

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



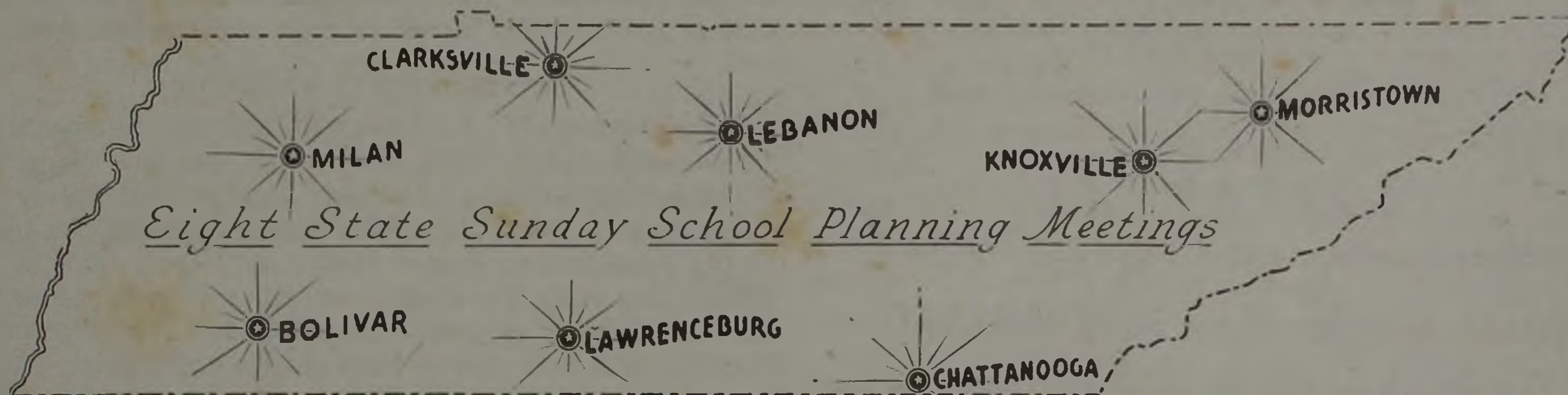
JOURNAL TENNESSEE BAPTIST CONVENTION

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Plan... Plan... Plan!



These state planning meetings will be held during the first half of September. Watch your denominational paper for announcement. All Sunday school leaders are urged to attend. The filmstrip "Take Your

Family to Sunday School"—Presenting the 1950-51 Sunday School Program will be used in all the state meetings.



The associational planning meetings will be held in each association sometime during the last half of September. Attend this meeting and urge all of your Sunday school workers to attend. We dare hope that every association will use the filmstrip "Take Your Family to Sunday School" in presenting the 1950-51 Sunday school program.

2431 Church Planning Meetings

A church planning meeting should be held in every church immediately after the first of October. After the objectives have been adopted by the church on Promotion Day, the church planning meeting will be imperative and will provide a specific opportunity for the Sunday school workers to plan the details of promoting the program for each month during the year. If possible use the filmstrip "Take Your Family to Sunday School," in presenting the 1950-51 Sunday school program. Let's help make all these meetings vital and helpful by personal participation.



Baptist and Reflector

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EDITORIAL

What Works Are in "Works?"

THIS EDITORIAL is intended to be an introduction to later studies in a later issue or later issues of the paper. Please file it for reference with this in mind. Scripture says that salvation is "not of works" (Eph. 2:8-9). Now *what* works are included in this term "works?"

1. *"Works of the Law."* "By the works of the law shall no flesh be justified" (Gal. 2:16). "Not of works" rules out law-works as conditions of salvation. But, contrary to some, the term "works" is wider than this.

2. *Works after Conversion.* Believers are "created (regenerated) in Christ Jesus unto good works . . ." (Eph. 2:10). Since regeneration *precedes* these good works, they are *not conditional to it*. "Not of works" excludes post-regeneration works as conditional to salvation.

3. *"Any Works of Righteousness."* Salvation is "not according to any works of righteousness which we have done . . ." (Titus 3:5). Mark you, "not according to ANY works of righteousness which we have done." Hence, "not of works" excludes *all* works as conditions of salvation, whether law-works or other works, whether done before or after conversion. Works are a *fruit*, but not a *root* of salvation.

Some people will hope to the last to enter heaven on the basis of their works, but will be disappointed (Matt. 7:22-23). And not one of the works to which they shall point is in the law class. "Not of works," then, means more than simply law works, although those who try to be saved by "any works of righteousness which we have done" are following the *principle* of trying to be saved by law.

It was foreseen and foretold that "God would justify the heathen (the nations) through faith . . ." (Gal. 3:8). The main reference in "the nations" in this passage was to the Gentiles, but, of course, the Jews were included. Here, then, were two classes: Jews, who "have the law," and Gentiles, who "have not the law." Since both of them were to be justified by faith "without works" (Rom. 4:4-6), then "not of works" meant, and still means, more than simply law works.

"In Journeyings Oft"

FIRST BAPTIST CHURCH, LEWISBURG

PASTOR LEONARD SANDERSON being away in a revival Sunday, July 16, the editor supplied for him at the First Baptist Church of Lewisburg. J. W. Zumbro presided over the services. James Lambert led the singing, with Mrs. Martha Watkins at the piano. There was an excellent spirit in the services.

Lewisburg Baptists have enlarged and remodeled their building and installed new seats and new fixtures. The auditorium and educational facilities are among the most beautiful we have ever seen. The congregation was eagerly looking forward to worshiping in their new auditorium the following Sunday, moving from the Hardison School where they had been meeting.

For the courtesies of the church on this visit and for the special courtesies of Pastor and Mrs. Sanderson and of C. E. Kerley, the editor and his wife express their grateful thanks.

FAYETTE COUNTY ASSOCIATION

Superintendent W. C. Creasman and the editor attended the morning session of this body, which met July 20 with the Williston Baptist Church, Williston, Joe Franklin, pastor. Moderator Jesse M. Price, Clerk, Mrs. Roland McElwee, Song Leader Joe Franklin and Pianist Miss May Newby were in their places. Our party was given a courteous hearing and so were the others on the program: Roswell Davis, J. T. Brown, Joe Franklin, Mrs. J. L. Stewart and Miss Iva Lois Patrick.

After a solo by Miss Rubye Crawford, J. T. Hart preached the annual sermon on the need for divine power to be saved. The hostess church served a bountiful and delicious dinner at noon. That morning at the suggestion of Pastor Jonas L. Stewart of Somerville, the association by a rising vote expressed appreciation to the editor for his seventeen years' service. We thank them from our heart for this.

FIRST BAPTIST CHURCH, JAMESTOWN

While Pastor Wade Carver was away in a revival, Sunday, July 23, the editor supplied the pulpit of the First Baptist Church of Jamestown. P. F. Ligon presided over the services. Claude Reagin led the singing, with Mrs. Flannier Linder and Miss Jo Ann Jordan respectively at the piano in the services. The responsive attention of the congregation warmed our heart.

For a most excellent dinner the editor and his wife went to the home of Mr. and Mrs. Fred Terry and for an equally good supper, to the home of Mr. and Mrs. J. T. Ledbetter.

In these seventeen years, the Jamestown church had made remarkable progress. Just recently a pastor's home was bought. Pastor and Mrs. Carver are hardly more than settled in the new pastorate, but the church is responding to pastoral leadership and is moving onward and upward. For the courtesies shown us on this visit our sincere thanks are expressed.

Those who teach salvation by works in whole or in part logically admit that "not of works" means more than law-works. For in contending that some works are conditional to salvation, they urge that baptism and the Lord's Supper and certain other items are conditional to salvation. But *none of these things is a law-work*. Therefore, they admit that "not of works" goes beyond "the works of the law."

"Not of works" means "*not according to ANY works of righteousness which we have done*"—*pre-conversion works of any kind and post-conversion works of any kind*.

Baptist WORLD ALLIANCE at Cleveland

by Richard N. Owen



THE EIGHTH CONGRESS of the Baptist World Alliance opened in Cleveland's auditorium Saturday, July 22, with "All Hail the Power of Jesus' Name" sounding from thousands of throats. The focal point of attention was a great cross of gleaming white almost hiding the speakers' stand from which the opening scriptures were read by Frank C. Bryan, Bristol, England: "God said, Let there be light . . . the Word became flesh . . . and the Life was the light of men."

In Japanese, the first prayer was offered by Hiroshima's Buntara Kimara, followed by a prayer from Edward H. Pruden of Washington. Cleveland's Mayor Burke, giving the "key to our hearts" to President C. Oscar Johnson said: "We can't express the wish that you merely have a good time here—you have come for something more important." A note of soberness carried through all sessions. Responding to the various messages of welcome, Johannes Norgaard, Copenhagen, Denmark, said: "The Baptist World Alliance is a magnificent expression of our world brotherhood in Christ . . . a great variety of opinions and backgrounds obtaining in our unity in liberty."

Sydney, Australia's W. L. Jarvis key-noted the Congress with a spirited message on "Jesus Christ, the Light of the World," affirming that though we meet under 'black storm clouds,' Baptists have a 'witness to give to all peoples in all lands at such a time as now.' Robert J. McCracken, New York, pointed out that the root of the trouble is that the human element has failed. It is not science but man's use of science which is at fault. "Only a spiritual conversion, a radical regeneration of human nature, can save us now."

America's sixth largest city, Cleveland, saw its traffic stopped by the hour—long parade moving through its downtown section amidst bands playing and thousands singing on Saturday afternoon.

Assembling at the stadium, 35,000 cheered the delegations from overseas marching in native costumes between an

avenue of flags of the 52 nations represented in the Alliance. President Truman, detained in Washington by the urgency of the Korean situation, sent a message which was read to the gathering. "We reject the communistic teaching that Christianity is untrue; that religion is unnecessary. It is for us, in these days of doubt and despair, to bear witness to the Faith of our fathers—the faith delivered to the saints and transmitted to us through long generations of Christian forebears."

SUNDAY SESSION

Hundreds of pulpits in Cleveland Sunday morning were filled by Baptist preachers from all around the world. It

(We requested Dr. Owen, editor-elect of BAPTIST AND REFLECTOR, to report the sessions of the Baptist World Alliance in Cleveland, Ohio, and he graciously consented to do so. Our readers will enjoy his write-up of this historic meeting. The write-up will continue in a later issue.—Editor.)

was our privilege to hear Henri Vincent of Paris, France, at Euclid Avenue Baptist Church on "Things that Abide."

Sunday afternoon, Tennessee's native son, C. Oscar Johnson, President of the Baptist World Alliance, declared in his official address that differences between constituent bodies must not mar the unity of the Baptist World movement. Dr. Johnson's personality was felt all the way through the sessions as a power for Baptist world solidarity.

This observer on attending the sessions and seeing the many thousands of Baptists was impressed afresh with the great variety who bear this honorable name. The costumes worn by those of other lands, the strange tongues to be heard, the great number of D. P.s from the Baltic States, some sixty of whom sang magnificently in Latvian, people who have known great hardships and who, because of their love of the Lord, still have a song in their souls, the vigor of the peoples whom we met and their common experi-

ence of the redeeming love of the Lord Jesus Christ; all these things made me newly aware of the wide reach of our Baptist fellowship. As a Southern Baptist pastor said to me, "This is a great meeting!" So it was.

MONDAY SESSION

"If Europe were thoroughly Christian the problems of the world would be well on the way to solution." That was the considered opinion of Rev. Walter O. Lewis, London, Associate General Secretary of the Baptist World Alliance.

Speaking before the fourth successive overflow crowd in Public Auditorium this morning, Dr. Lewis emphasized the importance of Europe in world political affairs and in the battle for full religious freedom. "Europe is not only important because of its tremendous population, or because of its great geographical area, but Europe is important to the rest of the world because it is a way of life," he said.

Referring to the question that concerns the Baptists all over the world, separation of church and state, Dr. Lewis asserted that "full religious liberty does not exist where there is a state church."

Dr. Lewis pointed out that "To attack the Roman Catholic church in Italy in speech or in print is often regarded as an attack on the state and may be heavily punished." He called attention to Spain, where he said the "situation is even still worse."

"Baptists in Europe have been most consistent and persistent advocates of religious liberty and they have organized and maintained churches thereby proving that free churches can exist without state aid."

Dr. Lewis announced that the Baptists of Europe have taken steps to form a European Baptist Federation with the hope that the various Baptist groups there will be able to fortify each other in the world-wide battle for freedom of religion.

"Out of tribulation" was the title of a group of three brief addresses from behind the Iron Curtain as three displaced persons told of their experiences.

You are requested to study what is sometimes called "undenominational Christianity." This is how several religious groups describe their particular faith and practice. Let us study this matter in the spirit of people who desire to know and follow what is right.

Definitions

From the *New Standard Dictionary* and the *New International Dictionary* the following definitions of "denomination" are taken: 1. "A body of Christians united by a common faith and form of worship and discipline." 2. "A class or society of individuals called by the same name." 3. "That by which anything is denominated or styled." Every organized or established group in Christendom has a name and its own uniting common faith and practice. Therefore, *all the established groups in Christendom are denominations, both those which admit and those which deny that they are.*

One finds a group now and then which stoutly denies that it is a denomination. But one can take the very same arguments generally relied upon by such a group and just as easily show that *no* group is a denomination! Whatever proves too much is unsound logic. Hence, the reasoning of such a group is seriously faulty. It has no real logical support for its claim. It can assume and assert and fancy and "kid" itself into believing that it is not a denomination, but cannot *prove* that it is not.

Moreover, my friends, no group can rightly decline to be called a denomination on the ground that it opposes the errors in the various groups. This does not eliminate certain grave errors which this group itself may have. Other groups claim to oppose errors, too, but this does not change their status as denominations. Neither does it in the case of this particular group. The truth is that opposition to error neither makes a group to be a denomination nor makes it not to be one.

A group may say: "We are not a denomination. We are undenominationalists." But it *is* a denomination after all—a denomination of professed undenominationalists! Only if a group were a mob or some other unorganized or formless collection of people with no name and no common faith and practice could it rightly refuse to be classed as a denomination. But, my friends, there is no constituted group in Christendom of which this is true. Therefore, *all the constituted groups in Christendom are denominations.* And what a pity that any group should ever close its eyes to what is a perfectly obvious fact to everybody except itself!

Denominational Names

The various religious groups are so di-

"Undenominational

vergent in faith and practice that different, identifying denominational names are needed to distinguish among them.

In 1793, James O'Kelly, a Methodist minister in Virginia, organized what he called a "Christian church." In 1800, Abner Jones, a Baptist physician in Vermont, organized an independent congregation under the name "Christian." Then Barton W. Stone, once a Presbyterian minister in Kentucky, organized an independent congregation under the name "Christian." All of these railed against denominational names and divisions. They consolidated in 1819 and formed what was called a "Christian Church." In such a jumble, different identifying names were certainly needed so the public could know which was which.

Friends of the radio audience, since the present unfortunate denominational

by O. W. Taylor

divisions did not exist in the early days of Christianity, different names were not then needed as they are now. Today the name "Christian" is used to cover so many doctrinally conflicting groups that additional qualifying terms are needed to distinguish them from each other. But if any group claims the name "Christian" or "simple Christians" or some other name, and has its common faith and practice, then it is *denominated* and is a *denomination*. Make no mistake about that.

In Rom. 16:16, Paul called the New Testament bodies "the churches of Christ." This was not their *name*, properly speaking, but a description of their origin and of the nature of their faith and practice. Claiming this as a name today does not make a group a New Testament church. To be that, it must teach and practice like the New Testament bodies did. All the groups claim to do this, but you know full well that not all of them do. But if a group does teach and practice like the New Testament bodies, then it is a New Testament church *whatever its name may be.*

The following groups all claim the designation "Church of Christ" institutionally and "churches of Christ" in the plural: 1. "Emmanuel Church of Christ." 2.

"Church of Christ, Scientist." 3. "The Church of Jesus Christ of Latter day Saints." 4. The numerous so-called "ecumenical churches of Christ" in the Federal and World Councils. 5. The Catholic group calling itself the "Church of Christ." 6. Several other groups calling themselves "the churches of Christ."

Suppose that all of these used no additional qualifying term in their designations and put simply the name "Church of Christ" on their buildings and bulletins and bulletin boards and in their announcements. How could those not on the inside of the situation who might be looking for a place of worship and a church home, know *which* church to attend? But when an additional qualifying term is used in designations, a lead is given on the matter and the character of the teaching and practice of the various groups is suggested. Friends, different identifying names are needed in fairness to the public.

So, then, denominational names are not the great evil that some seem to think. They do not create denominational divisions; the divisions exist before the names are adopted. They serve an identifying purpose for the information of the public. And they reveal the honest policy of groups which by their very names suggest to the public in advance the character of the teaching and practice found in these groups. But if a group wears the name "Church of Christ" or some other name and has its common faith and practice, then, as sure as you live, it is a *denomination*. And for any group to deny this, is to fly in the face of what the dictionaries and common observation and sound reasoning all proclaim to be a fact.

The Word "Sect"

Webster defines the word "sect" in two senses: 1. "A religious order." 2. "Sometimes an opinionated faction." So the word may have either a respectable or an unsavory meaning, depending upon the circumstances. My friends, all the constituted groups in Christendom are each "a religious order." Therefore, *all of them are sects.* And whether either of them is a sect in an unsavory sense depends entirely upon whether it is "an opinionated faction" or not.

When in Acts 24:5 Tertullus called Christians "the sect of the Nazarenes," he used it in a hateful sense, unjustly so,

Christianity"

of course. When in Acts 28:22 the Jews who visited Paul in Rome called Christians "this sect," they did not appear to use the term in a hateful sense. But the Christians *were* a sect in the respectable sense of being "a religious order" and in the sense of being a group separate from opposing Jewish Pharisaic and Sadducean and from idolatrous groups. This digs the ground from under those who say: "We are simply New Testament Christians, and not a sect." And for any group to hold that it alone has any New Testament Christians in it and that it alone of all the groups is not a sect, reveals a superiority complex which does not befit humble New Testament Christians.

Webster makes "sect" and "denomination" synonymous. Therefore, if a group is a constituted "religious order" and has its name and common faith and practice, then it is *a sect, or denomination*. This includes my group and your group and all other constituted groups.

On the basis of a written creed, Alexander Campbell and his followers once affiliated with the Red Stone Baptist Association in Virginia. But in time, with Dover Association taking the initiative, various Baptist bodies withdrew fellowship from the Reformers. Concerning this, Mr. Campbell wrote: "The Dover Association has assumed the awful responsibility of creating a faction; consequently a sect" (Millennial Harbinger, vol. I, p. 13). That able man was honest enough to call his separated group a sect. Since it was a sect then, *it still is*. But, my friends, all other constituted groups in Christendom are sects, or denominations, too. And whether either group in the total number is a sect in a hateful sense or not, depends upon whether it is hateful in spirit and action or not. In that case, it is a sect in the sense of being "an opinionated faction." Otherwise, it is a sect in the respectable sense of being "a religious order" minus the unsavory mark just mentioned.

Where Most Christians Are

Replying to a question, Mr. Campbell once wrote that "there are Christians in the sects" (Millennial Harbinger, new series, vol. IV, pp. 411, 412). Hence, in the various denominational groups, which include all the established groups in Christendom, are some who have obeyed the

gospel and have been saved. Therefore, one does not have to belong to a *particular group* in order to be saved.

The Lord's plan is: *Salvation first, and then church membership*. "And the Lord added to them day by day those that were saved" (Acts 2:47, RV). "Meantime the Lord added the saved daily to their number" (Moffatt). Since the Lord saved these people first and then added them to the church, they were not saved in the act of being put into the church nor put into the church in the act of being saved. And since this was the New Testament order then, it still is.

Since the Lord saves people before He adds them to the church, then they do not have to be members of *even the New Testament church* in order to be saved. Becoming a member of the New Testament church comes after salvation as a matter of Christian obedience. Therefore, the statement often made by some, that

This address, which was broadcast over Station WHIN, Gallatin, Saturday, July 1, 1950, requires more space than can ordinarily be allocated, but the importance of the subject seems to justify it. Certain so-called "undenominationalists" are constantly berating our people and others for being members of "a denominational church," while they themselves do the very thing they condemn.—Editor.

the very moment one becomes a Christian he is made a member of the Lord's church, is absolutely untrue. The Lord adds *saved people* to the church, not people in the process of being saved.

Away, then, with the argument that when people become "simple New Testament Christians" it does away with denominationalism so far as they are concerned. People are saved, become New Testament Christians, before they are added to the Lord's church. When they become members of the Lord's church, they become members of a constituted group which is *itself* a denomination in the respectable sense of being "a religious order" and in the sense of being separate from all opposing religious groups in the world.

My friends, the fact that the Lord *adds* saved people to the church does not ex-

clude the fact that they also *join* the church. Becoming a member of the New Testament church is both a passive and an active matter. The Lord adds saved people to the church by the impact of His truth and the leading of His Spirit and by the action of His church in receiving members. At the same time, they actively join the church by obediently submitting to these things. If one with an unprejudiced mind will study such references as Acts 5:13 and Acts 9:26, he can see that the idea of joining the church is a scriptural one.

Friends of the radio audience, this study has pointed out that all the constituted groups in Christendom are denominations. Only a very, very few professed Christians are outside these bodies. Nearly all the Christians in the world are in these various groups. Therefore, *nearly all the Christianity in the world is denominational Christianity*.

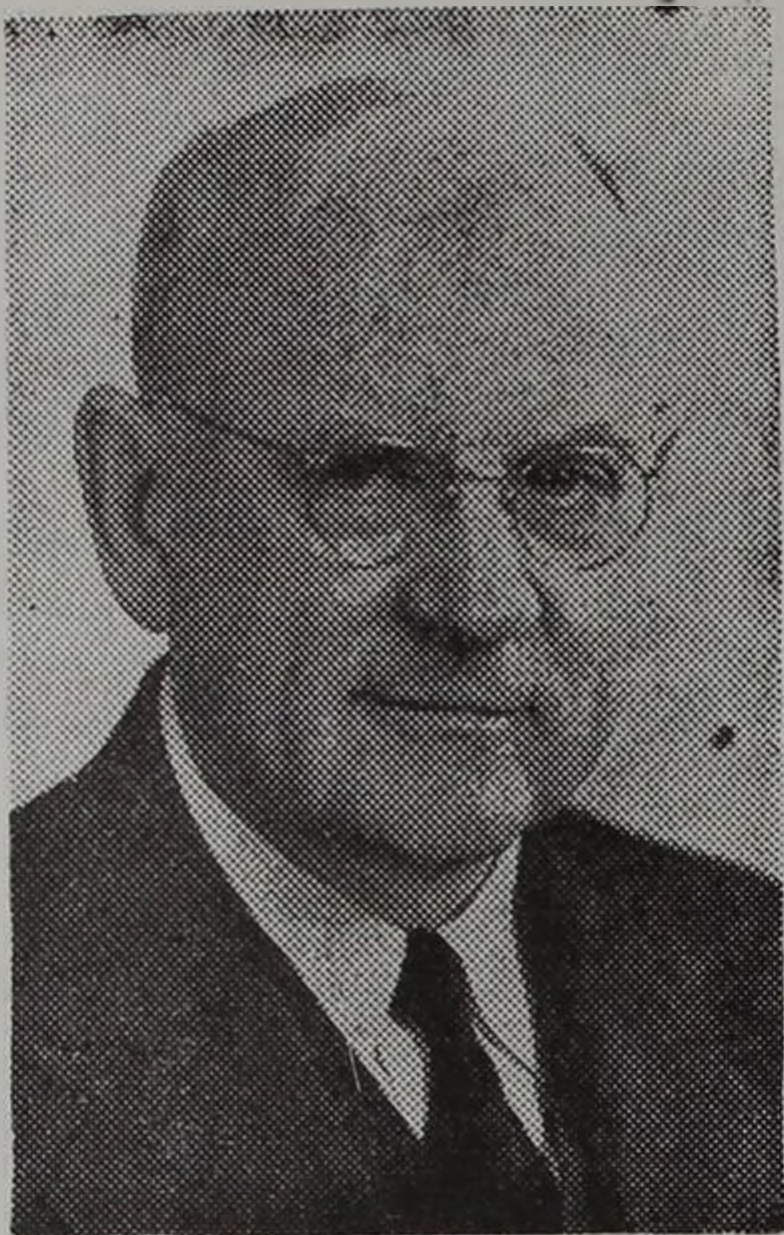
This statement is neither an approval of nor an apology for denominational divisions so far as they represent departures from the New Testament. Certainly, it is not an approval of any errors which may be found in any group. Most assuredly, it does not mean the adoption of the silly notion that the Lord's church is composed of the various doctrinally conflicting denominations as "branches." Individual Christians are referred to in John's Gospel as "branches" in the true Vine, Christ, but this is no reference whatever to denominations. It is extremely shallow thinking which construes the reference to mean denominations. The Lord's church is a constituted "religious order" among the other groups in Christendom, but it has no conflicting "branches."

Let us, then, deplore denominational divisions so far as they represent departures from the New Testament. Let us in the love of Christ condemn errors which may be found in any group. In the love of Christ, let us hold up "one Lord, one faith, one baptism." But let us not condemn denominations *per se*. For when we do, we condemn ourselves because my group and your group and all other constituted groups in Christendom are denominations.

These facts may be mocked and railed at, but when it comes to *disproving* them, that is another matter. Mere assumptions and assertions and denials are not proof. Be not disturbed when some man critically refers to any of you as members of "a denominational church." For if he is a member of any established group at all, then he himself is a member of a denominational church and his Christianity is denominational Christianity.

May these considerations guide our spirit and thought and words and actions until we rest after life's labors.

Thank you, friends, for listening. Good-bye, and God bless you.



Dr. Dodd's Retirement

Dr. M. E. Dodd's decision to retire as pastor of the First Baptist Church represents a local ministerial change which has been learned by citizens of Shreveport with unusual regret. This is because of his long and distinguished service, his spiritual influence and guidance and his devoted and untiring efforts for the public good in civic, educational and other fields of usefulness.

For 38 years Dr. Dodd has filled the pastorate of the local church, and under his leadership there have been amazing accomplishments. The record of his ministry reveals phenomenal results in the religious life of city and surrounding territory. He has labored faithfully, vigorously and fruitfully in the cause of salvation of souls, and the record bespeaks the wonderful results of his services, not only as blessings to his own congregation but to church life in general.

Since assuming the pastorate of the First Baptist Church here he has preached

more than 18,000 sermons, seen 25,000 persons join the church, baptized 7,300 members, officiated at 2,118 marriages, raised in excess of six million dollars in religious funds, written 15 books and numerous articles, spoken at multitude of meetings, organized eight churches and assisted many others in improvement programs, and has traveled more than 500,000 miles throughout the world, during which he has addressed listeners in 47 languages and dialects. Besides, this earnest man of God, and friend of mankind, has responded to countless calls for talent and service.

His record is comparable to that of any other great minister over as long period of time as he has been pastor of the church in Shreveport. There are phases of work in which his record reflects unequaled accomplishments. How he has made so many contributions for the spiritual benefit of men, women and children is difficult for laymen to understand. Exercise of vast energy and use of tremendous capabilities have been prime reasons, of course. Those who have been served by this dynamic personality as a servant of the Lord have enjoyed many blessings.

It was natural, therefore, that his announcement of a desire to retire from the pastorate came as a source of distinct disappointment and sorrow. Also it comes with sincere recognition that he has labored longer than the usual time of such enormous responsibilities and is

genuinely in need of the rest which he is to have when he delivers the duties of the pastorate to another against whom time and service have not yet had telling effect.

Dr. Dodd has been called to duty in various channels during his ministry, especially those relating particularly to the Baptist denomination, including head of the state and southern organizations of the church, and membership on the board of the World Alliance, which on more than one occasion in foreign lands he has addressed. The knowledge acquired in his many trips, with Mrs. Dodd, his chief assistant and influence, accompanying him on many of the travels, has been more than ordinarily helpful in his pastorate and in meeting other assignments in the interest of saving souls.

Dr. Dodd's interest in Christian education was demonstrated by his founding and service as president of Dodd College, which a few years ago became part of Centenary, and has been reflected in many other activities. All movements for moral progress have had his active support, and in many programs he has been a leading figure. The growth and development of Shreveport and area during the past 38 years have had valuable contributions from Dr. Dodd.

His retirement from the local pastorate comes to all of us as cause for regret, but at the same time we are gratified that he remains in Shreveport. This means that local citizens will continue having the benefit of his counsel, advice and co-operation. We hope and pray he and his devoted wife will be spared for many more years, and will enjoy the vacation resulting from his retirement as pastor of a great church to the extent they may wish.

—Shreveport Journal.

DR. DODD is a native of Tennessee. April 2 he celebrated his 50th year as a preacher of the gospel by preaching at Poplar Grove Baptist Church, Brazil, Tenn., where he preached his first sermon. He and Mrs. Dodd were honored with special anniversary services.

PLAQUE UNVEILED

by Edith F. Johnson



A service of unusual interest to many in East Tennessee was held on Sunday afternoon, July 2, at 3:30 o'clock at the East Tennessee Baptist Hospital, Knoxville, when a bronze plaque bearing the name of Kathleen Manley was unveiled. Miss Manley is a medical missionary from Morristown, Tennessee, now acting as administrator in the Baptist Mission Hospital in Joinkrama, Nigeria. She is a graduate of Morristown High School, Carson-Newman College, and the Baptist Memorial Hospital School of Nursing, Memphis, where she later served as associate to the superintendent of nurses when she returned home on furlough in 1940 and was detained because of the war.

Before returning to America on furlough in 1940, she helped establish a mission outpost and hospital in Joinkrama on the Orashi River in the interior of Nigeria. During this furlough she addressed the Tennessee Federation of Business Women at their organization meeting, and was unanimously chosen as missionary of this organization in Tennessee. Along with other missionary activities of the Tennessee B. W. C. special emphasis is placed each year on gifts and supplies for the Joinkrama Hospital. Many B. W. C. Circles in Tennessee have been named Kathleen Manley Circles.

In recognition of a gift of \$10,000 to the East Tennessee Baptist Hospital by the First Baptist Church of Morristown,

they were given the privilege of placing a memorial in the hospital, and they were happy to honor this member of their church by placing the plaque bearing the name of Kathleen Manley on the door of Room 633, a medical ward room.

This service was the first of its kind at the hospital, and was well attended, and quite an inspiration to those present. Speakers on the program included Dr. O. D. Fleming, former pastor of First Baptist Church, Morristown; Mr. Harold Prather, Baptist Hospital administrator; Mrs. G. P. Mahan, Knox County W. M. U. President; Mr. M. M. Siler, president of the hospital Board of Trustees; D. M. Wallace, hospital trustee and deacon of First Baptist Church, Morristown; Mrs. Felix Griffin, Vice President of Tennessee B. W. C. Federation; and the Rev. A. H. Hicks, present pastor of First Baptist Church, Morristown. The plaque was unveiled by Mrs. Ethel Manley, mother of Kathleen.

In his response, speaking for the First Baptist Church, Mr. D. M. Wallace said:

"I think it is very fitting that the plaque honoring Kathleen Manley be placed in

this hospital, for she is giving her life for the same purpose for which this hospital was built—that of healing those sick physically and spiritually. Miss Kathleen is one of the most loved members of our church, and she is an inspiration to all of us, especially our young people.

Before giving her life to the mission field, she was a Christian beam, radiating with Christian light to all those who were associated with her. Since the time she had been in Africa, God, and God alone knows of her deeds and faithfulness. As the young nurses here go past and thru the door bearing this plaque, I trust they will think of her life and her efforts in carrying out the Great Commission, and pray that they might follow her in giving their life for the purpose of Christ and His service Her life should be a challenge to all of us—to let our light so shine that others may see God thru us."

A Digest of Religious Thought

By RUSSELL BRADLEY JONES, Contributing Editor, CHATTANOOGA, TENNESSEE

Neither the editor nor contributing editor necessarily concurs in the opinions expressed on this page unless so stated.

The Cooperative Program Can Be Scuttled

The Baptist Standard

The Cooperative Program is not perfect. But it is the best plan we have ever had. Yet the fact remains that the effectiveness of the plan can be and may be destroyed. We are not thinking of sinister spirits who through envy and spite would sabotage anything Southern Baptists undertake. But we are warned in the Word that "A man's foes shall be they of his own household." If the Cooperative Program is saved and strengthened, Southern Baptists will do it; if it is ever destroyed, Southern Baptists will be the culprits. Mind you, we are not saying that it will be scuttled, but it can be. How?

Selfishness will do it. It is possible for the employees of state and southwide institutions, and boards to become so possessed of the importance of the respective institution or board which they represent as to lose sight of all other interests. Let only a few representatives of southwide causes adopt that suicidal policy and soon a sufficient number of representatives of state institutions will begin "Still hunting" around home bases to destroy the effectiveness of the program. Again, shortsightedness will scuttle the program.

The Cooperative Program was fashioned and formed by those who were blessed by normal spiritual vision. They knew the past and were concerned about improving the present as they planned for a better tomorrow. That is the type of leadership we must have to preserve and make increasingly more effective, the Cooperative or combined-giving program of Southern Baptists.

(A possibility worthy of prayerful consideration.—R.B.J.)

Behind-the-Scenes Pastors

The Commission

The greatest asset of Southern Baptists lies in the thousands of devoted and able pastors who lose themselves in their churches. They are seldom found on public platforms or in spot-lights.

Their names do not often appear in headlines. On the whole, they shun publicity. They refrain from controversy and seldom lift up their voices in arguments. Even in their churches, they are to be found largely behind the scenes, working in and through the lives of their people. The quietness of their service in others produces little noise about themselves. For this very reason we can so easily become unmindful of them.

As denominational workers, some of us have frequent occasions to go into the churches of these quiet men of God. The recent simultaneous evangelistic campaign has given us additional opportunities of looking behind the scenes in their churches. Those of us who have served as missionaries in other lands know that we cannot find on any foreign field servants of God who are more selfless and sacrificial in spirit than these pastors here in the homeland. Nor can we find in any of the positions which attract the spotlights of publicity men of greater mental and spiritual capacities than we find among these pastors. We thank God for the strength of these men. When a denominational worker can spend ten days, or perchance two weeks, with one of them in a series of meetings, he comes back with increased strength for his own job and a clarified comprehension of the true values of life that make men great.

(Let us not overlook these men.—R.B.J.)

Mid-Week

The Christian Herald

Episcopal Bishop Dagwell of Oregon has a solution for the falling off of Sunday church attendance. Skiing, fishing, duck hunting, beach, mountains—all take their toll of Sunday church goers. So what does Bishop Dagwell propose? Start a new "Sunday," right in the middle of the week! He thinks that if the churches could get together on a satisfactory night, make sure that no lectures and lodge meetings and concerts were scheduled for the same night, everything would be in good shape. We'll roll out a large sized "Amen!" right along with the Bishop,

when he says that irregularity of church attendance is a principal weakness of Protestantism. But what's the matter with the Sunday we've got? Why not see that some of the "lectures and meetings and concerts" keep hands off the weekend Lord's Day? We're all for a mid-week meeting too—but tears will fall from heaven when churches sell out to golfing and close up the doors on the one day that is distinctively and sacredly theirs. We're getting a retreat psychology all along the line. If we get scared, retreat; if we have competition, retreat; if somebody says "Boo!" retreat. The trouble with retreating and retreating again—the time comes when you're backed off to the edge of a cliff. Where do we go when mid-week competition gets rough, Bishop?

(The time has come for churches to demand a purer type of New Testament Christianity of their members.—R.B.J.)

Books for the Pastor

Southern Baptist Brotherhood Journal

Books are as essential to the work of a preacher as a typewriter is to the work of his secretary. There is this difference, however: the church furnishes the typewriter for the secretary, but the preacher usually has to pay for the books. "My brethren, such things ought not so to be." Every church should have a library, and every library should have a Pastor's Section. This section should be kept up to date with books selected by the pastor. The church would hardly know either his taste or the requirements for the pastor's reading. The Pastor's Section should also contain a complete assortment of the best reference books—commentaries, encyclopaedias, a good Bible Atlas, etc. Then, too, the Pastor's Section in the church library should contain the best current magazines and periodicals. These will be definitely helpful in sermon preparation.

Men, let's get some books for our pastor!

(What's wrong with this idea, Mr. Chairman of the Finance Committee?—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 August 13, 1950

TEXTS: Ezra 7; 8:15-36; Nehemiah 8 to 9 (Larger)—Neh. 8:1-4a, 5-6, 8, 10, 18 (Printed)—Neh. 8:10 (Golden).

Ezra, Interpreter of God's Word

Some of the ancients had a saying that the teachers are the keepers of tomorrow's gates of the city. It is a fitting concept of this highly important profession. A society does well to look to its choice of teachers as well as to provide for their adequate support. This lesson focuses attention upon one of the great teachers of the Jewish people.

Dummelow evaluates this great teacher: "Ezra, as his history shows, was a devout and zealous ecclesiastic, of passionate temperament, strong religious faith, and rigid principles, who, though he met with temporary failure, in the end permanently influenced the thoughts and habits of his countrymen." It should be remembered that the book of Ezra was combined with that of Nehemiah in the Hebrew version of the Bible, the two constituting a single work of which Ezra himself was the reputed author. This lesson's selections have this in mind.

I. A LISTENING PEOPLE (Neh. 8:1-4a).

There had been a great dearth of religious instruction among the Lord's people, so that there was now a deep hunger for His Word. Ezra, together with his assistants, began to satisfy that hunger by reading and then interpreting that Word. The people listened attentively because they were anxious to know and to do that which was right. The conditions were ripe for good teaching, alert and eager listeners. A desirable teaching situation cannot exist without this factor.

II. A DILIGENT TEACHER (Neh. 8:5-6).

"And Ezra opened the book," there's the crux of the matter. The teacher must have his books and know how to use them efficiently. We live in an age when their large number is embarrassing, so that there must be exercised a wise selection even on the part of the teacher as he directs his students. There are those who believe that a liberal education consists largely in becoming acquainted with the world's great books. The belief has much in its favor. Even the word liberal begins with the Latin word for book. As a denomination, we believe that a truly liberal education places the Book of books, the Holy Bible, at the center of the curriculum; and that only Christian teachers are qualified to guide the immature into its teachings.

III. A CAREFUL INTERPRETATION (Neh. 8:8).

Ezra seems to have made use of a group of selected and trained teachers and interpreters as he dealt with the assembled group. If this is the case, it was what we now know as the monitorial system of teaching. But, whatever the method used happened to be, the teaching was explained and the people understood. Sound teaching procedures involve interpretation upon the part of the teacher, at least to the point of making sure that the student avoids errors in his own interpretation. Here, again, we glimpse the value of the student's having as interpreter one who knows and follows the One who said concerning Himself, "I am the way, the truth, and the life. (Jn. 14:6). Any body of knowledge cannot be properly understood without taking into account Jesus Christ, the author of these words.

IV. A REJOICING CONGREGATION (Neh. 8:10).

This rejoicing was immediately preceded by great lamentation (v. 9). The people saw the enormity of their sins when brought face to face with the requirements of the Law, and thus they wept. But Ezra instructs them to do otherwise, with the reminder as found in the Golden Text. With them, as with us, "the joy of the Lord is your strength." God wants us to repent of our sins but when we have done this He then wants us to rejoice in His forgiveness. One of the best ways to do this is to be busy telling others of His love and mercy.

V. A RESPONDING ASSEMBLY (Neh. 8:18).

Effective teaching always results in changed and changing conduct. Educational psychologists have used the term, "stimulus-response bond" to describe this process. It represents a sound principle in teaching, so that it is frequently observed that there is no genuine impression without expression. Let it be clearly kept in mind that mere impartation of truth, apart from this response, is not teaching. Our responsibility as teachers, whether from the pulpit or from the classroom, does not end until those we teach have begun to respond in the desired direction. The Holy Spirit helps us in this (Jn. 16:7-15).

THURSDAY, AUGUST 10, 1950

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

Do you like to get answers to letters which you write? Most everybody does.

Thirteen-year-olds who are looking for a prompt, faithful pen pal, will enjoy knowing **SHIRLEY BOWLING**, Route 1, Greenbrier, Tennessee. Shirley's word picture has been in our file for a long time, and she tries hard to keep it up-to-date. I don't know whether she has a special time to write each month or not, but her letters come regularly and are always full of news. When school begins again, Shirley will be in the eighth grade. Her hobbies are music and reading. She is a Christian and goes to Bethlehem Baptist Church. At the end of her most recent letter she says, "Don't forget—I want some pen pals!"

Would you like to visit on a farm this summer? Maybe you've already made such a visit. Whether you have or not, you will enjoy some letter-visits with fourteen-year-old **JEWELL CARDWELL**, Route 2, Box 40, Crab Orchard, Tennessee.



Next term Jewell will start to high school. Her hobby is poetry. I appreciated a copy of one of her poems which was included in a recent letter. Jewell likes to go to church. And she likes to write letters. She says: "I will answer any letters which I get." I am sure Jewell has lots of interesting farm experiences to share with you. Why don't you write to her this week?

CHERYL DAVENPORT is another friend who is faithful to keep her word picture up-to-date. Recently she wrote to tell about the good Vacation Bible School which they had in her church. There were 152 enrolled!

Cheryl's hobby is collecting picture postcards. Her collection is growing fast. She even has a card from China and one from Japan! I wonder if she has one from your section of the state. Just in case she doesn't, why don't you write to her on the back of a picture postcard, and if you are interested in becoming Cheryl's pen pal, ask her to send you a card in answer.

I imagine Cheryl will have some interesting summer-time experiences to tell about when school begins. She was hoping to get to go to G.A. camp—and maybe also to make a trip to Woodbury, Readville, and Nashville! I hope she will tell us all about it in her next letter.

For a long time we have been getting regular letters from **JOYCE FARMER** and her sister, **IDA BELLE**. They keep their word pictures right up-to-date!

Ida Belle is nineteen years old and was graduated from Clarksville High School this year.

Joyce is fifteen and a Junior at Clarksville High School.

Both girls are Christians, members of Little Hope Baptist Church. Their church had a grand Vacation Bible School this year. Joyce and Ida Belle like pen pals. They want to get letters from more Young South friends and promise to answer each letter. Their address is Rural Route 2, Clarksville, Tennessee.

MILDRED HUNT is a friend of Shirley Bowling, whose word picture appears at the beginning of today's column. Mildred's address is Route 1, Greenbrier, Tennessee. She is thirteen years old and will be in the sixth grade when school begins. She is a Christian and goes to Bethlehem Baptist Church. Her hobbies are sewing and singing. The two go together nicely, don't they?

Mildred wants some pen pals about her age. If you like to sew or sing, or if you'd just like to meet a new friend and learn something about her town, write a letter to Mildred today.

I'm saving some word pictures to share with you the next opportunity I have. I hope that you will add yours to the new or revised ones I have, so that your Young South friends can keep up with you and your summer-time activities!

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

Use the Builder

Does your church furnish *The Sunday School Builder* for the general officers, department officers, all teachers, and key class officers?

It is cheaper in the long run to furnish this valuable magazine to each of these workers. A church will pay for this magazine whether it furnishes it or not. By not furnishing it a church will pay in lost earning power on the part of those leaders that have been elected by the church to serve through the Sunday school.

Letters from pastors, superintendents, educational directors, and promotional secretaries, teachers and class officers prove that money invested by the church in *The Sunday School Builder* is a good investment. Read what a Tennessee superintendent says about its value.

****From First Baptist Church, Serving the Twin Cities McCaysville, Georgia, and Copperhill, Tennessee . . .**

Dear Mr. Daniel:

For a number of years our church has used the *Builder*.

The *Builder* is found indispensable in the planning of fresh and meaningful programs for department assemblies and in the unification of our Sunday school program as a whole. In our opinion any church will make a profitable investment through providing this excellent piece of literature for the officers and teachers who lead in the work of the Sunday school.

Most sincerely,
F. L. Middleton
Superintendent

The Sunday School Builder Does Not Cost, It Pays! !

V. B. S. Reports

Western District Association is the first to report a V. B. S. in every church. Please get your report in at once.

Plan Plan Plan

An efficient workman follows a blueprint, or we might call it a plan print. In other words, he plans his work and works his plan.

Tennessee Baptists are coming to the close of another year of glorious Sunday school achievements. The explanation is that hundreds of Sunday school superintendents and pastors have assumed their part of the responsibility, and through a well-planned program have led their schools to a great victory.

We now find ourselves on the brink of a new Sunday school year. What shall our record be? Our achievements will be largely determined by the kind and amount of planning done during the month of October. Therefore, take the long look. Make big plans if you would inspire a big response.

Undertake a program which is beyond the ability of the present Sunday school organization and challenge the whole church to come to your aid. Few worthy Sunday school programs could ever be carried out if people insisted in advance on seeing the way through to the end. The school and the church will respond to the adventurous faith of leaders with vision.

A few suggestions are offered for consideration.

1. Attend one of the state Sunday school planning meetings to be held. Lebanon, First, September 1; Chattanooga, First, September 5; Morristown, First, September 7; Knoxville, First, September 8; Lawrenceburg, First, September 11; Clarksville, First, September 12; Milan, First, September 14; Bolivar, First, September 15.

2. Cooperate with your own associational Sunday school officers in promoting associational planning meeting.

3. Conduct your own church planning meeting the first of October. Make a good ready for the new Sunday school year. Set some worthy goals—then make a determined drive to reach them.

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

We regret that conditions have made it necessary to cancel the Training Union week at Camp Carson for August 14.

Flashes From Ridgecrest

by Mary Anderson

The three Southern Baptist Training Union Leadership Assemblies are in progress at Ridgecrest, North Carolina. Mr. Charles Norton, Miss Roxie Jacobs, Miss Mary Anderson, Mrs. Hattie Potts Rogers, and Mrs. Emmett Golden from the Tennessee Training Union Department are serving on the faculty. Dr. W. Marshall Craig of Dallas, Texas, brought fine inspirational messages the first week, and Dr. J. Winston Pearce of Durham, North Carolina, the second week. Dr. C. Roy Angell is the inspirational speaker for the third week.

There were 327 Tennessee delegates among the 2,739 registrants the first week, 432 among the 2,723 registrants the second week, and 618 from Tennessee for the third week. Over eight hundred young people have already made public commitment of their lives for full-time Christian service.

A great thrill for delegates from Tennessee at Ridgecrest came on the night of July 22 when Mr. Terry Davis of Central Baptist Church, Fountain City, representing Tennessee in the Young People's Speakers' Tournament, was declared first place winner. A full account will be given later.

Ridgecrest holds various attractions for many people. For the afternoon recreation hours there is hiking, soft ball, ping-pong, miniature golf, swimming, horseback riding, handcraft, religious movies, watermelon cuttings, and trips to scenic spots nearby. For the morning hours there are wonderful conferences and workshops with experienced leaders and interchanges of ideas. For the evening there are splendid worship hours, dedication hours, and State Meetings. Always there is the prevailing spirit of Christian fellowship. A fine investment for any church to make in its leaders would be to make it possible for them to attend a conference at Ridgecrest. Here are some of the impressions Tennessee Baptists have received of Ridgecrest:

"Thank the living Lord and the Training Union Department for presenting potent personalities in wonderful worship programs of masterful music, matchless messages, and religious recreation. We were inspired individually with a challenge to complete consecration to Christ."—John A. Poe, Sulphur Springs.

"My week at Ridgecrest was one of the most delightful experiences of my life. It was a week of work, study, prayer, meditation, Christian fellowship, and fun. If you want to revive your spiritual life, meet our fine Baptist workers, and come away mentally and spiritually refreshed, then plan to be at Ridgecrest next year for one of the Training Union Conferences."—Mrs. W. G. Biggers, Oak Ridge.

"Ridgecrest has been a challenge to live a more sincere Christian life."—Betty Watkins, Piedmont.

"Ridgecrest has been the mountain peak of my life. Its beautiful scenes and the wonderful spirit of the people have brought me closer to God."—Mary Waller, Knoxville.

"This year I had the privilege of coming to Ridgecrest for the first time. It was more wonderful than I had ever dreamed."—Marjorie Cate, Dumplin.

"It was a real joy to see five of the twenty-four in our group from Watauga Association go on the platform Sunday night to dedicate their lives to Christ."—Gertrude Hale, Elizabethton.

"I have made friends whom I will never forget. My participation in the Speakers' Tournament is responsible for my being here. I am deeply grateful for both."—Margaret Grubbs, Nashville.

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY
President

MISS NELLIE TALLANT
Young People's Secretary



MISS MARY NORTINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

The Women and the Alliance

The women were in Cleveland in large numbers. They were on the program. They made brief addresses—never had to be called down!! There was “no male or female—but all one” in this meeting.

The women did have separate meetings in the afternoons when the pastors met in their special session. There were so many women that they were given the large auditorium for their meeting. Southern Baptists were proud indeed that our own Mrs. George Martin, as chairman of the woman's committee, presided over that great gathering. She was elected the first president of the Baptist Women of the World. Miss Alma Hunt was elected as representative of the W. M. U. of the South.

In answer to the roll call of the nations—the national anthem for each country was played and all from that land would stand. Great Britain was first. When “God Save the King” was played all Americans stood because it is the same tune as “America.” Mrs. Ernest Brown of London said “Sit down Americans, that's our hymn.”

From Germany came Frau Jakob Muster representing 25,000 Baptists. She said that God is a reality. He never forsook them in time of their great tribulation. From Denmark came Mrs. Johannes Norgaard representing 2000 women. Mrs. Kareen Bjornard of Norway said women were in the majority in her country where there are only 7500 Baptists. Miss Gma Bassi of Italy thanked Southern Baptists for the new Training School. She said they had grown spiritually. One half of their Lottie Moon Offering will go to Joinkrama, Africa.

Mrs. Helmi Sivhoven represented the Finnish W. M. U. which is only one year old. Mrs. Ellemand of Esthonia said hers was a sad enslaved land, but there are 10,000 Baptist. They were joined together to help build a better land. Dona Ester Silva Dias reported for 1200 W. M. S. in Brazil. Miss Minnie Landrum is their secretary with headquarters in Rio. The women are fervently evangelistic.

Senorita Virginia Periz de Palle spoke for Cuba with 67 W. M. S. and 100 young people organizations. She brought the thanks of her women for what we had done for them. She said this meeting gives an idea of how it will be when that great day comes.

Argentina was represented by Senorita Teresa Vidal. They have 150 churches with 10,000 members. They meet often in the homes so the Catholic neighbors can attend.

The main message was brought by Dr. Nannie Burrough, Washington, D. C. Her subject was “On Him Alone We Build.” She said we build on the purpose—to save the world from sin. The plan to tell others is committed to us. We build on the promises. We build on God's power. We shall not let Him down. Miss Margaret Applegarth closed the meeting with a worship period.

After the meeting we were guests of the Cleveland women at a tea at the Euclid Avenue Baptist Church where we had an opportunity to meet the foreign guests.

On Tuesday afternoon another meeting was held for the women with Mrs. Martin presiding. “Is Christ the Answer?” was the theme of a challenging message from Miss Lois Chapple of Great Britain. “People want happiness, freedom, a Saviour. We are the custodians of the answer. Our sufficiency is from Christ.”

The roll call was continued. New Zealand, Australia, Burma, China, Japan, Hawaii, Canada and the different conventions in the United States answered the call.

Miss Alma Hunt answered the call for our W. M. U. as she presented a S. B., G. A., R. A., Y. W. A. emphasizing our distinctive work—that with the young people. She also presented Mrs. George Wilson in a Navajo dress, who told of 228 Indian tribes who needed the gospel. Mrs. Johannes Norgaard, president of European W. M. U., spoke on “Building on Christ in Europe.” Our work is small. In the countries where there are state churches our people are persecuted. The women emphasized making the home Christian.

Mrs. Hla Thwin spoke on “Building on Christ in Asia.” All the old religions are being revitalized, but the one need in Asia is Christ. The closing worship period was led by Mrs. C. W. Dengate of Canada.

THURSDAY, AUGUST 10, 1950

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL
Secretary



BERNICE BROWN
Office Secretary

Ridgecrest Brotherhood Speaker



A. ROY GREENE

Lawson H. Cooke, executive secretary of the Brotherhood Commission of the Southern Baptist Convention, has announced that A. Roy Greene, Nashville, Tennessee, will be one of the guest speakers to appear on the program during Brotherhood Week at Ridgecrest, August 17-23. Greene will be the featured speaker for Brotherhood Night, August 21.

Greene, according to Cooke's announcement, is one of the most outstanding lay leaders in the Baptist ranks of Tennessee. He is president of the Baptist Brotherhood of Tennessee, Tennessee member of the Brotherhood Commission of the Southern Baptist Convention, a deacon and Sunday school teacher in the Woodmont Baptist Church of Nashville, and a member of the Tennessee Election Commission of Davidson County (Nashville area), having been appointed to that trusted position by the governor of the state, Gordon Browning.

Men of Tennessee should make every effort to avail themselves of this opportunity to hear this outstanding religious civic and business leader. Why not plan now to attend Brotherhood Week at Ridgecrest, August 17-23? Write at once for reservations. Address your communication to Mr. Robert Guy, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina. Registration fee of \$2 should accompany each request for reservation.

New Brotherhood Organized

GRACE BAPTIST CHURCH
SPRINGFIELD, TENNESSEE

PRESIDENT: M. H. Carnahan, 907 South Main Street, Springfield

MEMBERSHIP VICE-PRESIDENT: William B. Anderson, 105 11th Ave., Springfield, Tennessee.

PROGRAM VICE-PRESIDENT: Douglas Walrond, Route 2, Springfield

ACTIVITIES VICE-PRESIDENT: Bob Johnson, Route 3, Springfield

CHORISTER: A. C. DeCoursey, 109 Eleventh Avenue, Springfield

SECRETARY: G. L. DeCoursey 109 Eleventh Avenue, Springfield

BROTHERHOOD WEEK AT RIDGECREST

August 17 Through 23

PASTORS, SEND A MAN TO REPRESENT YOUR BROTHERHOOD

AMONG THE BRETHREN

Miss Betty Joyce Longley, daughter of Mrs. Elsie T. Longley, Apison, was married to Mr. David Paul Knisley, Sunday, July 30, at Apison Baptist Church. Betty Joyce is the sister of Miss Gladys Longley of the Sunday School Department.

—B&R—

July 16-23 Fred Dies, pastor of Mt. Herman Baptist Church, Cumberland Association, did the preaching in a revival at Ashland City, H. L. Wilchester, pastor. There were 2 additions. A Vacation Bible school was held in connection with the revival and the average attendance was 39.

—B&R—

L. G. Frey did the preaching in a revival at Mt. Herman Baptist Church in which there were 9 additions, July 23-30. Pastor Fred Dies led the singing.

—B&R—

The prayers of the brotherhood will continue to ascend for Clyde Cobb, pastor of First Baptist Church, Monterey. Bro. Cobb had gone as far as Glasgow, Va., on his way to the Baptist World Alliance when he had to return to the Baptist Memorial Hospital, Memphis, for an operation.

—B&R—

R. Paul Caudill, pastor of the First Baptist Church of Memphis, will do the preaching and Morris Ungren will lead the singing in a revival Aug. 6-11 in the Cordova Baptist Church, L. L. Milam, pastor.

—B&R—

James T. Gillespie, Greeneville, S. C., has been named director of rural work for the Home Mission Board, succeeding John D. Freeman, who is now secretary of the Arkansas Baptist Foundation.

Minister Ordained

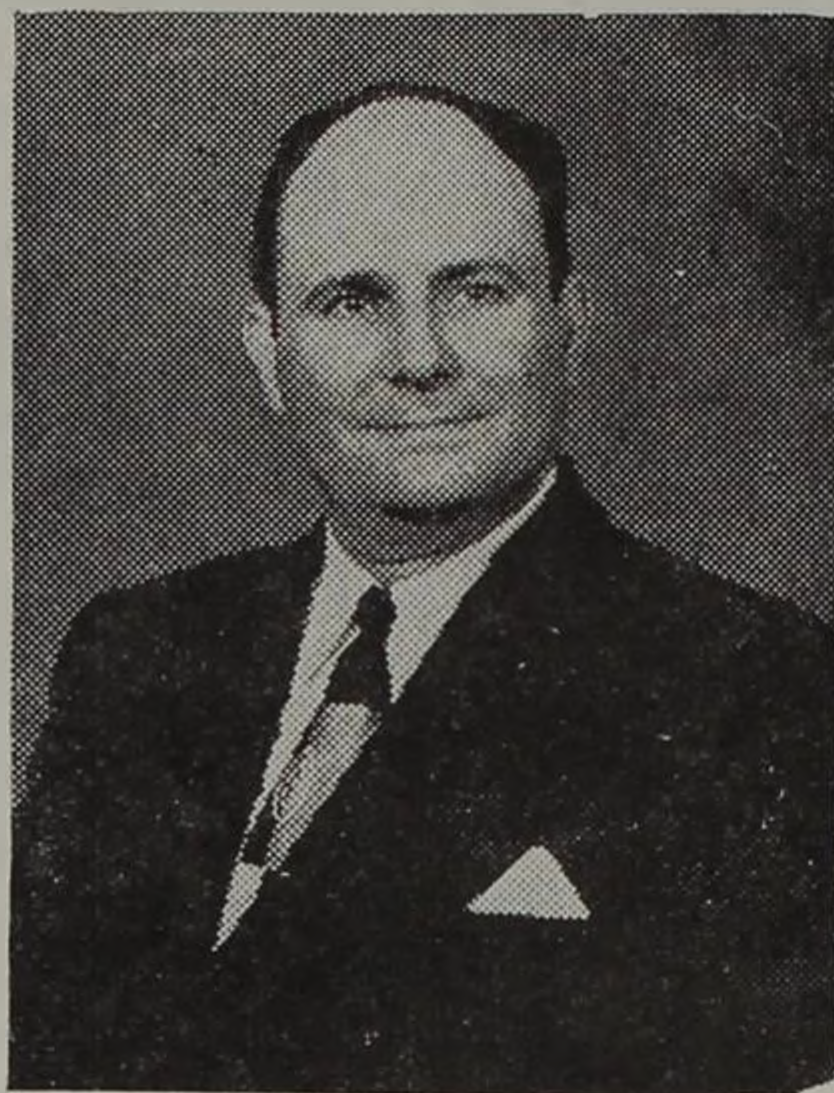
Alfred Bruce Coyle was ordained to the work of the Gospel ministry Sunday, May 28, at Highland Heights Baptist Church, Memphis, Slater A. Murphy, pastor.

Ralph Moore, city missionary, gave the charge to the candidate and to the church.

V. A. Rose presented Bro. Coyle a Bible.

Nolan Smith prayed the ordination prayer.

New Pastor at Benton



HOYTE C. HUDDLESTON

First Baptist Church, Benton, recently called Hoyte C. Huddleston as pastor. He formerly served as pastor of Gladeville Baptist Church, Cedar Creek Baptist Church and First Baptist Church, Liberty, Ky. During World War II. he served as Chaplain with General Patton's Third Army.

Nolachucky Association will meet at Whitesburg Baptist Church, Whitesburg, Wednesday and Thursday, August 16-17, beginning at ten o'clock.

—B&R—

Pastor L. H. Hatcher and the Central Baptist Church, Bearden Station, Knoxville, recently paid the remaining indebtedness of \$3,300 on their pastor's home.

If you want to see the best religious films now available for church use; if you want to learn through conferences, discussions, demonstrations, and visual presentations how to use all types of visual aids; if you want to enjoy a week of Christian fellowship as you learn to use this medium more effectively in Kingdom work; then come to Ridgecrest August 17-23. Attend the Convention-wide Visual Aids Workshop August 17-23, Ridgecrest Baptist Assembly, Ridgecrest, N. C. For further information and a room reservation write to Mr. Robert Guy at the above address. Enclose a \$2.00 registration fee with each reservation request.

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.

Miss Nellie Tallant, daughter of Rev. and Mrs. William C. Tallant of Chattanooga, will be married to Rev. John David Bolton, Sunday afternoon, August 20, at East Lake Baptist Church, Chattanooga. Miss Tallant is the Young People's Leader in the Woman's Missionary Union, Nashville.

—B&R—

Tennessee Baptists welcome James H. Kelly to the pastorate of the First Baptist Church of Brownsville. He comes from the Beverly Hills Baptist Church in Dallas, Texas.

—B&R—

July 23, while Pastor W. Leonard Stigler was away attending the Baptist World Alliance, E. C. Routh of Lockhart, Texas, former editor of *The Commission*, supplied the pulpit of Grace Baptist Church, Nashville.

—B&R—

E. Hilton Jackson, prominent attorney of Washington, D. C., and chairman of the Baptist Joint Committee on Public Affairs, died July 16 at the age of eighty.

—B&R—

BAPTIST AND REFLECTOR was glad to welcome the following visitors to the office: Rev. and Mrs. Ralph R. Guin, Miami, Fla.; John W. Outland, Tullahoma; Mrs. Helen Field and Mrs. Monroe York, Tullahoma; Buford M. Bull, Lebanon; Ernest Slate, Cross Plains; Miss Mary Ellen Callahan, Petersburg; Mrs. Joe L. Wells, Fayetteville.

Goes to Gainesboro

Thomas R. Redford has been called as pastor of the Gainesboro Baptist Church, Gainesboro, and began his duties August 6.

He came from the Riverside Association where he was engaged in evangelistic work for the past 10 months.

A native of Thompkinsville, Ky., he received his academic schooling in the high school there and his ministerial training in the Mountain Preacher's Bible school, Pineville, Ky.

He is married and has two sons.

Hear the Baptist Hour

DATE. August 13, 1950

SPEAKER: Dr. Forrest C. Feezor

SUBJECT: The Souls All in All

STATIONS: 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, 9:00 A.M.; WBIR, Knoxville

Consult your local radio log for the time and station not shown above.

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ATTENDANCES AND ADDITIONS TO THE CHURCHES

JULY 30, 1950

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo	235	44	—	Jonesboro, First	239	84	—
Alons Chapel	133	—	—	Kingsport, First	679	165	1
Athens, Antioch	144	37	—	Lynn Garden	378	111	—
East	400	141	1	Mission	58	39	—
First	527	187	—	Knoxville, Alice Bell	111	45	—
West End Mission	92	52	—	Arlington	399	93	—
Calhoun	114	25	—	Bell Avenue	778	300	5
Cotton Port	101	98	—	Broadway	1168	403	12
Eastanalle	34	23	—	Fifth Avenue	888	206	2
Englewood	146	46	—	First	800	—	2
Etowah, East	89	45	1	Lincoln Park	619	187	—
Etowah, First	381	88	—	McCalla Avenue	602	162	—
Etowah, North	334	83	—	N. Fifth Avenue	97	54	—
Good Springs	125	63	18	LaFollette, First	351	102	—
Idlewild	100	53	—	Mission	87	45	—
New Hope	55	40	—	Lake City, First	190	39	—
New Zion	71	51	—	Lawrenceburg, First	266	146	—
Union Grove No. 2	88	65	—	Lebanon, Barton's Creek	131	44	—
Auburntown, Prosperity	189	152	4	Cedar Grove	106	62	—
Benton, First	189	93	2	Fairview	153	71	—
Brighton	232	144	—	Immanuel	92	33	—
Bristol, Calvary	367	120	1	Lenoir City, First	314	94	—
Brownsville, First	382	126	—	Lewisburg, First	470	178	6
Brush Creek	103	46	1	Lexington, First	241	32	2
Chattanooga, Avondale	591	114	—	Mt. Juliet	137	59	—
Cedar Hill	318	67	3	Madisonville, Chestua	74	38	—
Clifton Hill	318	67	3	Maryville, Broadway	337	142	—
Concord	243	106	—	First	715	207	—
East Lake	530	232	26	Medina	182	80	—
Edgewood	216	46	1	Lathams Chapel	97	52	—
Highland Park	3203	818	34	Memphis, Boulevard	701	238	1
Lupton City	166	118	—	Central Avenue	668	178	—
McCarty	67	33	—	Highland Heights	866	427	3
Morris Hill	247	133	1	LaBelle	636	197	1
Oakwood	166	76	—	Levi	235	106	2
St. Elmo	347	124	—	Prescott Memorial	601	210	—
Cleveland, Big Spring	316	174	—	Speedway Terrace	727	143	4
Rutledge Memorial	107	45	—	Sylvan Heights	230	140	5
Four Point Chapel	14	12	—	Union Avenue	957	275	6
Clinton, First	423	94	—	Milan, First	412	51	—
Norris	52	22	—	Monterey, First	289	84	—
Columbia, First	367	112	—	Morristown, First	957	275	6
Godwin Chapel	30	—	—	Buffalo Trail	118	70	—
Rock Springs	120	75	—	Murfreesboro, First	469	105	—
Second	125	82	1	Walnut Street Mission	46	—	—
Cookeville, First	467	105	5	Mt. Herman	124	106	—
Steven Street	128	63	3	Third	151	50	1
West View	167	63	3	Westvue	535	—	5
Covington, First	253	79	—	Woodbury Road	71	51	—
Decatur	120	57	2	Nashville, Eastland	520	76	3
Dyersburg, Calvary Hill	139	94	—	Grace	763	246	2
First	611	148	1	Inglewood	837	184	7
Elizabethton, First	586	138	—	Madison Heights	103	61	3
Immanuel	216	60	2	North End	190	72	—
Oak Street	155	79	—	Park Avenue	547	108	—
Slam	240	206	4	Shelby Avenue	386	100	—
Fountain City, Central	1013	223	—	Robertsville	328	83	—
Hines Valley Mission	64	—	—	Old Hickory, First	596	183	—
Gallatin, First	418	107	4	Oliver Springs, First	148	33	—
Cladeville	153	63	—	Rockwood, First	300	122	—
Gleason, First	136	60	1	Rogersville, Hennard's Chapel	132	106	—
Harriman, South	273	134	—	Savannah, First	111	42	4
Trenton Street	376	81	—	Somerville, First	173	106	—
Humboldt, Antioch	213	94	1	Tullahoma, First	226	50	1
First	500	91	—	Highland	73	41	—
Jackson, Calvary	463	116	8	Union City, First	524	88	—
First	735	104	6	Watertown, Round Lick	297	180	21
West	774	205	—	Winchester, First	278	156	—
Jamestown, First	215	41	2				



NOTES ON THE MIRACLES OF OUR LORD, by Richard Chenevix Trench. Published by Baker Book House, Grand Rapids, Michigan. 298 pages, price \$2.50.

Trench's original book on the miracles has long been regarded as one of the finest treatises ever produced. However, it has been out of print for some time. Here is a popular edition that will be welcomed by all who have sought the book over a period of years.

Many of the length passages of a polemic nature have been reduced or else omitted altogether. Other alterations "in the interest of clarity" are evident. Not having access to the original work we cannot pass judgment on the advisability of these changes.

The popular edition of the Notes on the Miracles is a companion volume to Trench's "Notes on the Parables," also published by Baker's.

—Edwin E. Deusner

FOR THE TIME OF TEARS by Robert G. Lee, D. D., Pastor of Bellevue Baptist Church, Memphis, and President of the Southern Baptist Convention. Published by Zondervan Publishing House, Grand Rapids, Mich. 182 pages, price \$2.00.

Usually, we think of Dr. Lee as a dynamic preacher, a great soul winner, a defender of the faith. This volume reveals him as a compassionate shepherd of souls in sorrow. Here are twenty messages which Dr. Lee has delivered at funerals on various occasions. Each of them is a gem and we can well believe that each message brought a measure of comfort for "the time of tears."

Dr. Lee is pastor of a large Church; yet he knows his people. As we read these messages we marvel that one so busy as he maintains that close, personal touch with his members.

There is but one R. G. Lee. These messages were prepared with particular situations in mind and therefore they should not be appropriated by other preachers. We feel that the real value of this book is that it reassures us of God's eternal love for His own; it re-affirms the belief in a life with the Lord after life on this earth has ended; it reminds us that for the Christian death is gain.

But at the same time, ministers will find many, many seed-thoughts and numerous poems that will be of inestimable value in preparing for funeral occasions.

—Edwin E. Deusner

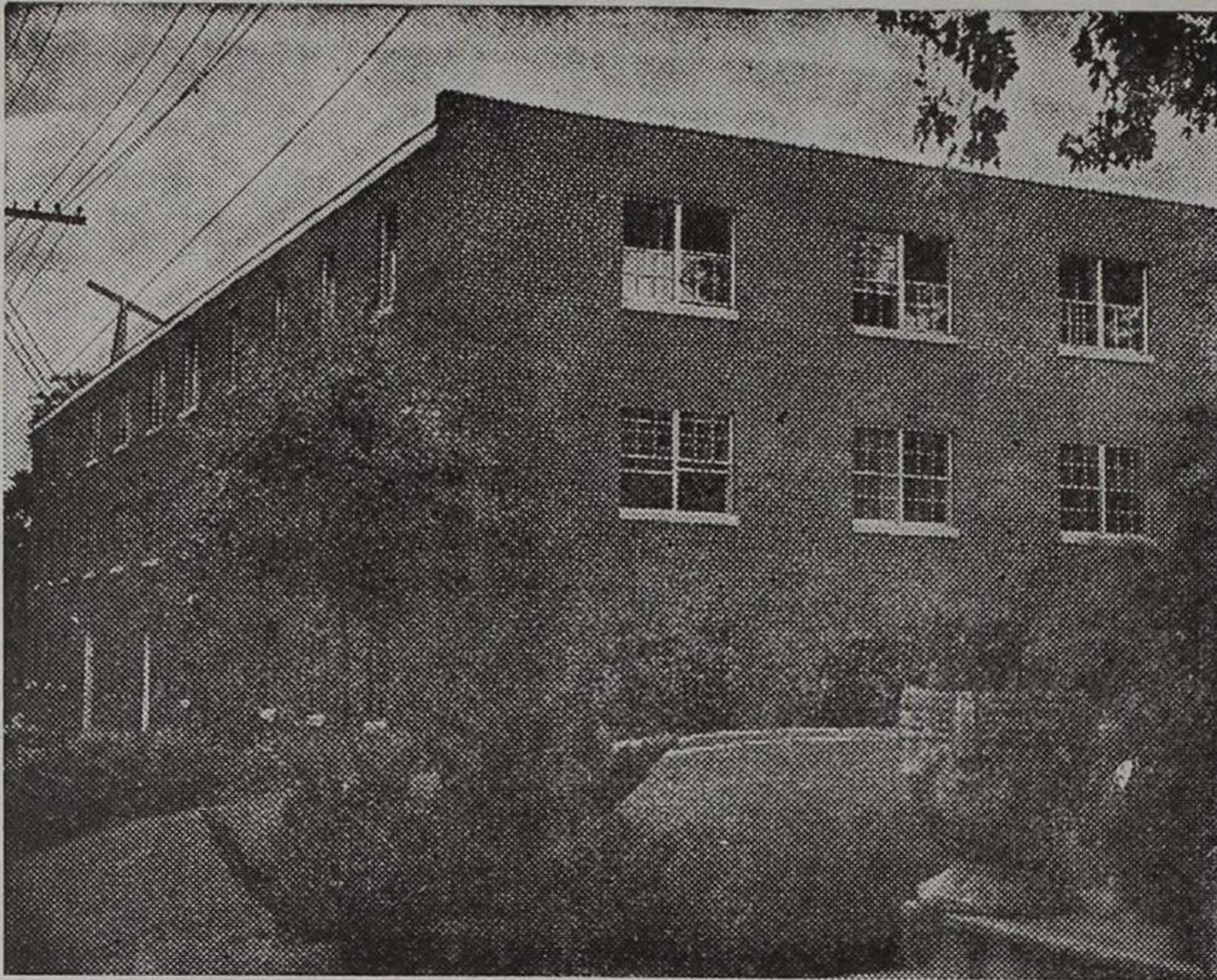
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The Educational Unit of the new First Baptist Church, Pulaski, has been completed with an investment of \$112,000. The auditorium will be constructed later. The new unit provides for a temporary auditorium to seat 400. J. Clark Hensley is the Pastor. Norris Gilliam

gave the address for the formal opening, July 30 and L. G. Gatlin, former pastor, was principal speaker for the homecoming service in the afternoon. Floyd North and Bob Baker were leaders in the Youth Revival which began in the evening.

Revival at Newbern

Stanley E. Wilkes, pastor of Broadmoor Baptist Church, Shreveport, La., did the preaching in a revival at First Church, Newbern, July 2-16. He was assisted by Ray Holcomb of Orange, Texas. There were 23 additions to the church. This brought the total additions to the church during the 2½ years Tom S. Brice has been pastor to 130.

The Sunday school has been departmentalized except the elementary department, and just as soon as the building is completed it will be done.

First Baptist Church, Jellico, has called Richard R. Lloyd of Lake George, N. Y. as pastor. The church is making plans to redecorate the building as soon as sufficient funds are in hand for the project.

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Hear Robinson at Ridgecrest



Jack Robinson will come to the Ridgecrest Youth Rally on Sunday afternoon, August 20, from Panama where he has been preaching since July 29. Just before he left for Panama, Jack stood before the more than 15,000 who attended Youth Night at the eighth congress of the Baptist World Alliance which met in Cleveland, Ohio, July 22-27, to declare, "The Christian life is the hardest . . . most hopeful . . . and happiest in the world."

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Rural Church Moves Forward

Mt. Olive Baptist Church, Beulah Association, has found the following means of great success for the church.

Being a country church and finding it difficult for the church to have different services at different times during the month, the following plan has been adapted in order for the church to have a Brotherhood and a WMS.

Setting the first Wednesday of each month as the business meeting time it also has been arranged for the Brotherhood and the WMS. Everyone gathers at the church and then one of the two organizations take charge of a worship program having a group service. Following the worship service the men take their Brotherhood to one section of the church and the WMS to another. While they have their services the pastor meets with the young people and gives them a course in Baptist Doctrine. At the close of these meetings everyone assembles for the business meeting of the church.

By following this plan the church bus does not need to be run so much and many families that could not come if held on separate days can come because there is something for each member of the family.

Under the capable direction of the pastor's brother-in-law, Rev. Noel A. Edwards and his men of the Brotherhood of the Mt. Pelia Baptist Church, the brotherhood of the church at Mt. Olive was organized.

The pastor, W. V. Burns, in attending the V. B. S. Clinic at Nashville, under the capable direction of Dr. Grice received the idea from one of his messages that the Baptist Church is like a automobile. It runs on four wheels. These are the Sunday School, BTU, Brotherhood, and WMS. For a car to run smooth it must have all four wheels inflated equally and if one gets low the car is off keel. So it is with the church. If all these organizations are formed and working equally together the church will run smooth, but if one falls short then the church is off keel.

The pastor and members of Mt. Olive Baptist Church urge other country churches to try this plan for the upbuilding of their church and the kingdom of God in their community.

Church Makes Progress

South Knoxville Baptist Church, Knoxville, is constructing a \$35,000 educational building to adjoin the present building. The first story will be completed and ready for use by October 1. It will be occupied by three Nurseries, a Beginner Department, a Primary Department, and four class rooms for a Young Adult Department.

The church has organized and is sponsoring two missions.

Mission No. 1 was organized a year ago and has a full time pastor. Besides the Sunday services which include Sunday school and Training Union, a weekly Prayer Service is held. A W. M. S. with the young people's organizations has been organized. Some 35 joined the church through this mission. Ninety were enrolled in the Vacation Bible school.

Mission No. 2 was organized last April. The Y. W. A. of South Knoxville Church is supervising and teaching in the Sunday school on Sunday afternoons. A weekly Prayer Service is held. Fifteen have joined the church from this mission. The enrollment of the Vacation Bible school was 65.

In Memoriam

Fawver

The Rev. John Porter Fawver born November 15, 1873 died June 18 at the home of his daughter and son-in-law, Mr. and Mrs. W. H. Vaughn in Mobile, Alabama. Rev. Fawver was a resident of Asheville Highway, Knox County, Tennessee.

He was the oldest child of a family of thirteen children. His parents were the late George Murphy Fawver and Lilus Camoline Fawver. In early childhood the family moved from Greene County to Knox County. As a youth he farmed with his father. Educational opportunities in his time were limited but he received the education available through the public schools.

At the age of eighteen he accepted Christ as his personal Saviour in Bethel Methodist Church. After conversion he united with Mt. Harmony Baptist Church.

On November 3, 1895 he was married to Cathern Martha Charlotte Kelley of Liberty Hill, Tennessee. To this union were born three sons and ten daughters. The couple celebrated their "Golden Wedding Anniversary" in 1945. Mrs. Fawver was an efficient homemaker, a faithful Christian, and ideal as wife and mother to the family. God called her home September 26, 1949.

Rev. Fawver's early life as farmer took him into fellowship with Mt. Harmony, Thorn Grove, and Ebenezer Baptist Church communities. These rural churches found him faithful as a leader.

In 1909-10 the family spent eighteen months in the city of Knoxville. Here the family worshipped and served in Euclid Avenue Baptist Church.

In the Spring of 1910 God must have directed him to purchase a farm in Sunny View community, Asheville Highway. There was no church here. Soon Rev. Fawver and the neighbors revived a summer Sunday school in the schoolhouse. Then in 1916 the Mt. Carmel Baptist Church was organized. He, his wife and four of the children were charter members. Here the layman Fawver labored as a strong

pillar, seeing the church through organization, building program, and more than twenty years of soul winning and training christians. Love and faithful service as Sunday school superintendent, teacher and deacon endeared him to the hearts of many. He dignified, magnified and glorified every duty.

In 1933 Rev. Fawver retired from active farming and operated a general merchandising business on his property. Spare time was spent studying the Bible. Here he found opportunities to witness for Christ, and to invite the unsaved to accept Salvation. From shelves of his merchandise he contributed to the needy. For fifteen years his life was enriched through this medium along with his church life.

Rev. Fawver answered the call to the ministry, and was ordained a Missionary Baptist Minister November 12, 1939 at John Sevier Baptist Church. His enthusiasm and zeal as a layman had climaxed. God bestowed upon him the high calling as minister to preach the Gospel. Pastors included Ball Camp and Holston Baptist Churches. Rev. Fawver preached and led in many evangelistic services in the churches of East Tennessee. His soul was on fire for winning the lost to Christ. In his ministry he enlightened and inspired by his deep conviction of Baptist Principles and Biblical Ideals. His love for the work and his desire to preach the truth of the Word gave courage to christians, including ministers.

The knowledge of the Bible which Rev. Fawver possessed from memory was remarkable. He spent hours and hours reading the Bible; studying late into the night, or getting up in midnight or early morning.

In declining health he kept an interest in quoting Scripture, knowing denominational activities and the growth of the kingdom. He spent much time listening to devotionals and sermons

by radio. His faithfulness throughout fifty-eight years of christian service is a monument of his love and devotion to the Saviour.

Surviving are one son, P. H. Fawver, and nine daughters, Mrs. J. H. Chance, Mrs. W. H. Vaughn, Miss Lula Mae Fawver, Mrs. Thomas K. Chambers, Mrs. K. L. Pratt, Mrs. Roy G. Pratt, Mrs. E. Elmer Pratt, Mrs. Mayford R. Bell, Mrs. L. O. Morris; twenty-seven grandchildren and three great grandchildren.

"I can do all things through Christ which strengtheneth me." Phil. 4:13.

His Children

West

In the early morning hours of June 27 the Spirit of Brother W. Alvin West went to be with his Master. For months his strength had been failing him, but in spite of this physical handicap he did not fail to respond to every call in duty to the Master. Few pastors had ever been called upon to minister at the grave of loved ones as had Brother West. His love for the lost, for his friends and for the Master carried him on working to the last. Those who knew him longer seemed to love him most. His high christian standards and sympathetic heart drew all people to him.

We take this means of expressing our deepest sympathy to Mrs. West and children.

And be it Resolved: That a copy of this be sent the family, a copy be published in the BAPTIST AND REFLECTOR and a copy placed on the minutes of our church.

—Gadsden Baptist Church

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FOREIGN MISSION ADVANCE

M. THERON RANKIN
Executive Secretary

GENEVIEVE GREER
Editorial Assistant

Year's Foreign Appointments Top All Previous Records

Appointment of fourteen new missionaries at the July meeting of the Foreign Mission Board raises the total for the year above the previous record for any other full year.

The total for this year, with five months yet to go, is 83, seven more than were appointed in 1947, the record year. The total number of active missionaries under appointment, as of August 1, is 780, including 15 contract workers.

Chile draws eight of the July appointees: Rev. and Mrs. William P. Andrews, Greensboro, N. C.; and Mrs. Charles W. Bryan, Sadler, Texas; Rev. and Mrs. Hubert L. Hardy, Jr., Fort Worth, Texas; Rev. and Mrs. Hubert K. Middleton, Anchorage, Ky.

Four are assigned to Brazil: Rev. and Mrs. John S. Oliver, Fort Worth, and Rev. and Mrs. Gene H. Wise, Louisville, Ky.

Rev. and Mrs. W. Harlen McGinnis, Louisville, are assigned to Nigeria.

Korea and Missions

Dr. and Mrs. John A. Abernathy, who were evacuated from Seoul just before the city fell, are remaining in Fukuoka, Japan, for awhile before making any plans for future location. Dr. Abernathy caught a plane from Seoul, carrying only his briefcase out with him, about five hours after Mrs. Abernathy had taken a plane with only one suitcase.

The Korean situation is not affecting mission plans in Japan up to this time, Secretary Baker J. Cauthen told the Foreign Mission Board at its July meeting. Twenty-seven missionaries, the largest group of new recruits ever sent to Japan at one time, were scheduled to sail from San Francisco on August 9. They will join 42 missionaries already in Japan.

Improvement of mission property in Japan is continuing. There is no more reason to hold it up on the prospect of war than to hold up improvement of church property in the United States on the prospect of war, Dr. Cauthen stated. Another war would mean destruction of property in both countries.

Southern Baptist pastors and denominational leaders are still preparing for the two-month preaching mission to Japan in the Fall.

The conflict in Korea is causing greater tension in China, Dr. Cauthen said. Some of the missionaries now in Communist-dominated sections are requesting transfer to Chinese-speaking areas outside China, as an alternative to returning to the States.

Foreign Mission Receipts

Foreign mission receipts from all sources totaled \$4,106,038.47 for the first six months of this year. Receipts for the same period last year totaled \$3,897,021.85.

Total received for World Relief the first half of this year was \$37,631.99, as compared with \$77,281.43 for the same period last year. The relief receipts are not included in the foreign mission totals given above.

William Henry Tipton

Dr. William Henry Tipton, 74, missionary emeritus to South China, died June 27 at Black Mountain, N. C.

Appointed in 1904, Dr. Tipton began his service at Wuchow as an evangelistic worker. He was a pioneer in the preparation of graded Sunday school literature for China, working with the China Baptist Publication Society for more than 30 years before his retirement from active missionary service in 1946.

In China at the outbreak of the Japanese war, he was interned in Shanghai from March 1 to September 19, 1943, when he returned to the States on the exchange ship, *Gripsholm*.

Beginning in Ecuador

Four missionaries are scheduled to begin work in Quito in mid-August as the first Southern Baptist representatives in Ecuador.

Asuncion Hospital

Two of the six buildings on the hospital property in Asuncion, Paraguay, are being roofed, two others are at roof level and the other two are above foundations.

Another missionary doctor, Dr. William Skinner, was appointed in March to work with Dr. Franklin Fowler, who now lives with his family on the hospital property. Dr. Fowler's persistent struggle to obtain a medical license in the republic made it possible for Southern Baptists to take the new venture into medical missions in Paraguay.

Italian Gift for Africa

The Italian Woman's Missionary Union sent to the Foreign Mission Board a gift of \$780 for the hospital in Joinkrama, Nigeria. The gift constitutes half of the Lottie Moon Offering of Italian Baptist women.

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