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EDITORIAL

Good Preachers in Small Churches

THERE ARE MANY good preachers and pastors in small churches. More of them are needed. Such churches like to hear able preaching the same as large churches. They need efficient men of God to lead them.

DESERVING A GOOD PREACHER

Any church deserves a good preacher and pastor if it has the following marks:

1. **Earnestly Trying to Measure up to Possibilities.** Possibilities measure responsibilities. The church which does not earnestly try to measure up in this respect has only itself to blame if it cannot have or hold a good preacher. The small church is as great as the large one when in the measure of its ability it acts in as great a way as the other.

2. **Paying an Adequate Salary.** An adequate salary for any church is one which enables the pastor to live as well in the present and prepare as well for the future as the average run of the members.

3. **Following Pastoral Leadership.** A church is to follow the pastor as he follows Christ. It should join its sister churches in the local and world-wide cooperative work of the Lord.

The praying church with these marks deserves a good preacher and pastor.

DEPRIVED OF A GOOD PREACHER

The small church, any church, can deprive itself of a good preacher and pastor by the following:

1. **Not Praying Earnestly.** "God assumes no responsibility when He is not consulted."

2. **Not Paying an Adequate Salary.** The adequate salary has been already defined. Any church can provide adequate pastoral support on its own level by the following things: (1)

Tithing. (2) Making Offerings. (3) Using the "God's Acre Plan" Through the Farmers Who May Be in the Membership. (4) In Addition to Money, Giving to the Pastor Vegetables and Other Articles of Food as Well as Other Good Things of Life. Not only can such a church generously support the pastor on its level, but it will also have money for other local expenses and for the world-wide work of the Lord.

The preacher has to consider his support. Food, clothes, books, papers and other expenses cannot be taken care of by the good wishes and good feelings of the members. It requires money. And some who may criticise him for considering his support as one of the items in a call may be among the first to condemn him if he does not sometimes pay his bills promptly, when it may be their own stinginess which compels him to act that way.

3. **Not Following Pastoral Leadership.** Thank God for at least the few in most any church who follow the pastor as he follows Christ and who loyally line up with the local and world-wide work of the denomination! But the other members may be complacent or indifferent and never make any serious effort to see that the church bestirs itself and moves forward in the service of Christ. And then, they deplore the fact that the church cannot have or keep a good preacher and pastor. Well, what encouragement do they give him? Sooner or later, God moves him to a field that responds to pastoral leadership.

STATE BOARD AND CHURCHES

Our State Board cannot make up for a derelict church. Not to it, but alone to God and the churches belongs the power to place or to remove pastors.

The Board supplements salaries in certain approved missionary cases. But the churches thus aided are expected to wake up and bear definite fruit to show that the aid is justified and appreciated. It would not be right to take Tennessee Baptist funds and invest them in a known "sinkhole." If a church is derelict, only it can right itself before God and take on new life and move upward and onward.

It is a cause of abundant thanksgiving that numerous churches throughout the state have responded to the aid given them and have grown in grace, stature and service.

A GOOD PREACHER RETAINED

There have been small churches which have responded to Christly leadership and loyally lined up with the work of the denomination. It is not surprising that they have had little or no problem in having and more or less steadily holding good preachers and pastors and have grown into larger churches.

Instances are on record of able preachers and pastors who have satisfactorily remained with such churches for long periods of time. These churches have tithed and made offerings and stood by the work of the denomination and have loved and supported their pastors to the end. And these pastors, sometimes in the face of flattering opportunities to go elsewhere, have loved and remained with and toiled with these churches until God finally saw fit to put them on another field or has said, "Come up higher." Why not? They have had a real inducement and have not been made to feel that they were trying to advance against a stone wall.

In small churches which have these characteristics or have the possibility of such and are willing to be led to measure up to it, more preachers should consider investing their lives in a way that counts for time and eternity.

An Appraisal of the Dance

by J. Lacy Basham

I wish to express, through the columns of your paper, some conclusions which I have drawn from observation, testimony, experience and the Bible in regard to dancing as an evil. Being a pastor, I shall view dancing as a positive evil for Christians. I refer to the so-called "round" dance or the type of dancing that requires the rather close embrace of men and women in rhythmic motion with voluptuous music.

POTENTIALITIES OF EVIL

1. Passion is the basis of the dance. This is proved by the fact that dancing is the only amusement which demands the commingling of the sexes.
2. The dance is evil in its origin. The "round" dance originated in a house of prostitution in France and was not used outside like places for one hundred years.
3. The dance tempts its participants to sexual immorality in thought and deed as testified to by multitudes who know by experience.
4. The dance lowers the moral and spiritual tone of its devotees as observation by Christian leaders declare.
5. Dancing by Christians weakens the effectiveness of their witness for Christ with the unsaved. This is proved by the fact that no participant in dancing has ever been known and reported to be a soul-winner.
6. Dancing is used widely as a promotional device in road-houses, night-clubs, red-light districts and recruiting stations for the white slave traffic. Surely there must be great evil in a thing so effective in such places and programs.

THE BIBLE AND THE DANCE

A fair study of the Bible in regard to the dance as used in Biblical Times will reveal:

1. Dancing was a religious act, both in true and idol worship.
2. Dancing was performed chiefly by maidens, occasionally by men.

3. Dancing was usually in the daytime, in the open air, highways, fields, "sacred groves" as celebrations of religious festivals and victories over enemies.
4. Never was there an instance found where male and female danced together.
5. The only instances of social dancing in the Bible are: "Vain fellows void of shame" referred to by Michael, the irreligious families described by Job, and the dance before Herod that secured the beheading of John the Baptist.
6. To pervert dancing from a sacred use to purposes of amusement was deemed infamous. In view of the foregoing, to use the Bible as an endorsement of the modern dance is about as sensible and fair as to use it to prove that polygamy is right.

DOES THE BIBLE CONDEMN SOCIAL DANCING?

I answer beyond question it does. The Bible does not have to give specific name or detailed description of an evil to condemn it. If so, making, selling and drinking bootleg liquor is not condemned; building, maintaining a house of prostitution is not condemned; promoting atheistic communism is not condemned; the use of opium is not condemned; locking your child up in an attic and torturing it is not condemned. You don't have to draw a picture of a thing to condemn it.

The Bible is a book of social, moral and spiritual principles, rather than a mere detailed legal code of prohibitions. These principles condemn the evils of the dance.

1. There is the principle of holiness, therefore, any action, practice or habit that is contrary to personal holiness, as revealed in God's word and nature is condemned by the Bible.
2. There is the principle of stewardship, involving one's time, talent, money and Christian influence. Participation in modern dancing is a prostitution of time, talent, money and influence in a moral and spiritual universe.
3. There is the principle of helpfulness

vs. injury. We are not here to hinder but to help in moral and spiritual growth and ideals, not to tempt others to evil thoughts and actions but to keep others away from places and practices that lead to temptation. This principle condemns dancing.

4. There is the principle of Christ's program vs. a worldly program and philosophy of life. The Scriptures say—"Friendship of the world is enmity with God. Shun the very appearances of evil. Whatever is not of faith is sin. Be not conformed to this world but be ye transformed. Put on the Lord Jesus Christ and make no provision for the flesh to fulfill the lusts thereof. Ye are my witnesses. Ye are the salt of the earth." Dancing does not comply with Christ's program and is therefore condemned.

5. There is the principle of conscious care for a weaker brother. Jesus condemned, in no uncertain terms, those who cause a weak believer to stumble. By dancing we may do that.

6. The example of Jesus condemns dancing. Knowing Jesus as we do in experience, by His mission to save men and reveal God to them, His undying passion to win men from worldliness, revelry and other sins to eternal spiritual life, His teaching against even a lustful look, His great moral ideals in the sermon on the mount—in which He extols the poor in spirit, those who mourn, the meek, those who hunger and thirst after righteousness and the pure in heart. We must say Jesus was against dancing. We cannot imagine Him dancing. He is our pattern and example and as such, He forever condemns dancing.

7. The witness and leadership of the Holy Spirit condemns dancing. It is inconceivable that He who indwells the believer and is God's witness to Christ and who inspired all Scripture would approve dancing. Under the leadership of the Holy Spirit all the great historical denominations stand on record as condemning the dance.

In view of all these facts, it seems to me that common honesty and good judgment would lead one to see its evils and be opposed to dancing rather than to conjure up a sickly defense for it out of wishful thinking.

The Value of a Watch

A watch is valued according to its dependable timekeeping qualities. A good watch usually contains 21 jewels, and is adjusted to several positions, little affected by temperature, climatic conditions or magnetism. Cheap watches are miniature clocks, without jewels, short-lived and not overly accurate. They used to sell for a dollar.

The man who must get our fast passenger trains from one city to another, absolutely safe and on the dot, is required to carry a watch that meets certain very rigid high standards of accuracy and dependability. No dollar watch for him!

INBUILT QUALITY

A railroad conductor has a watch of quality—inbuilt quality. And inbuilt quality doesn't just happen. It is the overall product of years and years of study, experimenting and experience, care, know-how, honest practices, and will to achieve. Then when such a watch leaves the factory the reputation of the manufacturer goes with it, and from then out, perhaps for half a century, dependable performance is the sole testimony of quality *inbuilt*. Failures are not excused.

In some ways a man is like a watch. He may be useful, worthy, and dependable—a valuable asset to his community, society or to all mankind to come. Or he may be unfit for the responsibilities of righteous life. Inbuilt quality in men, that is what the world demands in men. They will get us out of our tough spots, lead us safely through perilous places and times, "safe and on the dot."

Inbuilt quality—*character*—doesn't just happen either. It doesn't come easy. It is the sum total of all the character that came before him, its impact upon him plus his own striving. It is richly jeweled and adjusted to life's demands.

Now lots of people contend that this old world is in a pretty bad fix. From what we read in the papers and hear on the radio too, many of our 21-jewel responsibilities are in the hands of men of dollar-watch quality. Is it because we don't have enough men of character to go 'round? Could be.

CHURCH RESPONSIBILITY

Character is a responsibility of the church. Jesus, a man of infinite character, stands at its head. No Christian can be without character. Our church resources are at their greatest in history. Not only can the church draw upon its own resources, but it has available vastly greater resources which the rank and file of all mankind has bestowed upon it. Today a single preacher can reach the ears of more people at one instant than Jesus spoke to in his entire life on earth! Yet the grist is predominantly "dollar watch" quality. Why?

The answer is simple. Dollar watch manufacturers don't know anything about jewels, position and temperature adjustments, or any of the many niceties of 21-jewel manufacture. They by-pass all that. And our churches? They are by-passing much that must be done in order to ingrain and inbuilt character in their flocks. They are stressing much—far too much—of the purely material while short-cutting their spiritual responsibilities. They are stressing large memberships in the local church, to the vainglory of the pastor, thus rendering him little more than a myth to the vast majority of the congregation. The tithe has degenerated to a mere matter of money, while spiritual progress is envisioned in terms of dollars. Not a single Bible character is allowed to "speak his piece" fully and make his point. A few lines or verses are selected *out of their setting* merely as a peg upon which to hang the pastor's personal views in the form of a sermon.

The spiritual curriculum has been reduced to a point that the requirement to know the Bible has almost vanished. Many of its vital and necessary teachings are skipped, leaving a church member totally ignorant of much that is required in the discipline needed in the formation of Christian Character.

In actual fact our church is known by the public more from what its leaders *say* than what its members *do*. We don't have all these dollar-watch Christians by accident, and we can't produce 21-jewel Christians with 21-jewel inbuilt quality by accident either. These times require the leadership of Christians with 21-jewel inbuilt quality—so let's install in our Christ-headed Church the means to produce an adequate supply of them.

Seminary Regulation

by S. A. Newman

A formal regulation regarding enrollment in our seminaries was established recently by the Inter-Seminary Council, which was composed of representatives from Southern, Southwestern and New Orleans Seminaries.

It was agreed that all applications for entrance into any of these seminaries must be in the hands of the Registrar of the particular institution at least 30 days before the date of registration of the terms in which the student expects to become a resident student.

This new policy has been adopted because of the time required for processing the applications. A period of from two to four weeks, depending upon the promptness of the references contacted, is required for the approval of the student's application.

Students interested in entering any of these seminaries this year should check carefully on the dates for enrolling and see to it that their applications are in the proper hands at least 30 days prior to that date.

Where Are We?

Several years ago a noted Frenchman wrote a short book explaining the reasons why France fell. He listed the following: the breakdown of family life and the home, the uninterrupted pursuit of personal enjoyment and amusement, the universal disregard of the Sabbath, the negation on the part of the people of everything spiritual, ideal or divine, the unwillingness to work or to endure discipline, the urge to become rich through dishonesty or intrigue, the placing of the center of life in the corner cafe where alcohol flows freely.

WHERE ARE WE LIVING?

The listing of these causes and the evident implications is enough to cause any sober, thinking person to shudder. Truly we should be asking ourselves, where are we on God's spiritual timetable? Are we living in a period where chaos is just around the corner or is it nearer—staring us in the face?

Historians tell us that 21 civilizations have passed away in the past 6000 years. We all know that a civilization cannot stand when the center has decayed, where the social, political, and economic life has disintegrated.

PROPHETIC WARNINGS

Our Bible is filled with illustrations of prophets who warned of the oncoming destruction unless there was a change in the hearts and lives of people. It is repetition of universally accepted beliefs to state that we are living in the most uncertain, confused age of history. Is it because we have insufficient food, clothing and shelter? Is it because we have no guns, tanks, battleships, gold, or atom bombs? No, none of these explain our fears because we have a super-abundance of all. Then why are we so disturbed? It is simply because our hearts are not centered on the Christian things of life. Is there fear when Christ is the center of our thoughts, our actions, our very lives? Not much.

SOLUTION IN THE SPIRITUAL REALM

If there is a panacea to national and world problems, it must be discovered in the realm of the spiritual and not in the realm of the human. Things impossible in the human sphere become possible and inevitable in the divine realm. Each Christian today is a messenger of our only hope—Jesus Christ. If we, as Christians, neglect this tremendously important responsibility we will increasingly contribute to confusion. Our task is to believe and proclaim a risen Christ to a fallen people, to portray a living Christ to a spiritually dying age. If Christianity is **the solution** to problems of fear, confusion, insecurity, hopelessness, frustration, in the name of God, why can't the

Christians demonstrate their superior life to the spiritually needy? If the Christian cannot give leadership in this crucial day, then our cause will not serve those who need it most.

We must march forward with Christ to victory. "Put on the whole armor of God" and then the forces of evil must retreat. What are your plans to do more for Christian victory? We must daily work, pray, study, witness, and live for Christ. Then our lives will show the way to those who are lost in this earthly journey.

What Is an Associational Program?

by L. G. Frey

A New Testament church's business is to make disciples, baptize the disciples, then teach them. Naturally, the association will spend its time hearing from the various reports what the churches have done. Then much time will be used on how to improve next year's reports.

For example, take baptisms. Suppose the letters during the year show it took 41 church members on an average to make and baptize one convert in that association. A sister association, however, baptized one for each 10 church members the same year. Both have the same gospel, the same Lord, and the same Spirit. What made the difference?

Maybe the first association had several churches that failed to have revivals or the revivals were merely protracted meetings because they did not close at the

creek. Perhaps no mission meetings were held in the neglected communities there, or no nearby church-arm was extended so the converts could be baptized and these were lost to the churches as well as the report. It could be some church forgot to make a report.

Sunday school furnishes another illustration. How can we teach the church membership if they don't attend? Last year in Tennessee, 190,692 of our 572,762 church members were not even enrolled in Sunday school, much less attended.

Couldn't we spend two interesting, profitable days studying how to improve the work in our association? Of course, we could. I make a motion we try it this year. Do I hear a second?

Deacon

Tickle's

Prayer

by S. L. Morgan, Sr.



"Lord, we'll do the best we can,
till we can do better!"

"Lord, we'll do the best we can, till we can do better!" Those words continue to ring in my ears. There were the words bursting out of the heart of a plain, zealous deacon in prayer.

His was a weak little church, and new deacons had just been added to the board. They and the older deacons had just met officially for the first time. The pastor

was to instruct them in the duties of their office. First, he asked each of the deacons to lead in a brief prayer. Deacon Tickle was haunted by the memory of "years of sinning wasted," and now for a few years all his heart had gone into the effort to be a good man and a good deacon. When his turn came for a sentence prayer, he felt he must do more than pray; he must preach to the other deacons, he must confess their shortcomings as well as his own, and, he must pledge them to be good deacons—all in a sentence.

He broke out fervently and humbly, "Lord, we'll do the best we can, till we can do better!"

A MODEL PRAYER

The deacon was praying his own prayer and putting into the mouths of the other deacons the prayer, which he felt they ought to make: "Lord, we know we are ignorant, and that we don't do the best we can with what we know. But by the grace of God we pledge here and now to do better."

The interim pastor heartily commended the prayer as model prayer for himself and for each of the deacons: "We are ignorant and incompetent and cold, and we are ashamed of it; but we pledge here and now by the grace of God never to rest till we know more and do better."

Would to God that Deacon Tickle's prayer might become the model prayer for every preacher, every deacon, every teacher, every Christian worker.

"Lord, I don't know much now, and I don't do the best I can even with the little I know. But here and now I pledge to do better with what I know, and never rest till I know more and do better."

HUMILITY AND SINCERITY

In a retrospect of a lifetime I recall but one other prayer besides this prayer of Deacon Tickle's so worthy to be a model for downright humility and sincerity, or for its unconventional, startling character.

The other was that of the grand old man, Dr. R. H. Marsh, who for some years was president of the Baptist convention of North Carolina. I was helping him in one of the last revival meetings of his long life. I had held up in a sermon our own sorry lives in contrast with the life of Jesus and his cross.

I called on Dr. Marsh to lead in prayer. With a startling burst of humility and earnestness he prayed.

"Lord, we are ashamed of ourselves, and we know you are ashamed of us!"

These two sentence prayers I hold up above all others I know as model prayers especially for the pastors, the church officials and other leaders in our churches, and with a definite objective. One fears that these leaders so generally take themselves for granted and are taken for granted by the church that puts them in office.

GRAVE ERROR

It is an error and sin, I think, when we put people in office and take them for granted, assume that they are our best in spiritual character, put them on a pedestal, and leave them there assuming, and leaving them to assume, that they are finished products.

In the same way often we take in new members, especially those of unusual talent and prominence. We likely even put them on a pedestal at once, by electing them to some office, or making them teachers. It is one of the gravest of errors as a rule, precisely because often it leaves them assuming that their Christian character is completed. If so, it does them lasting and irreparable wrong by leaving them to feel we think they have reached the pinnacle of Christian attainment. The safer assumption by far is that the preacher, the deacon, the teacher, is as yet a Christian only in spots, with "lost provinces" yet to be explored and opened up to the redeeming power of Christ. There are yet ugly passions to be subdued, character twists to be ironed out, wrong attitudes to correct.

OUR MAIN BUSINESS

I do not doubt for a moment that the most effective and fruitful preaching I have ever done was heart-to-heart with my deacons or other officials, when I urged, "Let us not take ourselves for granted; the pastor, the deacons, the teachers, are but beginning to be the divine men and women that Christ means us to become—and must become—if we are to build round us a spiritual church. We cannot build a church of higher spiritual quality than that which others see in us as their leaders. What we do is as nothing compared with what we are. To become Christlike is our main business as officers, not what we do in office."

I could not always get them to consent to give me the time to so preach to them. But I have no more delightful memory that that of the regular periods granted by my officials in certain pastorates to let me take what time I would so to preach. One grand old deacon at the close of such a period of teaching and preaching, exclaimed, "Pastor, keep it up, and you will get us somewhere!"

First Baptist Church

Henry J. Stokes, Jr., Pastor
KNOXVILLE, TENNESSEE

June 7, 1950

Rev. O. W. Taylor, Editor
BAPTIST AND REFLECTOR
Nashville, Tenn.

Dear Rev. Taylor:

As a member of the Board of Trustees of the Southern Baptist Seminary, I would appreciate your running something about the trend of thinking and proposed course of action asked by the students at the Seminary concerning accepting qualified negro students. This student poll and their desire to do the Christian thing in providing adequate theological training for qualified students in one of the remarkable changes of attitude going on in student minds, and I am sure that our Baptist people should know of it. Enclosed is an article from the **Christian Index** and no doubt you have an exchange with the **Illinois Baptist**, where the original article can be consulted.

If Baptists are going to keep abreast of the movements afoot, and be leaders in the Christian application of actions, our people should be informed. The Catholics of Kentucky are making a great play for the negroes, and have opened their schools to them since the repeal of the state law for segregation. It seems to me that this idea presented by the students began where it should: namely, from the student body itself. I, for one, am in hearty accord with their presentation. For if we are to support a Seminary in Africa for the training of native Baptist preachers, why shouldn't we give them the advantages of excellent training in Louisville.

Thanking you for your consideration of this matter, I remain

Cordially yours,

Henry Stokes, Jr.

Negro

Students

on the

Graduate

Level

Seminary Asked Admit Negroes

TRUSTEES of the Southern Baptist Theological Seminary at Louisville have a special committee studying the question of admitting Negro students as asked in a petition from students just before the last term closed.

The special committee will report to the trustees at their annual meeting next spring.

The question of Negro students came to light in a report on the meeting as published in *The Illinois Baptist* by Editor B. J. Murrie who is a member of the board of trustees.

The *Illinois Baptist* account said students appearing before the trustees "were representatives selected from the various classes and states."

They submitted a student poll showing 714 of 754 students, or 94.7 per cent, voting for admission of Negroes. There were 13 negative votes and 27 who expressed no opinion.

States represented by negative votes of their students, and the number of students enrolled from that state, were: Alabama 2-46; Florida 1-29; Georgia 5-80; Kentucky 1-87; North Carolina 2-100; Tennessee 2-34.

"The spokesman pointed out that the request could not flood the seminary because in the entire United States there was only a very small group of Negro preachers with college standing who would be qualified to enter the seminary," the *Illinois paper* reported.

"The Negro seminary at Nashville Tenn., is inadequate to train college level men. The qualified Negro preachers go north for their education and there are only two accredited Negro seminaries in the United States."

The article went on to say that the Negro is the only race not allowed to attend. "The basis of most of their argument was that they did not feel that true Christian principles were being carried out with this discrimination," it said.

A special committee appointed to consider the matter during the trustee meeting recommended that Negro students be admitted on graduate levels. After discussion, the trustees postponed action for a year to permit more detailed study.

The Christian Index

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.

Peter's Bones or Boners?

Pacific Coast Baptist

Baptists believe that we can learn more about Peter by studying his boners than his bones. The written word which we love to read and have our people study for their own good is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. This very Word of God tells much about the life of Peter, including his boners, but we fail to find a word about his bones. The Word of God is true. It reveals the fallibility of Peter as well as his successes. Peter's bones are important only as they structurally carried the framework of a body that became a temple of the Holy Spirit. That body, including the bones, was laid away into dust until the resurrection day. Ought we not let Peter's bones rest until then and continue studying the Word about Peter's boners and successes?

(Certainly!—R.B.J.)

Baptist Colleges

The Baptist Courier

One finds it hard to understand why Baptist colleges are so often not appreciated and, in some cases, actually discredited by the Baptist people to whom they belong and to whose lives they make such a large contribution. Yet it seems that many Baptists are always suspicious of their own colleges. Admittedly, no one of these colleges is perfect (and they vary among themselves in imperfections); yet common sense would seem to be against choosing instead an inferior one, as is generally done by those who claim to see great faults in their own colleges. For that matter, we fear that a perfect home or church would be hard to find; but surely nobody would freely advocate deserting the home because it is imperfect or leaving his own church and uniting with a different and probably inferior one just because his own (Baptist) church is not all it might be. We believe firmly that, with just enough exceptions to point up the rule, Baptist students are better off in Baptist colleges than they are in other schools. This is so obviously true for those who expect to be ministers, missionaries, and other Baptist religious

workers, as to be hardly debatable; but it is scarcely less true of the rank and file of college students.

(Amen!—R.B.J.)

Only Thing You Have

The Watchman-Examiner

In these unstable times, can anyone truly say that what he owns is his any longer? The fever to get is insatiable, in spite of this. Many are living for the acquisition of things and money as though that were all of life. How great is this delusion! Of itself, there can be no satisfaction of a permanent nature in the possession of things. What does not decay can easily, in the crises of life, be taken away. In testifying to his salvation, Thomas S. Smith, for half a century a Chicago business man, has this to say: "I was saved at the old Moody Church when I was about nineteen years old. The Friday night following my conversion, I stood up in prayer meeting and said, 'I have been a member of this church for some time, but I was never born again until last night.' . . . You know, my salvation is the only thing I can say is mine. Your loved ones may be taken, your health and your money may go, but what the Lord gives is from the Holy Spirit. It is the only thing I can say is really mine. Everything here is uncertain apart from the Lord himself, but what God gave me was from above, and there is no uncertainty about that. The certainty of my salvation was wonderful to me while I was in the hospital lately, for I knew that if it was the end of the road . . . I was saved."

(If men would only see this truth, what a difference it would make.—R.B.J.)

Propaganda

Church Management

Here is the type of thing that is told among preachers: a big church advertised for an assistant who must do the preaching, the pastoral calling, and look after finances, so that the regular pastor can keep up on the literature his denomination sends him. In one church the vestibule was all cluttered with denominational literature and accumulations of it were scattered all over the pastor's study.

The pastor apologized: "Every once in a while I have to clean house." Still another preacher said, "All this propaganda makes me suspicious of our leadership." So propaganda can get to be a joke and drives can become a nuisance to the average preacher. Some take it in their stride, some laugh it off, some are irritated, some take it seriously. In a similar situation, the late Bishop William A. Quayle said, "You can't do that to the preachers, I tell you, you can't do that to the preachers; how is a man going to get a chance to spit on his hands?"

(Listen, fellows, the Bishop said that you can't do that to us. So don't.—R.B.J.)

Why Don't They Understand?

The Southern Presbyterian Journal

My pastoral work took me a short time ago to the room of a man dying of cancer. He is a church member. He has heard the gospel often enough. I tried to make grace clear to him again. Then he spoke: "Yes, I have always lived a good life, I have prayed and prayed. All my family are good too."

It so happens that he has often made many miserable. He has been a covetous, malicious man. Neither his words nor his deeds show any faint glimmering of saving faith.

A death took me to a young widow. She was very brave. She has been a church member since girlhood. I talked of God's grace; but she quietly said, "When my husband died, I thought maybe God was punishing me. But then I realized I have always done what is right." I spoke of our punishment being upon Christ, but my words did not seem to penetrate.

The ignorance of some church members is appalling! They have no conception of what the gospel is. They depend upon self-righteousness, not upon Christ-righteousness. Why don't they understand? The answer: the Holy Spirit alone can give spiritual understanding. He must convict of sin, of righteousness and of judgment. Perhaps other pastors feel as I do, that our task is one of constantly praying, preaching and teaching so that some church members may actually become Christians.

(It is true, too often.—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 July 2, 1950

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

TEXT: Genesis 25:27-34; 27 to 29; 32:1 to 33:16; 35:1-15; 37:29-36; 46:1, 29-34; 47:1-10 (Larger)—Gen. 35:1-7, 9-12 (Printed)—Gen. 28:15 (Golden).

Jacob, A Man of Striking Contrasts

During this quarter the series of lessons is entitled, "Great Men and Women of the Bible." Jacob is the first in the series. The passages cited above, and referred to below, furnish the materials whereby we perceive the experiences and processes God used in his life in which he was changed from a schemer to a saint. He began his career as Jacob, the Supplanter; he ended it as Israel, the Prince who had power with God and men. It is an excellent case study.

I. BEGUILING HIS HUNGRY BROTHER (Gen. 25:27-34).

Jacob waited for his opportunity in dealing with his twin brother, Esau, caught him off guard while he was famished with hunger, offered him a tempting dish, and traded him out of his birthright. It was a shrewd maneuver upon Jacob's part, and is our first glimpse of him as a trickster. What Jacob begins here he carries on with increasing skill and subtlety until he comes to Jabbok.

II. DECEIVING HIS BLIND FATHER (Gen. 27 to 29).

The events as recorded in chapter twenty-seven are familiar to us. With the help of his mother, Jacob cunningly deceived his father, Isaac, and received the blessing that was due Esau who cried out in desperation at the two deceptions already practiced upon him (v. 36). In order to avoid Esau's fury, Jacob is forced to leave his father's house and go to the land of his mother's people. As always, sin brings trouble.

Chapter twenty-eight recounts his dream under the stars in which he sees the ladder reaching from earth to heaven and hears God's voice of assurance and promise. He awakes, recognizes God's presence, makes a solemn vow in which he seems to be trying to drive a bargain with God. If this is the case, it would be in keeping with his character up to this point. We are to serve Him because of love and gratitude.

III. WRESTLING HIS SELFISH NATURE (Gen. 32:1 to 33:16)

Warned of the approach of his angry brother, Esau, as Jacob journeys back toward his homeland he makes all provision for the crisis and then turns to God in prayer. Verse twenty-four epitomizes the situation. It is in this wrestling experience that Jacob is transformed from a trickster and schemer into a truster and saint. Up to this point in his life he had lived largely by his wits and his ability to outsmart the other fellow. From this time on he lives largely by faith and in submission to God's plan. God marks him with a halting thigh, gives him a new name (Israel) and enters into closer fellowship with him. Those who have come to Penuel with Jacob know what this means.

IV. LEARNING HIS SACRIFICIAL LIFE (Gen. 35:1-15).

Here we see Jacob, or Israel as he is now called, as an altar-builder. The altar represents sacrifice and suffering. In the Christian religion the altar is the cross. Our Lord was crucified upon it. If we follow Him, after trusting Him as personal Saviour, we will find and take up a cross of our own and present our bodies as "a living sacrifice" (Rom. 12:2). Some are doing this by serving in obscure places by means of scant incomes. Those who live well and enjoy acclaim cannot speak of sacrifice, except hypocritically, for they do not know what it means. But the Lord knows.

V. SUFFERING HIS SORROWFUL LOSS (Gen. 37:29-36).

One day Israel's sons brought him evidence that Joseph had been slain. It was a crushing blow and bowed him down in sorrow. It was not until some years later that he learned the truth but the blow had already had its effect. To suffer loss in a Christlike manner brings blessings.

VI. REJOICING OVER HIS RESTORED SON (Gen. 46:1, 29-34).

The Lord was good to Israel in allowing him to see his long-lost son, Joseph, now the prime-minister of Egypt. It is a beautiful and heart-warming scene. For the Christian, the best comes at the last.

VII. BLESSING HIS KIND BENEFACTOR (Gen. 47:1-10.)

See the old patriarch, Jacob now becomes Israel indeed, before the mighty Pharaoh with his bestowal of blessing upon him. The transformation was about completed. God's grace and guidance had become effective.

Are you between eight and ten years old? Would you like to have a pen pal your age? Read this note which came recently from Pauline Stone, Camden, Tennessee:

Dear Aunt Polly:

I enjoy the Young South very much! My hobbies are sports, piano, singing, and playing other instruments. I am nine years old, in the fourth grade at Camden Elementary School. I go to the First Baptist Church in Camden. I like pen pals and want some from eight to ten years old. I will write back to anyone that age who writes me.

Yours truly,

Polly Stone.

Polly may be a fifth-grader now, since Promotion Day. If you write to her, ask about that and suggest that she write and tell me so that I can bring her word picture up-to-date.

Teen-agers who are on the lookout for good pen pals will be interested in this word picture of PEGGY WARREN, 714 Hume Street, Nashville. Peggy is fifteen, a student at North High School. She likes all kinds of sports. Music is her special interest. At school she is in the band. At her church—Freeland Baptist—she is the pianist. She is anxious to make lots of new pen-pal friends this summer.

The next new word picture in our file will appeal to you who are a little older than ten, yet not quite a teen-ager. Twelve-year-old PHYLLIS ANN WEST is looking for new friends and she'd especially enjoy a letter from you. Phyllis Ann will be in the seventh grade when she returns to school next fall. Here is an interesting part of Phyllis Ann's letter as she wrote it:

"We live on a farm and I like all kinds of outdoor sports. My favorite ones are basketball and baseball. My hobby is collecting picture postcards and folders. I attend the Baptist Church in the Eldad community. I am a member there. We have a Vacation Bible School every year in our church. I enjoy that very much."

Phyllis Ann will spend the summer in St. Louis with her brother and his wife and little girl. While away from home, she'd especially like to get letters from Young South friends. Why don't you add to her picture-postcard collection and get acquainted with Phyllis Ann at the same time? Maybe she will send you a St. Louis card in return. After that, you will probably want to write more than you can put on a postcard. Address your card to Phyllis Ann West, Route 4, Trenton, Tennessee. Her folks will forward it to her, if she has already gone to St. Louis.

Near the front of our Young South word-picture file is a real picture, drawn by one of our youngest friends—Barbara Ann Corley, Route 5, Murfreesboro, Tennessee. On the back of the picture is a note which someone must have guided her hand and helped her print. It says:

Dear Aunt Polly:

My name is Barbara Ann Corley. I am 4 years old. I like to go to church."

I wonder if the picture on the front is Barbara Ann's own home. It has a big tree in the side yard, and blue, yellow, and pink flowers growing in the green grass all over the yard. The house is white with a bright roof and shutters. There is a little path leading right to the front door.

I hope the postman will soon walk right up that path to take some letters to our new little friend. If you are as young as Barbara Ann, and cannot write yet, maybe you'd like to draw her a picture of your house, and let it show something which you think is especially nice about it. Ask Mother or someone else to print your name and address so Barbara Ann can write to you if she wants to.

Wish I could have a picture of your house too. I'd like to know enough about every Young South friend to make a picture of them in my mind—a word picture which I can share with other Young South boys and girls.

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

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

Build, Build, Build

Yes, it's all for Bible study. Thing of it. In the July issue of the *Builder* there are fifteen stimulating articles on church buildings. Study these subjects and read these articles. Look at the outside cover, a beautiful church building and grounds, etc.—don't you like it?

Every church that needs it can have a building and grounds in keeping with this one if sentiment is created through tactful use of blueprint plans, free literature, attending building conferences, visiting neighbor churches that are building, and the like. *Churches pay for building whether they build or not, but they pay for it in limited earning and service.*

Don't fail to read carefully and prayerfully articles on pages 2 through 16, and the inside cover page of the July issue of the Sunday School Builder.

Brethren, dare go out in faith. Make big plans if you hope to inspire a big response. Undertake a building program which will challenge the ability of the congregation and call the whole community to come to your aid. Only a few worthy church buildings could ever be erected if men insisted in advance on seeing the way through to the end. A church and a community will respond to the adventurous faith of men with vision.

SUGGESTIONS

1. Keep in touch with your denominational Sunday school work through the *Builder*, the success magazine.

2. Keep in touch with the Department of Church Architecture of the Baptist Sunday School Board, for the best plans in church buildings.

Literature on church buildings will be sent free upon request.

3. Keep in touch with all boys and girls enrolled in your Vacation Bible school who are not enrolled in your Sunday school. Don't let a single one of them get by without becoming a regular member of your school.

4. Keep in touch with the *Standard* as a guide to better Sunday school work. Direction is as important as speed in making a successful journey.

On to—CAMP LINDEN—July 31-August 4 CAMP CARSON SPRINGS—August 7-11

Brother Pastor—Mr. Superintendent: Talk this matter over and see that at least one Sunday school worker from your church attends one or the other of these assemblies. For years Tennessee Baptist leaders have prayed and worked for such meeting places. There will be room for only two hundred people in each camp. Better get your reservation in. Send your reservation to Jesse Daniel, state Sunday school secretary, 149 Sixth Avenue, North, Nashville, Tennessee. A fee of \$1.00 will be charged for registration and should accompany your reservation. 50c will be charged for children 8 years of age and under. The cost for the week will be \$10.00 for children under 8 years of age and all others \$12.00 for the week. See the June 22 Sunday school column of the *BAPTIST AND REFLECTOR* for suggested program.

Train, Train, Train

May was a good month for training. Twenty-two people received the worker's diploma, two people received the Advanced Diploma and one person received the Master's Diploma. Twenty-four people received the Red Seal; thirteen received the Blue Seal and three received the Gold Seal. A total of 845 awards were issued in Tennessee. These training credits went to workers in sixty-five churches. From October 1, 1949 to June 1, 1950 six hundred and twenty-nine churches have taken part in training. Is your church represented in this 629? How many awards have you received this year? What diploma have you received to date? What is your goal in training? Train for improvement.

Camp Carson

Training Union Week August 14-18

Camp opens on Monday night at 7:00 and closes Friday at noon.

DAILY PROGRAM

7:00	Reveille
7:30	Breakfast
8:45	Methods Workshop
	Story Hour—Mrs. Jesse Meek Mrs. Charles Norton
	Junior—Miss Roxie Jacobs
	Intermediate—Mrs. Hattie P. Rogers
	Young People—Miss Mary Anderson
	Adult—Miss Marcella Adams
10:15	Recess
10:30	Personal Interest Groups
	Juniors—"Living at My Best" Miss Roxie Jacobs
	Intermediates—"My Bible Answers This for Me" Mrs. Hattie P. Rogers
	Young People—"Life's Choices" Miss Mary Anderson
	Adults—Bible Study
	General Conferences
	Visual Aids—Mr. Joe Minton
	Library—Miss Belle Lazenby
11:30	Morning Assembly
	Tuesday—Dr. C. W. Pope
	Wednesday—Dr. Norris Gilliam
	Thursday Dr. Harley Fite
	Friday—To be announced
12:00	Lunch
1:00-5:30	Recreation
6:00	Supper
7:30	Evening Assembly
	Song Service
	Devotional—Mr. Joe Minton
	MESSAGE—Rev. Carl P. Daw
	Camp Fire Service—Rev. Hobart Ford
10:00	Private devotions in rooms
10:00	Taps

Training Union Emphasis Night

Since the report in the *BAPTIST AND REFLECTOR* of our Training Union Emphasis Night on April 30, 1950 we have received the following additional reports:

Church	Association	Attendance
South Harriman	Big Emory	120
Old Union	Western District	35
First, Lawrenceburg	Lawrence	143
First, Lexington	Beech River	85

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY
President



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MISS NELLIE TALLANT
Young People's Secretary

MRS. DOUGLAS GINN
Office Secretary

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL
Secretary



BERNICE BROWN
Office Secretary

Growing Means Building

(Concluded)

Mrs. Jones: It does take time and they try, of course, not to go up and down any more than absolutely necessary, but the other tenants in the building have some rights and the people on eleven don't want to move; and even if they had all of the eleventh floor it still would not be big enough, and it would be an enormous rent bill, and I mean enormous!

Mrs. White: Maybe some day they can get something on the twelfth floor or on the tenth floor.

Mrs. Jones: That wouldn't help, really, because after all in an ordinary office building there is no closet space for costumes and curios that we ought to keep at our headquarters. There's no room for posters, there's no room for really storing the supplies that we should have on hand. There's no room for the art work we need. It just isn't practical to stay there.

Mrs. White: That would be just like trying to patch Nancy's dress, wouldn't it?

Mrs. Green: Yes, and we have decided that that would be impossible. It is a pretty dress and it has done good service, but Nancy needs a new one.

Mrs. Jones: And we need a new headquarters. Why, when I went early to go to prayers, I want you to know there wasn't even room enough for all the people who work there to get into the room to pray together. I think that's bad, don't you? And a lot of the rooms are inside rooms, and people work under electric lights without outside air all day long. I don't think you can do your best work that way. People that are supposed to be doing creative work—writing articles and planning—have to sit in rooms with typewriters just clicking away right in their ears. You can't think very good W.M.U. plans with all sorts of noises going on. At least, I don't think you can. It's a wonder to me they've done it all these years. I'm surprised they don't have nervous breakdowns. I don't think there's any way to patch it up.

Mrs. Green: It seems to me it is just like my African violet. If I don't transplant it, it will stop growing. If we don't provide a larger headquarters for Woman's Missionary Union, it will stop growing.

Mrs. Jones: That's just it and we surely don't want that to happen. We just must transplant our headquarters with a bigger building. We need more editors there to work on the magazines and other literature. Our Community Missions and Stewardship and Mission Study Field Workers will need officers. There isn't even room for them to have a desk apiece, much less a room. I'm for building a fine headquarters that we'll really be proud of, and will have the equipment in it, closets and cabinets built in, and everything just right, so that it will be exactly what we need for now and for years to come.

Mrs. White: But won't it cost an awful lot?

Mrs. Jones: Well, of course, it will cost something, but it costs to buy new dresses, and it costs to transplant growing plants; but you certainly do want to do it when the time comes and it looks to me as if the time has come for us to have a headquarters building.

Mrs. Smith: Well, now that you tell us about it and we know about it, we're for it, too. You can count on us to bring our money to have an adequate building, not a fussy, fancy one, but just an adequate one from the standpoint of comfort and efficiency and a real center for the missionary education of our women and young people. That's what we want, isn't it?

(All the women agree heartily)

Mrs. Green: We must tell our whole society and let everybody give (all join in together) to build our new W.M.U. Headquarters. (Turning to audience) Don't you want to help build, too?

(The closing remarks should be made to fit the plans in your state, tell how you are going to help and so on.)

Brotherhood Camp Meetings Acclaim Success By All Present

CAMP LINDEN

Saturday morning, June 10, cars begin to arrive at Camp Linden from Memphis to Nashville and even though there was a downpour of rain in the early hours. As soon as the sun began to shine a great number of men started fishing in Buffalo River. By six o'clock 163 people had checked in to spend the night and a number of others for dinner. The 220 steaks and all that goes with them were consumed by seven o'clock. We had a thirty-minute recess and the program began on time at exactly seven-thirty.

The Saturday night program consisted of congregational singing, an address by John Zumbro on Man and Boy movement, an address by Dr. Norris Gilliam on Foundation. At nine o'clock a picture was shown by the Standard Oil people known as Holiday in Tennessee. This picture was most beautiful and very educational.

Sunday morning a Sunrise service was conducted by R. K. Bennett and Troy Young. This service was attended by all the men. The country ham breakfast was served at eight o'clock and was enjoyed by all. At ten o'clock some 200 men listened to Mr. John Zumbro of Lewisburg teach the Sunday school lesson in the dining hall of the camp. At eleven o'clock all of the men with a number of men and women from near-by churches moved into the grove between dining hall and dormitory to listen to an address by our Executive Secretary, Dr. C. W. Pope.

Turkey lunch was served at one o'clock. At three o'clock the group assembled again in the grove and Dr. Gaye McGlothlen, pastor of Immanuel Baptist church of Nashville, brought a fine Evangelistic message. We could not ask for better attendance than we had at Camp Linden.

CAMP CARSON

Saturday, June 17, the Brotherhood men of East Tennessee gathered at Camp Carson Springs. By six o'clock 100 men were registered to spend the night with a number of additional men for the steak dinner and the Saturday night program. On this program Judge H. B. Webster brought a fine message on the Man and Boy movement followed by an address by Dr. Norris Gilliam on Foundation.

Sunday morning a Sunrise service was conducted by Dr. Harley Fite, President of Carson-Newman. This service was attended by all the men. At eight o'clock country ham breakfast was served and was enjoyed by all. Ten o'clock Loran Baker taught the Sunday school lesson followed by an address by Dr. C. W. Pope. Lunch was served one o'clock and a great crowd gathered at three o'clock to hear Rev. E. L. Williams with a fine message on Evangelism.

New Brotherhood Organized

Robertson Association

Grace Baptist Church

Rev. T. E. Mason, Pastor

President M. H. Carnahan
Activities Vice-president Bob Johnson
Program Vice-president Douglas Walrond
Membership Vice-president W. B. Anderson
Secretary-Treasurer G. L. DeCoursey

BROTHERHOOD WEEK

Ridgecrest, North Carolina

AUGUST 17-23

MAKE YOUR RESERVATIONS NOW

AMONG THE BRETHREN

Publicity Chairman Selected

W. C. Kirk, pastor of Edgefield Baptist Church, Nashville, has been appointed Publicity Chairman for the Statewide Simultaneous Revival, March 25-April 8, 1951. Mr. Kirk was pastor of the Ensley Baptist Church, Ensley, Alabama, before coming to Tennessee. He has had wide experience in evangelism and is a most forceful and gifted writer.

It is hoped that the churches and associational organizers will send to Mr. Kirk interesting items concerning the plans, personnel and programs of their churches.

Ramsey Pollard, Knoxville

Director, Statewide Simultaneous Revival

Recently Hurrigan Baptist Church, Wilson Association, held a Vacation Bible school with an enrollment of 75. There was 1 conversion. Jack Kennedy, pastor of the church, served as principal of the school.

—B&R—

Chaplain Dow H. Heard of Veterans Administration Central Office in Washington, D. C., has received the Doctor of Divinity degree from Baylor University at Waco, Texas, "for distinctive service." Chaplain E. A. McDonough, director of V-A's Chaplaincy Service, who made the announcement, said Dr. W. R. White, president of Baylor, conferred the degree "on the basis of distinctive service in the chaplaincy and as a recognition of this field of service."

Nashville Church Lays Cornerstone

Ceremonies for the laying of the cornerstone of the new \$50,000 sanctuary of Shelby Avenue Baptist Church, Nashville, were held Sunday afternoon, June 11.

P. F. Langston, pastor of the church, in his introductory remarks reminded the congregation that the church was begun in 1909 as a mission sponsored by Edgefield Baptist Church. W. C. Kirk, pastor of Edgefield Church, led in prayer.

After appropriate words from J. B. Clark, superintendent of the Sunday school; Miss Sophie Watson, director of the Training Union; Mrs. A. B. Lawrence, president of the W.-M.U.; and J. C. Spencer, who spoke in behalf of the deacons, Dr. W. F. Powell, pastor of First Baptist Church, Nashville, gave a message which was a real challenge to the entire congregation.

The new sanctuary will feature a four-column porch. Interior features of the building will include new pews, baptistry, choir loft, new lighting system, and hardwood floors. The new basement will be used for Sunday school rooms.

A \$52,000 educational building which was completed in October 1948 is now accommodating the congregation for two worship services each Sunday morning.

Bro. Langston has been pastor of the church for the past 21 years.

New Book Store Manager



MRS. CLARA C. SHIRLEY

The appointment of Mrs. Clara C. Shirley as manager of the Tennessee state Baptist Book Store, 127 Ninth Avenue, North, Nashville, was announced recently by H. E. Ingraham, business manager of the Baptist Sunday School Board. Mrs. Shirley succeeds Miss Gene Sullivan, who resigned in April to be married.

A native of Tennessee, Mrs. Shirley was graduated from Union University Academy, Jackson, and attended the University of Tennessee and Cumberland University.

Her wide and varied experiences include teaching home economics in high schools in West Tennessee and grade schools in West Kentucky. She has held positions as bookkeeper and cashier and has done advertising and feature writing on a daily newspaper.

In 1932, after ten months' training in the Louisville Baptist Book Store, Mrs. Shirley became manager of the Illinois store, located then at DuQuoin. She supervised the moving of this store to Carbondale in 1933, and managed it efficiently until April, 1943, when she resigned her position to become a full-time homemaker and mother.

Following her husband's death, she became floor manager of the Louisville store in January, 1949. Her record there earned for her the managership of the Tennessee state store.

Mrs. Shirley feels the responsibilities, opportunities, and challenges of her new position. She enters it with a desire to be of maximum service to Tennessee Baptists.

According to reports, there has been a split in what is called "The World Fundamentalist Baptist Fellowship, which was established some years ago by J. Frank Norris. Not being on the inside of the matter, there is no effort here to state the issues involved. Springfield, Mo., is headquarters for the new organization, "Baptist Bible Fellowship." W. E. Dowell is president. Noel Smith, former editor of "The Fundamentalist," is editor of the new paper, "Baptist Bible Tribune." A school is to be opened in the fall.

The Baptist Hour July 2

Speaker: Dr. Forrest C. Feezor

Subject: "His Hand In Our History"

Stations: WOPI-FM, Bristol; WJZM, Clarksville; WDSG, Dyersburg; WEKR, Fayetteville; WCRK, Morristown; WGNS, Murfreesboro; WHAL, Shelbyville; CDT, Winchester.

Consult your local paper for time of broadcast

Out-of-town visitors to the office: J. B. Alexander, Petersburg; J. L. Robertson, Waynesboro; H. W. Farris, Savannah; O. L. Rives, Jefferson City; D. W. Pickelsimer, Smithville; H. A. Hamby, New Providence; Frank W. Wood, Birmingham, Ala.; W. Barry Garrett, Phoenix, Ariz.; P. L. Utley, Camden; Ollie G. Binkley and T. E. Mason, Springfield.

—B&R—

The Visual Education Service of the Baptist Sunday School Board has been expanded to include audio-visual aids and the name changed to the Audio-Visual Service Department, according to Dr. T. L. Holcomb, executive secretary of the Board. Mr. Earl Waldrup will serve as secretary of the service and the personnel will be increased to care for the added responsibility of production.

Sub-Committee Will Study Central Accounting System

NASHVILLE, Tenn.—(BP)—The Executive Committee has appointed a committee of three to make a study of the possibility of setting up a central accounting system for the Convention agencies. The move came as a recommendation of the administrative committee at the annual organization meeting of the Executive Committee. The committee consists of E. L. Compere, A. J. Moncrief, Jr., and Ralph P. Baylor, chairman.

On recommendation of the administrative committee the Executive Committee also voted: (1) To limit borrowing of funds by Convention agencies to three years. (2) Return \$1700 received from a Virginia man last January because of some question by the family and lawyer of the donor. (3) To give Merrill D. Moore full administrative authority during the absence of Dr. Duke K. McCall from the United States this year. (Dr. McCall will participate in the foreign mission centennial celebration in Africa and a preaching mission in Japan.) (4) To designate Walter Pope Binns to take J. R. Noffsinger's place, resigned, on the Public Affairs Commission. (5) To designate G. C. Hodge of Biloxi, Miss., to take the place of Mr. Ed. Byrd, who had moved from the state, on the Social Service Commission.

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.

ATTENDANCES AND ADDITIONS TO THE CHURCHES

JUNE 18, 1950

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo	203	31	---	Knoxville, Alice Bell	103	37	---
Allons Chapel	201	---	---	Arlington	418	95	---
Ashland City, First	36	19	---	Bell Avenue	837	364	8
Athens, Antioch	115	37	---	Broadway	1300	421	12
East	390	190	3	Lincoln Park	621	180	8
First	516	199	---	McCalla Avenue	590	177	---
West End Mission	86	61	---	N. Fifth Avenue	71	43	---
Calhoun	111	20	---	LaFollette, First	317	83	2
Coghill	80	50	---	Mission	80	38	---
Cotton Port	98	75	---	Lake City, First	207	45	---
Eastanalle	83	25	---	Lawrenceburg, First	273	154	1
Englewood	133	49	---	Lebanon, Barton's Creek	92	65	---
Etowah, East	104	41	3	Cedar Grove	105	60	1
Etowah, First	389	100	---	Fairview	140	70	---
Etowah, North	350	82	---	First	433	99	2
Good Springs	90	38	---	Lenoir City, First	375	81	2
New Hope	38	30	---	Nelson Street Mission	28	41	---
New Zion	109	68	---	Lewisburg, First	406	130	---
Union Grove No. 2	63	57	---	McEwen	76	45	---
Auburntown, Prosperity	147	127	2	Mt. Juliet	100	52	---
Brighton	201	127	---	Madisonville, Chestua	110	33	---
Bristol, Calvary	372	115	1	Maryville, Broadway	305	136	---
Virginia Avenue	306	101	4	Everett Hills	300	153	1
Chattanooga, Avondale	567	123	12	First	673	217	10
Birchwood	81	35	1	Maynardville	104	22	---
Clifton Hill	267	67	3	Medina	168	116	---
Missions	47	---	---	Lathams Chapel	71	51	---
Eastdale	408	104	4	Memphis, Bellevue	2279	737	18
East Lake	520	159	6	Boulevard	663	224	5
First	836	144	4	Central Avenue	626	219	1
Chapel	85	33	---	Kennedy	126	56	4
Highland Park	3096	621	43	Lamar Heights	608	151	3
Lupton City	137	102	---	Levl	220	160	---
St. Elmo	353	97	---	Barton Heights	119	61	---
Second	177	70	1	Merton Avenue	261	46	---
Signal Mountain	71	46	---	Parkway	322	115	---
Cleveland, Big Spring	306	172	---	Seventh Street	360	180	1
Calvary	145	75	1	Sylvan Heights	200	101	---
Rutledge Memorial	96	49	---	Temple	1265	317	5
Four Point Chapel	36	7	---	Winchester	205	89	2
Clinton, First	423	123	---	Milan, First	349	45	---
Norris	63	19	1	Milton	58	22	---
Columbia, First	305	95	1	Monterey, First	300	91	1
Godwin Chapel	30	---	---	Thorn Hill	15	---	---
Rock Springs	130	51	---	Morristown, First	555	107	3
Second	136	86	4	Buffalo Trail	93	---	---
Cookeville, First	454	76	---	Murfreesboro, First	466	84	---
Algood Mission	74	---	---	Walnut Street Mission	54	---	---
Steven Street	108	70	---	Mt. Herman	124	123	---
Westview	155	79	2	Powell's Chapel	106	98	---
Dyersburg, First	551	185	8	Westvue	568	140	7
Eagleville	125	57	2	Woodbury Road	63	74	---
Elizabethton, First	539	147	3	Nashville, Bordeaux	86	35	---
Immanuel	187	65	---	Calvary	153	54	---
Siam	243	142	---	Eastland	541	109	4
Fountain City, Central	914	150	2	Edgefield	390	124	---
Hines Valley Mission	56	---	---	Grace	730	208	3
Fowlkes	110	76	---	Harsh Chapel	215	99	12
Gladeville	135	69	---	Inglewood	739	180	4
Grand Junction, First	109	50	---	Madison Heights	144	53	5
Harriman, South	259	130	---	North End	154	75	---
Trenton Street	365	98	4	Shelby Avenue	390	101	4
Walnut Street	263	88	---	Third	258	62	---
Humboldt, Antioch	212	61	---	Oak Ridge, Robertsville	341	83	1
First	494	102	5	Old Hickory, First	606	294	2
Jackson, Calvary	420	131	---	Oliver Springs, First	148	27	---
First	803	103	---	Rockwood, First	349	146	---
North	229	120	3	Rutledge, Oakland	87	40	---
West	756	210	3	Sweetwater, Watson Chapel	117	103	---
Jamestown, First	219	85	13	Tullahoma, Highland	77	45	---
Jefferson City, First	345	104	---	Union City, First	578	80	---
Jonesboro, First	218	88	1	Watertown Round Lick	174	65	---
Kingsport, First	660	159	2	Winchester, First	198	80	---
Lynn Garden	385	137	2				
Mission	66	---	---				

Resolutions

KNUPP

Whereas, Brother J. L. Knupp has served Indian Creek Association wisely, faithfully, and loyally for the last few years, being a most efficient pastor of Waynesboro Church, and Moderator of the Association, having at heart the Association at large, and a true yokefellow of all pastors and the missionary, and

Whereas, His companion has been a faithful servant in her church and in the W. M. U. work of the Association, and

Whereas, They feel led of the Lord to accept work in other fields, and will soon be found no longer in our midst.

Be it Resolved that we, the Associational Board of Indian Creek, express to them our heartfelt thanks and appreciation for the excellent work they have done in our midst;

That we heartily commend them to the church and association to which they feel called as God's most loyal, faithful and efficient servants;

That though we feel sure of their sincerity in leaving our field to go to another, we also feel a deep regret in having to lose their kind fellowship and faithful service;

That a copy of these resolutions be spread on the minutes of the Secretary of our Board; another be sent to the BAPTIST AND REFLECTOR; and another be sent to the Executive Board of the Association where they serve.

Respectfully,

J. L. Robertson, Moderator

Clyde B. Moore, Clerk

Alumni and friends of Southwestern Baptist Theological Seminary will hold an International Fellowship Breakfast during the Baptist World Alliance meeting in Cleveland, Ohio. It will be held at the Cleveland Hotel, Tuesday morning, July 25. Dr. Baker James Cauthen, Southern Baptist Mission Secretary for the Orient, will be the speaker. Tickets may be secured at \$2.00 each by writing the Seminary now or procured at the Seminary booth at Cleveland.

—J. D. GREY, Alumni President

—B&R—

Joe M. Strother, pastor of Temple Baptist Church, Johnson City, was with Pastor D. W. Pickelsimer and the Smithville Baptist Church in a meeting June 4-14. There were 12 additions. More than 50 pledged to tithe and about 20 families agreed to erect a family altar.

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New Orleans Seminary Begins Library Building

The library building at New Orleans Baptist Seminary, has been planned along the most up-to-date methods of library science. When fully completed the building will have a capacity of 400 students using it at once. The stacks will hold 50,000 volumes, with possibilities of enlargement to 100,000 volume capacity. It will be in Early Louisiana style of architecture, matching other buildings already in use.

Only the first floor will be completed now. The completed structure will cost approximately \$250,000.00, plus furnishings. Funds will come from Cooperative Program "capital funds," plus contributions from many generous people who are interested in ministerial and missionary training. The Seminary has no indebtedness.

May we all support our camp program not only by sending in further gifts which are needed, but by sending our boys and girls, and young women to the various camps to be held at Camp Linden and Camp Carson. The wonderful good it does our boys and girls cannot be overestimated.

Sunday, June 4, was Loyalty and Homecoming Day at the Inglewood Baptist Church, J. Harold Stephens, pastor. The observance of this day has become a tradition in the life of the church. It began years ago when the church was struggling to pay off its debt, and the note which the church owed was due on that day. Heroically the church met its obligation and has continued throughout the years to have a special offering and Homecoming Day the first Sunday in June. Approximately \$6,000 was raised on June 4, 1950.

First Baptist Church, Centerville, Harry L. Winters, pastor, began a youth revival June 18 with four fine young ministerial students of Carson-Newman College leading in the revival. These young men are: Jimmy McCulla, W. C. Garland, Ray Lloyd, and Harry Fritts.

Celina Baptist Church, Riverside Association, Oscar L. Nash, pastor, was led in a series of revival services which began June 19, by Homer A. Cate, pastor, First Baptist Church, Shelbyville. Bro. Cate was pastor of the Celina Church during seminary days, 1937-1940.

MIDDLE TENNESSEE NEWS

By HOMER A. CATE, Shelbyville, Tennessee

Walnut Street Mission of the First Baptist Church, Murfreesboro, was led in a series of revival services by Donald Rutledge, June 5-14.

The average daily attendance of the Vacation Bible school of the First Baptist Church, Lebanon, was 213, an all time high. Alvin Hopson is pastor of the church.

A very successful Youth Week was held at the First Baptist Church, Lebanon, June 11-18. Bro. Carl Price served as Youth Week pastor; Bobby Todd, Superintendent of Sunday school; and John Hughs, Director of Training Union.

Paul J. Tabor, son of C. D. Tabor, associational missionary of New Duck River Association, was ordained to the full Gospel ministry, Sunday afternoon, June 18, at First Baptist Church, Shelbyville, Homer A. Cate, pastor. Paul's father preached the ordination sermon; Leonard Sanderson delivered the charge to the church; N. O. Baker, the charge to the preacher; J. C. Edgar, chairman of Deacons, First Church, Shelbyville, delivered the new minister his credentials. Homer A. Cate served as moderator.

First Baptist Church, Shelbyville, has purchased a bus for use in transporting friends to the church services.

First Baptist Church, Franklin, W. C. Summar, pastor has elected Loyd Lawrence as associate pastor for the summer. He is a ministerial student at Cumberland University.

First Baptist Church, Lewisburg, Leonard Sanderson, pastor, will soon enter their beautiful and spacious new auditorium which will seat 900 people.

Shelbyville Mills Baptist Church, Harold D. Kilpatrick, pastor, has been in a series of revival services with the preaching being done by Evangelist Jim Mercer, Minneapolis, Minn., with the pastor leading the singing. The meeting began May 28, and closed June 18. At the end of the second week, over one hundred conversions and dedications were reported.

Wendell Price, pastor, Third Baptist Church, Murfreesboro, did the preaching in a revival at Big Springs Memorial Church, Mission of the First Baptist Church, Shelbyville, Andrew Morris, pastor, which began June 4 and continued through June 14. Bill Gentry, county trustee of Bedford County, led the singing. Fine crowds were reported and many were saved.

First Baptist Church, Nashville, recently observed on June 1 the 29th anniversary of the pastorate of Dr. W. F. Powell's ministry. On June 11 Dr. Powell began a series of Sunday evening sermons on marriage.

A wonderful and gracious Brotherhood meeting was conducted at Camp Linden June 10 and 11 with over 200 men from 14 associations in attendance. The Four emphases of the Brotherhood this year, the Foundation, the Man and Boy Movement, the Co-operative Program, and Evangelism, were attractively and forcefully presented by the following speakers: Dr. Norris Gilliam, Mr. John Zumbro, Dr. C. W. Pope, and Dr. Gaye McGlothlen. It was an inspiring program which fired the men present to enthusiasm for the whole program of the Brotherhood. Our thanks to Bro. E. N. Delzell, Brotherhood secretary, and Mr. Roy A. Greene, president of Tennessee Baptist Brotherhood, for their fine work in preparing for this Brotherhood Encampment at the spacious and fine accommodations afforded at Camp Linden.

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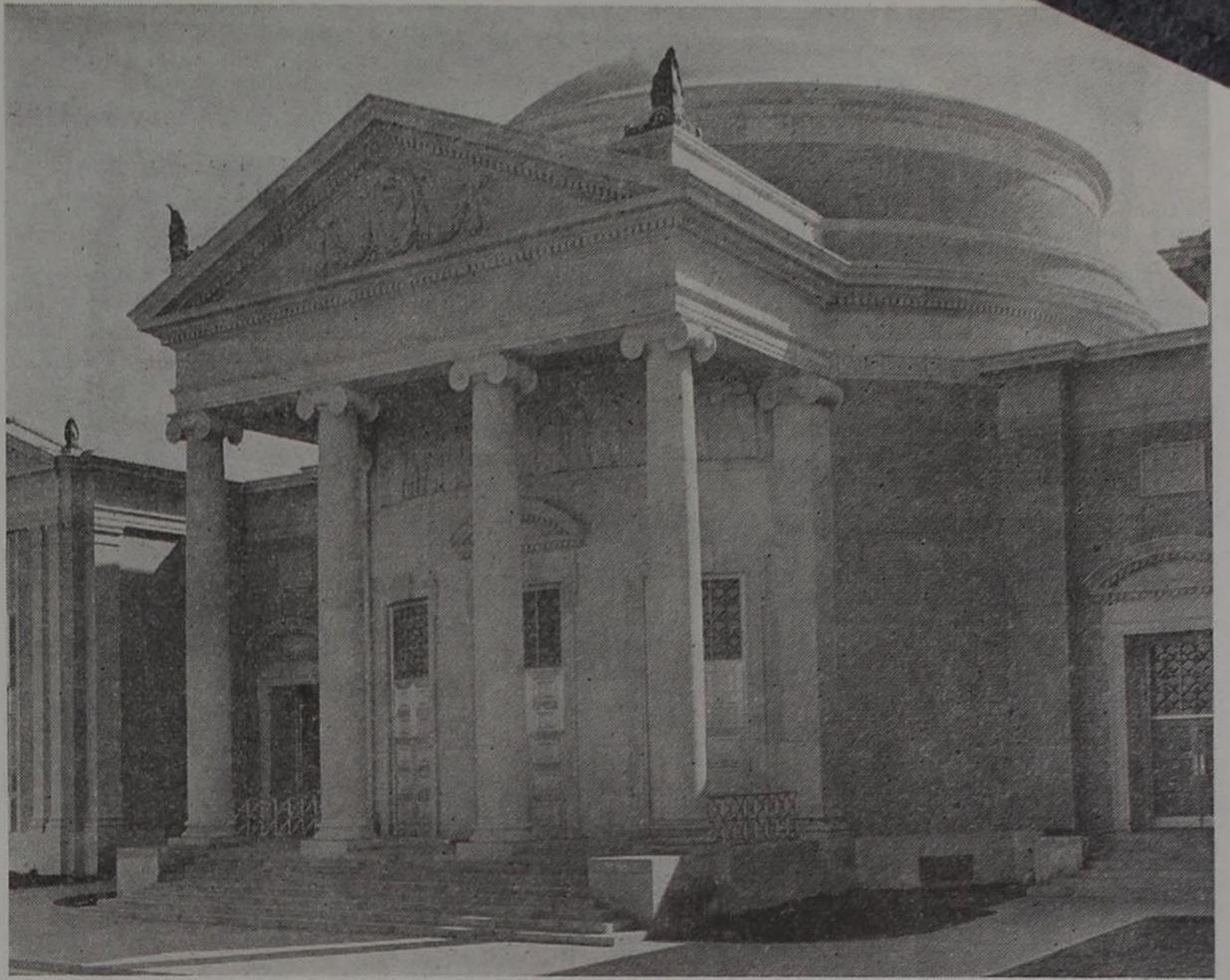
Memorial Building At Southwestern

Dedication services have been held for the Memorial Building at Southwestern Baptist Seminary, Fort Worth, Texas.

The Memorial building, the central section of which is pictured, was built in four units. There is a central rotunda and an auditorium which seats 1,250. The auditorium is a memorial to Dr. George W. Truett, for forty-seven years pastor of the First Baptist Church of Dallas, and a trustee of the Seminary from its founding in 1907 until his death.

Scarborough Hall, the west wing of the Memorial Building, was named in honor of Dr. L. R. Scarborough, who was president of the Seminary from 1915 to 1942. It houses the School of Theology and provides office space for the faculty members and the administrative officers.

The Fleming library occupies the east wing and is named in honor of Mr. William Fleming, a Fort Worth oil man, and long a friend of the Seminary. The shelf capacity is 150,000 volumes and the seating capacity is 300.



Editor-Elect of Baptist and Reflector

Richard N. Owen, Editor-elect of the BAPTIST AND REFLECTOR, has been Pastor of the First Baptist Church, Clarksville, Tenn., since 1938. The Executive Board of the Tennessee Baptist Convention unanimously chose Dr. Owen on June 6th as successor to Dr. O. W. Taylor who retires on September 11th after 17 years as editor of this weekly publication, which is the official organ of the Tennessee Baptist Convention.

A native Tennessean, Owen received his education in the schools of Covington, and at Tulane University, New Orleans, La., the University of Tennessee, and the Southern Baptist Theological Seminary, Louisville, Ky. He has been awarded the Bachelor of Arts, Master of Theology, and Doctor of Divinity degrees, the latter from Union University. While a student at the University of Tennessee he published for two years the university paper, "The Orange and White."

Dr. Owen has a wide acquaintance with Tennessee, having served as pastor in each of the grand divisions of the Volunteer state with pastorates at Milan, Elizabethton, and Paris. He has served as a trustee of Union University, Tennessee College, and Cumberland University, and as a member of the Executive Board of the Convention and a member of its Administrative Committee, and a Director of the Tennessee Baptist Press. He is a past president of the Convention. Dr. Owen also served as a director of the Southern Baptist Hospital, New

Orleans, and as President of its Board. He is Vice-Chairman of the Commission on the American Baptist Theological Seminary.

The First Baptist Church, Covington, Tenn., which ordained him to the gospel ministry, was organized by Dr. Owen's maternal great-grandfather, Rev. Nathan Hays McFadden, who served as its first pastor. Dr. Owen's father, Judge William A. Owen, served many years as judge on the Tennessee Court of Appeals, and was three times elected to the Presidency of the Tennessee Baptist Convention.

The First Baptist Church, Clarksville, has experienced enlargement under the leadership of Dr. Owen, with 1,026 new members added, 468 baptized, contributions totaling \$373,440.56; and during this time \$134,585.34 has been given to missions and benevolences beyond the local community. A mission has been established with an active program, a ministry has been rendered to the armed forces at nearby Fort Campbell, and a youth program initiated. Plans are in the making for an educational building and \$60,000.00 has been set aside by the church toward construction of this new building.

Since coming to Clarksville, Dr. Owen has actively identified himself with various civic interests and is the President of the Clarksville

Ministerial Association, the Chairman of the Bible Study Committee in the Public School, a past president of the Rotary Club, and has been a promoter of the Boy Scouts. He has served three years as Moderator of the Cumberland Association of Baptist Churches.

(The retiring editor heartily welcomes his successor and bids him Godspeed as he takes up this responsible work.)

Pastor Percy Maples and the New Friendship Baptist Church, Bradley County, conducted a Vacation Bible school with an enrollment of 100. There were 18 conversions.

Prof. Ralph Donnell of Union University, supplied the pulpit of First Baptist Church, Parsons, Sunday, June 18.

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PROGRESS OF 74 YEARS

by Marjorie McMahan



CARL P. DAW

The First Baptist Church of Newport, Tenn., recently celebrated the seventy-fourth anniversary of its founding. The earliest church records state that on Feb. 8, 1876, "a number of ministers and members of different Baptist churches met for the purpose of taking into consideration the propriety of organizing a Baptist church at or near the town of Newport." (The first meeting of the committee was in the office of Dr. L. W. Hooper, father of the Hon. Ben W. Hooper.—Editor).

April 10, 1876, the church perfected its organization with twenty-eight charter members. Of these, none survive. The oldest member in the church now is Mr. Ed C. Burnett, who joined by letter Dec. 19, 1886. To Mr. Ben W. Hooper goes the honor of belonging to the church the longest period of time. He was baptized upon a profession of faith November 8, 1885.

J. H. Randolph, Dr. Lemuel W. Hooper and John B. Stokely were the first deacons of the church; Sam C. Jones, the first clerk; John B. Stokely, the first treasurer; and J. M. L. Burnett, the first pastor.

The church was organized in the building of the "Old Pisgah Church," of the Presbyterian denomination, standing directly across the street from the present Cocke County Memorial Building.

The Baptists worshiped there for a year until the completion of their own building. Some services during the first year were held in the old town courthouse. The first church building was dedicated May 6, 1877, with C. A. Pope preaching the sermon. This building was on the site of the present one.

When the East Tennessee Association met at Powder Springs in September, 1876, the messengers of the church were admitted into the body.

Preaching services were held once a month, on Saturday before the first Sunday. Soon services were held on the first Sunday as well. The records indicate that Mrs. S. C. Baird was the first candidate to be baptized into the church.

In 1881, the pastor's salary was \$75.00 a year; in 1882, \$100.00. This amount was not guaranteed but promised and its payment depended upon the generosity of the membership.

A Woman's Missionary Society was formed in 1882, and a Sunday school was organized February 24, 1884. In 1886, the church began having two Sunday services a month, with the pastor's salary set at \$300.00. However, in 1888, the church met for only one Sunday a month, with the pastor's salary \$100.00 a year.

J. C. Rockwell was the first resident pastor of the church. Under his administration the first pastor's home was built. He was dearly beloved by his congregation. He died while serving here as pastor. In 1900, J. M. Anderson became full-time pastor at a salary of \$600.00.

The present church building was completed in 1907, when B. R. Downer was pastor.

The pastors who have served the church since its foundation are as follows:

J. M. L. Burnett	1876-1883	B. R. Downer	1904-1908
C. C. Brown	1883	P. D. Mangum	1908-1910
S. E. Jones	1883-1888	J. W. O'Hara	1910-1919
Jesse Baker	1888-1891	A. L. Crawley	1919-1929
J. C. Rockwell	1891-1893	Mark Harris	1929-1934
W. C. McPherson	1893-1896	Merrill D. Moore	1934-1940
S. E. Jones	1896-1900	J. P. Allen	1940-1943
J. M. Anderson	1900-1903	W. E. Denham, Jr.	1943-1946
M. D. Early	1903-1904	Carl P. Daw	1946-

From that first faithful band our membership has grown to 675. An annex has been added to the original building and other physical needs have been met. Among our recent most outstanding achievements are the erection of a pastorium and our contributions to the Baptist Camp at Carson Springs. Our church pays the basic salary on the foreign field of Dr. Winston Crawley, son of one of our former pastors.

Thus reads the history of the First Baptist Church of Newport as gathered from pages yellowed with age, but hallowed by sacred memories. Our ancestors built into it courage and hope for the future, and over all a love of God and faith in His dealings.

These records of the past we so proudly read were written in the lives and influence of these godly people. The future record we shall write in our own deeds.

