II Cor. 8:19).

B. Here was a church-approved group which raised, received, managed and disbursed the funds of the churches on behalf of the churches. Those churches did not send their funds direct to Jerusalem, but sent them through these chosen men.

4. **Definition.** What was this group composed of Paul and his associates which received, handled and disbursed the funds of the churches in that cooperative enterprise?

A. **A Committee?** A committee is: "A body of persons appointed or elected to investigate, take action upon, and usually to report concerning, some matter or business" (Webster). Call Paul's group a *committee*, if you want to.

B. **A Board?** A board is: "A number of persons appointed or elected to sit in council for the management or direction of some public or private business or trust" (Webster). Paul's group directed and looked after the cooperative public business of the churches in the relief of the poor saints at Jerusalem. Therefore, if you so desire, call this group a *board*, which is fundamentally the same thing as a committee under another name.

3. **Disbursing Group.** Paul and his associates received and disbursed the gifts of the churches.

Today Paul would be called the *executive secretary-treasurer* and Titus would be called the *associate executive secretary-treasurer*.

The whole group was a committee or board *through which the churches cooperated* in the common work before them, like Southern Baptists now do in their cooperative work.

#### APPLICATION

1. **Cooperative Program Day.** June 11 (or nearest convenient Sunday) is "Cooperative Program Day" among Southern Baptists. Pastors and teachers and others are requested and urged to emphasize and personalize the Cooperative Program on that day by giving information on it. An offering by our people through the Cooperative Program on that day is requested and urged. This offering will be *supplemental* to the regular Program gifts rather than a "special." Each offering will go to the causes included in the Cooperative Program, which is the best method of carrying on the cooperative work of the churches which has ever been made known or used. Let us direct attention to and give through the Cooperative Program in the supplemental offering on June 11.

2. **Christian Education Day.** June 11 is also "Christian Education Day" in Tennessee. It has been agreed that the first \$16,000 of the offering on June 11 will go to the exceedingly important cause of Christian education in our Baptist schools in the state.

As the Lord speaks to their hearts, let our pastors and people respond nobly on this day. Then and always when they serve as "workers together with God," *they follow the principle of New Testament cooperation.*

# The Whole Bible for the Whole Family

A SMALL BOY in a home picked up a book from the shelf and asked: "Mother, whose book is this?" The mother replied, "Son, that is God's Book." And the boy made this striking comment, "We might as well send it home, nobody here ever reads it."

If all the unread Bibles were sent home, it would probably cause the world's largest traffic jam. I am not more worried about the heathen in other lands who have never heard of the Bible than I am about the heathen in this land who have Bibles in every room, but never read them.

The Bible is a Book to be read. The Family Bible is not a place to collect antiques, such as old flowers, pictures and records of births and deaths. "Seek ye out the Book of the Lord, and read" (Isa. 34:16).

## THE WHOLE FAMILY SHOULD SEEK OUT THIS BOOK AND READ IT

1. **The family should read it collectively.** The Bible should be read together in the family circle. Read it before breakfast, after breakfast, before dinner in the evening, or before retiring at night. In his statue of the "Pioneer Mother," Cyrus E. Dallin portrays a mother with a Bible in one hand and leading a child with the other. Here is a lesson for godly fathers and mothers.

The family should read the Bible together on special occasions: Mother's Day, anniversaries, birthdays and on the occasion of the death of a loved one. I know by experience how comforting this book is when read in the family circle in the time of sorrow. Read the Bible on other occasions, too, such as sickness, the birth of a baby, Thanksgiving and Christmas. I remember one Christmas Eve in the home of a friend. After gifts were given, the mother suggested Bible reading and prayer. One read Luke's account of the Christmas story and another prayed. All of us felt close to God that night.

2. **The family should read the Bible individually.** Every member of the family should read this Book for himself. A

poor Christian will read his Bible only occasionally. An average Christian will read at least one chapter each day. A good Christian will read at least three chapters or more each day.

Every Christian should withdraw to some secret place some time each day to be alone with his Bible. There one feels the power of God flowing in, filling up and flooding out.

I love the Bible that I read. It has ragged edges, torn and worn pages, but I love it because it is mine. It was given me by my home church. The minister who presented it held it close to my heart and said, "Stay close to this Book in your living, praying and preaching."

3. **The family should read the Bible studiously.** Read it to learn. We need to study it.

G. Campbell Morgan, in his famous lecture on "How to Study and Teach the Bible," says these five things about the Bible.

- (1) It is a Religious Book; a Book about God.
- (2) A Dual Book; there is the Old and the New.
- (3) A Triple Book; of the Past, Present and Future.
- (4) A Multiple Book; having many little books.
- (5) A Unity; a Book about Jesus Christ.

Vance Havner says of this generation, "They know the score in the baseball books, but not in God's Book. They know where to find Amos and Andy on the radio, but they cannot find Amos and Andrew in the Scriptures. They know the names of the movie stars, but they cannot name the books of the Bible." He says, "Never in the history of the world has there been so much smartness and stupidity at the same time."

Yes, we are smart in scientific books, but stupid in God's Book. Bunyan said, "The town of Stupidity is only four degrees north of the City of Destruction." The tragedy of ignorance of the Bible is



that it destroys. Such ignorance destroys nations, churches and families and leads the souls of men to hell.

4. **The family should read the Bible imaginatively.** The Bible is the most exciting, inviting and igniting Book in all the world. Says Dorothy Sayer, "If this is dull, then what in Heaven's name is exciting?" But it is according to the life which we bring to it whether it is dull or interesting.

Parents, Sunday school teachers and preachers should use their imagination in the study of the Bible. The gospel appeals to the imagination of every member of the family. My little three-year-old daughter said something and threw up her hand. "What are you doing?" asked her mother. "I'm preaching like daddy." She had said, "Jesus is born." There is the gospel in a nutshell in the mind of a three-year-old child.

5. **The family should read the Bible believably.** It is "truth without any mixture of error." Believe what it says about God, man, devil, Heaven, hell, righteousness, sin, salvation, death, judgment, Jesus Christ—His virgin birth, His mysterious Deity, His beautiful life, His sacrificial death, His miraculous resurrection, His heavenly ascension and His glorious second coming.

We have no need for excuses to our modernist friends. As Dr. Gambrell used to say, "They are like worms in the bark of a tree, they never get to the heart of it; leave them alone, the peckerwoods will get them." We are not to add to or

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# The Evangelistic Invitation

by W. C. Kirk  
Edgefield Baptist Church  
Nashville, Tenn.

One of the finest books in my library is entitled "*Sixty-five Ways to Give an Evangelistic Invitation*," available through any Baptist Book Store. Most of these nearly three score and ten ways of "drawing the net" have merit; most of them are wise but some are otherwise. The author himself does not approve of some of the methods listed, but merely notes that certain preachers use them. It is of these few unsound methods that I dare, at the risk of being misunderstood, to make a few suggestions.

As Southern Baptists enter these two years of intense evangelistic emphasis, a vista of glorious conquest beckons to us. At the same time, pitfalls of great danger beset us. With no intention of discouraging, or of minimizing the appeal, or of stopping short of our most persuasive powers to press for decisions, let us face realities. *The evangelistic invitation may be made too easy.* Americans are the greatest joiners in the world, and it is easier to join a Baptist Church than almost anything else on earth. Brethren, these things ought not to be.

## SOME CAUSES NOTED

Several causes may account for this. In our zeal, there is danger of *over-emphasis upon numerical response* instead of divine regeneration. Although not many preachers will admit it, there is often the secret desire to build up and protect an evangelistic reputation. Some preachers have actually declined invitations to return for second meetings because they fear that the visible response might not be as impressive as the first time.

One evangelist worked feverishly to get an old fellow to join the church by statement whose life was an open sore, whose language was profane, and whose breath was chronically alcoholic. The old fellow could not even remember the name of the church that had baptized him fifty years before. Instead of earnestly seeking to win the man to Christ, as his life

plainly indicated his need to be, the enthusiastic evangelist insisted that he "come by statement—I'll even make the statement for you." When the pastor demurred, the evangelist insisted, "But he'll count."

There is the danger of *misplaced emphasis*. Conviction is easier than conversion. Belief *about* something is much easier than belief *in*. A person may believe that a parachute does open and save the falling trooper, but until he has actually trusted himself to it, he has merely believed *about*, but not *in*, the parachute.

One may believe in the stability of a bank, but until he has deposited his money, he does not have a personal trust in that bank. Even so, one may believe as an established fact that Jesus Christ is the Son of God (the devils believe that, and tremble—) but a different, a personal emphasis is needed before salvation comes. Don't make it too easy; intellectual assent only can never substitute for heart faith.

*Merely loving Jesus is not enough.* It is the nature of children to idolize and love Jesus. An evangelist played up this angle, told a few tear-jerking stories, called for a song and insisted that every child who loved Jesus come and shake his hand. Dozens rushed forward, and before they knew what was happening, they had been received as candidates for baptism. Several of them refused to go through with it, insisting they had been tricked, that they had not repented of anything, had not trusted Jesus as a Saviour, but that the preacher "sure could tell swell stories."

With children accepting Jesus, love may well be the theme; the approach may be so gradual as to be almost imperceptible, but the decision must be positive, nevertheless.

Then, there is the cunningly schemed *progressive invitation* so widely used by certain preachers. They begin remotely by making general statements designed to

get the hand lifted. (Many hand-lifting propositions are sound and effective). "Now," they purr, "if you were sincere, if you did not lie to God, wouldn't you just as soon stand as to lift a hand?" Many stand. "Now, if you are telling the truth to God, if you are really interested, hadn't you just as soon come to the front as to stand back there in the congregation?" Several come forward, some sincere, some seething, but not wanting to be humiliated. The last trick is to ask those now at the front to take the hand of the evangelist or pastor if they are still telling the truth. Hundreds of children have been pulled into the church by this octopus trick who declare later that they were plainly hooked. If ever the hand is lifted, they are caught. This remark was overheard following such a service. "Oh, boy, that preacher sure is a slick one!" Brethren, let this sort of thing cease!

## EMPHASIZE REGENERATION

Some evangelistic preachers are so *vague* as to phrase the invitation "If you want your life to count most for good, come on!" Scarce mention is made of poignant penitence, of having been born again, of having "seen the Lord, high and lifted up." The usual plea generally boils down to these words, "Come on! Come on!"

Again, let us not make the evangelistic invitation too easy by *assuming* that coming forward to join the church means that regeneration has occurred. Some preachers never ask this all-important question. A young lady presented herself as a candidate for baptism following the sermon. The church secretary took her name and address, handed it to the pastor who smilingly presented her for acceptance. Several months later in a study course she was surprised to learn that she had missed the mark entirely. "I just thought I'd like to be a church member. That's all there was to it." Brethren, let us, as far as possible, make sure that a candidate for baptism has had a *personal experience with a personal Christ*.

*Beware of absentia membership.* This is extremely risky business. Only in rare

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# Men in Modern Times

by Eugene E. Patton

This will give a faithful account of two men in modern times, in America. One will be known as the Good Samaritan and the other as the Levite who "passed by on the other side." They were both named Henry, and they shall be known as Henry I and Henry II.

Henry I graduated from one of the leading colleges of the mid-west and was perhaps its most eminent alumnus. He was a minister of a fashionable church in the largest city in the Mississippi Valley. One Sunday he preached a sermon on what he would do if he had a million dollars. When the service had been concluded, one of his parishioners handed him a check and said, "You have just told what you would do if you had a million dollars; here's your check for that amount. What are you going to do with it?" That was a pertinent and practical question. What DID he do with it? Was he the modern Good Samaritan?

By courteous approach, careful and efficient management, he was able to add other millions to this initial sum. He built a hospital better known as the institute of medical and scientific research, which has perhaps done more to prevent and cure disease and relieve human suffering than any other material institution on earth.

Henry I never got a dime of that immense sum of money. He had compassion on suffering humanity.

Henry II came from New England down to a large eastern city, at the age of twenty-six, with only forty dollars in his pocket. He died forty years later, a bachelor, with millions to his credit.

Shortly before he died, he told one of his employees that his life had been a failure. The employee replied, "Why, Mr. Blank, I'm surprised to hear you say that your life has been a failure. You've employed thousands of people at good wages and high salaries; you have given generous donations to every worthy cause since you have been here. Why do you say that your life has been a failure?"

Henry II left ten million dollars to one institution. He did pay good wages and high salaries and if he became dissatisfied with one of his employees, he would give the employee a year's salary in advance and let him go.

Henry II was very logical and he said to his employee, "My life has been a failure for three reasons: (1) I have no one to bear my name; (2) I have no friends; (3) I have lost all the religious beliefs that my mother taught me in the pine woods of New England, and for

these reasons, my life has been a failure."

It will be recalled that when the man on a journey from Jerusalem down to Jericho was beaten, robbed and left for dead by the roadside, the priest and the Levite both "passed by on the other side," but when the Good Samaritan, the stricken man's enemy, saw him, we are told that he "had compassion on him." "Compassion" means to suffer WITH the one in distress; by it we make another's misery our own; and so, by relieving them, we relieve ourselves."

Yes, even in 1950, we have Good Samaritans; and, likewise, the heartless priests and Levites are still operating.

## *The Whole Bible for the Whole Family*

(Continued on page 3)

take from this Book. Try to add anything to an egg and you will break it. A broken egg is a scrambled egg and a scrambled egg will never hatch any chickens. An unbeliever will never win souls.

**6. The family should read the Bible prayerfully.** Read it, praying that God will speak through His Word to your heart. Prayer is the key that will unlock the meaning of the Scriptures. I do not believe that God will bless prayers not inspired by Bible reading. Neither will God bless a mechanical, letter-perfect study of the Bible. "The letter killeth, but the Spirit giveth life."

Dr. Perry Webb once said, "Prayer and Bible reading are the Siamese Twins of Christian experience. Slight these, and your hearts will freeze; if they are neglected, your whole life is affected. Begin today in the Christian way to read and pray." In my prayer at every wedding ceremony, I pray that "this home now being established might be a home where the Bible is read and prayer is offered from hearts that love God." For it takes Bible reading and prayer to build a home.

**7. The family should read the Bible obediently.** Read it to obey. There are some passages which I do not understand. But they do not bother me as

much as those I do understand, and do not obey. The family should obey God's Word.

"Wives, submit yourselves unto your husbands."

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

"Children, obey your parents in the Lord, for this is right. Honour thy father and thy mother; which is the first commandment with promise."

"Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

The high-water mark of consecration is not how many chapters you read in the Bible, nor how many tears you shed, nor how many dollars you give. The high-water mark of consecration is willingness to obey God's Word and will for your life.

It is said that a speaker in one of the states went to speak at the high school in a certain town. The principal said, "Whatever else you say, do not mention the Bible, for there is a law against teaching the Bible here." Sometime later that same speaker went to speak at the penitentiary, and the warden said, "Give them the Bible, they need it."

Let us give the whole Bible to the whole family, they need it.

# Music and Evangelism

by Ernest O. Sellers



The foremost use of music in church is for worship and praise. Closely connected is its use for the expression of experience and the teaching of truth.

One might as well attempt a foot race without feet as to attempt an evangelistic service without music. There is far too much neglect of prayerful selection of those who lead it. Every historic warming of hearts has been accompanied by an outburst of song—witness the work of Luther, the Wesleys and Moody.

Attractive songs, divorced from vaudeville buffoonery, act as a magnet. But music is a servant, and evangelistic songs should not be selected for entertainment. There are grades of gospel songs, and many hymns not so classified are just as effective as the latest "hit." As a musical form, the gospel song has but a little more than a century of history.

Like folk songs the gospel song is easily learned, readily understood, soon grasped and therefore sung. We should avoid those of strongly accented notes which are more adapted to the dance than to the worship and praise of God. The *WORDS* of a hymn are far more important than the tune that is used. Popularity is seldom a good recommendation. Adaptation and truthfulness to Christian experience are more important elements to consider.

Audiences, if given opportunity and if properly encouraged, will participate in singing enthusiastically. But success is not attained at a bound. It takes prayer, persistence, and perseverance to attain success, but the result is priceless. Many have had their feet set into motion and their lips opened in confession through a song when the formal spoken word has failed.

For successful evangelistic music the following is essential:

Leaders should remember that singing is desired, not talking.

Leading should be done with dignity and self-restraint, no clowning.

Have an ample supply of books and a competent accompanist. Volunteer service is too often unreliable.

Make all selections prayerfully and as to their usefulness.

Make use of time-tested material; introduce new selections slowly.

## *The Evangelistic Invitation*

(Continued from page 4)

cases, very rare, should anyone be received in absentia into church membership. The writer has been guilty three times; once it turned out all right and twice it did nobody any good. It usually means only an extra name on the "dead" list. If a prospective member is not interested enough to come in person to put his light upon a candlestick, there will be little shining for the Lord.

If the reader cares to investigate, check up on one hundred chronically inactive members of any church—your church will do. See for yourself what percentage will be unable to give a coherent account of a genuine experience of salvation prior to joining the church years ago. See how many of them will speak disparagingly of some preacher who "got me excited" or who "pulled me in." Most of them judged by their fruits, are lost—doubly lost. They are lost to pungent preaching addressed to the unsaved, for they excuse themselves by saying "I am already a church member." When the sermon is addressed to duties of Christians, again they excuse themselves by saying "Although baptized, I am not a Christian." They are victims of evangelistic invitations that were too easy. Church membership is one thing; being born again is something else.

### THE RIGHT PRESSURE

Keep the proposition clear. Do not confuse the congregation. A preacher

preached a sermon of usual length and then garbled *eleven* different invitations as the caudal appendage to the service, consuming more time than his sermon had required. One woman whispered to the preacher as she gave him her hand, "I don't know which one of your propositions I came on, but I guess it doesn't matter as long as I came forward." The preacher is not called of God to keep the congregation in a stew; the Holy Spirit often does His best work quietly and deeply. Whether response to an evangelistic invitation is abiding depends upon whether the pressure was internal or external.

The writer is convinced that if God is dealing with a soul unto salvation, the preacher does not have to cajole, wheedle, trick and entice that soul into confession. If there is an experience of grace, confession will not be difficult.

"Drawing the net" is a blessed art about which all of us need to learn more, but drawing it prematurely or unwisely may do untold harm.

Let us have more pungent preaching of the great gospel and less evidence of powerful pressure of human propositions. Let us endow with meaningfulness the entire evangelistic message and appeal. Let us dignify the significance of it all, ceasing to make the evangelistic invitation too easy and the sons of men, drawn by the refreshing power of such an appeal, will press anew into the Kingdom.

# 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.

## Lack Spiritual Reserves

John Foster Dulles in *The Presbyterian Outlook*

The War Department has stockpiles of strategic materials with which to win a war, but it is at a loss to find the spiritual reserves which might now make the difference between future war and peace. . . The hope of America and the hope of the world does not lie in our economic and military might. We have a duty to be materially strong and to share that strength with others who are in peril. But that is only a defensive, holding operation. The role of material power, as Admiral Mahan said, is to give moral ideals the opportunity to take root. Our basic strength is our capacity to propagate these moral ideals which must prevail if there is to be peace and justice in the world.

(If our leaders would only believe this! —R.B.J.)

## Southern Baptists Begin to Divide

*The Christian Century*

Southern Baptist conventions in Oklahoma and Arkansas have recently undertaken to impose a tight ecclesiastical control over their churches. Conventions in both states have voted to refuse to seat "messengers" from churches held to be "liberal." These meetings have barred from membership churches which accept "non-Baptist immersion," which permit non-members to participate in Holy Communion or which affiliate with the Federal or World Councils of Churches. This violates Baptist principles at three fundamental points. It sets up a creedal basis of fellowship. It runs counter to the Baptist emphasis on religious freedom. It brings into question the Baptist insistence upon the autonomy of the local congregation. The Oklahoma and Arkansas purges were intended to stop a growing tendency among Southern Baptists to accept members of other evangelical churches as Christians and to cooperate with them in matters of mutual concern. In this they will fail. Instead of accomplishing this objective, sooner or later the throw-'em-out elements will start a process of fission which will split the denomination from top to bottom. For now that this movement is started, it is likely

to spread at least throughout the conservative southwestern part of the Southern Baptist Convention and possibly through the entire denomination. As fast as it spreads, it will drive the ecumenically-minded into open rebellion. Churches which are cut off from fellowship with others by the method which these two conventions have launched will find congenial associations elsewhere.

(The Editor may not know us as well as he thinks he does. And it is barely possible that he doesn't know Baptist doctrine as well as he thinks he does.—R. B. J.)

## If I Were A Deacon

*Arkansas Baptist*

It is far easier to talk about what one would do if he were a deacon than it is to do it. If I were a deacon I would take my office seriously. The first New Testament deacons did. The fact is, it was the faithfulness of one of those deacons, Stephen, even faithfulness unto death, that must have started Paul toward the Lord. Seriousness is a fundamental requirement for any worth-while responsibility.

If I were a deacon I would study the needs and opportunities of my church. Many churches are on a standstill, and others are retrograding from lack of aggressive leadership in the Board of Deacons. I would cooperate to the fullest in maintaining every phase of the Lord's work. Cooperation is a big and meaningful word. Little hearts do not see much in it, but God sees the salvation of a lost world through cooperative consecration and effort.

If I were a deacon I would help to keep the finances of my church in a healthy condition. This is important. We let our finances lag and limp and drag because we try to solve this problem on a basis of man's judgment, and not by following God's plan. If deacons will study the Bible teaching on financing the Kingdom, that of giving the Tithe as a minimum, and practice it for themselves, they can lead the church to follow it. Then financial problems would be solved, not for a short time, but for all time.

If I were a deacon I would see to it that missions had a foremost place in the church program. Missions rightly interpreted is reaching the lost for Christ.

This is the first and most imperative duty of the church. I would not be satisfied with past achievements of my church. "We cannot go forward by looking backward." Achievements of the past should spur and inspire to greater things for the Lord.

(ADD THIS: If I were a deacon I would relieve my pastor of every detail possible, in order that he might give himself to "prayer and the ministry of the Word."—R.B.J.)

## Religious Values Declared Gaining

*The New York Times*

A definite "turning" toward religious values and moral imperatives was envisaged by Rabbi Israel Goldstein in a sermon at Congregation B'nai Jeshurun. He attributed this trend to "disillusionment with the high hopes that have been placed in man's achievements in the theoretical and practical sciences," which in turn "have led the human race further than ever from happiness and peace." Asserting that "our age is going through a reaction against the rationalism, intellectualism and cynicism which marked the early part of the twentieth century," Dr. Goldstein added: "What humanity needs more than anything else today is the dynamic faith to go on building for peace and progress on the assumption that it is not doomed to destruction."

(I hope he is right in his opinion that men are turning away from rationalism, etc., but I am dead sure that he doesn't have a ghost of an idea about the remedy.—R.B.J.)

## A Man and A "Particular Church"

James Jones in *The Presbyterian Outlook*

The lack of definiteness is the scourge and shame of individual Christianity. We can whip ourselves into a lather about the badness of general conditions, and at the same time remain calm and unmoved in the face of a local situation which begs for attention and assistance. . . . A man's Christianity is suspect, to say the least, until it manifests itself in serious and sacrificial concern for the on-going of some "particular church."

(This hits at least one of the spots.—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 June 4, 1950

# The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

TEXTS: Habakkuk 1:1-4, 12-13; 2:1-4; 3:17-19 (Larger and Printed)  
Habakkuk 3:18 (Golden).

## Habakkuk Teaches Trust in God

The entire prophecy of Habakkuk should be read as a background for study of this lesson. The prophet has been called a philosopher, since he deals with and answers some of life's most baffling problems. Luther observed that his name "means a heartener, or one who takes another to his heart and his arms, as one who soothes a poor weeping child, telling it to be quiet." Sound scholarship fixes the date of his prophecy at 603 B.C., shortly after the fall of Nineveh before the conquering Chaldeans who were threatening Judah also.

Robinson summarizes thus: "The book opens with a dialogue between Jehovah and the prophet, then records certain woes against the violent oppressor of mankind, and closes with a beautiful poem (which Ewald speaks of his Pindaric Ode) of confidence that God will deliver his people." The same writer observes as follows: "The constant riddle of the Old Testament is 'not the survival of the fittest but the suffering of the best.' In Job it was the suffering of an individual; in Habakkuk, that of a nation." This is the prophet's central theme.

### I. OBSERVE TO DOUBT (Hab. 1:1-4).

1. *While the Lord seems to delay in deliverance.* We, with the philosopher-prophet, may doubt His goodness and care when He seems slow in coming to our aid. We, too, may cry, "How long!" We forget that God has a plan, infinitely beneficent, and that such a plan may involve suffering upon our part just as it does upon His part. We must remember that with nations, as with individuals, improvement comes when suffering is endured and responded to after His example.

2. *While the wicked seem to prosper in unrighteousness.* Here, again, is the recurring problem which we face with Habakkuk. But apparently David faced it also, for he has given us a sure and a full word in Psalm 37 concerning this. Let the reader turn to it.

### II. MEDITATE TO STRENGTHEN (Hab. 1:12-13).

1. *Upon the sovereignty of God.* These two verses alone suggest some of His characteristics. He is everlasting. He is holy. He is mighty. He is providing. He is correcting. When our meditation runs along these lines, we lose ourselves and our petty troubles in contemplation of Him. God still rules and directs the affairs of men and nations. He holds the universe in the palm of His hand. Evil men are unable to thwart His eternal purposes. He loves His own.

2. *Upon the finiteness of man.* After meditation upon God's sovereignty we are then to think upon our own limitations, and thus to be reminded of our utter dependence upon Him. Whatever greatness or achievement may come to us, comes at His bestowal. And this will make for humility upon our part. This kind of humility in no sense weakens but rather strengthens us. Psalm 77 fits here.

### III. TRUST TO LIVE (Hab. 2:1-4).

1. *We are to wait with patience.* Let us go with Habakkuk up to his watchtower and learn, or relearn, from God that (as one has formulated it) "pride and tyranny cannot from the nature of them, last, but that the righteous, if only steadfast, shall survive;" and that "tyranny always carries within it the seeds of its own destruction." Any nation, our own included, would do well to ponder the truth of this passage; and guard against tyranny within or without.

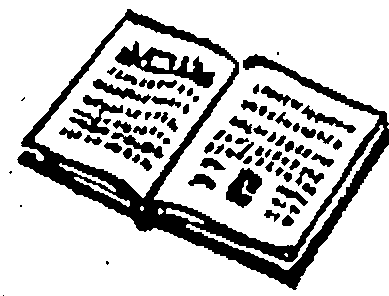
2. *We are to exult with faith.* The doctrine of justification by faith originated not with Luther, nor Augustine, nor Paul, but with Habakkuk. Three times in the New Testament is Hab. 2:4 quoted, namely, Rom. 1:17; Gal. 3:11; and Heb. 10:38. It is indeed a precious teaching.

### IV. RENEW TO PRAISE (Hab. 3:17-19).

1. *There is joy in Him.* All true and lasting joy comes from Him. We are to rejoice unreservedly in Him. Let us join with the saints of all the ages in His praises with, "I will joy in the God of my salvation." It reminds of a song we sing today, "Trust and Obey."

2. *There is strength from Him.* "The Lord God is my strength," sings the poet-philosopher-prophet. Out of such strength comes a sense of security and courage, suggested by the expression "hind's feet" walking upon "high places." National safety lies in God. Another suggested topic is, "You Can Count on God." And you can.

If you had to choose the ONE thing you like best to do with your family, what would it be?



Have you found during your reading periods that the stories seem more interesting and more understandable when they are read aloud and discussed?

Perhaps during some of your family "sings" you have found that you and the other members of your family really harmonize nicely. Maybe you've formed a quartette, or a sextette, or a trio or duet, and have been sharing your music with friends at church and other places.

What about the guessing games? Have you found that all of you like that kind of quiet entertainment better than many other kinds? Have you even found yourself and the others making up games like these?

Maybe during these special days you've developed a fondness for jigsaw puzzles. You like to sit around a table and work together to complete the jigsaw picture.

The thing you and your family enjoy most may be something much more active—like going on outings together, or planting the garden, or making things.

Try to decide now what it is that you like best to do with your family. Write that choice on this line.

Vacation time is hobby time. Would the activity which you just described on the blank line be a good family hobby? At one of your family times this week, ask the others about this. You might make a list and ask each one to check the hobby in which he would be most interested, or to add one to the list, if he wishes to. From the total votes, choose the hobby which seems to appeal to the most people.

Perhaps you will decide to make something together this summer. I heard recently of a family whose hobby is making things for their home. The father said: "Our ambition is some day to have nothing in our home that was not made by a member of our family."

Mother might be very glad for you to help her braid a rag rug this summer. This is a good "together" job, even in hot weather. Save your old socks and cloth scraps and cut them into strips about an inch and a half wide. Sew the short pieces of material together, until you have a long braid—a yard or more—begin sewing it together in an oval shape, or round, or whatever shape you prefer. Be careful to use strong thread and to keep the rug flat and neat.



Maybe your family would enjoy making a scrapbook of vacation time souvenirs, or a snapshot album, or some other such memory book. Or, you might collect different kinds of flowers or leaves or rocks, or other nature items, and bring them home to put in a family collection. If your family already has a collection, you will, of course, remember to be on the lookout for items to add to it.

Whatever your family chooses as a hobby, try to keep each member of the group interested, happy, and busy. That will often change work to play. It will help to draw the family closer together.

Happy vacation days to you! I'll be anxious to get your first vacation letter, telling some of your plans and activities—especially your family fun!

Love,

AUNT POLLY

BAPTIST AND REFLECTOR

## Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

JESSE DANIEL  
Secretary

MISS GLADYS LONGLEY  
Associate



MISS OLETA MEEK  
Elementary Worker  
MISS DOROTHY CAMPBELL  
Office Secretary

## Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

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



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

### Tennessee's Sunday School Training Record From October 1, 1949 to April 1, 1950

Hats off to the 533 churches in 58 associations that made this record possible! Let's double the number of churches during next six months. "Into every church" is the slogan.

Our record by associations is as follows:

Association	No. of churches	Churches without training	Churches with training	Total No. Awards	Associational Supt. of Training
Beech River	52	47	5	56	Tom Maddux
Beulah	39	39	0	0	D. L. Hemphill
Big Emory	64	55	5	90	
Big Hatchie	33	28	5	133	
Bledsoe	18	11	7	86	
Bradley	36	19	17	658	Clarence Hampton
Campbell Co.	53	48	5	124	S. C. Strange
Carroll Benton	18	13	5	116	J. H. Ferguson
Chilhowee	57	44	13	2,091	Oscar R. Spangler
Clinton	58	43	15	257	M. D. King
Concord	30	22	8	243	
Crockett	13	10	3	67	W. C. Skinner
Cumberland	22	19	3	67	
Cumberland Gap	72	69	3	67	E. M. Muncy
Cumberland Plateau	11	11	0	0	
Duck River	19	18	1	26	George W. Edwards
Dyer County	32	28	4	80	C. W. Baldridge
East Tennessee	33	32	1	4	Elizabeth Thomas
Enon	27	27	0	0	
Fayette	15	14	1	2	
Gibson	41	38	3	131	H. J. Webb
Giles	17	14	3	65	Geo. Turner, Jr.
Grainger	37	26	11	237	Floy E. Brooks
Hardeman	30	28	2	13	
Hamilton	95	51	44	1,613	Robert Ling
Hiwassee	18	18	0	0	J. I. Harbin
Holston	95	77	18	624	Geo. Coffman
Holston Valley	43	38	5	208	
Indian Creek	23	15	8	142	J. L. Knupp
Jefferson	24	20	4	110	Fannie Spurgeon
Judson	18	17	1	5	
Knox County	114	25	89	2,926	Jack Perkins
Lawrence	28	24	4	173	Pierce Henson
McMinn	69	66	3	124	N. D. Wade
McNairy	23	17	6	143	
Madison	38	17	21	578	
Maury	24	21	3	84	M. F. Winters
Midland	28	27	1	1	Edwin Bright
Mulberry Gap	65	60	5	84	
Nashville	59	23	36	2,897	Merle Pedigo
New Duck River	21	14	7	107	Hoyt Vassar
New River	43	41	2	48	
New Salem	16	14	2	37	
Nolichucky	41	32	9	205	Leonard Evans
Northern	20	20	0	0	Pauline Collett
Polk	42	33	9	120	Jess Barkley
Providence	32	26	6	9	Sewell Givens
Riverside	34	33	1	1	Chas. J. Euverard
Robertson	24	16	8	193	J. B. Holland
Salem	27	26	1	18	Vera Owen
Sequatchie V.	21	14	7	143	W. M. Powell
Sevier County	51	37	14	131	Evolena Owenby
Shelby County	61	22	39	1,210	J. Herman Adams
Southwestern	34	34	0	0	
Stewart	16	16	0	0	H. D. Lankford
Stockton V.	18	18	0	0	H. T. Groce
Stone	29	28	1	88	
Sweetwater	73	67	6	46	C. J. Veatch
Tennessee V.	27	22	5	66	Catherine Shelton
Union	21	20	1	28	James Boyd
Watauga	66	46	20	973	Eugene Johnson
Weakley	36	26	10	169	Russell Rogers
Western District	27	23	4	38	Geo. Shaver
West Union	60	59	1	22	Albert Chitwood
William Carey	24	17	7	135	Roberta Franklin
Wilson County	25	19	6	227	J. T. Hearn
Wiseman	40	40	0	0	
<b>TOTAL</b>	<b>2,520</b>	<b>1,982</b>	<b>534</b>	<b>18,339</b>	

Take Your Family  
To Sunday School

THURSDAY, JUNE 1, 1950

### REGIONAL CONVENTIONS

Region	Date	Place
Southwestern	June 19	First Baptist Church, Jackson
Northwestern	June 20	First Baptist Church, Huntingdon
South Central	June 22	First Baptist Church, Tullahoma
Central	June 23	First Baptist Church, Springfield
North Central	June 26	First Baptist Church, Monterey
Southeastern	June 27	Mine City Baptist Church, Ducktown
Northeastern	June 29	First Baptist Church, Newport
Eastern	June 30	First Baptist Church, Maryville

\*Regional Eliminations

Intermediate Sword Drill

Young People's Speakers' Tournament

Hymn Festival

\*Conferences

\*Inspirational Messages

### OUR GOAL

Every church and every association represented

### FLASH! FLASH! FLASH!

Knox County Association leads Southern Baptist Convention in number of churches reached with study course for this year—88 churches.

During the month of April more awards were issued in the state of Tennessee than at any other given month since Training Union work was organized—9,740.

Five leading associations for this year for study course awards:

Knox	5,271	Nashville	2,430
Hamilton	4,295	Holston	964

### Churches Observing Training Union Emphasis Night

(Concluded)

	Attendance		Attendance
ROBERTSON		SWEETWATER	
Greenbrier	107	Notchy Creek	97
Oak Grove	127	Loudon, First	138
Orlinda	115	TENNESSEE VALLEY	
Pleasant Hill	70	Dayton, First	68
SALEM		WATAUGA	
Auburn	72	Immanuel	172
Smithville	14	Big Spring	124
SEVIER		Butler	46
Mt. Zion	24	Slam	198
		Union	123
SHELBY		WESTERN DISTRICT	
Longview Hgts.	28	Paris, First	93
Union Avenue	372	WILLIAM CAREY	
McLean Chapel	60	New Grove	11
Egypt	50	Prospect	32
Hollywood	140	WILSON	
Bellevue Hgts.	1,491	Lebanon, First	122
STONE		Prosperity	97
Wood Clift	52		

## Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY  
President

MISS NELLIE TALLANT  
Young People's Secretary



MISS MARY NORTINGTON  
Executive Secretary-Treasurer

MRS. DOUGLAS GINN  
Office Secretary

## Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL  
Secretary



BERNICE BROWN  
Office Secretary

### Missionary at Camp Carson



MISS RUTH FORD, China

### A Call to Camp

Have you registered for one of the W.M.U. camps this summer? You should help your young people to attend a G.A., R.A., or Y.W.A. camp.

Do you have a B.W.C. in your church? Your leader, in her busy life, might have overlooked her announcement for camp. Urge her to attend either the one at Camp Carson Springs, June 24-25 or Camp Linden, July 1-2. Missionaries, state and southwide workers will be on hand to give information and inspiration. The Efficiency School opens the morning of the 22nd at Camp Carson. It will be a happy houseparty for W.M.U. workers where new friends will be made, ideas exchanged and constructive plans made for the future.

All reservations must be made through the State W.M.U. Office. Only 200 can be accepted for each camp.

### Schools for Preachers and Their Wives

For many years the W.M.U. has included in its Golden State Mission offering the expenses for the schools for preachers and their wives. This year there are to be three schools—one in each of our colleges. Classes have been arranged for the men and women. This is to challenge the pastors' wives in attending the school in their section. It will cost you nothing. Your board and books will be furnished free of charge. The women are welcomed to the classes taught for their husbands and in addition, classes have been planned for them.

Union University opens June 5th and closes June 16th. The W.M.U. Manual will be taught at 2:30 the first week by Miss Mary Northington. The interested friends in that section are invited to come into class each afternoon. We hope many preachers' wives will stay with us through the week.

The second week, Mrs. J. Carl McCoy, Associational Worker in Shelby County, will teach a book on the problems of a preacher's wife.

Carson-Newman School will be June 19-30. Mrs. A. E. Cate of Jefferson City will teach the first week and Mrs. Eva Hollis, our State Stewardship Chairman, the second week.

Cumberland University School is June 12-23. Mrs. Ruby Daniel Udvarnoki, a former missionary in Hungary and in Africa, will teach the women. Plan to attend your school. Bring your linens and a cooperative spirit. No cooking, no dishwashing for two weeks. A real vacation, you cannot afford to miss it.

Write to the school you will attend and tell them you will be there.

### Brotherhood Camp Meetings

#### CAMP LINDEN—June 10-11

#### Fellowship—Recreation

#### EVENING PROGRAM

A. ROY GREENE, *Presiding*

6:00 p.m.	.....	Dinner
7:30	Man and Boy Movement.....	T. Robert Acklen
8:45	Address .....	Norris Gilliam
		Secretary, Tenn. Foundation
9:45	.....	Campfire Devotional

#### SUNDAY MORNING PROGRAM

A. ROY GREENE, *Presiding*

6:00 a.m.	.....	Sunrise Service
8:00	.....	Breakfast
10:00	Sunday School Lesson.....	by J. W. Zumbro
11:00	Address.....	C. W. Pope
		Executive Secy., Tenn. Baptist Convention
1:00 p.m.	.....	Lunch

#### SUNDAY AFTERNOON

A. ROY GREENE, *Presiding*

3:00 p.m.	.....	Great Mass Meeting
Evangelism	.....	Gaye L. McGlothlen
		Pastor, Immanuel Baptist Church, Nashville
Great Song Service.....		Led by R. K. Bennett
		Pastor, Stanton

#### CAMP CARSON—June 17-18

#### EVENING PROGRAM

A. ROY GREENE, *Presiding*

6:00 p.m.	.....	Dinner
7:30	Man and Boy Movement.....	Judge, Hu B. Webster
8:45	Address .....	Norris Gilliam
9:45	.....	Campfire Devotional

#### SUNDAY MORNING PROGRAM

A. ROY GREENE, *Presiding*

6:00 a.m.	.....	Sunrise Service
8:00	.....	Breakfast
10:00	Sunday School Lesson.....	by Loran Baker
11:00	Address.....	C. W. Pope
		Executive Secy., Tenn. Baptist Convention
1:00 p.m.	.....	Lunch

#### SUNDAY AFTERNOON

A. ROY GREENE, *Presiding*

3:00 p.m.	.....	Great Mass Meeting
Evangelism.....		Ramsey Pollard
		Pastor, Broadway Baptist Church
Great Song Service.....		Led by Wayne Maddox
		Student Secy. at Chattanooga

BAPTIST AND REFLECTOR

# AMONG THE BRETHREN

## Preachers' School

June 19-30 a preachers' school will be held at Carson-Newman College, according to an announcement by President Harley Fite.

W. F. Warden, pastor of First Baptist Church, Jefferson City, will serve as dean of the school. The teachers are Otto Whittington, Little Rock, Ark.; David Livingstone, Maryville; George Burnett, Memphis; A. F. Mahan, Fountain City; E. C. Masden, Jefferson City; and L. B. Cobb, Cleveland.

Under the supervision of Miss Mary Northington, classes will be taught each day for preacher's wives and other interested women. Mrs. A. E. Cate, Jefferson City, and Mrs. George Hollis, Memphis, will be teachers in the school for preacher's wives.

Two Tennessee girls are among the Blue Mountain College students who have volunteered for religious work this summer. They are Jean Lipsey, Memphis, and Shirley Wieland, Trenton.

—B&R—

The Faculty and Senior Class of the Mather School of Nursing of the Southern Baptist Hospital, New Orleans, will hold their graduating exercises Monday evening, June 5, in the St. Charles Avenue Baptist Church, with Dr. Oscar W. Bethea as speaker. There are 64 members in the class, two of them from Tennessee: Marcie Duffy, Memphis, and Rachelle Naomi Jones, Wartburg.

—B&R—

Among those receiving the Doctor of Theology degree at the Louisville Seminary this year was a native Tennessean, Hugh L. Smith of Maryville, who is now pastor of the Roswell Street Baptist Church, Marietta, Ga.

—B&R—

Jimmy T. Williams, gospel singer, 220 Conger Street, phone 7-0172, Jackson, Tenn., is available for revivals this spring and summer. Tennessee reference: W. Walter Warmath, pastor Fifth Avenue Baptist Church, Knoxville, Tenn.—Adv.

## Hear the Baptist Hour

June 4

Speaker: Dr. Duke K. McCall

Subject: "The Myth of the Average Man"

Stations: WDEF, Chattanooga; WEKR, Fayetteville; WTJS, Jackson; WJHL, Johnson City; WBIR, Knoxville; WMPS, Memphis; WSIX, Nashville; WHAL, Shelbyville.

## Virginia Intermont College

Fully accredited—Baptist—Four-year Junior College for women. Excellent equipment, 2000 ft. altitude. Let us help you make plans. Write

R. L. Brantley, Pres.

Box 7, Bristol, Va.

## Church Music Conference



W. HINES SIMS

W. Hines Sims, associate secretary, Department of Church Music, Baptist Sunday School Board, and director of music for the Chicago Southern Baptist Convention, will serve as associate director of the Tenth Convention-wide Church Music Conference to be held in Ridgecrest, North Carolina, August 24-30.

The conference is all for church musicians and leaders. Reservations should be made immediately by writing to Mr. Robert Guy, manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, and enclosing a \$2.00 registration fee.

Pastor Paul W. Turner and the First Baptist Church of Clinton had as their guest minister in a revival Angel Martinez, young Spanish evangelist, Fort Smith, Ark. On the second Sunday of the meeting the Sunday school and Training Union exceeded all former attendances, and the meeting as a whole resulted in 43 baptisms, 16 additions by letter and 27 rededications.

—B&R—

George D. Roberts, Moderator, and John Z. Helton, Secretary of the Executive Board of Chilhowee Baptist Association, have sent us a copy of some resolutions concerning Charles D. Martin, who leaves his work as Associational Missionary in that body to become Superintendent of City Missions in Chattanooga and Field Worker in Hamilton County Association. The resolutions are very complimentary, and anyone acquainted with the work of Bro. Martin knows that every one of the compliments is deserved.

## Gordon Military College

Accredited Preparatory School and Junior College, boasting a century of accomplishment. Small classes and individual attention insure maximum progress. Senior ROTC. Outstanding equipment: 350 acres. Homelike atmosphere. Golf course. Athletic fields. Early enrollment advised. Moderate cost. Catalog.

Col. J. E. Guillebeau

BOX M. BARNESVILLE, GA.

## Farris Resigns at Oak Grove

H. W. Farris has resigned as pastor of Oak Grove Baptist Church, Big Hatchie Association, to accept work in Indian Creek Association as associational missionary.

The Oak Grove Church has recently completed a modern brick parsonage near the church and plans are to build a new house of worship soon.

Bro. Farris rented twenty-five acres of cotton land, and he and members of the church cultivated it. The crop netted \$3,100 which was sufficient to take care of all indebtedness on the pastorium.

Out-of-town visitors to the office in recent weeks have been: R. W. Prevost, Ooltewah; V. R. Butler, Watertown; Bob N. Ramsey, Cookeville; Chester H. Jones, Manchester; G. Everett Redd, Manchester; George B. Hyler, Clarksville; David E. Pittman, Chatsworth, Ga.; R. G. Shelton, Clarksville; M. I. Crocker, Clarksville; C. L. Niceley, Wadsworth, Ohio; Leonard Stallings, Humboldt; R. J. Cooper, Fred R. Hurt and T. G. Avery, all of Halls; and Henry B. Stokes, Hartsville. Bro. Stokes is welcomed to Tennessee as the pastor at Hartsville.

—B&R—

A recent issue of the *Putnam County Herald* of Cookeville, said the following, among many other complimentary things, about Missionary John Brown: "West View Baptist Church, which was organized Sunday, May 14, is another monument to the work of the Rev. John Brown, mission pastor of the First Baptist Church and Stone Association of Baptist churches. Since coming to this section from Athens, about ten years ago, as Special Missionary for the Association, he has had a great part in the building of eight Baptist churches in this area."

## Our Sick

Mr. L. G. Frey of the Missions and Evangelism Department of our State Board is steadily improving. Mr. N. B. Fetzer, head bookkeeper, has been removed to his home from the Mid State Baptist Hospital. He is much improved at this writing, but is still under the care of nurses. Let our people continue to remember these fellow workers in prayer.

## EAST TEXAS BAPTIST COLLEGE

"A Service Institution"

MARSHALL, TEXAS

Orthodox Accredited Co-Educational  
Rates Reasonable  
1950

Summer Session: June 5-July 14

July 17-August 25

Regular Session: September 11

\* \* \*

Information on Request

H. D. BRUCE, President

# MIDDLE TENNESSEE NEWS

By HOMER A. CATE, Shelbyville, Tennessee

Pastor Bernard Scates, Lawrenceburg, has welcomed around 70 additions during his first year as pastor of the First Baptist Church. On a recent Sunday, one of Lawrenceburg's finest young men, A. N. Hollis, Jr., surrendered to preach the gospel. Young Brother Hollis' father, A. N. Hollis, was a successful minister for many years, having served many strong churches in Tennessee and Kentucky. Brother Scates became pastor at Lawrenceburg on May 1, 1949.

Dr. Gaye McGlothlen, pastor of Immanuel Baptist Church, Nashville, has announced a special series of Sunday evening sermons beginning May 21 on "Marriage and the Home." The series will continue through five Sunday evenings.

In the absence of Pastor Leonard Sanderson, Brother Jesse Daniel, State Sunday School Secretary, supplied the pulpit of the First Baptist Church, Lewisburg on Sunday, May 21. Brother Sanderson was away in revival services at the Mission of the Barton's Creek Baptist Church, Lebanon, of which Raymond Coppen-ger, Professor of Religion, Cumberland University, is pastor.

Dr. W. F. Powell, pastor, First Baptist Church, Nashville, preached the baccalaureate sermon to the 1950 graduating class of the School of Nursing, Mid-State Baptist Hospital. Members of the class are: Misses Inez Crowley, Eloise Huddleston, Reba Nicks, Hester Shaff, Evelyn Webb and Mrs. Dorothy Tatum. We are proud of this graduating class.

Shelbyville Mills Baptist Church, Harold D. Kilpatrick, pastor, has recently purchased a school bus for the use of the church.

D. D. Smothers, pastor, First Baptist Church, Fayetteville, preached the baccalaureate sermon at the Central High School, Fayetteville, Sunday night, May 7.

## Church Bus for Sale

38 passenger all metal bus with upholstered seats, 1942 International, motor recently overhauled. Write North Jackson Baptist Church, Fairmont at Martin, Jackson, Tennessee.

A successful revival meeting was reported at Rayon City Mission of the First Baptist Church, Old Hickory, Paul J. Harting, Jr., pastor. Charles Julian did the preaching and Brother Wallace McGill led the singing. This Mission of the First Baptist Church is making substantial progress.

Harry L. Winters, pastor, Centerville Baptist Church, recently assisted the Hohenwald Baptist Church in a successful series of revival services. "The presence and power of the Holy Spirit enabled the church to have a wonderful revival," so writes Brother Winters.

Harpeth Heights Baptist Church, Nashville, J. T. Barbee, pastor, has just closed a successful revival meeting in which the preaching was done by Wendell Price, pastor, Third Baptist Church, Murfreesboro.

A Central Training Union Training School for all Workers of Concord Association was conducted May 21-26 at First Baptist Church, Murfreesboro. Brother Charles L. Norton and his force out of the Training Union Department, Brother Emmett Golden and local leaders comprised the fine faculty of the school. Dr. Robert L. Palmer, pastor, First Baptist Church, Murfreesboro, taught the Young People and Adults.

The Convocation service of Cumberland University will be held in the Auditorium of the First Baptist Church, Lebanon, Alvin Hopson, pastor, June 4. Dr. T. L. Holcomb, Executive Secretary of the Baptist Sunday School Board, will be the speaker.

All of our hearts in Middle Tennessee and beyond were broken to hear of the untimely passing of Brother V. Floyd Starke, pastor until his death of the Brainerd Baptist Church, Chattanooga. His going is a deep blow to Tennessee Baptists whom he loved and served so faithfully. We extend to his wife and children our deepest sympathy.

Sunday, May 14, at the Evening Service, Layman's Night was observed at the First Baptist Church, Petersburg, J. Victor Brown, pastor.

# Resolutions

LEE

Whereas, our beloved pastor for two years and three months, Bro. Edward R. Lee, has felt led of the Lord to offer his resignation February 12, and has accepted the call to the pastorate of First Baptist Church, Decherd, Tennessee, and has left our church and our community. Our church, meeting in regular business session, was instructed to submit the following resolutions:

Whereas, Bro. Lee has served our church ably, faithfully and well. Our church has experienced a marvelous growth, indebtedness lifted, and enjoyed a fine spiritual fellowship under his ministry. He, having proved himself a loyal preacher of the word, a busy, sympathetic and successful pastor, and a citizen of the highest order, both he and Mrs. Lee and two fine little daughters, endeared themselves to the hearts of our people by their zealous and unstinted service not only to our own membership, but to any and all in need.

Therefore, Be it resolved:

*First:* That we express to Bro. and Mrs. Lee our sincere love for their labors of love, devotion, duty and consecrated leadership among us.

*Second:* We commend them to the fellowship of the church to which they go.

*Third:* We express our sorrow in our loss of Bro. and Mrs. Lee and daughters.

*Fourth:* That these resolutions be spread on minutes of our church, a copy sent to Bro. and Mrs. Lee, a copy mailed to Decherd Baptist Church, a copy sent to BAPTIST and REFLECTOR, and one to the Executive Committee of Duck River Association.

Respectfully Submitted,

Mrs. Sewell Childers  
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President

# ATTENDANCES AND ADDITIONS TO THE CHURCHES

MAY 21, 1950

Church	Sunday School	Training Union	Additions
Alamo	204	36	---
Allons Chapel	103	---	---
Ashland City, First	45	22	---
Athens, Antioch	112	40	---
East	406	158	---
First	550	240	---
West End Mission	99	70	1
Calhoun	135	25	---
Coghill	77	67	---
Cotton Port	93	65	---
Eastanalle	60	29	---
Etowah, East	111	36	---
Etowah, North	363	93	2
Good Springs	75	---	---
Idlewild	92	56	---
New Hope	38	23	---
New Zion	200	---	---
Riceville	86	50	---
Auburntown, Prosperity	175	146	---
Brighton	241	168	---
Bristol, Calvary	394	147	---
Chapel Hill, Smyrna	124	94	---
Chattanooga, Avondale	638	124	3
Birchwood	80	31	---
Brainerd	469	192	1
Cedar Hill	238	60	---
Clifton Hill	294	117	2
Mission	47	---	---
Concord	285	122	---
Eastdale	412	121	1
East Lake	534	201	1
East Ridge	311	96	1
First	982	210	2
Chapel	78	27	---
Highland Park	3372	816	30
Lupton City	163	126	---
McCarty	62	33	---
Parkers Gap	112	---	---
Philadelphia	156	36	3
Red Bank	689	198	2
Ridgedale	667	229	5
St. Elmo	400	123	---
Signal Mountain	71	26	---
Spring Creek	216	93	2
Suck Creek	49	24	---
Cleveland, Big Spring	296	178	---
Watinsville	48	35	---
Calvary	149	88	3
Rutledge Memorial	95	34	---
Four Point Chapel	9	11	---
Columbia, First	340	123	3
Godwin Chapel	30	---	---
Rock Springs	90	73	---
Second	116	64	2
Cookeville, First	532	117	---
Algood Mission	77	---	---
Fourth Street Mission	141	81	---
Steven Street	130	58	1
West View	141	81	---
Dyersburg, Calvary Hill	211	103	---
First	629	147	---
Hillcrest	188	52	6
Bagleville	140	75	3
Elizabethton, First	537	118	6
Immanuel	198	85	1
Oak Street	159	62	---
Siam	230	131	---
Fountain City, Central	1001	222	3
Hines Valley Mission	46	---	---
Smithwood	508	175	4
Gallatin, First	362	75	---
Grand Junction, First	97	52	---
Hampton, Union	227	110	---
Harriman, South	281	105	1
Trenton Street	392	127	2
Walnut Street	319	118	---
Hohenwald	107	71	---
Humboldt, Antioch	234	77	---
First	523	110	---
Jackson, Calvary	463	167	---
First	834	136	5
North	250	117	1
West	764	255	---
Jefferson City, First	529	---	2
Jonesboro, First	225	80	---
Kingsport, First	778	164	---
Lynn Garden	380	111	1
Mission	47	---	---

Church	Sunday School	Training Union	Additions
Knoxville, Alice Bell	141	50	---
Arlington	523	128	3
Bell Avenue	880	422	11
Broadway	1393	516	18
Fifth Avenue	915	253	2
First	1018	130	3
Lincoln Park	700	230	1
McCalla Avenue	703	172	3
New Hopewell	214	166	3
N. Fifth Avenue	81	44	3
Sevier Heights	591	254	2
Washington Pike	289	80	---
Lake City, First	221	48	---
Lawrenceburg, First	245	169	---
Lebanon, Barton's Creek	126	61	---
Cedar Grove	91	44	---
Fairview	151	70	2
First	469	128	2
Lenoir City, First	420	86	---
Nelson Street Mission	41	35	---
Lewisburg, First	396	142	---
Lexington, First	238	30	---
Mt. Juliet	123	49	---
Madisonville, Chestua	95	38	---
Maryville, Broadway	367	166	5
Everett Hills	271	143	---
First	733	235	3
Medina	185	97	3
Lathams Chapel	70	44	---
Memphis, Bellevue	2629	1000	31
Boulevard	765	266	---
Central Avenue	681	175	---
Elliston Avenue	1531	41	---
Gillespie Avenue	263	105	---
Highland Heights	1066	460	10
Kennedy	145	71	4
LaBelle	702	206	8
Leawood	282	84	---
Mission	22	---	---
Levi	251	127	---
Barton Heights	140	62	2
Merton Avenue	310	47	---
Parkway	346	155	1
Prescott Memorial	641	211	4
Seventh Street	500	202	6
Rugby Mission	68	---	---
Southland	160	35	---
Speedway Terrace	886	142	---
Sylvan Heights	257	119	---
Union Avenue	1127	285	2
Winchester	236	115	1
Millington	243	87	---
Milton	48	27	---
Monterey, First	291	95	---
Morristown, First	623	---	---
Buffalo Trail	68	---	---
Murfreesboro, First	476	104	---
Walnut Street Mission	75	---	---
Mt. Herman	146	121	---
Powell's Chapel	106	57	---
Third	151	76	26
Westvue	555	127	6
Woodbury Road	73	70	---
Nashville, Belmont Heights	897	288	---
Glendale	83	45	---
Jordonia	45	---	---
Madison Street Mission	57	16	---
Bordeaux	85	30	4
Eastland	641	141	2
Edgefield	490	175	---
Harsh Chapel	186	72	1
Inglewood	884	214	3
Judson	684	172	---
Lokeland	536	143	---
Madison, First	384	113	1
New Hope	144	98	---
Park Avenue	659	163	1
Radnor	316	114	6
Shelby Avenue	415	113	1
Third	255	66	---
Woodmont	391	145	1
Woodmont Center	135	75	4
Neuberts, Valley Grove	237	105	---
Oak Ridge, First	582	117	1
Highland View	376	80	2
Robertsville	406	111	---
Old Hickory, First	657	249	---
Oliver Springs, First	173	27	---
Philadelphia	157	16	---
Rutledge, Oakland	69	30	---
Union City, First	604	106	1
Watertown, Round Lick	164	77	2
Winchester, First	212	85	2

## In Memoriam

### STARKE

In the passing of Rev. V. Floyd Starke, Brainerd Baptist Church has lost a faithful servant and dearly beloved pastor.

While Pastor Starke served this church for only a short space of hardly two years, yet he served well. His broad experience, sound judgment and wise counsel proved valuable to the best interests of this church and won the respect of those with whom he came in contact.

His yielded life to the will of God and unremitting devotion to His cause was an inspiration.

WHEREAS, It has pleased our Heavenly Father to call home His faithful servant and our dearly beloved pastor, the Rev. V. Floyd Starke, the Brainerd Baptist Church gratefully records its appreciation of him by adopting the following resolutions:

Be it RESOLVED, That we attest to the inspiration and devotion which Pastor Starke has brought to this congregation. Also to his rich and exceptionally full life—full in the work of the Lord, full in service to mankind and full of worthy ideals.

Be it further RESOLVED, That a copy of these resolutions be spread upon the minutes of this organization and that a copy be sent to Mrs. Starke; also a copy to the BAPTIST AND REFLECTOR, as a testimonial of our sincere appreciation of his ministry, not only as pastor but also as an outstanding leader in our denominational activities.

Be it further RESOLVED, That our deepest sympathy be extended and prayers attend Mrs. Starke, George, Marilyn and Karen and other loved ones.

These resolutions adopted by church in conference April 26, 1950.

Respectfully,

F. M. Lowery  
M. F. Mulkey  
C. B. Ingle  
H. A. Scruggs  
J. L. Hindman

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# WEST TENNESSEE NEWS

By EDWIN E. DEUSNER, Lexington, Tennessee

North Jackson Baptist Church, Waif Hamilton, pastor, has extended a call to R. L. Johnson of Walnut Ridge, Ark., to become full-time Educational Director and Minister of Music.

After several fruitful years at Ridgely, Pastor Morris Prince has resigned to accept the care of the Woodland Mills Baptist Church. The change was made May 15.

Pastor Barney Flowers, Woodbury, will return to West Tennessee the week of June 4 to do the preaching for a revival at Huntingdon, Thomas W. Pope, pastor.

Pastor Hayward Highfill, Humboldt, recently assisted his uncle, Pastor E. V. May, and the church at Mercedes, Texas, in a gracious revival.

The Golden Gate Seminary Quartet stopped at First Church, Jackson, on their way home from Chicago. They gave a program at the Sunday school hour and also at the morning worship service. That night (May 14) they sang at Bellevue Church, Memphis.

Mrs. Dosie Winston, a 74-year-old member of Calvary Church, Jackson, has deeded and willed all her possessions to her church. Included in the property is her valuable home, 420 E. Lafayette Street in Jackson. In making the gift, Mrs. Winston said, "I love my church more than anything in the world, and I want the church to have the benefit of my possessions." Mrs. E. E. Roberts, Fred H. Young and Tom Patton have been appointed by the donor as trustees. In announcing the gift in his bulletin, Pastor James Canaday took occasion to inform his people concerning the fine work of the Tennessee Baptist Foundation.

Pastor H. H. Boston, Martin, spoke at an Associational Brotherhood Rally recently at Chaffee, Mo.

Charles Butler, president of Calvary's Brotherhood, filled the pulpit at Camden on Sunday night, May 7, for Pastor Robert A. Sanders.

Mrs. B. T. Huey, the mother of Pastor Henry J. Huey, Milan, suffered a stroke of paralysis recently and spent nine weeks in the Milan Hospital. She is now back home and feeling much better. Mrs. Huey is the widow of a Baptist minister as well as the mother of one.

Mrs. J. G. Warmath, the mother of Pastor Walter Warmath, Fifth Avenue Church, Knoxville, has been gravely ill at a Humboldt Hospital but is greatly improved.

Mrs. Vera Biddle, president of the W.C.T.U. of Tennessee, has been on a tour of West Tennessee and spoke at several high schools and churches. She addressed the Mid-week Service of First Church, Covington, D. P. McFarland, pastor, on April 13. Mrs. Biddle is a gifted speaker with a sane approach to the problem of beverage alcohol.

Pastor Waif Hamilton, North Jackson Church, reports a wonderful meeting with Calvary Church, Blytheville, Ark., during the Western Crusade. There were 72 additions by baptism and 17 by letter. A unique feature was that all but 8 of these were adults.

Some 250 members of Levi Church, Memphis, R. O. Pittman, pastor, became charter members of a new church on May 14. Though only 11 years old, Levi has been conducting a splendid mission known as Barton Heights. This mission is now a church. City Missionary Ralph R. Moore assisted in the special service.

Pastor H. A. Turner, Salem Church near Trenton, will assist Pastor L. P. Fleming and the Church at Obion in a ten-day meeting beginning June 19.

Pastor Robert L. Orr, Dyersburg, had the joy recently of sending a check in the amount of \$324.50 to the expenses of the Baptist Hour. Like other churches in this area, Dyersburg was asked to contribute \$100 to clear the deficit of the program. Bro. Orr simply mentioned the matter to his people and they went over and above the suggested amount without a special offering.

## Preachers' School

June 5-9 a preachers' school will be held at Union University, Jackson. The faculty will be Ralph Smith, Southwestern Seminary; Henry Turlington, Southern Seminary; Alton Harvey, Union University; Miss Mary Northington, Nashville; W. Fred Kendall, Jackson; Russell Bradley Jones, Chattanooga; S. S. Sargent, Union University; and someone not selected at this writing to teach State Missions.

Loveless Hall, Mrs. James F. Rogers, hostess, will be the home. Preachers and their wives are cordially invited. Bring personal articles, bed linens, and blankets.

Write R. C. Briggs, Union University, Jackson, for reservations.

Bro. George H. Douglas, Jr., recently ordained by Boulevard Church, Memphis, supplied the pulpit at Levi, Memphis, while Pastor R. O. Pittman was singing in a revival at Corinth, Miss.

Cotton Grove Church, Madison Association, has called Bro. C. H. Parish of Jackson as their pastor.

Pastor George Crawford is leading Parkburg Church, Madison Association, in a new building program. When completed the new building will be a valuable asset to that community.

Westover Church, Charles Dinkins, pastor, has purchased a pastorium and the undershepherd is now living among his flock.

Kennedy Church, Memphis, Charles A. Wingo, pastor, recently let a contract to the E. W. G. Meers Construction Company for the first unit of their building. The low bid was \$76,730. The church will use the Broadway Plan of Church Finance and \$55,000 worth of bonds have been issued. It was a happy occasion when a ground breaking service was held during the afternoon of May 7.

First Church, Martin, H. H. Boston, pastor, has voted to build a new pastor's home on the property left to the church by the will of the late Miss Musa Hall.

Pastor Prince E. Claybrook, West Shiloh, has been in three revivals in recent weeks. He preached for his uncle, Pastor W. C. Skinner, and Friendship Church with 9 additions. During the Western Crusade he was with Pastor C. T. Perkins and the First Church, Crescent, Okla., and as a result of the effort there were 23 additions. Pastor Jesse Newton of Royal Street Church, Jackson, did the preaching at West Shiloh and there were 24 additions. Bro. Claybrook speaks in highest praise of Bro. Newton's work.

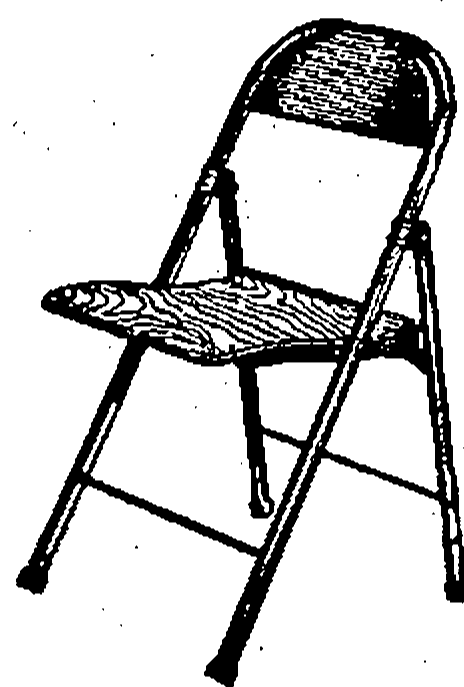
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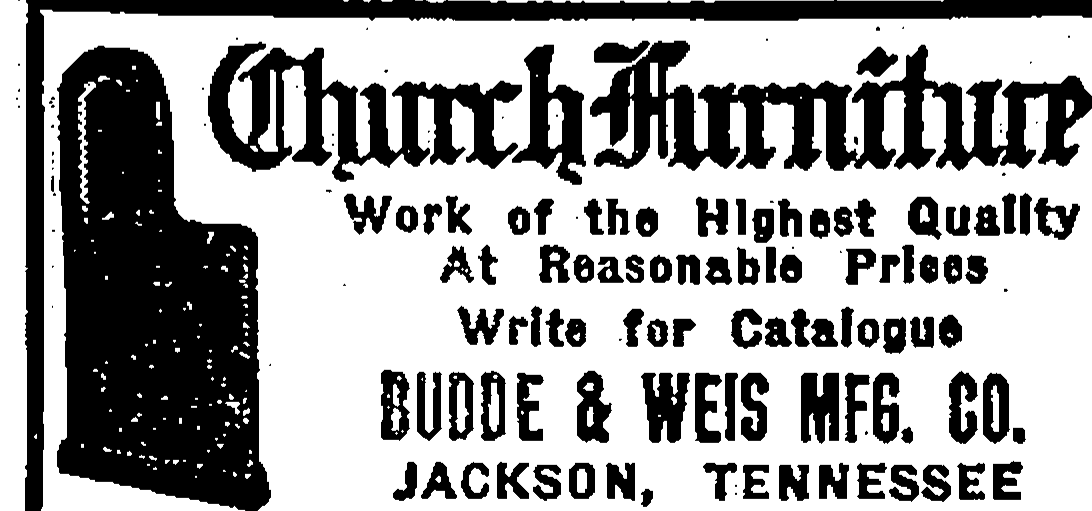
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## Outstanding Speakers For Home Mission Week At Ridgecrest

Home Mission Week at Ridgecrest this year is expected to reach a new high, because of the outstanding program personnel. The Home Board's program, June 1-7, will again open the season at the Baptists' summer retreat.

### RURAL CONFERENCES

Rural pastors and leaders will be pleased to know that Dr. Daniel Russell, professor of Agriculture at Texas A.&M. College and one of the outstanding leaders among rural professors of America, will be a speaker and conference leader. Dr. Russell, a Baptist deacon, not only knows and understands rural life, but is a superb interpreter of the Baptist program. Another outstanding speaker on the rural church conference will be Dr. T. B. Maston, professor of Sociology at Southwestern Baptist Theological Seminary. He is also a layman and has a sane approach to the problems of the church in the rural areas.

### URBAN LEADERSHIP

Those interested in the problems of the city will be helped and inspired by Dr. H. Henlee Barnette, professor of Sociology at Stetson University, recognized as one of the outstanding students of urban life. Dr. Barnette is now writing a book on *Christ and the Urban Community*. Dr. W. H. Knight, state secretary of Louisiana, will assist in the conferences on urban life.

### INSPIRATION

Dr. W. A. Criswell, pastor of the First Baptist Church, Dallas, Texas, will again be the inspirational speaker, bringing the challenging messages, which for the past two years have lifted the conference to a high spiritual level.

### EVANGELISM

All pastors and leaders east of the Mississippi River should find the evangelistic conferences

particularly helpful this year. Many of the men who helped conduct the recent simultaneous revival campaign west of the River, will be present to share their experiences with those now planning for a similar crusade in which every Baptist church east of the River will be expected to join in a simultaneous revival March 25-April 8, 1951.

### CHAPLAINS

The message of Army Chief of Chaplains, Major Roy. H. Parker, should be especially enlightening and challenging in view of the critical condition of world affairs. Chaplain Parker is not only one of the outstanding men in the United States Army, but as a Southern Baptist he is qualified to fit his message to the needs of those attending the conference at Ridgecrest.

### MISSIONARIES

Conferences on Good Will Center work, Schools of Missions, Jewish work and the Negro mission program will also be conducted. At least six missionaries from the home mission fields will speak, as well as other outstanding leaders including: Mrs. George R. Martin, president of Woman's Missionary Union; John Maguire, state secretary of Florida; Harry P. Stagg, executive secretary of New Mexico; and J. B. Turner, member of the Home Mission Board from North Carolina.

Whether you work in the city or the country, whether a preacher or a layman, Home Mission Conference at Ridgecrest has something to offer you.

## Branch of Orphanage In Operation

The two new buildings, which are the beginning of the West Tennessee Branch of our Tennessee Baptist Orphanage, are now completed. This is the fulfillment of a dream of many for several years, and will answer a growing need in this part of our state.

The staff is now complete for the two buildings, children are being received. The Home is already in operation.

An Open House will be held over the week end of June 10th and 11th. On Sunday afternoon, June 11th, at 3 o'clock, a Service of Dedication will be observed in the South Building. Dr. W. C. Creasman will preside. Dr. John L. Hill, Chairman of the Orphanage Board, will deliver the principal address. Mr. Maxey Jarman and Dr. Chas. W. Pope will be present and have parts on the program. Music by Union Avenue Choir, directed by Mr. Frank Charton.

Arrange for a delegation from your church and community to attend the services and inspect the buildings. It is desirable that Baptists, not only from Shelby County, but from all West Tennessee to become familiar with our "Children's Home."

Try to be present on this historic occasion of the birth of a new Baptist Institution.

The Home is located on Highway 70, just east of intersection of Highway 64, end of 4 lane pavement.

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—John Ruskin.



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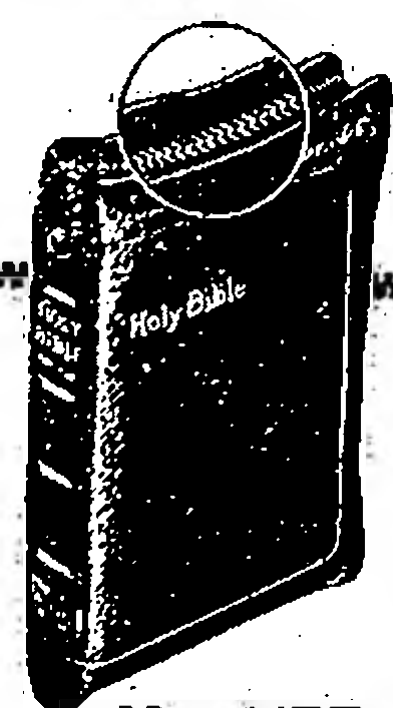
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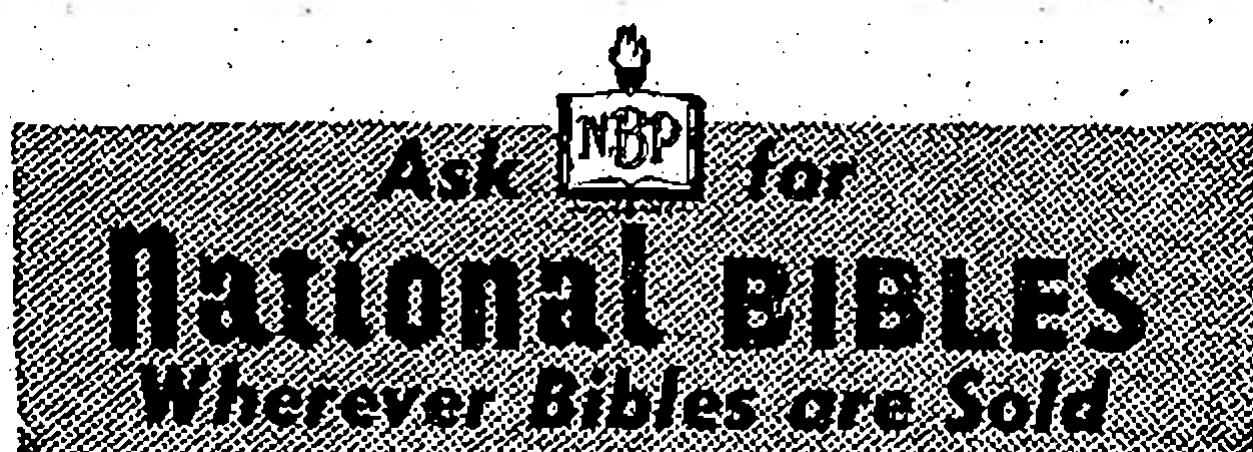
### for Students

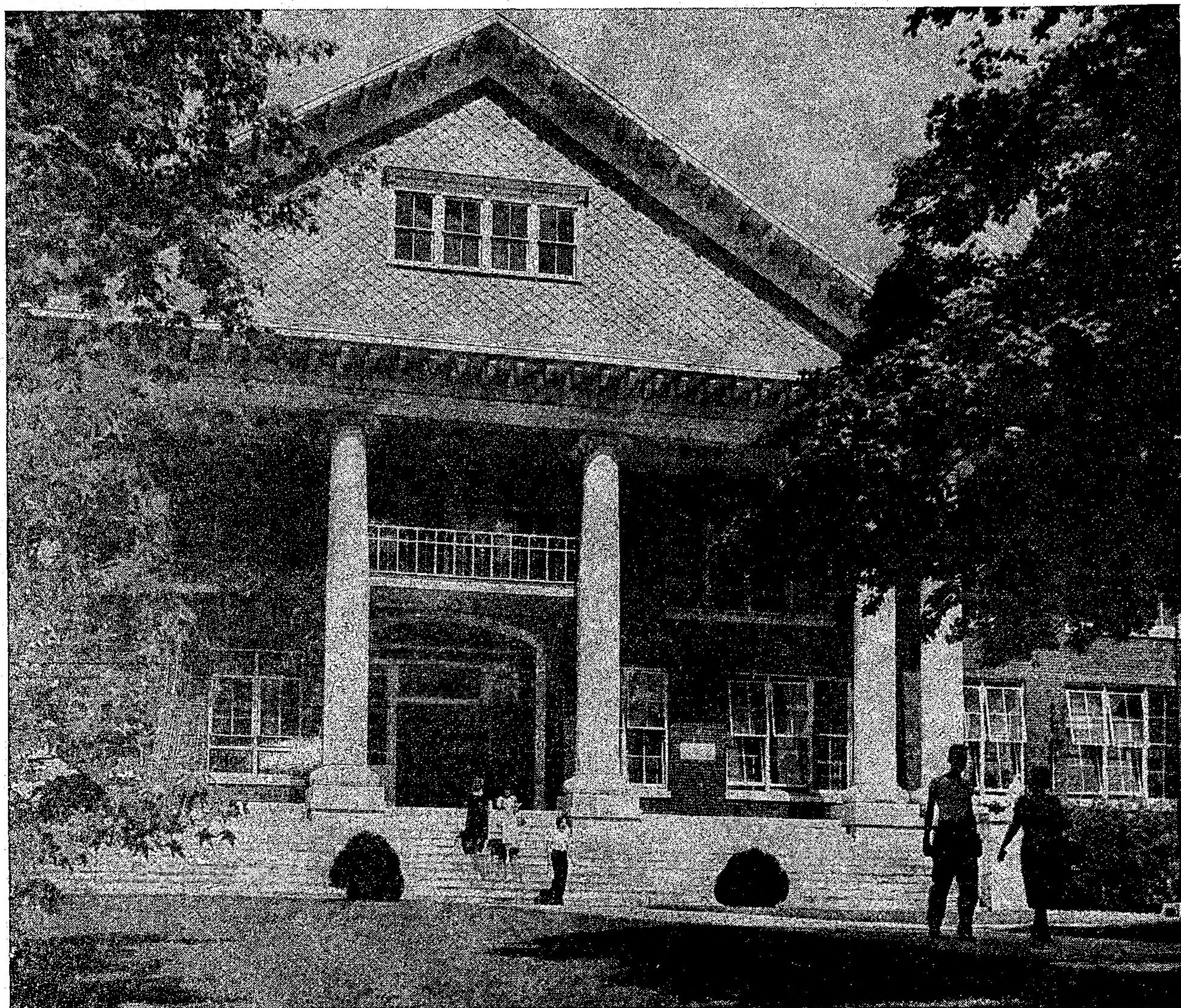
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