Baptist and Reflector

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

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LEBANON TENN
10-51

Only the calm water mirrors the scene above it. Only the quieted mind can reflect that which is above and beyond it. "Be still and know that I am God" is the Divine invitation to calmness that results in mirroring the unruffled grandeur that is of God.

When all our broken human plans are swept away with the tide of time, the Divine plan remains unbroken and glorious.

Take time to be holy? Yes! Take time to behold Him!

Be still, O soul, in a time of confusion. Be still in thy God. Be calm in the world's chaos and night. Be a point of peace, be a reflector of Light!

O Lord, let not our Baptist name bring to mind bickering over trivialities but rather let the mention of this name be synonymous with blessed concern for loyalty to the Lord against all odds.

We need less Baptists with chips on their shoulders and more Baptists with Christ on their hearts.

That man who won't be at peace with God can't be at peace with himself.

Let's take time to get our mental bearings. No one can know where to go to, till first of all he knows where he is.

We need right now minds as clear and as clean as the window pane freshly washed.

If we would have God's companionship we must be sure to walk God's way.

Face This as Christians

Is the plea of the September 10th bulletin, First Church, Jackson, Dr. W. Fred Kendall, pastor, as that city makes its decision October 5th on having Sunday movies:

"Many Christians are confused today by the propaganda of all kinds of worldly movements that are seeking to destroy the Sabbath. In America we are rapidly approaching continental Europe where the Sabbath has been destroyed as a day of rest and worship. God has been thrown overboard as far as His claim upon man's time is concerned. Elections are held on Sunday in most European nations. The result has been the growth of atheism and the death of most spiritual Christianity. Europe is paying an awful price for her folly.

"Sunday is the Lord's day. The only motive behind Sunday shows is to get a crowd on a day when people are not working and hence to enlarge the financial income. This is commercializing the Lord's day. It is taking advantage of the day God has claimed for his own. Some movies are claiming it will increase church attendance and help the community morally. This is as false as anything Stalin has circulated. Instead of increasing church attendance it will take all the unsaved away from the churches on Sunday night.

"Jesus warned, 'It is impossible but that offenses will come: but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones' (Lk. 17:1-2).

"How can we get around the responsibility Jesus' words place upon us if we favor those things which will lure people away from God's house on Sunday night to be entertained by the corrupt and demoralized influences of pagan Hollywood?

"Are we not guilty of helping to keep them from hearing the gospel? Are we not becoming a part in destroying both the purpose of the Lord's Day which He set aside and commanded that it be kept holy, and at the same time destroying precious souls by leading them away from the very place where they shall hear of Christ and be saved?

"These are questions that every Christian will have to answer before the judgment bar of God. How can any Christian pray for God to save America and bring world peace, and at the same time vote against God and His church, and His sabbath day in favor of those who would destroy it for financial gain?

"We challenge you to examine these questions in your own heart and before your own conscience and above all before God. We believe every member of this church will put his vote and his influence on God's side. Where else can he put it?"

Hand In Hand

I stood with the crowd at busy Fourth Avenue and Chestnut in downtown Louisville, waiting for the light to change. The adults in the group were watching the light as if their lives depended upon getting into the street a split-second after the red had turned green.

But one in the waiting throng was refreshingly oblivious of time and traffic lights. She was a three-year-old, brown-eyed beauty in a baby-blue frock, black patent leather shoes, and with brown hair in ringlets. She danced about, lighthearted, thinking, the Lord only knew what, but certainly not worrying about crossing the street. She did not need to worry. Her hand was in her mother's hand.

What a lesson for adults who worry about the crossings that may lie ahead of them in life! There is One with an all-seeing eye and a loving and outstretched hand who knows when the light is green for us, and who will lead us gently all the way. We can do no better than to put our hand confidently into His.

—Erwin L. McDonald

BAPTIST AND REFLECTOR

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Wanted-

Direction And Dynamic!

Editor R. Frank McKinney in *The Etowah Enterprise* comments on the reality of this war brought home to the people of his community as a group of Etowah's lads entrain for their first military camp:

"As these young men face the battle against the enemy at the war front, we at home must face the same enemy—the ideology of Communism. But we must face it in a different way.

"One aid to Communism would be business as usual, play as usual, politics as usual, strikes as usual, and our own selfish way of life as usual.

"As many of these young men who are going into service are asking the question, 'what are we fighting for?', somehow or other we cannot give them a justifiable answer.

"We just can't say, 'son you are going into battle so that we may have a new automobile, that sister may have better clothes to wear, that we may have plenty of food on the table, that we may have plenty of gasoline to burn on the highways while we joyride, that we may have a television set pretty soon, and many other things we want, or will want to do.'

"No, we can't tell that to the boys. But we wonder if deep down, those boys have a feeling that that is just what they are going away to fight for."

Brother McKinney touches a tender spot. The Etowah scene is being duplicated all over America. And many Americans lack a clear-cut conception of just why.

We cannot fight for mere material things sometimes represented as the "American Way of Life." Man cannot live by bread alone.

Nor can wars be won by bullets alone. Least of all this ideological war.

Unless America gets spiritually and morally straight through some honest turning to God in high and low places she will pay tragically for want of a faith that can meet, match, and outmatch Communism.

I have no use for those who would use Christian faith for militaristic ends, but it is apparent that nothing less than a vital, sacrificial faith can give men their direction now and give them the dynamic to win.

It's In the Bible Isn't It?

It was one of those luncheon club meetings—all the towns have them these days—where the men who sit down at the club meal are usually among the community's leaders and furnish a fair sample of what's in the mind of the average man.

An officer of a bank (also an officer in one of the town's churches) comfortably remarked as he took his seat just after the invocation by the preacher, "God is on the side of the largest battalions." "What makes you think so?" the preacher asked. "Well, that's in the Bible, isn't it?" the business man countered. The man of the cloth facetiously said, "Yes, it's in the Bible just like, 'God tempers the wind to the shorn lamb'," and, went on the preacher, "You'll find it in the same chapter that reminds us that 'cleanliness is next to Godliness.' "

But the business man came back doggedly, "At least it's been said so many times that it must be true." To this the preacher was silent. He began to go over in his mind the strange ways in which we reason and also to wonder at the strange mixture of folk sayings and maxims which may be jumbled together with sacred sayings till in some minds no distinction is made as to what is what.

What is truth? What creates truth? Does the unchallenged acceptance of a proverb clothe it with veracity? How many such folk-sayings pass off as gospel truth in the estimation of some church members?

Haziness about the Bible results in confusion as to just what is passed off as scripture. The proverbs imbedded in the language may need to be examined in the light of the Bible. But many are strangers to the Bible to such an extent that they remain ignorant of it's great truths.

There is the story of the man who, because the rain poured in torrents causing a landslide over the railroad tracks, found himself stranded in a town in the mid-west where he had to spend the night. Going into a restaurant to get supper he commented to the waitress as the rain came pouring down, "This is just like the flood." "The flood?" she asked rather blankly. "Surely you know about the flood, and the ark settling on Mt. Ararat?" the man kept on. She looked at him seriously as she placed the silverware in front of him saying, "Mister, I haven't seen the papers in three days."

We cannot dismiss this with merely a laugh for there is a dismaying ignorance of the Bible over which we stumble here, there, and yonder.

There is a great need for Biblical instruction in the home. This can come in part through the family altar observance with the daily reading of the Word of God by the family. There must be in addition to this individual reading of the Bible.

All honor to those in the Training Union who with the Sword Drill and other devices are encouraging study and familiarization with the Scriptures. We all need to learn how to "be at home" in the Bible. Jesus chose the twelve "that they might be with him." It takes time to learn, and we must, somehow, see that time is provided in our busy schedules to "be with him" through devotional reading of the Bible.

Integrity

We are no stronger nationally than the fiber of the character of our citizenship. Ancient China knew no protection from the enemy without though she stretched a stone curtain all along her northern border in the form of the great wall of China. She had in the long run only the security that was hers in gate-keepers who had integrity that was unbribeable. Where a gate-keeper could be bought, she had no more security than if the wall had not existed. In fact she had less, because in forgetting human weakness she had depended for defense on what of itself can never be sufficient for protection.

We have no security in the long run beyond integrity in all those who hold the gateways of our defenses. It is utter folly to put our hope in mere physical means to protect. It is time for us to open our eyes to just what can be counted on in this hour.

THE ESSENTIAL ONENESS OF BAPTIST PEOPLE

by Walter Pope Binns

DR. WALTER POPE BINNS *is president of William Jewell College, Liberty, Missouri. This paper was read before the plenary session of the Commissions of the Baptist World Alliance at Cleveland, Ohio.*

The late President Rushbrooke was accustomed to say that "the unity of the Baptists is the wonder of the world." What did he mean by that statement?

Certainly, it has never been true that the various groups of Baptists throughout the world were completely united in their views or that they attempted to enforce uniformity of belief. They have no authoritative creed, nor any organization with power to fix doctrinal standards. Whatever confessions of faith may have been issued by Baptist conventions or associations have been but the statement of belief of those who have voted to approve these statements at the time.

Baptists have no ecclesiastical bodies with authority to bind the churches as to their faith or practice. Participation of Baptist churches in associations or conventions or alliances is upon the basis of voluntary cooperation for fellowship and for the promotion of certain objectives which are voluntarily agreed upon. Wherever in the past the effort has been made to coerce the churches or to dictate their belief or practice, the attempt has always foundered upon the rock of the independence of the local church. This has been true of the churches, large and small, in every part of the world. It is a distinguishing mark of a Baptist church anywhere that it knows it is a free and autonomous body. Oftentimes churches need instruction in the principles and duty of cooperation. They need no man to tell them that they are free.

Diversity

Not only has the nature of Baptist churches given them the freedom to differ in doctrine and polity, but in actual practice they have exercised this freedom and have always exhibited some variety in belief and practice. There has never been among Baptists a complete uniformity in the interpretation of Scripture teaching or in church polity. These shades of difference in belief and practice have been apparent, not only between Baptist groups in different countries or different groups within the same country, but also they appear within the several conventions.

The explanation of this variety of beliefs among Baptists is probably to be found in the origin of the denomination. The Baptists are not the offshoot of some older denomination that had an established creed and a fixed polity. There was no "mother church" to hand down its beliefs or practices.

Without entering into any argument as to whether there is a clearly traceable line of historic succession of Baptists from New Testament times, certainly we can all agree that there is no point in history when the Baptists broke away from an older group and set up a new denomination. As far back in history as we can trace the Baptists, we find them in autonomous churches, sometimes loosely organized for fellowship and cooperation, but always free and independent bodies. Such unity as they have in modern times is not a unity which was imposed upon them at the beginning. It was evolved and achieved through years of experience and of growing acquaintance and confidence.

There are some matters of Bible interpretation and church practice upon which Baptists have "agreed to disagree." The oldest doctrinal statement which has any binding force upon a group of Southern Baptists is the "Abstract of Principles" which every teacher in the Southern Baptist Theological Seminary signs when he joins the faculty. In this document there is no reference to "premillenialism" or "postmillenialism" or "open communion" or "alien immersion," because there was difference of opinion among Southern Baptists at the time when the Seminary was established. The founding fathers wisely decided that these questions should not be made a test of fellowship.

If these differences still exist among Baptists, and they most assuredly do, wherein lies that unity to which President Rushbrooke pointed as the wonder of the world? There is a real and vital unity, a unity which distinguishes us as a people and which holds us together in a blessed fellowship and gives us a sense of mission as we proclaim the Christian message as interpreted by Baptists.

To assert that such a unity exists is easier than to define it. Any attempt at definition must be accompanied by the acknowledgment that exact definition is not possible and that any such attempt is at best only one individual's interpretation.

Beliefs

I am a Baptist because I am in harmony with these beliefs:

1. Baptists believe in the Bible as the all-sufficient guide of faith and practice. Each individual claims the right to interpret the Bible for himself under the guidance of the Holy Spirit. He refuses to be bound by another's interpretation,

either in the form of creed or confession of faith. Resolutions and statements of conventions have no authority over his conscience. He makes his appeal straight to the Bible.

2. Baptists believe in the competency of the individual soul in its dealing with God. This belief rules out infant baptism and all forms of proxy religion. Each individual must repent and believe for himself, without the intervention of parent, priest, or sacrament.

3. Baptists believe in the autonomy of the local church. They reject ecclesiasticism in all its forms. The local church is sovereign and independent, answering to no authority except that of Christ. All denominational progress must be accomplished through voluntary cooperation. Any form of coercion is unthinkable.

4. Baptists believe in the democracy of believers within the local church. Church officers are not rulers, but servants holding office by virtue of the vote of the congregation and answerable to the whole congregation for every act. Members of the church are brethren in Christ, standing upon a plane of spiritual equality, regardless of wealth or intellectual attainment. The possession of unusual talents, whether of wealth or culture, is the sign of added responsibility for service.

5. Baptists have preserved the beautiful symbolism of baptism. Immersion in water is an acted picture of the believer's death to the old life of sin, his burial in the watery grave, his resurrection to walk in newness of life. The ceremony recalls to our minds the immersion of Jesus in the Jordan, his death, burial, and resurrection. It also points the finger of prophecy to the time "when the dead in Christ shall rise and the glory of his resurrection share."

6. Baptists are the outspoken champions of religious liberty. Their belief in separation of church and state leads them to the conviction that they should not interfere with matters of religion except to protect every man in his right to worship God according to the dictates of his conscience, or not to worship him at all. "Our fathers chained in dungeons dark" bore testimony to this faith.

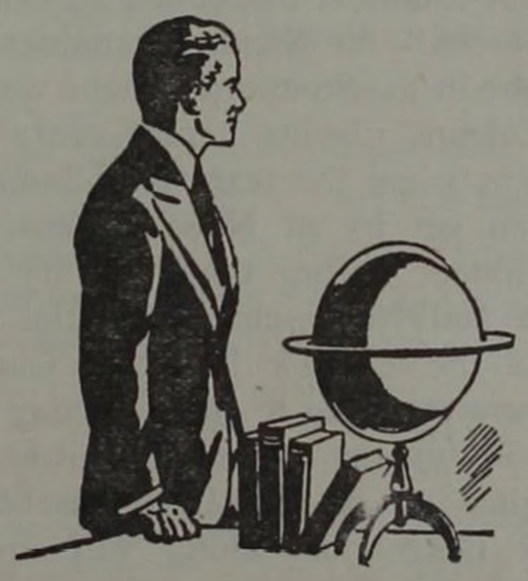
These six statements summarize the distinctive beliefs of Baptists. It is immediately apparent that this is no attempt at a complete statement of Christian doctrine. The great fundamental truths of the Christian religion concerning God, Jesus Christ, the Holy Spirit, man, sin, salvation, and other doctrines we hold in common with other Christian groups. We cherish the bonds that unite us in Christian fellowship with all who love our Lord Jesus Christ in sincerity.

Baptist Distinctive

Various writers have attempted to state the "Baptist distinctive," the one doctrine which is peculiar to Baptists and from which stems the whole body of their beliefs. If we are to decide upon one, the most satisfying is that stated by the late President Mullins, "The competency of the soul of man in matters of religion." Each of the six beliefs stated earlier has its origin in the fundamental proposition that the individual soul deals directly with God without the intervention of church, parent, priest, or sacrament.

Our World Mission

The essential oneness of the Baptist people does not rest alone upon their common doctrinal beliefs. They have a



unity which is the result of their history and traditions.

Through long centuries they have suffered in many countries from the tyranny of religious totalitarianism. They have felt the strong hand of oppression from ecclesiastical overlords and civil rulers who have attempted to coerce them in matters of conscience. Like the Christians of the first century, some of them have had jail records. These experiences of trial and persecution have drawn them together in a fellowship of suffering. The uniting bonds of love have been forged behind prison walls. They do not forget that Bunyan's immortal allegory was written in Bedford jail. The very word "Baptist," the mention of which was once the signal for persecution, has become the symbol of joyous fellowship, with poignant memories and sacred associations.

We have a message which the world desperately needs. The fundamental doctrines which have been stated by various ones as constituting the Baptist distinctive, "The Lordship of Christ," "the Bible our rule of faith and practice," "the competency of the soul in matters of religion," "the spirituality of Christianity demanding an experience of grace and a converted church membership," "the democracy of Christianity, or the equal rights, privileges, and duties of all Christians and of all churches"—all of these together constitute not only a body of doctrine upon which Baptists are generally agreed, but they force upon us a consciousness of mission and a sense of responsibility in this crucial hour of history.

"Let's Build a Fire"

by W. C. Kirk

A friend of mine, a seminary professor, has an evangelistic sermon entitled "Let's Build a Fire." This sermon always hits the spot and elicits favorable response, even when preached in torrid August weather.

This sermon strikes the keynote because my seminary professor is a flaming evangelist. He preaches with enthusiasm and with a fervency that is contagious.

As Southern Baptists east of the Mississippi River gird themselves for a great simultaneous soul-winning crusade March 25 - April 8, 1951, let's build a fire! Let's build a fire in every pulpit east of the Father of Waters. Let's build a fire in every Sunday school department and class. Let's build a fire in the heart of every officer, teacher, and class officer.

We don't need additional organization; those we already have run heavily and drag creakily because the spiritual lubricant of fervency and envisioned enthusiasm is lacking. Get ready for participation in the greatest movement ever known among Christian bodies.

Let's build a fire *now* by leading all our churches to agree to join in this mighty crusade March 25 - April 8, 1951. Let's build a fire by enlisting every church in every association to co-operate in this soul-saving effort.

Let's build a fire—Now!

W. C. Kirk *is pastor, Edgefield Church, Nashville, and State Simultaneous Evangelistic Crusade Publicity Director.*

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.

Revival

HAROLD JOHN OCKENGA in *United Evangelical Action*

America's hour has struck. I believe that 1950 will go down into history as the year of heaven-sent revival. God is sending the revival for which His remnant all through America—the true Bible-believing Christians who never bowed their knees to the Baal and Ashtoreth of Modernism or Secularism—have been praying. God is moving as He has not moved in America at least for four decades and He has not moved in New England for two centuries. There is no single movement for two hundred years that can compare with what our eyes have seen and what our ears have heard and our hands have handled in the last three months in the cities of New England.

(This testimony of a prominent Boston pastor should cheer our hearts.—R.B.J.)

Finances

VINCENT B. WAYLAND in *The Watchman-Examiner*

Take the matter of church finances for example. How many times is the pastor told that his officers are business men and have experience in large affairs, while he knows little of the intricate workings of the financial world? But when it comes time to raise the budget, upon whom does the major responsibility often fall but upon the minister. For several weeks, he is expected to devote all his time to planning a financial campaign, preferably something so novel that the "saints" will be not too much hurt by this reminder of their Christian obligation in the stewardship of money. Unless he has paid secretarial assistance, he will likely be expected to compose the letters of appeal, cut the stencils, crank the mimeograph, address the envelopes, lick the stamps, and take the letters to the post office. Also, he will be asked to preach several "challenging" sermons on the needs of the local congregation and our Baptist world mission. Finally, toward the end of the enlistment period, he will be asked to make calls upon several reluctant but "generous" givers who must have a special visitation of the minister before they will give one thin dime. Is this being set free to preach the gospel, or is it being the "chore boy" of the congregation?

(Deacons, you are not supposed to let this kind of thing happen.—R.B.J.)

Baseball

The Christian Index

The fine American game of baseball is now subjected to further liability as money-mad owners of professional teams undertake to stage baseball games on Sunday evenings, during church hours. President Chandler has defied St. Louis to play baseball on Sunday evenings, but right here in the Southern League we have New Orleans playing games every Sunday night when the team is at home. If they can get by at New Orleans, how much longer before they will try it in Atlanta and Birmingham and the other cities of the league? In North Carolina they are attempting to stage Sunday night games in several cities. We missed the boat when we gave over to baseball on Sunday afternoons, along with motion pictures, etc.

(Indeed, we did!—R.B.J.)

Too Much Posing

Baptist New Mexican

Picture taking at public gathering is becoming so diversionary that interested listeners are beginning to complain, and with real justification. Prominent speakers whose speeches are most generally anticipated are the greatest victims. Some regulation is being absolutely forced upon us. We say regulation for the reason that certain pictures have their place in the proper promotion of the program.

As bad as is the click of many cameras at the wrong time, this division is barely as bad as the growing tendency to pose a silly grin just before the camera snaps. In the secular field, where this idea had its birth, the attempt at hilarity where there is no occasion for it is not so bad, but a grin when only seriousness is fitting is almost unforgivable. It does the cause no good and the practice has actually become so general that it is doing an irreparable harm.

However bad most of us may look, we only make the matter worse when we pose the unnatural, particularly when the occasion requires seriousness. If we can save the non-Christian public the exasperation felt at church people aping the secular then we will have moved in the direction of preserving the dignity that naturally inheres in the spiritual, and this too without disparaging laughter in its place. Christians are not so sorrowful but what they cannot laugh and often. But this is not the matter under discussion.

A Growing Problem

The Alabama Baptist

Everywhere we see signs and advertisements urging upon the American people the various brands of liquors and beer. This is greatly complicating the task of our pastors. From personal experience it can be said that most of the problems of a minister today grow out of, or actually exist in, the drinking habits of the people today. Other pastors have confirmed this experience. This problem is appearing in the homes, among the deacons, amidst our teachers and officers and in the lives of our young people. At one time the pastor could be invited to all the functions of his people. Now he is left out often, and the sole reason is because beverages the pastor would be embarrassed over were served. All who desire happiness and goodness should see the devilish results of this course and set themselves against this life and home breaker. Especially is this true of our pastors who face the consequences so vividly in their work, which is daily complicated by the drink habit.

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 October 1, 1950

TEXTS: Matthew 5:1-20; 18:21-35; Acts 11:19-26; Romans 12:9-21; Philippians 1:27-30; I Thessalonians 5:15-23; James 1:22-27 (Larger)—Matt. 5:13-16, 20; Phil. 1:27-30; I Thess. 5:15-23; Jas. 1:22, 26-27 (Printed)—Phil. 1:27 (Golden).

What Is Christian Living?

For the coming quarter the lessons will be centered around the general theme: Growing in Christian Living. The materials chosen do not come in chronological steps in such growth, but rather overlap. For this particular lesson, we study the writings of Matthew (as he gives us the specific teachings of our Lord), Luke, Paul and James. All alike, of course, were inspired by the Holy Spirit. The notes that follow deal only with the printed texts, but the reader should by all means study the other texts in the larger lesson.

I. SALT AND LIGHT (Matt. 5:13-16, 20).

It will be recalled that this passage is a part of what is referred to as the Sermon on the Mount. Our Lord uses two very familiar objects to describe the relationship of His disciples to the world.

1. *Salt, to preserve a decaying society.* This means, certainly, that if we are to be agents of such preservation we must keep in contact with the people we would help. Jesus prayed that we might be in the world but not of the world (Jno. 17:15, 16). Let us not lose our saltiness.

2. *Light, to illumine a darkened environment.* There is spiritual darkness all about us. In proportion as God's people let their lights shine for His glory, that darkness may be dispelled. Light is quiet but powerful. Darkness brings stumbling and terror. Let us remember the song which says, "Brighten the corner where you are." There is no time nor place for Christians to have an attitude of "holier-than-thou."

II. LIVING AND SUFFERING (Phil. 1:27-30).

1. *A worthy walk.* This is suggested by the expression used here, "manner of life." Christians are to live different from non-Christians because they have been remade different in the likeness of Christ. This difference can be summed up in a single word, Christlikeness. Let us keep ever before us this one question and try to have it answered affirmatively, "Does my manner of living remind others of Christ's manner of living while He was on the earth?" That's the standard.

2. *A submissive sufferer.* Note carefully verse twenty-nine. To us as Christians it has been given that we should suffer for Him. If we remember His sufferings for us, we will never complain when called upon to suffer for Him. Concerning Him, it is written that He became perfect through sufferings (Heb. 2:10). The Bible sheds light on sufferings.

III. JOY AND SERVICE (I Thess. 5:15-23).

1. *The Bible way to be happy.* Paul writes, "Rejoice evermore" and then proceeds to tell how to do it. The instructions are so clear and explicit that any analysis or comment might hinder. Read them.

2. *The Christian is saved to serve.* It may be trite but it is certainly true. If we follow His leadership, and thus "quench not the Spirit," we will find ourselves serving others for His glory. We live in an age that increasingly measures things and persons in terms of their usefulness. It is surprising that God's Word teaches that Christians are valuable, at least so far as this world is concerned, in terms of their usefulness in the ongoing of God's plan and purpose? Can a true follower of the Lord Jesus Christ hope to be a joyous follower and at the same time not serve others for His sake? Certainly not.

IV. SPEECH AND SPOTLESSNESS (Jas. 1:22, 26-27).

James' comparison of a hearer (only) to a doer of the Word is given in the intervening verses of this passage, and needs to be considered with Jesus' comparison (Matt. 7:24-27).

1. *Tongue must be controlled.* If not, says James, such religion is vain. Most of chapter three of James enlarges this teaching. The couplet comes to mind, just here: "Five things observe with care; of whom you speak, to whom you speak, and how, and when, and where."

2. *Life must be without reproach.* The Greek word translated "unspotted" here is the same used in I Peter 1:19, referring to the blood of Christ. The life of the Christian is to be as free from blemish or fault as is the precious blood of Christ. Can there be a higher concept of Christian living than that?

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N. ● Nashville 3, Tennessee

Sometimes the letters which Young South friends write are so interesting that I copy them "as is" on word-picture cards for our file.

That is the kind of letter which Jean Ogle wrote recently. Read it and make your own word picture of this new friend.

Dear Aunt Polly:

I am a girl sixteen years old and I will be in the eleventh grade when our school starts, August 21. I like English and Latin best of all my subjects.

I have a piano and take music lessons. I like to read, and that's what I do most of the time when I'm not busy. I also like to collect picture postcards. I don't have very many yet, but I hope to get more.

I have been to G. A. Camp this summer. There was a Mexican girl at the camp and Dr. J. H. Ware, a missionary to China, was there too. Miss Nellie Tallant was the director of the camp.

Cheryl Davenport, whose letter was in a recent BAPTIST AND REFLECTOR, is my cousin.

I would like to have some pen pals my age.

Love,

JEAN OGLE

Jean's address is Rivercliff Road, McMinnville, Tennessee. I hope her mailbox will soon be filled with friendly letters.

Are you around sixteen years of age?

Do you like English or Latin studies in school?

Are you learning to play the piano?

Do you enjoy reading?

Would you like to help someone build up a collection of picture postcards?

Have you ever been to camp?

Are you interested in going to camp some time in the future?

Would you like to know something about our Mexican friends?

Do you like to meet missionaries or hear about their experiences?

Would you like to have a new friend your age?

If you answered yes to the first question and *one more,* it's a good sign that you and Jean Ogle should become better acquainted. Why don't you write to her this week and tell her which part of her word picture attracted you. If you went to camp this summer, too, tell her about some of the things you did there. If you are planning to go to camp next year, ask Jean some of the questions that have been coming to you as you made your plans. It isn't at all difficult to write letters to friends who are interested in the same things we enjoy—and who *want* our letters.

I hope that Jean will write and tell us how many replies she gets to her nice word-picture letter.

And I hope you will follow Jean's example and write me a letter about *yourself.* Tell about your summer-time experiences, your new school work, your church, your town, your hobbies—anything that would help other Young South friends to know enough about you to be interested in knowing more!

Even if you have written recently, you have probably thought of some facts you wish you had included in your word picture. How about another letter? I'd be happy to have one from you *every week!* So would your other Young South friends who keep up with you through our column. So get busy! Love, AUNT POLLY

SEPTEMBER IS BAPTIS

Shown Below Are the Possible Ways in Which Your Estate May Be Distributed Under the Present Tennessee Law

11 POSSIBILITIES

1 MARRIED MAN OR WOMAN with no children or their descendants, or no parent, brothers, sisters or their children or other heirs at law surviving:

(a) Real Estate—All to Wife or Husband

(b) Other Property—All to Wife or Husband

2 MARRIED MAN with wife and children or their descendants:

(a) Real Estate—One-third to wife for life. This is in addition to the homestead right, if the real estate be a homestead. Upon the death of the wife her life share to be equally divided among children.
Two-thirds equally divided among children.

(b) Other Property—Equally divided among wife and children, the wife taking a child's share.

NOTE: Children of a deceased child take their parents' share.

3 MARRIED WOMAN with husband and children or their descendants:

(a) Real Estate—All to husband for life. Upon death of husband to be equally divided among children.

(b) Other Property—Equally divided among husband and children, the husband taking a child's share.

NOTE: Children of a deceased child take their parents' share.

4 MARRIED MAN with no children or their descendants. Parents, brothers and sisters surviving:

(a) Real Estate—One-third to wife for life. This share in addition to the homestead right if the real estate be a homestead. Upon death of the wife her life share to be equally divided among the brothers and sisters of the deceased.
Two-thirds equally divided among brothers and sisters.

(b) Other Property—All to wife.

NOTE: Children of a deceased brother or sister take his or her share.

5 MARRIED WOMAN with no children or their descendants. Parents, brothers and sisters surviving:

(a) Real Estate—All to husband for life, if a child was born alive to them. If no such child, then the real estate goes to the brothers and sisters of the deceased. Real estate held by husband for life goes to brothers and sisters of deceased.

(b) Other Property—All to husband.

NOTE 1: Children of a deceased brother or sister take his or her share.

NOTE 2: In Cases 4 and 5, if the real estate was inherited from an ancestor, only brothers and sisters of the blood of such ancestor can share in such real estate.

6 MARRIED MAN with no children or their descendants. Parents only surviving:

(a) Real Estate—One-third to wife for life. Upon death of wife, to go to father and mother of deceased.
Two-thirds to father and mother. Surviving parent takes all if one be deceased. If both be deceased, their share goes to their heirs according to law.

(b) Other Property—All to wife.

7 MARRIED WOMAN with no children or their descendants. Parents only surviving:

(a) Real Estate—All to husband for life, if a child was born alive to them. If no such child, then the real estate goes to the father and mother of the deceased.
Real estate held by husband for life goes to parents of the deceased, or to their heirs according to law if both parents be deceased.

(b) Other Property—All to husband.

NOTE: In Cases 6 and 7, if the real estate was inherited from an ancestor, only the parent of the blood of such ancestor can inherit such real estate. But if the parent of the blood be deceased, then the parent not of the blood will inherit.

8 WIDOW OR WIDOWER with children or their descendants:

(a) Real Estate—Equally divided among children.

(b) Other Property—Equally divided among children.

NOTE: Children of a deceased child take their parents' share.

9 UNMARRIED MAN OR WOMAN OR WIDOW OR WIDOWER with no children or their descendants. Parents, brothers and sisters surviving:

(a) Real Estate—Equally divided among brothers and sisters.
If the real estate of the deceased was inherited from an ancestor, only brothers and sisters who are of the blood of such ancestor can share in such estate.

(b) Other Property—All to father and mother. If the father or mother be deceased, to the survivor. If both parents be deceased, to be equally divided among brothers and sisters.

NOTE: Children of a deceased brother or sister take his or her share.

10 UNMARRIED MAN OR WOMAN OR WIDOW OR WIDOWER with no children or their descendants. Brothers and sisters only surviving:

(a) Real Estate—Equally divided among brothers and sisters.

(b) Other Property—Equally divided among brothers and sisters.

NOTE: Children of a deceased brother or sister take their parents' share.

11 UNMARRIED MAN OR WOMAN OR WIDOW OR WIDOWER with no children or their descendants. Parents only surviving:

(a) Real Estate—All to father and mother.

(b) Other Property—All to father and mother.

If father or mother be deceased, then survivor takes all.

If both parents be deceased, the estate will be divided among their heirs according to law.

NOTE: In Cases 10 and 11, if the real estate of the deceased was inherited from an ancestor, only heirs who are of the blood of such ancestor can share in such estate.

This information assembled and furnished by the Trust Department of the Third National Bank, Nashville, Tennessee

T FOUNDATION MONTH

Which Way

IS YOUR PROPERTY

GOING?

Without a Will

YOUR PROPERTY will be distributed in accordance with the inflexible provisions of the law without regard to your wishes or the needs of your family.

You force the state to make such a distribution if you neglect to make a will setting out the way in which you want your property distributed.

Write a Will

Direct your Attorney to put GOD'S WILL in your will by putting a bequest for God's Work in your will.

For further information or assistance
write

TENNESSEE BAPTIST FOUNDATION

Norris Gilliam, Executive Secretary — **C. W. Pope, Treasurer**

149 SIXTH AVENUE, NORTH — **NASHVILLE, TENNESSEE**

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

Make Big Plans Now

Current Sunday School Opportunities Are Big

Current Sunday school opportunities are big, very big. This year can be the best in history.

This year 500,000 babies will be born that Southern Baptists should enroll. In ten years Southern Baptists could double their present Sunday school enrolment if they would enroll all the babies.

This year Southern Baptist pastors will marry 200,000 or more couples, 400,000 people. Will we provide for them in the Sunday school and help them establish Christian homes?

Today there are 10,000,000 adults, representing millions of families, who ought to be in Southern Baptist Sunday schools. They can be enrolled as fast as the churches erect buildings and enlist workers.

This year, on October 1, Southern Baptist Sunday schools will promote 125,000 young people from the Intermediate to the Young People's age group. Will the churches hold them? Last October a man was given eight seventeen-year-old boys. Eight months later he had sixteen. Good teachers do hold them.

New Sunday schools should be started in 20,000 communities.

Five thousand rural churches are ready to begin a full-time program of work.

Millions of people need Christ. Every fifth person now enrolled in your Sunday school is not a Christian. Every other person you meet not in Sunday school is not a Christian.

This year Southern Baptist Sunday schools need 100,000 additional Sunday school officers and teachers for replacements and 50,000 for growth.

The current Sunday school opportunities call for BIG plans.

That Church Planning Meeting

A church planning meeting should be held in every church immediately after the first of October. After the objectives have been adopted by the church on Promotion Day, the church planning meeting will be imperative and will provide a specific opportunity for the Sunday school workers to plan the details of promoting the program for each month during the year.

Ask your associational superintendent for help. In this planning meeting show the filmstrip, "Take Your Family to Sunday School"—Presenting the 1950-51 Sunday School Program.

Training and Preparation Week

October Training and Preparation Week is essential for making adequate preparation for the new year. Every church should extend the one-night planning meeting into a much more intensive preparation and training week. Where this week is observed, the church planning meeting is absorbed. Training and Preparation Week is the planning meeting plus.

Use the October Training and Preparation Week to prepare your workers for a great year.

What to Do in Advance to Guarantee a Good Week

The success of the week rises or falls with a definite enlistment of your workers for attendance. But let's list some other helpful steps to take:

(1) Set the date—any week in October. (2) Select a good faculty. (3) Order now from your Baptist Book Store the books you will use. (4) Complete your Sunday school organization for the year. (5) Enroll in advance every Sunday school officer and teacher, including class officers in Young People's and Adult classes. (6) Plan attractive features for the general periods. (7) Make practical applications of the studies to the work of your school.

NOT MUCH TIME LEFT to get that Vacation Bible school report in. We are making *every* attempt to secure a report from *every* church in which a Bible school was held. To date, we have 1,404 schools reported. We must reach our goal.

Baptist Training Union

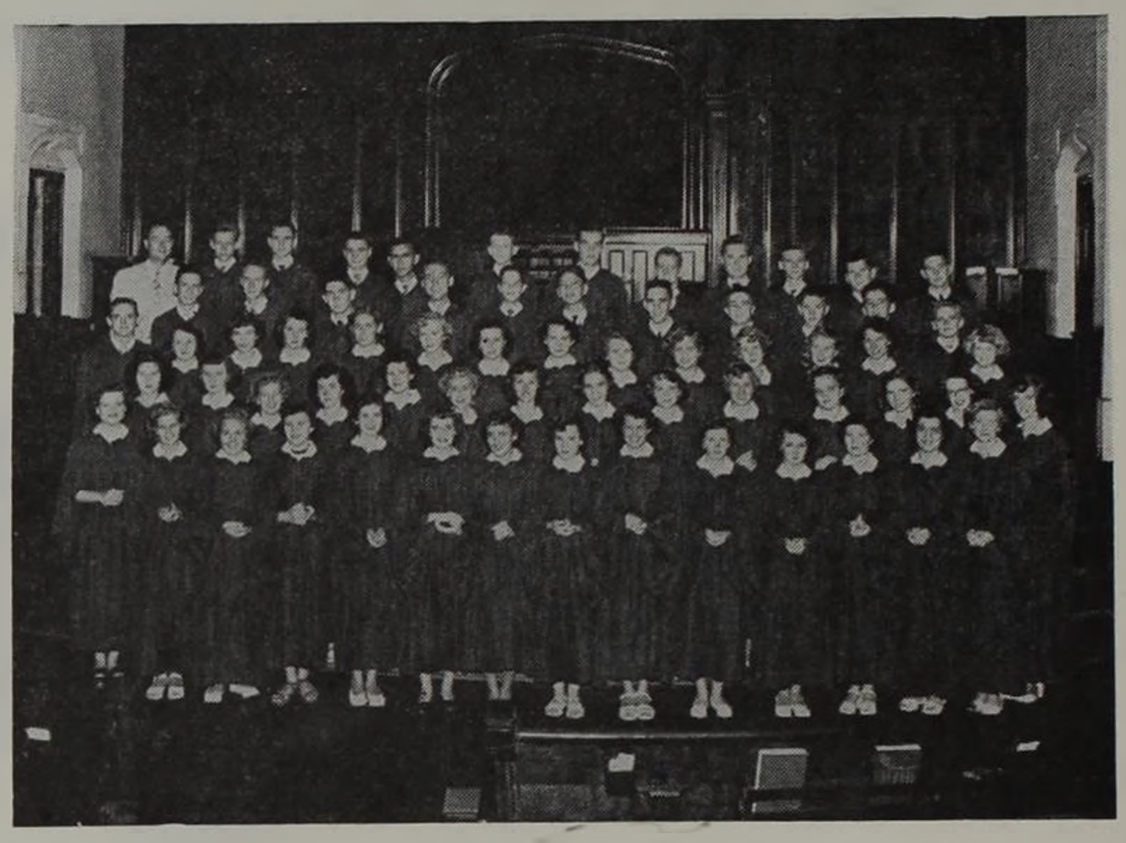
149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

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*)

Intermediate Choir



Bellevue Church, Memphis—Pastor, Dr. R. G. Lee
Director, Mr. Thomas P. Lane

★

Central Training School
Memphis

A total of 3,438 people were reached in the Central Training School, which was held in the Bellevue Church, September 11-15 for Shelby Association. Under the capable leadership of Mr. Oliver Barbour, Association Director, Mr. Richard Sullivan, Associate, in charge of Training, this Training School was the largest ever held.

One encouraging factor this year in the school was the increase in the leadership classes. Plans are already being made for next year's school. Congratulations to all who helped to make the Central Training School a success.

Regional Planning Meetings

Region	*Date*	*Place*
Southwestern	October 23	Brownsville Bap. Church, Brownsville
Northwestern	October 24	Gleason Baptist Church, Gleason
South Central	October 26	First Baptist Church, Lewisburg
Central	October 27	First Baptist Church, Clarksville
North Central	October 30	First Baptist Church, Cookeville
Southeastern	October 31	First Baptist Church, Dayton
Northeastern	November 2	First Baptist Church, Jonesboro
Eastern	November 3	First Baptist Church, Clinton

All General Training Union Officers and Association Training Union Officers are invited to attend the Regional Planning Meeting.

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

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

Miss Ruth Womack, Nigeria

We will have the privilege of hearing Miss Ruth Womack of Joinkrama, Nigeria, Africa, in each of our divisional meetings in October. She will show her pictures to the young people and the business women in the evening meetings. Each day she will address the women and tell them of the work being done in that interior mission station.

Miss Womack's home is in McMinnville, she is a graduate of Carson-Newman and of the Baptist Memorial Hospital in Memphis. This is her first furlough.

Highways in the Desert

Because Arabia is our newest mission field, the women will enjoy studying "HIGHWAYS IN THE DESERT," by Ida Patterson Storm. It gives a vivid account of the work among the Moslem women and the many difficulties accounted.

Dr. Storm, the author's husband, is a medical missionary and this book makes you realize that the best way to open the highway in the desert is by healing the bodies of men and women.

An earnest study of this book should cause our people to pray earnestly for the missionaries as they face great difficulties.

Just Arrived

That long-awaited G. A. Forward Steps Record Card is here at last! Every member will want this attractive billfold-size certificate. Just fold and slip it in your wallet to identify you as a member of Girl's Auxiliary, to acknowledge your attainment of each step, and to keep your Star Ideals before you. They are free. Just write to W. M. U., 149 Sixth Avenue, North, Nashville 3, Tennessee.

Statistical Report of Camps

Number YWA and GA attending	1015
Conversions	19
Rededications	45
Number RA's attending	670
Conversions	42
Rededications	120

State Student Assembly Testimonies

The wonderful fellowship, the expert teaching of great Bible truths, and the feeling of unusual nearness to the Lord caused a new deepening in my spiritual life.

Eddy Nicholson, Carson-Newman

Trying to give a testimony about such a place, about such wonderful leaders, and such friendly and understanding prayermates, playmates, and workmates just can't be written or spoken. It is something that is felt in your heart very deeply where only you and God can see and know. I only hope heaven is like this camp in many ways, and if it is much better, I want to be sure and be there!

Buddy Beasley, East Tennessee State

The State B. S. U. Assembly was the most enlightening and inspiring student gathering I have attended thus far.

Tommy Mosley, Middle Tennessee State

Just before taking a long trip by car it is always customary to take the car to the filling station to fill up on gas. In my spiritual life my life had been rocking along with the tank on near empty, but, praise the Lord after attending our Student Assembly, the Lord's filling station, I feel that my tank indeed "runneth over."

Jimmy Hampton, Vanderbilt

The fellowship of Christians cannot be measured in terms of money. The experiences of this week will remain with me for the rest of my life. God has been here and He is going with us to our campuses.

Elmer Elkins, East Tennessee State

It was an unusual spiritual blessing to have a small part on the program at the Student Assembly at Camp Linden. It helped me to see more clearly God's will for my life as it is related to student life.

Rev. Cecil Lea, Immanuel Baptist Church, Nashville

"My God is real for I can feel Him in my heart." Nothing can draw hearts nearer to God than prayer, Bible study, and fellowship with consecrated Christian B. S. U.'ers. All these were plentiful at Camp Linden and I thank Him for the privilege of spending a week there.

Carolyn Brashear, Memphis

I stayed seven days at Camp Linden; seven days packed full of spiritual blessings and real Christian fellowship; seven days of renewing my friendship with my Lord and Saviour and making a score of new friends with consecrated students from the college campuses from over the state. The words that would describe fully the joy I received from this encampment are not in my grasp. Thank the Lord for an opportunity to study for Christ for a few wonderful days.

Bob Holland, Union University

What could be more wonderful than a week spent with a group of wonderful Baptist students? Praying and talking with others whom we find share many of our problems is a blessing that one cannot put into words. And we know that God has promised us in Matthew 18:20, "For where two or three are gathered together in my name, there am I in the midst of them."

Lois Williams, Memphis

The Christian spirit of B. S. U. has meant more to me than words can express. The experiences had at the Assembly are ones that really make a difference in one's life. Experinces not with just Christian friends, but with God. The Assembly is a place where we draw near to God and find his will for our lives. Even though God has not yet told me what he wants me to do, He knows I'm willing. I thank God for these experiences and the Assembly.

Betty Blasengame, Southwestern

AMONG THE BRETHREN

J. C. Blalock, pastor, Glenwood Church, Kingsport, the past eight years, has resigned effective October 1 and will be open for work wherever the Lord may lead. During his tenure 420 baptisms, 218 additions otherwise, and contributions of $116,171.98 were experienced by the church with all departments showing a marked increase.

J. F. Beene, treasurer and chairman of the Every Member Canvass in First Church, Oak Ridge, reports a "Victory March" led by the pastor, W. Stuart Rule, September 10, with 252 tithers pledging. "This is by far the largest number this church has had. Our goal is 300 and the deacons will contact every member who has not signed up. All in all it was a wonderful victory for the Lord," Mr. Beene states. Since its founding January, 1944, 2001 have joined First Church, Oak Ridge, and the Sunday school enrollment is now 1300.

Speedway Terrace Church, Memphis, Dr. Mark Harris, pastor, enrolled 216 in their August Sunday school training school, with 150 receiving awards. Dr. Harris recently conducted successful revival services with the Fisherville Church, Teddy Evans, pastor, and will assist Brother Fred Wood and the First Church, Dresden, in a revival beginning the latter part of October.

Southland Church, Memphis, celebrates October 1 as homecoming day with messages by City Missionary Ralph Moore and E. B. Bowen, pastor of the Berclair Church. This occasion will mark the third anniversary of the pastorate of L. E. Brown under whose leadership the work has grown in every department. It will also be the beginning of the fall revival which will be led by Bro. Bowen.

Charles Wellborn, professor of Bible Department, Baylor University, will be the preacher in revival services in First Church, Nashville, Dr. W. F. Powell, pastor, October 8-15.

Pastor Hayward Highfill, Humboldt, taught the book "A Winning Witness," to the membership of Calvary Church, Jackson, the week of September 10.

Put
The Commission
in your
Church Budget

Missionary Information for an entire family for 6 cents per month.

Box 5148 Richmond, Va.

New River Association meets with the Winfield Church, 9:30 a.m. October 13-14.

Jim Cole, evangelist, Fort Worth, Texas, preached in youth revival services at Lamar Heights Church, Memphis, where J. W. Bass is pastor. There were 32 additions, 16 being by baptism, and 40 rededications, during these services August 27 - Sept. 3.

Oklahoma Baptist University, Shawnee, announces that Mrs. Robert Woodland, the former Natalie Nesbitt of Vanleer, Tenn., has joined the faculty as English instructor where her husband is also an English instructor.

MEMPHIS, Tenn.—(BP)—581 new Brotherhoods in the Southern Baptist Convention are reported organized in the period January 1-August 1, according to Lawson H. Cooke, executive secretary. The upsurge of organizations is seen as an indication of a revival of the interest of men in church matters.

Charles E. Hunt, pastor, Second Baptist Church, Clarksville, the past two years has accepted the call of the Baptist Church, Wardell, Mo., and began his ministry there September 1.

Marshall Fletcher, pastor, Kenwood Baptist Church, Montgomery County, did the preaching in evangelistic services in Stroudsville community of the same county using the Cumberland Association's tent for the meetings. Jack Richardson, ministerial student and member of First Church, Clarksville, led the singing. A mission is expected to result from this meeting held in August.

Carson-Newman College, Jefferson City, will celebrate its centennial this year with approximately nine hundred students who have completed registration. Dr. Herbert Acuff, Knoxville, a trustee of the college, gave a brief resume at chapel September 11 of his five-weeks' trip to South America, relating some of the main points of his Presidential address to the International College of Surgeons which met at Buenos Aires, Argentina. Dr. Acuff would like to see the study of English mandatory in South America and the study of Spanish mandatory in English-speaking countries for the sake of Western Hemisphere solidarity.

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

Dr. Russell Bradley Jones, six years Contributing Editor of our Religious Digest page, has at his own request relinquished this weekly feature of the BAPTIST AND REFLECTOR, a thing he has been desirous for some time to do. Dr. Jones' contributions and comments have helped us to keep alert to current religious thought and trends.

Following a splendid revival at Poplar Springs Church near Milan in which 32 were baptized, the church went from half-time preaching to full time. Kenneth Day of Greenfield is the pastor.

The One Hundredth Anniversary of the founding of Ararat Church, Jackson, Dr. R. C. Briggs, pastor, will be marked by special services Saturday evening, September 30, and Sunday, October 1, to express to God thanksgiving for His guidance and blessing.

After fifteen years or more as pastor of Spring Creek Church, near Jackson, Pastor G. G. Joyner has resigned.

Carl P. Daw, since 1946 pastor First Church, Newport, assumed the pastorate of Antioch Church, Nashville, September 17 with the occasion being celebrated by a home-coming service.

Appreciation Expressed

Tennessee Baptist Foundation joins the other friends of Cumberland University in its appreciation to the First Baptist Church at Columbia and to her pastor, Rev. J. F. Brewer, for assuming the responsibility of promoting the "Dollar Day" for Cumberland movement. The purpose of this effort is to attempt to get every Baptist in Middle Tennessee to give at least $1.00 for Christian Education at Cumberland. On or before November 5, the pastor and a local committee selected by each church is asked to contact every member of the church and procure a gift of $1.00 or more.

In response to this effort it is hoped that many Middle Tennessee Baptists will give far more than $1.00. Our hope for a trained and informed leadership in the future lies in our schools.

The best time for any pastor and his church to make this effort is the earliest moment possible after receiving the announcement concerning it. A good motto would be: DON'T PUT IF OFF, PUT IT ON.

YOU HAVE OFTEN LOOKED FOR THEM

. . . HERE THEY ARE . . .

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In Excellent Condition, $3.45 Each
Sunday School Chairs for Juniors, specialty
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A. B. PIERCE
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ATTENDANCES AND ADDITIONS TO THE CHURCHES
SUNDAY, SEPTEMBER 17, 1950

Church	Sunday School	Training Union	Additions
Alcoa, Calvary	301	132	—
Athens, Antioch	125	20	—
East	402	156	4
First	565	217	3
Weest End Mission	77	70	—
Calhoun	108	15	—
Coghill	80	44	—
Cotton Port	114	115	—
Englewood	146	46	1
Etowah, First	334	79	3
Etowah, North	334	130	—
Good Springs	119	69	—
Lake View	83	63	—
New Zion	75	59	—
Niota, First	134	51	—
Riceville	109	53	12
Auburntown, Prosperity	169	140	—
Benton, First	198	104	—
Brighton	241	159	—
Bristol, Calvary	392	104	1
Tennessee Avenue	431	130	5
Brownsville, First	345	93	—
Woodland	118	104	—
Brush Creek	83	53	—
Chapel Hill, Smyrna	109	103	—
Chattanooga, Avondale	623	126	—
Brainerd	464	170	2
Brainerd Hills	97	47	2
Cedar Hill	246	—	—
Chamberlain Avenue	264	95	10
Clifton Hill	284	78	4
Concord	244	110	1
Eastdale	421	112	8
East Ridge	334	95	—
First	1096	284	5
Highland Park	3527	968	64
McCarty	61	23	—
Oakwood	170	61	1
Red Bank	661	168	—
Signal Mountain	61	32	—
Suck Creek	52	37	—
Woodland Heights	274	88	2
Cleveland, Watinville	46	35	—
Calvary	142	91	—
Rutledge Memorial	74	54	—
Four Point Chapel	31	—	—
Columbia, First	451	133	—
Godwin Chapel	30	—	—
Second	144	109	4
Cookeville, First	523	124	9
Steven Street	118	46	—
West View	169	87	—
Dyersburg, Calvary Hill	163	127	—
First	653	135	3
Eagleville	92	67	—
Elizabethton, First	576	161	9
Immanuel	184	74	—
Oak Street	168	95	—
Siam	216	128	—
Fountain City, Central	951	222	—
Hines Valley Mission	46	—	—
Smithwood	468	180	—
Fowlkes	129	80	—
Gladeville	147	79	—
Goodlettsville, Union Hill	194	117	—
Greenbrier	207	100	—
Harriman, Trenton Street	415	110	4
Walnut Street	268	93	—
Humboldt, Antioch	242	78	—
First	519	125	2
Jackson, Calvary	458	127	3
First	757	127	10
North	286	147	—
West	771	252	—
Kingsport, Lynn Garden	400	124	—
Knoxville, Alice Bell	108	34	—
Arlington	456	107	3
Bell Avenue	824	315	1
Broadway	1423	586	31
Churchwell Avenue	198	85	4
Fifth Avenue	900	246	—
First	914	114	3
Inskip	454	138	2
Lincoln Park	622	201	2
N. Fifth Avenue	78	39	2
Sevier Heights	556	213	2
Washington Pike	259	100	1
Lake City, First	177	36	—
Lawrenceburg, First	268	149	—
Lebanon, Barton's Creek	103	43	—
Cedar Grove	129	65	—
Fairview	150	74	1
First	421	141	17
Lenoir City, First	401	131	2
Kingston Pike Mission	21	—	—
Nelson Street Mission	17	28	—
Lewisburg, First	492	149	—
Lexington, First	215	43	1
Mt. Juliet	134	64	—
Madisonville, Chestua	92	30	—
Maryville, Everett Hills	287	197	—
First	731	239	3
Medina	181	109	—
Lathams Chapel	98	60	—
Memphis, Bellevue	2585	1044	17
Boulevard	831	286	9
Central Avenue	716	235	1
Highland Heights	994	447	5
LaBelle	759	212	6
Levi	283	190	3
Barton Heights	130	71	2
Mallory Heights	188	72	2
Prescott Memorial	1695	216	2
Seventh Street	522	232	9
Southland	165	61	—
Speedway Terrace	830	125	4
Temple	1441	427	2
Union Avenue	1110	302	4
Milan, First	353	61	1
Monterey, First	301	107	2
Morristown, First	585	131	—
Buffalo Trail	96	50	—
Northside	30	—	—
Murfreesboro, First	470	112	2
Walnut Street Mission	57		—
Mt. Herman	144	96	—
Powell's Chapel	114	75	—
Third	219	59	2
Westvue	524	129	6
Woodbury Road	91	55	5
Nashville, Eastland	590	97	5
Grace	809	248	—
Grubbs Memorial	166	90	2
Inglewood	854	246	3
Madison, First	400	103	2
Madison Heights	131	68	1
Shelby Avenue	401	124	—
Third	295	50	—
Oak Ridge, Highland View	356	117	—
Robertsville	403	107	—
Old Hickory, First	568	246	2
Oliver Springs, First	170	39	—
Philadelphia	—	—	4
Puryear, High Hill	90	—	2
Rockwood, First	303	134	—
Rutledge, Oakland	126	47	—
Savannah, First	110	30	—
Somerville, First	164	118	—
Statesville, Smith Fork	88	96	—
Tullahoma, First	210	50	3
Union City, First	641	122	10
Watertown, Round Lick	166	112	—
Winchester, First	231	83	—

In Memoriam

Canaday

Mrs. Caroline Canaday departed this life September 8, 1950. Funeral services were held by her pastor, Rev. Wm. Walter Warmath, at the Fifth Avenue Baptist Church, Knoxville, Tennessee, where she was a faithful member and for many years superintendent of the Junior Sunday School Department.

Her life was an inspiration. She was interested in and loyal to all the organizations of her church. To the call of the needy she was liberal. To those in trouble and sorrow she was sympathetic and helpful. She was a person of prayer.

Mrs. Canaday is survived by her husband, Alvin E. Canaday and two sons, Joe Canaday of Knoxville and Rev. James Canaday, pastor of the Calvary Baptist Church, Jackson, Tennessee.

Her entire church and community, along with her husband and two sons, mourn her passing.

—Lula E. Seward

CHARLOTTE, N. C.—(BP)—The new Southeastern Seminary at Wake Forrest, N. C., is expected to open in the fall of 1951, according to Dr. C. C. Warren, president of the board of trustees. There are already fifty applicants for enrolment.

SCRIPTURE CHRISTMAS CARDS

Beautiful $1.00 box assortments of 21 folders with Bible verses. Send for 25 boxes $12.50 to you; 50 boxes $25.00; 100 boxes $50.00, all postpaid. We protect you from loss. Sell all you can and return for refund. Deal with a Christian Company.

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– Anonymous

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EAST TENNESSEE NEWS

By LLOYD T. HOUSEHOLDER, Maryville, Tennessee

Carson-Newman College has begun its Centennial Session with a large enrollment. The latest reports indicate that this will be the largest enrollment in the history of the college with more than 300 in the freshman class. Elaborate plans are being made for the celebration of the 100th anniversary of the college. On Saturday, October 7, the Centennial Homecoming will be observed.

After five very fruitful years, John T. Courtney has resigned as pastor of South Knoxville Church, effective December 1.

J. Howard Young has resigned as pastor of Arlington Church, Knoxville, to accept a call of First Church, Springfield. Bro. Young has been pastor of the Arlington Church more than eleven years, and he has done an outstanding work with the church.

J. L. Trent, pastor of Lynn Garden Church, Kingsport, recently assisted Pastor James R. Heifner and the First Baptist Church, Roan Mountain, in a gracious revival resulting in 8 additions by baptism and 2 by letter.

Charles D. Martin, for eleven years associational worker in Chilhowee Association, and more recently city missionary in Chattanooga, is critically ill at his home in Maryville. The brotherhood will pray for this faithful servant of the Lord.

Some weeks ago Eastdale Baptist Church, Chattanooga, R. R. Denny, pastor, entered its new house of worship. The building is a thing of beauty designed for worship services only, separate from the rest of the church plant. Bro. Denny has been pastor of this church for more than ten years.

During the first three quarters of the year, First Church, Jacksonville, Fla., was second in mission gifts in the state. The pastor of this great church is Dr. Homer G. Lindsey, a former pastor of Avondale Church, Chattanooga. He was born and reared in Knoxville and educated at Carson-Newman College. He is the son of an honored, retired Baptist minister, D. W. Lindsey, Knoxville.

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Beginning August 21, W. Paul Hall, pastor of First Church, Loudon, conducted a revival at Stockton Valley Church.

September 5, Miss Furn Kelling, Nashville, began her work as full-time kindergarten worker at Fifth Avenue Church, Knoxville, W. W. Warmath, pastor. Miss Kelling received her training at Peabody College and Southwestern Baptist Theological Seminary.

Warren L. Weierman, formerly business manager of Trinity Church, Santa Monica, Cal., has been elected to the new position of director of public relations at Carson-Newman College.

James M. Windham is preaching a series of sermons to his people at First Church, Maryville, based on "Jesus, the Supreme Revelation of God." Such a series ought to prove profitable for all concerned.

First Church, Knoxville, licensed Cecil B. Egerton to preach the gospel Wednesday night, August 9. He is the son of Mr. M. W. Egerton, outstanding layman and member of the Executive Board, Tennessee Baptist Convention. Cecil has already entered Southwestern Seminary.

Radio Station WKGN, Knoxville, is sponsoring a "Crusade for Christ" program daily at 9 a.m. and 6 p.m. The pastors of Knoxville and of other East Tennessee cities have been invited to participate in the program.

Albert S. Hale, pastor of First Church, High Point, N. C., and formerly pastor of First Church, Jefferson City, was a recent visitor among friends in East Tennessee.

For some reason unknown to the writer of these notes, the news concerning two churches in Chilhowee Association was confused in the last edition. The revival at Pleasant Grove Church was conducted by T. V. Wells instead of W. A. Parker, who conducted the revival at Prospect Church.

An associational school of missions will be conducted in Chilhowee Association beginning Sunday, October 1. James M. Windham is chairman of the committee on arrangements.

Sam B. Holt, for more than twenty years coach at Carson-Newman College has relinquished these duties, but will continue as athletic director at the college. "Frosty", as he is known affectionately by hundreds of old grads and former students as well as friends wherever the teams of Carson-Newman have played, suffered a serious breakdown in the spring. He has improved rapidly and seems to be in the pink of condition now. J. T. Stafford, formerly assistant coach, has become head coach.

Ten new members have been added to the college faculty.

James W. McCulla, Jr. and Robt. E. Walden Ordained

August 20, the Inskip Baptist Church, Knoxville, ordained to the gospel ministry two young men of their congregation, James W. McCulla, Jr. and Robert E. Walden. C. A. Hutson, pastor, Rockford Baptist Church, led in the questioning of the candidates and presented the recommendation of the presbytery. The ordination message was brought by Burch Cooper, pastor, Lonsdale Church, Knoxville. E. L. Williams, pastor, Latonia Church, Covington, Ky., gave the charges to the candidates and the church. Lawrence Trivette, missionary, Knox County Association, presented the Bibles. Other members of the ordaining presbytery were: Dr. Griffin Henderson, student secretary and teacher of Bible, University of Tennessee; Kerr Wolfenbarger, pastor, North Knoxville Church, and D. W. Lindsey, retired. L. C. Rule, pastor, Inskip Church, presided at the service.

The Inskip Church commends these two young men to the churches of the Southern Baptist Convention as worthy young men of Christian character, integrity, and loyalty to the Kingdom whom they believe God has called to do His work.

Both are recent graduates of Carson-Newman College and have entered Seminary this semester, Bro. Walden attending New Orleans Seminary, Bro. and Mrs. McCulla, Southwestern Seminary at Fort Worth. Mrs. McCulla is the former Dorothy Hodgson of Knoxville.

Carl Giers, pastor of First Church, Chattanooga, recently conducted a revival in Nashville at the East High School Stadium. The meeting was sponsored by five of the East Nashville churches. A large number of conversions were reported.

E. M. Sherwood, pastor of the Oliver Springs Church, has recently conducted a revival at Yellow Creek Church, Tennessee Valley Association, B. Howard Nethery, pastor. The first week was given over to stewardship. During the second week there were 3 additions to the church. John Taylor, student at Harrison Chilhowee Academy, supplied the Oliver Springs Church during the pastor's absence.

First Church, Etowah, O. Jack Murphy, pastor, has just closed a very fine year's work. During the year there were 45 additions by baptism and 49 by letter. Gifts to all causes during the year amounted to $24,036.68.

On Sunday afternoon, September 3, Prospect Church, Providence Association, ordained J. B. Watson to the full work of the gospel.

During one week in August, First Church, Greeneville, had a week of Bible study, led by Clyde T. Francisco, professor of Old Testament at Southern Baptist Theological Seminary. The pastor, W. M. Grogan, reports a very profitable week.

Jack Sanford, a senior at Carson-Newman College, will conduct the fall revival at Red Bank Church, Chattanooga.

L. H. Hatcher, pastor of Central Church, Bearden, is preaching a series of sermons to his people which is "The Son of God Series."

WEST TENNESSEE NEWS

By EDWIN E. DEUSNER, Lexington, Tennessee

After nearly five years as pastor at Alamo, J. Paul Palmer has resigned in order to accept a call from the First Baptist Church, Potosi, Mo. Bro. Palmer has done a great work at Alamo and we regret to see him leave the state.

Sam Morris, noted Temperance lecturer, has been in West Tennessee speaking at various places, among them: West Jackson Baptist Church, the courthouse at Huntingdon, and First Methodist Church, Memphis.

Pastor Jesse H. Newton of Royal Street Church, Jackson, has had a busy and fruitful summer in revivals in Kentucky and Tennessee. In his absence the Royal Street pulpit was supplied by Missionary R. L. Newman, Thomas Moncrief and Bill Minton. The last two named are students for the ministry at Union University.

In a letter to your correspondent, Pastor R. O. Pittman, Levi Church, Memphis, reports a great revival at his church: "The Levi Baptist Church has witnessed its greatest revival since its organization in 1939. Dr. Homer E. Kirkpatrick, evangelist of Hot Springs, Ark., brought powerful messages. Not since the old days of spiritual awakenings have we experienced the mighty power of God. Twenty-four came by faith and 23 united with the Church. Gene Lamb, who was won to Christ in the R. A. encampment at Linden, came to surrender his life to the Lord's will. Good gospel singing was rendered each night by the 38-voice choir under the direction of our minister of music, J. A. Clement." Bro. Pittman continues to lead the people in a fine way. A total of 123 have been won to Christ this year.

Englewood Baptist Church was recently constituted after a few years as a mission of West Jackson Baptist Church. It is located just a few miles from Jackson on the Humboldt Highway. Pastor R. E. Guy and Prof. Cal Guy spoke at the special service and led in the constituting of the new body.

Pastor and Mrs. Thomas W. Pope, Huntingdon, are the happy parents of a new baby boy, Jerry Lynn, born at Jackson-Madison County General Hospital on September 6.

A Stewardship Conference has been called for September 27 at Calvary Church, Jackson. The hours are 10 a.m. to 12 noon. Merrill D. Moore and E. C. Sisk will be in charge. All churches in West Tennessee are urged to send a representation.

The sympathy of the entire state will be extended to Pastor James A. Canaday, Calvary Church, Jackson, because of the death of his mother, Mrs. Enloe Canaday, in Knoxville on September 9. Mrs. Canaday was 55 years of age and a prominent member of Fifth Avenue Baptist Church.

The week of September 18 Pastor Waif Hamilton, North Jackson church, conducted a revival in the Recreation Building at Westwood Gardens in Jackson. He was assisted in the preaching by J. G. Wise, Louis Shelton and Malcolm Broome. North Jackson set a new attendance record in Sunday school on September 3, 398.

Trezevant Church has called Bro. Eugene Dodds as their pastor and he has accepted. He is from Paint Lick, Ky. The Trezevant pulpit has been vacant since the going of Pastor Barney Flowers to Woodbury some months ago. We are happy to welcome Bro. Dodds to West Tennessee.

Pastor Kester Cotton, Greenfield, has been preaching in a revival at Davis Memorial Church, near Dresden.

Pastor W. A. Farmer, Bradford, preached in a revival at RoEllen Church in Dyer Association, August 27 - Sept. 3.

Editor Richard N. Owen, of BAPTIST AND REFLECTOR, will be guest preacher at the First Church, Lexington, on "Layman's Day," October 8.

Pastor Paul W. Turner, First Church, Clinton, has been in his native West Tennessee in a good revival at Oak Grove Church, near Covington. Charles Melton of Memphis led the singing. There were 28 additions, 24 of these by baptism. Oak Grove has recently completed a seven-room pastorium valued at $18,000. A fund of $12,000 has been raised to build a new building on a nice two-acre lot. During the meeting the Sunday school reached an all-time high in attendance, 391 present.

Recently Pastor Cayce Pentecost and Old Concord Church were assisted in a revival by Pastor Kenneth Day and several were added to the church.

Evangelist Homer E. Kirkpatrick, Hot Springs, Ark., will conduct a revival at Prescott Memorial Church, Memphis, September 17-October 1. Pastor C. L. Morgan and his people are looking forward to the meeting with keen anticipation.

With Pastor Thomas W. Pope, Huntingdon, doing the preaching, and J. T. Cotton, music director at Medina, leading the singing, the Trezevant Church enjoyed a good meeting September 3 - 13.

Harold Grissom was ordained to the full work of the ministry recently by the Sand Hill Church near Gleason, Cayce Pentecost, pastor. Bro. Grissom has been called to the pastorate of West Union Church near Dresden.

This beautiful new edifice of the Fowlkes Baptist Church was dedicated June 25. W. E. Chadwick, who has led the Church during the past eight years, concluded his pastorate August 27. C. L. Tate, one of the deacons, writes, "The Board of Deacons of our church feels that a truly great piece of work has been accomplished here by one of Christ's servants."

An interesting history of the church has been prepared, setting forth the progress Baptists in the community have made during more than a century.

Bro. Chadwick began his work with the church on a half-time basis in 1942, going to full-time the following year. Three men have been ordained to the ministry. A pastor's home has been built adjacent to the church edifice. The BAPTIST AND REFLECTOR has been placed in the budget, and a steady increase has been shown in gifts, with a large portion of the membership tithing.

African Drums

by Duke K. McCall

The drums never stop here in Nigeria, Africa.

To say "the drums talk" is not to use a figure of speech. It is a fact. The Timi of Ede who is addressed, "Your Majesty," proved it to me. Here is the tall tale:

I got an audience with the Timi through letters of introduction from Governor Browning (Tenn.) and Mayor Cummings (Nashville, Tenn.). The Timi, you see, is quite somebody in these parts. His capitol city, Ede, is almost as large as Nashville.

The royal bodyguard was drawn up in irregular ranks before the palace. Ancient muzzle-loading rifles thundered a salute. I then strode behind my escort into the courtyard of the one-story palace. It was easier to walk behind because the escort cleared a path through the naked children and the chickens.

The magnificently gowned Timi came out to meet me. Two attendants dashed about like broken field runners trying to stay behind him while keeping big fans over his head to ward off the sun.

After tea I was asked to sign his red-backed guest book. By chance I had in my pocket a red fountain pen. I gave him the pen to use with his guest book. There were two desirable results.

First, he accepted the invitation to attend the Nigerian Baptist Convention that night. He was educated in one of our mission schools. There are almost no public schools in the country. We hope he will provide the land for a religious assembly grounds just outside of Ede.

The second result of the gift of the pen was a talk with the drums. We entered a small dark room to see the tribal idols. The Timi laughed as he told me how they hurl thunderbolts at offending men. He did not treat his idols with much respect, so I asked if he believed in them. That sent him into howls of laughter.

I gave a little superior laugh and said, "Well, I thought that business about the drums talking was nonsense." That, he quickly advised me, was not a matter of superstition but of fact. I asked for proof.

He called four drummers and we went out into the street. He sent one about a half block away and then asked me to give that drummer some instructions. I gave them. The king whispered my instructions in the Yoruba language to the other three drummers. They began to beat their drums, making them squeal and squawk by tightening and loosening the skins.

Half a block away the fourth drummer sat down, got up, took off his hat, took a blue shawl away from a woman, raced to give it to the king, took the pocketbook from the American woman standing by us, and prostrated himself before us. All of that I had requested in that order.

I decided the drummers had tapped out a primitive Morse code. That theory was exploded when I discovered the drummers could not read, write, nor spell Yoruba. Certain sounds on the drums equal certain sounds in the language. Just as a speaker puts the sounds together to make words, the drummer does the same thing. I heard it, I saw it, and I believe it.

The climax of this tall true tale is that the Timi is a Christian.

Japanese Baptists Ask McCall and Criswell to Visit Churches

ZURICH, Switzerland—(BP)—Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee, and Dr. W. A. Criswell, pastor, First Baptist Church, Dallas, Tex., left here, following the inauguration of Dr. Josef Nordenhaug as president of the Baptist Theological Seminary, for a visit with Japanese Baptists and Southern Baptist missionaries in Japan. Their decision to go on came in response to a special invitation from Japanese Baptists.

A Southern Baptist preaching mission to Japan, which would have taken fifteen ministers on a two months' evangelistic tour of the country, authorized by the Foreign Mission Board at its March meeting, was postponed because of the war in Korea. However, the Japanese Baptist churches are projecting a special evangelistic crusade this fall in connection with the 16th anniversary of their convention, and in a cablegram to the Foreign Mission Board requested that Dr. McCall and Dr. Criswell be permitted to come on to Japan.

Concerning their decision, Dr. M. Theron Rankin, executive secretary of the Foreign Mission Board, commented: "I am confident that the visit which Dr. Criswell and Dr. McCall have decided to make to Japan will give great encouragement to Japanese Baptists and to our missionaries. I believe Dr. McCall and Dr. Criswell will help in an effective way to lessen the disappointments that would otherwise be given to Japanese Baptists by the postponement of the preaching mission. We are grateful that they are able to render such help."

Dr. Rankin added that expenses of Dr. McCall and Dr. Criswell to Japan are being paid by a special gift and are not coming from Southern Baptist Cooperative Program funds.

Dr. Rankin is returning to Richmond from Europe but will probably join Dr. Criswell and Dr. McCall in Japan in October, along with Dr. Baker James Cauthen, secretary to the Orient.

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