Baptist and Reflector

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

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LEBANON TENN

A Long Way . . .

IN 25 YEARS

Twenty-five years ago the men of Arlington Community, Knoxville, met and erected in one day the first building of Arlington Baptist Church.

Upon celebration of the twenty-fifth anniversary, the church possessed an edifice with 70 class rooms, six assembly rooms, and a large, air-cooled auditorium.

Thirty per cent of the church offerings go to the Cooperative Program.

Gifts to missions since 1939 have amounted to $66,475.25.

J. Howard Young has been pastor of the church since 1939. During that time there have been 1,000 additions to the church.

Baptist and Reflector

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EDITORIAL

Mouth-Stopping

IN PAUL'S DAY there were "many unruly and vain talkers and deceivers, specially they of the circumcision . . ." (Titus 1:10). These were religionists trying to be saved by "the works of the law" and teaching others the same heresy. Their modern successors are the salvation-by-works people of our day. These are often notoriously contentious and bitter in proclaiming their views and in attacking the views of those who disagree with them.

The apostle said that their *"mouths must be stopped."* This is needed so lost people may not be deceived into resting upon a false hope and so saved people may be established in the truth. Neither Christ nor Paul convinced some people of the error of the salvation-by-works theory. Hence, the apostle meant that the mouths of such must be stopped as far as possible. There are some holding the theory in question whose position may be logically and scripturally demolished. But they are too blind to see it and proceed on their contentious way as before. On the other hand, some may be led to the truth and still others may walk softly and cautiously where they have before trod confidently and ruthlessly.

Paul verbally slugged it out with such people, "that the truth of the gospel might continue with you" (Gal. 2:5). The unregenerate world as a whole, including unregenerate religionists, is still as antagonistic to the gospel of grace as it ever was. So with "the sword of the Spirit" and sound reasoning backed up by prayer as weapons, the mouths of the opposers of the gospel must be stopped as far as possible to the end that souls may be saved and the saved may be stabilized.

To *proclaim* the gospel does not exhaust duty respecting it. There is also *"the defence and confirmation of the gospel"* as an obligation (Phil. 1:7, 17). When errors confuse the minds of men, those errors must be exploded before the truth can enter unhindered into the hearts of men. Those who, in their sphere and with the divinely sanctioned method suitable to them, will not stand "in the defence and confirmation of the gospel" are spiritual cowards and fail their Lord.

Is Salvation by Character?

THE PROPOSITION that people "are saved by character" cannot be scripturally maintained.

While moral character is acceptable to God on the natural plane, yet, however excellent, it is not acceptable to Him on the spiritual plane. There a good character spiritually is required. No man possesses such until he is regenerated. "There is none righteous, no not one" (Rom. 3:10) and "the heart is deceitful above all things, and desperately wicked . . ." (Jer. 17:9) until this takes place.

The unregenerate man cannot build a character acceptable on the spiritual plane. "Who can bring a clean thing out of an unclean? not one" (Job 14:4). "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23).

But in salvation God *imparts* an acceptable character "by the washing of regeneration, and renewing of the Holy Spirit" (Titus 3:5). He makes believers "partakers of the divine nature" (II Peter 1:4). By the application of the atonement He gives believers spiritual robes which are "washed . . . and made . . . white in the blood of the Lamb" (Rev. 7:14). But since this good character is the *result* of regeneration and salvation, then it is not *conditional to* regeneration and salvation.

Read Eph. 2:1-3 and see that the Ephesians once had no acceptable character in God's sight. Yet in response to their faith (Eph. 1:13), God saved them and gave them a good character spiritually speaking. But Paul tells how they were saved when he says of them, *"by grace are ye saved"* (2:4-5). This is what availed for them, and so it is now. Salvation *results in,* but is not *conditioned upon* a good character.

Probably Psalm 24 is purely Messianic, referring to the Messiah. But if there is a secondary reference to mere human beings, then he who "ascends into the hill of the Lord" with "clean hands and a pure heart," is not one who has *built* a character for which God lets him into heaven, but one who has *received* a good character "by the washing of regeneration, and renewing of the Holy Spirit."

First Baptist Church, Monterey

SUNDAY, July 30, the editor and his wife worshipped with the First Baptist Church of Monterey. The editor supplied in the absence of Pastor Clyde Cobb, who was in the Baptist Hospital at Memphis, following an operation, as recently reported in the "Among the Brethren" notes. Superintendent J. S. Brown presided over the morning service and Willis Robbins led the singing, with Mrs. Sam Holloway at the organ. At the evening hour, a youth choir furnished the music, with Training Union Director Paul Vaden leading and presiding over the service and with Bobby Martin at the organ. Mrs. Robert Dunn sang a special number at the morning hour and Miss Joyce Watson a special number at the evening hour. The editor was grateful for the responsive attention given his messages.

For dinner and supper we were entertained in the home of Mr. and Mrs. Tom Stringfield. And anybody who has even been in that home knows the gracious treatment received and the perfectly delicious food enjoyed. The Monterey church of today is a far cry from that in years gone by when one Sunday morning the editor found that the pastor's home and the house of worship had been destroyed by fire. The advance of this church through the years shows what can be done by people upon whom rests the grace of God. It is always a joy to meet with them. We thank all these friends for the kindnesses shown us on this visit. And may the pastor soon be his normal self again following his operation.

by W. Fred Kendall

This is the Way Walk Ye In It

Many times in world history have men been bewildered and utterly confused as to their spiritual living. Never has there been a more confused age than ours. Every age of social upheaval brought on by wars and revolutions, suffers this confusion. Since World War I, the world has been beset by many voices offering many solutions to its problems. Many leaders have arisen who have started many movements. They have opened many roads, bidding mankind to enter, promising a Utopia at the end. But those who followed these false leaders have been disillusioned and have found suffering and death. Utter confusion has resulted from this age of lying propaganda and false leadership.

DOUBT AND PERPLEXITY

During this period between the wars, every christian foundation has been attacked and every rock of spiritual security and faith has been questioned and maligned. Humanism and materialistic secularism have offered many substitutes for God's teachings. Old values and truths, proved in the fires of human experience, have been thrown overboard. Human knowledge, reason, and human philosophies have taken precedence over divine revelation and God's spiritual guidance of man.

Unbelief and atheism on a widespread scale have been the sad result. The Bible is questioned as to its truthfulness and its authority. Prayer has ceased to be much more than autosuggestion. The church has been made a mere social agency. Preaching has been condemned as outmoded and as having no place in modern life. These unbelievers have sneered at "otherworldliness" and have denounced all thought of possible contact with God. Moral and ethical standards have been revised to fit into the pattern. Discipline and law are regarded as oppressive and harmful to the personality.

In addition to this condition of powerful atheism and godlessness in the contemporary world, the churches in many quarters have become uncertain and confused in their message to this benighted world.

Modernism that has denied much of the Bible as the word of God, that has denied the diety of Christ, that has offered many plans of salvation, that has eliminated the necessity of the new birth has invaded many pulpits. Churches have so compromised that drinking and dancing have been brought into many churches with no thought of condemning them.

Such a condition after the tragedy of World War II has brought more doubt, perplexity, and confusion. Many now ask if we can know God at all. Does truth triumph in the end? Does justice win out? What is the use of holding on to old truths? Are they really practical in a world like ours? Who has the truth? To whom can we listen with certainty? What hope do we have for today?

The writer is pastor of First Baptist Church, Jackson, Tennessee.

PROMISE OF BETTER DAYS

It was to such a defeated and disillusioned age that Isaiah spoke. This chapter thirty gives great promise of better days. Israel had rejected God and had followed false prophets and blind leaders. They were now assured that the way out is to return to God and listen to his voice. God will reveal the way. He will give them the truth upon which they can rely. He will lead them out of sin and darkness into peace and happiness.

In all ages man must have an absolute and infallible standard for his living. He must have one way and not many. He must have a standard that is always reliable and right. God will furnish that standard for those who want it. Man must have a pattern that will give him a goal and spiritual objective in living. Life is pictured in the Bible as a road. It shows that life is progressive, always moving Godward. God's plan is to lead man in spiritual growth to God-likeness in character and nature and spirit.

According to Isaiah this promised guidance is for nations as well as individuals. It seems to be a general principle of God's leadership in human life. God is moving in history to direct the nations. He will lead them through their leaders. God has a purpose for nations as well as individuals. Nations are accountable to God for their sins and failure. When nations go astray and fail, it is because their leaders will not hear the voice of God leading them where he would have them go.

GOD'S VOICE TO MAN

How is God's voice mediated to man? In Isaiah's day it came through his called and inspired prophets and through the laws which he had given to Moses. He also made known his ways through the great providential acts of history.

God's greatest revelation came through Christ who came to be the Word. Christ called himself the Truth, and also the Way. Christianity was often referred to in the early days as "The Way." Christ set forth clearly all that man would ever need to know concerning his spiritual life, its redemption, its nature, its growth. He made a complete revelation of the nature and purpose of God. Christ made known all the essential knowledge as to how man is to live both in his relation to God and to man.

God's voice is heard through his word which he completed through inspired men who wrote what he revealed to them. His word is truth. It is authoritative, reliable and unchangeable. It is sufficient and adequate for all living. We sometimes hear men talking about a need for further revelation or a new revelation. We simply need to live up to the light which we already have. If men would only live by the truths which God has already made known to them, the earth could be turned into a wonderful place like unto heaven. Men often excuse themselves on the basis of not being able to understand the word of God. But if they lived by what even a child can understand, they would make a world far different from the present wicked age.

But God also speaks to men through the Holy Spirit. The Holy Spirit is our great teacher and guide. He is the present voice to guide individuals and nations.

(*Continued on page* 7)

Young Homemakers Study Together

by George William Riddle

Some interesting things will happen when a group of young homemakers get together for a week to face life as they meet it every day. This was demonstrated recently at Thomasville Baptist Church in Alabama where I was guest teacher of a Baptist Training Union Adult class using the book, *Building a Christian Home*.

"I want you to do some work on your own," I said to the class the first night. They were eager and ready.

Accordingly these assignments were made to volunteers:

"The Christian Home and Literature"

"The Christian Home and Radio"

"The Christian Home and Recreation"

"The Christian Home and Television and Movies"

A young father of two made the first report on Tuesday night. He led the group to classify literature under these divisions:

Bible
Bible-related literature
Newspapers
Magazines
Novels
Comic books
Technical books

They agreed that some of these are good part of the time and others not so good any of the time. They found the right word and it was written on the blackboard—"discrimination."

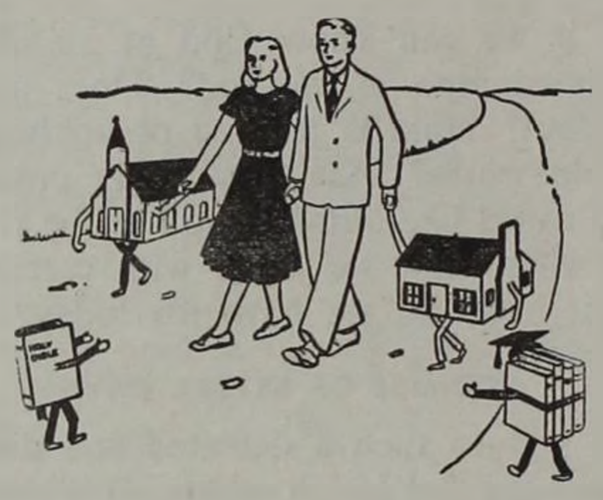
Newspapers, they noted, certainly report many things contrary to right rearing in a home. Flagrant display of immorality and crime make the newspapers definitely out of harmony with the home's best interest.

Yet the class felt that they would not want to keep newspapers out of the homes nor that they would want to tear out objectionable portions of newspapers. The only hope is to read with discrimination and point out to the younger family members the wrong of the matters which confront them.

The same general position was taken relating to magazines. The leader expressed the opinion that comic books do immense harm to younger people. He urged special discrimination in this field.

"Well," said a young woman, "I guess it leaves only the Bible and Bible-related literature that we can without discrimination leave in our homes."

But the class wasn't so sure about Bible-related literature. Experiences were exchanged showing that everything that



goes in the name of religion and the Bible is not what it pretends to be. Strange and divers doctrines had come to their knowledge through Bible-related literature.

After this discussion the class knew that reading matter in the home is not to be dismissed lightly. Much will require careful explanation to the younger children.

The following night the spirits of the class were high again while a young merchant, assisted by his wife, brought the report on radio.

The summary was that radio can be (1) entertaining, (2) cultural, (3) educational, (4) religious, (5) harmful, and (6) misleading and subtle in values.

Under the last heading these young adults considered quiz shows and give-away programs. Quiz shows with progressive amounts of money or prizes given for answering questions or losing the whole amount with a wrong answer were classified as nothing less than gambling. For example, if one has six dollars and "tries for twelve" he is doing no less than betting six dollars against the sponsor's that he will be able to come through with the correct answer.

The discussion of give-away campaigns hinged on a different principle. The class noted that one loses nothing by a wrong answer. In that sense it was not gambling. But it was felt that the teaching is subtle and misleading.

The real objection expressed was that mammoth give-away shows set false standards of money values. To name the Phantom Voice is not worth $50,000. Amounts like that given over the air waves will not encourage husbands and wives in ordinary pursuits of life to be satisfied with normal income. When false standards are taught, whether directly or subtly, it is not healthy for the home.

Agreement was readily reached that radio is not used enough for the right caliber of religious programs.

A young mother of two children on Thursday night insisted that all homes should have group recreation. She felt that too much of the children's recreational life is outside the home. She described a mother working a jigsaw puzzle with her children which suggested family fellowship to the class. They agreed that a mother playing with her children will help build mutual trust and love which may be needed qualities later in some particular crisis.

This young woman also thought that family picnics would make for family unity. Several different types of games were mentioned and those that had questionable points were given special consideration.

The final night's special work period was led by a public school teacher, the wife of the school principal. She chose a wise approach to television and the movies.

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Baptist WORLD ALLIANCE

by Richard N. Owen

This is the third such meeting I have attended, the previous ones being, Berlin, 1934 and Atlanta, 1939.

Since these other meetings I have noted the following changes in the BWA:

1. A much larger Negro representation both with respect to attendance as delegates, and with respect to participation on the BWA program.

2. A more vocal demand that churches concern themselves with the social implications of the gospel.

I realize that the meeting point of the Alliance has a lot to do with slanting the Congress' general tone. Cleveland of itself has contributed a lot toward effecting the changes listed above. The note on ecumenicity also quite apparent in this session of the BWA is due in part to the host city and the local leadership in the Baptist churches.

Each afternoon four simultaneous meetings were held for laymen, women, ministers and various groups. A morning session and an evening session were held each day for the whole Congress and all were well attended.

After an extended explanation by Dr. Ohrn to the Congress, Dr. C. Oscar Johnson told the delegates: "Members of the Congress do not realize how delicate are these matters. We do not want to be misunderstood; we do not want to assume the prerogatives of speaking for any constituent body" (More than 100 Baptist conventions and unions in 52 nations are members of the Alliance).

A manifesto on religious liberty read by chairman, Stanley Stuber, at the Tuesday (July 25th) morning session was adopted by a standing vote of the World Baptist Congress.

The seven commissions together with an eighth on Christian stewardship will continue their work after the Congress with a view to reporting later to a meeting of the Executive Committee or to the next Congress which will meet in London in 1955.

M. E. Aubrey, London, England, brought the Congress sermon Monday night on "The Marks of the Church."

Dr. F. Townley Lord Elected BWA President

CLEVELAND, Ohio—(BP)—An Englishman will preside at the golden anniversary meeting of the Baptist World Alliance—federation of more than 100 conventions and unions in 52 nations.

Dr. F. Townley Lord, former president of the Baptist Union of Great Britain and Ireland, was elected to succeed Dr. C. Oscar Johnson of St. Louis, Mo.

Dr. Lord, a vice-president of the Alliance, headed a slate of officers and members of the Executive Committee to serve during the next five years that will end at London, England, in 1955 at the fiftieth anniversary of the founding of the Alliance there July 17, 1905. The Executive Committee voted Friday to accept London's invitation.

Other officers are: to a newly created post called past president, Dr. C. Oscar Johnson, president since his election at the seventh congress in Copenhagen in 1947; general secretary, Dr. Arnold T. Ohrn, Washington; associate secretary, Dr. W. O. Lewis, London; youth secretary, Rev. Joel Sorenson, Stockholm, Sweden, and treasurers, Mr. C. T. LeQuesne, London, England, for the eastern hemisphere, and Mr. George B. Fraser, Washington, for the western hemisphere. Fraser is a new addition to Alliance executives, the others are up for re-election.

Seven vice-presidents—all new—were named as follows: Rev. W. L. Jarvis, Sydney, Australia; Dr. D. V. Jenison, Selma, Ala., president, National Baptist Convention, Inc.; Dr. Manfredi Ronchi, Rome, general secretary of the Baptist Union of Italy; Dr. W. C. Smalley, Edmonton, Alberta, Canada, general secretary of the Baptist Union of Western Canada; Dr. Gunnar Westin, Uppsala, Sweden, professor of church history, University of Uppsala; Rev. Sadamoto Kawano, Tokyo, Japan, professor of the Baptist Theological Seminary.

Also elected were more than thirty members of the Executive Committee, on a geographical basis, to serve for five years. They represent Great Britain and Ireland, Canada, United States, Australia, New Zealand. Others were chosen at and the women's committee.

The American representatives are: Rev. Theodore F. Adams, Richmond, Va.; Dr. E. T. Dahlbert, Syracuse, N. Y.; Dr. E. A. Fridell, N. Y., foreign secretary, American Baptist Foreign Missions; Dr. E. A. Fuller, president, Southern Baptist Theological Seminary, Louisville, Ky.; Dr. W. H. Jernagin, Washington, D. C.; Dr. A. A. Lucas, Houston, Tex.; Dr. Duke K. McCall, Nashville, Tenn., executive secretary, Southern Baptist Convention; Robert S. Denny, Baptist Sunday School Board; J. S. Grey, New Orleans, La.; and Roger Frederickson, Ottawa, Kan.

Use of Atomic Bombs Would Hurt Moral Leadership

WASHINGTON, D. C.—(BP)—Shall we use atomic bombs on the Koreans? This was the question asked by the Associated Press of Dr. J. M. Dawson, executive director, Baptist Joint Committee on Public Affairs.

Dawson's reply was, "I do not. The United States properly entered the Korean fight under covenants with the United Nations to act in restraint of an aggressor. The whole world, with the exception of the Soviets, has been working through the United Nations to place the atomic bomb under an efficient system of international control, with a view to banning its use in war forever.

"I regret that the United States ever dropped the atomic bombs on Japan, because I agree with eminent military authorities in believing it was not necessary, since Japan was already on the verge of collapse.

"Because, too, I fear the United States has suffered much in moral leadership on account of what we did in that dreadful act. To repeat now would stir the utmost possible reaction against 'imperialism' as falsely charged by our enemies. The only conceivable use of atomic bombs by us would be after any enemy has commenced the use of them, and by us then for survival only."

Should the American Seminary Be Maintained

by L. S. Sedberry

One part of the task laid on the special committee, appointed by the Executive Committee to continue its study of the American Seminary, is to recommend whether or not the Seminary should be maintained. We wish to present the following for its consideration, and for the consideration of all Southern and National Baptists.

First: A standard Seminary is needed to produce the best trained leadership among Negro Baptists. The work done in colleges is good, and due credit should be given for the major contributions of Negro colleges toward ministerial education. But the colleges with their Bible departments or seminary training, cannot hope to produce ministers with complete theological preparation. The white colleges have not been able to do it. White Baptists have shown their desire for higher trained men in theology by building three great seminaries and laying plans for two more. Since there are as many Negro Baptists as Southern Baptists, the possibilities and needs are similar.

Second: The American Seminary is making progress toward standardization. A physical plant is necessary to house any school. Great progress has been made at the Seminary during the past six years. Three hundred and sixty-five thousand dollars have been invested in improvements and new buildings. The assets of the school now approach a half million dollars.

Third: The faculty is being strengthened. One professor is being permitted to spend the coming year in graduate study, expecting to obtain his Doctor's degree. Others will be encouraged to continue their studies. New additions will be sought who are properly qualified. The Library is being built up and enlarged. A new Library building is being planned. The student body is gradually being strengthened with more college men in attendance. As the seminary progresses toward standardization, we can expect more and better students for training. Only two schools for Negroes in the South have standard theological departments, and can give a standard B. D. degree;—Morehouse at Atlanta, and Howard at Washington. So the American Seminary should not be frowned upon because it has not attained the standard.

Fourth: The American Seminary is the only school for Negroes Southern Baptists have helped establish. Northern Baptists, Southern Methodists, Catholics, and several other denominations, have established and maintained numerous schools for Negroes. But Southern Baptists have never established a school, hospital, an orphanage, or any other institution for Negro Baptists. One would think they would have taken the lead.

Fifth: The American Seminary represents a co-operative effort between Southern and National Baptists. It proves that Whites and Negroes can work together, under the banner of the Cross. Southern Baptists build the buildings, National Baptists equip the buildings, and together they finance the school. This point of contact, and this co-operative effort is improving relations between the two races.

Sixth: The American Seminary is doing the job that needs to be done,—training Negro Ministers, without raising the issue of race, or stirring up the prejudices and animosities of either whites or Negroes. Certainly it is the Christian approach to a difficult problem. If white seminaries should open their doors to Negro students, well and good. Negro leaders say they will appreciate it, but they still want their own seminary. To depend on white seminaries would raise serious denominational problems. The publishing boards are still different, each with its own literature. Southern Baptist methods would have to be substituted. Unless we are willing to unite the two Baptist bodies, their publishing boards, literature, methods of promotion, share with them places on our own boards and committees, as Methodists are doing, we had better help them develop in all these lines for their own denominational work.

Seventh: Cooperation of all concerned and a definite policy on the part of Southern Baptists will insure success. If the Home Board program were fitted into this scheme, and college graduates were encouraged to attend the seminary; if Negro Baptists could once get a vision of what a great seminary could do for their people; then an outstanding seminary, well equipped, standardized, and with an able faculty, would become a reality and certainly to be counted among the great missionary achievements of this age. The American Seminary must be maintained, strengthened, and promoted until well established.

Homemakers Study

(*Continued from page* 4)

Television, she pointed out, is receiving some criticism because it keeps school children from their home work. However, she felt that sensible home discipline would solve this problem.

She did see good possibilities for the home in television. It will tend to keep the family at home. It has educational and cultural value. She noted especially the advantage of reaching the child through the eyes rather than depending upon the ears alone.

By and large, what applied to radio would seem to apply to television, the class thought. Much good for a well-rounded home can be realized through this medium, but wisdom and prayer need to be used in discriminating the right programs.

No modern American can ignore the tremendous place occupied in the national scene by the movies. The class felt that the problem cannot be met by total condemnation. Weaknesses in the movies they listed as (1) encouragement in drinking, (2) lowering of moral standards in some pictures, (3) glorification of crime, (4) the personal influence of movie actors and actresses in other areas of life. These were chief causes of concern. On the other hand they noted some possibilities of gaining education, culture, and relaxation with the right choice of films.

They concluded that going to a movie is like reading a book. It simply must be the right one or not at all.

CHAPLAINS NEEDED

The enlargement of our Armed Forces creates an immediate, urgent need for additional chaplains. Southern Baptists are requested to procure 127, thirty-seven from Reserves to active duty and ninety new applicants for the Reserves under the following criteria:

ARMY

Recall, 18 Reserves to active duty. Chaplains in Active or Inactive Reserves and National Guard Chaplains not held in current status are eligible in grade of 1st Lieutenant or Captain. Qualified applicants may choose one, two, or three-year category. 1st Lt. completing category by age 41 and Capt. by age of 45.

Procure 40 new applicants in Reserve who have not reached their 33rd birthday. These will be commissioned with rank of 1st Lt.

NAVY

Recall 11 Reserves to active duty who have not reached 50th birthday and below the grade of Commander.

Procure 20 applicants for Reserves who have not reached 34th birthday. These will be commissioned with grade of Lt. (jg). (Applicants for Regular Navy must not have reached 35th birthday) Proportionately, Southern Baptists' most urgent need is Chaplains for the Navy.

AIR FORCE

Recall 8 Reserves to active duty who have not reached 42nd birthday with Reserve rank of 1st Lt. or Capt.; these for three-year category.

Procure, 30 applicants for Reserves who have not reached 33rd birthday. These will be commissioned with rank of 1st Lt.

New applicants in all branches may apply for Reserves and active duty at the same time.

All branches of service require applicant to be ordained and following the ministry as his chief vocation. One hundred and twenty accredited hours of college and ninety accredited hours of seminary are required.

For new applicants with rank 1st Lt., the base salary, plus allowances for quarters and subsistence, is approximately $4,400.00 per year.

For military application, contact nearest recruit station of branch desired and write Chaplains Commission, 161 Spring St., N. W., Atlanta 3, Georgia, concerning denominational endorsement.

When appointed by the military, approximately 30 days are allowed between time of commission and orders for duty. Applicant should state date of availability.

The Chaplains Commission of the Southern Baptist Convention desires well-qualified applicants for this highly specialized type of missionary endeavor.

This is the Way, Walk Ye In It

(*Continued from page* 3)

Paul followed Him in all of his journeys and never went wrong. He calls preachers and speaks through them, guiding and warning men. One group teaches today that the Holy Spirit does not work with men directly but only through the word of God. But the Bible teaches so plainly that a little child can understand that God does guide and direct human living and human affairs as He moves into men's lives in the power of the Spirit. It is sad that the work of the Holy Spirit has been so misunderstood and so neglected by both churches and individuals.

THE WAY TO WALK

What are some of the things which God would say to us as to the way in which we are to walk? He would bid us as sinners be convicted of sin, accepting our guilt for our sins, confessing them, judging and condemning them, forsaking them in true repentance and dying to sin forever. He would bid us accept Christ as our atonement for our sins and our only hope for salvation and reconciliation with God. He would bid us accept the challenge of Christ to deny ourselves and take up our crosses daily and follow Him. He would bid us separate ourselves from the world, warning us that friendship with the world is enmity toward God. He bids us walk close to Christ, seeking daily renewal of the consecrated spirit in our living. He would bid us make the Bible our one source of morals and ethics.

This would imply a command to reject every strange voice of the world that would lead us astray. He would ask us to tarry at the place of prayer where there is strength and victory. He would lead us to make the church our great spiritual fortress where we worship and where we find great avenues for spiritual service both to God and man. He would challenge us to surrender our lives to Christ that he may use us wherever he needs us most. Above all he would urge us to always listen to the one true Voice behind us and lead others to do so.

Even in this dark hour of spiritual confusion, God will still lead us with unerring hand. His voice will still direct His people. His unfailing wisdom and His conquering power is the hope of this and all other ages. His voice will still guide his people if they will listen. Our age can still hear this wonderful admonition of certainty and assurance, "This is the way, walk ye in it." This is the road to victorious living, this is the way out of darkness into life and light. This is the road to God, to peace, to security and to eternal life.

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.

Influence

Louie D. Newton in *The Christian Index*

A little while before his death, Professor Harold Laski wrote an article for *The Churchman,* London, in which he reported his impressions of the United States, based on his extended tour of this country in 1949. Speaking of the influence of the Roman Catholic Church in the United States, he wrote: "Of outstanding interest in the realm of propaganda is the immense and arrogant authority assumed by the Roman Catholic Hierarchy. The progress it has made in establishing itself as an independent empire within the United States is remarkable. Only in Spain and in Quebec has the Roman Catholic Church the influence and immunity that its increasing offensive has won for itself in the United States." While I totally disagree with Professor Laki's socialistic doctrines, I have to agree that he was a keen observer.

(*Yes, he is right about this.*—R.B.J.)

Northern Baptists Take New Name

The Christian Century

At its annual meeting, held this year in Boston, the Northern Baptist Convention changed its name to American Baptist Convention. In thus acting to remove a regional connotation from its title, the denomination recognized, without admitting that it did so, that the expansionist policy of the Southern Baptist Convention is forcing it also to think in national terms. By pre-empting a title which many Baptists had hoped might one day be the name of a united Baptist denomination, the northern church apparently acknowledged that union within the foreseeable future is beyond the possibility of achievement. Its choice of the word American places the southern convention, which has repeatedly refused to limit its activities to the south, in something of a dilemma. What nonregional title is left for it to assume? The largest association of Negro Baptist churches calls itself the National Baptist Convention, so that is out of the question. Now the northern church has taken over the word American. Shall the Southern Baptists transform themselves into the Federal Baptist Convention? Heaven forbid! If the memories of federal activities in the "War between the States" did not prevent that, the use of the term by the Federal Council of Churches would do so. A good vote might be mustered in certain areas for Confederate Baptist Convention, but elsewhere it would probably lack the necessary luster. The southern denomination, which so recently signalized its conception of manifest destiny by meeting in Chicago, therefore must retain the regional name it seems determined to outgrow or accept a name which the Christian Century offers without charge: "United States Baptist Convention"!

(*We hadn't heard of the Christian Century or anybody else being asked to supply us with a new name.—R.B.J.*)

Pew Poll

The Pathfinder

Is today's preaching sufficiently dynamic, inspiring and militant for the times? Or is it dull, aimless and too intellectual? The *Christian Herald,* largest Protestant periodical in the U. S. (circ. 375,000 monthly,) wanted to find out. In its January issue it ran an article called *Pulpits Out of This World,* a layman's complaint by Ross L. Holman of Nashville, Tenn. In addition, the magazine asked readers what they thought. When *Herald* editors tabulated their gratifying response of over 1,600 letters in this month's issue, they found some 90% agreed wholeheartedly with Holman.

Preaching today, said readers, is too impersonal, too abstract, too world-embracing, too much like an essay or lecture. What they wanted was more Bible-centered expository, the Gospel as it applies to everyday living. Voting on how long a sermon should be, a strikingly high number put no time limit on pastors. One summed it up: "If a preacher has anything to say to my heart's need, an hour is not too long; if he hasn't, five minutes is too much."

(*If your sermon is vital, forget the clock.—R.B.J.*)

Flowers

The Baptist Courier

A church without flowers somehow seems to be lacking in something essential. It just seems that a few flowers, properly arranged and displayed, are a necessary part of the proper setting for worship. One might not pay particular attention to them on every occasion, but we believe we would notice it at once if we came into a church which had no flowers in it. At the very least, the presence of flowers is evidence of reverent and loving hearts on the part of those who give them. Surely the Lord approves their being used. As plentiful and inexpensive as flowers are in our land, there should be no lack of their uplifting influence.

(*We all agree.*—**R.B.J.**)

Sunday Schools

Christian Herald

In a study of "Some Protestant Churches in Rural America," just completed for the Federal Council by H. Paul Douglass, we find the following:

The aggregate membership increase in rural churches from 1941 to 1949, inclusive, in the 1231 rural churches surveyed, is 6.9 percent. There are about as many declining rural churches as growing churches. Four out of every ten churches, statistically speaking, are on the down-grade. Over the same period and in the same churches, Sunday school enrollment declined 19.3 percent. Six schools out of every ten have fewer pupils than formerly; gains are confined to about one-fourth of the schools.

It isn't good news, inasmuch as at the initial period of this study Sunday-school enrollment equaled 78 percent of church membership, but had declined to 59 percent by the terminal period. The Sunday school has been historically, the great feeder of church membership—and the figures of Dr. Douglass suggest that the feeder needs some nourishment!

(*We do not know how the South stands in this over-all picture.*—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 20, 1950

TEXTS: Luke 3:1-22; 7:18-28; Matthew 14:1-12 (Larger)—Luke 3:7-20 (Printed)—Luke 3:8 (Golden).

John, Preacher of Repentance

There is perhaps no more dramatic a figure in all of the New Testament account than that of John the Baptist, the center of this lesson's study. Miraculously born of Zacharias and Elizabeth, of the priestly tribe, he became a Nazarite. His character and ministry remind us, as well as his contemporaries, of Elijah. It will be remembered that he was a cousin of our Lord, and that both his birth and public ministry preceded His by about six months.

I. PREPARED FOR MESSIAH'S COMING (Lu. 3:1-22).

1. *By insisting upon repentance.* For four hundred years the voice of the prophet had not been heard in the land, but now that silence is broken by this sturdy son of the wilderness who had no doubt listened long and earnestly to God's instructions while living in the wide-open spaces and among the wild animals of the region. The places of solitude are a necessary part of any preacher's preparation. He had been prepared and now he would prepare the people for the coming of the long looked-for Messiah. The first step in such preparation involved repentance upon the part of the people. This, in turn, involves seeing sin as God sees it and turning away from it with all of one's heart and life. It results in a changed and changing way of living.

2. *By pointing to Jesus.* "Are you, then, the Messiah?" they asked John. "No," he replied, "but I will show Him to you." And this he proceeded to do when Jesus appeared. His entire ministry bore this characteristic, introducing people to Jesus. What more can God's man ask than this? What a privilege to introduce people to Jesus! John's clarion call still rings, "Prepare ye the way of the Lord."

II. PRAISED FOR FAITHFUL PREACHING (Lu. 7:18-28).

1. *It was stern and uncompromising.* So faithful was the Baptist in his proclamation of the truth that he found himself incarcerated in prison at Machaerus, east of the Dead Sea. Languishing there, he became despondent and sent messengers to Jesus asking if He were indeed the Messiah. The faithful preacher perhaps wondered why he was allowed to remain in prison while the Master seemingly was not concerned about his condition. He might have reasoned, "Why does He not secure my release?" God's dealings with his faithful servants often prove to be beyond human understanding, but all can rest secure in them. He knows what is best for us and will see to it that we get it, if we will only continuously yield ourselves to His leadings. Preaching needs the quality possessed by John.

2. *It was prophetic and more.* The Master said, "Yea, I say unto you, and much more than a prophet" (v. 26). John's ministry was the bridge between the Old and the New in that it closed the Old and opened the New. None of the prophets was greater than he and yet "he that is least in the kingdom of God is greater than he." This last statement perhaps means that greatness in opportunity and outlook is taught. In any case, we see the Master's evaluation of John, the preacher of repentance. He was not a "softie" or like a reed bending with the wind of popular favor. In him was plenty of granite, like the eternal hills. In him was the tough fiber of the white-oak or the hickory. He came to do a tough job and he did it, though he spent his last days in a prison.

III. PARTICULARIZED FOR CRUEL MURDERING (Mt. 14:1-12).

1. *He was the object of a tyrant's whim.* Herod Antipas had imprisoned him. Josephus says of John that Herod "thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it should be too late." The Scriptures tell Herodias' part in the final disposition of John the Baptist.

2. *He was the victim of an evil woman's venom.* John had fearlessly condemned both Herod and Herodias. The latter had marked him for slaughter (Mk. 6:19). Her opportunity came after her daughter danced before the assembly at Herod's birthday supper. The scene ends with John's head being brought in on a platter. God permits the removal of even His most faithful workers but the work goes on.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N. ● Nashville 3, Tennessee

Some of you have written me that you especially enjoy Young South columns which give word pictures. I'm glad that you do. That fact tells me something interesting about you. It tells me that you like people. You are interested in making new friends, in knowing something of their way of living. You know that a friend is the nicest possession a person can have.

I hope you know, too, Solomon's wise reminder that "a man that hath friends must shew himself friendly." We make friends by being friendly. And we keep friends by *being* good friends.

Sometimes boys and girls write to me and say, "Please help me find a pen pal," or, "I want a pen pal." I wish I *could* be sure that everybody who wants a new friend gets one. I am *almost* sure of it when I print the request in your column, for I know that somebody in one of the forty-six thousand homes where the BAPTIST AND REFLECTOR goes will see that request and be interested enough to answer it.

Do you want a pen pal? Have you included that in your letters to me? Have you told enough about yourself to make a clear word picture?

If I were looking for one special new friend to write to, there are some facts which I would want to know to help me choose the friend. I'd like to know—

	You	Pen Pal
The person's age		
Address		
Whether lives on farm, in small town, or big city		
Whether a girl or boy		
Grade at school		
Whether the friend enjoys school		
Favorite subject		
Whether parents are living		
How many brothers?		
How many sisters?		
Christian or not		
Name of church attended		
Special job at church		
Hobby		
Favorite sports		
Favorite indoor activity		
Favorite outdoor activity		
Whether likes to write letters		

There are two blank columns beside this list of information which would help in choosing a new friend. One is headed YOU and the other is headed PEN PAL. In the first column, right now, fill in the facts which describe you.

Perhaps you do not want a pen pal with exactly the same likes and dislikes as yours. It would be fun to have a friend with some different interests, so that you could have new information to share. You would probably prefer someone about your age, and with at least one other characteristic or interest similar to yours.

Look again at the above list. Fill in as much as you can of the Pen Pal column. What age friend do you want to write to? Do you want a friend on a farm or one in a big city? Where the fact makes no difference to you, put an **X** on that line in the Pen Pal column.

NOW—send a copy of your list to me. And watch your Young South column for the best, most complete word pictures we have ever had. Even if you have been writing regularly, please fill in today's column and send me a copy of it. It will help me to fill in the bits of detail which are needed to complete your word picture.

Of course you will read each word picture which will be printed. Look for friends whose pictures fit your requirements for an ideal pen pal. **Don't wait for someone to write to you!** You'll probably get lots of letters after your picture is printed, but you will miss the fun of **choosing** your first new friend! You see, it works both ways—you choose from other word pictures, then someone else chooses you, and so on!

I'll be looking for your list of information about yourself and the type of new friend you want!

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

Report On Sunday School Training Course

October 1, 1949 to June 1, 1950

High Twenty-Five Associations

	Association	*State*	*Awards*
1.	Union	Texas	6,581
2.	Birmingham	Alabama	5,290
3.	Dallas	Texas	5,182
4.	Atlanta	Georgia	5,085
5.	Jacksonville	Florida	3,837
6.	Knox	Tennessee	3,599
7.	Miami	Florida	3,543
8.	Oklahoma County	Oklahoma	2,903
9.	Tulsa-Rogers	Oklahoma	2,667
10.	Tampa Bay	Florida	2,543
11.	Southeast	Texas	2,239
12.	Long Run	Kentucky	2,115
13.	Tarrant	Texas	2,012
14.	Nashville	Tennessee	2,010
15.	St. Louis	Missouri	1,938
16.	Kansas City	Missouri	1,886
17.	Mecklenburg	North Carolina	1,777
18.	Hamilton County	Tennessee	1,734
19.	Saline	Illinois	1,722
20.	Hinds County	Mississippi	1,628
21.	Columbus	Georgia	1,568
22.	Central	Arizona	1,448
23.	South Florida	Florida	1,435
24.	Shelby	Tennessee	1,432
25.	Seminole	Florida	1,420

Tennessee has four out of the twenty-five. Let's increase the number in the next four months. Lockeland Baptist Church, Nashville, carries the banner with 367 awards for this period.

1001 Vacation Bible School Reports In

To date 1,001 Vacation Bible school reports have come in. The Knox Association holds first place with a total of 61 reports in. Hamilton Association holds second place with 48 reports. Holston Association holds third place with 41. What associations will carry first, second and third place next week?

Which! !

"Plan Ahead, Or Fall Behind" Which!

This is a good slogan for the state Sunday school department, association or church. "Plan your work, and work your plan," is another. Eight state Sunday school planning meetings are coming up. Attend the one of your choice. Good programs are being planned. Remember these are planning meetings.

Associational Planning Meetings

We dare hope that every association in Tennessee, sixty-four of them, will conduct a planning meeting some time during the last half of September.

This is the time when associational officers, pastors, superintendents, educational directors and general, department officers and teachers come together and make thorough plans for the coming year's work. That is to check up on the accomplishments for the past year and set worthy goals for the new year. Much depends upon this meeting.

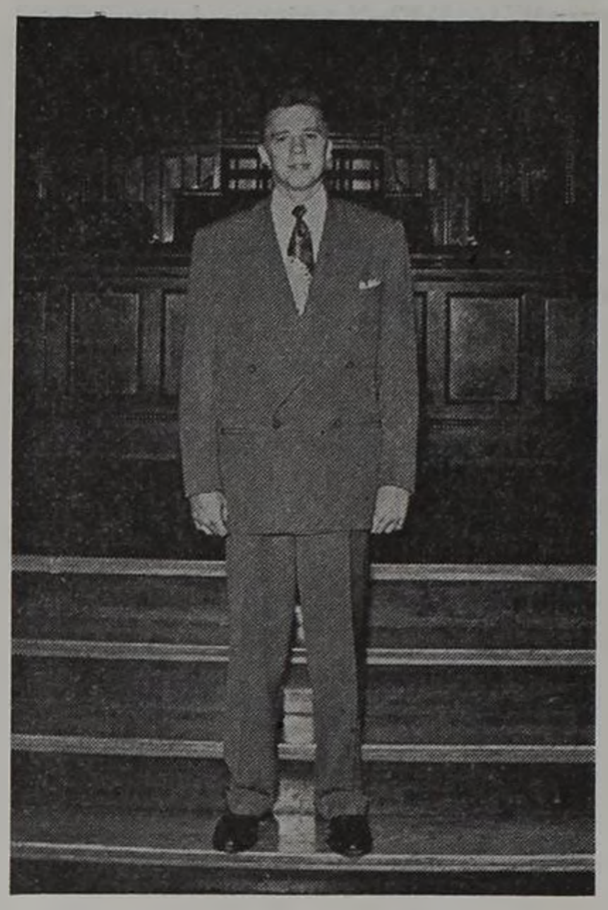
Church Planning Meetings

Yes, we hope that all 2,431 churches conduct a church planning meeting. After all, if the work is done, it will have to be done through the churches. Church leaders who come together at regular intervals to study and plan their work always accomplish more than church leaders who never study or plan their work. Your state Sunday School Department covets the privilege of working with every church.

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

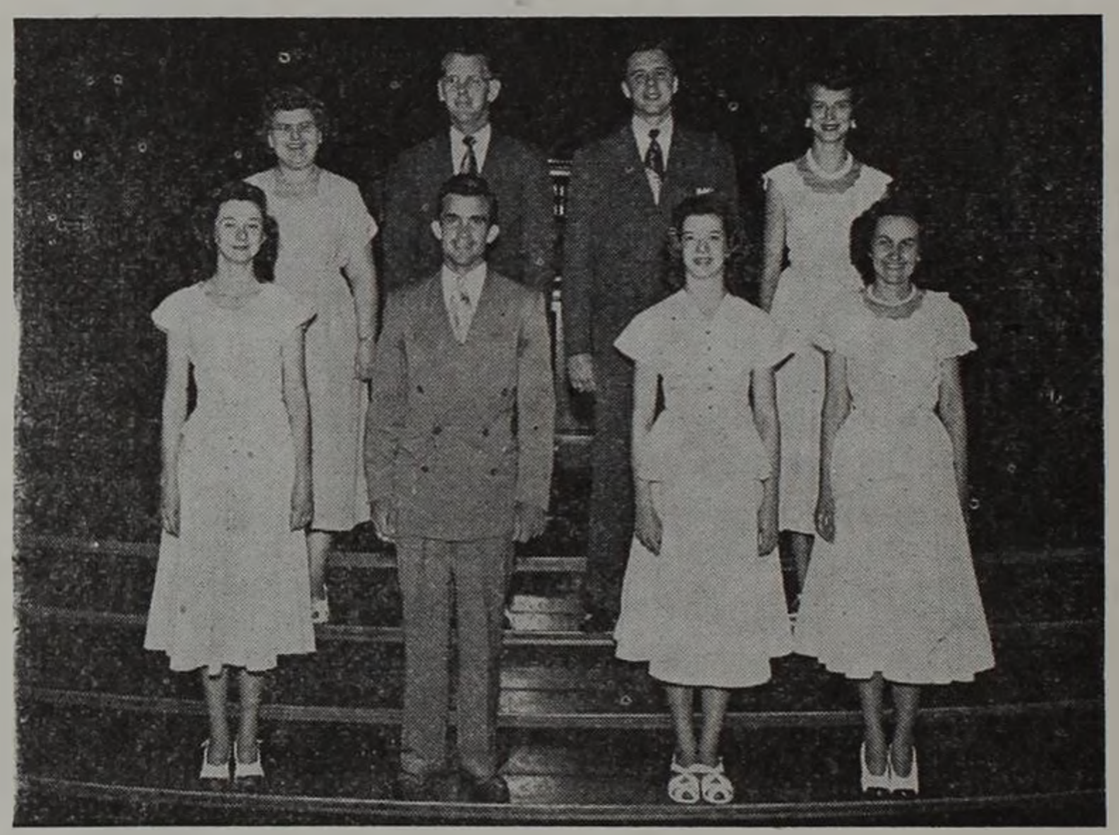
CHARLES L. NORTON, Director
MISS ROXIE JACOBS, Int.-Jr. Ldr.
MISS MARY ANDERSON, Assoc.
MISS DORIS BROWN, Office Secretary
O. O. MIXSON, Convention President



TERRY DAVIS

Mr. Terry Davis First Place Winner Southern Baptist Speakers' Tournament Ridgecrest Baptist Assembly July 22, 1950

Terry, acclaimed Tennessee's State Winner in the Tennessee Speakers' Tournament at Nashville on July 7, again thrilled the hearts of all the Tennesseans at Ridgecrest on July 22 with his splendid sincerity and find presentation of the subject "Was Christ's Death Necessary for our Salvation?" (The full text of his speech will be published in this column next week). The judges were equally impressed! For the first time in several years, Tennessee's representative was adjudged first place winner. All Tennessee Baptists now join Central Baptist Church, Fountain City, Knox Association, Eastern Region, in deep appreciation for Terry, and offer him hearty congratulations. Terry has dedicated his life to the gospel ministry. He will be a student in Baylor University this fall. We all bid him Godspeed.



Participants in the Tennessee Baptist Speakers' Tournament held at the First Baptist Church, Nashville, on July 7:

1st Row: Miss Nellie Beckham, First Baptist Church, Pulaski, Giles Association, South Central Region; Mr. Billy Max Puckett, Mt. View Baptist Church, Concord Association, North Central Region; Miss Katherine Galloway, Sulphur Springs Baptist Church, Holston Association, Northeastern Region; Miss Thelma Jean Hope, First Baptist Church, Spring City, Tennessee Valley Association, Southeastern Region.

2nd Row: Miss Margaret Grubbs, West Nashville Baptist Church, Nashville Association, Central Region; Mr. Bob Hawks, Leawood Baptist Church, Shelby Association, Southwestern Region; Mr. Terry Davis, Central Baptist Church, Fountain City, Knox Association, Eastern Region; Miss Janice Miles, First Baptist Church, Dresden, Weakley Association, Northwestern Region.

Miss Margaret Grubbs of West Nashville Baptist Church was adjudged second place winner.

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY
President

MISS NELLIE TALLANT
Young People's Secretary

MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

The Cockrum's Write From Africa

We were thrilled to hear from you even though it may not appear so since I've been so long answering your letter, but it seems there is always something to be done here and we go in a rush, as I'm sure you all do, too. We are unusually busy now as we are trying to finish a good many buildings before we come home. We are planning to leave for the states in October.

Our work here has been a great joy to us and we thank God for bringing us here. As we have strived each day to build better buildings for God's Kingdom we have also tried to bring Christ to those whom we work with each day. Buford has over two hundred men working for him every day and for some time it was very hard for us to become friends with these men since we are white people. That made it harder and the majority of them being Moslem made it very difficult. We did everything we could to win their confidence. After we had done this we felt we could in some way help win some of them to Christ. We talked and prayed for many weeks as to what would be best to do, then one day we got in the mail a special gift check to buy Bibles so we felt immediately the Lord's leadership. We bought as many Bibles as we could with the money and began having Bible classes for all those who would come after work when the day was over. The first week we had only fifty coming but by the end of the second week we had most of the two hundred attending classes every Monday, Wednesday and Friday afternoons. It was about three months before we had even one profession but we knew we should continue to pray, for the harvest was ripe. Our first profession was a man who had heard a priest in the Pagan region called "Ifa" worshipers (ones who can tell the future of the world). After this one man came we had many more to come including over twenty-five Moslems. We are still having our classes and praying for those remaining who are lost. The work we have done with these men and boys has been a wonderful inspiration to us. We feel if we hadn't done anything else our coming here would be worth while to God's Kingdom.

Buford is building several buildings now. He just finished this past year a large two story dormitory for Idi Aba Girls School in Abeokuta. He is now building five mission houses, two new dormitories for the Seminary and in Ede he is building a mission house and an Elementary Training School.

We are very anxiously looking forward to coming home. We are trying to make some pictures while we're here and hope they will be of interest to many when we reach home.

We see Miss Annie Rines very often since she is only forty-five miles from us. She is doing a wonderful work in Iwo and really has her hands full. We all desire your prayers that we may be able to do more each day to further God's Kingdom.

We are looking forward to a great Centennial Celebration in August, wish all of you could come and be with us. We pray that in the next hundred years we may be able to win the remaining 125,000,000 in Nigeria. Nigeria needs Christ NOW! TODAY!

Buford and Virginia Cockrum, Ogbomosho, Nigeria

Ruth Walden At Home

We had a happy surprise in our W. M. U. Office on August 3rd, when Ruth Walden of Africa came to see us.

She flew from Africa in July. She is here to get her Bible syllabus printed to be used in the African schools. She was chosen by the mission to do this important work of preparing this manuscript. The Bible is taught in all of the schools but no guide has ever been furnished the native teachers.

Ruth hopes to return to Africa by January first.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

News From Nat

11642 Mulhall
El Monte, California
August 2, 1950

Dear B. S. U.'ers:

This is truly a "land flowing with milk and honey" as far as material wealth is concerned. But as far as spiritual wealth is concerned, the harvest has yet to be gathered. However, Dr. C. E. Wilbanks, Superintendent of Evangelism for the state of California, reported that there were 3,400 souls saved in California from October 1949 to May 1950. This proves that the fields of California are "white already unto harvest, but the laborers are few."

Last week I attended the Los Angeles Associational W. M. U. Camp at Oak Grove Park near Pasadena. There were 267 campers including the faculty and the summer workers from this area. There were 14 conversions with also some dedications for full-time service. I had the privilege of teaching the Y. W. A. book **Torchbearers in Honan** and had charge of the campfire services at the close of the day. The camp spirit was good and it definitely showed a step forward in the growth and organization of the Los Angeles Southern Baptist Association.

As I have written before Dr. A. F. Crittendon assigned me to the Calvary Southern Baptist Church in El Monte, with approximately 275 members. El Monte, a suburb of Los Angeles, has a population of 70,000 people with only 5,500 people enlisted in any church including Catholic and Bahai. It has also been estimated that people are moving into the Los Angeles county at the rate of 4,000 per month. These figures stunned me at first too, but after actually seeing the truth first hand the need seemed to double in proportion. O how I wish that the students of Tennessee could send more than just two workers out here next summer!

The war news will effect the churches of California to such an extent that there will be a set back in its growth. Just now when the churches are ready to begin the much needed buildings, the materials have become impossible to get. This situation along with its location near so many defense plant areas will be definitely against the growth of the churches out here.

Even so, this church is continuously growing and reaching out to the people of this area. Our weekly radio broadcast has done much to enlarge the vision of service to the people.

I regret that my stay here in California is drawing to a close, because I feel as though there is much yet to be done. I will be leaving here on the fifteenth of August to go to the state assembly at Santa Cruz for a week before returning to Tennessee in time for our retreat at Camp Linden. Hope to see many of you then.

Yours in Christ,

Natalie Cockroft

LAST CALL

FOR

STATE STUDENT ASSEMBLY

SEND $1.00 REGISTRATION FEE

IMMEDIATELY TO

ROGERS M. SMITH

149 SIXTH AVENUE, NORTH

NASHVILLE, TENNESSEE

AMONG THE BRETHREN

Minister Ordained

William F. Baxter was ordained for the ministry by the Brownsville Baptist Church, Brownsville, June 11.

D. P. McFarland of First Church, Covington, served as moderator, and Fred Kendall, pastor of First Church, Jackson, led the questioning of the candidate. The ordination sermon was preached by Robert L. Orr of First Church, Dyersburg. The charge to the candidate was delivered by King Thetford of Liberty Church. Other ministers who participated in the laying on of hands are M. E. Presley, Herbert Higdon, H. S. Herndon, H. B. Donnell and L. M. Mayer.

Bro. Baxter is pastor of Shaw's Chapel Church near Brownsville.

The First Baptist Church of Lexington, Edwin E. Deusner, pastor, has reached $30,000 in its building fund.

—B&R—

Sequatchie Valley Association will meet Aug. 24 at Richard City Baptist Church and Aug. 25 at Ebenezer Baptist Church, Mountairy instead of both days at Richard City as published recently in BAPTIST AND REFLECTOR on the basis of information previously supplied those who made up the list.

—B&R—

Mr. and Mrs. J. C. Dance of Harrogate have joined the faculty of Mafoffin Baptist Institute, Mountain Valley, Ky. Mr. Dance has been elected principal and Bible professor, while Mrs. Dance will be home economics teacher and dietician.

Bro. Dance, formerly pastor of First Baptist Church, Harrogate, is a graduate of Union University, Jackson, and Southwestern Seminary, Ft. Worth, Texas. Mrs. Dance also received degrees from the same schools.

—B&R—

R. F. Warden became pastor of the church at Elkton Jan. 1, 1950. In this time 44 have been added to the church; the Sunday school has been reorganized and the attendance has doubled; a Training Union with around 70 in attendance has been organized; a Vacation Bible school has been held with 85 in attendance out of an enrollment of 97 and with 15 professions at the close; the auditorium has been completed and the church is debt free; and a budget has been adopted with regular contributions through the Cooperative Program. Recently M. H. Willingham, pastor of the Second Church, Columbia, did the preaching in a revival there, with the pastor leading the singing. There were 17 professions and 5 by letter.

—B&R—

Within the past month two young men, Dillard Mynatt and Fate Foust, in the Central Baptist Church, Fountain City, made known publicly their call to preach. They will enter Carson-Newman College this fall. Miss Phyllis Chapman also announced her call to full-time Christian service. Chas. S. Bond is pastor.

—B&R—

Robert S. Denny, associate in the department of student work in the Baptist Sunday School Board, was elected chairman of the new youth committee of the Baptist World Alliance.

Beloved Pastor Resigns

JAMES L. SULLIVAN

After four years of most acceptable service as pastor of Belmont Heights Baptist Church, Nashville, Dr. James L. Sullivan has resigned to become pastor of the First Baptist Church of Abilene, Texas, to take effect early in September. In addition to his pastoral work, he has been in wide demand for revivals and for denominational work and is president of the Tennessee Baptist Convention. He is the editor's pastor and we join the host of others in deep regret that he and his family are to leave our state.

Hear The Baptist Hour

August 20, 1950

Speaker: Dr. Forrest C. Feezor

Subject: "Is Sin Serious?"

Stations: in Tennessee over which the Baptist Hour may be heard each Sunday:

WOPI-FM, Bristol	3:00 P.M.
WJZM, Clarksville	9:00 P.M.
WDSG, Dyersburg	
WEKR, Fayetteville	9:00 P.M.
WBIR, Knoxville	
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.

For time not shown please consult your local radio logs.

Polk Association will meet October 11, 12 and 13 instead of July 6, 1950, as published in BAPTIST AND REFLECTOR. Big Emory Association meets September 7 at Rockwood and September 8 at Prospect Baptist Church instead of the other way around as published in the REFLECTOR. Those who prepared the associational list for the paper did so on the basis of information previously supplied them.

—B&R—

Myron C. Taylor, President Truman's personal envoy to the Vatican, has returned to Rome for an audience with the Pope. It is not known how long he will stay.

Preaching Mission To Japan

The Administrative and Far Eastern Committees of the Foreign Mission Board, after careful consideration of conditions in the Orient, felt it the part of wisdom to postpone the Preaching Mission planned for Japan this fall. The committees feel that regular missionary operations should proceed without any change of plans, but that the Preaching Mission should be undertaken at a later time. It is hoped that the Far Eastern situation will clear up and that the Preaching Mission can be projected as soon as possible.

In a regular business session the Saturn Drive Baptist Church of Nashville called Leslie H. Coleman as full-time pastor. The church is 10 months old and has 124 members.

—B&R—

Mr. E. Carroll Curtis of Memphis, won the M. E. Dodd award in a contest at Union University, Jackson.

—B&R—

On Tuesday evening, August 8, First Baptist Church, Cleveland, L. B. Cobb, pastor, observed Open House in recognition of the completion of their three floor educational building and the redecoration program of the old building. Lawson Cooke, Southwide Brotherhood Secretary of Memphis, brought the message. The entire project represents an investment of almost $100,000.00.

—B&R—

Pursuant to the action of the Southern Baptist Convention in Chicago, the Promotion Conference of the Executive Committee in session in Nashville in June recommended to the churches the inauguration in 1952 of a four-year program of doctrinal teaching and emphasis, with the following order of suggested subjects for the four years: The Church; Stewardship; Christ; The Holy Spirit; The Gospel and Human Society; Soul Liberty; and Last Things.

—B&R—

July 16, 1950, Brethren L. D. Gourley and Dean Houk were ordained to the gospel ministry by Grace Baptist Church, Elizabethton. Bro. Gourley, a student in Carson-Newman College, has been called as pastor of Bethel Baptist Church, Morristown, and Bro. Houk, with one year's study in the Seminary at Louisville, Ky., is now engaged in mission work in Devonia, Tenn. Moore's Chapel Baptist Church called for his ordination. E. A. Cox, Jefferson City, preached the ordination sermon; Ray Brown gave the charge; Dick Pettit presented the Bible; Arthur Fineout prayed the ordaining prayer; and M. R. Thomason directed the examination. Elmer P. Brown and Sam Johnson were ordained deacons in the same service. M. R. Thomason is pastor of the Grace Church.

DRAUGHON'S BUSINESS COLLEGE

325 W. Clinch Ave. **Knoxville, Tenn.**

One of the South's oldest and best—complete courses in modern business methods. Enroll now for fall term beginning September 5-11. Write for full information.

ATTENDANCES AND ADDITIONS TO THE CHURCHES
AUGUST 6, 1950

Church	Sunday School	Training Union	Additions
Alamo	262	37	—
Allons Chapel	165	—	—
Ashland City, First	45	22	—
Athens, Antioch	115	26	—
East	390	131	—
First	483	192	2
West End Mission	95	67	—
Calhoun	126	30	—
Coghill	48	33	—
Cotton Port	103	90	—
Eastanalle	68	—	—
Etowah, East	87	45	—
Etowah, First	328	78	—
Etowah, North	310	104	—
Good Springs	117	62	—
Idlewild	101	76	—
New Hope	42	35	—
New Zion	78	57	2
Niota, First	145	41	—
Riceville	89	50	9
Union Grove No 2	91	42	—
Auburntown, Prosperity	167	158	—
Brighton	229	157	—
Bristol, Calvary	366	101	—
Brownsville, First	366	119	—
Chapel Hill, Smyrna	70	69	—
Chattanooga, Avondale	582	121	—
Clifton Hill	280	67	—
Concord	280	116	—
East Ridge	331	105	—
First	859	158	5
Highland Park	3275	738	14
Lupton City	143	106	—
Morris Hill	247	129	1
Ridgedale	600	260	5
Spring Creek	206	100	—
St. Elmo	364	106	2
Cleveland, Big Spring	310	188	1
Rutledge Memorial	102	48	—
Four Point Chapel	17	—	—
Columbia, First	359	107	2
Godwin Chapel	23	—	—
Second	141	97	4
Cookeville, First	470	103	1
Algood Mission	106	—	—
Stevan Street	108	57	1
West View	181	82	1
Dyer, First	216	46	1
Dyersburg, Calvary Hill	154	91	—
First	602	102	3
Hillcrest	201	102	3
Eagleville	124	80	—
Elizabethton, First	533	139	—
Immanuel	203	53	—
Siam	239	164	—
Fountain City, Central	975	211	8
Hines Valley Mission	56	—	—
Smithwood	430	163	—
Fowlkes	140	88	3
Gallatin, First	503	115	29
Gladeville	155	85	—
Gleason, First	110	—	—
Greenbrier	246	89	—
Harriman, South	254	128	1
Trenton Street	415	90	1
Humboldt, First	527	131	—
Jackson, Calvary	445	135	—
First	756	119	3
North	245	90	3
West	769	211	1
Jefferson City, First	385	—	—
Jonesboro, First	199	82	—
Kingsport, First	737	198	29
Knoxville, Alice Bell	130	49	—
Arlington	400	88	—
Bell Avenue	797	308	—
Broadway	1254	434	12
Churchwell Avenue	200	61	2
Fifth Avenue	879	222	2
Inskip	402	119	—
Lincoln Park	605	208	—
McCalla Avenue	603	165	—
N. Fifth Avenue	78	41	1
Sevier Heights	537	189	1
Washington Pike	239	66	5
LaFollette, First	356	107	2
Mission	111	30	—
Lake City, First	167	39	1
Lawrenceburg, First	265	155	—
Lebanon, Barton's Creek	122	49	—
Cedar Grove	89	64	—
Fairview	149	75	—
First	429	149	2
Immanuel	80	45	—
Lewisburg, First	625	195	39
Lexington, First	245	—	—
Mt. Juliet	130	60	—
Madisonville, Chestua	87	43	—
Maryville, Broadway	337	134	2
Everett Hills	308	164	4
First	644	234	—
Maynardville	116	23	1
Medina	162	103	—
Memphis, Bellevue	2366	884	8
Boulevard	693	189	3
Central Avenue	626	181	8
Highland Heights	900	288	3
Levi	213	108	—
Barton Heights	138	63	—
McLean	291	132	3
Chapel	62	24	—
Mallory Heights	184	64	—
Parkway	304	144	—
Seventh Street	479	190	—
Speedway Terrace	705	145	2
Temple	1267	319	1
Union Avenue	1017	269	5
Milan, First	401	49	1
Monterey, First	288	84	—
Murfreesboro, First	424	105	—
Walnut Street Mission	39	—	—
Mt. Herman	144	—	—
Third	154	54	—
Westvue	512	102	5
Woodbury Road	77	63	—
Nashville, Eastland	566	105	4
Grace	768	237	—
Grubbs Memorial	143	61	—
Inglewood	830	199	1
Lockeland	561	147	1
Madison, First	359	105	—
Madison Heights	118	66	7
North End	158	72	1
Robertsville	324	93	—
Philadelphia	190	—	—
Rockwood, First	301	144	—
Rogersville, Hennard's Chapel	126	72	—
Rutledge, Oakland	122	97	—
Savannah, First	102	26	1
Somerville, First	165	103	1
Harmony	104	73	—
Springfield, Pleasant Hill	144	—	—
Stantonville, Shiloh	415	269	8
Tullahoma, First	187	51	1
Union City, First	582	111	1
Watertown, Round Lick	189	156	9
Winchester, First	241	102	20

Resolutions

HAMLIN

Whereas, God in His infinite love and mercy has seen fit to remove from this church another dear member.

Mrs. Ethel Currey Hamlin was born March 25, 1887, died March 4, 1950. She professed faith in Christ and joined the Missionary Baptist Church at Bethlehem in 1901. She lived a true member until her death. She loved her church very much but her health failed her in later years and she was denied the privilege of attending regularly.

She was married to Mr. Bob Hamlin January 19, 1910, and to this union was born one daughter, Annie.

Therefore, be it resolved that we as a church bow in humble submission to the will of Him who doeth all things well. May her devotion to her family and community, and church be a constant inspiration to all who knew her.

Be it resolved that a copy of this be spread on the church minutes and one given to the family.

Mrs. Joe Neal
Mrs. Hulon McBride
Mrs. Edward Bell

HILL

In the passing of Bro. Jack Hill, a charter member of Sylvan Heights Baptist Church and a member of board of Trustees and

Whereas, it has pleased our Heavenly Father to call Bro Hill home.

Be it Resolved: That we attest to the devotion of Bro. Hill to his Church and his love for his fellowman, and also the faithful and untiring service as a Trustee.

Be it further Resolved: That our deepest sympathy and prayers go to Mrs. Hill.

Be it further Resolved: That a copy of these resolutions be spread on the minutes of Sylvan Heights Baptist Church, a copy be sent to Mrs. Hill and a copy sent to BAPTIST AND REFLECTOR.

J. R. Lamberth
Opie L. Hayley
Hicks Ingram
J. L. Jones

CAMP PROGRAM RECEIPTS

Received to March 31, 1950	$105,882.91
Additions during April, 1950	2,411.75
Additions during May, 1950	2,411.11
Additions during June, 1950	1,343.84
Additions during July, 1950	1,850.15
Total	$113,899.76

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EAST TENNESSEE NEWS

By LLOYD T. HOUSEHOLDER, Maryville, Tennessee

Dr. T. G. Dunning of London, formerly chairman of the Youth Committee of the Baptist World Alliance, spoke at Broadway Church, Knoxville, on Wednesday night, August 2, and at First Church, Maryville, Thursday night, August 3.

Dr. Plunkett Martin of New Orleans Seminary conducted an association-wide School of Music at Calvary Church, Alcoa, July 31-August 4. On Sunday, July 30, he supplied the pulpit of First Church, Maryville.

Hamilton County Association held a youth revival August 6-13. Speakers were Charles Wellborn and Howard Butts. Music was under the direction of Dick Baker.

Churchwell Avenue Church, Knoxville, gave a reception in honor of their new pastor, Frank Waters, Wednesday evening, July 26. Bro. Waters was formerly pastor at Dandridge.

On a recent Sunday evening Alvin A. Harms, pastor of Liberty Church, Knoxville, spoke on the subject, "Is It Wrong for My Son to Kill People in Time of War?"

O. D. Fleming supplied the pulpit of Arlington Church, Knoxville, while Pastor J. Howard Young attended the Baptist World Alliance.

Fred Brown has been supply preacher for Island Home Church, Knoxville, on two different occasions recently. He has also conducted a successful revival at Cedar Grove Church near Maryville, S. C. Grigsby, pastor.

John T. Courtney, pastor of South Knoxville Church, is the new president of the Knoxville General Pastors Association.

Charles Trentham of the Department of Theology, Southwestern Seminary, conducted a Bible Conference at New Market Church July 30-August 4. Dr. Trentham is a product of Bell Avenue Church, Knoxville.

Valley Grove Church, Neuberts, Gay Harris, pastor, observed homecoming day, August 6.

Sunday, July 23, Washington Pike Church, Knoxville, observed the second anniversary of its present pastor, Ray P. Turner. During the two years of Bro. Turner's pastorate 200 people have united with the church, a new educational building has been erected, the auditorium has been enlarged, and recently six new class rooms were built under the auditorium. Bro. Turner is secretary of the Knoxville Baptist Pastors Conference.

While Frances M. Warden was away from his pulpit at First Church, Jefferson City, recently Dr. Edwin D. Johnston of Mercer University was the guest preacher on two Sundays. Bro. and Mrs. Warden combined their vacation and a trip to the Baptist World Alliance.

Knob Creek Church, Sevier County, dedicated its new building Sunday, July 30. M. F. Reed is pastor.

J. R. Black has resigned as pastor of Highland View Church, Oak Ridge.

Office of "The Braille Evangel"

Rev. W. P. Spivey, standing, and Rev. M. W. Thomas, to the right. Editor Edwin Wilson, sitting to the left, and Mrs. C. H. Batson, secretary.

In the shadow of Southwestern Baptist Seminary, Fort Worth, the office staff of *The Braille Evangel,* magazine for the blind, welcomed visitors among pastors and friends who were enrolled in the summer session of Southwestern.

Off-to-College Day

by William Hall Preston

Off-to-College Day in the home church has been placed on the Denominational Calendar to recognize the significant step students are taking when they go to college. It affords an opportunity for pastor, parents, and friends to give pertinent counsel and wish them well in their new relationships.

Such an observance may be as a feature of some prayer meeting or Sunday evening service during the latter part of August or first weeks of September.

The program may consist of special musical numbers furnished by the students, brief messages from the Sunday school (or Young People's) Superintendent and the Training Union director. Older college students may share their campus religious experiences and give friendly counsel. A "rising freshman" may respond followed by a short talk by the pastor, advising the students among other things to join the church at the college center immediately and to enter into its activities.

Such a program has proved most worth while and is rapidly growing in favor among Southern Baptist Churches. Some home churches have expanded the program to include a full day of orientation followed by an hour of spiritual fellowship.

Home churches will do well to follow their Students with their interest and their prayers during college years. The observance of Off to-College Day is a fitting beginning.

Quite a large number of pastors, laymen and women from the East Tennessee area attended the meeting of the Baptist World Alliance at Cleveland, Ohio. The writer had the privilege of attending this unusual meeting of representative Baptists from around the world.

During the period November 26, 1948 to June 30, 1950, East Tennessee Baptist Hospital has ministered to 12,274 patients, representing twenty-one different denominations. Two of these patients were Mohammedans. A total of 121 nurses have received caps, 82 patients have accepted Christ, and a sum of $20,464.59 has been given in discounts and charity.

Don Milan of Oklahoma City did the preaching in a youth revival at First Church, Kingsport, E. Gibson Davis, pastor.

While his father attended the meeting of the Baptist World Alliance, Lloyd T. Householder, Jr., supplied the pulpit of Broadway Church, Maryville, July 23. At the evening service he presided at the organ for a program of music.

Nothing brings greater joy to the heart of a pastor, if he is concerned about the Lord's work, than to see the work of a former pastorate flourish and prosper. This writer rejoices with the pastor and people of First Church, Lewisburg, over the completion of that which is described as a beautiful new church building. For five years he had the privilege of working with these fine people. Congratulations to pastor and people.

E. B. Cox of Bristol has been elected to the Board of Trustees of Carson-Newman College.

WEST TENNESSEE NEWS

By EDWIN E. DEUSNER, Lexington, Tennessee

Pastor Howard S. Kolb, Selmer, had the high privilege of preaching to his old friends at his home church on July 23 when he supplied the pulpit of the First Baptist Church, New Orleans, La. In his absence the Selmer pulpit was supplied by C. N. Paris, Jr.

The most unusual week we have read about in some time was held at Egypt Baptist Church, Memphis, July 30-August 6. Pastor James H. Oakley called it "Inspirational Week." Services were held each night for 1½ hours on the old time chautaqua plan. There were music, readings, plays, movies, addresses and sermons and a surprise each night.

Miss Nelda Ursula Pickler, daughter of Pastor and Mrs. C. M. Pickler of Boulevard Church, Memphis, and James Karl McCune, Jr., were married on June 28. The bride's father performed the ceremony in the sanctuary of Boulevard Church.

While Pastor Waif Hamilton was in a revival at Newbern the pulpit of North Jackson Church was supplied on July 30 by Malcolm Broome and J. G. Wise.

The revival at Camden, Robert A. Sanders, pastor, resulted in 20 additions to the church. Pastor H. J. Huey, Milan, did the preaching and your reporter led the singing.

A new Baptist Church was organized recently at Beacon and will be known as Beacon Baptist Church. Millard Evans, Parsons, was elected pastor. The new organization had its beginning as a mission Sunday school of the First Church, Parsons, and much of the credit is due former pastor, Wade Carver.

Chapel Hill Church in Beech River Association had one of the best meetings in years the week of July 16. Pastor W. A. Moody did the preaching, and at the close of the meeting Pastor Edwin Deusner baptized 13.

Byron T. Sherbenou has moved to Union City where he will serve as Minister of Music and Education for the First Baptist Church, W. A. Boston, pastor. We hope to give our readers a little more information about this splendid young man in a later issue. C. H. Warren, a retired Baptist pastor, supplied for Bro. Boston on July 23. Dr. Warren is now Secretary of the Chamber of Commerce at Fulton, Ky., where he served as pastor from 1919 to 1934.

Pastor W. A. Moody of the Second Church, Lexington, baptized 45 at the close of a tent meeting on July 16. Four others were received by letter. Approximately 1,000 people lined the banks of the pond to witness the baptismal service.

While Pastor W. Fred Kendall was attending the Baptist World Alliance the pulpit of First Church, Jackson, was supplied by Pastor W. A. Strickland of Pleasant Plains. Bro. Strickland plans to enter Southern Seminary this fall.

Jimmy T. Williams, Jackson, supplied the pulpit of Trinity Baptist Church, Fort Worth, Texas, Floyd Lefevers, pastor, on July 23.

Pastor L. B. Cobb, First Church, Cleveland, and your reporter will assist Pastor James A. Canaday and Calvary Church, Jackson, in a revival the ten-day period of October 3-13.

Pastor Wade Carver, Jamestown, returned to his native West Tennessee twice during July to assist in revivals at Gates and Lennox, both in Dyer County Association. In August he will assist Pastor A. U. Nunnery and Mt. Ararat Church in Beech River Association.

President W. F. Jones of Union University supplied for Pastor J. Paul Palmer at Alamo on August 6 while the latter was preaching in a revival at Arkansas City, Ark.

Pastor C. M. Pickler, Boulevard Church, Memphis, went back to his old home town, Buena Vista, Tennessee, July 16-26, to assist Pastor P. L. Utley in a revival. In his absence the Boulevard pulpit was supplied by Ralph R. Moore.

Pastor H. A. Turner, Salem Church near Trenton, did the preaching in a revival at Charleston Church, Big Hatchie Association, the week of July 23. Bonnie Owen is the pastor there. Salem Church had Pastor W. R. Vestal of Searcy, Arkansas, as guest preacher in their revival the week of July 30.

As a guest of Dr. Henry J. Huey your reporter was privileged to attend the annual summer meeting of the Board of Trustees of Union University on July 14. A fine spirit characterized all the deliberations and all business matters were transacted with unanimity. Twenty-three of the thirty members were present. Officers elected were: D. A. Ellis, President; H. J. Huey, Vice-President; Robert Orr, Secretary; and H. H. Boston, Robert Orr, Homer Waldrop, Will Hall, Tom Patton, Paul Wieland, Wallace Johnson and R. E. Guy compose the Executive Committee.

The school has recently purchased a three-story public school building adjoining Crook Hall for $11,750 and this will be converted into a science building. According to President Jones' report, the school operated well within its income during the past year and about $75,000 were added to its capital assets. Total capital assets are now $1,725,000.00. The enrollment for 1949-50 was 10% higher than during the preceding year. Standards for members of the faculty were raised as to academic qualifications and experience, and also the general salary schedule has been raised.

W. C. Creasman, Superintendent of Tennessee Orphans' Home, will be awarded the honorary degree of Doctor of Divinity at the summer commencement exercises.

First Church, Lexington, had a great day of missions emphasis on July 23 when Ruben I. Franks, missionary appointee to Chile, was the guest speaker. Bro. and Mrs. Franks will leave for Costa Rica shortly for a year of language study. He is a native of Sugar Tree, Tennessee, just a few miles from Lexington.

Pastor Thomas W. Pope, Huntingdon, was with Pastor R. J. Cooper and the Halls Church, the week of August 6.

Currie Moore has been called to the pastorate of Tirzeh Church, Tatumville. Formerly he was at Oakwood in Gibson County.

Pastor Henry J. Huey, Milan, conducted his 11th revival at Mason Hall, T. W. Carl, pastor, in July and in some respects this was the greatest meeting of them all. There were 16 additions by baptism, 2 by letter, and one young man surrendered to the ministry.

At Lavinia, Bro. Huey did the preaching for Pastor Elwin Hensley and there were 9 additions by baptism.

At this writing (August 8), he is in his 15th meeting at Old Bethlehem, Mark Fairless, pastor. Joe Burruss of Trenton is leading the singing.

Pastor W. A. Boston, Union City, did the preaching for Pastor Gordon L. DePriest and Tiptonville Church recently. During this revival there were 15 additions. Pastor DePriest will begin his eighth year there in the fall and he feels that this was the best meeting of his seven year pastorate.

First Church, Milan, has extended a call to Bro. Jimmy Yates to be assistant pastor to Dr. H. J. Huey. Bro. Yates is at present the associate pastor of Highland Church, Louisville, Ky. and is a native of Greenville, Ky. He will enter Union University in September.

Earnest Scott and Dolan Henry, members of West Jackson Baptist Church, and students at Union University, were ordained to the full work of the ministry August 6. Bro. Scott has been called to Oakwood Church in Gibson County, and Bro. Henry has been called to Enville (Madison Association) and Emmaeus (Dyer Association). Pastor R. E. Guy preached the ordination sermon; Prof. R. C. Briggs presented the Bibles; Pastor Henry J. Huey gave the charge to the churches; Pastor James A. Canaday gave the charge to the candidates; and Pastor Leon Corley gave the ordination prayer.

Pastor Dillard A. West, Dyer, did the preaching in a revival at Huron the week of July 23. There were 13 additions to the church.

Pastor W. Douglas Hudgins of First Church, Jackson, Miss., will be the guest preacher at the First Church, Milan, October 8-18.

Woodland Baptist Church, Big Hatchie Association, has been blessed with a God-sent, spiritual reawakening. Pastor Bob Baker reports that Dr. W. H. (Buck) Clapp, Carrolton Avenue Church of New Orleans, brought heart stirring messages all week that blessed many hearts. Many decisions were made, most of them for baptism. Included in this number were members of three other denominations who came desiring to join by baptism.

The church is employing a bus every service now and numbers of people can now have a way to go to the Lord's house, greatly increasing the attendance.

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