Baptist and Reflector

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

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LEBANON TEIN
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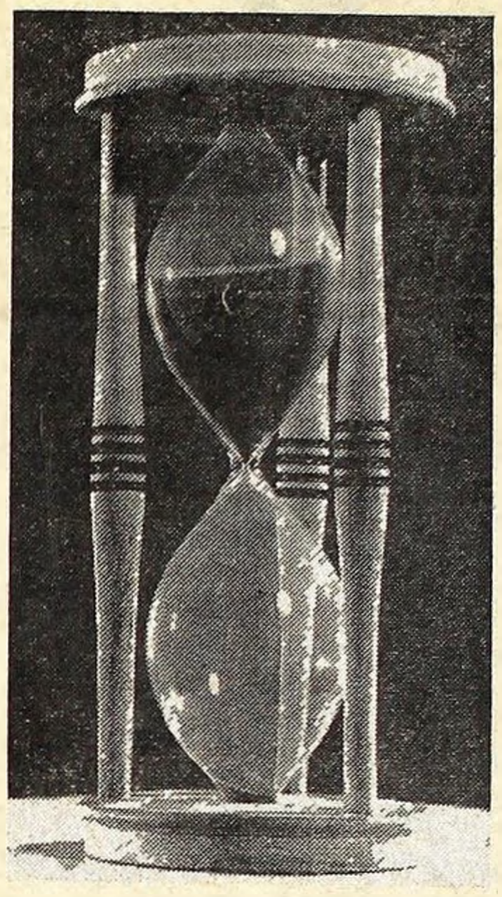
TIME IS RUNNING OUT!



TAKE TIME TO

PRAY!

STATE MISSIONS DAY OF PRAYER

Wednesday, September 27th

☆ ☆ ☆

PRAYER *Unties Hands for . . .*

GREATER ENDEAVOR

GREATER SACRIFICE

GREATER ACHIEVEMENT

In Christ's Name!

Greetings

To Tennessee Baptists

Let me shake hands
With each of you—
A host of more than 572,000.
Members of 2,515 Churches,
Holding fast to
The New Testament faith;
Holding forth the Word of Life;
In a time of confusion
Possessed of peace;
In an era of discord and disunity,
United and purposeful to proclaim
The Hope of the world,
The Gospel of the Son of God,
Within our own borders
And to the last person
In our war-plagued world,
Faithfully till He comes!

It is the hope of this scribe
As he takes up the Editorship of
The BAPTIST AND REFLECTOR,
That its pages week by week
Will give voice to
Tennessee Baptists
That they may become
More articulate,
As the Spirit may desire
Through the Lord's people;
That the Kingdom may come and
His will be done on earth
Even as it is in heaven.

The BAPTIST AND REFLECTOR has been
And will be a Baptist paper
With an unashamed faith
Reflecting the life of our times
In the light of the timeless.
Through it you should
Declare yourselves;
For the Lord's people
Dare not be dumb
When Truth must be expressed
In word uttered
Or written.

Our Daily Prayer

The Editor's tripod is a place where it is never easy to keep one's balance. Just how difficult it really is can only be known by the person who must do it. It might be a good thing if every pastor for one week had the job. I have been a pastor, and now that I am faced with the challenging responsibility of an editor's tripod I am sensing as never before the fact that we help and encourage one another, in whatever capacity we may serve, through the assurance of prayerful support.

Upon the prayers of you, our readers, we count heavily. And that we may keep this editor's tripod balanced our own daily prayer is:

To be duly appreciative of the great contributions channeled down to us from the past through faithful servants of God.

To be alert to the movements of the Spirit of God among His people today whoever and wherever they may be.

To abstain from prideful denominational parading and from the pomp and prestige of stunning statistics.

To keep keyed to the centralities and mindful of the mission which must ever be the first concern of the churches.

To be faithful to the Gospel of our Lord Jesus Christ as historically experienced and expounded by the people called Baptists.

To be fully cooperative in the great missionary and benevolent undertakings of our Tennessee Baptist Convention and our Southern Baptist Convention, and responsive to the ties of fellowship in our Baptist World Alliance. And to be so mindful of the mighty outreach of Him whom we know to be Lord that we shall love all those whom He loves and recognize as His all those whom He claims.

To always remember that our witness, to be effective, must ever awaken men to sense their real need and see and seek the One Mediator between God and man, Jesus Christ the Lord.

Thank You!

Your new editor comes to the BAPTIST AND REFLECTOR with the feeling that a very heavy and challenging responsibility and opportunity has been committed to him by his brethren.

I am deeply grateful for the numerous letters and messages which, in these weeks since the Executive Board took its action, have come from the Baptists of Tennessee and from over the Southern Baptist Convention territory, assuring the Editor-elect of the good wishes and of the prayers of a great host of people as he takes up his new duties.

We Salute Dr. Taylor!

Along with these letters of congratulations and good wishes to the new editor have come messages of sincere appreciation and commendation for Dr. O. W. Taylor the retiring editor. Dr. Taylor has rendered a great service to our people in his staunch and untiring defense of the faith once and for all delivered unto the saints. He has labored long and well as an able and sound exponent of conservative theology and is held in respect far and wide as such.

As he gives himself now, in retiring from the Editorship of the BAPTIST AND REFLECTOR, to the work of writing a history of Tennessee Baptists we express to Dr. O. W. Taylor our deep appreciation and salute him for his faithful and fruitful work as Editor of our state paper. We wish for him all blessing and success in his new work.

BAPTIST AND REFLECTOR

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No Time for Timid Faith

During Foreign Missions week at Ridgecrest last August this writer was deeply impressed with a panel discussion shared in by representatives of the Foreign Mission Board who furnished a group of Southern Baptist writers with first hand information from the Orient, South America, Africa and Europe. Difficulties confronting mission work were candidly stated.

Sharing in the panel discussion were Dr. Everett Gill, Secretary for Latin America; Dr. Baker J. Cauthen, Secretary for the Orient; J. D. Hughey, Jr., Missionary to Spain; and in the absence of Dr. George W. Sadler, Secretary for Africa and Europe, Prof. Cornell Goerner of Southern Baptist Theological Seminary, Louisville.

Dr. Baker J. Cauthen, Secretary for the Orient, reminded that we must choose between the policies of "do nothing" and "risk." Anything we do in the Orient runs a risk. Japan alone is stable (and that simply because of the occupation). "What is the right thing to do?" Answering this, Dr. Cauthen said, "Wherever there is an open door we should enter it, raise up a native leadership which can carry on the work if the curtain drops."

"This calls for risks to the individual missionary who goes, and also to Baptists who send such. The hardest job to be faced in missions is getting in your spearhead. Now as we look back at one hundred years of missionary history we can only wish we had entered more places "when we had the opportunity."

This is no day for a timid faith. Jesus did not promise us a friendly world. In fact he warned, "I send you forth as lambs among wolves" (Luke 10:3). He said it would be a real risk. Missionaries are risking their lives. We also must share some risks if we live up to the name "Missionary Baptist!" There must be more giving on our part, more readiness to put up our dollars. Business and industry risk investments and resources. The money some of us risk in the great Christion venture is pretty timid by comparison.

Dr. Frank K. Means of the Foreign Mission Board, in commenting on the Advance Program, stated Southern Baptists will probably raise only seven instead of the ten million dollars hoped for in 1950 through the Cooperative Program. Consequently the FMB will fall far short of receiving its anticipated needs for capital improvements. Such receipts for capital outlay by the FMB do not begin till the Cooperative Program receipts pass the six and one-half million dollar mark.

People must realize just where we stand and how much depends on the receipts of these closing months of 1950. We cannot afford to follow a "do nothing" policy with respect to missions in the Orient or anywhere else in the world. We must run the risks that are involved. We must give now, and give largely, or else we shall fail to be faithful.

Stop Spreading The Fire!

While we have one fire to put out, those who are about to start another must be dealt with summarily. The United States, carrying the brunt on behalf of the United Nations in dealing with the fire in Korea, certainly doesn't want another and larger fire to fight. But that is just what would happen if certain loose-talking armed forces' officials are permitted to have their way.

They have been flinging fire-spreading words recklessly about in certain public addresses. They are willing to start a war with Russia to compel cooperation for peace. President Truman's rebuke of Navy Secretary Matthews for such talk of waging a "preventive war" was right. The suspension of Maj. Gen. Orvil A. Anderson, commandant of the Air War College, Montgomery, Ala., for voicing his readiness to attack Russia was needful.

We have been sore provoked by Russia's obstructionist policy and her complicity in the Red Korean aggression, which has already cost America more than was originally anticipated and will prove to be long drawn out. Our hearts bleed for parents of lads lost and wounded in this fight. I have talked to some of them. Lives are being paid to defend freedom and uphold right. More lives will have to be laid down to win the fight. The fire rages hot in Korea.

And by the time this can reach you in print the dread thing may have happened. This may have broken out into a world holocaust. We may be at war with Russia. The news is very grave. But whatever happens, may the record of America remain one of refusal to initiate war.

It is time to keep our heads and do everything possible to localize this conflagration. Aggressive war has not and must not ever be American policy. A "preventive" war is a misnomer. All it can do is spread the fire.

Gen. Anderson was quoted as saying, "Give me the order to do it and I can break up Russia's five A-bomb nests in a week. And when I went up to Christ . . I think I could explain to him that I had saved civilization."

Well, the General and all the rest of us will have to answer to the Lord Jesus Christ. But any human attempt to explain and justify "preventive" war will not be easy in the presence of Him who warned, "All they that take the sword shall perish with the sword."

by Edwin E. Deusner . . .

Sincerity Can Be a Crime

Confucius said that "sincerity and truth are the basis of every virtue." Immanuel Kant declared that "sincerity is the indispensable ground of all conscientiousness, and by consequence of all heartfelt religion." In his great prayer for forgiveness, David exclaimed: "Behold, thou desirest truth in the inward parts" (Psalms 51:9).

Each of these three statements reminds us that in the eyes of man, as well as in the eyes of God, sincerity is an attribute of character greatly to be desired. Without this grace little else matters. I may be dull and people will still give me a hearing. I may be ignorant and people will pity me. I may be narrow and still command a measure of respect. But once let the people suspect me of insincerity and they will despise me.

Sincerity Not Enough

However, sincerity, if it stands alone, is but a bastard virtue. Paul is "Exhibit A" that a man can be sincere and yet be dead wrong. If sincerity is not yoked with humility and with truth it can lead to all sorts of trouble. Let us see.

Paul was a sincere man when he held the garments of those who stoned Stephen, and gave his consent to the deed. (Acts 8:1).

He was sincere when he caused many of the early Christians to be put in jail. (Acts 26:10). Some of these were women. (Acts 8:3).

He was sincere when he voted to put some of the saints to death.

He was sincere when "he was exceedingly mad against them and persecuted them even to strange cities" (Acts 26:11).

He was sincere when he compelled them to blaspheme. (Acts 26:11).

He was sincere when he made havoc of the Church. (Acts 8:3).

He was sincere, "yet breathing out threatenings and slaughter" (Acts 9:1).

He was sincere when he left for Damascus "that if he found any of this way, whether they were men or women, he might bring them bound into Jerusalem" (Acts 9:2).

And all the time he "verily thought with himself" that he was doing God service. Sincerity?—yes, but sincerity apart from truth and humility. What Paul did he did sincerely—but he was sincerely wrong!

Sincerity Can Mislead

Henry Ward Beecher said: "It is often said it is no matter what a man believes if he is only sincere. But let a man sincerely believe that seed planted without plowing is as good as with; that January is as favorable for seed-sowing as April; and that cockle seed will produce as good a harvest as wheat, and is it so?" The answer is obvious. A man may sincerely take strychnine and think it is aspirin but his sincerity will not save him.

To go further: one may think that he has found the right way of salvation and pursue that way unto death; but the truth is "there is a way which seemed right unto a man, but the end thereof are the ways of death" (Proverbs 14:12).

Some may really and sincerely believe that "greatest among the sacraments is the Eucharist. Through it Christ fulfills His promise to abide with us all days. What makes the Mass so infinitely worth while is that during Mass bread and wine are changed into God's own Body and Blood. Christ then resides upon the altar; He offers Himself to the Heavenly Father as long ago He did on Calvary. He gives Himself to His loved ones as food for their souls . . . It is the Mass that matters. Nothing else can compare." (From "What You Should Know About Catholics," by Rt. Rev. John J. Walde, pages 12 and 13). Yes, some people sincerely believe the above statement, but truth declares "Christ was one offered to bear the sins of many," (Hebrews 9:28), and "By the which will we are sanctified through the offering of the body of Jesus Christ ONCE FOR ALL," (Heb. 10:10), and "this man after he had offered ONE sacrifice for sins FOR EVER, sat down on the right hand of God" (Heb. 10:12).

Some may sincerely believe that they are living above sin; but truth says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8).

Some may in all sincerity believe that morality, good works, or church membership are all that is necessary for the new life; but truth says: "Not by works of righteousness which ye have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost (Titus 3:5).

No, it is not enough to be sincere. One must be sincerely right.

To Sum Up

Let us draw some conclusions from what has been said.

1. God demands of us sincerity. "Behold, thou desirest truth in the inward parts" (Psalms 51:9). He cannot endure hypocrisy. He abhors duplicity. Under his all-seeing eye we dare not be one man *within* and another man *without*.

2. Sincerity in itself is not enough. It must be coupled with truth. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

3. Sincerity in itself is not necessarily virtuous. A man is sincere if he is faithful to his convictions; but if his convictions are ungodly, immoral and unsound, his sincerity is a crime.

4. Only when a man's convictions correspond and square with eternal realities is his sincerity of incomparable value. Paul lost none of his sincerity after he met the Lord on the Damascus Road. But following that experience he turned his sincerity into right channels. He who in sincerity had been Christianity's most bitter foe, became in sincerity its chief exponent.

The author is pastor of the First Baptist Church, Lexington, Tennessee.

. . . by L. A. Alexander

The Brotherhood of Man

"Our Father, which art in Heaven"

This petition found in what is commonly called the Lord's prayer expresses one of the great truths of our Christian religion, "the Fatherhood of God." There is another truth closely akin to it, and that is the Brotherhood of man. Some have said that it is so close that you can't voice one without hearing the echo of the other.

Tryon Edwards says, "whoever in prayer can say, 'Our Father' acknowledges and should feel the brotherhood of the whole race of mankind."

H. M. Fields says, "There is no brotherhood of man without the Fatherhood of God."

Men and women who refuse to acknowledge the brotherhood of man are in reality denying the Fatherhood of God.

Lyman Abbot said, "The brotherhood of man is an integral part of Christianity no less than the Fatherhood of God, and to deny one is no less infidel than to deny the other."

Seneca said, "However degraded or wretched a fellow mortal may be, he is still a member of our common species."

Edwin Markham said, "The crest and crowning of all good, life's final star is brotherhood."

One day, a beggar stopped by a minister's house and asked for bread. He was given a piece of hard, dry, stale bread. The minister then asked him about his faith in Christ. Finding out that he was not a professing Christian, the minister proceeded to teach him "The Lord's Prayer." When he said, "Our Father, which art in heaven," the beggar interrupted him. "Do both of us say 'Our Father'?" he asked. The minister said, "Yes." "Does that make us brothers?" the beggar further inquired. "Yes," the minister replied. The beggar next countered with this verbal bombshell, "Would you give your sure enough brother a piece of hard, dry, stale bread to eat?"

One of the great inconsistencies in our Christian religion today is, we call a man "brother," but do not treat him that way. I would to God that I could so inspire each of you that all of us will prove to a critical world that Christianity is a religion of brotherhood, Christianity will work in interracial relationships.

In 1944 a book was written by 14 Negroes and edited by Rayford W. Logan, entitled "What the Negro Wants." Prof. Logan says, "We want the same racial equality at the ballot box as at the income tax window, the same equality for getting a job, education, decent housing and social security."

"Christianity is a religion of brotherhood . . . Christianity will work in interracial relationships," is the conviction voiced by L. A. Alexander, one of the outstanding Negro Baptist pastors of Knoxville, whose address recently given before the Knoxville Baptist Pastors' Conference was by them unanimously requested for publication here.

One of the writers of this book, Leslie Pinkney Hill, says:

"Negroes want to be accepted by our American Society as citizens who in reality belong, who have the respect of their fellowman, the equality of opportunity for life, liberty and the pursuit of happiness. Negroes want what good men want in every democratic society. If they wanted less, they would not deserve the status of citizens."

There are several barriers or obstacles which must be removed before brotherhood can become a reality. (1) Class distinctions as are seen in our social organizations. (2) Religious prejudices as are seen in denominational bitterness, jealousy and strife. (3) Racial and national narrowness as seen in the attempt of one race to belittle or destroy another.

Let us note some characteristics of a Christian brotherhood.

A religion of brotherhood wants everybody to enjoy the same blessings and privileges. It was the religion of brotherhood that made Andrew seek out his brother and bring him to the Lord. He could not be happy enjoying the blessings of salvation knowing that his brother was outside.

A poor child was once adopted into a rich family. He had all the material comforts that his heart could desire, yet his countenance was sad. When his benefactor inquired as to the reason of his sadness, he received this reply, "I can never be happy knowing that my brother is outside in poverty and misery."

A religion of brotherhood is the only thing that can change this world for good. It will make wars cease, for brother will not kill brother. It will cause men to beat their swords into plowshares, and his spears into pruning hooks and study war no more.

A religion of brotherhood will hasten the day when the prophesy of Isaiah will become a reality:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together, and the lion shall eat straw like an ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Before any of us can get into the kingdom of God, we must pass the brotherhood test. This is not optional, but required. According to Matthew, Jesus Himself will administer this test.

"For I was hungered, and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked, and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me."

Those of us who can pass that test will hear the loving voice of our Saviour saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

My Bible How I Got It

by Dr. W. O. Carver

"Abide thou in the things which thou hast learned and hast been assured of, knowing the person from whom thou hast learned them, and that from a babe thou has known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."

The book from which I have just quoted is *the* Bible in certain senses, but it is also *a* Bible, because there are many Bibles. And this one happens to be *my* Bible . . . one of my Bibles, for I have a number of Bibles. I have been acquiring them through a long time. I do not know when I first began to think in terms of *my* Bible, nor can I remember when I first got acquainted with *the* Bible—began to get acquainted with it.

I do remember two Bibles in the home in which I came up. Then, I remember a third one—a small New Testament only—which had for me very sacred memories and influences. It belonged to my sister somewhat older than myself who died when I was fourteen, leaving me as the oldest of the children in a large family. I always cherished the appearance and the memories of her New Testament.

The first Bible which I can distinctly remember was a Bible about the size of a hymn book, just a little larger, with a thick back on it, brown in color and with ornamentation which I did not at all know was intended to represent a type of architecture. That Bible lay on a table by the rocking chair in which my mother sat in the evening when she could find time to sit at all. That Bible was very meaningful in my life.

I say I cannot at all remember when I first saw it; I can remember my mother reading it to the children. My father was engaged in business that kept him away from home a great deal of the time, and he conducted family worship only on Sundays. The rest of the time my mother did it. I can remember her voice although she has been gone physically out of my life now for almost 65 years. I can remember the tones in her voice. I can remember her blue eyes. And then, most of all, I can remember how she prayed after reading the Word. I can remember how she prayed for her boys, and I can remember the anxiety which got into her praying. I can remember one occasion when she choked and could not go on. I can remember the tears in her eyes and on her face when she arose from her knees. It made a tremendous impression on me, an impression which has gone through all the years. I can remember, I do not know when first, hearing her quote "Holy Bible, Book Divine, precious treasure thou art mine." Somehow it passed on to me the personal quality of the Bible; and I began as early as I can remember to appropriate the Bible as my Bible.

The other Bible I remember at home was a very large Bible . . . one of these big family Bibles with deep indentations on its thick covers and gilded on the edges of these indentations. And, then, in the open spaces on the back, in gilt letters, quotations from the Scriptures. I looked at them, and those quotations burned themselves into me off the back of that Bible. I often recall the one down in the lower right hand corner: "While you have the light, walk in the light that ye may be the children of light."

And that big Bible had in it not only the Scriptures in large type, but it had a concordance, a foreword, and it had a Bible dictionary with pictures in it of animals, minerals, money, trees, flowers, etc. It was too big for me to handle very well, and the table was a bit high for me when I first began using it; and so I would get it down, lay it in the floor and lie down on my stomach over that Bible. I spent hours and hours that way, reading the Scriptures, reading the dictionary, and then getting hold of that concordance and learning how to look up words in it.

And that is the Bible from which my father read on Sundays when he prayed with us. That is the Bible which we children wore out almost. I remember a day when the old minister, with a long beard, who had been my mother's school teacher as well as later on our pastor for a long time, came to visit us. As the preachers did in those days, he was going to read the Scriptures and pray with us. My mother took her apron and brushed it over the Bible before she handed it to him, which I did not think and now I know was not necessary—we never allowed dust to collect on it. With a red blush in her face she apologized to the minister for the dilapidated condition of that Bible. I fell

DR. WILLIAM OWEN CARVER, *native of Tennessee, retired professor of the Southern Baptist Theological Seminary, shares his rich experience on making the Bible your own.*

in love with the old man when I heard him say, "My dear, I love to see a Bible like that. I know that means the children use it." "Continue thou in the things which thou hast learned and hast been assured of, remembering the persons from whom thou didst receive it." Now that has a tremendous influence.

My Bible! I say this is my Bible; this particular Bible is one of my Bibles, I cannot remember when I first had a Bible of my own. But I do remember when our youngest daughter, as we were coming on to Christmas and she was about seven or eight years old, being asked what she wanted for Christmas, replied, "I want a Bible." I said, "There are a number of Bibles here; you can have any of them you want." "No," she said, "I want my own Bible." And you may be quite sure she got it—with her name in gilt letters on the back of it.

Every member in the home ought to have his own Bible.

I said this is one of my Bibles. I do remember when I first purchased a Bible of my own. I went to college in 1886 and I carried a Bible with me, but I do not remember what sort of Bible it was. It was not my Bible particularly. I was put to room with a Mexican who had a volume of the early printing of the English Revised Translation, the first one I had ever seen. This Mexican thought a dollar was worth more to him in a crisis than that Bible and he offered to sell it to me for a dollar and I bought it. That was the Bible I used largely in my study as a student the first year I was in the Seminary. I have, or did have, marked on the margin how many minutes it took me to read Genesis and Exodus, and so on the rest.

I say I did have it. A few weeks ago some student came and asked me to let him have it because I had some notes on the margin of it. I was in a hurry and I handed him the Bible and went out. I have not seen it since; I have been advertising for it but I have not found it. The notes for me add greatly to its value. I prize that Bible very much.

I began to study Greek and very shortly after I got started in it I went downtown and bought me a Wescott and Hort Greek Testament and began working on that. The Greek Testament has been one of my Bibles ever since. But later on I wanted a Greek Testament I could take around with me, and there came one for the *Review and Expositor* while I was review editor, to be reviewed. It had the Latin version on one page and the Greek version on the opposite page. I appropriated that and wrote a review of it myself. I had a great many notes in it, but in my absent-mindedness I left it on the train one day when I was using it and that was the end of that one.

Later I bought the best I could get during the first World War—a Nestle's New Testament. Let me say, incidentally, that I have never had a Greek Testament that had a vocabulary in the back of it. Well, I went on acquiring Bibles. I now have two shelves of them.

One that I prize very greatly is a Douay version. I had never had a Douay version until a young man came down from Nelson County, many years ago now, to talk with me. He was a Catholic and he wanted to marry a Baptist girl whom I had baptized, some years before that. She and her family wanted him to be a Baptist if he was going to come into that family or take that family unto himself. So they persuaded him to come down and see if I could not show him the light. He came down and spent a long time with me one Sunday. I wish there was time for me to tell you the experience. But he insisted on his religion and my religion and what he believed and so on. He did not get satisfied; he came back two or three weeks after that. He made the forty-mile trip again and he spent a lot of time with me. He gave me a Douay version of the Bible. The last time I saw him he was a deacon in a Baptist church. So, of course, I like that Bible.

But I carry in mind some association with each Bible. Every time I began to try to learn a new language, I wanted to get the Scriptures in that language.

So I have a collection of Bibles. But that is not the Bible after all. How did I get it? May I say how I got it? I got it by inheritance and by teaching.

I got my Bible by teaching. I got it by testing it out in experience. I got it by the illumination and guidance of the Holy Spirit. I got my Bible, but *my* Bible is not equivalent to *the* Bible. *My* Bible does not contain all that is in the Bible you read nor all that is in the Bible that I read, because it is not mine until I do appropriate it. And I have been carrying on the appropriating process now for more years than I can definitely tell. There is a good deal in this Bible yet that I am finding over and over again that I have never yet put into my personal Bible. I am still growing it. By the grace of God I shall keep on growing it. And, after all, my Bible is only so much of the Bible as I have myself appropriated and put into practical knowledge and use and support.

CARVER QUOTES

"I can remember hearing my mother quote: "Holy Bible, Book Divine, precious treasure, thou art mine." Somehow it passed on to me the personal quality of the Bible, and I began as early as I can remember to appropriate the Bible as my Bible."

* * *

"We never allowed dust to collect on our Bible."

* * *

"Every member in the home ought to have his own Bible."

* * *

"My college roommate thought a dollar was worth more to him in a crisis than his Bible and he sold it to me for that amount."

* * *

"MY Bible does not contain all that is is in the Bible you read nor all that is in the Bible that I read . . . MY Bible is only so much of the Bible as I have myself appropriated and put into practical knowledge and use and support."

Report of the Inter-Agency Council

by Jerome O. Williams

The Inter-Agency Council of the Southern Baptist Convention met at Ridgecrest, August 9-10. This Council is made up of representatives from the Foreign Mission Board, Home Mission Board, Woman's Missionary Union, Baptist Brotherhood, and Sunday School Board.

The members of the Council rejoice in the privilege of working together, and face problems for solution with courage and fidelity.

The Council completed work on the booklet *You and Your Church,* and the leaflet "A Correlated Church Study Course." These are to be published and distributed to all pastors of the churches in the Convention as soon as possible. It also considered other matters which are before the Council and made plans for future activities.

The members of the Inter-Agency Council place great value on the work of a church council in each church for the purpose of arranging a calendar of activities for the church. Attention was called to the fact that churches are now in process of completing the organization with officers and committees for service during another year, and that this is a good time to form the church council and to begin to use it in the work of the church.

The new officers for the Inter-Agency Council for another year are: Dr. Courts Redford, Chairman; George Shroeder, Vice-Chairman; Miss Alma Hunt, Secretary; J. N. Barnette, Assistant Secretary.

Plans were made for another meeting in December of this year. The agenda will be prepared by the officers and subjects discussed by members of the Council or by advisors from the denomination on request.

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.

Retail

Christian Herald

Dr. Henry M. Wriston stood up at Yale Divinity School with all the grand tradition of the Lyman Beecher lectures behind him and said that preachers ought to get out of the wholesale end of the trade. What pastors ought to do, thinks Dr. Wriston, is get down to the one discouraged and lost man or woman who needs help. We've been saying it right along in *Christian Herald*. Sure, the social order of the world must be Christianized! But it has to be done on the retail level, where one person talks with one person and gives him courage and faith. We think the wholesale approach has its roots in laziness. It's easier to make big sales, clean away sin at one fell swoop. But sin sticks like spilled pineapple juice; you have to work hard at scrubbing it out. Change society, yes. But society is people and people come one by one.

(*Correct.*—R.B.J.)

Liberty

The Baptist Courier

We would prefer not to descend to a low or negative note, but we fear that too many people of our generation are confused on this question of liberty. The idea seems to be that liberty means no restraints, no laws, no disciplines, but a reckless abandon to the carnal passions and selfish desires. Those who hold such erroneous ideas of liberty may be patriotic, after a fashion; and they may praise liberty; but they must learn in one way or another that liberty is not to be had without discipline and sacrifice. If people were more concerned with doing God's will as revealed in Christ, they would have less reason to be concerned about their liberty and security.

(*He's right.—R. B. J.*)

Religious

The Christian Index

How religious are we? Statistically, we appear to be making progress. The *Christian Herald,* in its annual report on church membership in the United States, shows a five per cent increase in last decade, with 54 per cent of the total population of church members, compared with 49 per cent in 1940. Protestants have 59 per cent of the church membership, Roman Catholics 33 per cent, and Jewish six per cent. There are other interesting features in the report. But one must ask whether it necessarily follows that we are more religious. Take a look at general conditions, and you wonder. Let us rejoice that there is an increase in the total membership of the churches and pray that every member is a working disciple.

(*Religious, yes. But are we Christian? —R. B. J.*)

For Equalized Salaries

The Presbyterian Outlook

TO THE OUTLOOK:

I read with interest the letter about all ministers receiving the same salary. I, too, am a preacher's wife. Why not let all ministers have the same salary? I understand that all of our foreign missionaries receive the equivalent of the same salary, also have extra money for their children. The chaplains in the armed forces (I know there were different ranks) received the same salary. All members of the State Legislatures, U. S. Congress and Senate do, and I understand that all workers in the Salvation Army, and the ministers of the Nazarene Church do. I believe it would mean a better ministry, more equality in the ministry; also a minister would not be always trying to move to another church that pays a larger salary. We all are human.

Please do not publish my name for it would embarrass my husband . . . Southern City.

(*What do you big-shot preachers think about this?—R. B. J.*)

On Accepting a Call

James H. Hall in "Good Tidings"

We have been disturbed by reports from some of the churches about the fact that pastors have been called, have accepted the call, and then changed their minds and rejected the call. In some cases the churches have been notified of the rejection after elaborate plans have been made for moving the new preacher and holding a formal reception for him.

If a church were to withdraw a call after the new preacher had resigned his old church and packed up to move, he would be deeply hurt. Likewise, churches which are mistreated in this fashion are deeply hurt and the cause of Christ suffers.

If the original acceptance was based upon Holy Spirit leadership, it seems doubtful that the Spirit would change. If decisions were made prematurely, the preachers should correct this by praying the matter through before accepting the call. If the preachers are influenced by "better offers" and use one call to jack up the offer of another, they do not deserve to have a church at all. A preacher's word ought to be as good as his bond.

(*There can be no argument against this.—R. B. J.*)

Diluted Pacifism

Time

Pacifism, as a religious belief, seems to be declining in the U. S., according to Vernon H. Holloway, associate professor of religion and philosophy at Ohio's Denison University. The traditional peace sects regarded pacifism as a Christian commandment, to be followed regardless of the consequences. It became diluted between World Wars I and II, says Holloway, by the social thinking of liberal Protestants who hoped to use Christian ideas to reform society. Up until Pearl Harbor, denunciations and renunciations of war "as an instrument of national policy" rang out from many church conventions. But when war came, most churchmen gave it their support. Writing in the current issue of *Religion In Life,* Holloway thinks that the old, nonresistance type of pacifism may survive in a few sects. "But modern pacifism, which endeavored to substitute morals for politics, or to equate Gandhi's political shrewdness with the Cross of Christ, may expect to meet greater difficulties."

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 24, 1950

TEXTS: Acts 16:9-15; 17:22-31; 26; II Corinthians 11:22-12:10 (Larger)—Acts 26:9-20 (Printed)—I Corinthians 2:2 (Golden).

Paul, World Evangelist

A number of volumes have been written on the life and work of this peerless preacher, leader, missionary and theologian, Paul the Apostle. One of these, expository in nature, was written more than sixty years ago by Wm. M. Taylor and is entitled, "Paul the Missionary."

In the final chapter he evaluates Paul in these words, "But, take him for all in all, he was a noble man; and if we compare the world as it was when he was converted with the state in which he left it at his martyrdom, and then reflect how much his writings have had to do with the progress which we can trace through the past eighteen centuries, we shall see reason to affirm that no one mere man has done so much for the world and the Church—or rather, perhaps, I ought to say, for the world through the Church—as Paul." These notes are confined to the printed text, suggested above.

I. CONFORMED TO THE LAW (Acts 26:9-12).

Paul calls himself a Pharisee of the Pharisees (Phil. 3:5,6) and testifies concerning his life that he was blameless with regard to the righteousness found in the law. This was his status before his experience on the Damascus road. In his zeal for the keeping of the law, as he then understood it, he was partially responsible for the imprisonment and death of many of the Christians. He was conscientious in both attitude and deed, but at the same time he was all wrong so far as God and Christ were concerned.

A person may be ever so sincere and conscientious and still be wrong in his living. This was certainly the case with Saul of Tarsus, proud and self-confident, depending upon his conformity to the law of Moses.

II. CONVERTED TO THE CHRIST (Acts 26:13-15).

The wind of the Spirit, referred to by Jesus in His conversation with Nicodemus (John 3:8), blew with the force of a tornado or a hurricane that day in Paul's life as he journeyed towards Damascus. Incidentally, at other times and with other persons that same Wind blows like a gentle zephyr. But with Saul, it was terrific and revolutionary. He fell to the ground, saw his sins, and heard and responded to the voice of Jesus Christ.

We would say that he was converted or regenerated. God got hold of him and his whole life was completely changed. His was not merely and simply a "decision" (whatever that means as used by some of our contemporaries) but a thorough-going spiritual remaking of his entire being in the likeness of Christ. The center of gravity was shifted from self to Jesus, and later he will write about being crucified to the world (Gal. 5:14) and living for Christ (Phil. 1:21). Unless that happens in the experience of a person, that person is not a Christian.

III. CONSECRATED TO THE WORK (Acts 26:16-18).

This work can be summed up in the two words used in this passage, "a minister and a witness." A witness tells what happened and a minister serves the needy. Having had a glorious experience, similar to but not necessarily identical with Paul's, one is then ready to render service in His name and for His sake.

The experience, to which we are to give witness, is God's work; the ministry, Christian service, is ours. We are to be reminded, however, that it is God working within us and thus be all the more consecrated and zealous in the work (Phil. 2:12,13). This involves, among other things, a continuous preparation of heart and mind upon our part. For God has always used the prepared individual in His service.

IV. CONSTRAINED TO THE VISION (Acts 26:19-20).

Paul could not, and did not, forget the "heavenly vision." It remained with him, giving him direction and courage, all the rest of his earthly life. He, like the Wise Men, had seen "His star in the east" (Matt. 2:2). He, like Moses, had seen the pattern for his life (for Moses, it was the pattern for the tabernacle) while "in the mount" (Heb. 8:5).

Mariners sail with confidence when their eyes are fixed upon a familiar star. Carpenters build with assurance when they can follow the blueprints or patterns. Paul, the world evangelist, made his life count for the most in Christ's service when he was constrained to obey the vision. And so can we.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N. ● Nashville 3, Tennessee

New friends—new books—new experiences—all of these are a part of school, aren't they? I'm anxious to hear from you, especially about the new things which you are enjoying at school this year. How about a newsy letter—maybe a sort of diary account of what you have done since the first day of school? What grade are you in now? Do you have a new teacher? What about your new studies—do they promise to be interesting? Have you made some new friends? Please write and tell me about them.

Do fifth-grade students usually have an opportunity to study art in school. I hope so, especially for the sake of one of our newest Young South friends. I wish you could see the illustrated letter which she sent me recently. It is just a sheet of plain white paper, but on the left-hand side of the page is a pencil sketch of a little boy flying a kite. Even the kite has a picture on it! With such an attractive picture before me, I was not surprised to read this at the beginning of the letter:

> "Dear Aunt Polly:
>
> This is the first time I have ever written you. I live on a farm. As you see, I like to draw and maybe before long I can take drawing lessons and be an artist."

Of course, the picture on the letter isn't perfect, but we wouldn't expect a perfect picture by a fifth-grade student. It's good to know that the young artist realizes her need for "lessons" and that she plans to work hard to develop her talent. We shall look forward to more and better pictures from her as she practices and studies.

If you, too, like to draw, perhaps you would enjoy a pen-pal correspondence with Catherine Lannom. Her address is 2238 Lebanon Road, Nashville, Tennessee. It would be fun to exchange drawings with her—pictures of your churches, your homes, your schools, or something else especially interesting in your community. Of course, Catherine doesn't know *your* name and address, so you must write the first letter. Maybe you'd like to illustrate your letter.

If you are thirteen, fourteen, or fifteen years old and interested in music, photography, or sports, you'll enjoy knowing Betty Cate Manley, who lives at 1180 Highland Avenue, Cleveland, Tennessee. According to Betty Cate, Cleveland is a town of about twelve thousand people, and she finds lots of interesting things to do there. Her favorite sports are basketball and softball. She likes to swim, too. Betty Cate is a Christian and is pianist for the Junior choir at the First Baptist Church in her town. Our new fourteen-year-old friend is in the ninth grade at school; her favorite subject is English. She likes to write letters and sounds like an awfully nice pen-pal for someone!

Boys and girls who are interested in collecting postmarks from other states will want to exchange cards or letters with Mary McClord, R.R. 1, Borden, Indiana. Mary is fourteen and looking for pen pals. She is a freshman in high school. So far, she has no hobbies. Perhaps that would be a good subject for your get-acquainted letter. Tell her about your hobby. Maybe she'd like to share it with you.

Ten-year-olds who are looking for new friends will be glad to write to Winona Murley, Silerton, Tennessee. Winona is in the fifth grade at school. She especially likes to play softball. She has two sisters and two brothers and they have lots of fun together. Write and tell her about your family, your school activities, and your own interests. Let me know if you two become regular pen pals.

Right now there are thirteen more new word pictures which I'd like to share with you. I'll save them and add others as they come in [illegible] we will have another friendly visit soon. Have you brou[illegible] word picture up-to-date?

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

An Important Announcement to All Sunday School Workers

Since 1934 the Sunday School Department of the Baptist Sunday School Board has maintained an individual record of all who have earned awards in the Sunday School Training Course. Because of the great growth in training activity, the training files now contain a million and a half cards, because these files contain the names of many persons now deceased or no longer active in the work, it has become necessary to correct our files, keeping only active cards for the past ten-year period.

Effective January 1, 1951 *we must remove from our active files all cards of individuals who have reported no training since January* 1, 1940. Pastors and superintendents are asked to call this change to the attention of all their workers and explain the necessity for it.

A further help in relieving our files can be rendered by sending to the Sunday School Department, Baptist Sunday School Board, the names of those who have earned awards since 1934 *and are now deceased.* Please send this information as soon as possible, and each year bring this information up to date for us.

The growing interest in Sunday school training is a matter of great encouragement. It is our hope that every church will increase its efforts to train workers in the days ahead. Helping us keep our files more accurate will enable us to give the churches better service.

As a means of further stimulating training, we urge every church to maintain a training record for its own workers. File cards are available for this purpose.

This Year We Must Go On!

Convention-Wide Sunday School Program

October, 1950—October, 1951

SLOGAN: Take Your Family to Sunday School

This Year—500,000 net enrolment gain
This Year—200,000 additional complete families in Sunday school
This Year—2,000 additional churches with a full-time program of work
This Year—An Expanding Bible-Teaching Program, including:
- An enriched Sunday morning session of one hour and fifteen minutes each Sunday
- A Vacation Bible school for two weeks
- January Bible Study Week
- Using Bible books in the Sunday School Training Course for additional Bible study opportunities
- Working for daily Family Bible Study

This Year—All Sunday school efforts centered in winning people to Christ

Tennessee Goals for 1950 - 51

		Associational Goals
		My Association
1.	Increase in Sunday school enrolment 48,000	_____
2.	Training awards 25,000	_____
3.	Associations with training 66	_____
4.	Churches with training 1,600	_____
5.	Vacation Bible School 2,201	_____
6.	At Ridgecrest 1,000	_____
7.	At Camps Linden and Carson 500	_____
8.	Church Planning Meetings 2,000	_____
9.	Standard Sunday Schools 300	_____
10.	Standard departments 100	_____
11.	Standard classes 400	_____
12.	Associations organized 66	_____
13.	Associations meeting regularly 66	_____
14.	Additional complete families in S.S. 18,000	_____
15.	Churches having January Bible Study Wk... 1,000	_____

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

CHARLES L. NORTON, Director
MISS ROXIE JACOBS, Int.-Jr. Ldr.
MISS MARY ANDERSON, Assoc.

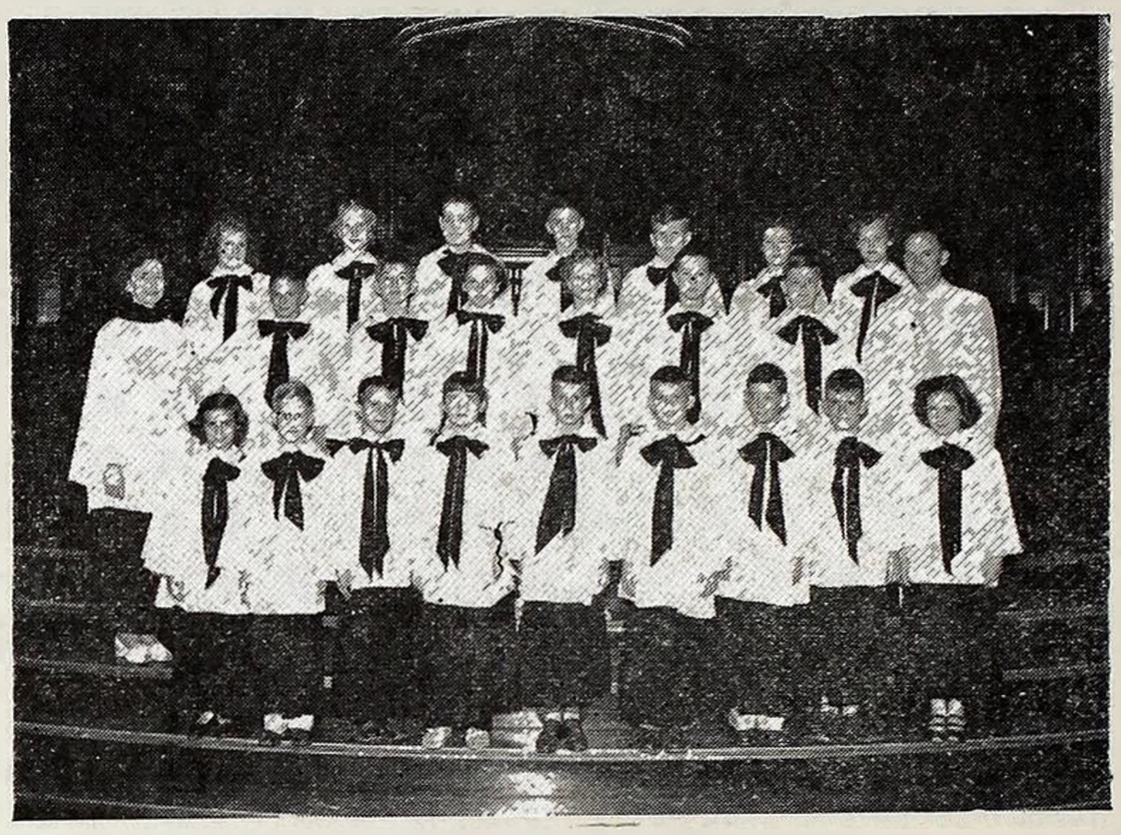
MISS DORIS BROWN
Office Secretary

O. O. MIXSON
Convention President

Hymn Festival Results

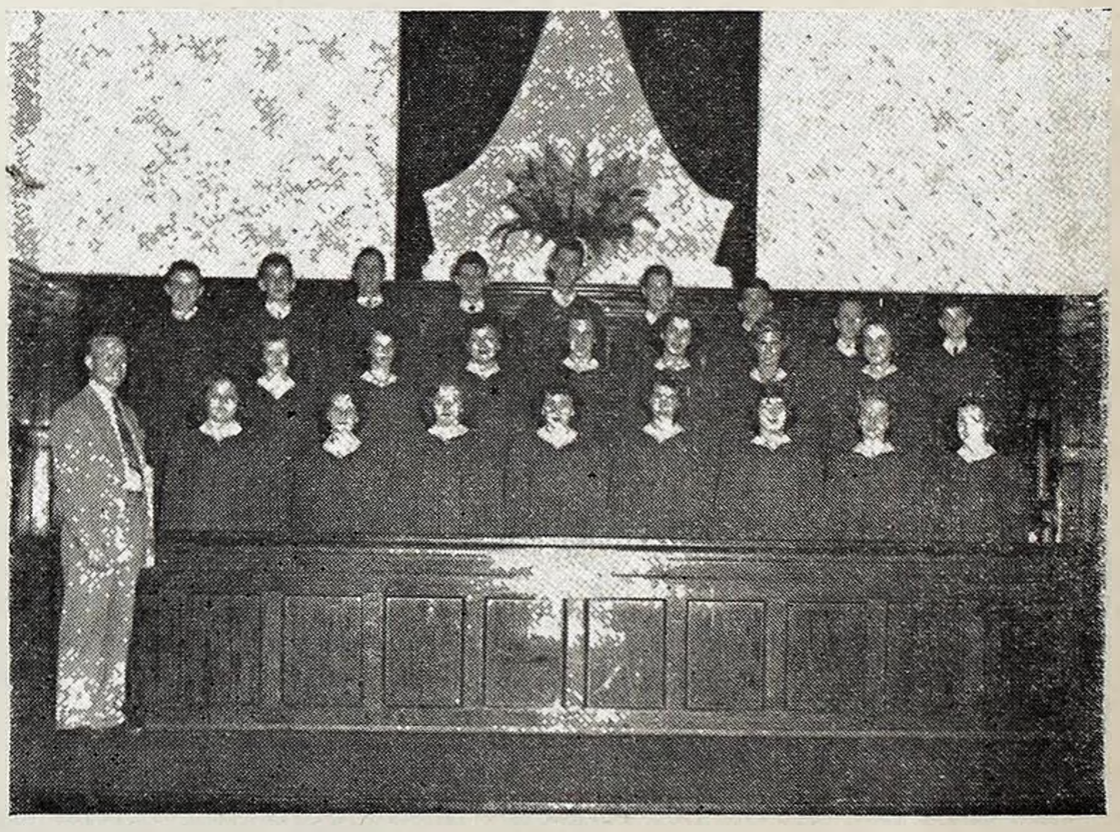
(Continued)

Junior Choir



First Chureh, Maryville
Pastor, Rev. James M. Windham; Director, Mr. J. Marvin Lindley

Intermediate Choir



Fifth Avenue Church, Knoxville
Pastor, Rev. Walter Warmath; Director, Mr. J. T. Johnson
(Continue to watch this column for other choirs who were participants in the State Hymn Festival and who received a grade of "A.")

Training Union Planning Meetings

October 23-November 3, 1950

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

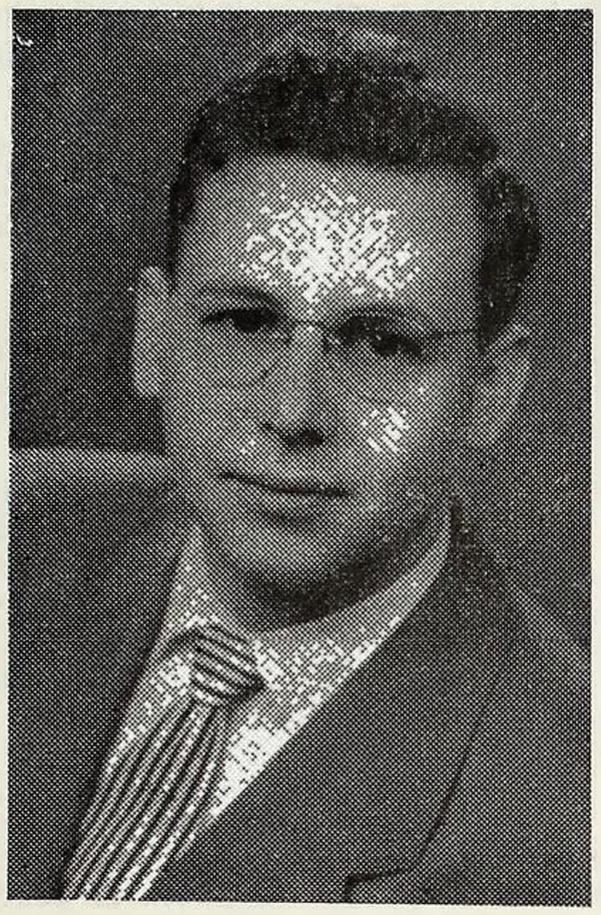
Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL
Secretary

BERNICE BROWN
Office Secretary

Goodbye, Bob!



BOB WILSON

We greatly regret to have to announce that Bob Wilson has accepted a position as Educational Director at the First Baptist Church, Gadsden, Alabama.

Bob had charge of our six R.A. Camps. There were 670 in attendance. He reports 42 conversions and 121 who dedicated their lives for full-time service. He has visited 8 associational meetings.

He now has a place in the hearts of our people.

Bob has done splendid work for us as our R.A. worker and we had hoped to have him for part-time this winter. There are hundreds of boys over the state that will be disappointed in knowing that Bob is leaving us. We do wish for him the very best in everything.

A Century in Nigeria

Dr. George W. Sadler in his book titled *A Century In Nigeria* evaluates the results of a hundred years of mission work in that country. The occasion of the book is the observance of a century of Baptist work in Nigeria.

Dr. Sadler spent seventeen years as a missionary in Nigeria and for eleven years has been a regional secretary of the Foreign Mission Board being responsible for Africa, Europe and the Near East.

The author relates the exciting story of our work in Nigeria for this long period of one hundred years. The early years of tragedy, the determination of the pioneers, the era of slow growth are told. Our hearts are made to rejoice when we learn of the new day which dawns and the rapid progress in the following years. In the last chapter we face up to today and tomorrow on the dark continent.

Surely all members of the W.M.U. will seek to become more familiar with Nigeria in this her centennial year and will be anxious to help in Nigeria's plans for advancement.

Mrs. Wm. J. Fallis

Mission Study Chairman

The Annual Associations

We are in the midst of the meeting of the Baptist Associations in the State of Tennessee. There are sixty-six of these associations and they meet annually beginning the middle of July and running through middle of October.

The past week the Brotherhood secretary attended five of these associations going first to Gibson association Tuesday, September 5. I think this was probably the largest attendance I had ever seen at this association. The spirit was fine and they had a good program. Brotherhood report was brought by J. D. Barnwell. This association met with First Baptist Church at Trenton, pastor Dr. Paul Weiland. The church did a magnificent job entertaining the association.

Wednesday, September 6th, I attended Dyer association meeting with Calvary Hill Baptist Church, Dyersburg, Tennessee. This was the second day of this association but even though it was the second day there was a good attendance. Dr. Robert Orr of First Baptist Church was moderator over this session.

Thursday, September 7, we attended Crockett association meeting with Walnut Hill Baptist Church at Bells, Tennessee. This is one of the smaller associations having only thirteen churches but was well attended. Moderator was J. Paul Palmer and preaching the annual sermon was Dr. R. G. Lee. We also attended Madison association meeting the first day with Aarat Baptist Church. The attendance was good with fine interest. Dr. Fred Kendall, pastor of First Baptist Church, Jackson, Tennessee, brought the closing message which was inspiring to all. We then drove to Lawrence association meeting with Summertown Baptist Church at Crestview. This is a newly built church house and they had spent considerably time and effort in order to entertain the association in a great way and this they did.

We found the Brotherhood work making progress in all of these Associations and was privileged to speak in all of these associations on the work of the Brotherhood.

Layman's Day

OCTOBER 8, 1950

It is hoped that every pastor in our state will use this day to challenge the men of his church to greater efforts in the promotion of the Kingdom's work. I would like to suggest that they use the men on this day in every way possible to increase the attendance. Also use them in the teaching services and training services of the church.

Suggested Plans for Layman's Day

Slogan: *"Every Man Bring a Man."*

1. Every Brotherhood member should invite and bring at least one man to the services on "Layman's Day," preferably a lost or unchurched man. But bring the man as guest for at least one service.
2. By *personal contacts,* telephone calls, and announcements, invite every man of the church. Personal contacts are always best. This can best be done by having a visitation night by the Brotherhood the week before "Layman's Day."
3. Supply a layman in the pulpit for one service that day *if* the pastor *is willing.* Let the pastor invite some outstanding layman. Dedicate one service to the laymen.
4. Have at both services an all-men's choir with special numbers. A good all-men's choir will attract men. Let the choir sing a special number or use a quartet.
5. Plan well a service or program that will interest men.
6. Use posters or blackboards in the church where men will see in the Sunday school rooms of men's classes, in the Train and other places about the church building.
7. Pray, plan, and visit!

AMONG THE BRETHREN

D. W. Picklesimer concluding six and a half years of faithful ministry with Smithville Baptist Church has accepted the call of East Side Baptist, Elizabethon, effective the last of September.

Gracious revival services in Bethlehem Baptist Church, Oneida, West Union Association, where Roy Blevins is pastor were led by the special missionary in that area, Lowell Lawson in late summer. Following this a special stewardship service resulted in 250 members pledging to tithe. The offerings have increased from around $275 to over $900 a month.

Eastland Baptist Church, Nashville, happily observed the first anniversary of Pastor and Mrs. Don Pinson September 3 with a tribute to them in the church bulletin listing the fruitful accomplishments of the year: offerings of $55,943.86, new members 350, of whom 164 came by baptism, and alterations, redecorations and improvements in the church property.

"We are glad to report the wonderful way God has blessed us in the Middleton Baptist Church," writes pastor Paul N. Harlan who led the singing with Pete Lunati, Memphis, preaching July 23-August 6. "We had 14 professions of faith, 16 by letter and 8 rededications with our Sunday school increasing greatly," Bro. Harlan states.

The Baptist Hour

Speaker: Dr. Forrest C. Feezor

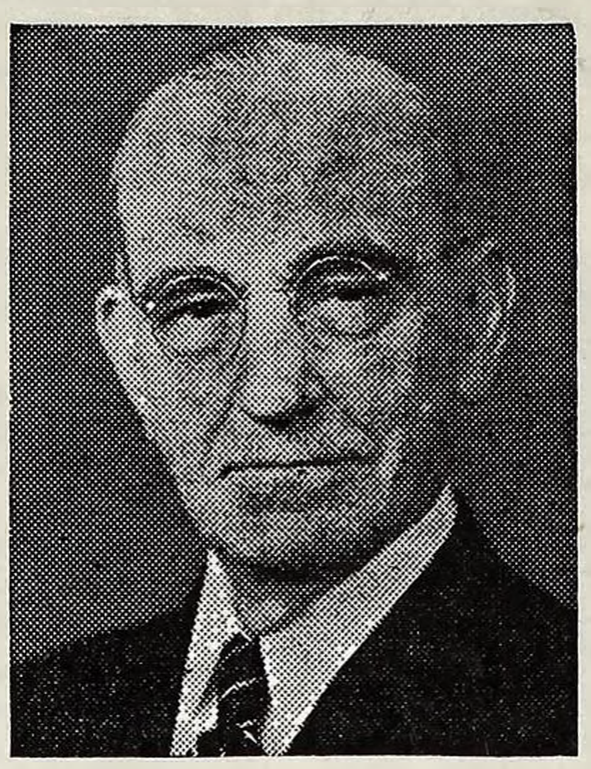
Subject: "Maran-Atha"

Stations:

WOPI-FM, Bristol, 2:00 P.M.
WJZM, Clarksville, 9:00 P.M.
WDSG, Dyersburg.
WEKR, Fayetteville, 9:00 P.M.
WGAP, Maryville, 12:00 noon.
WCRK, Morristown, 9:00 P.M.
WGNS, Murfreesboro, 2:00 P.M.
WHAL, Shelbyville.
WCDT, Winchester, 9:00 A.M.
WBIR, Knoxville, 7:30 A.M.

Pastor Marvin E. Hines of the Ramer Baptist Church reports 5 baptisms and 1 addition by letter from helpful revival services led by Dr. George W. Redding, head of Georgetown College's Bible Department. Bro. Hines is doing supply preaching also for the New Bethel Church, Hardeman County, which at present is without a pastor. In revival services conducted by him there were 11 additions, 8 upon profession of faith and 3 by letter.

D. M. Renick, pastor, LaBelle Baptist Church, Memphis, and Marvin E. Hines, Ramer, shared in preaching during revival services at the Camp Ground Baptist Church, Water Valley, Miss., A. M. Tutor, pastor. There were 16 additions.



Dr. William Hersey Davis, head of the Department of New Testament Interpretation since 1934 at the Southern Baptist Theological Seminary, Louisville, died September 10, near Elizabeth City, N. C., following an illness of many months.

President Ellis A. Fuller said, "There would be unanimous agreement among the faculty, the students, and his many friends throughout the South that Southern Baptists had no greater scholar in the field of New Testament interpretation."

Immanuel Baptist Church, Nashville, Dr. Gaye L. McGlothlen, pastor, voted September 10 to purchase, for their new site, property on Belle Meade Boulevard and Honeysuckle Drive. Construction of the new edifice is expected to begin around the first of the year and to provide full facilities for educational and recreational programs. The present church property at 1701 West End will be sold.

Wm. R. James, pastor, Eureka Church, Rockwood, was assisted by J. L. Stafford, pastor, South Harriman, with Harry Fritts, Carson-Newman student, leading the music in revival services. There were 17 additions to the church by baptism, 5 by letter and several rededications.

Ryland Knight of Pulaski, Va., recently retired after fifty years of service in the ministry, has been visiting former pastorates and was with First Church, Clarksville September 17.

ATLANTA, Ga.—(BP)—Georgia Baptists are taking steps to preserve their history. A recent move is the dedication of two Baptist historical markers.

One was at the Powelton Baptist Church where the Georgia Baptist Convention was organized with Jesse Mercer as president in 1822.

The other at Kiokee is inscribed to the oldest Baptist church in Georgia constituted in the spring of 1772.

Revivals services at Harmony Baptist Church, Cumberland Association, M. I. Crocker, pastor, in August were led by Geo. Hyler, of Gracey Avenue Church, Clarksville, with J. L. Lawrence in charge of the music. There were 3 rededications, 14 additions, of whom 9 came by baptism.

Grace Baptist Church, Nashville, Dr. W. L. Stigler, pastor, broke ground at 1100 N. Fourth St., for their new air-conditioned sanctuary September 10. The brick and cut-stone structure will also include three adult departments for the Sunday school, church offices and the pastor's study.

John Dugard, pastor, Calvary Hill Church, Dyersburg, began his ministry there September moving from Tupelo, Mississippi, where he had been pastor of the Priceville Baptist Church four years during which a new pastor's home and Sunday school rooms were added to the church. He is a graduate of Clark College, Newton, Mississippi. Bro. and Mrs. Dugard have one son and two daughters.

Roy Burke, Howse Baptist Church, Atwood, has had the joy of seeing during his first year a doubling of the Church's membership from the 48 of twelve months ago. C. C. Sledd, pastor, Hollow Rock Baptist Church, assisted in revival services the third week of August with 24 additions, 16 by baptism.

The FOUNDATION——Strengthens Institutional Ministry

by ROY ANDERSON, President

Harrison Chilhowee Baptist Academy

Harrison Chilhowee Baptist Academy appreciates the privilege of participating in the returns from money invested in the Tennessee Baptist Foundation. We have been getting returns from the Foundation for several years.

We heartily commend the Foundation to Tennessee Baptists, who wish to place their money where it will bring dividends on and on after they have departed from this life. My prayer is for Tennessee Baptists to strengthen their institutions for the future through the Foundation.

September is Foundation Month

ATTENDANCES AND ADDITIONS TO THE CHURCHES

SEPTEMBER 10, 1950

Church	Sunday School	Training Union	Additions
Alcoa, Calvary	280	106	1
Ashland City, First	49	34	
Athens, Antioch	96	12	
East	298	182	
First	396	222	1
West End Mission	85	70	
Calhoun	80	25	
Coghill	66		
Cotton Port	89	80	
Eastanalle	66	28	
Englewood	125	50	
Etowah, East	70	62	
Etowah, First	281	88	1
Etowah, North	275	127	
Good Springs	111	84	
Idlewild	127	82	
Lake View	84	54	
New Zion	42	45	2
Niota, East	136	68	
Niota, First	117	54	
Auburntown, Prosperity	204	158	
Benton, First	155	98	
Bristol, Calvary	361	107	2
Virginia Avenue	350	95	1
Brownsville, Woodland	144	104	
Carthage, First	180	45	5
Chapel Hill, Smyrna	88	92	
Charleston	72	22	
Chattanooga, Avondale	539	149	6
Brainerd	422	177	2
Calvary	126	85	3
Concord	248	110	1
First	786	196	3
Chapel	54	29	
Hixson Chapel	54	29	
Rivercrest Chapel	36	26	
Lupton City	155	126	6
Red Bank	542	204	
Ridgedale	727	261	3
Signal Mountain	74	37	
Cleveland, Watinville	36	45	
Clinton, First	350	97	
Columbia, First	396	126	7
Godwin Chapel	21		
Rock Springs	93	73	
Second	157	102	3
Cookeville, Steven Street	100	63	
Covington, First	278	88	1
Cowan	160	38	1
Dyersburg, Calvary Hill	170	127	4
First	609	154	2
Eagleville	113	67	
Elizabethton, First	608	168	1
Immanuel	178	55	1
Oak Street	142	61	
Siam	224	146	
Fountain City, Central	918	244	2
Hines Valley Mission	32		
Smithwood	458	165	2
Gallatin, First	378	98	1
Gladeville	139	44	
Grand Junction, First	126	79	
Center Point	35		
Greenbrier	234	89	
Harriman, South	234	134	
Trenton Street	301	120	1
Walnut Street	193	91	
Humboldt, Antioch	201	67	
First	533	124	3
Jackson, First	145	116	2
North	322	147	1
West	776	266	4
Kingsport, First	789	195	
Fort Robinson	110	58	1
Lynn Garden	383	133	
Knoxville, Alice Bell	111	50	
Arlington	456	105	3
Bell Avenue	739	308	
Broadway	1339	462	21
Churchwell Avenue	197	83	1
Fifth Avenue	924	264	4
First	893	117	3
Inskip	496	140	7
Lincoln Park	629	195	
McCalla Avenue	638	181	
Mission	43		
N. Fifth Avenue	106	41	3
Sevier Heights	612	214	2
Washington Pike	279	111	
LaFollette, First	328	108	
Mission	77	33	
Lake City, First	133	42	
Lawrenceburg, First	257	162	
Lebanon, Barton's Creek	117	50	
Cedar Grove	129	56	
Fairview	155	78	
First	452	153	
Lenoir City, First	290	117	3
Nelson Street Mission	51	25	
Mt. Juliet	147	69	
Madisonville, Chestua	64	34	
Maryville, Broadway	329	163	
Everett Hills	308	157	
First	730	227	4
Maynardville	109	27	
Medina	166	108	
Memphis, Bellevue	2630	1046	15
Boulevard	800	292	1
Central Avenue	889	357	
Elliston Avenue	180	59	3
LaBelle	762	214	
Levi	286	216	4
Barton Heights	154	80	
Prescott Memorial	661	220	1
Seventh Street	555	221	5
Mission	27		
Southland	165	53	
Speedway Terrace	876	156	5
Sylvan Heights	228	128	
Temple	1508	336	1
Union Avenue	1156	303	3
Milan, First	369	80	
Monterey, First	224	107	
Morristown, First	592	129	5
Buffalo Trail	105	46	
Northside Mission	38		
Murfreesboro, First	445	101	4
Walnut Street Mission	56		
Mt. Herman	127	82	
Powell's Chapel	121	76	
Third	162	65	
Westvue	512	120	5
Woodbury Road	117	67	2
Nashville, Eastland	613	109	
Edgefield	453	133	1
Grace	877	241	
Grubbs Memorial	153	56	1
Harsh Chapel	191	99	3
Inglewood	921	243	1
Lockeland	568	134	3
Madison, First	357	120	2
North End	175	91	3
Park Avenue	638	178	4
Radnor	296	145	6
Shelby Avenue	391	109	4
Third	307	79	
Oak Ridge, First	469	122	7
Robertsville	300	115	3
Old Hickory, First	634	228	1
Oliver Springs, First	110	43	
Philadelphia	145	23	
Pulaski, First	259	92	1
Puryear, High Hill	91		1
Rockwood, First	239	144	1
Rutledge, Oakland	103	52	
Savannah, First	128	40	1
Somerville, First	171	111	
Harmony	92		
Springfield, Pleasant Hill	160	73	
Tullahoma, First	217	60	3
Union City, First	643	132	1
Watertown, Round Lick	190	140	

CAMP PROGRAM RECEIPTS

Received to April 30, 1950	**$108,294.66**
Additions during May, 1950	**2,411.11**
Additions during June, 1950	**1,343.84**
Additions during July, 1950	**1,850.15**
Additions during August, 1950	**843.70**
Total	**$114,743.46**

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BARNES ON THE NEW TESTAMENT—Hebrews—Baker Book House, Grand Rapids 6, Michigan. Price $3.00.

This is a very helpful commentary. The critical introduction is well done. Dr. Barnes follows the Pauline Authorship school of thought. Each chapter begins with an analysis of that chapter and is followed by a discussion on each verse. The reproduction of this classic work is much more readable than the earlier edition and hence more enjoyable in use.

Hayward Highfill

☆

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This book has a wealth of source material for building Worship Programs for young people. The programs are already outlined, but of course, will have to be adapted to the use of each particular group. The programs are divided into four groups: (1) Special seasons (those not observed by Baptists can be overlooked); (2) Special themes, such as Evangelism, vocations, mission; (3) Outdoor; and, (4) Candlelight, for consecration and installation programs.

Madge McDonald

Visualize, organize, agonize, evangelize—ingredients of Simultaneous Evangelistic Crusade in Tennessee March 25-April 8, 1951.

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MIDDLE TENNESSEE NEWS

By HOMER A. CATE, Shelbyville, Tennessee

The Religious Drama Class of the First Church, Old Hickory, Paul J. Harting, pastor, presented a one-act play in three scenes, "Martha and Mary" on Wednesday, September 6. The air-conditioning unit, which the church is in the process of installing, will be ready for use very soon.

Sunday, September 10, was the last Sunday the Belmont Heights Church had the privilege of hearing their beloved pastor, James L. Sullivan, since he leaves immediately for the First Church, Abilene, Texas, where he begins his work as pastor of First Church.

First Church, Lewisburg, Leonard Sanderson, pastor, has reached new highs in all phases of their church life since entering their new church recently. There were over 600 in Sunday school recently with Prayer Meeting attendance running from 150 to 200.

Smyrna Church, New Duck River Association, has just closed an unusually successful revival, in which there were 30 additions to the church, 28 of them for baptism. Leonard Sanderson, pastor, First Church, Lewisburg, did the preaching. Hugh Myers, who finishes our Louisville Seminary this year, is pastor.

August 27 was the 57th anniversary of the ordination of Dr. Austin Crouch, for years the Executive Secretary of the Executive Committee of the Southern Baptist Convention. Dr. Crouch recently observed his 80th birthday.

Pastor M. L. Arbuckle and the Eagleville Church recently held a revival in which the preaching was done by Homer A. Cate, pastor, First Church, Shelbyville. There were 11 decisions for Christ.

Pastor James M. Gregg of the Lockeland Church, Nashville, did the preaching in a recent revival in the Barfield Baptist Church, Reid Compton, pastor, Concord Association. A very successful meeting has been reported.

Pastor Harold Kilpatrick, Shelbyville Mills Church, did the preaching in a revival meeting at the Hannah's Gap Church, Robert Hornbuckle, pastor, the last week in August. Bro. Kilpatrick also assisted Pastor Hornbuckle and the Hurricane Grove Baptist Church. Both of these churches are in the New Duck River Association.

While the pastor, Robert L. Palmer, was on vacation, W. Barker Hardison of Arlington, Va., supplied First Church, Murfreesboro, on August 20. Bro. Hardison is a native of Columbia and Mrs. Hardison of Knoxville.

An unusual revival meeting is in process in East Nashville, sponsored by the churches of that area and held in the East High school football stadium in which the preaching is being done by Carl J. Giers, pastor, First Church, Chattanooga, and the singing is being led by Davis Bingham.

The Duck River Association is planning an Associational Simultaneous Evangelistic Campaign in its churches for October 1-15. Nelson Duke, pastor at Cowan, is associational chairman and H. C. Adkins, associational missionary, is the organizer.

Written in bold type on the bulletin of First Baptist Church, Nashville, Dr. W. F. Powell, pastor, are these striking words: "Many a man counted a fool by financiers has laid up in heaven a fortune of tithes and offerings they would envy."

Rev. Albert McClellan, a member of the Inglewood Baptist Church, and Director of Publications for the Executive Committee of the Southern Baptist Convention, did the preaching in a recent revival in his home church. There were 54 additions, 29 of these coming by baptism. There were many reconsecrations and one surrender to full-time Christian service. Mr. Robert Cooper, Aberdeen, Miss., led the singing. Pastor J. Harold Stephens, wishes "to commend both Bro. McClellan and Bro. Cooper to the brethren."

Don't forget "Dollar Day" in the churches of Middle Tennessee for Cumberland University by Sunday, Nov. 5. Much effort is being concentrated toward the success of "Dollar Day in our Churches for Cumberland" in the churches in the Middle Tennessee area. Our newest member of the family of Tennessee Baptist Educational institutions means so much to the work and life of Middle Tennessee Baptists. Let Middle Tennessee churches get behind this effort to raise money for Cumberland University.

B. Frank Collins recently did the preaching in a revival meeting with the Barton's Creek Baptist Church, Buford M. Bull, pastor. A very successful meeting was reported.

First Church, Sparta, James E. Boyd, pastor, reports the greatest year in their history. Largest number of additions, 61, 40 of these by baptism; largest amount of money raised, $9,752.61, $2497.06 of this to Mission causes; largest attendance in Sunday school; one mission organized into a church with a building valued at $5,000.00 and another mission organized during the year, and by no means least, a fine Christian spirit prevails in the entire church membership.

Cumberland University

DOLLAR DAY

On or Before Sunday, Nov. 5, 1950

The goal: $100,000

An Average of One Dollar from Every Baptist in Middle Tennessee

Glorieta Historic Site

SAN ANTONIO, Tex.—(BP)—The new assembly site selected by Southern Baptists at Glorieta, New Mexico, is one of the most historic spots in America, according to Gertrude Harris Cook, a Western historian.

"Glorieta means 'a sacred grove,' a retreat for the Indian tribes where they held councils and taught their tribal religion," Mrs. Harris said.

"The ruins of the Old Pecos pueblo, a few miles from the Baptist grounds, stand like sentinels of the ages beside the Old Trail, in the rugged pass through the mountains, along which the cavalcade of four centuries of history has passed since the coming of the Spanish.

"And for unknown centuries the first Americans had used the Pass on their way out onto the plains to hunt the buffalo.

"It became a two-way pass for trade between the prairie and pueblo tribes, and through it went the Spanish expeditions to punish the raiding plains Indians. Glorieta proved a pass of tragedy when these Indians finally wiped out Old Pecos and it was deserted.

"Then came the American explorers to pave the way for the commerce of the prairies. Here, near the assembly grounds, during the War Between the States, was fought the Battle of Glorieta Pass, and on the hillside, in a long trench grave, sleep 36 Texas boys, among them, four of the bravest officers who ever wore the Confederate gray."

The sympathy of the Brotherhood, especially in the Middle Tennessee area, goes out to Mrs. William McMurray and family on the recent death of Rev. William McMurray. Bro. McMurray had served as pastor of Inglewood and Lockeland Churches in Nashville.

The church at Mt. Pleasant, L. G. Gatlin, pastor, continues to show fine progress. The church is being blessed by many additions, larger offerings and a general spirit of uplift throughout the church.

On a recent Sunday morning at First Church, Lebanon, Alvin H. Hopson, pastor, Carl Price, surrendered to the gospel ministry. Pastor Hopson observes that "by the grace of God, Carl has many assets for the stupendous task which lies ahead of him."

John B. Holland, pastor, did the preaching in a recent revival meeting at the Barren Plains Church, in which there were 10 professions of faith, with 8 additions. Wallace McGill, Jr., led the singing.

A very fine youth revival was conducted recently at First Church, Fayetteville, D. D. Smothers, pastor, in which the preaching was done by Ralph Norton, pastor, Red Bank Church, Chattanooga.

Bro. and Mrs. H. L. Hardy, new missionary appointments to Chile, were recent guests of Pastor and Mrs. Bob Ramsey and First Church, Cookeville. It was like home-coming for Mrs. Hardy, who, as Ruby Nell Brown was Baptist Student and Church Secretary before 1947.

West View Baptist Church, Cookeville, Organized

Fourth Street Mission of First Church, Cookeville, was organized as the West View Baptist Church May 14 with a council of pastors and deacons from near-by churches, presided over by E. A. Langford, moderator.

Bro. Clyde Cobb, Monterey, led the devotion; A. B. Wright, clerk of First Church, Cookeville, and of the council, read the list of 113 people desiring to become members of the new church. These were seated in the center section of the edifice. Bro. C. D. Tabor, Shelbyville, read the Articles of Faith and the Church Covenant which were adopted.

Duly organized as a Missionary Baptist Church, this group elected Bro. John Brown, as pastor, and the present officers with a few additions to serve.

Bro. Joe Wells, superintendent of evangelism, brought a challenging message to the new church. Bro. Bob Ramsey, pastor of the Mother Church, led the dedicatory prayer. He was also asked to bring a message to the new church.

An offering was made for the Cooperative Program amounting to $42.05. The church has a modern sandstone building valued at $50,000. With 200 enrolled the fully graded Sunday school had 162 present on that Sunday. There is a Training Union, Brotherhood and W.M.S. which has been standard the past two years, with G.A., R.A., and Sunbeam Band.

Preaching Mission to Bahamas

OKLAHOMA CITY, Okla.—(BP)—A preaching mission to the Negroes of the Bahama Islands is being organized by a group of Southern Baptist ministers. The project is under direction of Dr. Guy Bellamy, superintendent of the Home Mission Board's Department of Negro Work. It will be conducted from December 30-January 14, 1951.

At least fifty ministers will participate. They will each pay the $250 necessary for train and boat expenses. Part of the food and lodging will be supplied by the churches of the islands. No offerings will be taken.

The first week of the mission will be devoted to an evangelistic rally and Bible conference to be conducted in Nassau, the capitol city. Negro ministers from the islands will attend and will be entertained by the churches of Nassau. The second week will be devoted to evangelistic meetings in all the churches and mission points of the Bahamas.

The Bahamas consist of 300 islands located northeast of Cuba and east of Florida and are owned by the British. Of the 85,000 residents, 80,000 are Negroes, descendants of slaves brought there in the 1700's.

The first Baptist church was established in the islands in 1790 by a Negro preacher, a runaway slave from North Carolina. There are now 300 Baptist churches in the islands.

Life in the Bahamas is very hard. To plant a garden, you must gather moss from the sea, let the rain wash the salt out of it, and then chink it down into a hole chiseled out by hand in the coral rock. The Baptist W.M.U. of Oklahoma City sent 5,000 pounds of shoes, food, and clothing to this area last winter.

COLUMBUS, Ga.—(BP)—Columbus Roberts, 79, former president of the Georgia Baptist Convention and contributor of approximately $1,250,000 to Baptist colleges, died August 26. He was a deacon in the First Baptist Church at Columbus and served as moderator of the Columbus Association from 1930 to 1941.

Mr. Roberts had followed the Bible plan of stewardship from early manhood. The son of a tenant farmer, he attributed his business success to the "goodness of our Lord" and never missed an opportunity to give his tithing testimony.

Duck River Association recently called H. C. Adkins to be its associational missionary and he is at work on the field with headquarters in Tullahoma.

Rev. Max Willcocks Ordained at Maryville

Rev. Max Willocks, student in Golden Gate Seminary, Berkeley, California, was ordained to the gospel ministry on August 23, by the First Baptist Church, Maryville. Rev. Willocks was previously licensed by the Church on May 18, 1947. He attended Maryville College, after serving in the armed forces of his country during World War II. Following the completion of his college work he enrolled in the Golden Gate Seminary.

Rev. Willocks has served as pastor during the past year for one of the Mission Churches near the Seminary. He was also a member of the School's quartet which sang at the Southern Baptist Convention, Chicago. The Home Mission Board has employed him to assist in the organization of new mission stations and churches while he continues his studies at Golden Gate.

Mrs. Willocks is the former Miss Neysa Ferguson of Maryville. The couple have one child, little Sharon.

A "Dollar Day" rally of friends of Cumberland University will be held at the boys' dormitory Monday evening, October 2 at 6:30 p.m. Dinner will be served. Every pastor is requested to notify the University how many will attend from his church so enough plates can be reserved.

Stewardship Conferences

Five stewardship conferences are to be held under the leadership of Merrill D. Moore, director of promotion, Southern Baptist Convention and E. C. Sisk, state stewardship worker. Church and associational workers are urged to attend. Places and dates of conferences are as follows:

Monday, Sept. 25, at 10:00 a.m. to 12:00, First Church, Knoxville.

Monday, Sept. 25, 7:00 p.m. to 9:00 p.m., First Church, Cookeville.

Wednesday, Sept. 27, 10:00 a.m. to 12:00, Calvary Church, Jackson.

Thursday, Sept. 28, 7:00 p.m. to 9:00 p.m., Ridgedale Church, Chattanooga.

Friday, Sept. 29, 7:00 p.m. to 9:00 p.m., First Church, Murfreesboro.

JACKSON, Miss.—The new executive secretary of the Baptist Foundation of Mississippi is Dr. Harry Lee Spencer, formerly pastor of First Baptist Church, Brownwood, Texas.

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The Challenge of Alaska

by S. F. Dowis

The writer had the privilege of attending the Alaska Baptist State Convention which met with the Calvary Baptist Church at Anchorage, Alaska, August 15-17. All their six churches were well represented and they received the seventh, the Faith Baptist Church of Anchorage, into their fellowship. The six missions of the Territory were also represented. The Northern Baptist Church at Kodiak attended with ten members as fraternal visitors.

The Convention was presided over in a fine spirit by Rev. Jimmie Bolton, pastor at Juneau, Alaska, the capital city. The program and Christian fellowship were such as to stir the soul of a visitor. It was almost unbelievable that they could have grown from one church with seventeen members in 1943 to seven churches and six missions with a membership of almost 1,000 in 1950. Their program centered around evangelism.

The heroic spirit of the pastors and churches, together with their sacrifices and hardships, should challenge all Southern Baptists to join them in prayer and support for their work. When we are reminded that Northern Baptists have work on the Kodiak Islands, and that our Southern Baptists constitute the only Baptist work in all the rest of Alaska, we realized something of the responsibility our workers feel for the 135,000 people in Alaska.

There are perhaps 250 churches in all of Alaska. The Catholics have fifty of these with about 14,000 members. Other denominations besides Baptists have 193 churches with perhaps 10,000 members, and Baptists have eight churches with about 1,100 members including the Northern Baptists at Kodiak. So we have about 250 churches with nearly 25,000 members in all of Alaska with its 135,000 people. Of these approximately 35,000 are natives and have very little religious opportunities. A large per cent of the Alaskan population is from the States, and have manifested little concern about anything except the money they can make there. Many of them do not intend to live there permanently.

The challenge of this pioneer field presents itself from the angle of rapid development and progress going on there now. Alaska now has one good railroad system, four steamboat systems, many river boats and thirty-five airline carriers. In addition to these is the Alcan Highway that goes into Anchorage; the Richardson Highway from Anchorage to Fairbanks being completed rapidly; and still another highway being built south from Anchorage. There are twenty-seven incorporated towns of 1,000 up to 25,000 in Alaska, and only four of these have Baptist churches. However, one of these, Anchorage, with 25,000 population, has three Baptist churches.

Besides these there are a number of smaller villages with no church of any faith. The Christian people who pioneer here with the gospel will have a great field ripe unto harvest tomorrow. Southern Baptists have the largest obligation here because a large per cent of the new people in Alaska are from our Western States and are Southern Baptists already. Many of the military are Southern Baptists and the military is on this outpost to stay.

The opportunities of this new land which will soon be a state of our United States present another challenge to us to take the land for Christ. It is truly the "Great Country" from their native Eskimo word Alakh-Skhak. In its 590,000 square miles of territory are included the islands of Aleutia, Kodiak, St. Lawrence, Numivak, and Pribilofs. On its 378,165,760 acres of land there are now 623 farms with 1,775,750 acres in cultivation, valued at $3,-841,045.00. Many homesteads of 160 acres are being taken and improved. On the new Richardson Highway there will be hundreds of these. It is of interest to know that 21,-447,457 acres have been set aside for educational purposes in Alaska, because they are providing for the future.

The climate of Alaska in the areas that are at present inhabited is not so bad as many think. In five of the six largest livable areas of Nome, Fairbanks, Silka, Anchorage, and Juneau we find an average yearly temperature of 36 degrees, with the lowest average in January of 20 degrees below, and the highest in July and August of 56 degrees. Many fine vegetables are grown here, and the University of Alaska at Fairbanks is making progress in experiment and demonstration work every year.

The other industries of Alaska such as hunting, fishing, export shipping, lumber business, and gold-mining, make it a rich land for prospective business enterprises.

There is need for at least four strong missionary representatives for the following fields at once: Ketchikan, Juneau, Anchorage, and Fairbanks. These men may be pastors of the Baptist churches in the centers, as Rev. B. I. Carpenter is now at Ketchikan, or may give their entire time to mission work as the need demands. There is one such missionary now, but three others are needed.

There is also need for help in church-building. If these two things are done for ten years in Alaska we may have fifty new churches.

Another need is among the natives of Alaska, who should have twenty-five mission stations among them now. This work could be approached through a ministry of health and education. Many can be reached through a health program, for they have nothing to help here. There are two vital Southern Baptist men in Alaska who would be glad to help in this work. One is a building-contractor-preacher, who would help get buildings at the smallest possible cost. The other is a dentist who spends much time with the natives ministering to their health needs.

Baptist beginnings in Alaska are the result of varied interests. Designations and representatives from individuals, churches, and associations pioneered. Their work deserves commendation.

The Home Mission Board has been instructed by the Southern Baptist Convention to direct mission work in Alaska. There is need for a solid front as Baptists continue to pioneer. Funds for Alaskan missions, channeled through the Home Mission Board, will strengthen the cause and guarantee full co-operation.

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