

# Baptist and Reflector

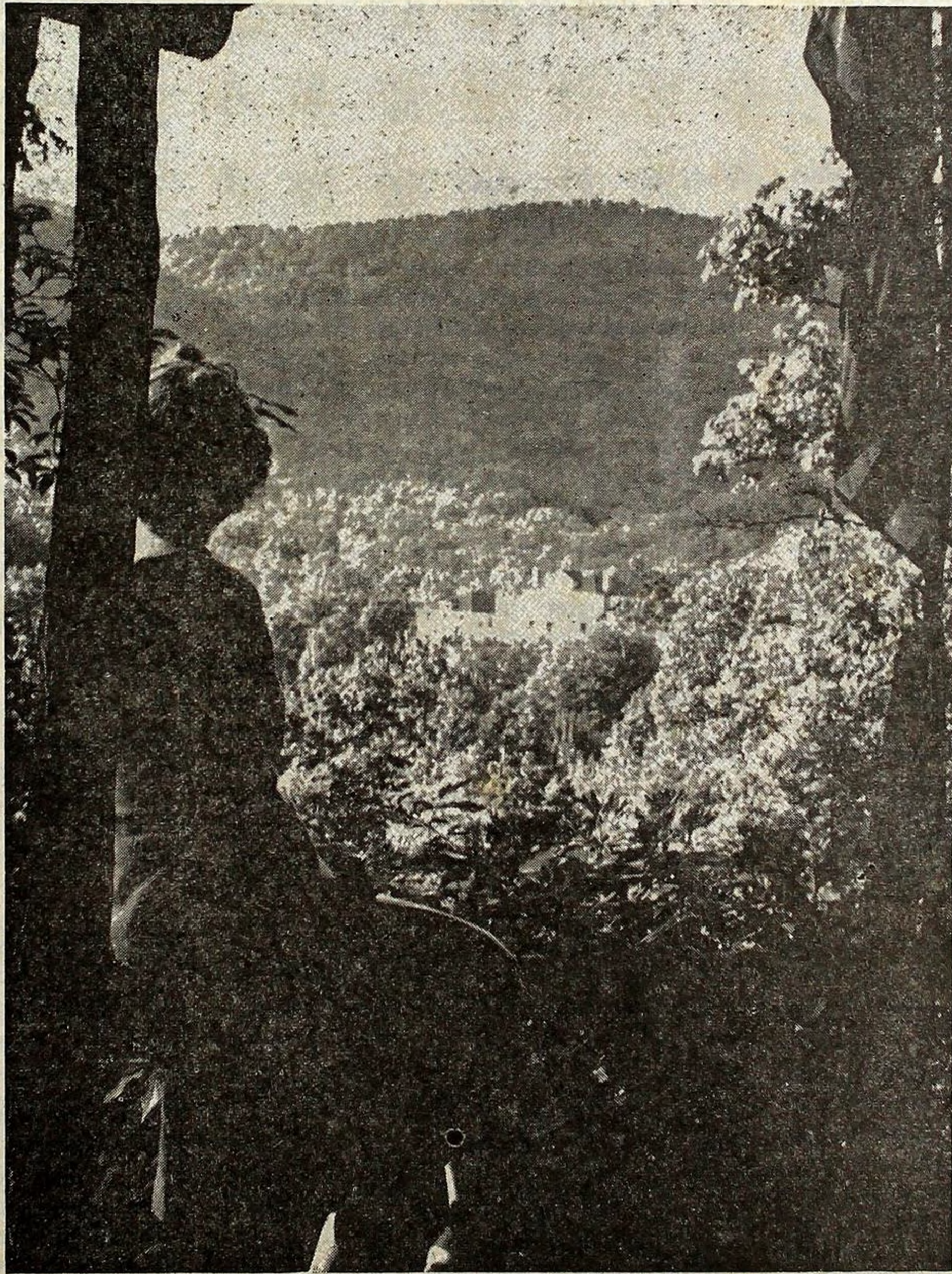
"SPEAKING THE TRUTH IN LOVE" ★ ★ ★ JOURNAL TENNESSEE BAPTIST CONVENTION

VOLUME 117

THURSDAY, JULY 12, 1951

NUMBER 28

## *Baptist Assemblies and Camps . . .*



Virginia Doss

EXPAND SPIRITUAL HORIZONS

LEBANON TENN

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## San Francisco Will Stand Out

The San Francisco Convention will stand out in the minds of many who attended it as one of the greatest among our sessions in recent years. This has been asserted by several who felt that the meeting on the Pacific Coast was better than they had anticipated and was unusually constructive.

We attempted in some measure an expression of our own personal appraisal last week. Having attended all sessions at San Francisco from beginning to end, we would add here that some of the greatest hours we ever experienced in Southern Baptist Convention meetings were at this San Francisco gathering. We feel that Sunday night was a glorious climax to the entire proceedings. Pastor Criswell of First church, Dallas, Texas, felt impressed to dispense with his prepared address for this occasion, as he stated, and pour out his heart for the souls of those in the gathering (wherein were many with the armed forces soon to go to Korea) who were out of Christ. More than ten thousand people in that gathering got down on their knees in earnest prayer for the salvation of the lost. More than a hundred that night answered the plea of the evangelist to surrender their lives to the Lord Jesus Christ.

## Take Care of the Whole

Provoking more debate than any other item before the Southern Baptist Convention recently in San Francisco was the motion made by John Buchanan, pastor of Southside church, Birmingham, Alabama, which was an endeavor to safeguard the Cooperative Program from suffering attrition through various special appeals which are being made or may be made by agencies and institutions and commissions of the Convention.

Here is Dr. Buchanan's motion which was referred for a year's study to the Executive Committee with report to be made at the next meeting in Miami, Florida:

"In view of the fact that the Convention, since its adoption of its Business and Finance Plan, is now operating a dual budget in financing the work of its agencies; namely, a budget for current expenses, and a budget for capital needs, I move that this Convention instruct each of its agencies sharing in the table of percentages of Cooperative Program receipts to limit its operating budget to receipts through the Cooperative Program, and no agency under the Provision of Article Six of the Business and Financial Plan shall make solicitations to individuals or groups for contributions to its operating budget. This action shall not be interpreted to forestall solicitations under Article Six for gifts

for capital needs or endowment, nor shall it apply to the Lottie Moon or Annie Armstrong Offerings, or unsolicited designated gifts."

There are many who share Dr. Buchanan's deep desire to save the Cooperative Program and who feel that the present tendency to solicit individuals or groups for contributions to the operating budget of agencies already sharing in the Convention-authorized percentage of the Cooperative Program receipts for their current expenses will, if unchecked, jeopardize the strength of the Cooperative Program itself as the effective channel through which Southern Baptists maintain all their work.

Let us not lose sight of the whole in concern for some one part. Let us take care of the whole by taking care of the effectiveness of the Cooperative Program.

## Tell the Preacher . . . I Accept Jesus

"I can't leave here, but tell the preacher that I accept Jesus as my Saviour," was the message relayed to Dr. W. A. Criswell from the young man at the controls of the Exposition Auditorium's public address system, while Dr. Criswell made his great appeal Sunday night in the convention's closing session for commitment to the Lord Jesus Christ.

Dr. Criswell had thrown aside his set address for that session stating, "This last hour must be an appeal for souls . . . tonight we are at church. . . . I want to tell you how to be saved. . . . the Spirit and the Bride say, Come . . . whosoever will, let him come! It's as simple as that," declared the preacher.

At the first invitation there was some response but not many. Then all Christians knelt down and prayed at the earnest plea of the evangelist. When he gave his invitation afterward they began to come, by twos and threes, sometimes whole families came forward with one member who was making his profession. They came in tears. They came with deep emotion shaken, and with glad, joyous faces in a mighty experience of the grace of God. Marines, sailors, air corps men, soldiers, civilians, young and old, men and women, boys and girls, one hundred and eleven, came committing their all to Christ.

Afterwards a retired American Baptist preacher said to me, "This is the first Southern Baptist Convention I ever attended. I wouldn't have missed it for anything." Then turning to me, he said, far more as an exclamation than a question, "Are Southern Baptists going to evangelize *the whole world!*" From the lips, of another man I heard this, "I've attended conventions for forty years—this

## BAPTIST AND REFLECTOR

149 Sixth Avenue, North • Nashville

Official Publication of the Tennessee Baptist Convention

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Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except Christmas week, under the act of March 3, 1879.

Terms of Subscriptions—Single subscriptions payable in advance, \$2 per year. Church budget rate \$1.20. Advertising Rates upon request.

TENNESSEE BAPTIST PRESS, Inc., Nashville, Tenn.  
DIRECTORS: EDWIN E. DEUSNER, President; W. C. KIRK, Vice President; J. R. KYZAR, Secretary; WALLACE CARRIER, DAVID N. LIVINGSTONE, T. C. MEADOR, D. P. MCFARLAND, E. L. SMOTHERS, AND DILLARD WEST.

service tonight (Sunday) is the greatest I have ever seen!"

Evangelism has been the mighty emphasis of Southern Baptists this past year as never before. Southern Baptists should not let anybody make a question out of the fact that they are committed to the task, God helping them, of evangelizing the whole world.

## Reflections . . .

Christian tolerance is not called for when we face an evil. Indifference is a crime.—*American Lutheran*

It's safer to extend credit to an honest man who's broke than to a dishonest man who has a big bank account. *Automotive Digest.*

Merely to hug a creed and to take no risk is no more faith than to hug a time-table is to take a journey. John Henry Jowett, *Great Pulpit Masters Series Vol. V.* (Revell)

There are now three R's of citizenship: rights, respect and responsibilities. Earl J. McGrath, U. S. Commissioner of Education.

If you were to take the sum total of all the authoritative articles ever written by the most qualified of psychologists and psychiatrists on the subject of mental hygiene—if you were to combine them and refine them and cleave out the excess verbiage—if you were to take the whole of the meat and none of the parsley, and if you were to have these unadulterated bits of pure scientific knowledge concisely expressed by the most capable of living poets, you would have an awkward and incomplete summation of the Sermon on the Mount.—James T. Fisher & Lowell S. Hawley, *Casebook of a Psychiatrist.*

# No Compromise of Convictions for Sake of National Council by Southern Baptists

A report rejecting membership in any "unionizing" organization was adopted by the Southern Baptist Convention at San Francisco.

Southern Baptists, the report stated, "cannot enter into organic connection with the National Council of Churches, the World Council of Churches or any other unionizing organization which would compromise Baptist principles and doctrines as revealed in the inspired word of God."

The report referred to a "growing and insistent effort on the part of many to bring about the union of all Protestant denominations."

"Various religious groups," it said, "are asked to lay aside the things in which they differ and come together in one great organization. Baptists cannot enter into such a movement without compromising their convictions, something which is more than any true Baptist is willing to do."

"Baptists are ready to join with other denominations in certain forms of service, but further than that they cannot go without violence to their convictions."

The report was prepared by the *Committee on Relations with Other Bodies*.

As regards the National Council of Churches the committee said, "the Council's main concern seems to be to form a union of Protestant Churches."

It criticized the ecumenical movement generally on two grounds: a tendency to place authority in the hands of "erring men instead of the unerring Scriptures;" and a tendency to "compromise the truth of the gospel of Jesus Christ by recognizing as fellow Christian workers those who deny such scriptural truths as the Virgin birth, the deity of Christ, and the inerrancy of the Holy Scriptures."

"The idea of a Protestant ecumenical Church has no scriptural authority," the report continued, "therefore, we recommend that Southern Baptists refuse to have anything to do with it. We further recommend that Southern Baptists begin now to prepare offensively and defensively to meet the challenge of the changing conditions in American Christianity."

Earlier, Dr. Robert G. Lee of Memphis, in his presidential address, also warned against church union and federal movements.

"We are berated sometimes because we are not to be inveigled into ecumenical adventures that propose Christian unity linked with compromise," he said. "The vast majority of us believe that Christian unity in any body which does not adhere strictly to the divine principles of evangelical truth

embodied in the New Testament is as impossible as to expect vinegar and sugar to mix without vinegar losing any sourness or the sugar any sweetness.

"To unite various religious bodies, with their contradictory doctrines, on anything less than the clear teachings of the Holy Scriptures is to persuade lions to give over their appetite for meat, or the Philistines to have no scissors for Samson's locks.

"Though we are alarmed at the dire threat of atheistic Communism and its rabid and rapid political and military domination of great areas of the world, do not just as great dangers lie in compromise as to the content and emphasis of the Gospel itself—or in the impaired faith in the essentials of Christianity itself?

"Can strength come to our evangelical testimony and helpful fuel be added to the evangelistic fires already burning by our joining a superchurch organization, which, without power to make payment, promises to give us greater strength against the assaults made upon Christianity from without?

"Would not the inward decadence that would result from such compromising union be the precursor of dangers as subtle as outside malicious assaults? Seeking no National or World-Council feigned artificial affiliations, our strength for the present and the future will not be in putting on the ill-fitting armor of this ecclesiastical and ecumenical Saul which, while it calls itself Christian, yet denies a number of the supreme affirmations of Christianity. . .

"Our ears must be dull to the so-called one Voice of Protestantism which, emphasizing social issues more than Gospel proclamation, protests no existent evil much more strongly than it protests some of the eternal verities of Christianity."

## Southern Baptists Approve \$10,000,000 Budget

SAN FRANCISCO—A \$10,000,000 budget for its cooperative program during 1952 was adopted by the Southern Baptist Convention at its 94th annual meeting here. This amount is an increase of about \$2,500,000 over this year's budget.

Convention funds are channeled through the Cooperative Program, a twenty-six-year-old plan of financial distribution. Of the \$10,000,000 goal, \$4,500,000 will be used for current operating expenses, \$2,500,000 will go for capital improvements, and all money received above the \$7,000,000 allocated to these causes will go to the Foreign Mission Board (75%) and Home Mission Board (25%).

## Educator Sees Threat in Attacks on Public Schools

BALTIMORE, Md.—(RNS)—Attacks on the public school system by religious groups constitute one of the greatest threats to the American educational program, according to Dr. Hollis L. Caswell, Dean of Teachers College, Columbia University, New York.

Addressing 200 educators here at a workshop meeting on "Trends in Education," Dr. Caswell said teachers must realize that attacks on the public school system as being "Godless" represent a real hazard to the normal development of public education.

"Teachers must somehow awaken the American people to the realization that our public schools are at stake, that American public education faces its most critical hour and the obstacles to its success are great, even tremendous," he said.

Dr. Caswell said the attacks are particularly dangerous because churchmen who criticize the public schools for their lack of religion are "people of fine integrity who have the welfare of our country at heart quite as much as you and I. They are bringing back the tremendous battle waged in the 1820s to 1850s on tax-supported public education."

## Plan to Erect Parochial School Splits Catholics

PIERZ, Minn.—(RNS)—A dispute over whether to build a public or a parochial high school has flared up in this predominantly Roman Catholic community and has resulted in the excommunication of a prominent citizen.

There have been rumblings of violence, including what several persons have described as a plot to dynamite the parish house.

The editor of the *Pierz Journal*, James Wemerskirchen, estimates that his advertising has dropped 30 per cent since the dispute started several months ago. A Catholic, he has supported the erection of a public school.

Henry A. Gau, leader of the public school forces, was excommunicated after he held a "straw vote" on whether the parish should build a parochial high school for the school district. According to Mr. Gau, 339 voted "no," and 20 voted "yes."

The priest said that the results were not representative of general parish opinion. He said that some 1,000 parishioners were eligible to vote, but only 359 did.

"We told the parishioners not to vote," he said.

"I am not against Catholic education," Mr. Gau said. "I oppose the method being used to force us to place an obligation upon the Pierz parish—an obligation way beyond what I feel is reasonable to expect."

# Little Men in High Places

The history of the world contains many tragic volumes recording the terrible cost to humanity of the coming into power of little men. Little men in high places. Little evil men, pawns of Satan, with the wealth

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by ERNEST W. FORSTNER

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and power of great nations at their command, have plunged the world into the darkest periods of destruction, tearing down all of the culture, destroying the wealth that it has taken centuries to build. Consigning to death upon the field of battle the best in brains and brawn. Denying life to unborn generations, and sweeping into poverty from which they never recovered, countless millions of men, women, and children. Turning fertile fields into churned up, worthless areas—barren of life and without any of the life giving essentials. Tearing great virgin forests from the earth by the force of high explosives, leaving only the seared and ugly stumps of that which were once great giants of God's great open spaces.

We might catalogue these little men, but what use would be a list of them? They are secure in their infamous places in history—their names will ever be accursed by humanity; yes, as long as time shall last and the burdens of their lives, imposed by the deeds of these men, weigh heavily upon the backs of man. Man, whom God created in his own likeness. For whom He formed the earth and the fullness thereof. For whom He gave His beloved Son to die that man might have the restoration of full fellowship with Him, live in peace and abundance on earth and spend eternity in heaven.

When one stops to consider all of the clap trap, gaudy, non-sensical ideologies, the bizarre philosophies, the false premises, upon which these little men have built their appeal to once great nations, the brain becomes numb and the senses giddy with the unreality of it all—yet, how real it is, but, why?

In the sermon on the mount alone, Jesus Christ outlined a way of life that covers every conceivable need of man for His time as a man among men, and all time as long as time may be. God Himself spoke His approval of His Son and urged upon man: "This is my beloved Son in whom I am well pleased, Hear ye Him." As the teachings of the Peerless Teacher of all time have been ignored, and the thundering warning of the Father at Calvary ignored, so have the pleadings and the leadership of God's evangelists gone unheeded. Man has continued to heed the siren call of the lying devil of hell, from the garden of Eden to this day. Continued to live for the lusts of the flesh.

The light was in the world. But men would have none of it lest their deeds of evil should be condemned within them and they would relinquish those things which they hold today, from which they gain fleeting pleasure, and for which they are paying such a dreadful price here, and will continue to pay hereafter. In their evil nature they have loved the dark and spurned the light until now the darkness has deepened into the darkness of eternal doom. Millions have come to the place where they are without all sense of right and wrong, good and evil, and have ceased to hear, and never again will they hear, the love call of the Spirit of God. They have spurned Him their last time, they have mocked His entreaty their last time, they are in their sin forever, and bound for a devil's hell. As a result, all sense of values has been lost, honor, truth, and fidelity have become but words in the dictionary. Judgment is upon the world.

God is readying His bride for the marriage feast. Her garments are soiled and



odoriferous with the taint of the world. Compromise has become her robe instead of Faith. God's messengers are crying out against the whoredom of God's people, against their many idols, and worldly gods. They are preaching revival and the fires are burning and souls not yet hardened beyond remedy, are being saved. The final days of grace are filled with woe, but with all the death and carnage, they are as nothing to the terrible darkness of the Time of Trouble, whose shadow is even now upon us.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Daniel 12:1).

## Books Received

*Does God Want You as a Minister of Education?* Findley B. Edge; Broadman Press; 25c. 40 pp. Helpful to young people facing the matter of full-time Christian work.

*Grace Sufficient*, compiled by Wayne E. Oates; Broadman Press, Nashville; 25c. Beautiful booklet of Biblical selections especially valuable to those experiencing the tests of sickness, suffering, sorrow.

*All Occasion Party Pac and Games for All Occasions*, by Ken Anderson and Morry Carlson; Zondervan Publishing House, Grand Rapids 2, Mich. 50c and \$2.00. Aids to recreational directors.

*Europe, Whither Bound?* compiled by Nan F. Weeks, Broadman Press, 85c, 144 pp. George W. Sadler, J. D. Franks, W. Dewey Moore, J. D. Hughey, and John Allen Moore depict Baptist work in Italy, Spain, the Balkans, Hungary and Yugoslavia.

*A Survey of Syntax in the Hebrew Old Testament*, by J. Wash Watts, Broadman Press, Nashville, Tenn. \$3.75, 150 pp. Dr. Watts, the learned professor since 1931 of Old Testament exposition and Hebrew in New Orleans Baptist Theological Seminary, served for six years before that as a missionary to Palestine. This splendid book is the product of painstaking research and sound scholarship and is the most notable contribution in 30 years to English understanding of the language in which the Old Testament was written.

## Volunteer Labor

One rural church out of eight does its own landscaping with volunteer labor. In 41 churches, 291 men, or seven men per church, contributed their labor to beautify the church grounds. By giving their labor in this way, they saved their church treasury an average of \$131.41.

Usually they planted trees at the rear of the grounds, and shrubs around the foundation. An open lawn was in front, and in some cases a playground and picnic space at the rear. A parking space was provided. Some churches built picnic tables and a fireplace among the shade trees.

A study of the voluntary labor gifts of men in 341 churches was made by the Rural Department, of Drew Seminary, Madison, New Jersey. Sixty different kinds of labor were found in this study which laymen voluntarily give to their church.

One rural pastor said, "Labor is a big part of the life of any rural community. In the church community, labor is a meaningful activity."

# The Church From a Business Standpoint

by O. B. BAKER

In the business world we hear men talk of receipts and expenditures, costs and values, debits and credits, etc. So, in the following paragraphs we propose to discuss the Church as a businessman talks.

I fear that very few have a true conception of the relation of Christianity to the world. I am of the opinion that the Church is often looked upon as a luxury and expensive charity. This is largely the conception of the world, and with many Church members also. To them the Church is an organized appeal to benevolently minded people. These same people, however, look differently upon other expenses, such as the expenses of government, insurances, rents and bills of various kinds. These are not paid as a matter of charity, but as a matter of business and honor. The Church is just as much a necessity, and She should command an equal amount of your attention.

## The Social Value of the Church

All our civilization is due to Christianity, and we cannot think of Christianity apart from the organization called the Church.

As we look over the world today, we see Russia, China, and many other nations where social conditions are not as they should be. What makes our own country different from these? It isn't Science, Aviation Arts, or Commerce; it is the power of Christianity—the influence of the Church. You may say, "But did not great civilizations exist before Christ and Christianity?" Yes, Greece, Egypt and others had marvelous civilizations, but these were influenced by the writings of Moses, and when the light of these writings faded from their view, they fell into the cesspools of their own sensualities. Where the Church declines today, all that is noble and true declines along with her. When Paris discarded Christianity, the "Reign of Terror" fell upon her. Once it was scoffed at, sending the Gospel to heathen before educating them, but now it is common knowledge that where the Gospel has gone, civilization has followed. It is to the Church of God we owe our civilization, and not to any system of government. Who were the settlers of our great country? Why were they here? It has been said that Thomas Jefferson, before the writing of the constitution, observed that the Church had the truest form of democracy that could be found, and upon those principles the constitution of the United States of America was founded. So, all the teeming blessings of life, liberty, and pursuit of happiness that we in this country are privileged to enjoy have come to us through, by, or as a result of the Church.

## The Commercial Value of the Church

All our temporal riches and blessings are valuable in proportion to their permanence. Security of life and property gives to wealth its permanent value. Therefore, whatever produces such permanence is the true source of value.

The natural tendency of man, at all times and at all places, is downward—ending in destruction. The only power that can check this downward plunge is the power from above, as exercised through the Church. The Church, therefore, is the ultimate source of all commercial and property value. In lands where Christianity is felt the most, there is a higher value on property. During the "Reign of Terror" in Paris, property values dropped 80%. Would any sane man invest a fortune in Russia, China, or a similar nation today? The answer is obvious. Should all the Churches be removed from this United States, never to come back again, how much would you desire property here? We cannot deny the truth—property value is insured by the Church.

## The Economic Value of the Church

The Church is always the most efficient police force in any community. The evils of society cost more than the Churches. It costs more to convict a criminal than to save him. Jails and lawyers are far more expensive than Churches and preachers. We illustrate by giving a brief history of two families:

Max Jukes lived in the State of New York. He did not believe in Christian training. He married a girl of like character. From this union the lives of 1,026 descendants have been studied. Three hundred died prematurely. One hundred were sent to the penitentiary for an average of thirteen years each. One hundred and ninety were public prostitutes. There were one hundred drunkards, and the family cost the State 1,200,000 dollars. They made no contribution to society.

Jonathan Edwards lived in the same State. He believed in Christian training. He married a girl of like faith. From this union they have studied 729 descendants. 300 were preachers, 60 were college professors, 13 University presidents, 60 authors of good books, 3 United States Senators, and one vice President of the United States. Outside of one grandson, Aaron Burr, who married a questionable character, the family has not cost the State a single cent.

Which is the cheaper? The Church or the penitentiaries?

## Porter Routh Reports

### Baptist Highlights

. . . The 1951 convention was marked by significant preaching rather than significant action.

. . . On recommendation of the Committee on Relations with Other Religious Bodies, the convention reaffirmed its conviction that Southern Baptists cannot enter any unionizing organization, and released the Home Mission Board and all other Southern Boards and agencies "to be free to serve as a source of blessing to any community or any people anywhere in the United States." However, in a later action, in adopting the report of the Committee on Alaskan petition, the convention voted that "the Home Mission Board or any other agency desiring instruction from the convention with reference to enlarging the territory in which it works may request such instruction in any session of the convention upon the recommendation of the board of the agency."

. . . A 1952 Cooperative Program goal of \$10,000,000 was adopted with all above \$7,000,000 to be divided 75% to Foreign Missions and 25% to Home Missions. The first \$4,500,000 will be distributed on the usual percentages.

### In the World of Religion

. . . A Chicago Roman Catholic layman has provided funds for building a \$100,000 Catholic church in Dickson, Tenn. There has not been a Catholic church in Dickson before.

. . . The Evangelical Lutheran Church gained 27,654 members in 1950 to bring its membership to 841,494.

. . . In the U.S. House of Representatives, Methodist has 84 members, Roman Catholics 72, and Baptist, 56.

### Facts of Interest

. . . June 24 marked the first anniversary of the outbreak of the war in Korea. There have been 73,604 casualties with 12,202 combat deaths. Cost of living has jumped 8.4 per cent during that year, and Congress has voted 9.9 billion in new taxes.

. . . During the past 75 days the Federal Communication Commission has received only 976 complaints on TV programs. Of the total, 255 opposed the use of liquor on TV programs, 221 opposed indecency, obscenity, and profanity. More should be sent.

### Conclusion

The Church is the only place in the community where the Gospel (news of deliverance) is proclaimed, the only voice that speaks peace and comfort to the sick and sorrowing. It is to Christ, whom the Church proclaims, that the penitent sinner comes with his bleeding conscience. The Church stands as a lighthouse in the community, with a glorious beam for every passer-by. How much do you appreciate her social, commercial, and economic value?

# Dynamic Intangibles OF CHRISTIAN CHARACTER

by PROF. E. W. SYDNOR

The atomic bomb blots out the sun, moon, and stars of hope, and leaves a yawning chasm of destruction and despair, unless our leaders and our colleges can produce a revival of moral and spiritual values. Dr. Roger W. Babson, famous statistician, says that unless the leaders of our country can rejuvenate the common spiritual values which give meaning and purpose to the New World, America is through as a leader of free nations. Not only Baptist Churches, but the world at large, is demanding better Christian men and women today as leaders in the world of tomorrow. Our national and international demands must be implemented by Christian minds and by Christian character.

The building of Christian lives is the high mission of the Christian college; and if the Christian college fails in this one task, its excuse for existence ceases. Few people ever really stop to consider the true meaning of Christian character, or its best means of achievement. Such character is rooted in a keen sense of duty from a Christian viewpoint and in obedience to the voice of such duty until to obey becomes a magnificent obsession. The high values of life must be kept constantly before the student and such values must become a part of the student's own experience. Young people must forever be reminded of the necessity of intellectual, moral, and spiritual discipline. They must be taught the menace of mediocrity in the pursuit of scholarship and in the performance of every duty whatsoever as an enemy of Christian character.

Since the performance of duty upon a high Christian level is the very key to Christian character, poor performance becomes destructive of the high end of a Christian college. Hence let us be diligent in achieving the noble purpose of Carson-Newman by sound scholarship and conscientious labor in order to be true to ourselves and to the institution.

We ordinarily think of music, art, literature, sculpture, and architecture as representing culture. They are only instruments of culture along with many others and their value counts only in proportion as they serve to refine life and character. The mere possession of knowledge of fine arts represents only what has been called sophisticated culture, unless such possession elevates and improves life and character. We need the inspiration and idealism of great poets, musicians, and painters to point our young

people toward social service and leadership. We need an awareness in the scientific laboratory which enables us to see wonder in every drop of water and eternity in every grain of sand, to the end that scientific knowledge may possess cultural as well as practical value. The idealistic approach to knowledge should enable us to see clearly the meaning of our task and of life itself, and thus enable us to banish drudgery and despair and to infuse into our visions and wills the spirit of heroic Christian courage. Such courage is needed not only for personal success and happiness but for national security.

Too long have we toyed with false notions of enjoyment and happiness in literature and in philosophy. We must realize that the first law of real enjoyment in literature is possession; and that the first law of true happiness is labor. Youth experiences happiness through the eye of anticipation, in a vision of some worthy goal which gives meaning to the labor of preparation; and age sees happiness through the eye of memory, in a view of some noble achievement already wrought.

Whenever Luther Burbank cultivated a rosebush, it was his intention to produce a better rose. Such is our purpose in dealing with boys and girls at Carson-Newman. We would see the sleeping powers of every student quicken into dynamic energy and fructify in labor and leadership. The demands of Christian character set forth herein require the harmonious development of all the powers of the student, if he is to be able to see clearly his duty and have power to perform it. Liberal education is best adapted to the requirements of Christian character. By such education we attempt to liberate the student's mind from the bondage of ignorance, superstition, prejudice, selfishness, and hate; and to inspire tolerance, admiration, joy, hope, and love. The crucial captions under which a liberal education must be considered should include: *ideas or truth; judgment of values and taste for the best; ability to think; power of expression; and noble philosophy of life.* The student must become saturated with universal ideas of truth in order to be able to see life steadily and whole. His judgment and taste must be developed to enable him to make wise choices and to enjoy his spiritual and esthetic heritage. His mind must be so trained as to enable him to bring into focus the complex issues in a complex social order, and to direct his energy toward the

## Menaces of Militarization, Liquor, Gambling Bring Warning

A plea to government leaders against carrying this country into a militarized state was made by the Southern Baptist Convention adopting at San Francisco a report of its Social Service Commission on the subject of "The Threat of the Militarization of America."

The report called upon government leaders "to strive continuously toward the ultimate goal of world peace and not to surrender to the idea of the inevitability of war."

The report also called upon Baptists to give renewed support to the work and objectives of the United Nations.

"This is an hour," it said, "in which adverse world conditions have caused many to lose faith, but because the efforts of the United Nations represent the best existing means—not only to lead us to world peace, but to bring enlightenment, health and improved conditions of living to backward countries—we would therefore unite with other freedom-loving people around the world in our moral support of the United Nations."

Another section of the social service report advocated a campaign of education in churches and schools to stress "the devastating effects of narcotics." It urged that present narcotic laws be changed to impose more severe penalties on those convicted of violating the narcotics act.

The report also urged a continuance of the local option method as a means "both to control and to eliminate" the alcoholic beverage industry.

It scored "the unprincipled and misleading advertising (of alcohol) by press, radio, and more recently by television."

Churches were asked in the report to oppose any efforts to legalize gambling as a "supposed solution to the problem" of crime.

The report decried in today's world "the tragic results of fear, distrust, hatred, brutality, greed and sensuality" and attributed part of the blame to "those of us who profess to be Christians."

solution of life's problems. His capacity for expression, in a pleasing and effective manner, must be cultivated in order that his voice may be heard when necessary. The student's development must be crowned with a balanced, Christian philosophy of life.

By such a program a boy or girl should become an intellectually and emotionally mature man or woman. Thus he becomes able to meet the conflicting ideas of the world with intellectual hospitality and judgment. He becomes a full grown citizen and is able to take his place in the commonwealth of men and women. To help the student claim his full inheritance is the mission of Carson-Newman.

Many of you have written me that you are enjoying the new friends which you've met through your *Young South* column this summer. Some of you are choosing one new friend each week. That's a good idea. It not only adds to your number of pen pals, but it also gives you an opportunity to make letter-visits to different town where you can learn interesting things and become better acquainted with the people who live there.

Have you made a letter-visit to Doyle, Tennessee, yet? There is a twelve-year-old girl there who wants to know you. She is LORELLE CARTER and her address is Route 1, Box 51, Doyle. Lorelle is a Christian and is a member of Greenwood Baptist Church. She is taking piano lessons, and perhaps some day will be able to serve her church through her music. Other Junior girls who are learning to play the piano may find that interest a good subject for their first pen-pal letter to Lorelle. After the first letter, they will probably find plenty to write about.

LOUISE ELLEN DYE, Division Street, Box 305, Signal Mountain, Tennessee, is also interested in music. She says she really enjoys playing the piano. Louise is thirteen and in the fifth grade at school. Her birthday is December 20. Perhaps her next letter will give us more information, so that we can make a clearer word picture. In the meantime, you might make your own picture by writing and asking her some of the things you'll like to know. Some of you will find Louise to be the pen-pal you have been looking for.

BETTY LOU FLANARY is fourteen years old this month—I don't know the exact date. She is in the seventh grade at school. She is a Christian and attends Lynn Garden Baptist Church, Kingsport. The main point in Betty Lou's letter was a request—with a promise. She said, "I would like to have many pen pals, both boys and girls, and I will answer every letter." I hope she lets us know how many friends reply to this request. Will you be one of them? Her address is 529 Peach Orchard Drive, Kingsport, Tennessee.

EMMA JEAN PINSON's letter is a word-picture in itself. Would you like to read it and see how many things you can learn that help you get a mental picture of the girl who wrote it:

Dear Aunt Polly:

I read your column every week and I enjoy it very much.

I am fourteen years old. I have blonde hair and blue eyes. I am five feet, four inches tall.

I go to East Robertson High School. I am in the eighth grade. My favorite subjects

are Home Economics and Physical Education. I also like to read.

I go to Mt. Carmel Baptist Church where I am a member. I am president of the Intermediate Sunday school class and secretary of the Intermediate Baptist Training Union. I am also secretary of the Girls' Auxiliary.

I would like very much to have some pen pals.

Yours truly,

EMMA JEAN PINSON

Route 3

Springfield, Tennessee

I have an idea that this newsy letter will win some new friends for Emma Jean. I hope so. Perhaps she will hear from girls in other towns who hold church positions similar to those which she has. Others may write to her because of her interest in Home Economics or in Physical Education. Some may write just because she sounds like a friendly person whom they'd like to know better. I hope Emma Jean will write and tell me how many letters she gets.

*Four new friends!* We have an opportunity to visit four new places this week—Doyle, Signal Mountain, Kingsport, and Springfield! That's a full schedule, isn't it? Let's get started right away! Which letter-visit will you make first? Write and tell me some of your happy experiences with these new friends!

Love,

AUNT POLLY

## Rural Pastors Make Use of Land

The American farmer has increased his output 40 per cent in the last ten years. This has been because of better plant varieties, hybrid seeds, more efficient use of fertilizer and soil conservation practices. This is making it possible to feed an increasing population at home and ship food to hungry people abroad.

Rural pastors are preaching and practicing the principle of stewardship of the land. One New England Minister who serves a rural church has also built up a run-down 130-acre farm. He has contoured and fertilized and used cover crops. He has 40 head of registered Holsteins, each one of which produces about 10,000 pounds of milk a year. "My farming helps me in my preaching," he explains. "The life line for each life in the city extends back to the land."

"The Psalmist knew what he was writing when he said, The earth is the Lord's. God's goodness is also in the soil, the minerals, plants, and animals. It is our duty to protect them and use them wisely not only for ourselves but for those who follow."

## Grey Youngest Convention President

Dr. J. D. Grey, 44, the youngest president ever elected by the Southern Baptist Convention has been pastor of the First Church New Orleans since May 1, 1937, is a native of Kentucky. Governor Earle C. Clements conferred an honorary appointment of "Kentucky Colonel" on Dr. Grey in 1950. He is a graduate of Union University at Jackson and Southwestern Seminary Ft. Worth, Tex. Union University conferred the honorary degree of Doctor of Divinity on Dr. Grey in 1938.

He is much in demand in denominational and civic affairs. He has just served his second term as President of the Louisiana Baptist Convention and third term as President of the Southwestern Seminary Alumni Association. In 1949 he served as First Vice-President of the Southern Baptist Convention. Last year he was elected as one of the four Southern Baptist representatives on the Executive Committee of the Baptist World Alliance. Dr. Grey is listed in "Who's Who in America."

He is a member of Kiwanis International; a member of the Board of Directors of the Boy Scouts of America, New Orleans Area; a member of the Board of Directors of the New Orleans League for Better Hearing; a member of the Advisory Board of the Salvation Army; a Director of the Louisiana Moral and Civic Foundation. Dr. Grey is serving on the Committee on Displaced Persons for the State of Louisiana. He has served his second year as Chairman of the Speakers' Bureau of the New Orleans Community Chest.

Each year Dr. Grey receives many more invitations than it is possible for him to accept. During the time he has been pastor of the First Baptist Church the membership has grown from 1,561 to 3,550 and the financial budget has increased from \$26,000 in 1937 to \$176,000 for the current year.



## Church Furniture

FOR EVERY NEED AND BUDGET

Pulpit and communion sets and leeterns available for early delivery. Chancel furniture, carvings, Bodiform Pews, folding chairs, tables and Sunday School furniture also available.

Write Department 123

AMERICAN SEATING COMPANY

354 Nelson Street, S. W. Atlanta 3, Ga.

## Next Sunday's 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 Training, copyrighted by International Council of Religious Education

TEXTS: Matthew 19:3-9; I Corinthians 13:4-7 (Larger and Printed)—I Cor. 13:7 (Golden).

### Safeguarding the Home

Much is currently being written and said about the home, in terms of its enemies and dangers. Some have even gone so far as to suggest that modern society must dispense with it as an institution. All who think are convinced that it must be safeguarded and undergirded if it is to live and render the service required of it. In this, the second lesson of the series entitled, "Family Life," we turn to the Word of God to discover how this may be accomplished. The passages chosen for particular study teach us two great ideas.

#### The Sanctity of Marriage (Mt. 19:3-9)

First, because God intended (from the very first) that man and woman should be complementary in their living, and that neither could attain the fuller life without the other; what one lacked the other would supply. This is clearly visualized in the study of the history of human society as well as in contemporary living. It is an incomplete type of living when this is not the case. The statement made in the long ago, "It is not good that the man should be alone" (Gen. 2:18) still has validity.

Second, because marriages should be made by the Lord. Both the text and the marriage ritual agree with, "What therefore God hath joined together." Much of the foolish (even disastrous) thinking about marriage overlooks this basic concept. Society does well to ratify, with license and other forms of approval, what ought to have been already agreed upon before God.

Third, because marriage envisions becoming and remaining one flesh upon the part of the man and the woman. While this is physical, it is also social and spiritual and mental. There must always be a oneness upon the part of both in all of the realms of living, if marriage means all that God intended.

Fourth, because the contract entered into by the two parties is a sacred one. Let it be remembered that marriage involves solemn vows or promises, made before God and assembled witnesses. These vows have to do with fidelity of the one for the other. The key word is "cleave" and of course means to cling, to forsake all others (even father and mother). One who has taken the

solemn vow of fidelity for another has absolutely no business in even thinking of another person as a possible mate. All contracts should be regarded as sacred, but more especially this one.

#### The Importance of Love (I Cor. 13:4-7)

First, it is primary and therefore abiding (I Cor. 13:13). Since God is love (I Jn. 4:8) and the home must be founded upon Him, it follows that the home must be founded upon love. If this is indeed the case, the home will endure eternally. It is as permanent as God is permanent. One reason why homes fall and fail is because they start wrong, they start on something else than love. But when they start on genuine love (the kind that the above passage describes) they are bound to thrive. And what is love, the love that is Godlike, and that abides?

Second, the characteristics are revealed and clearly set forth. Paul was inspired to describe this love, as recorded in this passage. Henry Drummond in his sermon, "The Greatest Thing in the World," helps us in his analysis of these four verses. He says, "The spectrum of love has nine ingredients: Patience, Kindness, Generosity, Humility, Courtesy, Unselfishness, Good Temper, Guilelessness, Sincerity." With each of these nine, he links a part of the four verses found in Paul's delineation. They are as follows. Patience: "Love suffereth long." Kindness: "And is kind." Generosity: "Love envieth not." Humility: "Love vaunteth not itself, is not puffed up." Courtesy: "Doth not behave itself unseemly." Unselfishness: "Seeketh not her own." Good Temper: "Is not easily provoked." Guilelessness: "Thinketh no evil." Sincerity: "Rejoiceth not in iniquity, but rejoiceth in the truth." When we study this list of "ingredients," based as they are upon God's Word, we see immediately something of the magnitude and far-reaching character of genuine love as it reflects God. The sentimental and the purely physical do not even appear, just as there is no place for either the passing or the "gushy" type of love. Paul goes on to say that such a love bears all, believes all, hopes all, and endures all.

Like the cement, then, that binds together the materials that house the home, so is Godlike love that exists within the home itself. The storms may beat and rage upon both the house and the home, but both alike will stand (the home will stand eternally if founded upon love). We can join in a hearty "Amen" as we read the next verse, "Love never faileth."

### Baptists Get Plea On Negro Ministers

SAN FRANCISCO—(RNS)—Southern Baptists were warned here that unless they make a concerted effort to improve the training and education of Negro ministers, many Negroes may be lost to the denomination.

This warning was voiced before the annual meeting of the Southern Baptist Convention by Dr. Edward A. McDowell, Jr., of Southern Baptist Theological Seminary, Louisville, Ky., chairman of the denomination's committee on inter-convention ministerial education.

Dr. McDowell called improvement in the training of Negro ministers "the most challenging task that has ever come to our hands to accomplish."

"There are not more than 500 Negro men training for the Baptist ministry in the entire United States," he said, "and of these, less than 260 are college graduates."

"Among four million Southern Negro Baptists, there is only one ministerial student for every 8,000 members and one college graduate in training for every 20,000 members."

Among white Southern Baptists, Dr. McDowell said, there is one ministerial student among every 1,000 members.

"This is deplorable oversight," he continued. "We have failed in a vast missionary obligation in our own Southern territory."

"And it is even more deplorable when we consider that in the last 100 years, the Negro has made one of the mightiest advances in history. From 100 per cent illiteracy a century ago, Negroes have become as literate as their white neighbors."

"Unless the Negro minister is educated, he is in danger of losing his position among his race."

"There is grave danger that the Southern Baptists will lose Negroes to other churches or to secularism."

Dr. McDowell noted, however, that the first steps for improvement had been taken. During the spring, he said, all Southern Baptist seminaries were opened to Negro students.

Dr. McDowell warned that no program for Negro education can "be passed on to our Negro brethren ready-made."

"It requires their whole-hearted cooperation for its effective formulation," he said.

*Every Baptist a Tither*





# Sunday School

JESSE DANIEL, Secretary

## Calling All Sunday School Superintendents!

The time to make reservations for the Sunday School Weeks at our state camps is drawing very close. The inspiration and fellowship will be unexcelled!

### Remember the dates and places:

Camp Linden—July 30-August 3, 1951

Camp Carson—August 6-10, 1951

We would like to have your church represented at one of these fine Sunday School Weeks.

\* \* \*

The Sunday School Department of the Baptist Sunday School Board has just closed out three of the best Sunday School Weeks at Ridgcrest it has ever had. Speakers, conferences, and conference leaders were among the best. In spite of the great crowds attending the Southern Baptist Convention, there were good crowds at each of the three Sunday School Weeks.

\* \* \*

Vacation Bible school reports are coming in a steady stream to our office. Have you sent in your report of your Bible school? Be sure to send two reports to

our office; in turn, we will send one of these reports to the Vacation Bible School Department of the Baptist School Board.

Here is what the Avondale Baptist Church in Chattanooga did. Rev. Ralph D. Feild, pastor of the Avondale Baptist Church, reported an enrolment in Vacation Bible school exceeding the number of students enrolled in the Avondale Grammar school. This is what he has to say:

"There were 531 students enrolled with 46 one-day pupils, or a total of 577 students. The school was a ten-day school, which began June 4 and continued through June 15, culminating in a picnic attended by approximately 500 people. Preceding the school on June 2, there was a big parade with all sorts of posters, etc., advertising the school. Needless to say, with such preparation and such a fine spirit preceding the school, Avondale had more pupils present on the opening day, Monday, June 4, than in any previous year.

"In fact, there were so many more pupils than anticipated, that it was necessary to organize 4 new departments after

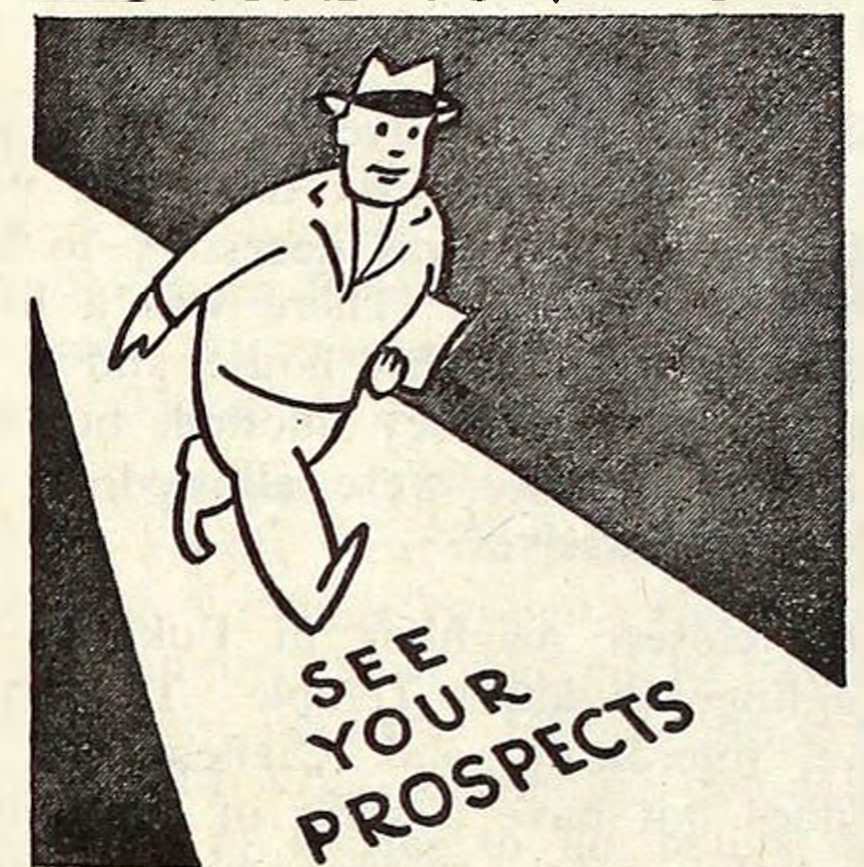
the school began to take care of the pupils. Several months prior to the school, the workers in the Bible school were taught the *Vacation Bible School Guide*.

"Each day at the character story time, the pastor brought an evangelistic appeal. Each boy and girl was counseled with personally and sixty-four boys and girls came to accept Christ as Saviour."

We rejoice with the Avondale Baptist Church over such a glowing report of their Bible school. We know that the workers and the pupils will be blessed throughout the years to come through the blessings received.

When your school is completed, will the Master be able to say to you, "Well done, thou good and faithful servant . . .?"

### The ROAD TO VICTORY



# Training Union

CHARLES L. NORTON, Secretary

## Training Union Encampment Weeks

August 6-10, 1951

CAMP LINDEN

August 13-17, 1951

CAMP CARSON

Camp opens on Monday night for supper and closes Friday at noon.

### Daily Program

- 7:00 Reveille
- 7:30 Breakfast
- 8:45 Devotional
- 9:15 Workshop for all departments
- 10:15 Recess
- 10:30 Conferences for all age groups
- 11:30 Special Feature
- 12:00 Adjourn
- 12:15 Lunch
- Afternoon Recreation
- 6:00 Supper
- 7:30 Evening Assembly
- 8:30 Fellowship
- 9:45 Camp Fire Service
- 10:30 Taps

### WHAT TO BRING

Your Bible, notebook, pencil, sheets for single bed, pillow case, towels, soap and other toilet articles, clothes suitable for recreation, and any sort of play equipment you desire.

### COST

Children under 8 years of age, \$10.50; all others \$13.00 per week.

Write for reservations to Charles L. Norton, 149 Sixth Avenue, North, Nashville, Tennessee.

### Rules of the Assembly

1. All persons leaving the assembly grounds must sign out on the sheets prepared for this purpose in the assembly office. Upon returning, please sign in. This is for use in locating anyone in case of an emergency.

2. Everyone is expected to attend all the classes, conferences, and services.
3. No one will be permitted off the assembly grounds at night. If an emergency arises, see the Assembly Director.
4. Girls will wear shorts only during recreation hours. At no time can shorts be worn in the assembly hall during services or in the dining room during meals.
5. Boys will wear shirts at all times.
6. No swimming except when scheduled by camp recreation director. Everyone will wear a wrap to and from the swimming pool.
7. Lights are to be turned out promptly at 10:30 p.m. and all noise is to cease. Please help us by cooperating.





# Woman's Missionary Union

MRS. M. K. COBBLE, President  
MISS LAURA FRANCES SNOW  
Young People's Secretary

MISS MARY NORTHINGTON, Executive Sec'y Treas.  
MRS. DOUGLAS GINN  
Office Secretary

## Elizabeth Clark Callaway Writes From Japan

Greetings:

As usual at the change of season I have been occupied with the profound problem of "Whose shall this dress be this year?" Only those of you who have four growing girls in your home can fully appreciate this dilemma. Our "little women" are healthy and happy—a fact for which we are constantly grateful.

Since we are to live in a section of Fukuoka where Baptists have not previously had work it was necessary to build a mission residence. There was a list of "requirements" for this house and a specific amount of money allotted, but within these limits we were allowed to plan the house ourselves.

Our closest neighbor in Fukuoka will be a huge Buddhist Temple. This should prove interesting and challenging. The lot does not have a sprig of green on it except for some onions someone forgot to pull up last year. After living for two years in this beautiful garden at Tamagawa it will be quite a change.

Perhaps you know that in Japan the school year ends the last of March. This year at the girl's University where I taught a Bible class, I witnessed for the first time a Japanese graduation ceremony. I was impressed with its similarity to my own graduation from Shorter College. The processional, the speeches, the awards, etc., were much the same. Sitting on the platform with the faculty I saw tears stream down the faces of the girls as they sang their Alma Mater and songs of farewell. One difference was the manner in which they received their diplomas. At Shorter we went up the steps at the left of the stage, received our sheepskin and returned down steps on the right. Here the girl must walk to the center of the auditorium, bow stiffly three times to the faculty, walk up the center steps to the platform, receive the diploma, back down the steps and again bow low three times before returning to her place. I was amazed at their poise, but held my breath for fear one would miss a step and fall.

As part of the graduation activities, the class attended the *Kabuki*, a famous type of Japanese Classical Drama. Tucker and I were invited to attend along with other teachers. The committee for securing tickets came to ask if I wanted my seat to be near to my husband. When I an-

swered in the affirmative they asked, "How near?" I answered, "The next seat," and they were amazed. Generally a Japanese husband and wife just are not seen together in public, though since the war this custom has changed somewhat.

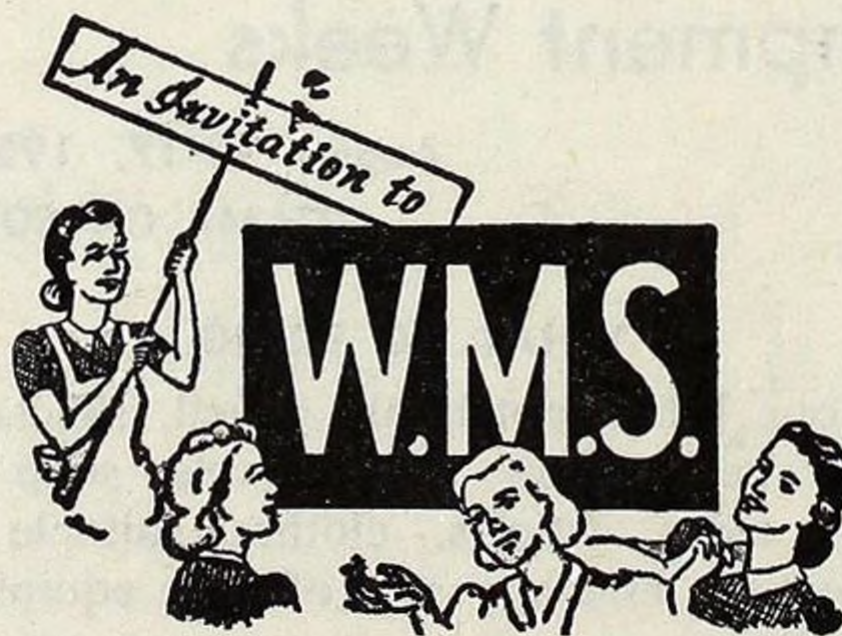
Again we want to thank you for your many expressions of interest in us and the work here. Your letters, boxes of relief clothing, and other gifts remind us that we are all working together.

Speaking of relief clothing, it has been interesting and sad to notice the lack of clothing for boys and men in these boxes. Tucker says it proves the point that men wear out their clothes while women do not. But surely there are leftover suit coats or outgrown clothing which could be sent. Many of the young students we know are almost threadbare.

Because we are far away and often do not write, do not think we have forgotten you. You are continually in our thoughts, and we look forward to the time when we can see you again.

Sincerely,

ELIZABETH CALLAWAY



There is a great need for mattress covers for the 200 mattresses at Carson. It would be fine if one of the large associations would assume this responsibility. The mattresses are Army surplus for double-deck bed, (single size). For sanitary reasons the need is urgent, for, of course, mattresses cannot be washed when soiled. The need for chairs is another item which some group should supply. See Morristown Chair Manufacturer's offer to give ten chairs free with every ten chairs bought at \$1.85 each.

## Discussing Deacons

by ANDREW M. HALL

Considerable comments and reactions have come as a result of a previous article with the same heading. I could wish that even more interest would prevail on the matter of deacon responsibilities the world over. There is a feeling in general that the ordination of deacons should be done with more caution and their requirements should be more concretely stated.

The fact still remains, however, that a group of deacons are usually the "salt" of the church. It is easy to point out the bad in anything. One of the greatest dangers of all is putting a man into the diaconate before he matures as a seasoned Christian. I once knew of a case where, for lack of qualified men, a pastor ordained a 16 year old lad as deacon.

Public sentiment will go far in helping to secure the right men for this holy task. I Timothy should be used as a basis for the choosing of these men.

Churches have often been accused of "railroading" men into the office of deacon. In a former pastorate, there developed a need for three new deacons. The people requested that it be done on a purely democratic basis. After some deliberation the following plan was submitted: That on business meeting night every member would be given a piece of colored paper and would be asked to write the names of five men. When all were tabulated the men with the three highest votes would be deacons.

Excitement prevailed in this county seat town. Were my wife and I together on our five? Almost. Did anyone know who the deacons would be? Not for sure. When the vote was tabulated the man who led the ticket was not written on mine or my wife's list. We were delighted, but after all, we had lived there only five years, and the people had known this noble fellow for twenty-five years.

I never experienced before a vote where everyone was so well pleased. Each member felt that he had had an equal right to choose his man and democracy prevailed. The indication was that the people enjoyed selecting the deacons—not just approving a list worked out by a few.

## Wills That Work

Is God's Work in your Will?

Information about wills

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**Southern Baptist Foundation**  
127 9TH AVENUE, N. NASHVILLE 3, TENN.

## Furman Granted Fellowship

James C. Furman, of Nashville, executive secretary-treasurer of United Dry Forces of Tennessee, Inc., was granted a Fellowship to the Institute of Scientific Studies for the Prevention of Alcoholism, being conducted at Loma Linda, Calif., July 9-20. Mr. Furman is now at Loma Linda, which is sixty miles east of Los Angeles, having flown via American Airlines from Nashville to Los Angeles on July 5.

The Fellowship was offered to the Southern Baptist Convention by the National Committee for the Prevention of Alcoholism, Washington, D.C., which is conducting the Institute. Dr. Robert G. Lee, of Memphis, pastor of the Bellevue Baptist Church there, recommended Mr. Furman for the Fellowship. Dr. Lee did this in his capacity as president of the Southern Baptist Convention, from which position he has just retired. Dr. Lee is President of the National Temperance League, with headquarters in Chicago and Washington.

The Tennessee temperance leader flew to Europe in 1948 to attend the World Congress on Alcoholism at Lucerne, Switzerland, where he was one of the American speakers. Mr. Furman plans to conduct a party to Paris in 1952 to attend the next World Congress, which will be held there.

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Wade Carver, pastor at Jamestown, preached for E. M. Skinner, Central church, Phoenix, Arizona, June 18 while en route to the Southern Baptist Convention at San Francisco resulting in one conversion and many rededications. Brother Skinner held former pastorates in Tennessee, Mississippi and Kentucky and is reported by Brother Carver as doing a great work in Arizona.

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Gallatin First church has called as Minister of Church Music and Activities Lester E. Barker of Mountain Grove, Missouri, a graduate of Georgetown college, Kentucky, who served Carlisle Ave., Louisville, and First Cynthiana, in Kentucky. First church Gallatin's Brotherhood has been conducting services for pastorless churches in Bledsoe association. June 17 at Station Camp church Thomas Goodall, a young attorney, brought the morning message in a service with Marvin Bills, president, in charge. The Brotherhood sponsors a Tent Meeting July 1-15 in a section of Gallatin needing a church. Music will be directed by Lester E. Barker and pastor John C. Huffman will be the preacher.

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A number of excellent Vacation Bible Schools have been reported to us but due to the limitations of our space we cannot publish them.

## To New Orleans Baylor Professor



DR. JOHN NEWPORT

Dr. John Newport of Springfield, Mo., has accepted the position of associate professor in the Department of New Testament at the New Orleans Baptist Theological Seminary, announces President Roland Q. Leavell.

Dr. Newport received his Th.M. and Th.D. from the Southern Baptist Seminary in Louisville, and has completed his residence work on the Ph.D. from the University of Edinburgh, Scotland.

His pastoral experience includes four years in Kentucky and nearly three years in Clinton, Miss., where he was pastor of the student church for Mississippi College. He went from there to the Immanuel Baptist church of Tulsa, Okla., a church that has been among the leaders in numbers of baptisms in Oklahoma for several years. It has the largest Training Union in the state.

Dr. Newport left Tulsa to teach in Baylor University where he has taught until accepting the call to New Orleans. Mrs. Newport is a native of Nashville, Tennessee. They have two children, Martha Ellen and Frank Marvin.

## Southland Church Ordains 4 Deacons

On June 17, Pastor L. E. Brown and Southland church, Memphis, ordained four men as deacons. They are Van Waldon, A. W. Williams, W. L. Hardin, and Mr. Humphreys.

A. T. Smith, pastor of Longview Heights church, and C. M. Pickler, pastor of Boulevard church, assisted in the ordination. Visiting deacons were Frank Lewis, Fred Maddox, B. S. Wooten, H. E. Carroll, W. W. Walker and Odes B. Johnson.

## Dr. Jeff Ray Dies Suddenly

Dr. Jeff D. Ray, well-known Southern Baptist pastor, teacher, and author, died June 18 in a Fort Worth, Texas, hospital.

Dr. Ray, known to many of his former students at the Southwestern Baptist Theological Seminary as "Uncle Jeff", was ill about two weeks before the end came.

During his brief illness he fretted because he could not be up about his work, and even though in an oxygen tent, demanded that he be allowed to write his column, "Your Problems and Mine," for a local newspaper.

Dr. Ray celebrated his 90th birthday last Nov. 24, something he had prayed for since he was 86.

Dr. Ray became ill while returning by train from Pelham, N. Y., where he had visited his daughter, Mrs. Edward M. Freeman.

His death occurred on the opening day of the Southern Baptist Convention at San Francisco. For many years he had been a familiar figure at these conclaves.

In anticipation of his retirement, he approached a Fort Worth newspaper in 1935 concerning writing a column. He was surprised when the paper offered to pay him for a weekly column. Friends state that he wanted to write so that he could continue to be of service to his fellow man.

Thousands of Southern Baptists read his page, "Your Questions," which appeared monthly in *Home Life*, a magazine published by the Southern Baptist Sunday School Board.

In his early days he worked first on a farm for \$10 a month and board. He later worked as a printer's devil, grocery store clerk, a cow puncher, a country school teacher, and was co-owner and co-publisher of a newspaper.

He attended the National School of Oratory in Philadelphia, Penn., in 1879. He was graduated from Waco University, later Baylor University, in 1882.

He picked cotton for a week to get enough money to go to his first church at Huntsville, Texas, in 1882.

Dr. Ray served a dozen churches as pastor during his long ministry. His last full-time pastorate was at the First Church, El Paso, Texas.

He attended the Southern Baptist Seminary at Louisville, Ky., from 1895 through 1897. In 1907 he joined the faculty of the Southwestern Baptist Seminary and served as professor of homiletics for 37 years, retiring in 1943.

Dr. Ray insisted that he was not retiring, but just changing jobs.

Dr. Ray is survived by his wife, whom Seminary friends know as "Miss Georgia." Other survivors are his son, H. C. Ray, Ft. Worth; his daughter, Mrs. Freeman.

# Free Church in a Free State, Baptist Plea

A reaffirmation of its historic position upholding Church-State separation was voiced by the Southern Baptist Convention at San Francisco.

The Convention called on Baptist institutions to refrain from accepting federal tax funds "even in fringe matters" lest they violate the U. S. Constitution.

In an adopted resolution, the Convention noted with gratification that "as of this date no federal grants to parochial schools have been made, and no ambassador (to the Vatican) from the United States has been appointed."

Church-State separation was stressed in a report to the Convention of its joint committee on public affairs. The committee's chairman, Dr. Walter Pope Binns, president of William Jewell College, Liberty, Mo., presented the report. He said that Baptists,

above all others, must be consistent in their practices concerning separation of Church and State.

"We cannot reasonably, or righteously, condemn others for violations of our country's Constitution," he said, "if, out of self-interest or confusion, we ourselves, even in marginal matters, infringe the law. We must not weaken down our testimony until it means we believe in separation of Church and State now and then, here and there.

"According to foremost scholars, Church-State separation constitutes the most important contribution which America has made to the world's political thought and action. It has proved best for the State and best for the Church. All should join in safeguarding and preserving it. All our institutions and agencies should examine all proposals critically and act courageously."

Dr. Binns said there was no violation of

the Church-State separation principle in the participation of lay church workers or employees of Baptist schools, hospitals or orphanages in the government's social security plan. The Convention's executive committee had previously expressed this opinion.

"Such participation," Dr. Binns said, "involves no grants to Baptist churches or institutions. These lay individuals participate as American citizens."

Dr. W. R. White, president of Baylor University, Waco, Tex., in a speech following the public affairs committee's report, listed five types of Church-State relationships:

- (1) The union of Church and State without freedom.
- (2) The union of Church and State with toleration.
- (3) The union of Church and State with multiple sects with equal freedom to all sects.
- (4) The separation of Church and State without freedom.
- (5) The concepts of a free Church in a free State with freedom for all, whether religious or irreligious.

"The first type exists to a large degree in Spain today," he said. "The second exists in England and Scandinavian countries. The third obtains in some parts of Canada. The fourth is current in Russia. The fifth is the glory of the United States. These examples are not exact or perfect in every respect but they are approximations in each case."

"It is harmful to the Church to lean on the State," he continued. "The Church should earn and merit the voluntary response of its constituency. It should not rely on some political force for its prestige and strength. Its weight should depend on worth, not pressure."

## Minnesota Cuts Off Aid to Schools with Teaching Nuns

ST. PAUL, Minn. (RNS)—Eleven rural Minnesota public school districts, all in Stearns County, have been cut off from basic state school aid for several years because they have Roman Catholic nuns as teachers, it was disclosed here.

However, they are still receiving some forms of state aid and other tax money, according to reports on file at the office of the state department of education.

The Stearns County situation came to light following the announcement that payment of basic state school aid to the Pierz district in Morrison County will probably be discontinued because public and Catholic parochial classes in the elementary school there are "indistinguishable."

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*Dr. Lord is president of the Baptist World Alliance, pastor of the Bloomsbury Central Church of London, and editor of The Baptist Times.*

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## ATTENDANCES AND ADDITIONS TO THE CHURCHES SUNDAY, JULY 1, 1951

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo	224	43	—	Knoxville, Alice Bell	95	38	2
Ashland City, First	59	—	6	Arlington	409	118	3
Athens, Antioch	104	—	—	Bell Avenue	760	291	2
East	398	130	2	Broadway	923	287	—
First	468	211	—	Fifth Avenue	829	261	—
West End Mission	112	48	—	First	781	110	2
Calhoun	125	47	—	Lincoln Park	600	171	—
Clearwater	65	35	—	Sevier Heights	525	182	—
Coghill	101	48	—	LaFollette, First	365	102	—
Cotton Port	83	56	3	Mission	65	35	—
Eastanalle	64	18	—	Lawrenceburg, First	277	126	—
Englewood	128	35	—	Lebanon, Fairview	160	77	2
Etowah, East	78	39	—	Rocky Grove	36	—	—
Etowah, First	363	71	3	Lenoir City, First	405	111	—
Etowah, North	281	126	—	Kingston Pike	53	—	—
Good Springs	103	56	—	Nelson Street Mission	12	—	—
Idlewild	80	49	—	First Avenue	178	73	2
Lake View	105	60	—	Pleasant Hill	117	53	—
McMahan Calvary	71	40	—	Lewisburg, First	500	151	1
Mt. Harmony No. 1	98	78	—	Madisonville, Chestua	67	33	—
New Bethel	74	—	—	Maryville, Boardway	402	153	2
New Hope	66	33	—	Everett Hills	272	107	2
New Zion	86	73	—	First	900	282	—
Niota, East	135	45	—	Tabernacle	75	20	—
Niota, First	134	46	—	Maynardville	106	15	—
Riceville	130	51	3	Medina	152	76	—
Rocky Mount	50	23	—	Lathams Chapel	87	79	—
Rodgers Creek	82	29	—	Memphis, Bellevue	2338	970	32
Union Grove No. 2	75	46	—	Boulevard	663	212	4
West View	59	40	—	Central Avenue	731	254	9
Wild Wood	90	46	—	Highland Heights	1097	489	7
Zion Hill	59	—	—	Levi	227	157	—
Benton, First	150	61	—	Prescott Memorial	567	144	2
Bemis, Herron Chapel	247	65	—	Seventh Street	568	—	10
Camden, First	206	68	—	Southland	165	61	6
Charleston	87	17	1	Speedway Terrace	787	111	3
Chattanooga, Brainerd	484	185	11	Union Avenue	1071	304	10
First	912	265	4	Winchester	276	120	3
Highland Park	3643	897	14	Murfreesboro, Barfield	78	69	—
Red Bank	612	191	—	First	459	98	—
Soddy, Oak Street	163	70	—	Walnut Street Mission	42	—	—
Clarksville, Gracey Avenue	170	64	4	Mt. Herman	151	106	—
Cleveland, Calvary	166	98	1	Powell's Chapel	116	92	—
Rutledge Memorial	90	34	—	Taylor's Chapel	86	28	—
Clinton, First	371	78	4	Third	185	65	4
Columbia, First	377	140	3	Westvue	467	116	3
Godwin Chapel	25	—	—	Nashville, Belmont Heights	1006	262	16
Second	147	112	—	Eastland	618	80	4
Cookeville, Steven Street	89	54	—	First	1237	339	15
Corryton, Fairview	180	74	—	Grace	726	264	1
Crab Orchard, Hailey's Grove	98	27	—	Inglewood	684	166	—
Crossville, First	172	84	—	Due West	65	38	—
Dyersburg, Calvary Hill	139	108	—	State School	40	—	—
First	585	202	—	Lockeland	553	109	3
Southside	140	60	—	Madison Heights	140	111	—
Elizabethton, Beck Mountain	133	85	—	North End	151	56	—
First	501	160	—	Park Avenue	535	174	2
Immanuel	205	81	—	Radnor	345	151	4
Oak Street	141	98	2	Third	222	61	1
Siam	212	142	—	Woodmont	330	126	3
Erwin, Ninth Street	264	138	2	Woodmont Center	122	85	1
Fountain City, Central	868	192	—	New Middleton	142	36	2
Hines Valley Mission	49	—	—	Oak Ridge, Highland View	271	91	1
First	365	119	4	Robertsville	287	71	1
Smithwood	445	166	—	Old Hickory, First	541	211	—
Fowlkes	134	85	—	Philadelphia	181	23	—
Friendship	126	31	—	Pulaski, First	282	98	3
Gallatin, First	431	86	3	Rockwood, First	287	139	—
Gladeville	140	61	—	Rogersville, Hennard's Chapel	149	107	—
Grand Junction, First	99	44	—	Rutledge	103	32	—
Harriman, Trenton Street	360	113	—	Oakland	111	55	—
Humboldt, Antioch	231	89	—	Savannah, First	137	80	5
First	507	119	—	Pickwick Road	35	—	—
Jackson, First	747	114	1	Shelbyville, El Bethel	122	43	1
North	298	125	—	First	369	103	—
Jamestown, First	268	100	3	Sneedville	68	29	—
Jefferson City, First	355	119	2	Spencer	62	36	—
Northside	205	96	1	Springfield, Pleasant Hill	142	57	—
Kingsport, First	626	155	3	Mission	62	—	—
Fort Robinson	126	87	1	Stantonville, West Shiloh	194	116	2
Glenwood	274	99	3	Tullahoma, First	233	52	5
Lynn Garden	308	99	—	Highland	89	51	—
				Union City, First	586	94	—
				Watertown, Round Lick	129	80	—



## LAUGHS

From

Here and There

A rather conceited bachelor was invited to dinner by a woman of his acquaintance, but did not accept.

A few days later, meeting her in the street, he said in his best manner, "I believe you asked me to dine with you last week."

The woman looked at him thoughtfully.

"Why, yes, I believe I did," she answered brightly, "And did you come?"

\* \* \*

"It looks like rain," said the waiter as he set a bowl of soup before a customer.

Yes, it does," replied the diner, "but it smells a little like soup."

\* \* \*

UNCLE: I'm sorry you're not enthusiastic about your gift, especially as you had your choice between a large check and a small one.

NEPHEW: Yes, uncle, but I didn't think you were talking about neckties.

\* \* \*

In Atlanta, a man suing for divorce charged that his wife shot at him. The judge, to clear up a technicality, asked the man when the separation from his wife began.

"She fired at me five times, Your Honor," the man replied. I started separating on the first shot. By the fifth shot I had completely separated."

\* \* \*

A fellow tells about Charlie Chaplin's battle with a fly that kept buzzing around him during a picture conference. After slapping at it several times Charlie became exasperated and called for a swatter. As the discussion continued, he sat with the swatter poised and a menacing eye on the elusive fly. Three times he swung at it; three times he missed. At last the fly settled on a table directly in front of him, and Charlie tensed for the kill. Slowly, cautiously, he raised the swatter. But just as he was ready to deliver the deathblow, he deliberately lowered the weapon and allowed the fly to escape.

"For heaven's sake!" someone blurted out. "Why on earth didn't you swat it?"

Charlie shrugged. "It wasn't the same fly."

\* \* \*

"He whistles at his work."

"He must be happy."

"No, he's a traffic cop."

# East Tennessee NEWS

by Lloyd T. Householder, Maryville

Miss Bobbie Fay Dutton has accepted the position of church secretary at First church, Lenoir City.

Harold Pitt, formerly association missionary in Campbell county association, has been elected to the same position in Providence association. His headquarters will be in Lenoir City.

In the Vacation Bible school conducted by First church, Loudon, W. Paul Hall, pastor, 156 were enrolled with an average attendance of 129. The school was standard.

Miss Kathleen Manley was guest speaker at a meeting of Business Women's Circles of District I, Jefferson county association, Thursday, June 28. The meeting was held at Cherokee lake.

Pastor J. O. Carter and First church, Gatlinburg, began a mid-summer revival July 1 and it will continue through July 15. W. B. Feagins of Calvary church, Clearwater, Fla., is the evangelist and Stanley M. Armstrong of Gatlinburg is in charge of the music.

J. R. Johnson of Jefferson City supplied the pulpit of First church, Maryville, June 17 and 24. Brother Johnson was pastor of this church for several years before going to Carson-Newman college as head of the Bible Department. He has retired, but like a number of other fine older preachers in East Tennessee, he keeps busy for the Lord.

After four years as pastor of Birchwood church, Hamilton county association, Herman G. Matthews has resigned in order to accept the position as association missionary in Sequatchie Valley association.

C. L. Gravely has resigned as pastor of South Daisy church.

George Durham has resigned as pastor of Delashmitt Road church, Chattanooga.

East Side church of Thomasville, Ga., has just closed a series of revival services with Evangelist Homer Britton of Chattanooga as preacher. There were 34 professions of faith, 29 of them united with the church. Also six other additions by letter and statement.

M. H. Kendall, professor of Bible at Mars Hill College was guest preacher at Calvary church, Bristol, Sunday, June 20, while Pastor Earl Ogg was attending the Southern Baptist Convention.

The Broad Street Methodist church is located just across the street from First Baptist church at Kingsport. E. Gibson Davis did the unusual and invited the pastor and associate pastor of Broad Street church to supply his pulpit, June 20, while he was en route to the Convention. E. E. Wiley, the pastor, preached at the evening service and George O. Harr, the associate pastor, preached at the morning service. This is cooperation without compromise.

On June 13, Oakland church, Rutledge, ordained as deacons Pryor Watson and Grady Phillips. Those assisting with the service were A. E. Cate and E. A. Cox of Jefferson City, Robert Purkey and Billy Barbour. B. C. Cockrum is pastor of the church.

On Wednesday, May 30, Robertsville church, Oak Ridge, ordained Robert S. Durham as a deacon. Those assisting with the ordination were H. K. Williams, Knoxville; O. D. Fleming and T. G. Davis. Brother Davis, who served this church as pastor for several years, had previously baptized Brother Durham and officiated at his wedding. This church has called W. C. Summar of Franklin as pastor.

Work on the new sanctuary being erected by Sevier Heights church, Knoxville, is making steady progress. The new building is a thing of beauty and will accommodate more than 1,000. Raymond DeArmond is pastor of this church.

While Pastor Walter Warmath attended the Convention the pulpit of Fifth Avenue church, Knoxville, was supplied on June 17 by David Walker, native of Knoxville, and Ray Summers of Fort Worth, Texas, was the speaker on June 24.

W. H. Blevins has resigned as pastor of Guild church, Chattanooga.

Charles E. Wauford, for many years pastor of Island Home church, Knoxville, supplied the pulpit of South Knoxville church on June 24 while the pastor attended the Convention.

East Tennessee Baptists feel highly complimented over the selection of Ramsey Pollard of Broadway church, Knoxville, as the preacher of the annual sermon at the Southern Baptist Convention in Miami next May. His selection guarantees a soul-stirring message for the saints who attend the convention a year hence.

Calvary church, Alcoa, has done a very gracious thing in sending McKay Phillips, supply pastor, to the Convention in San Francisco by plane.

G. T. Turpin has resigned Alice Bell church, Knoxville, and plans to enter Southwestern Seminary in September. He has done a fine job with this comparatively new church.

A. Douglas Aldridge has resigned as pastor of First church, LaFollette to accept a call to a church in Raleigh, N. C. He has wrought nobly for the Lord in this splendid field.

S. C. Grigsby has resigned as pastor of Cedar Grove church, Maryville, and retired to his home in Knoxville.

Lacy Basham has resigned as pastor of First church, Alcoa, and has accepted a call to a church in Clearwater, Fla. During the Simultaneous Campaign he held a successful revival in the church to which he goes.

David N. Livingstone has resigned as pastor of Mount Lebanon church, Maryville. The church voted unanimously to reject his resignation. His plans have not been disclosed.

L. B. Cobb, pastor of First church, Cleveland, supplied First church, Paris, Texas, both services June 24. Their pastor, James Riley, being in California.

Fred Speering has resigned as pastor of Spring Creek church, Chattanooga, and returned to Augusta, Ga.

Bruce Whittaker, head of the Bible Department at Belmont College, Nashville, and Griffin Henderson, BSU secretary at the University of Tennessee, were guest preachers at Smithwood church, Knoxville, while Pastor Ralph Murray attended the Convention in San Francisco.

L. M. Stallings has been called as pastor of Signal Bluff church, Chattanooga. He succeeds Arch A. Massey, who resigned recently.

H. K. Williams, formerly pastor of Calvary church, Knoxville, supplied for Henry Stokes and First church, Knoxville, on June 24. Brother Williams is a great preacher of the gospel.

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# Portrait of W. T. Conner Unveiled at Southwestern Graduation

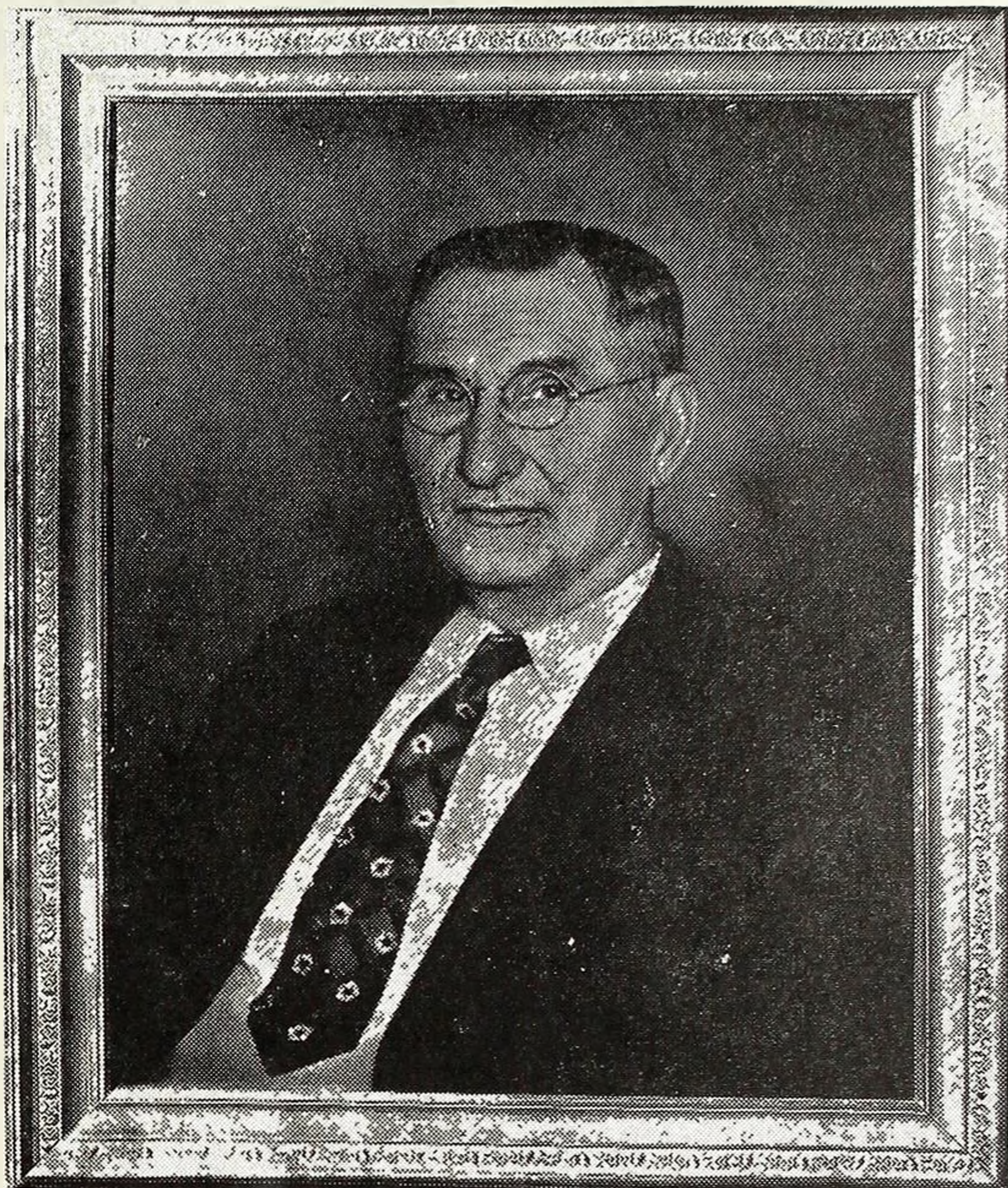
A portrait of Dr. Walter Thomas Conner, for thirty-nine years professor of systematic theology in Southwestern Baptist Theological Seminary, was unveiled at the forty-fourth annual commencement in May. Dr. Conner, widely known as a Baptist theologian, retired from active service in 1949 because of illness.

"In classroom method Dr. Conner has been unique," declared Dr. Stewart A. Newman, Southwestern's professor of philosophy of religion, in the presentation address. "He has translated personality into the nomenclature and the theories of the most profound theological ideas. He has produced a literature which has the distinct advantage of being the profoundest theological concepts brought within the experience and the language of the average Christian."

"He has always moved among us with a piety transparent and genuine," Dr. Newman continued. "Although he and Mrs. Conner were not able to be foreign missionaries themselves, yet in this substratum of missionary enthusiasm there has been generated the dynamic out of which W. T. Conner has performed his task. There have come from his classes year after year young people who have gone to the ends of the earth, equipped not only in the facts with which they shall accomplish their task, but with the spirit of a missionary of Jesus Christ. The sun never sets today upon the former students of Dr. Conner."

Dr. Jesse J. Northcutt, professor of theology and successor to Dr. Conner as head of the department, led the dedicatory prayer. The portrait was unveiled by Dr. Charles A. Trentham, associate professor of theology, and Prof. James Leo Garrett, assistant professor of theology.

Dr. Conner was born near Pine Bluff, Ark., in 1877 and moved as a boy to live in west Texas. Converted at eighteen, he was ordained to the Baptist ministry in 1899. Dr. Conner received his academic education at Baylor University (A. B., 1906; M. A., 1908), where he met and married Miss Blanche Horne, a member of the same class at Baylor. From Baylor they went to Rochester Theological Seminary, from which institution he received the B. D. degree in 1910. Dr. Conner's teaching at Southwestern began that same year, at the time the institution was moved to Fort Worth. In 1931 Professor Conner received his Ph.D. degree from Southern Baptist Theological Seminary, Louisville. His studies in theology were under three of the great Baptist theologians, B. H. Carroll, A. H. Strong, and E. Y. Mullins.



DR. WALTER THOMAS CONNER

Dr. Conner, in addition to his teaching duties, served as pastor of country and village churches, lecturer in numerous Bible conferences and summer assemblies, and contributor to denominational papers and theological journals. He is the author of twelve books.

Dr. and Mrs. Conner are parents of six children, one son and five daughters, five of whom were present for the portrait presentation.

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While Pastor Charles S. Bond attended the Convention A. F. Mahan was guest preacher at Central church, Fountain City. He was for many years pastor of this church.

McCalla Avenue church, Knoxville, Warren Rust, pastor is making preliminary plans for an extensive building program. Sunday, June 10, the church adopted plans and suggestions for the program suggested by a special planning committee.

W. R. Lumpkin, formerly pastor of Cloud Springs church, Rossville, Ga., has accepted a call to Temple church, Chattanooga.

A. F. Mahan is serving as supply pastor at Lonsdale church, Knoxville, while the church is without a pastor.

Washington Pike church, Knoxville, has employed Raleigh Johnson, Jr., as education director and secretary. He is supplying the pulpit also while Pastor Ray P. Turner is in summer school at Southwestern Seminary.

Clyde Green, a product of Woodland Park church, Chattanooga, has been called as pastor of Cross Road church, Chattanooga.

Hughes Avenue church, Chattanooga, has called John Wood as pastor. He succeeds Dewey Adams.

Hyman J. Appelman will be the evangelist in the coming revival at Elizabethton, July 22-August 5. John W. Troy will be in charge of the music. Services will be held on the high school campus. W. C. Taggart, Jr., is chairman.

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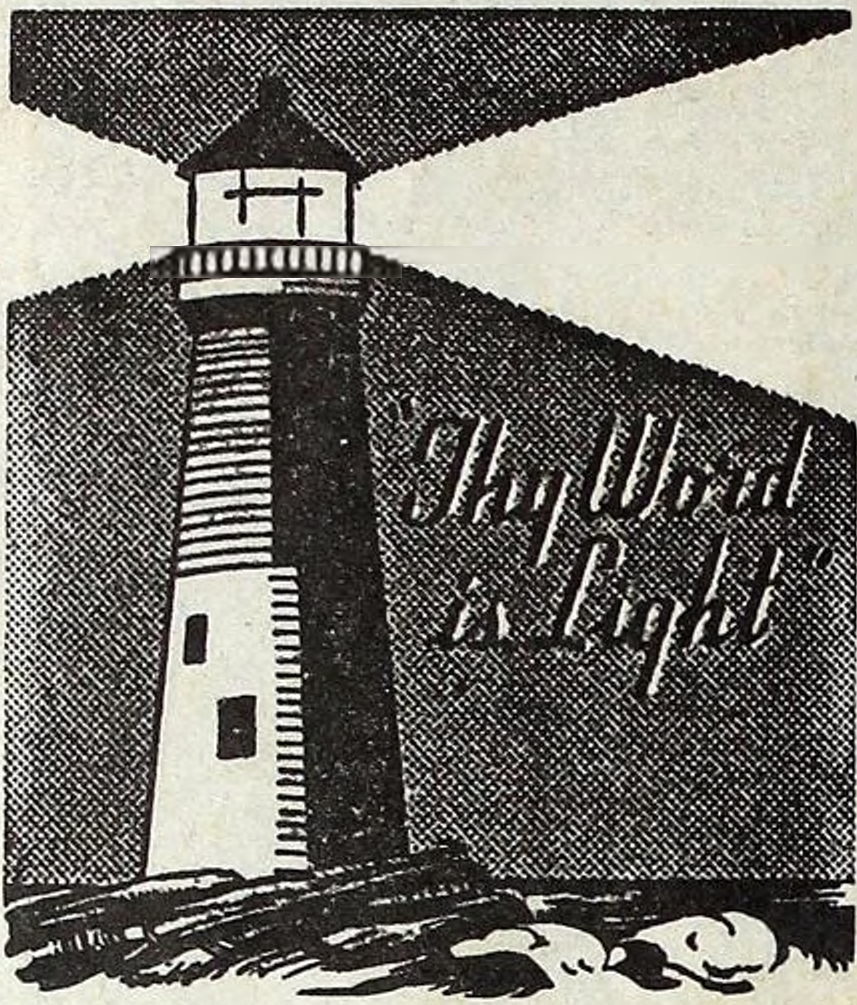
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