Baptist and Reflector

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

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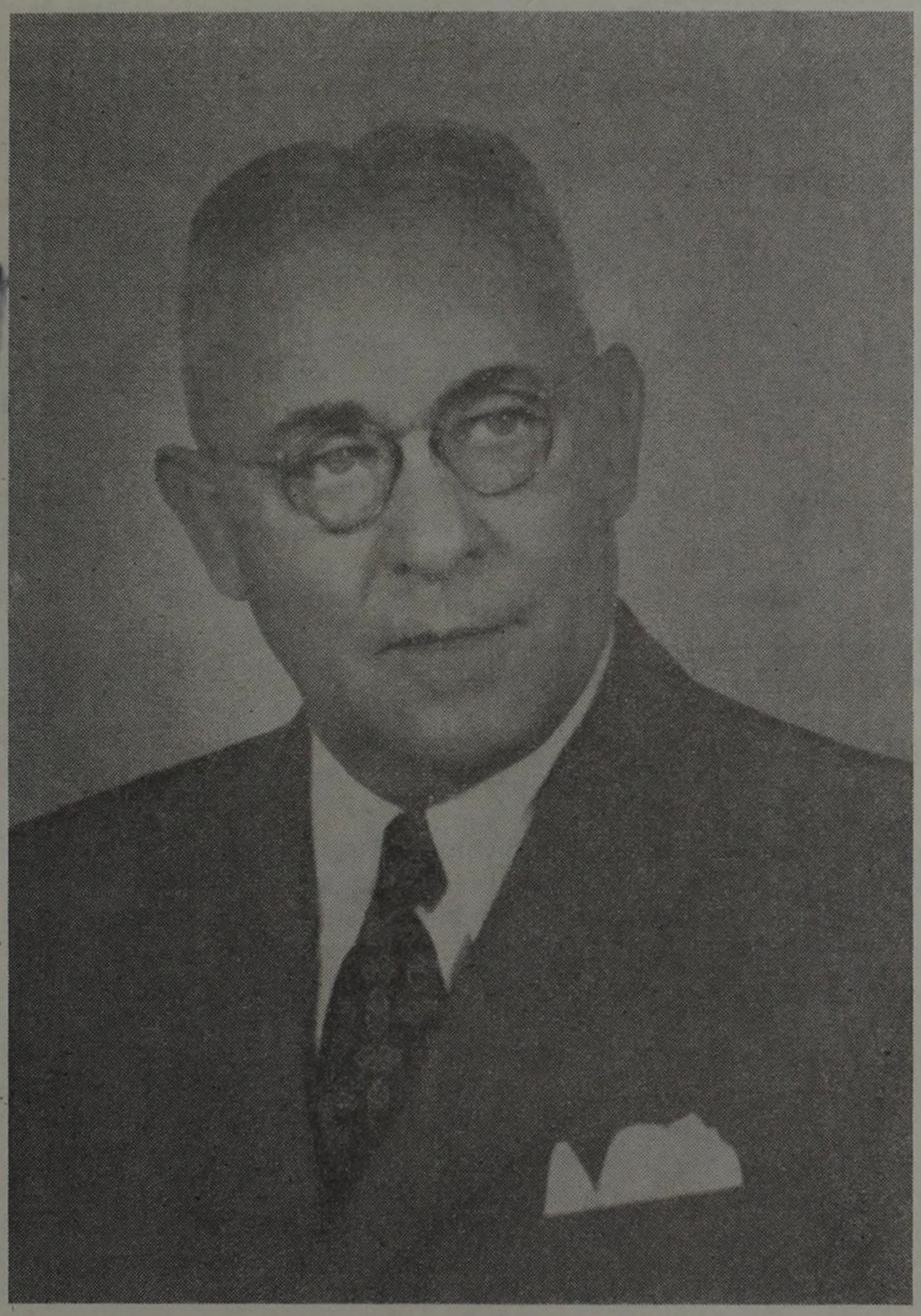
NOAH BEN FETZER



December 8, 1873

July 18, 1950

- CONSECRATED CHRISTIAN
- STAUNCH BAPTIST
- LOYAL FRIEND
- FAITHFUL SERVANT
- INFORMED TEACHER

Noah B. Fetzer, bookkeeper for the Executive Board of the Tennessee Baptist Convention from 1912 until he retired recently, passed from this life on July 18.

Known and loved by those who have worked with him for his courteous and mild-mannered disposition, he was a true and tried Baptist in belief and practice. "There's no use arguing about it," he said recently, "I'm a Baptist first, last, and always."

Funeral services were held at the Belmont Heights Baptist Church, Nashville, where Mr. Fetzer was a deacon and Sunday school teacher.

He is survived by his companion, the former Daisy Lee, whom he married in 1910.

Baptist and Reflector

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EDITORIAL

Harsh Chapel Baptist Church

SUNDAY, July 16, while Pastor Dan Lawler was away in a revival, the editor supplied the pulpit of Harsh Chapel Baptist Church, Nashville.

Rex Moody, chairman of the deacons, presided over the services. At the respective services H. B. Parks led the singing with Mrs. Paul Washer at the piano and also David Lawler, young ministerial son of Pastor and Mrs. Lawler with Miss Joyce Cayce at the piano. At the morning hour Mrs. W. W. Ramsay sang a special number. All of these served the Lord in a fine way in these activities.

Mrs. Lawler had the editor and his wife for dinner along with some other friends, and a real dinner it was. We ate almost as much as "Emmett," the younger son of Pastor and Mrs. Lawler! Then following the evening service came another season of fellowship in the pastor's home together with others in the church.

Harsh Chapel shows marks of evident progress. And not many years ago it was simply a mission. The pastor and his family are greatly loved and the work is moving on. For the uplift of this visit and the many courtesies shown our grateful thanks are recorded.

Our Hero

ONE OF THESE DAYS we are going to erect a marble shaft or two to some of these unsung heroes of ours—and may their tribe increase with rapidity.

One will honor that church official who doesn't read to the congregation all the announcements in the church bulletin, already in their hands. He is the gentleman who says "you will find the announcements in the bulletin" and thereby credits us with the ability to read.

Then, there will be a monument to the introducer who doesn't combine a biographical sketch with his run of adjectives. We have always liked the regulation for the nation's No. 1 citizen: "Ladies and gentlemen, the President of the United States."

We want to remember, too, the director of music who doesn't always skip the third verse in the hymns. That third verse must have an awful inferiority complex.

The highest and finest of all the monuments is being reserved for one yet to appear on our scene. He will invent some means of humiliating these city church-goers who start for the door on the invitational hymn.

—*Christian Index*

The Marriage of Divorced People

A SUBSCRIBER requests an answer to the following: "Is it scriptural for a Baptist pastor to marry a man and woman when either of them has two wives or two husbands living?" This brings up the propriety of the remarriage of divorced people. Many have asked us questions along this line. Maybe a discussion of it will be helpful to some.

MARRIAGE LAW

The law of marriage in normal circumstances is this: "What therefore God hath joined together, let not man put asunder" (Matt. 19:3-6). And "the woman which hath an husband is bound by the law to her husband as long as he liveth . . ." (Rom. 7:2). Of course, this also applies to the married man. The marriage law in normal operation prohibits divorce.

EXCEPTION BY THE LORD

The Lord makes an exception to the normal order. He permits a deviation from the marriage law under abnormal circumstances. That is, He allows divorce "for the cause of fornication" (Matt. 5:32), and this is the only allowable cause indicated here. In passing, we note that when it is said that the man who divorces his wife except for fornication "causeth her to commit adultery," the meaning seems to be that she is put in the *position* of being an adulteress, and not that she is *made an adulteress in her personal character*.

JUSTIFIABLE DEDUCTIONS

From these considerations certain deductions appear to be justified.

1. Divorce except for conjugal infidelity is *positional* adultery. The divorce and remarriage of one who is not divorced on this ground is *actual* adultery. It follows that the divorce and remarriage of the innocent party to a divorce *for* fornication *does not* constitute either positional or actual adultery. The innocent party is in the clear, but not the party whose immorality broke up the marriage.

2. Since a divorce for fornication is divinely allowed, then it is *ratified in heaven* so far as the innocent party is concerned. A divorce of this kind dissolves the marriage tie, else it would not be a divorce. A divorce which is divinely allowed and is ratified in heaven and which dissolves the marriage tie puts the innocent party in the same status as if he or she had never been married. The legal divorce on earth in the case but recognizes and expresses the breach of the marriage tie already made by the guilty party. Such divorce has the sanction of heaven. Hence, the innocent party in the case does not sin by remarrying.

3. Therefore, it is scriptural for the preacher to marry the innocent parties to a divorce when either of them has one or even two living divorced former companions, *provided the divorces in EACH CASE were "for the cause of fornication."* Otherwise, it is not scriptural.

But it is seriously to be doubted that two *consecutive divinely sanctioned divorces involving the same party* have ever taken place. If they have, they must be so rare as to be almost nonexistent. Hence, let the minister be cautious in marrying divorced people and not do it until he is convinced that the divorce was on scriptural grounds and that the one being married was the innocent party in the case.

We have answered our correspondent according to our judgment. But we are ready to modify our conclusion any time further light may call for it.

The Grace of Salvation

by M. E. Dodd

The Bible abounds in references to the grace of God. Indeed, the whole Bible message rises out of, is centered in, and flows from, the grace of God.

In I Peter 5:10, God is called the God of all grace. This is the Christian conception of God as revealed in Jesus Christ, in contrast to the heathen and pagan gods of terror, of revenge, and of vengeance. God's throne is spoken of in Hebrews 4:16, not as a throne of terror, but as one of grace. It says: "*Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace in time of need.*"

The Bible reveals God's saving grace, His social grace, His forgiving grace, His saving grace, His benevolent grace, His covenant grace, His allegorical grace, His fruitful grace, His sovereign grace, His efficient grace, His eternal grace, His electing grace, exceeding grace, the sufficiency of God's grace, the riches of His grace, yea, the exceeding riches of His grace. The salutation at the beginning of practically every epistle is *"Grace, mercy and peace from God the Father and our Lord Jesus Christ be with you all."* And the last word in the Bible is the *"grace of our Lord Jesus be with you all."*

God's grace provides forgiveness for the past, resources for the present and hope for the future.

Let us consider the grace of God in its relationship to our *PAST*.

The grace of God blots out all past sins as a thick cloud. God's grace casts the believer's sins behind his back. He never looks upon them again. God's grace separates sins from the believer as far as the east is from the west. God's grace buries all the past sins of the believer into the deepest depths of the ocean of God's forgetfulness. Salvation and freedom from sins past is a work of God's grace, done once and for all, never to be done over, never to be undone.

The work of God's grace as to the past has its most beautiful illustration in the life, experiences of David as described in the 23rd Psalm.

The old king is looking back with vivid remembrance to his childhood days to his youthful sins, passions and temptations. He sees the green valleys and the gentle streams, the dark glens, where he had led his flocks, and he sees also his stormy years of warfare and rebellion and crime and lust and murder. But he finds all of this covered by the white blanket of God's good grace. *"The Lord is my Shepherd, therefore I do not want for the forgiveness of sin and deliverance from evil."*

In the second place, let us notice how the grace of God operates in the *PRESENT TENSE*, meeting all the needs and necessities of the believer's life.

Paul said it teaches us that denying ungodliness and worldly lust we should live soberly, righteously and godly in this present world.

The 23rd Psalm speaks of:

SATISFYING grace in the morning meal on the meadow. *"He maketh me to lie down in green pastures."*

It speaks of *REFRESHING* grace in the limpid streams of God's goodness: *"He leadeth me beside the still waters."*

It speaks of *REPLENISHING* grace, in the loving mercies of a heavenly Father. *"He restoreth my soul."*

It speaks of *GUIDING* grace by the tender hand of our God: *"He leadeth me in the paths of righteousness for his name's sake."*

It speaks of God's *COMFORTING* grace in the believer's consciousness of the divine presence. *"Yea, though I walk through the valley of the shadow of death, I fear no evil, for thou art with me; thy rod and thy staff, they comfort me."*

It speaks of *PROTECTING* grace in the presence of our enemies, even in the presence of the last enemy, death: *"Thou preparest a table before me in the presence of mine enemies."*

It speaks of God's *HEALING* grace in the balm of His mercy: *"Thou anointest my head with oil."*

It speaks of God's *ABOUNDING* grace in the fullness of His own eternal provision: *"My cup runneth over."*

An injured child out of a large family of children, from a poor underprivileged section of a great city, was picked up and carried to the hospital. The nurses cleaned him up, administered aid, and put him in a bed between nice clean sheets. One of the nurses, with a gracious smile brought him a long glass of milk. The little fellow, whose sallow countenance and thin frame revealed that he had never had enough of this, looked up at the nurse as he took it in his hands, and said, "How deep may I drink?"

The children of God need never ask how deep they may drink from the containers of His grace. His abounding grace is sufficient for all and can never be exhausted. There may be shortages in other areas of human need, but at least here in the Grace is something that is enough for all.

Let us consider in the third place how the grace of God is related to us in its FUTURE TENSE.

Paul's word on this point in the book of Titus, Chapter 2, is that the grace of God which bringeth salvation hath appeared to all men, enabling them to, "look for that blessed hope and the glorious appearing of the Great God, and our Saviour Jesus Christ." When the sun of day is a westering low, then the glens begin to fill with gloom. At that time of life, the grave perils of the soft marsh, of the jutting rocks, of the prowling wild wolf, or panther, and of the swooping vulture, are the greatest. But here, too, the great Shepherd of the Soul gives the crowning evidence of His skill and of His heroism. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

The grace of God produces a faith for the future which is no less sublime than its praise for the past and its trust in the present.

Through all of life's trials and testings, seen and unseen, whether of loss or of gain, whether of poverty or of plenty, whether of sickness or of health, whether of life or of death, God's grace is sufficient, abundantly and gloriously sufficient.

How Does Your Garden Grow?

by E. P. J. Garrott

What is your garden? Where is it located? What is planted in it? Who did the planting? Is there evidence of growth? And what are the prospects of harvest?

In his first letter to the Corinthians Paul said, "Ye are God's husbandry"—tilled land. And in Galatians 5:22-23 he declared that God the Spirit had planted therein something that would produce several varieties of fruit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. God desires and purposes that in every field which he plants and tends this fruit should be present and abound. In consequence the interests of his kingdom will be advanced and the good of humanity promoted.

How does your garden grow? To give a correct answer, let us observe it row by row, plant by plant.

At first glance we see something that is patently godlike: *love*. "God is love," declares John; and this genuine concern, this active and benevolent interest in things outside the narrow limits of the garden, has in it the touch of the divine. On the one hand it bestows benefits; on the other hand it restrains its forces from evildoing, for "love worketh no ill to his neighbour." Only God could make a planting like that!

Just beyond love is *joy*. This is no mere gaiety that knows no gloom. Rather, it is faith triumphing over every trying circumstance, rooting itself ever more firmly as its tendrils pass every obstacle and climb toward the approving face of God. It gets its strength from its rest in the God of providence.

Appropriately planted in the row adjoining is *peace*—tranquility, quite, restfulness. This peace *of God inevitably* develops from essential peace *with* God. To one who has established right relations with him, the storms of life are powerless to disturb this heavenborn security.

In the next row is *long-suffering*. It is so like love that it is difficult to distinguish between certain varieties of each. All through the Bible long-suffering is stressed as a notable characteristic of God. Certainly it should be found in all his children, for they are "partakers of the divine nature."

Just beyond is *gentleness* or *kindness*. This is actively benignant, wholesome, profitable. God is like that, and so are all those who submit themselves to the implanting of the divine nature.

Next we see that rare fruit that is scorned by the thoughtless and hated by the devil: just plain, unadorned *goodness*. Jesus declares that, absolutely, there is none good but God; yet among men some are marked by a rare likeness to him in their possession of that divine attribute.

Close by goodness is a rare fruit called *faith* or, better, *faithfulness*. Much is said in the Bible about God's faithfulness, but little about the faithfulness of men. Unvarying, unyielding faithfulness in all relationships, particularly to God, would go far toward establishing God's kingdom in this world. "I have kept the faith," was Paul's sublime declaration. Would that it might truthfully be said by all the members of our Heavenly Father's family!

It takes a little extra effort for most of us to see and appreciate the fruit next in order, for it has been a despised quality. It is *meekness,* which is based on humility and submission. It is the opposite of ambition, pride, self-assertion. It endures injury without complaint. It was evident in Jesus, Peter tells us, "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

Last of all, in the order given by Paul, there is the rare and valuable *temperance* or *self-control*. It is the mark of the strong and robust child of God who has inherited the ability to conduct himself temperately, to curb and restrain body and mind and emotions. It has the power to corral and organize and direct all the powers of one's being toward any high aim, and it can successfully defend itself against fiery temptations.

In some measure these characteristics may be attained by ungodly people of strong will who admire and wish to attain one or more of them, but in their fulness they spring from the plantings of God the Spirit. They flourish only where the soil is favorable and the reception of the seeds welcome.

Jesus spoke a parable in which God is represented as sowing the "word" in a variety of soils. One was unreceptive altogether. Another was lacking in depth. A third was filled with vigorous and hostile opposers in the vegetable kingdom. Only the fourth was rich and deep and full of the elements that make possible a full and gratifying harvest.

How Does Your Garden Grow? It all depends upon the reception given the plantings of God. If the nine varieties of fruit Paul mentions are lacking in your garden and mine, we, the "soil," are at fault. It is only normal for every child of God to desire that these things shall be present and abound, but the wicked one snatches away the seed at every opportunity. The growth of the garden until harvesttime requires constant and vigilant care.

To promote continuous and luxuriant growth proper fertilization is needed. Of course, the prime requirement is a new nature, imparted by the Holy Spirit. To that must be added an increasing knowledge of the will of God, discovered within the pages of his holy Book. This comes through the instruction of the Holy Spirit, our Teacher and Guide.

Added also must be continual prayer, which in its highest form is communion with God. This creates the "atmospheric conditions" without which there can be no growth.

And, finally, there must be such appreciation of the worth of the fruit that the whole being—body, mind, and will—shall joyfully and confidently be submitted to the gracious and effective working of God in us, his garden.

—*The Teacher*

A. P. O. 24 Unit 5
c/o P. M.
San Francisco, Calif.
July 8, 1950

Dear Friends,

Our "first term" in Korea ended on just one hour's notice one week ago. It was a sudden departure after only four months on the field. I remarked to friends yesterday that "I could write a book on Korea." Anyhow we were there long enough to know that we love the Koreans and believe they deeply appreciate what we were able to do and planned to do in the future.

They were plodding along; but almost to the point of despair when there came a ray of hope on the horizon. The veterans girded their loins and put on an aggressive warfare, while the young consecrated themselves and united their efforts in a life of Christian service.

We shall never forget those first impressions as we spoke to different Sunday schools. The leaders were so eager for suggestions and such help as we were able to give. Children responded to truths within their grasp. Older people stood on the sidelines and rejoiced that their children were being taught the truth as it is in God's Word. Gratitude was expressed by all when we suggested that there might be Baptist literature for them in the near future. Yes, it was worthwhile; even if we never set our feet on Korean soil again, or never see precious keepsakes, household furniture, car and other things.

When we arrived in Japan from Korea we had one suitcase between us and could easily pack all our earthly possessions in it. Suppose we start from Sunday, June 27, one of the most restful Sundays we had spent in Korea. By mistake the clock had been retarded one hour the night before, so we loafed in bed an extra hour. Both went to the same church for the eleven o'clock service.

A delicious Sunday dinner was on the table when we returned. Then after dinner we rested. John was so buried in new magazines and pillows that I could scarcely rouse him when guests arrived. About 4:30 we started to the Seoul Union Church for the English service and noticed great crowds on all streets. The preacher referred to some missionaries whose lives were in danger. The service closed with a season of earnest prayer.

Soon many were telling us of the early morning attack across the 38th parallel by the Communists and that four missionaries had been surrounded. Trucks loaded with south Korean souldiers and police were headed northward as we returned. Young people were excited and tense as they repeated what the soldiers were promising. Seventeen-year-old Solomon spoke out, "Hurrah, we'll soon be back in our beach homes!" His elders had suffered so much that their faces were subdued and grave. We got authentic news through the Los Angeles radio.

Cannonading was near the city when we went to bed, but "He giveth His beloved sleep." Planes were strafing the airfield long before we had breakfast. News came that most American women and children had been evacuated at three o'clock by boat from Inchon. Korean friends came to inquire about our plans. We said, "We are not planning to go, but what is your advice?" Some offered to entertain us at their village homes, but none advised us to stay in Seoul.

Supper guest came, but the men were soon out in the yard watching the dog fight between planes. Bedtime newscast was more encouraging, so we went to bed and to sleep. At 2:15 a.m. we were aroused by a familiar voice saying, "The Communists are nearing the city. A plane will take off at dawn evacuating the remaining women and children. We urgently request that your wife join this group. She will be allowed sixty pounds of baggage. It is about two hours until time to leave. We are prepared to wait here until she packs." John said, "I'll talk to her about it and take her to the airfield if she decides to go." He then came in saying, "Did you hear? Do you want to go?" I didn't reply immediately, then said, "No, I do not want to go." We talked awhile then fell asleep again.

Before dawn we could see planes passing the window and feared for the precious cargo that was due to take off at daybreak. We soon learned it was necessary for Uncle Sam's airmen to go into action. After breakfast John left for the American Embassy and was strafed by machine guns on the way. The Consulate was closing up so he said, "Get to the airfield if you can; we have no transportation for you. Planes will come for us."

Women and children left on the first plane about one o'clock in the afternoon and were permitted to take one suitcase each.

It was five o'clock when John's plane arrived and no baggage was allowed to be taken aboard. Thousands of dollars worth of precious baggage had to be abandoned on the airfield. By ten o'clock at night things ceased to matter. I had heard that one plane was shot down and after seven hours waiting was perplexed. When John finally made his appearance he said, "I have nothing except this brief case. It seems like a week since I saw you."

He slept on a camp cot under a tent, but the women had army cots and roofs over their heads. All partook of a fried chicken supper, finishing about eleven o'clock. Some had to leave about two in the morning, so we decided to repack.

Another delegation was due to arrive during the night; so there was little sleep for any of us. At 4:15 a.m. came the call, "I'm sorry, but you must get up for breakfast at five. Most of you are leaving on the eight o'clock train." There were groans and sighs from different directions, but we managed to say, "Thank you" and prepared for five o'clock army breakfast.

We were fortunate to have Baptist missionaries only seventeen miles away. One came for a midnight visit, promising to return and pick us up the next morning. It is wonderful that we are here on this quiet mission compound where the conversation is about Christian work instead of in a camp hashing and repeating war stories.

Today we finished routine for A. P. O. privileges. So we hope you will be writing us soon. When "the cloud moves" we shall notify you of our change of address. We failed to state that before we left Seoul the Communists had already entered the east surburb and occupied the whole city the following day. This is a strange world! Please pray that we may be used while we wait here and that before long we may peacefully return to our work and friends in Korea.

Mrs. J. A. Abernathy

P.S. Airmail postage to us is 6c; just as it is in America.

—Spiritual "SPECIALS"—

by W. R. Cullom

The quotation marks around the word "specials" are meant to suggest that this word here stands for all who make special claims for themselves or for their particular group in the matter of spiritual attainment, in the matter of special techniques looking toward such attainment, or who in any way claim special ability in helping people into larger and richer experience in the realm of spirit. In the long ago it was said by one who may have belonged to such a group, "My name is Legion, for we are many." Certainly those belonging to such groups today might well claim and use that name. Nor am I speaking here in the least sarcastically, but in honest, tender, loving sympathy with all those who are hungering for something better.

SOUL-HUNGER

The springboard that started me to thinking on this line was a letter from a dear friend of mine that came to me recently. It came from a state quite a distance from ours, but it discloses the fact that such heart-hunger of soul is to me a very pathetic phenomenon. And when I use the word "pathetic" I am not thinking for a moment of anything akin to pity—far from it. I am thinking, rather, in terms of a wholehearted, tender, loving sympathy. I would go further and declare that what I am saying grows out of what really amounts to much of personal experience in the matter in question. Who does not know the experience of feeling out for much-needed help only to find himself in the condition described so accurately and so pathetically by Milton in his familiar sentence, "The hungry sheep look up and are not fed."

The last book that I have read was Dr. Elton Trueblood's charming and helpful little book, *Alternative to Futility*. We are told here of a leading physicist who was teaching in a great American college. Professor Smith began to think seriously on the deep things of the spirit. Nor did he allow himself to do as many of us do, permit himself to take it all out in thinking. He proceeded to do something about it. True to his lifelong habit as a scientist, Prof. Smith began an honest, faithful search. He thought first, of course, of the churches as the place where he should begin.

Like many of his fellows he had not attended church for a long time past. But, like himself again, he acted promptly on his purpose and found himself in church the following Sunday morning. He went there in a critical mood, of course, but he was not the least hypocritical. His reawakening to the great need of spirituality in himself and in the world about him had taken him into the church in a rather sympathetic state of mind. He paid close attention to the hymns, to the prayers, to the sermon, and to everything that he thought would help him in forming a just judgment. To say the least Prof. Smith went home, not only far from being satisfied, but really disturbed in soul over what he found and especially over what he failed to find.

He went the next Sunday to a church of a different kind only to go home again with the feeling in his soul that church people are dealing in a most superficial and perfunctory way with the eternal verities. Where should he go next? He went home with the feeling that even the preacher spoke as one who "had to say something rather than as one who had something to say." He thought of Nero who is said to have played the fiddle while Rome burned. It is not Rome that is now burning, but a shattered world—a world, too, in which the souls of men and women are, if possible, more shattered than are their homes, their cities, their civilization and all the rest.

What a tragedy for anyone, and especially for Prof. Smith, to go out from the church with the feeling that Milton's heart-rending sentence is finding, alas, too much realization in the religious life about us today. In my judgment the emptiness of soul suggested in a former paragraph is the direct outcome of what Prof. Smith found in his serious, honest, faithful and even sympathetic researches.

SPIRITUAL SPECIALS

Do my readers catch a suggestion as to why I was affected so deeply and so poignantly by the letter from my good friend? And what is my answer? What do I think of "Spiritual Specials?"

1. *There is nothing new about them.* The hunger of soul to which I have referred and the soothsayers were both found back in old Chaldea. The ancient Egyptians had their spirit men. The Hebrews had their "familiar spirits." Even the mechanical and organizing Romans were not free from such "specialists."

2. *There is generally found a tendency to commercialize this gift.* When the Apostles were carrying on their mighty work "there was a certain man called Simon which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that he himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. . .And when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, "Give me also this power that on whomsoever I lay hands, he may receive the Holy Ghost" (Acts 8:9-23). Nor should we forget the experiments and the experience of Mrs. Claire Booth Luce a year or two ago.

A man in Piedmont, North Carolina, wrote me a few months ago in response to something that he had read from me. Among a few other things, he said that "politicians are like the common run of men, preachers and all the rest, they are after the money." And is there not, alas, all too much truth in what my cynical friend had to say? It is quite needful that all of us should be on our guard lest we become contaminated with this evil!

3. *I believe in "Spiritual Specialities."* I do so because God has graciously and mercifully raised up and given many such to the sons of men through the ages. If I were to undertake to tell even of those whose lives and whose beautiful ministry have touched and blessed my own life I should fill many pages. I have seen them in person, I have seen and heard them in the pulpit, in classroom, and on platform; I have had their spirits touch and quicken my spirit in newspaper, in magazine articles, in books, in essays, and in

(*Continued on page 7*)

Let's Forget It

We can't get excited, try as we might, about the fears some hold for what they call a declining democracy in the Southern Baptist Convention. Neither do we agree that the absence of debate at Chicago was an unhealthy thing.

We can't get excited because we can't find those who would establish themselves as the dictators or members of the hierarchy. There are obviously some within the membership of six and a half million but they are submerged in the mass.

Why be disturbed by the fact the major portion of Convention business must be transacted by committees and boards? Could it be otherwise with a Convention of 10,000 messengers. So large a Convention obviously can't be a deliberative body. We may as well resign ourselves to the fact.

And, why express concern just because Chicago failed to produce any debates? The year before in Oklahoma City there were enough debates for two or three years.

We can't so much as get excited by the charge committees and boards are running things. We have just come from the two-day meeting of the Executive Committee. If any group is running the Convention it should be this one. If they are in the driver's seat they haven't learned about it.

More than once, that committee has backed away from something common sense dictated should be done—and now. It retreated because it lacked the specific authority.

The Executive Committee is a deliberative body. Its size, with 30-odd members in attendance, permits deliberation. Its meetings are always open to the public. Not within our experience has there ever been a suggestion that one of its actions be treated as a secret. No one or two can dominate that committee. You have but to look at the membership if you think otherwise.

The Executive Committee can, and does, give hours to consideration of a single matter. That can't be done in the Convention.

So it is with the agencies and institutions. Each is directly governed by committees and boards. But, each must make a full report of its stewardship. The Convention, disapproving, can alter any course.

We can't lose our democracy. Boards and committees rotate under Convention law. If we don't like nominations, we have but to speak our piece from the floor.

Let's forget criticism about lack of debate in Chicago. Let's admit we were satisfied with the recommendations and with the reports. We should be proud of the complete harmony.

—Christian Index

Spiritual "Specials"

(*Continued from page* 6)

poems; and in a thousand other ways. Many of these had formed and enjoyed such close contact with God in Christ that I could say to them what a great teacher said to the Saviour on one occasion. "We know that thou art a teacher come from God." And my exhortation would be that wherever and whenever such a person is found we should seek and use every possible opportunity for cultivating fellowship with him or her with a view to catching, learning and absorbing as much as possible from them.

4. *Now, after saying this, will my readers consider me positively wicked in what I am about to say?* Be that as it may, *my purpose is to speak here an honest, candid word,* and must therefore say my say. When one of these special groups becomes an "ism" and goes out to propagate that "ism" I become suspicious and try to do three things: (1) Look through the teaching of my Bible with a view to getting its word on such matters; (2) I try to use as my final standard of measurement here the standard that the Beloved Disciple suggests—"try the spirits whether they are of God" (I John 4:1-3); (3) The best man that I ever knew told me once that the way he estimated any book was by its effect upon his attitude to Christ. Is not the same the Apostle John's method and standard?

5. *What do I think of the "ism" in question?* Have I answered my friend's question? Have I brought my readers to see how I feel about such "specials"? The test of the Beloved John and the test of the sainted Dr. Wm. B. Royall is the supreme and final test with me.

When that eminent Chinese Christian, Dr. T. Z. Koo, was asked by a British teacher of comparative religions as to what it was that led him to renounce Confucianism and become a Christian, his reply was this: "I saw and knew that Confucianism was one of the world's greatest systems of Ethics, but my heart cried out for something beyond Ethics, even for someone whom I could love, trust and follow. I turned to Hindooism to find that all is God in such a way that I could not get hold of him. I looked to Mohammedanism to find a high conception of God, but its God was too far removed, too rigid, too severe. I needed a God who could be touched with a feeling of my infirmities. I looked to the West to find that *things* were in the saddle —banks, railroads, factories, offices and such things. I turned to the New Testament and found in Jesus Christ a most satisfying teaching as to God, a teaching as to man that makes him an end in himself—a real person. I found a teaching as to property, as to life, as to every question of vital importance that satisfies my deepest soul. I accepted Jesus as my Saviour, my Lord, my Friend, my Guide, my all and in all, and find a joy and satisfaction in His fellowship and in His service that I can find in no other way. I shall try to be faithful to Him and serve Him until He calls me to the mansion that He has gone to prepare."

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.

Called to Be Saints

The Watchman-Examiner

It is a common practice for Christians to speak of themselves saying: "I am not a saint." Such a commonplace phrase is distinctly opposite to the teaching of the New Testament. All true believers are called to be saints. Owing to sectarian errors, many people are apt to form mistaken notions of God's saints. They are apt to think of them as though they were beings of a different order from themselves, raised above the level of human infirmity. And from this mistaken notion flows great practical mischief. The manifold evils of saint worship stem from this misconception. It was presumed that these errors passed away at the Reformation, but the publicity given in the public press by the Roman Catholic Church to the elevation of special personalities to the distinction of a "saint" gives an entirely wrong estimate of saintliness. It discourages the average believer from the pursuit of it, as seeming to put it entirely out of his reach. We imagine that no man is or can be a saint who is mixed in the daily intercourse of society, who is fighting hand to hand with us in the battle of life. Why not? What one sound reason can be assigned why there should not be nowadays men as zealous, as devoted, as pure-minded as the saints of the New Testament church?

(*Saint John (Bradbury) is always writing something urgently true.—R.B.J.*)

Baptists Need Humility

The Baptist Messenger

Probably the greatest need of Baptists today is genuine Christian humility. Because of tremendous successes and noble achievements through recent years we are suffering from a bad case of denominational pride. Our successes are not to be explained by any special merits in ourselves. Baptists are a plain people. They are to be explained by our unswerving loyalty to the Word of God. In both churches and conventions we have fallen into the bad habit of comparing present records with those of former years. What we really need is to compare our achievements with the need of the communities we serve and the world in general. Such a comparison would serve quickly to deflate our ego as Baptists.

We discover that around any church there are more unsaved and unchurched people than there are on the church membership roll. In most communities we would find that there are more people out of Sunday school than attend the Sunday schools of our church and all others combined. We would also discover that many smaller denominations, whom we accuse of teaching heresy, are more zealous in their efforts and more generous in their mission gifts than are we. Big numbers have not always been true indicators of spiritual achievement. Records are perfectly in order and should be presented to our people regularly. But it is entirely possible that we have been more concerned with surpassing last year's record than with going on to achievements both material and spiritual which God had willed and planned for us.

(*That hits us right between the eyes. And it's too true for comfort.—R.B.J.*)

The Movies and Crime

Home Missions

There is a news dispatch from London saying that hoodlums with violence on their minds, and guns, blackjacks and lead pipes in their hands, have created a wave of violence and crime that is driving Scotland Yard to distraction. The British Board of Film Censors is accusing Hollywood films of being partly to blame for this crime wave, and has threatened to crack down on films depicting violence. Hollywood, the film center, is the seed bed of many influences destructive of the American home and good citizenship. It is a shame that the Christian forces in our land should have allowed the ones now in charge to have captured the film industry. If the proponents of organic union among the churches would cease to work for an hierarchial overhead organization of the Protestant churches, and turn their attention to promoting co-operation among the various denominations for the purification of our social order, they could do something that would really be worth while.

(*Christians don't seem to care. They allow the movies to poison their children without protest.—R.B.J.*)

Wise?

Vance Havner in "The Prairie Overcomer"

"We are a generation of tired, fussy little Christians, experts but not examples. We know too much. We have heard all the preachers and read all the books. It is hard these days to be converted and become like little children. We want to be thought philosophers and scholars and brilliant—but childlike? Never! Somebody would think we were dumb, so we miss the secrets God has hidden from the wise and prudent, and revealed unto babes. Not many wise, mighty, noble have been called, but we go on trying to be wise, mighty, and noble. It is possible, of course, for a rich man to get into the Kingdom and for a learned man to become like a child, but not many do. How often, even among the saints, does some simple soul learn the deeper things of God and press through to heaven's best while theologians utterly miss these things? We know too much."

(*Yes, sir!—R.B.J.*)

"Drawing the Net"

W. C. Kirk in "The Alabama Baptist"

"Drawing the net" is a blessed art about which all of us need to learn more, but drawing it pre-maturely or unwisely may do untold harm. Surely let us learn to do our best humanly speaking, but always remember that "God giveth the increase;" that human efforts are essential, but that the divine operation of the Holy Spirit is more essential, that evangelistic success for us is desirable, but genuine regeneration of human souls is much more important—that the former without the latter is too much of a price to pay for public appeal and personal popularity. 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 the Kingdom.

(*Pastors and evangelists, listen to this man!—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 30, 1950

TEXTS: II Samuel 5:1-5; 6 to 7; 9; 22; Psalms 24; 51 (Larger)—II Sam. 7:1-6, 17-22 (Printed)—II Sam. 7:22 (Golden).

David, A King Who Honored God

There is perhaps no person in all the history of the Jews more honored and loved than David, the shepherd lad who became King over the people Israel. He became famous alike as poet, warrior and ruler. The Bible speaks of him as a man after God's own heart (I Sam. 13:14; Acts 13:22). God honored him, and he honored God.

I. HONORING GOD IN ACHIEVEMENT OF GOAL (II Sam. 5:1-5).

After much hardship and suffering at the hands of jealous Saul, David finally became king over all of the people. His rule began at the age of thirty years and lasted for forty years. God's plan as glimpsed in his anointing as a shepherd boy by the aged Samuel had finally been accomplished.

II. HONORING GOD IN APPOINTMENT OF WORSHIP (II Sam. 6; Ps. 24).

The passage from Samuel recounts the bringing of the Ark up to Jerusalem, while the Psalm suggested was perhaps written in commemoration of that historic event. It was a joyous occasion and David led the people in their celebration of it. The Ark was a symbol of God's presence and was placed at the center of the people's worship. The king recognized God's presence and power in this experience. One can never become truly great and at the same time neglect worshipping God.

III. HONORING GOD IN ADJUSTMENT OF PLANS (II Sam. 7).

It had been a fond dream of long standing of David that he might build a house for the Lord. The land was at peace and the people prosperous. David had discussed the project with Nathan the prophet, and both had likely prayed about the matter. But it was finally revealed to them that David's son, rather than David himself, should build such a house. David must have been disappointed in this revelation but there is no evidence that he was rebellious. He adjusted his plans accordingly. It is when we do the same that we are pleasing in God's sight.

IV. HONORING GOD IN APPROVAL OF FRIENDS (II Sam. 9).

In the midst of his wealth and ease, David inquired if there were any of Saul's house without proper care. Mephibosheth, the son of his loving friend Jonathan, was found to be like that. He was brought to the palace and accorded all of the care and privileges as if he were David's own son. What a beautiful and magnanimous deed was this! Here we see one providing for the grandson of another who had sought his life many times. We, too, can honor God in the choice of our friends and in being kindly disposed even toward those who have tried to harm us.

V. HONORING GOD IN ACKNOWLEDGMENT OF SIN (Ps. 51).

Chapters eleven and twelve of II Samuel furnish the historical background of this Psalm. Things were too easy for David and he became soft. His great transgression against God, Uriah, Bathsheba and Israel is a familiar story. Wm. M. Taylor observes: "Satan tempts other men; but the idle man tempts Satan, and very soon the evil one finds him something to do." When Nathan confronts him with his sin, David pours out his heart in confession and in contrite acknowledgement of his sin. The greatness of David shines with unusual brilliance in this experience. Heaven turns toward all those who say with, and like, David, "I have sinned."

VI. HONORING GOD IN ACCLAIM OF BLESSING (II Sam. 22).

David is an old man now, and nearing the end of his life's journey. He looks back across the years and remembers God's bountiful blessings and deliverances. He bursts into a song of reminiscent thanksgiving. One commentator describes this chapter as "Even-song." Psalms 18 is very similar in composition, perhaps an adaptation for use in public worship. "So, as he looked back on the way by which the Lord had led him, and recounted all the deliverances which God had wrought giving.. The faithful Christian can and should come to the end of the way with acclaiming song.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N. • Nashville 3, Tennessee

All this month we have been thinking of things which make us proud of our country. We have found many things to be thankful for.

We would like to express our thanks for all of these. But how? Of course, we have already remembered to say thank you to God. Now how can we thank our country?

How do you show your love and appreciation for your mother and father? By doing things which make them proud of you? By acting as they want you to?

Then perhaps the best way we can express our gratitude for our country is to be the kind of citizens we ought to be. We can make America proud of us!

If I had to choose one Bible verse which would help me to become a good American, I think maybe it would be a verse which Paul wrote in a letter to some friends in the little church at Philippi.

Paul must have been thinking of wise King Solomon's warning that people become like what they think: "As he thinketh in his heart, so is he."

Will you find Paul's good advice now in Philippians 4:8 and complete each of these lines:

"Finally, brethren,

Whatsoever things are t————,

Whatsoever things are h————,

Whatsoever things are j————,

Whatsoever things are p————,

Whatsoever things are l————,

Whatsoever things are of g———— r————,

If there be any virtue,

And if there be any praise,

T———— on these things."

I have been interested in your definitions of "Be American." Some of you have already sent yours to me, and they are very good. Look again at some of the words which you used in your definition. How many of these same words can you find in Paul's advice?

If you do not already know this Bible verse, will you learn it and let it help you this week and every week, as you really try to "Be American?"

Maybe you'd like to make a "Be American" chart to use this week. From Paul's advice and from your list of descriptive words, choose characteristics which you feel you especially need to work on. List these words on a sheet of notebook paper. Then make seven columns—one for each day of the week. At the end of each day check yourself by each point. If you can think of one way you have made that point true of you during that day, give yourself a point. Perhaps you will draw a star or a flag in each square, to show that you actually did something to make yourself measure up to that requirement for a good American. At the end of the week, check up to see which points you are still weak on. Of course, you will keep on working on your good points, to make them better, but you will want to work very hard on the ones on which you failed.

It would be fun to make a family chart, checking yourselves together each evening. Each member of the family could tell one definite thing he did that day to try to measure up to our standards for a good American!

I'll be interested to hear about your experiences in this Good-American check up. Write and tell me about them, won't you? And if you haven't sent in your definition of the term "Be American," it isn't too late. Send it to me this week—**today!**

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

Tennessee Baptists Sunday School Assemblies

Camp Linden—July 31 - August 4
Camp Carson Springs—August 7 - 11

MONDAY

2:00 - 5:30—Registration
6:00—Supper
8:00—Music
Sermon

TUESDAY THROUGH FRIDAY NOON

6:00—Rising Bell
6:30—Morning Watch
7:00—Breakfast

	Linden	Carson Springs
8:00—General Conferences	J. C. Hockett	J. C. Hockett
8:45—Simultaneous Department Conferences		
Cradle Roll	Miss Betty Winterinheimer	Miss Betty Winterinheimer
Nursery	Miss Oleta Meek	Miss Oleta Meek
Beginner	Mrs. Jesse Meek	Miss Mattie Leatherwood
Primary	Mrs. J. Smith Womack	Mrs. J. Smith Womack
Junior	Miss Elizabeth Cullen	Miss Elizabeth Cullen
Intermediate	Miss Gladys Longley	Miss Gladys Longley
Young People	Mrs. Jesse Daniel	Mrs. Jesse Daniel
Adult	Mrs. R. J. Edwards	Mrs. R. J. Edwards
Extension	Miss Dorothy Campbell	Miss Dorothy Campbell
Junior and Intermediate Boys and Girls	(to be secured)	
Primary and Beginner Children	Miss Rebecca Daniel	Miss Rebecca Daniel
9:30—Recess		
9:40—General Conferences	Mr. Jesse Daniel	Mr. Jesse Daniel
10:45—Simultaneous Department Conferences (as at 8:45)		
11:10—Recess		
11:20—Song Service		
Message		

	Linden	Carson Springs
Special Speakers	Dr. Allen West	Rev. J. O. Carter
	Rev. L. G. Frey	Rev. L. G. Frey
	Rev. J. G. Hughes	Rev. Ramsay Pollard
	Mr. Fred Noe	Mr. Fred Noe

12:15—Lunch
Afternoon—Recreation
Sightseeing
Hand Crafts
5:00—Quiet Hour
6:00—Supper
7:10—Special Conferences
8:00—Song Service
Message

	Linden	Carson Springs
Special Speakers	Dr. James L. Sullivan	Rev. Carl Giers
	Dr. C. W. Pope	Mr. Jesse Daniel
	Dr. Fred Kendall	Dr. E. Gibson Davis
	Rev. R. J. Renick	Rev. Hobert Ford

9:15—Feature Time
10:30—Lights Out

The Last Call

How do you like these programs? We like them. Put your house in order and plan to attend one of these camps. We want two things. First, someone from your church to spend the week. Second, a delegation from your church to spend a day. It will cost your church more not to be represented than it will to be well represented.

See superintendent and pastor as to price and what to bring.

Don't Let Us Down!

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 Speakers' Tournament—1950

The State Speakers' Tournament, which was held at the First Baptist Church, Nashville, on July 7, was the final in a series of church, associational, and regional tournaments throughout the state, in which over one hundred young people participated. Listed below are the participants in the State Tournament:

Mr. Bob Hawks, Southwestern
Miss Janice Miles, Northwestern
Miss Nellie Beckham, South Central
Miss Margaret Grubbs, Central
Mr. Billy Max Puckett, North Central
Miss Thelma Jean Hope, Southeastern
Miss Katherine Galloway, Northeastern
Mr. Terry Davis, Eastern

Mr. Terry Davis was chosen first place winner. He will represent Tennessee Young People in the Southern Baptist Speakers' Tournament at Ridgecrest Baptist Assembly on July 22. Miss Margaret Grubbs was chosen second place winner. She will be the alternate.

Listed below are the participants in the Regional Tournaments.

Southwestern Region

Miss Freda June Simons, Fayette — Miss Juanita King, Madison
Miss Joan Scott, Hardeman — Mr. Bob Hawks, Shelby

Northwestern Region

Miss Mildred Laster, Gibson — Miss Janice Miles, Weakley

South Central Region

Miss Ona Cunningham, Duck River — Miss Nellie Beckham, Giles
Miss Ruby Collier, Lawrence — Miss Vivian Pilkinton, Maury
Miss Helen Vaughan, New Duck River — Mr. Mason Paul Brooks, Wm. Carey

Central Region

Miss Marie Seay, Cumberland — Miss Margaret Grubbs, Nashville
Miss Sylvia Mason, Robertson — Mr. Bruce Dorris, Robertson

North Central Region

Mr. Billy Max Puckett, Concord — Mr. J. W. Patton, Wilson
Miss Bobby Sue Carter, Stone

Southeastern Region

Miss Barbara Wilson, Hamilton — Miss Thelma Jean Hope, Tenn. Valley
Miss Edith Johns, Sweetwater
Miss Mary Helm Heatherly, McMinn

Northeastern Region

Miss Dorothy Williams, East. Tenn. — Miss Ruby Fair, Watauga
Miss Mable Jean Hodge, Grainger — Miss Betty Watkins, Jefferson
Mr. Gene Christian, Holston Valley — Miss Katherine Galloway, Holston

Eastern Region

Miss Mary Ella Bowers, Big Emory — Miss Wilma Gamble, Chilhowee
Miss Ethel Wright, Clinton — Mr. Terry Davis, Knox
Miss Mary Frances Holland, Providence

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY
President

MISS NELLIE TALLANT
Young People's Secretary

MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

W.M.U. Week at Ridgecrest

August 10 - 16, 1950

W.M.U. Conference at Ridgecrest will give you a round-the-world vacation. There will be speakers from China and Japan, from Nigeria and Brazil, from the Canal Zone, New Mexico and Louisiana. There will be guests who are in this country for the Baptist World Alliance. The searching theme is to be "Promises to Keep."

Mrs. George R. Martin, Dr. Baker James Cauthen, Foreign Board secretary for the Orient, and Mrs. J. M. Dawson of Texas and Washington, D. C. will speak.

Miss Margaret Applegarth will bring the vesper messages. Dr. Harold Tribble of Florida, Kentucky and Massachusetts leads the Bible Hour daily. Dr. Ralph Herring, pastor of First Baptist Church, Winston-Salem, North Carolina, will preach on Sunday and Dr. Walter Moore, pastor of First Baptist Church, Waycross, Georgia, will sepak. Miss Mary Alexander, secretary of our W.M.U. work in China, Mrs. John Mein and Miss Letha Saunders, missionaries to Brazil, Mrs. S. Emmett Ayers of China, Mrs. Maurice Brantley of Nigeria are among the missionaries to be present.

Home Mission emphasis will be given by Miss Amelia Rappold, who works with Miss Gladys Keith on the River Front of New Orleans, Mrs. Paul Bell of the Canal Zone and Mrs. George Wilson, missionary to the Indian people in New Mexico.

Methods conferences will be led by the people who really know, like Mrs. George Martin, president, Miss Alma Hunt, executive secretary, Miss Margaret Bruce, young people's secretary, Mrs. C. D. Creasman, stewardship director, and Miss Edith Stokely, community missions director. Mrs. J. L. Williams, experienced BWC federation president of Tennessee will lead the conference for business women during W.M.U. week. With all the state and southwide leaders at her beck and call, Mrs. Williams assures you of a "super" conference. Mr. J. I. Bishop, royal ambassador secretary, Miss Abbie Louise Green of Oklahoma, Miss Anna Jene Norris of Alabama, Mrs. M. K. Cobble of Tennessee will share their wisdom and skill in young people's organization conferences.

Of course, you will make your reservation at once by writing Mr. Robert Guy, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

Introducing Miss Snow

We are happy to introduce to you our new young people's leader, Miss Laura Frances Snow of North Carolina. Miss Snow will begin her work September the first. We extend to her a warm welcome.

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL
Secretary

BERNICE BROWN
Office Secretary

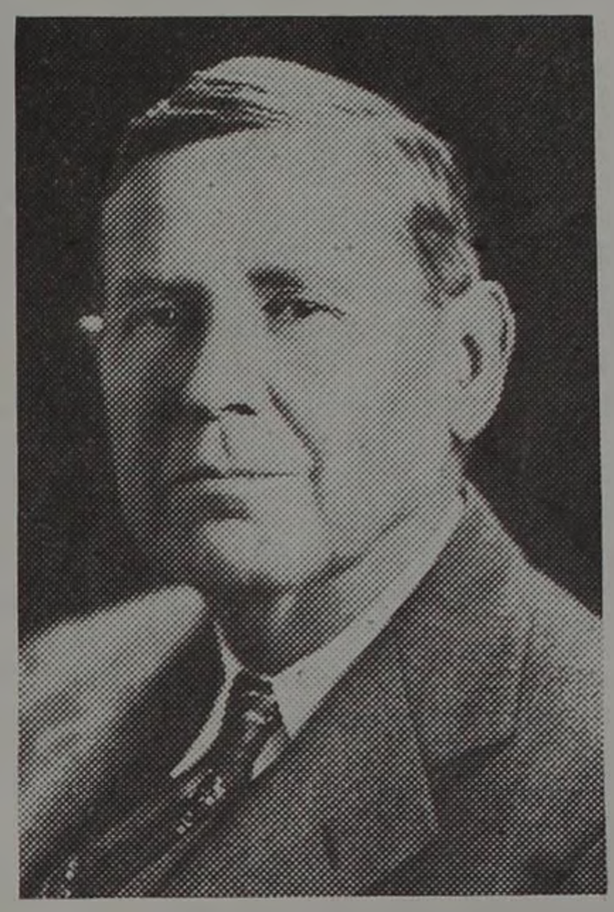
Shelby County

First Annual Baptist Jubilee

and Basket Picnic

Honoring

Dr. D. A. Ellis



One of the South's Best Beloved Preachers

Friday, July 28th, 1950

On Lawn

Bartlett Baptist Church

Shelby County Baptist Brotherhood, T. Robert Acklen, president, is sponsoring this annual Baptist jubilee and basket picnic honoring this great Baptist preacher. This is certainly one of the many fine things our Brotherhoods can do and certainly we have a number of such men who are due this honor and respect for it is because these men have labored hard and directed well that Baptists are what they are today. This kind of fellowship and program would be worth while in any association.

5:30 to 7:00—Music and Band Concert by Bartlett High School Summer Band—W. J. Burnett, Director

7:00 to 7:30—Gospel Songs—By Prescott Choir, James Saunders, Director

6:30 to 7:30—Basket picnic (every family brings own basket and tablecloth to spread on lawn)
Two barrels lemonade free by courtesy of Bartlett Brotherhood
(1) Rev. C. A. Oakley—Arlington
(2) Rev. W. C. Furr—Whitehaven

7:30 to 8:00—A thrilling Episode of My Pastorate:
(3) Rev. E. B. Bowen—Berclair
(4) Rev. E. R. Webster—Children's Home
(5) Rev. J. L. Pollard—Temple

8:00 to 8:30—Address: Dr. D. A. Ellis, Pastor Emeritus McLean Church

8:30 to 9:00—Ice Cold Watermelons—courtesy a Baptist friend
9:00—Benediction.

AMONG THE BRETHREN

First Enrollee in New Seminary

A young minister has applied for enrollment in the new Southeastern Seminary. He is Colie E. Rock, Jr., whose letter of application was received in Nashville on July 11, and addressed to Dr. Duke K. McCall, executive secretary of the S. B. C. Executive Committee. The letter was referred to J. W. Kincheloe, Hayes Barton Baptist Church, Raleigh, N. C., secretary of the Board of Trustees of the Southeastern Baptist Theological Seminary. Any other applications for enrollment should be addressed to Dr. Kincheloe.

Dr. Hight C Moore, retired editorial secretary for the Baptist Sunday School Board, is considerably improved from a recent serious illness.

—B&R—

A 25-bell English Carillon has been installed in the First Baptist Church of Albuquerque, N. Mex. It is the first of its kind in the state.

—B&R—

Friday, July 28, on the lawn of the Bartlett Baptist Church, the Annual Shelby County Baptist Jubilee and Basket Picnic will be held honoring D. A. Ellis, rightly referred to on the announcing poster as "one of the South's best beloved ministers." It is sponsored by the Shelby County Brotherhood, T. Robert Acklen, president.

—B&R—

Salem Association will be held September 13 and 14 instead of September 20 and 21 as previously published in BAPTIST AND REFLECTOR, July 6.

—B&R—

Sunday afternoon, July 16, the Madison Street Mission and the Glendale Baptist Chapel, both sponsored by Belmont Heights Baptist Church, Nashville, held "open house." A "presentation of the key" service was held at Glendale, their beautiful chapel having been completed. Ralph Grubbs is pastor of the Madison Street Mission and William K. Bean is pastor at Glendale Chapel.

—B&R—

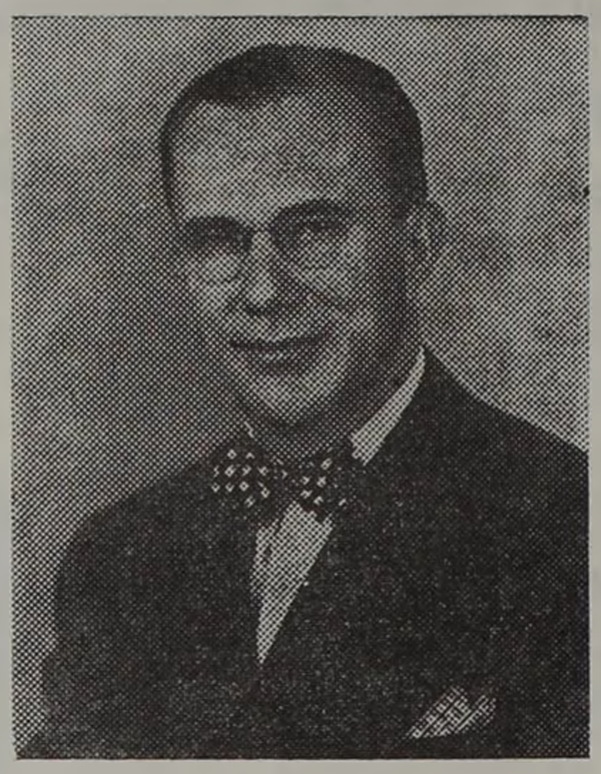
Herbert C. Gabhart, pastor of the First Baptist Church, Williamsburg, Ky., led the First Baptist Church, Erwin, in a youth revival in which there were 10 professions of faith, 1 by letter, 1 by statement and 11 rededications. The church observed youth week at the same time with David Wright as pastor. T. C. Meador is pastor of the church and Miss Dorothy King is director of young people and music.

—B&R—

Estus A. Autrey of West Monroe, La., recently conducted a revival meeting at Henning Baptist Church, W. C. Agnew, pastor. There were 21 professions of faith, 19 additions by baptism and 2 by letter. Glenn Wood of Paragould, Ark., directed the music and led the fellowship meetings each evening.

Following the revival the church experienced its largest Vacation Bible school. The enrolment was 138 with an average attendance of 126. Mrs. Rebecca Fernstrom of Southwestern Seminary was principal of the school.

Regional Director



DR. W. F. KENDALL

We hereby present Dr. W. Fred Kendall, pastor First Baptist Church, Jackson, Tennessee, as Regional Director for the Western section of the State.

He was born and reared in Meade County, Ky. He received his A.B. degree from William Jewell College, Liberty, Mo., and his Th.M. and Ph.D. degrees from Southern Baptist Theological Seminary, Louisville, Ky. Since graduating from the Seminary, he has served as pastor of the First Baptist Church, Jellico, Tenn.; Severns Valley Baptist Church, Elizabethtown, Ky.; and First Baptist Church, Jackson, Tenn., since September 1, 1945. Number of additions which have been added to the church at Jackson under Dr. Kendall's leadership is 830 to date.

He has served in numerous denominational positions. While in Kentucky he was a member of the State Executive Board, President of Kentucky State Assembly, member of the Board of Managers of *Western Recorder*, member of the Baptist Education Commission and a member of a Board of Trustees of Georgetown College. He has served in Tennessee as Moderator of Madison Association, and is now serving as a member of the State Board and the Sunday School Board of the Southern Baptist Convention. Last year he served as a member of the Education Commission for the Southern Baptist Convention in setting up new seminaries.

Dr. Kendall already has written to all the moderators of all the associations in his division urging them to join hands with Southern Baptists March 25-April 8, 1951.

Pastor and Mrs. J. Gilbert Hutchinson of the First Church, Clanton, Ala., sailed July 18 from Quebec, Canada, on the S. S. Samaria for a visit to his family in Belfast, Ireland. Pastor Hutchinson's father will be 85 years old this month. In his absence the pulpit at Clanton will be supplied by Dr. Hutchinson's father-in-law, L. S. Ewton of Nashville. Last year the church built a $26,000 pastor's home, a mission established in the west part of the town was organized into a church and 137 additions were received.

The Baptist Hour

July 30, 1950

Speaker: Dr. Forrest C. Feezor

Subject: "Now or Never"

Stations: WOPI-FM, Bristol, 3:00 p.m.; WJZM, Clarksville, 9:00 p.m.; WDSG, Dyersburg; WEKR, Fayetteville, 9:00 p.m.; WGAP, Maryville, 12:00 p.m.; WCRK, Morristown, 9:00 p.m.; WGNS, Murfreesboro, 2:00 p.m.; WHAL, Shelbyville; WCDT, Winchester.

For the stations on which the time is not shown please consult your local radio log.

President H. D. Bruce of East Texas Baptist College, Marshall, Texas, has been appointed by Governor Allan Shivers to membership on the Board of Directors of the Texas State University for Negroes at Houston.

—B&R—

Pastor Andrew Morris and the Big Springs Baptist Mission in Shelbyville have been assisted in a revival by Wendell Price, pastor of the Third Baptist Church, Murfreesboro, in which there were 7 additions by baptism and 2 by letter. The mission recently conducted a very successful Vacation Bible school with an average attendance of 55.

—B&R—

Mrs. Linnie Williams, Dyersburg, celebrated her 95th birthday on July 4, and is the oldest member of First Baptist Church, Dyersburg. She joined the Springhill Baptist Church at Eaton, Tenn., at an early age. BAPTIST AND REFLECTOR has always been in her home, as her father W. D. Fields, was a subscriber before her. Her beautiful Christian character has been an inspiration to all who know her.

—B&R—

With pastor Harold Kilpatrick leading the singing and Jim Mercer of Minneapolis, Minn., doing the preaching, Shelbyville Mills Baptist Church, Shelbyville, has recently experienced the greatest revival in its history. The crowds became so great that it was necessary to move to the U. S. Royal Gymnasium. There were 150 professions of faith, with over 50 coming forward for assurance of salvation or in rededication and 13 additions by letter. There have been more than 30 additions since the meeting closed. The Shelbyville Mills church recently sponsored a tent revival near Shelbyville, with Frank Bumpus of Memphis and Carlton Bell of Shelbyville in charge, in which there were 5 professions and 1 rededication. Also Pastor Kilpatrick did the preaching in a tent revival in Shelbyville with O. D. Kimbrell, Carbon Hill, Ala., in which there were 12 professions.

—B&R—

Pastor Curtis L. Niceley and the First Baptist Church of Wadsworth, Ohio, recently observed a special ground-breaking program for the construction of a new building.

—B&R—

West Union Association will be held at Elk Fork Church, Elk Valley, October 13, 14 and 15.

ATTENDANCES AND ADDITIONS TO THE CHURCHES
JULY 16, 1950

Church	Sunday School	Training Union	Additions
Allons	155	—	—
Athens, East	385	126	—
First	493	225	1
West End Mission	72	44	—
Calhoun	123	39	7
Coghill	81	40	—
Cotton Port	94	75	—
Eastanalle	70	28	—
Englewood	140	32	—
Etowah, East	75	48	—
Etowah, First	339	72	—
Etowah, North	312	86	—
Good Springs	99	71	—
Idlewild	94	65	—
New Hope	39	30	—
Union Grove No. 2	85	52	—
Auburntown, Prosperity	211	148	—
Benton, First	180	87	—
Brighton	240	173	—
Bristol, Calvary	334	116	2
Tennessee Avenue	401	101	4
Chapel Hill, Smyrna	74	72	—
Chattanooga, Avondale	538	94	—
Birchwood	98	55	—
Cedar Hill	249	56	—
Chamberlain Avenue	259	87	4
Concord	279	114	—
Falling Water	92	54	—
First	828	194	11
Chapel	50	25	—
Highland Park	2900	696	45
Lupton City	154	110	4
Oakwood	165	65	4
Philadelphia	140	—	2
Red Bank	559	175	3
Ridgedale	547	196	2
St. Elmo	327	114	—
Signal Mountain	67	40	1
White Oak	360	74	—
Church Hill, Oak Grove	208	95	—
Cleveland, Big Spring	295	145	2
Watinville	49	43	—
Rutledge Memorial	100	37	—
Four Point Chapel	32	10	—
Clinton, First	447	91	2
Norris	62	19	—
Columbia, First	391	99	2
Godwin Chapel	22	—	2
Rock Springs	110	88	—
Second	122	79	3
Cookeville, First	454	87	—
Algood Mission	69	—	—
Steven Street	110	53	—
Westview	175	81	—
Dyersburg, Calvary Hill	158	76	1
First	553	113	2
Elizabethton, First	568	149	—
Oak Street	137	73	—
Siam	236	143	—
Fountain City, Central	992	211	3
Hines Valley Mission	58	—	—
Smithwood	422	144	3
Fowlkes	95	—	1
Gallatin, First	329	83	1
Gladeville	125	51	—
Grand Junction, First	106	68	—
Center Point	21	—	—
Harriman, Trenton Street	354	96	—
Humboldt, Antioch	225	—	2
First	467	106	3

Church	Sunday School	Training Union	Additions
Jackson, Calvary	467	117	1
First	723	78	2
North	249	95	1
West	806	197	7
Jamestown, First	212	69	11
Jefferson City, First	349	107	2
Jonesboro, First	219	72	—
Kingsport, First	671	157	4
Lynn Garden	358	87	—
Mission	67	—	—
Knoxville, Alice Bell	135	48	—
Arlington	476	105	—
Bell Avenue	725	310	—
Broadway	1296	446	8
Gillespie Avenue	215	92	—
Lincoln Park	635	186	1
N. Fifth Avenue	90	44	2
Sevier Heights	501	207	2
Washington Pike	255	61	1
LaFollette, First	360	114	—
Mission	94	30	—
Lebanon, Barton's Creek	115	44	—
Cedar Grove	90	68	1
Fairview	148	79	—
First	391	98	—
Immanuel	89	41	—
Lenoir City, First	350	103	4
Lewisburg, First	359	128	—
Lexington, First	243	37	—
Mt. Juliet	109	37	—
Madisonville, Chestua	73	39	—
Maryville, Broadway	340	139	—
Everett Hills	310	173	—
First	671	223	3
Medina	195	111	—
Lathams Chapel	101	73	—
Memphis, Bellevue	2321	827	7
Central Avenue	692	187	2
LaBelle	611	198	—
Levi	196	101	—
Barton Heights	111	48	1
Sylvan Heights	217	87	—
Union Avenue	981	257	9
Milan, First	367	42	—
Monterey, First	300	112	—
Thorn Hill	17	—	—
Morristown, First	570	110	7
Buffalo Trail	114	64	—
Murfreesboro, First	506	112	3
Walnut Street Mission	47	—	—
Mt. Herman	147	117	—
Powell's Chapel	137	85	—
Third	156	51	—
Westvue	524	118	1
Woodbury Road	91	59	—
Nashville, Calvary	157	68	5
Eastland	554	102	—
Grace	720	238	1
Grubbs Memorial	113	60	4
Inglewood	807	169	—
Lockeland	486	108	1
Madison, First	371	105	1
Madison Heights	98	51	—
Shelby Avenue	384	122	4
Third	262	59	—
Newport, First	283	62	—
Oak Ridge, Robertsville	331	79	—
Old Hickory, First	601	214	—
Oliver Springs, First	157	40	—
Rockwood, First	290	129	—
Rutledge, Oakland	79	38	—
Tullahoma, Highland	55	44	—
Union City, First	635	97	1
Watertown, Round Lick	168	98	—

TRUTH UNCHANGED, UNCHANGING, by D. Martyn Lloyd-Jones, Minister of Westminster Chapel, London, England. Fleming H. Revell Company, New York, London and Glasgow. Copyright 1950 by the publisher. 96 pages. $1.25.

Here is one of the most satisfactory books by the pen of man that this reviewer has ever read. The chapter headings indicate the thought: "What is Man"; "What is Wrong with Man?"; "Sincerity Versus Truth"; "The Simple Gospel"; "Is the Gospel Still Relevant?"

The author is the successor of the late G. Campbell Morgan as pastor of Westminster Chapel, London. It would be expected, therefore, that he would ring true on the Word of God and the revealed verities of the Christian faith. And that is exactly what he does. Here is a book which is fully abreast of modern thought, both liberal and conservative, and with thought in other centuries and a book which is keen and up to date intellectually and sets forth real and profound thought. But with all this, it sets forth the orthodox view of the gospel and its plan of salvation and presents the gospel as embodied in Christ and as applied to the heart by the Holy Spirit as the only power for salvation and as the only solution for the problems that plague mankind.

Get this little book and read and digest it. It will exercise your mind and warm your heart. And there will be impressed afresh upon you the truth expressed in the following poetic quotation, which is used in the book:

Eternal light! eternal light!
How pure the soul must be,
When, placed within thy searching sight,
It shrinks not, but with calm delight
Can live and look on thee!

Oh, how shall I, whose native sphere
Is dark, whose mind is dim,
Before the Ineffable appear,
And on my naked spirit bear
That uncreated beam?
There is a way for man to rise
To that sublime abode:

An offering and a sacrifice,
A Holy Spirit's energies,
An advocate with God.

O. W. Taylor

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Information on Request

H. D. BRUCE, President

Oklahoma Baptists have completed their new state headquarters building in Oklahoma City and formal dedication services were held Thursday, June 29.

The building is four stories, constructed of Bedford limestone, trimmed with granite, brightened by aluminum, and interior corridors are lined with Tennessee marble. It was built at a cost of $700,000 over a period of two years. There is more than 30,000 square feet of floor space.

Offices are provided for agencies and departments of the Baptist General Convention of Oklahoma. The building also houses the state Baptist Book Store and has a chapel annex accommodating 250 persons.

Dedicatory address was by Dr. Andrew Potter, state convention executive secretary, who first dreamed of the building project and under whose direction it was carried to completion.

Guest speakers included Dr. C. Oscar Johnson, St. Louis, Mo.; Dr. T. L. Holcomb, Nashville, Tenn.; and Dr. J. Howard Williams, Dallas, Texas.

DP Needs A Sponsor

NEW ORLEANS—Word has just come of an expert photographer and his family who are living in a displaced persons camp in Europe and for whom the Baptist World Alliance is very anxious to find a sponsor in this country.

The DP, Aleksandras Medvedevas, was born in Lithuania and prior to the war had his own photographic studio. In 1944 he was taken as a slave laborer to Germany and worked in a labor camp there until the end of the war. Under the American occupation he has taught photography in the DP schools and has taken many pictures of the camps and of visiting congressmen, etc., for the authorities. He comes highly recommended by Southern Baptists' Displaced Persons Representative in Germany, Rev. Fred Schatz, who is acquainted with him.

Mr. Medvedevas is 51 years of age, is in good health, and has a wife and two children. His wife, Charitina, age 47, is willing to work as a domestic servant and his children, Gedeminas, age 17, and Vytautas, age 16, are trained as a chauffeur and watchmaker, respectively.

Perhaps your church can assure this family of a job and a place to live in your community. If so, write today to your Southern Baptist Displaced Persons representative, Charles R. Gage, 2940 Napoleon Avenue, New Orleans 15, Louisiana. Some churches have sponsored the immigration of deserving people like these and have had them as guests of the church after they arrived and until the church found them a job and a place to live.

For further details and a picture of this family, or information on what Southern Baptists are doing for displaced persons, write *today* to the Southern Baptist Displaced Persons Office, 2940 Napoleon Avenue, New Orlean 15, Louisiana.

Kenneth M. Startup of Josephine, Texas, has accepted the care of Mt. Juliet Baptist Church, Wilson Association. He will begin his work with the Mt. Juliet Church the fifth Sunday in July. Bro. W. Rufus Beckett has supplied the pulpit since B. B. Powers resigned to become pastor of First Baptist Church, Waynesboro.

—B&R—

BAPTIST AND REFLECTOR recently carried a note stating that William Carey Association would meet at First Baptist Church, Petersburg, on September 7 and at Ardmore Baptist Church, Ardmore, September 8. At the last meeting of the Executive Board the date was set to meet at First Baptist Church, Petersburg, September 14 and at Cash Point Baptist Church, Ardmore, September 15.

—B&R—

There were 34 professions of faith in the Junior and Intermediate RA and GA Camps held on the campus of Oneida Institute, Oneida, Ky., and in the Baptist Church of Oneida this year. Approximately 175 were enrolled in the two sections this year. There have been more than 225 conversions in the new Oneida Baptist Church since it was opened fifteen months ago and 180 of these have joined the church.

A Way to Better Writing

There is growing awareness of the importance of better writing if Baptist activities and interests are to gain the publicity they deserve. One way to better writing is suggested by the annual Writers' Conference to be held at Ridgecrest, North Carolina, August 3-9. Among scheduled speakers is Roland E. Wolseley, Professor of Journalism at Syracuse University, New York, who will speak each day on "Seeking Professional Standards in Christian Journalism." Make an effort to attend and write Mr. Robert Guy, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, at once for accommodations.

Canada Adopts Budget

TORONTO, Canada—(BP)—There is a new movement among Canadian Baptists to lead the Canadian Baptist Federation into the World Council of Churches. Traditionally, Canadian Baptists have been complete separatists.

Canadian Baptists have adopted a unified budget, the first time in their history. They will give 31 per cent to foreign missions and 31 per cent to home missions. Total budget is $240,000.

Sunday morning, July 9, the new auditorium and educational facilities of Bethel Baptist Church at Counts near Pickwick Dam were dedicated debt-free. W. Leonard Stigler, pastor of Grace Baptist Church, Nashville, preached the sermon. M. V. Wood, a schoolmate of the editor, has been pastor at Counts for five years and he and his wife are greatly loved there.

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WEST TENNESSEE NEWS

By EDWIN E. DEUSNER, Lexington, Tennessee

Pastor Joe Harris has resigned the care of Calvary Hill Church, Dyersburg, and has accepted the First Baptist Church, Ridgely.

There were 13 additions to the church during the recent revival at First Church, Covington, D. P. McFarland, pastor. Pastor H. J. Huey, Milan, did the preaching, and your scribe led the singing. The work at Covington moves forward in a wonderful way. This church is now on the 50-50 plan and Pastor McFarland recommends it.

At this writing (July 10) Huey and Deusner are at Camden with Pastor Robert A. Sanders and the meeting is getting started in a fine way. The church here is growing and a new addition to the building seems to be a necessity. A new Hammond organ has been installed and the pastor has been given a sizable increase in salary.

After more than five years of service at McKenzie, Pastor Walter H. Mieckley has resigned and has accepted a position with the Moody Bible Institute of Chicago. We are sorry to see him leave Tennessee.

Executive Secretary Charles W. Pope spoke at Calvary Church, Jackson, at the morning service on July 2. Pastor James Canaday asked him to repeat the message he gave at Camp Linden at the recent Brotherhood encampment.

Bro. W. A. West, Medina, passed away on June 28 after a brief illness. He was 64 years of age. His funeral was conducted at Medina Baptist Church on the following day by Pastor Clyde Burke, Pastor Kester Cotton, and Pastor S. R. Woodson. It was one of the largest crowds this scribe has ever seen at a funeral, perhaps over 1,000. Brother Alvin, as he was affectionately known, was pastor of Friendship and Gadsden churches at the time of his death. A son, Dillard A. West, is pastor of the Church at Dyer.

While Pastor J. G. Hughes was attending the Sunday School Conference at Ridgecrest, the Union Avenue Pulpit was supplied by D. A. Ellis on June 25.

Singer Jimmy T. Williams, Jackson, was in a revival at Trace Creek Church, Denver, Tennessee, June 18-25. There were 10 additions. On July 2 he supplied for the church at McEwen.

Extensive repairs are being made on the building at Bradford, W. A. Farmer, pastor. A new roof has been put on and the interior is to be plastered and re-decorated.

Pastor R. H. Pressley, Market Street Church, Houston, Texas, will be the preacher in the revival at Dyer, Dillard A. West, pastor, August 3-13. The writer will lead the singing. This is the same team that worked there last year.

First Church, Lexington, enjoyed a gracious revival June 25-July 2. Pastor H. C. Chiles, Murray, Ky., was the visiting preacher. There were 13 additions.

Miss Ann Carolyn Hamilton, a member of North Jackson Church, Waif Hamilton, pastor, is working in East Tennessee during the summer in Vacation Bible schools and other mission projects.

Pastor Gordon L. DePriest, Tiptonville, supplied the pulpit of the First Church, Union City, on June 18. Pastor W. A. Boston did the preaching in a revival at the Edwards Addition Chapel in Union City with splendid results. Pastor Lum Hall, Commanche, Oklahoma, supplied the First Church pulpit on June 25.

Seventh Street Church, Memphis, Thomas J. Tichenor, pastor, has a new $87,000 building program under way.

Work on the new $400,000 auditorium of Temple Church, Memphis, A. D. Foreman, Jr., pastor, is scheduled to get going about the middle of August.

Union Avenue Church, Memphis, J. G. Hughes, pastor, is receiving bids on one unit of a new addition which will house the Nursery and one Adult Department. This first unit will cost about $60,000 and half the amount is in hand.

Pastor J. Paul Palmer, Alamo, has a busy summer schedule for revivals. July 23-30 he will be with Beech Grove Church, Dyer County; July 31-August 11 he will preach in a community-wide tent revival at Arkansas City, Arkansas; August 13-19 he will be at Walnut Hill Church; and August 20-26 at Johnson's Grove.

Without a dissenting vote the Huntingdon Church, Thomas A. Pope, pastor, has voted to purchase a new organ for their sanctuary. Some funds for this purpose have already come in.

Pastor W. Fred Kendall, First Church, Jackson, had the privilege of going back to his old home church for a revival, June 25-July 3. At Salem Church in Meade County, Kentucky, Bro. Kendall was converted, and ordained on June 26, 1927. In his absence the Jackson pulpit was supplied by Howard P. Colson of the Sunday School Board.

Pastor Robert L. Orr, First Church, Dyersburg, did the preaching in his own revival there and S. E. Kidd of Bellevue Church, Memphis, led the singing. The results were glorious, the best feature being that the membership was revived. There were 40 additions and some genuine reclamations. By actual count the day services at 7 a.m. averaged more than 200. A new attendance record for Training Union was set on June 25, there being 204 present.

Here is a rather unusual item in the bulletin of Kennedy Church, Memphis, Charles A. Wingo, pastor: "GOOD PUPS! They ought to be good, they were born under the church and have lived there about seven weeks. Two have been taken and there are three of them left for any little boys who want them. They are not registered—they are just dogs."

Caudill Speaks at Collierville

Marking the first anniversary of the pastorate of Jack J. Cranford and with dinner on the ground, the First Baptist Church of Collierville on July 16 celebrated a year of remarkable progress.

In the afternoon R. Paul Caudill, pastor of the First Baptist Church of Memphis, spoke on the proper relationship between pastor and people.

The most notable achievements during the year include the building of a $20.000 educational annex, purchase of a bus for the use of the church, 102 additions by baptism and letter and the opening of the church office and employment of a church secretary.

Recently the church held a series of revival services with David T. Cranford, the pastor's brother and pastor of the First Church, Indianola, Miss., doing the preaching. There were 25 additions.

Bro. William Baxter was ordained to the full work of the ministry at Brownsville on June 11. His father, Billy Baxter, is a deacon and teacher of the Will Thompson Bible Class in the First Church, Jackson, W. Fred Kendall, pastor.

R. G. LaTourneau went to Camden recently at the invitation of Pastor Robert A. Sanders. More than 800 people heard him speak at the high school gymnasium.

Pastor Wingo will assist Pastor Carl Duck and the Church at Osyka, Mississippi, the week of July 16-22, and will be at Poplar Grove Church, Bob Benson, pastor, Brazil, Tenn.

Bellevue Church, Memphis, R. G. Lee, pastor, has as its Sunday school slogan: "jolt July jitters and attack August apathy."

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The Southern Baptist Convention Calendar

Co-ordinated Denominational Activities for 1951

January

Cooperative Program Emphasis
Special Bible Study Week
Church Schools of Missions Emphasis
The Theological Seminaries
W.M.U. Training School
Student Life-Commitment Day, January 14

February

Baptist World Alliance Sunday, February 4
Y.W.A. Focus Week, February 4-10
Student Evangelistic Week, February 11-18

March

Home Missions
W.M.U. Week of Prayer for Home Missions and Annie Armstrong Offering, March 5-9*
Training Union Study Courses (preferably avoiding Week of Prayer)
Home and Foreign Missions Day in the Sunday School and Offering, March 25*
Southern Baptist Simultaneous Revivals (east of Mississippi River), March 25 to April 8

April

Southern Baptist Simultaneous Revivals (east of Mississippi River), March 25 to April 8
Christian Literature and Church Libraries
Youth Week in the Churches, sponsored by the Training Union, April 8-15

May

G.A. Focus Week, May 6-12
Christian Home Week, May 6-13

June

W.M.U. Annual Meeting, June 18-19
Southern Baptist Convention, June 20-24
Relief and Annuity Board (and Offering for the Relief of Aged Ministers*)
Christian Education
Vacation Bible Schools
Ridgecrest, Glorieta (N. Mex.), State Assemblies, and Camps

July

Ridgecrest, Glorieta (N. Mex.), State Assemblies, and Camps
Volunteer Summer Service by Students
Summer Revivals

August

Ridgecrest, Glorieta (N. Mex.), State Assemblies, and Camps
Summer Revivals
Sunbeam Focus Week, August 5-11
Off-to-College Day

September

Foundations: Southern Baptist and State
State Sunday School Planning Meetings
Training Union Planning Meetings (or in October or November)
W.M.U. Season of Prayer for State Missions and Offering (as promoted by the state W.M.U.)
Student Join-the-Church Day (Sunday following college opening)

October

Sunday School Training Courses
State Papers and Missionary Magazines
Stewardship, Tithing, and Every-Member Canvass
Church Sunday School Planning Meetings
Layman's Day, October 14
State Mission Day in Sunday School and Offering, October 28 (as promoted by the states)

November

Christian Stewardship Week, October 28 to November 4
Enlistment Day and Every-Member Canvass, November 4 (or nearest convenient Sunday)
R.A. Focus Week, November 4-10
Orphanage Day and Offering (as promoted by the states)

December

Foreign Missions
Every-Member Canvass (completed)
Southwide Simultaneous Associational Training Union Meetings, December 3
W.M.U. Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering, December 3-7*
Student Night at Christmas, December 30

*These offerings have been approved by the Southern Baptist Convention

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NOTE—At some time during the year, emphasize the service to all types of Southern Baptist work, at home and abroad, which the American Bible Society renders by supplying the Scriptures, without profit and often below cost, and explain its need for contributions from the churches.

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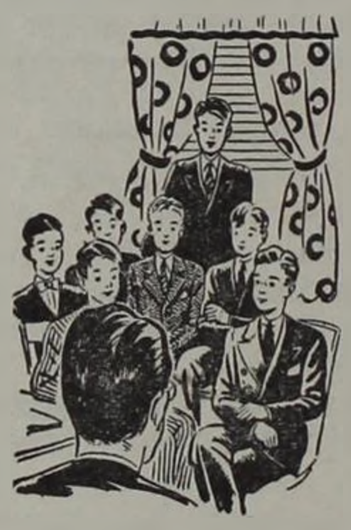
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