Baptist and Reflector

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

VOLUME 116 THURSDAY SEPTEMBER 7, 1950 NUMBER 36

Start

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IN PREPARATION FOR

Evangelistic Crusade

MARCH 25 – APRIL 8

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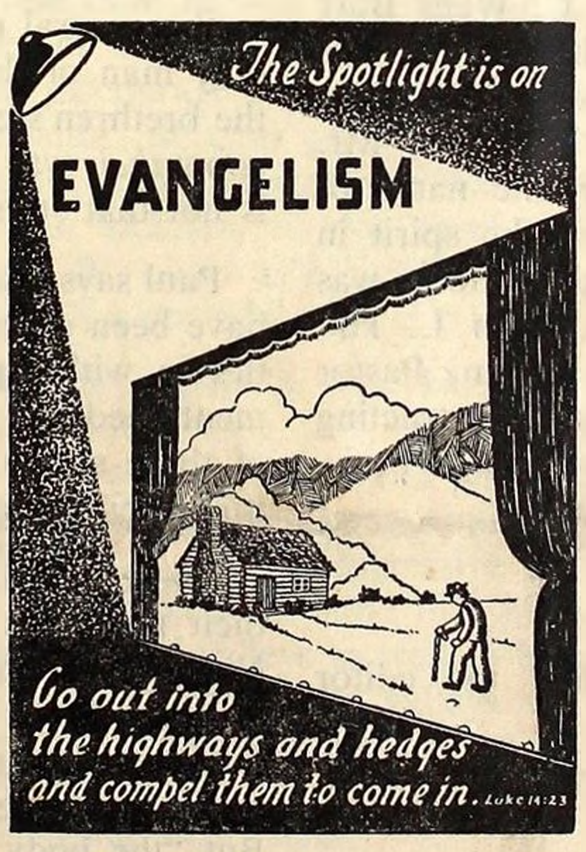

Work . . . that every unsaved person in every community may be reached during the

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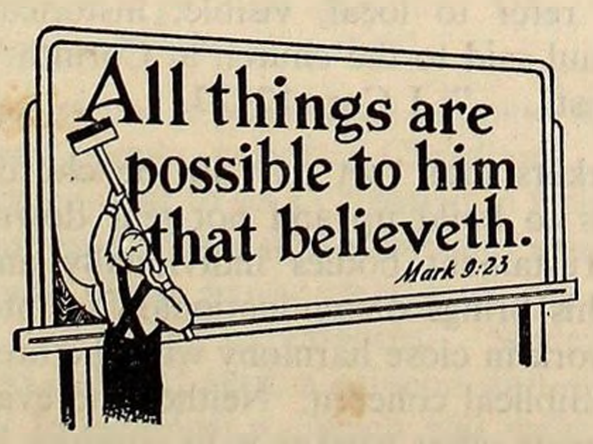

Visit . . . until results are assured by the

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10-50

Baptist and Reflector

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EDITORIAL

Cedar Hill Baptist Church

SUNDAY morning, August 20, the editor had the pleasure of supplying the pulpit of the Cedar Hill Baptist Church, Cedar Hill, Earl J. Guth, pastor. It was homecoming day for the church and the pastor and his people had morning and afternoon services with dinner on the ground. The pastor presided over the services with the singing being led by C. Wells Burr of Springfield, and with Mrs. Earl J. Guth at the piano. Miss Dolores Dempsey sang "Why Should He Love Me So?" as a solo at the morning hour. Also Mrs. Winn, Mrs. Coleman, Mr. Long and Mr. Farmer sang a quartet number, the name of which is not now recalled. The attendance and the spirit in the service were very fine. The dinner served at noon was abundant and delicious. In the afternoon Dr. John L. Hill spoke. We regretted that we could not stay to hear him. Pastor Guth and his people are in a building program, constructing an addition to the present building on the pay-as-you-go basis. The work being done is substantial and beautiful.

The Associations

AUGUST 15-17, Superintendent Creasman and the editor attended the following associations:

1. *Holston,* meeting with the Central Baptist Church, Johnson City, W. R. Rigell, pastor.

Officers elected were: T. C. Meador, moderator; Aden Childress, assistant moderator; Calvin Bailey, clerk; Miss Addie Burke, assistant clerk; A. B. Griffi, treasurer. The annual sermon was preached by Howard Claymon on "The Resurrection of Christ."

2. *Nolachucky,* meeting with the Whitesburg Baptist Church, James Kinser, pastor.

Officers in charge were: Crosby Wright, moderator; James Kinser, assistant moderator; Miss Irene Kincannon, clerk; A. M. Peoples, treasurer. Election of officers for the ensuing year did not take place until after our party had left. The annual sermon was preached by Clyde Robertson on "Building on the Foundation."

3. *Chilhowee,* meeting with the First Baptist Church of Friendsville, Dillard Hagan, pastor.

Officers in charge were: George D. Roberts, moderator; John McGregor, assistant moderator; John Helton, clerk; Mrs. Woody Dew, treasurer. The annual sermon was preached by Lloyd T. Householder on "The Preeminence of Christ."

The editor thanks Nolachucky and Chilhowee for their rising vote of appreciation for his seventeen years' service as editor.

"Stubborn Individualism"

A WRITER said of a noted evangelist that "a stubborn individualism disqualified him from working in close harmony with his brethren." The reference seemed to be to the brethren in his denomination. That is carrying individualism too far.

New Testament evangelists are the gift of the Lord. "He gave some, evangelists" Eph. 4:11. But the same passage states that God also gave "pastors and teachers." Since all are equally given by the Lord, then neither should think that a superior sanctity belongs to him and his work above the others. In Biblical doctrine and service projected in Biblical ways, they should work together in close harmony. If any brethren depart from the Scriptures in these particulars, non-cooperation with these ought not to be extended to include the brethren in general.

If pastors and teachers are not to be so stubbornly individualistic as not to cooperate with evangelists on Biblical basis, then evangelists are honor bound to be the same way toward pastors and teachers. And pastors and teachers and their constituencies make up almost the entire denomination, of which denominational men are the servants. As a whole, our Baptist people are true to the faith. Neither the evangelist nor the pastor or teacher nor any other brother is justified in classing himself as superior to the general run of his brethren and sisters, as if *he* were the only man of the hour and as if cooperation were a matter of the brethren's coming *his* way when it is equally a matter of his going *their* way. Properly possessed and exercised, individualism is not that stubborn.

Paul says that, along with other parties mentioned, "teachers" have been divinely "set . . . in the church" I Cor. 12:28. This ties in with Eph. 4:11. "Evangelists" and "pastors" are not mentioned in I Cor. 12:28, but are implied. It seems that both of these scriptures relate to the same divine bestowal of spiritually gifted men upon the church.

These men have been placed in the kind of church wherein their ministries are to be exercised. That means the historical New Testament church as an institution, which is expressed in local New Testament bodies distributively. The intended function of evangelists and pastors and teachers and other workers is "edifying (building up) the body of Christ" Eph. 4:12. But "the body of Christ" in Eph. 4:12 is surely the same as "the church of God" in Acts 20:28 and I Tim. 3:15, and these scriptures undoubtedly refer to local, visible, historical New Testament churches. Paul said to the church at Corinth: "Now ye are the body of Christ . . ." I Cor. 12:27.

Therefore, those workers thus "set . . . in the church" are obligated so to serve as to build up and not tear down these local, historical New Testament bodies individually and collectively considered. This brings denominational life into view and the obligation to "work in close harmony with the brethren" in matters of common Biblical concern. Neither the evangelist nor the pastor or teacher or other worker is to consider himself as specially called and anointed by the Lord to "skin" the brethren as an almost constant procedure.

Discouraged Christians Stimulated

by Slater A. Murphy

The apostle Paul was released from prison in about 63 A. D. not long after a great fire was started in Rome which destroyed a large part of the city. It is thought that Emperor Nero started the fire to accuse Christians with it and to turn public sentiment against them. A new persecution of Christians broke out, and Paul was one of the victims. He was thrown back in prison in Rome and kept there until his death. This is possibly his last letter. Paul knew he was about to be offered, but he knew Christ was able to keep that which he had committed unto Him against that day.

God used Paul in starting a good work in Ephesus, and Timothy was stationed there, possibly the pastor. The work moved on well for awhile, but a slump came and young Timothy became discouraged. To put it in modern phraseology, he began to put into the papers the great work he was doing in Ephesus, and he made it his business to see that the brethren over at the First Church in Philippi read it, hoping to have an invitation to visit them for a trial sermon; but Paul, the old minister, got hold of a copy of the write-up, and he sat down and wrote him a letter, and the tone of his letter was not very encouraging from the view of moving on. He told Timothy in a tactful way that the trouble in Ephesus was due largely to the pastor's loss of interest and enthusiasm.

Things That Discourage Christians

Let us look into Timothy's experience, for his experience is quite general to believers everywhere.

Timothy was in a hard field of work. Yes, he had a peculiar situation. Did you ever hear a brother say that?

Ephesus had a population of some 250 thousand people, very few Christians. It was not popular to be a Christian in Ephesus, but easy places make soft and spineless men. God grows great souls out of hard and trying experiences. Students who go out and start a mission and stay with it to establish a church will make a success everywhere.

Ephesus had several worldly institutions of learning, and it was not easy for uneducated believers to cope with trained minds and wicked hearts. They could not argue the case with the wicked philosophers, but they could tell of a Christian experience and prove it in Godly living. We do well to keep this in mind.

Ephesus was a very religious city. Thousands spent much time and money in worshipping the great goddess, Diana. Due to the ungodly religions, jealousy, hate, strife and loss of interest gripped the brethren.

Timothy's people wanted to do like most all the other people. I can almost hear them say, "Brother Timothy, everybody else dances, smokes cigarettes, attends night clubs and pets freely and I don't see any wrong in it."

Timothy was sick, he had indigestion. At one time he was told to take a little wine for the stomach's sake. Men become discouraged often when they are in ill health. If God permits sickness, He will give grace to bear it. Often He works out our sickness to our good and His glory. We ought to leave all in His hands, for He has power to heal if it is best.

Timothy's church was not moving on as it did one time. It was not making the progress he had hoped and planned and prayed for. He knew God had said, "My people are a progressive people." We need to keep in mind that life's road is made up of valleys as well as hills, and the detours around the valleys are dangerous. If we had no valleys to pass through, we would not know how to appreciate the high peaks.

Timothy must have had some members who did not cooperate with his plans and program, but they fought him on the ground that he had done a good work but his time was up, and his plans were not practical and workable. I think a Jezebel-spirited sister must have shed some crocodile tears in talking about it.

How to Stimulate Discouraged Believers

Let us see what Paul did to arouse Timothy to a new zeal and enthusiasm. "I put thee in remembrance that thou stir up the gift of God." He told Timothy to fan the flickering embers to new flames.

In our old country home we had four large trees in the yard and several small ones. On Saturday, Mother gave me the privilege of helping her sweep the yard and burn the leaves. I took a basket and carried them outside and burned them. At times I would get back to the pile and they were smoking, no flames at all, then I took my straw hat and fanned the pile to flames.

Paul wanted Timothy's life to catch on fire for Christ again; therefore he called some things to his remembrance.

Paul called to his remembrance his own unworthiness. "Grace, mercy and peace from God and the Lord Jesus Christ."

Grace—The unmerited favor of God bestowed upon him. Being so unworthy, God had saved him from sin and hell.

Mercy—God's compassion and gentle treatment shown toward him as an offender. God had shown mercy toward him as a helpless sinner.

Peace—It might best be expressed in the language of Paul, "The peace of God which passeth understanding." Doubtless this word called to his mind his heart experience when he first believed. Man may cry peace, peace when there is no peace, until God's spirit comes into the troubled heart.

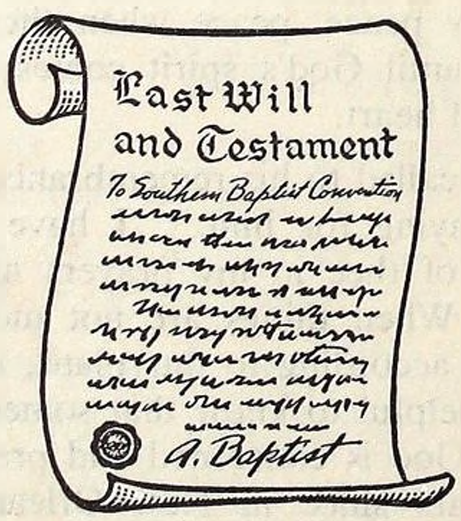
Paul called to his remembrance that he was praying for him. "I have remembrance of thee in my prayers night and day." When things are not moving on well or according to our plans, it is certainly helpful to know that someone who knows God is concerned and praying for us. Years since in New Orleans, Mrs. Hamilton said, "Brother Murphy, you are doing a good work in a hard field and I am praying for you."

Jesus is always mindful of His own and He has promised to intercede in our behalf before the Father in heaven. He even prayed for us before He went back to Heaven. "Neither pray I for these

(*Continued on Page* 7)

YOUR TENNESSEE BAPTIST FOUNDATION

by Norris Gilliam



Every Baptist should give something for endowment every year.

The Tennessee Baptist Foundation was brought into being by Tennessee Baptists themselves in 1938 when the State Convention met at Memphis. The idea had been under consideration for some time and at that session Tennessee Baptists actually set up the Foundation. Texas Baptists were the first to establish such an agency. Tennessee Baptists soon saw that they wanted such an agency to serve them in their ministry to all phases of Baptist work at home and abroad.

The purpose of the Tennessee Baptist Foundation is not to "talk people out of their money" as some seemed to think at first but as its charter states in Article III:

"The corporation is organized for missionary, educational and benevolent purposes and not for profit, hence no capital stock shall be required or issued, and no dividends shall be paid to any individual or corporation. It is established:

1. To encourage and motivate the making of gifts, benefactions and other donations, by deed, will, direct gift, or otherwise, for the inauguration, advancement, promotion, extension and maintenance, of the various causes, institutions, agencies and other objects, now or at any time hereafter, set up, fostered and maintained by the members of the Baptist denomination in Tennessee in their cooperative enterprises and undertakings;

2. To supply and provide an instrumentality for securing greater continuity and uniformity of powers and purposes in the control, management and distribution of such gifts, benefactions and other donations, and to obtain increased efficiency and economy in the administration of property acquired and intended to be used for such purposes."

The Tennessee Baptist Foundation is already actually accomplishing these purposes and gifts have already been received which name as beneficiaries every institution and agency in which Tennessee Baptists engage both in Tennessee and around the world.

Tennessee Baptists are served by the Tennessee Baptist Foundation in the following ways:

1. The Foundation will accept as an outright gift or bequest: cash, securities, or real estate.

(Tennessee Baptists have already availed themselves of the opportunity of making gifts of all these kinds mentioned above for the benefit of Baptist work. Some have given real estate, some have given cash, some have given securities and some have made gifts consisting of two or more of the three kinds.

Numbers of bequests and provisions inserted in wills have already been made and are continuing to be made using the Tennessee Baptist Foundation as administrator or Trustee for the benefit of our Baptist work.)

(1) The donor, if he wishes, may specify any state or southwide Baptist agency or institution, including the Cooperative Program, as the beneficiary.

(2) The donor, if he wishes, may decline to name a beneficiary and leave to the trustees of the Foundation the privilege of deciding how the income on a gift or bequest is to be expended.

(3) The donor, if he wishes, may do neither of the above, but leave the distribution of the income to the Convention itself.

2. The Foundation will accept a deposit of money or securities, the income from which is to be paid to the donor or some specified beneficiary for a period of time, after which it is to go to some state or southwide agency or institution, or left to be distributed by the Trustees of the Foundation. This is commonly known as the Gift Annuity Plan.

3. The building up of trusts, either individually or jointly, by the deposit of small installments, is encouraged by the Foundation. This makes possible the participation of all of our people, regardless of the size of their gifts, in the work of the Foundation.

Any Tennessee Baptist who would like further information concerning the assistance that is available to him through the ministry of the Tennessee Baptist Foundation should contact the office at 149 Sixth Avenue, North, Nashville, Tennessee. There is no fee nor expense attached to this service whether a gift or bequest is eventually made or not.

The Tennessee Baptist Foundation believes that it can do anything that any Tennessee Baptist has a right to expect it to do for any Baptist agency or institution anywhere provided that Baptist will supply the necessary funds. Tennessee Baptists as a whole can, through the ministry of the Tennessee Baptist Foundation, provide all of the funds necessary to accomplish that which is God's will for them to do in addition to their ministry through the Cooperative Program.

Make the World Your Beneficiary

by Merrill D. Moore

"Every citizen is as much a beneficiary of Mr. Edison as if he had mentioned him in his will. The comparatively small sum of money he may have received for his inventions is microscopic in comparison with the public's benefit—yours and mine." This statement was made by Dr. C. F. Kettering, president of the American Association for the Advancement of Science.

Thomas Alva Edison made the world his beneficiary. This he did by unselfishly giving them the benefits of his genius and toil.

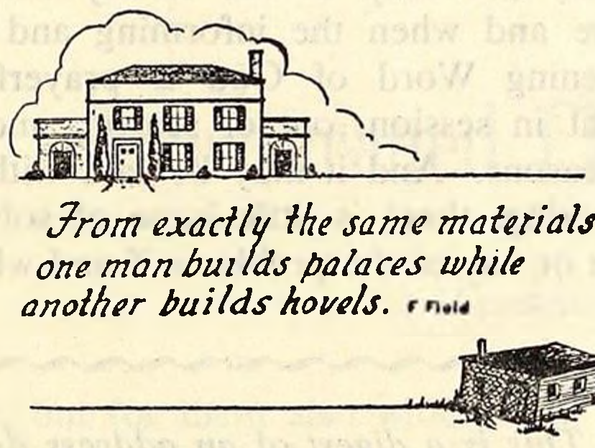
Not all of us possess genius like Edison, to be sure, but every one of us can work as ceaselessly and tirelessly to harness our talents to the service of God and our generation. There is none but can be as unselfish with what we have and do as Edison was. Our store of genius and life service may be smaller, but our spirit can be as great. "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not" (2 Cor. 8:12).

Nor do all of us possess large sums of money with which we may support large enterprises for the blessing of mankind, the giving of the gospel, and the bringing of the kingdom of God. But we do every one have at least a small store with which we may during our lifetimes—and beyond—make the world our beneficiary.

While we live, we may bring our offerings each week through our churches for their local work, and for world-wide missions through the Cooperative Program. Thus we will make the world our beneficiary.

And we may make provisions which will make the world our beneficiary after our own passing, by drawing now a will which will leave a portion of our estate to continue to work in the kingdom program after we are gone.

Every Christian ought to serve his day and generation, unselfishly, by the will of God. Every Christian ought to support faithfully the work of his church and denomination through his offerings of church support and the Cooperative Program.



From exactly the same materials one man builds palaces while another builds hovels. F Field

Every Christian ought to have a will. And in proportion to his ability, whether it be small or great, every Christian's will ought to remember his church, and the missionary work of the kingdom. State Baptist Foundations and Southern Baptist Foundation are ready to serve your estate in doing the will of God.

Now, and *forever*—make the world your beneficiary.

Baptist School to Receive $60,000

Cumberland University will receive more than $60,000 under the terms of a will written last month, according to information received by Dr. W. Edwin Richardson, President. The bequest is in the form of a $200,000 testamentary trust established by an alumnus in another state and will take effect at the death of a man now 63 years old. Cumberland will receive one third of the trust estate.

The writing of wills in favor of Cumberland is a part of the University's Second Century Program. Dr. Richardson states that Dr. Norris Gilliam, Executive Secretary of the Tennessee Baptist Foundation, and Second Century Program leaders have been informed of more than thirty wills that have been written in favor of Cumberland since the launching of the Second Century Program, and that one farmer has deeded his farm to Cumberland, reserving the use to himself and his wife for life. A number of lawyers who graduated from the Cumberland Law School have offered to write a will free of charge for any person who desires to make a bequest of $1,000 or more to Cumberland, or to the Tennessee Baptist Foundation for the benefit of Cumberland.

EDITOR'S NOTE: *If an alumnus in another state loves Cumberland enough to give $60,000 in his will for this great old school, surely there are many, many Baptists in Tennessee who will want to make all or a part of their life's earnings work for our Master through Christian Education by writing a bequest to Cumberland or our other Baptist schools. There is no better investment in the future than a bequest or gift to Christian Education. Put God's will into your will!*

Lights of Home

by Perry F. Webb

A home that is the center of faith, hope, and love is as a luminous beacon in a dark and dreary world.

Parental Discipline

Parental discipline is a "must" if the home is to be preserved, but parental discipline must begin with parents! It involves direction and instruction by way of example.

The reason we have so many high sinners is because we have so many low saints. And the reason we have so many lawless children is because we have so many undisciplined parents. Emotional immaturity, moral instability and sentimental indulgence on the part of parents are casting their dark shadows across the land today.

We can't kid the kids! They know whether we really love God. And they know whether our religion is genuine or pious piffle!

Social Clinic

A home should be a social clinic. Within the past quarter century much has been said of the forgotten man. Politicians, educators and economists have put man under their various microscopes and the results of the investigation have inspired a nation-wide crusade in his behalf. Unfortunately, that which began as a noble and worthy and unselfish crusade has degenerated into a political campaign—a vote-getting platform. And so for the past few years we have had the amazing spectacle of "professional do-gooders" and the Southland, sniffing at economic garbage cans and howling in mournful glee when they find something suspicious, when they might have found the same unsavory conditions at home had they not become accustomed to the aroma.

The truth of the matter is that social problems are not primarily geographic, nor are they the outgrowth of twentieth century conditions. Any casual student of history knows that from the dawn of time social relationships have created tensions and frictions, and have been of deep concern to the people of good will.

But with all the committees, commissions, agencies and institutions set for the study and solution of social problems, none stands at a more strategic place than the Christian home. It is here that education in human rights must begin. It is here that proper attitudes toward other people and races and churches must be nurtured. It is here that right ideas of life must be learned.

Solution of Moral Problems

The acute and distressing problems of divorce, liquor, gambling, and civic responsibility will never be settled in Washington, but only at the family hearth, where and when the informing and enlightening Word of God is prayerfully taught in session, out of season, and at all seasons. And it may be said without quavering, there is little hope of solving these or any of the problems if and where church officers are among the high-kicking, high-stepping and cocktail-drinking leaders in the community.

This is a digest of an address delivered before the Southern Baptist Convention. Bro. Webb is pastor of First Baptist Church, San Antonio, Texas.

A Citadel of Faith

The home should be a church.

The three R's of a happy and successful home are: Reason, Romance, and Religion.

Christianity had its beginning in the domesticated and unecclesiastical atmosphere of the home.

"The church in the house" is a significant and recurring phrase in the New Testament. Indeed, the first and best church is the church in our house.

When the home is a citadel of faith, worship, and love it becomes a vestibule of heaven, a miniature of paradise, a reflection of glory and a foretaste of that eternal felicity where we shall not need the sun or the moon, but the Lord will be our unfading light.

"Like a Mighty Army"

by W. C. Kirk

As Southern Baptists east of the Mississippi River face March 25-April 8, 1951—the supreme challenge of their long and honored history—whether this Simultaneous Evangelistic Crusade proves a favorable fortune or a fool's folly of failure depends upon a number of factors.

Most assuredly "all is vain unless the Spirit of the Holy One comes down," but it is up to every church, association, and individual to supply the very finest human factors possible. Some of these factors are as follows:

Let us be *an army*—not a mob. An army is organized; a mob seldom is. An army is composed of co-operative responsible individuals; from the Commander-in-Chief down to the smallest buck private in the rear ranks there is co-operation and responsibility. With a mob there is poor direction, or none, and every action is individualistic. Let us right now close ranks and join hands so that even the devil will have to admit—

Like a mighty army
Moves the church of God

Organize Locally

Don't wait for Dr. Ramsey Pollard. our Statewide Director, or your Regional Directors, Dr. W. Fred Kendall, Jackson; or Dr. F. M. Dowell, Jr., Athens, to lead you. Let local churches vote NOW to hold this Spring revival. Invite your own pastor to do the preaching or secure your evangelist NOW. January 1 will be too late in most cases. Get ready to take a census February 4, 1951.

Organize Associations

Associations will begin meeting soon. Let Associational Executive Committees set up Steering Committees now, or have your association elect such committee at its annual meeting when it meets soon. This is important. It would be fine if the associational missionaries would lead in getting this done and every church enlisted.

Do not sing "Hold the Fort," by sing lustily, "Storm the Fort, for we are coming."

Ministry of Our Baptist Hospitals

Our Baptist hospitals are houses of healing. They are places where Handmaidens of the Lord express love and concern for suffering humanity by their untiring faithful service. A place where life is placed in the hands of the doctors and nurses using all the instruments and medicines available to prolong life and restore health. A place where sick people realize how unfair they have been to themselves and to God, and they are reminded to turn back to their Creator who gives and takes life.

It Is Our Human Responsibility

As members of the human family and members of this vast world order to which we belong, it is our human responsibility to minister to suffering people. As civilization advances day after day we become more conscious of the fact that human beings must care for human beings. God does not create that which He is unable to provide for, but He works through the human agency by impressing upon their minds and placing a responsibility upon them to minister to sick people.

God does not see life and the world as one little separate segment, He sees them as a whole. Life is a bundle of magnificent possibilities. We must preserve and develop life as much as it is humanly possible.

It Is Our Christian Obligation

Jesus does not make Himself an imposter upon anyone. We came at His invitation and He came at ours. As Christians we have certain obligations to discharge and ministering to sick people is our sacred obligation. Jesus has given to us by teaching and example to minister to sick people by making it possible for them to live on, but Jesus commands us to give them something to live for.

As we give Christ to our suffering friends by discharging this obligation as Christians, they have everything to live for, life is full and complete with Him, but empty and has no meaning without Him.

It Is Our Marvelous Missionary Opportunity

As Baptists we must alert ourselves to the needs of sick people and direct our efforts of love and mercy to this end. Alleviating human suffering is the Message of the Cross in action. For people to know God is near when they are sick, is the most opportune time for them to understand the love and compassion of the Great Physician. We must include the ministry of healing more extensively in our great far-reaching missionary program. Because the ministry of healing is just as much a part of the ministry of Christ as preaching and teaching.

It is our marvelous missionary opportunity to win lost people, to restore people to health and in fellowship with God and His Church. May we as Baptists lend our full strength and support to the ministry of healing in the expansion of our Baptist hospitals, and perform this ministry in the name of Christ.

Discouraged Christians Stimulated

(*Continued from Page* 3)

alone, but for them also which shall believe on me through their word."

Paul called to Timothy's remembrance the intimate associations and friendship. "I greatly desire to see you." Friends like to see each other and have fellowship together. People convince us of their friendship when they want to be with us in our struggles. "I am mindful of thy tears."

One time I was sick and cast down and some friends came from hundreds of miles away and said, "We got the word and left at once to come to offer any assistance possible, what can we do for you? Do you need any money?" My heart was lifted up, for I knew I had friends.

Mr. Kingsley was asked what do you attribute your success to? He replied, "I had a friend."

Paul reminded Timothy that he was representing somebody. "I remember the unfeigned faith—in thy grandmother Lois and in thy mother Eunice and I am persuaded that it is in thee also."

Paul knew these two people loved God and lived for Him daily, so he said to the young man, you are not going to bring a blight to their lives and faith, are you? You are saying to others this is what my mother was and is; therefore you must represent them wisely and well.

Timothy represented Christ, and Paul laid this upon his heart. "While passing through this world of sin and others your life shall view, say does it point them to the skies? Do others see Jesus in you?"

Paul reminded Timothy of God's gift to him. "For God hath not given you the spirit of fearfulness, but of power and love." In simple language he said you are full of fear and pessimism, you have departed from God. Yes, he is saying that one man plus God is more powerful than all the evil forces in Ephesus, go on with God for He knows no defeat. Timothy heeded the message, for he was stimulated to new zeal and enthusiasm for Christ, and from his labors of love a great work was planted in Ephesus.

My friends, if the embers or coals in your life are not burning high, then read and heed this message. Stir up the gift of God in you and throw yourself into your work, for you are serving the Christ who hath all power in His hands and no field or circumstance is too hard for Him. Be faithful, heed His message and do His bidding, and you will be gladly surprised to see what God can and will do for you and with you.

"Wherefore I put thee in remembrance that you stir up the gift of God which is in thee."

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.

Why Southern Baptists Thrive

W. Herschel Ford, The Alabama Baptist

A report of the growth of membership and growth of giving for the various denominations during the period of 1925-1949 has just been published. In this period Southern Baptists had an increase in membership of 67% and an increase in giving of 319%. The national average for all denominations was 36% in membership increase and 80% increase in giving. Why have Southern Baptists been able to make such a marvelous record? My answer is this—we have tried to keep on the right track. We have preached the gospel as we find it in the Book. We have realized that men are lost without Christ and we have sought to win them. We have majored on evangelism and enlistment, not on the ills which trouble the body politic. We have gone after the individual, knowing that we can't have a redeemed society until we have redeemed individuals. The best answer to the unionizers and modernists of America is the unprecedented growth of Southern Baptists.

(*Yes!—R.B.J.*)

Back to the New Testament Pattern

Western Recorder

The Delaware Street Baptist Church, Syracuse, New York, of which Dr. Calvin M. Thompson, Jr., is pastor recently urged on his church the observance of Lent. Dr. Thompson said in his church bulletin of February 26, 1950, which he sent us: "Wednesday is the first day of Lent. There are forty days set aside in which those who want to know God better will make it their business to put Him in the rightful place in their lives. Self-denial must be in such a program. . . each member of Delaware should make Lent a new spiritual experience."

It cannot be denied that each congregation is autonomous, and that no outside individual or congregation or convention can dictate its course of action. However, our people should know that gradually, and in some sections much faster than we think, alien practices are creeping into churches bearing the Baptist name. All admit that the New Testament knows nothing of Lent. It is among the things added, such as infant baptism, sprinkling and pouring for baptism, hierarchic forms of church government, etc. Should we not, as Baptists, and as believers in the New Testament as our rule of faith and practice, keep in mind that the Holy Spirit through Paul warned against observing special days and seasons imposed by men and not by Christ and His Word (See Col. 2:16, and Gal. 4:9-10). Baptists need to stay with the New Testament pattern in all things.

(*Every one of the 365 days of the year should afford a new spiritual experience for Christians.—R.B.J.*).

A New Maneuver

Arkansas Baptist

We congratulate the Pastors' Association of Greensboro, North Carolina, in its opposition to the surrender of church institutions to independent boards in order that such institutions may receive government funds. Following the defeat of the advocates of government funds for Baptist institutions in Alabama, it was proposed that the Baptists turn over these institutions to independent and self-perpetuating boards in order that they might receive government funds without violating the principle of separation of church and state. After the defeat of the advocates of government money in North Carolina for the hospital in Winston-Salem, the same proposal was made there. Well, if Baptists can't support their institutions then they ought to surrender them to independent boards or to somebody who can support them. However, we do not believe that Baptists have more institutions than they can support, and it seems a strange maneuver to surrender these institutions to independent and self-perpetuating boards in order that they may receive government money. That just doesn't sound Baptistic.

(*It isn't!—R. B. J.*)

Scribe Says Let's Stop This Wandering Eye Business

The Alabama Baptist

"It was a good sermon," the visiting lady said, "but the preacher never did look at his crowd. I like to think that a preacher is preaching to me, but when he looks at the ceiling, out of the window and everywhere except at me I get the idea he is just reciting a piece. After that I just look where he looks and forget what he says."

What is wrong with looking a crowd in the eye? If a congregation has enough regard for a speaker to come to hear him, presumably they trust his judgment and are willing to be slightly overawed. Why not face them down? Why not keep an anxious eye on them, to see how they are taking it? A speaker with any skill at all ought to be able to change his approach, shift his emphasis, adjust his pace, tell a joke or even holler, "Fire! In hell, that is," if he catches his crowd not listening. How can he do it if his voice is repeating long-used cliches while his mind is counting the cobwebs on the chandelier? Look around. Catch somebody half-asleep. Ask him or her a question by name, and then hurry on before he can answer it. Watch him sit up the rest of the sermon even if he has to hold both feet off the floor all the time to do it.

Let's stop this wandering-eye business. If it is just a habit a preacher ought to be able to stop it. If he is scared, perhaps he ought to put more study on his sermons, or do more visitation to learn what the people really ought to hear. Then pour it on, looking them straight in the eye.

Ecclesiastical Dictatorship Destroys Freedom

L. H. Lehman in Baptist Standard

Today, the tendency is toward centralization of power and totalitarian rule in the political and economic life of all nations—even in the United States. Must all religion too becomes totalitarian? Must Protestantism imitate the Roman Catholic organization and establish its own Protestant ecclesiastical dictatorship? If so, there will soon be an end to religious liberty as we have known it, and to that spirit of freedom that is so essential to the fruitful exercise and full enjoyment of our Evangelical Christian faith.

(*Certainly true.—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 September 10, 1950

TEXTS: Mark 14:51-52; Acts 12:12, 25; 13:4-5, 13; 15:36-40; Col. 4:10; II Tim. 4:11; Phil. 24; I Pet. 5:13 (Larger)—Acts 12:12, 25; 13:4-5, 13; 15:36-40 (Printed)—Philippians 4:13 (Golden).

John Mark, Who Made Good

The above passages furnish the material concerning the life and ministry of John Mark, and should be studied in their entirety. Certain traditions have come down to us, also. Dummelow quotes one of these to the effect that "he ministered in the priesthood of Israel, being according to the flesh a Levite, and after his conversion he amputated his finger that he might be rejected from the priesthood." These notes much prefer to lay aside the traditions and stay close to the Scriptures.

I. FRIGHTENED BY DANGER (Mk. 14:51-52).

There is little doubt but that the young man referred to in this passage is John Mark. The Gospel of Mark is the only one that recounts this incident connected with the arrest of our Lord in the Garden of Gethsemane. Since the Passover and the Lord's Supper had been observed in the Upper Room of the home of the parents of John Mark, it is probable that he knew about the gathering there. When faced with the possibility of being arrested along with Jesus, he fled in haste after leaving behind his garments. He was scared.

II. CHOSEN FOR SERVICE (Acts 12:12, 25).

John Mark's mother, one of the Mary's, was the one in whose home a group of disciples evidently met for prayer for a long time after the resurrection and ascension of our Lord. This indicates that he himself became a disciple early in the life of the church. He was a cousin of Barnabas (Col. 4:10, RV). Paul and Barnabas took him with them in their missionary travels. And so he must have been a young man of great promise and possibilities. He was talented.

III. QUITTING UNDER DIFFICULTY (Acts 13:4-5, 13).

The church at Antioch had sent out Barnabas and Saul to carry the Christian message to other areas. Along with them there went John Mark as helper. Upon the arrival of the missionary party at Perga in Pamphylia, John Mark turned back. He deserted them and returned to Jerusalem. Was the going too tough for him? Were the dangers more than he had calculated? Did he get homesick? Many students of the Bible agree upon affirmative answers to these and similar questions.

IV. REJECTED BECAUSE OF FAILING (Acts 15:36-40).

Later Paul and Barnabas decided to visit the fields of labor they had previously established. Barnabas wanted to take along again John Mark, but Paul vetoed it with a positive "No." The contention between them became so sharp that they separated, Paul taking with him Silas while Barnabas actually did take with him John Mark. Paul could not forget, or he was unwilling to ignore, Mark's defection when he turned back at Perga. If the story ended here, it would be a most unhappy ending. But, fortunately, the record continues. John Mark, so far as Paul was concerned at this point, had failed and therefore must be counted out. He "flunked" the course.

V. PROFITABLE IN MINISTERING (II Tim. 4:11).

The old preacher and missionary and theologian, Paul, is in prison at Rome. He is awaiting execution, which will come soon after this letter to Timothy. He has finished his course of activity. He wants his cloke that had been left at Troas with Carpus. He wants his books, also, and especially his parchments. "Only Luke is with me," he writes. But he remembers John Mark, the man who had failed at Perga, but who in the meantime must have staged a marvelous comeback. For now he thinks of him as "profitable to me for the ministry." How thankful we are for that comment! He had again made good.

VI. HONORED THROUGH ASSOCIATION (I Pet. 5:13).

The above statement concerning John Mark was probably written after Paul's martyrdom in Rome, and of course was penned by the Apostle Peter. Tradition has it that Mark became the companion and interpreter of Peter, and this is in keeping with the expression here of "**my** son." It was a rare privilege of John Mark to be intimately associated with another of Christianity's early "greats." And Mark must have so regarded it. He had climbed the peak of honor.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N. ● Nashville 3, Tennessee

Ding—
Ding—
Ding-Dong!
Ding-dong!

It was a good summer, wasn't it? But now the old school bell peals out clearly, rather insistently,

Ding-dong,
School time,
Ding-dong-ding!
Come to school!

And this week about twenty-five million boys and girls are answering that call!

There's always a special excitement about the first day of school! As the time nears, we find ourselves looking forward to it. We think of last year's experiences and wonder if this year will be as good. Will the new teacher be as nice as the last one? Will all the old gang be in our room again? Who will get to sit on the front row? What will the new books be like? Wonder if there will be any new boys and girls in the room.

Finally THE day arrives, and we can stop wondering. What fun it is gathering early, greeting others as they arrive, exchanging stories of summertime activities!

Then the time comes to assemble in our rooms. The teacher introduces herself and welcomes us to her classroom. She hints that there are lots of happy times in store for us there. We help to make a new class roll, giving our names and all the other information needed. We receive supply lists, and, in some schools, new books.

All the while, we study the new teacher—making up our minds about her. She's different from last year's teacher—yet much like her. Definitely, she's going to be just as nice. Already she is friendly and kind. And we decide to show her how nice we can be—to make her like us.

It doesn't take long to get into the swing of school routine. And after a summer of haphazard running to and fro, playing until we are too tired to rest, skipping from one exciting trip or adventure to another, it's a relief to settle into the quiet orderly routine of a school day.

I used to like the feeling of "togetherness" which existed in our room. Everybody was there for the same purpose. We learned together. Through our experiences we began to feel close to one another. Even the new members of the class soon became our good friends.

I wish now that I had kept a friendship book all the time I was in school. There were so many different boys and girls in my classes during the years. I think of some of them now, of the way they looked or of something we did together, but I cannot always remember their names. Even if I could remember every name, it would be fun looking at the friendship book now and letting the names remind me of many things, happy times and not-so-happy ones!

If I were a school girl again, and could have such a friendship book, I think I would make it something like this.

I'd choose a looseleaf book, being careful to reinforce each page so it would not pull out. Or I might have a separate little book for each grade of school. Anyway, there would be a page for each school friend—principal, teachers, and classmates—with each one's autograph, if possible. Each year I would write on that friend's page the grade or room in which I was associated with him, and perhaps a brief account of some of our most outstanding experiences together. If I had snapshots of him, I'd paste those on the page. I'd make a notation of each friend's birthday, too, especially for future use. On the back of the page, I'd try to keep a record of each friend's address through the years.

Doesn't that sound like fun? Perhaps you'd like to start one for yourself this year. Be sure to include your teachers and principal. They are very valuable friends!

Write and tell me about some of your back-to-school experiences. I hope it will be a happy, friendly year for you, and that I will hear from you real often!

Love,
Aunt Polly

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

JESSE DANIEL, Secretary
MISS GLADYS LONGLEY, Associate
MISS OLETA MEEK, Elementary Worker
MISS DOROTHY CAMPBELL, Office Secretary

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

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

Planning Meetings Ahead

Plan Now—Reap Later

A brilliant general once said: "Great battles are first fought and usually won in the planning rooms where the generals are not influenced by the heat of battle or the smell of smoke. Thus only can they plan a strategy equal to their ability to enforce."

Likewise, kingdom victories are determined in the planning rooms where great things are undertaken for God.

Planning time for 1951 is just ahead. What shall we undertake in our associations and in our churches?

State Planning Meetings

for associational superintendents and missionaries, pastors, Sunday school superintendents and other interested workers.

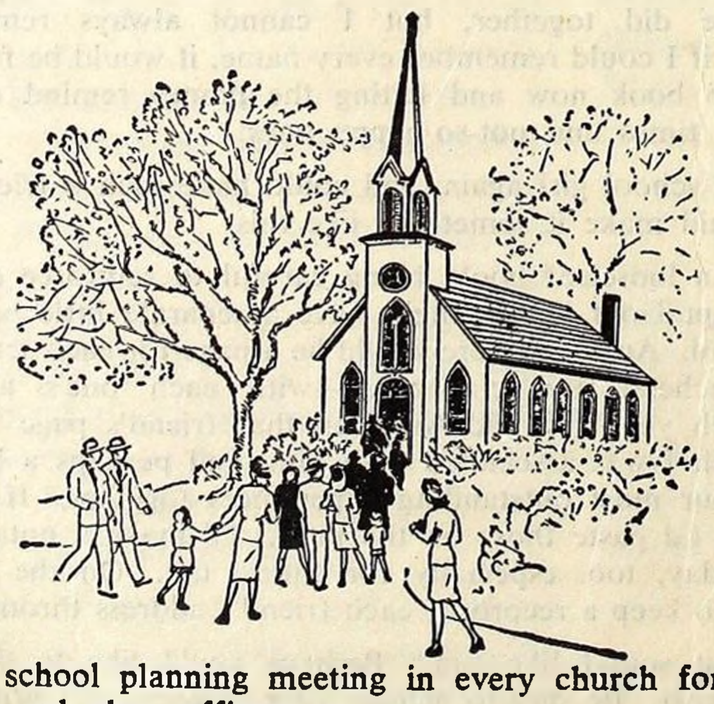
MAKE BIG PLANS!

Associational Planning Meetings

for all associational officers and representatives from the churches.

MAKE BIG PLANS

Church Planning Meetings



A Sunday school planning meeting in every church for all officers and teachers and class officers.

Purpose of Meetings

To launch our 1951 Sunday school program and to plan for a greater year of Sunday school work.

Planning Precedes Progress—Make Big Plans for 1951

Books and Faculty

CENTRAL TRAINING SCHOOL—SEPT 11-15

Bellevue Baptist Church, Memphis

ADMINISTRATION AND LEADERSHIP

Building A Church Training Program ..... Charles L. Norton
Junior & Intermediate Dep't. Officers ..... Miss Roxie Jacobs
Intermediate Leadership Manual ..... Versil Crenshaw
Junior Leadership Manual ..... Miss Frances Whitworth
Primary Story Hour Leadership ..... Miss Ava Albro
Beginner Story Hour Leadership ..... Mrs. Jesse Meek
Nursery Story Hour Leadership ..... Miss Thelma Arnote
Young People's Counsellors & Dept. Officers ..... Miss Mary Anderson
Using Visual Aids In A Church ..... Joe L. Minton
Church Recreation ..... Mrs. Adam Sloan
Parliamentary Law ..... Dr. J. G. Hughes
Publicity, Posters and Art ..... N. R. Swartwout

ADULT DEPARTMENT

Adult Manual ..... Rev. J. L. Pollard
The Spade and The Scriptures (Part 2) ..... Dr. Selwyn Smith
Living Abundantly ..... Dr. A. D. Foreman
Baptist Distinctives ..... Dr. C. M. Pickler
The Growing Christian ..... Mrs. Elmo Cox
How to Win to Christ ..... Mr. A. Donald Anthony
Building A Christian Home ..... Mrs. Frank Leavell

YOUNG PEOPLE'S DEPARTMENT

Young People's Administration ..... Mr. Julian Snider
Progress in the Christian Life ..... Dr. J. E. Coggin
Our Baptist Heritage ..... Rev. D. M. Renick
Winning Others to Christ ..... Dr. Ralph R. Moore
More Than Money ..... Miss Sara Nell Head
The March of Missions ..... Mrs. W. J. Lee

INTERMEDIATE DEPARTMENT

Intermediate Manual ..... Mrs. Frank Charton
Training in Christian Service ..... Rev. Wm. M. Walker
Alcohol the Destroyer ..... Bobby Creamer
Witnessing For Christ ..... Rev. Jack J. Cranford
A Faith to Live By ..... Rev. Ralph McIntyre
Shining Like the Stars ..... Rev. Chester R. Parker

JUNIOR DEPARTMENT

Junior Manual (Ages 8-9) ..... Mr. and Mrs. Lee Stokes
Junior Methods (Ages 10-11) ..... Mr. Jack Brashear
The Junior Baptist ..... Mrs. H. P. Tyrone
Living For Jesus ..... Mrs. J. W. Rea
My Family and I ..... Mrs. E. B. Slaughter
This Is My Bible ..... Miss Polly Skelton
Bible Heroes ..... Miss Barbara Hasty
Trail-Makers in Other Lands ..... Miss Julia Raggio
They All Began to Sing ..... Mrs. Ray Newcomb

STORY HOUR DEPARTMENT

Primary—Chop Stick Children ..... Mrs. Josephine Roberson
Beginner—God is Love in Any Language ..... Mrs. J. H. McCutchen
Nursery—(3 year-olds) ..... Mrs. Victor Bullion
Nursery—(2 years and under) ..... Bellevue Nursery Staff

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

"Our State for Christ"

Tune: "Christ for the World We Sing"

Our state for Christ we sing,
Our state to Christ we bring
In prayer always.
State where our fathers live
And to us birth did give,
Our love for thee still lives,
Our state for Christ.

May the great God above
Watch o'er the state we love,
In this our land
May the true gospel's light
Shine in our hearts aright,
For this we plead tonight
To the true God.

WHY OBSERVE SEPT. 20th as a Day of Prayer and Gifts for State Missions?

"I can't hear nobody pray" is a spiritual that reaches the heart of lonely missionaries. The home and foreign missionaries have their names called on the calendars of prayer, but no state missionaries name is listed. "They are standing in the need of prayer" for they are in small places where the work is undeveloped, with very few leaders. Salaries are small. They have no pastoriums and rent and food is high. They could make more money in a pastorate but they stay with the hard task as associational missionaries. You are asked to pray for all of your state workers. Call your own associational missionary by name and pray for him often.

The offering is named for one who planned the first State Mission Season of Prayer, Mrs. W. C. Golden. Her husband was one of the early state mission secretaries, and she was a state officer. The Golden State Mission offering this year will be used to:

1. Pay the salaries and expenses of the two weeks' schools for preachers and their wives at Carson-Newman, Cumberland University and Union University.

2. Pay the salaries and expenses of our women state missionaries.

3. It pays the expenses of all the work done by our Negro missionaries.

4. It will be used in our camps to help pay for equipment so they can be used more effectively each summer.

Please make a worthy investment by giving largely to the Golden State Mission Offering.

Quiz On Tennessee

1. What was the first state in this territory called?
   State of Franklin
2. How did Tennessee get its name?
   The Indians named it Tennessee, meaning the river of the big bend
3. When was Tennessee settled?
   1769
4. When was the treaty made with Cherokee Indians for Middle Tennessee?
   1805
5. What Indians in 1818 ceded West Tennessee to the white people?
   The Chickasaws
6. How many Indians live in Tennessee now?
   114
7. How many presidents have come from Tennessee?
   Three. Jackson, Johnson, and Polk.

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL
Secretary

BERNICE BROWN
Office Secretary

Ridgecrest

Brotherhood Week at Ridgecrest had the largest attendance so far in its history. Over a hundred and fifty men registered from fourteen different states. Tennessee was second in attendance yielding first place to South Carolina.

The program opened each morning at 7:15 with prayer services and devotion followed by conferences that were participated by all. These conferences were led by the secretaries of different states as well as other laymen. The men of the Brotherhood also had the happy privilege of attending Bible conference led by Dr. Kyle Yates and heard some great preaching from Dr. Willis Howard and Jack Robinson.

The Brotherhood president of the State of Tennessee, A. Roy Greene, brought a challenging message to the entire group Monday, night, August 21, at eight o'clock.

Reports from the Southwide office show that we are on the way to reaching our goal of 1,000 new Brotherhoods this year. Goals have been also set for 1951. The goal for Tennessee is 80 new Brotherhoods, 150 Man and Boy movement certificates, 9 new associational Brotherhoods, and 20 Layman Revivals.

Means for promoting the 1951 Evangelistic Crusade were discussed. For some plans for the Brotherhoods part in the promotion will be coming from this office in the near future.

THE BROTHERHOOD
GUIDE BOOK

A Guide for Organizing and Operating a Brotherhood

A Source Book for Pastors and Laymen

CLOTH $1.25 PAPER .75

Order Today From

BAPTIST BOOK STORE

127 9th Ave., N. Nashville, Tenn.

Suggested Plans for Layman's Day

Sunday, October 8, 1950

Slogan: "Every Man Bring A Man."

Suggested Topics for Layman's Day Messages

1. "Every Man in His Place and a Place for Every Man."
2. "The Layman and His Pastor-Pals."
3. "Faithful Men."
4. "The Layman and the Church Program."
5. "Wanted: Men"
6. "Men PLUS Christ"
7. "The Place of the Brotherhood in the Church."
8. "Why a Brotherhood?"

Special

BREAKFAST—For the men at the church (if practicable), with brief program, then send men out in cars for quick visits to get more men to Sunday school and worship services.

PRAYER MEETING—A men's prayer meeting an hour or half-hour before services that morning will add spiritual power for the day.

AMONG THE BRETHREN

Prof. Ralph Donnell of Union University, and Pastor E. Butler Abbington of Trinity Church, Lake Charles, La., supplied the pulpit of First Church, Humboldt, on August 6 and 20. On the night of August 6 Joe Burress of Trenton gave a program of "Sermon in Song." The church had a very successful YOUTH WEEK, August 13-20. Pastor Hayward Highfill continues to lead the Humboldt Church in commendable fashion.

Park Lane Baptist Church, Knoxville, recently celebrated their second anniversary. A. T. Allen was the first pastor. He resigned in April 1949. W. H. Bateman, ministerial student, supplied the church during the summer. In September W. M. Pinson of Inverness, Fla., accepted the care of the church.

Due to the continuous growth of the church it has been necessary to remove the outside walls and use the porch as a part of the auditorium. In a Sunday morning service, having made no previous announcement, Bro. Pinson asked for $1,000 in pledges to do this work. In a few minutes more than that amount was pledged, and it was paid in a week.

After having been pastorless since the resignation of Rupert Naney last October, Lookout Mountain Baptist Church, Chattanooga, has called M. Dale Larew of Knoxville and he has accepted. He is a graduate of Carson-Newman College, of the Southwestern Baptist Theological Seminary and holds a master's degree in theology from Princeton University. Lookout Mountain Baptist Church was organized five years ago with 22 charter members and now has 150.

Chairman of "Dollar Day"

First Baptist Church of Columbia has granted a leave of absence to James E. Brewer in order that he may devote several weeks of his time in traveling among Middle Tennessee Associations on behalf of Cumberland. The Dollar Day project was approved by the Middle Tennessee Baptist Pastors Conference in July.

Bro. Brewer succeeded W. Edwin Richardson, president of Cumberland University, as pastor of the Columbia Church. He is a graduate of Ouachita College and the Seminary at Louisville, and was pastor of First Baptist Church, Morrilton, Ark., before coming to Columbia four years ago.

Cumberland University

DOLLAR DAY

On or Before Sunday, Nov. 5, 1950

The goal: $100,000

One Dollar from Every Baptist in Middle Tennessee

Church Employs Musician

First Baptist Church, Murfreesboro, has called David Roddy as director of music and education. He comes from Georgetown College where he did his college work and Cynthiana Baptist Church where he served in a similar capacity. Mr. Roddy also served on the B.S.U. Council and assisted in directing the Georgetown Chapel Choir and the Pi Kappa Alpha Fraternity Chorus.

His father is pastor of Mount Olive Baptist Church, Winchester, Ky.

Turkey Creek Baptist Church, Indian Creek Association, has just closed a revival in which there were 21 professions of faith with 18 additions to the church by baptism. Austin Partin of Union University is pastor. M. H. Willingham, pastor of Second Baptist Church, Columbia, did the preaching.

Rudy Bouland, former pastor in Tennessee, and now at Gainesville, Texas, has been called as pastor of First Baptist Church, Hopkinsville, Ky. He will begin his work there September 17.

Lowry B. Eastland, Baton Rouge, La., president of the Board of Trustees of the New Orleans Baptist Seminary, died suddenly of a heart attack on Tuesday, August 22. Mr. Eastland was elected president of the New Orleans trustees to succeed P. I. Lipsey in February, 1947. He was a generous giver as well as a vigorous promoter of the building program for the seminary.

J. E. Williams, pastor of Park Avenue Baptist Church, Memphis, recently assisted the Eads Baptist Church, W. D. Burke, pastor, in a revival. There were 6 additions, 4 by baptism and 2 by letter. The church went from half-time to full-time in April. Since that time it has paid an indebtedness of $2600.00 on the Sunday school annex, gave more than $100.00 to the Cooperative Program, and conducted a Vacation Bible school with an average of 64.

Bethel Baptist Church, Robertson County, has experienced a gracious revival in which there were 28 additions to the church, 23 by baptism and 5 by letter. Phil Shelton, pastor of Ivy Chapel Baptist Church, Nashville, did the preaching and Marvin Huff, Grubbs Memorial Baptist Church, Nashville, led the singing. J. C. Miles is pastor of the Bethel Church.

Belmont Heights Baptist Church, Nashville, recently ordained Henry Atkeison, Jr., for the full work of the Gospel ministry. He was ordained at the request of Wrigley Baptist Church.

Oak Grove Baptist Church, Covington, held a Vacation Bible School with King Thetford serving as principal. The average attendance was 127, with 1 profession of faith. H. W. Farris recently resigned as pastor to become missionary of Indian Creek Baptist Association.

With President H. D. Bruce of East Texas Baptist College preaching and J. T. Adams of the college leading the singing, Pastor C. H. Jones and the Park Street Baptist Church, Greenville, Texas, recently held a revival in which there were 46 additions, 2 reclamations and 2 young people surrendering for special service.

BAPTIST AND REFLECTOR appreciated the following out-of-town visitors: Eugene B. Roberts, Hendersonville; Tom Shelly, Clarksville, and S. L. Tippet, Clarksville.

Mary Lee Vines, director of the Baptist Student Union of New Orleans, would like to have the names of those who plan to enter school in New Orleans. Her address is 7107 Freret Street, New Orleans, La.

Gum Springs Baptist Church, Judson Association, recently held a revival in which the preaching was done by Pastor Fred Dies. Garner Swift, pastor of Canaan Baptist Church, Judson Association, directed the music. There were 6 additions.

During the past associational year First Baptist Church, Sparta, has made unusual progress. There have been 61 additions, $9,752.61 given for all causes, $2,497.06 given to missions, one mission organized into a church with a building valued at $5,000 and another mission organized with full-time preaching. James E. Boyd is pastor.

The Baptist Hour

Speaker: Dr. Forrest C. Feezor

Subject: "Bought With A Price"

WOPI-FM, Bristol—3:00 p.m. WCRK, Morristown—9:00 p.m. WJZM, Clarkesville—9:00 p.m. WGNS, Murfreesboro—2:00 p.m. WDSG, Dyersburg. WHAL, Shelbyville. WEKR, Fayetteville—9:00 p.m. WCDT, Winchester—9:00 a.m. WGAP, Maryville—12:00 p.m. WBIR, Knoxville.

The Sir Francis Drake, the Drake Wiltshire, and Chancellor will all serve as headquarters hotels for the Southern Baptist Convention in San Francisco.

Marvin O. Wayland, pastor of the Hohenwald Church, did the preaching in a revival meeting which began on August 13 at the Mission of the Centerville Church, Harry L. Winters, pastor.

James H. Kelly has resigned as pastor of Brownsville Baptist Church to become pastor of Beverly Hills Baptist Church, Dallas, Texas.

Ministers attending the Southern Baptist Convention at San Francisco may purchase a round-trip ticket with any clergy permit they may have, according to the Trans-Continental Passenger Association.

ATTENDANCES AND ADDITIONS TO THE CHURCHES
AUGUST 27, 1950

Church	Sunday School	Training Union	Additions
Alamo	275	55	—
Ashland City, First	49	19	—
Athens, Antioch	68	—	—
East	307	148	2
First	450	200	—
West End Mission	93	65	—
Calhoun	88	35	—
Coghill	72	71	—
Cotton Port	84	64	—
Eastanalle	72	21	—
Englewood	125	35	—
Etowah, East	60	41	—
Etowah, First	286	76	—
Etowah, North	237	87	—
Good Springs	97	67	—
Idlewild	95	72	—
New Zion	75	50	—
Union Grove No. 2	99	74	—
Benton, First	156	87	1
Brighton	222	143	1
Bristol, Calvary	362	97	1
Virginia Avenue	330	96	2
Brownsville, First	342	98	—
Woodland	169	139	—
Brush Creek	107	59	—
Chapel Hill, Smyrna	143	144	7
Charleston	71	25	—
Chattanooga, Avondale	539	134	4
Brainerd	395	180	—
Clifton Hill	267	71	2
Concord	246	106	—
First	762	174	1
Hixson Chapel	53	23	—
Rivercrest Chapel	51	15	3
Highland Park	2826	726	24
Lupton City	136	122	—
McCarty	58	27	—
Ridgedale	575	239	3
St. Elmo	339	118	—
Spring Creek	206	135	5
Suck Creek	39	19	2
Cleveland, Big Spring	260	196	—
Calvary	146	88	3
Rutledge Memorial	88	—	—
Four Point Chapel	15	—	—
Clinton, First	382	92	—
Norris	55	20	—
Columbia, First	415	119	2
Godwin Chapel	30	—	—
Rock Springs	99	72	—
Second	152	87	—
Cookeville, First	441	87	1
Algood Mission	93	—	—
Steven Street	123	65	1
West View	148	72	—
Covington, First	274	62	—
Dyersburg, Calvary Hill	168	97	—
First	614	129	2
Eagleville	119	75	—
Elizabethton, Siam	234	150	—
Fountain City, Central	931	201	2
Hines Valley Mission	44	—	—
Smithwood	426	174	—
Gallatin, First	334	102	—
Gladeville	143	62	—
Grand Junction, First	128	70	—
Greenbrier	215	83	1
Harriman, South	174	137	—
Trenton Street	232	78	4
Walnut Hill	183	90	1
Humboldt, Antioch	259	87	—
First	535	98	—
Jackson, First	690	100	—
North	386	204	—
West	762	239	1
Jamestown, First	249	52	2
Kingsport, First	710	186	—
Lynn Garden	376	91	—
Knoxville, Alice Bell	117	47	—
Arlington	405	94	—
Bell Avenue	789	294	—
Broadway	1150	378	6
Fifth Avenue	846	237	1
First	802	96	1
Gillespie Avenue	215	68	—
Lincoln Park	600	198	5
N. Fifth Avenue	93	39	3
Sevier Heights	552	200	—
Lake City, First	126	44	1
Lawrenceburg, First	266	166	16
Lebanon, Cedar Grove	126	89	—
Fairview	146	90	3
Immanuel	100	38	3
Lewisburg, First	510	190	1
Mt. Juliet	153	77	—
Madisonville, Chestua	60	24	
Maryville, Broadway	318	138	5
Everett Hills	684	244	—
Maynardville	119	22	2
Medina	114	124	1
Lathams Chapel	83	75	—
Memphis, Bellevue	2424	942	12
Boulevard	743	201	5
Central Avenue	705	212	5
Highland Heights	918	384	8
Levi	260	194	24
Barton Heights	148	68	—
McLean	318	144	3
Chapel	84	58	—
Seventh Street	473	208	3
Rugby Mission	15	—	—
Southland	176	50	—
Speedway Terrace	771	154	3
Sylvan Heights	260	205	3
Union Avenue	1035	304	1
Monterey, First	291	109	—
Thorn Hill	21	—	—
Morristown, First	554	112	3
Buffalo Trail	103	50	—
Murfreesboro, First	433	75	—
Walnut Street Mission	51	—	—
Mt. Herman	138	91	—
Powell's Chapel	131	64	—
Third	151	46	3
Westvue	481	84	4
Woodbury Road	82	77	3
Nashville, Eastland	575	—	8
Edgefield	436	133	2
Grace	739	215	2
Inglewood	847	261	16
North End	171	85	1
Shelby Avenue	380	67	—
Third	257	70	—
Oliver Springs, First	89	22	—
Philadelphia	180	22	—
Puryear, High Hill	104	—	—
Ramer, Gravel Hill	407	269	17
Rockwood, First	232	137	—
Rogersville, Hennard's Chapel	163	93	—
Rutledge, Oakland	91	46	—
Savannah, First	139	42	—
Shelbyville, First	346	89	1
Big Springs Mission	61	—	—
Flat Creek Mission	45	—	—
Somerville, First	180	113	5
Harmony	102	—	—
Tullahoma, First	231	51	—
Highland	69	47	—
Union City, First	578	102	4
Watertown, Round Lick	167	123	—
Winchester, First	270	100	—

Dollar Day to Climax C. U. Campaign

"Dollar Day" has been announced to bring to a close the 1950 emphasis on the Church campaign for Cumberland University. The goal is $100,000, an average gift of one dollar from every Baptist in Middle Tennessee.

James F. Brewer, pastor of the First Baptist Church, Columbia, will serve as chairman of the Dollar Day project. Bro. Brewer accepted the chairmanship at the request of the Executive Committee of the University's Board of Trustees.

"A local committee appointed by each local church will be asked to make a person to person solicitation of the members of every church in Middle Tennessee," Bro. Brewer said. "Baptists have accomplished great things with dollars. All of us remember the One Hundred Thousand Club. By averaging one dollar for every Baptist in Middle Tennessee, we can raise $100,000 for this great opportunity of Christian Education which God placed in our hands when historic Cumberland University was given to Tennessee Baptists."

The Dollar Day campaign will end Sunday, November 5. On or before that day the members of every church in Middle Tennessee will be urged to give an average of $1.00 per member for Cumberland. "This will terminate the 1950 emphasis on the church phase of the Cumberland campaign," Bro. Brewer said, "although of course the Second Century Program will be continued among alumni, foundations, special gifts prospects and among Baptists for the writing of wills, under the leadership of the Tennessee Baptist Foundation."

Rock Hill Church in Beech River Association added seven to its membership during a revival conducted August 13-20 by Edwin E. Deusner, Lexington. Pastor Braxton Sams of Newcastle, Ky., led the singing. H. B. Burress is the pastor.

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WEST TENNESSEE NEWS

By EDWIN E. DEUSNER, Lexington, Tennessee

The largest Sunday school attendance in McNairy County's history was the 415 West Shiloh had on August 6. Also on this day there were 269 in Training Union. These fine records were set during a glorious revival there in which Pastor Prince Edward Claybrook was assisted by Pastor C. M. Pickler of Boulevard Church, Memphis. During the meeting there were several additions to the church.

While Pastor C. M. Pickler was at West Shiloh the Boulevard pulpit was supplied by V. A. Rose, former pastor of Dyer and more recently pastor in Arkansas.

Pastor C. C. Sledd reports a good meeting at Prospect Church, Hollow Rock, with Pastor Barney Flowers, Woodbury, doing the preaching. There were 12 additions by baptism, 1 by restoration and 2 by statement. W. B. Horn led the singing. Bro. Sledd speaks highly of Bro. Flowers' ministry among the Prospect saints.

Pastor Cleaston Wilbanks of Kossuth, Mississippi assisted Pastor Harry Phillips and Pleasant Site Church (McNairy Association) in a revival the week of August 6.

For the ninth consecutive year the First Church, Lexington, has reached the Standard of Excellence in Sunday school work. C. C. Sullivan is the superintendent.

Pastor Floyd LeFevers, Trinity Church, Fort Worth, is doing the preaching in a revival at North Jackson Church, Jackson, at this writing (Aug. 24). Waif Hamilton is the pastor.

N. G. Carver has resigned as music director at Popular Heights Church, Jackson, to become educational director at a church in Tulsa, Oklahoma.

Pastor W. Herschel Ford of El Paso, Texas, supplied for Pastor R. G. Lee and Bellevue Church, Memphis, on August 13.

After four and one half years as secretary of the First Church, Milan, Mrs. Jay Hatcher has resigned in order to return to a position at the Milan Ordnance Plant.

High Hill Baptist Church, Puryear, recently experienced a good revival in which Pastor Joe Harting, Old Hickory, was the guest preacher. Bob Atwood, pastor of the church, reports that a new record was set in Sunday school on the Sunday Bro. Harting was there.

Don Reynolds was recently ordained to the ministry by the First Church, Dresden, Fred M. Wood, pastor. He has been called to the pastorate at Atwood in Carroll-Benton Association. He has been working as song leader in several revivals in this area during the summer.

Wards Grove Church in Madison Association has added four new class rooms to their building and is installing a new heating system. Pastor H. B. Burress is happy over these progressive steps.

There were 19 additions to the church at Halls, R. J. Cooper, pastor, during the recent revival in which Pastor Thomas W. Pope, Huntingdon, did the preaching.

Pastor Cooper assisted Pastor L. B. Kinley and Elon Church, August 6-11. There were 19 additions there also.

Pastor S. R. Woodson, Columbus, Miss., returned to his native heath the week of August 6-13 to assist Pastor Walter Martin and Antioch Church (Gibson County) in a revival. James Cotten, a student at Union University, directed the song services. Visible results were 40 additions, 37 of them coming for baptism. The Sunday school reached 310, a new record, on August 13.

Seven neighboring churches used the baptistry of the First Baptist Church, Dyer, on August 13 and 20. The fires of revival have been burning brightly in Gibson County this summer. Your reporter was privileged to be in one of these meetings. August 3-13 he led the singing for the Dyer Church, Dillard A. West, pastor. Pastor R. H. Pressley, Market Street Church of Houston, Texas, did the preaching.

Pleasant Hill Church in Madison Association had its revival recently with Pastor Ralph McDonald being assisted by Thomas Drake.

Resolutions

FLOWERS

Whereas, our beloved Brother, Rev. Barney Flowers, pastor, Trezevant Baptist Church, Trezevant, Tennessee, who was moderator of this Association for two years, has felt led of the Lord to accept the call of the Woodbury Baptist Church, Woodbury, Tennessee, and will leave our Association, and

Whereas, Bro. Flowers, together with his wife, has served this Association earnestly and faithfully and has been loyal to the Baptist cause and every phase of its activity, and,

Whereas, Bro. Flowers, as a minister of the Gospel, is loyal to the Word of God, convincing as a preacher, sympathetic in his ministry as a pastor, and inspiring as a leader in his community.

Therefore, be it resolved:

First, that we thank God for this period of labor together.

Second, that we express to these faithful servants of the Lord our sincere love for them and our deepest appreciation for their Christian labors in our midst.

Third, that we express our heartfelt loss in their leaving and covenant to pray for them.

Fourth, that we commend Bro. Flowers and his fine Christian family to the Woodbury Baptist Church, Woodbury, and to the Baptists of the Salem Association.

Fifth, that copies of these resolutions be sent to Bro. Flowers; Woodbury Baptist Church, Woodbury; Trezevant Baptist Church, Trezevant; and the BAPTIST AND REFLECTOR.

Alvin Gilliand, *Moderator*
C. V. Cooper, *Clerk*

After several years of fruitful service, Pastor W. B. Oakley has resigned Southside Church, Dyersburg, in order to begin his seminary training.

Robert Hamblin has been called to the pastorate of Pleasant Grove Church near Covington. He has been serving Grace Church near Ripley. The change became effective September 1.

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EAST TENNESSEE NEWS

By LLOYD T. HOUSEHOLDER, Maryville, Tennessee

David Livingstone, P. B. Baldridge, Joe Gayle and J. G. Hipshire acted as a council on a recent Sunday afternoon when an organization in Maryville known as Mull's Tabernacle was organized into the Tabernacle Baptist Church. Basil Mull was called as pastor.

Beginning September 4, Knox County Association will conduct a school of music. Warren M. Angell of Oklahoma Baptist University will lead the school, assisted by Harry Harter of Maryville College, Charles Jones of Carson-Newman College, and Elmer Bailey, director of music at Broadway Baptist Church, Knoxville.

In the recent school of music in Chilhowee Association held at Calvary Baptist Church, Alcoa, 21 churches were represented and the enrollment was 326.

Recently 93 members of New Hopewell Baptist Church, Knox County, pledged to tithe. W. A. Parker is pastor.

Chas. S. Bond, pastor of Central Baptist Church, Fountain City, assisted A. C. Hutson and the Rockford Baptist Church in a gracious revival July 31-August 10.

H. G. Hipshire, pastor of Piney Grove Baptist Church, Chilhowee Association, recently conducted a revival in his church which resulted in 22 additions by baptism.

Brethren of the East Tennessee area, please help me with this column by sending me your bulletins and any information concerning your work in your churches.

Sunday, August 13, marked the eleventh anniversary of Ramsey Pollard as pastor of Broadway Baptist Church, Knoxville. The church has made great progress under his leadership.

The guest speaker at the monthly associational day of Knox County Association on August 14 was J. M. Price of Southwestern Seminary. The meeting was held at Riverdale Baptist Church, Jesse Clay, pastor.

Donald F. Ackland of Nashville supplied the pulpit of Fifth Avenue Baptist Church, Knoxville, while Pastor W. W. Warmath was away on vacation.

First Baptist Church, Maryville, James M. Windham, pastor, has placed a plaque on the door of room 537 at East Tennessee Baptist Hospital, Knoxville, in memory of the former pastor, C. L. Hammock, deceased.

Judson Taylor, pastor of First Chilhowee Baptist Church, Seymour, had the joy of baptizing 3 of his children in a service on Sunday night, August 6. His twin boys were in this group.

First Baptist Church, New Tazewell, H. E. Conatser, pastor, has just experienced a great revival. During the three weeks of the revival there were 63 additions to the church. All records for attendance at Sunday school and Training Union were broken. The preaching was done by Dewey Jackson of Elm Street Baptist Church, Knoxville.

E. L. Williams has resigned as pastor of Bell Avenue Baptist Church, Knoxville, and accepted the pastorate of Latonia Baptist Church, Covington, Ky. His resignation became effective August 20.

First Baptist Church, Kingsport, E. Gibson Davis, pastor, has called David O. Byler of Louisville, Ky., as minister of music and director of the educational program of the church. He comes from Crescent Hill Baptist Church, Louisville.

First Baptist Church, Clinton, Paul W. Turner, pastor, has been engaged in an extensive program of redecorating the church auditorium. The walls were painted, a new lighting system installed, a new carpet placed on the floor, and a new baptistry installed. Approximately $10,000.00 was spent on these improvements. The committee in charge of the work was Floyd Hutchison, P. L. Gentry and W. L. Cooper.

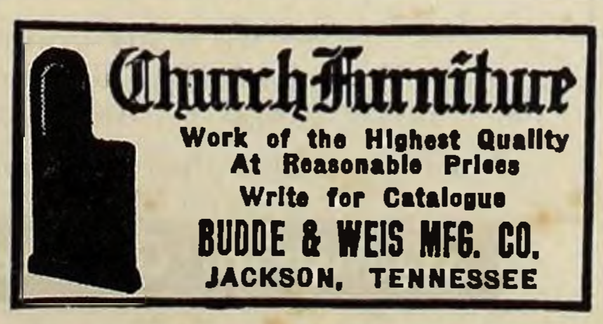
On August 6, the church licensed W. D. Sharp to preach the gospel. He will enter Carson-Newman College this September.

On Sunday, August 13, a Baptist Hour Rally was held at Broadway Baptist Church, Knoxville. Charles Wellborn, well-known radio preacher, and John D. Hoffman, director of the Baptist Hour Choir in Atlanta, were in charge of the service.

Central Baptist Church, Bearden, gave a special recognition to the eighth anniversary of Pastor L. H. Hatcher. The church sent Bro. Hatcher and his wife to Ridgecrest in addition to the celebration of the anniversary.

His many friends throughout the length and breadth of Tennessee will rejoice to know that W. R. Rigell is able to be back in full stride as pastor of Central Baptist Church, Johnson City, after a serious accident that kept him on the inactive list for awhile.

Pleasant Grove Baptist Church, Maryville, P. B. Baldridge, pastor, has closed a gracious revival in which W. A. Parker, pastor of New Hopewell Baptist Church, did the preaching. At the close of the meeting 13 were baptized.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—Resolutions—

Williams

After several months of prayer and seeking God's will, Rev. E. L. Williams resigned as pastor of Bell Avenue Baptist Church, effective August 20, 1950, to accept Latonia Baptist Church, Covington, Kentucky.

Be it resolved:

First—That we express our sincere appreciation and thanks to God for the outstanding ministry of Bro. Williams in our church.

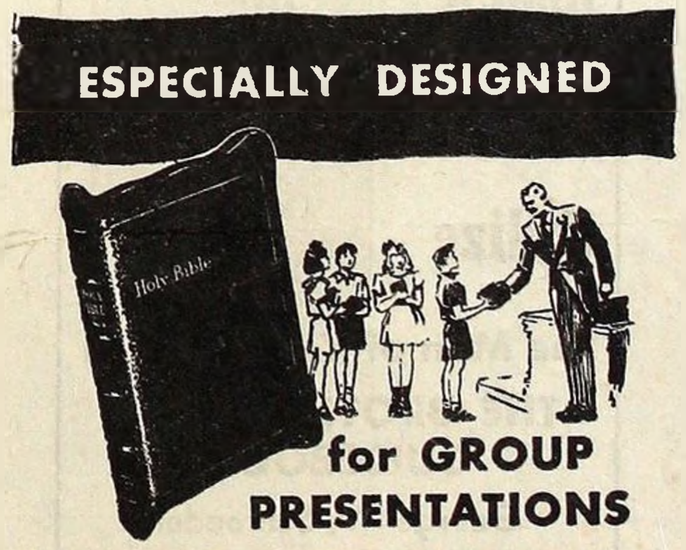
Second—During the nearly two years he has been pastor of this church he has endeared himself to the members and the entire city through his well-organized church program and radio ministry and reaching the association and state through his faithful and untiring efforts as a leader in Baptist work.

Third—Bro. Williams has served our church efficiently, loyally and well. The church has experienced a marvelous growth, having had 700 additions, 440 by letter, 260 by baptism, and enjoyed a fine spiritual fellowship during his pastorate.

Fourth—We express our sorrow in the loss of Rev. and Mrs. Williams and family, but commend them to the Latonia Baptist Church.

Fifth—That these resolutions be incorporated in the minutes of the church, a copy be given Rev. E. L. Williams, and copies sent to Latonia Baptist Church, BAPTIST AND REFLECTOR and *Western Recorder.*

Miss Ethel Roach
Mrs. Robert L. Henry, Jr.
C. W. Huling
W. H. Hodgson
L. C. Bowling



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In Memoriam

Williams

On June 1, 1950, the Tellico Plains Baptist Church sustained a great loss in the passing of one of their most beloved members, Mrs. Eva Williams. She was a devoted Christian, a faithful and loyal member. Her church came first in her life. She was pianist at the church for several years, never being absent except in severe cases of illness. She was a Sunday school teacher and had held every office in the W. M. U. at different times. She was holding the office of Treasurer at the time of her death, also program chairman for the Kathleen Manley Circle; at one time she was Y. W. A. Counselor. At the time of her passing she was Secretary of W. M. U. of the Sweetwater Association.

She was loved by all who knew her. Her life was truly an example for others to follow.

Resolved, that to her husband, father, children, and sisters we point to her spiritual life and her trust in God and say "All things work together for good to those that love God."

Resolved, that these resolutions be sent to her family, the BAPTIST AND REFLECTOR, the local paper, and a copy be kept on record of the W. M. U.

Mrs. Charles Moore

Mrs. Alfred Millsaps

Mrs. N. W. Ellis

Hall

Whereas, our Heavenly Father has in His infinite wisdom taken from the membership of the W. M. S. of First Baptist Church, Martin, one of its charter members, Mrs. Jessie B. Hall. Her loyalty, her devotion, and her untiring service to the society leave to us, as a heritage, a beautiful and shining example of high Christian endeavor.

Wherefore, because of her examplary devotion to the society and her altogether unselfish spirit in mission work, it is highly fitting that we record our expression of love and appreciation as a memorial to her; and that we express sincere sympathy for the family;

Therefore be it resolved, that though our hearts have been made sad at her going, we bow in humble submission to Him who doeth all things well;

Be it further resolved, that a copy of these resolutions be sent to the family; also that copies be sent to BAPTIST AND REFLECTOR and *Weakley County Press*; and that a copy be entered in the permanent record book of the society.

Mrs. W. L. Blake

Mrs. J. D. Pate

Mrs. A. C. Gardner

Sloan

Whereby, in the providence of God, we have experienced the removal from our midst of a fellow-Deacon and Church member, W. F. Sloan. Be it resolved:

First, that we express to our heavenly Father, our deep gratitude for the consecrated, useful, and valuable leadership of this beloved member while in our midst.

Second, that we express to our fellow-members our resolute determination to carry on the fine work which he enjoyed so much. That we likewise pledge to our God, our genuine faithfulness in every regard.

Third, that a copy of these resolutions be spread on the minutes of our Church, a copy sent to the beloved companion, and a copy sent to our State Baptist paper, the BAPTIST AND REFLECTOR.

Pastor and Deacons,
First Baptist Church, Cleveland

Gibbs

It is with saddened hearts we mourn the passing of our dear member, Mrs. Grace Hall Gibbs on March 20, 1950. We, the members of the Women's Missionary Society of the First Baptist Church, wish to pay a tribute of love and respect to her memory.

We feel keenly our loss and we shall never cease to miss her, and we extend to her bereaved family out heartfelt sympathy and to say "Not our will, but His be done.

Mrs. H. G. Edmonson
Mrs. Geo. C. Rowlett
Mrs. E. H. Whitson

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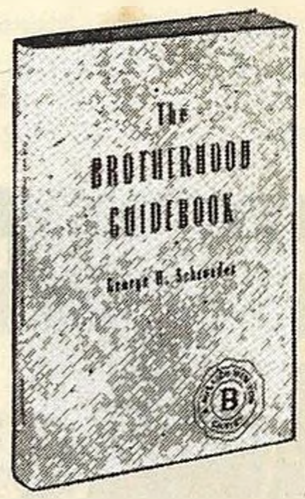

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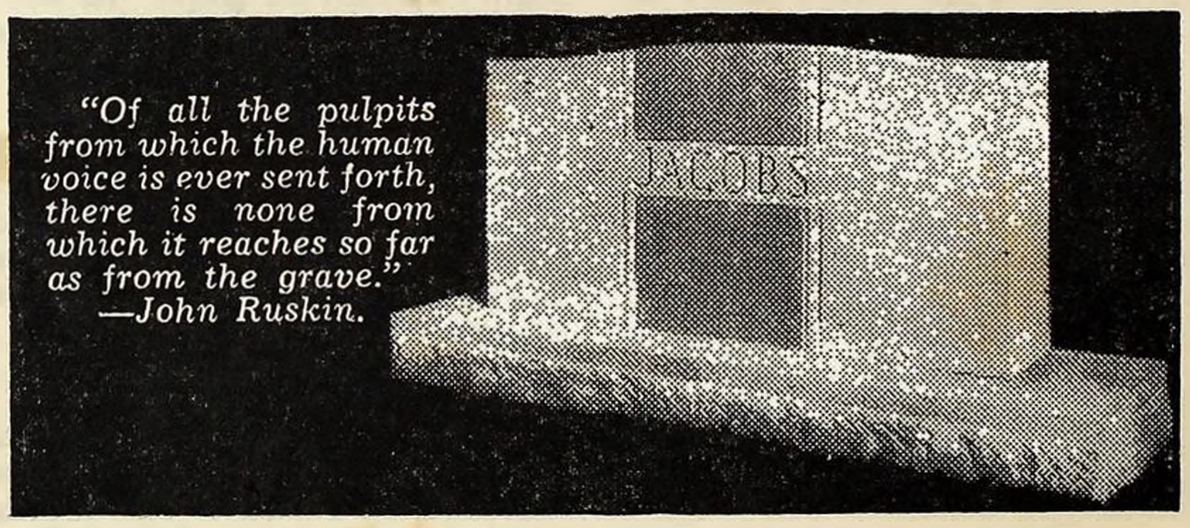

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