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"SPEAKING THE TRUTH IN LOVE"

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THURSDAY, OCTOBER 15, 1953



President Harold K. Graves has announced that Golden Gate Baptist Theological Seminary now at Berkeley, California has just acquired as its new site 125 acres on famed Strawberry Point across the Bay. Buildings to care for 1200 to 1500 students are in the planning stage for the beautiful new campus to which the seminary will eventually move. Golden Gate is one of five seminaries operated by Southern Baptists, now gaining large numbers in the west.

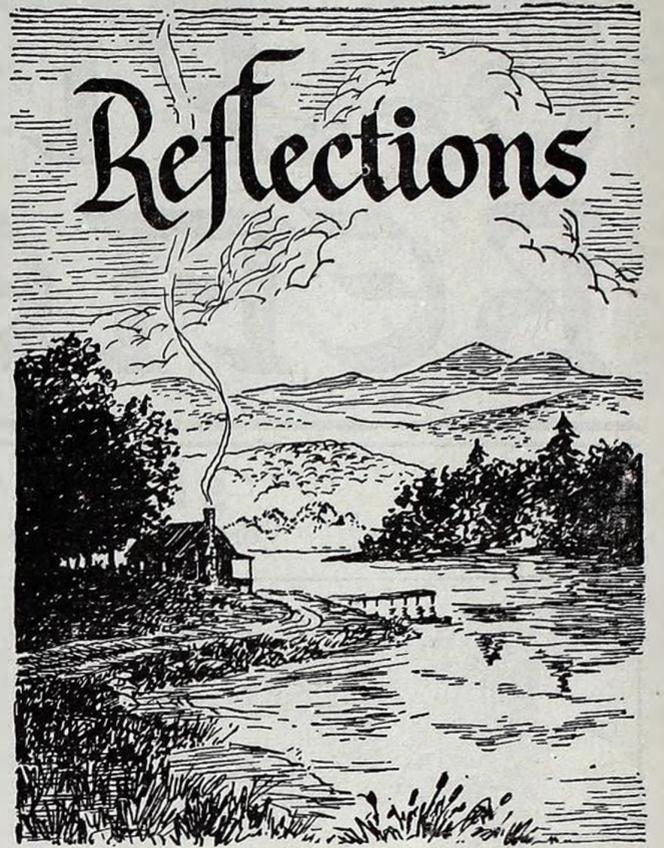
Advisory Committees on Ordination Could Serve to Protect and Strengthen Our Spiritual Fellowship

We hail the step taken by Missouri Baptists last year as a wholesome and beneficial one which looks toward setting up an Advisory Committee on Ordination of men to the ministry. We believe that all our states might possibly benefit from a like arrangement.

At their coming state convention Missouri Baptists will hear their committee appointed last year concerning this matter. In its report this committee in no wise counsels any interference with the proper functions of the local church concerning ordination, for the committee fully recognizes the autonomy of the church. But the committee very sensibly points out the inescapable fact that more than the local church is concerned in ordination of any man to the ministry. It is a rare case that the church calling for ordination is itself to be served as pastor by the man being proposed for ordination. Other churches are therefore concerned,

and some of them most concerned since they may be the ones to be served in the pastoral relationship. This being true each man to be ordained should be passed upon by a presbytery, which from the standpoint of the denomination involved, would investigate the applicant for the ministry. Certainly there should be advice from the other churches in the association. If the man is to have rightful recognition as a minister by the denomination under whose name he expects to be known, then the local church proposing ordination should seek, welcome and adhere to, the brotherly counsel of representatives from other churches in the association called in for this purpose. There is no denying that in some instances hands have been laid too hastily upon some candidates in ordination because counsel from the denominational fellowship has been overlooked, or the matter has not been treated with the prayerful consideration which it should always receive.

A pattern for wise guidance in ordination could be found if each association should set up a standing committee as an advisory body on this matter. The churches then would have a group to turn to for advice before calling for a council to examine a candidate. More wisdom would be evident in such a procedure. We believe ordination to the ministry is too serious, too responsible, too holy a charge to be administered without the most careful, prayerful, soul-searching consideration. Such a matter necessitates time. In our opinion it demands far more time than can be found so long as the whole procedure of examining the candidate and setting him apart to the ministry is lumped into one service. We believe that wisdom calls for a procedure in which the ordination proper is not set for the same, but a later date. And let it not be announced till the first hurdle is passed in which the candidate gives evidence of his own experience of grace, his Divine call to the ministry, his clear, scriptural acceptance of, and understanding of, our historic New Testament faith, and his voluntary choice of the principles on which our Baptist fellowship abides. The concern of a state-wide advisory committee would be to encourage the associations to set up advisory committees on ordination and thereby protect, foster and strengthen our spiritual fellowship among the churches.



The current popular theory that alcoholism is simply a sickness . . . is misleading and mischievous . . . The state of alcoholism is self-induced, and so different from the common conception of sickness as not to be properly described as such, but is a self-inflicted poisoning by a narcotic drug.—Dr. Haven Emerson, Public Health Authority.

A modern historian has stated that of 19 civilizations which have flourished and disappeared, only 3 have been overcome by outside forces, 16 have decayed from within. The outward manifestations of this inner decay have been three-fold—drunkenness, idleness and immorality. In other words, virile civilizations have been characterized by sobriety, industry and clean moral living. Both George Washington and Abraham Lincoln foresaw that the greatest danger to this country lay within itself, and cautioned against the perils that had overcome other nations.—Irvin Raut.

I used to think that God's gifts were on shelves one above the other, and that the taller we grow in Christian character, the more easily we should reach them. I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get his best gifts.—F. B. Meyer.

Isn't it a startling thing to realize that if there were only 12 believing Christians in the world, and each believer won at least one other each year, it would take less than a lifetime of Jesus, 33 years, to Christianize the 2 billion or more souls in the whole world?—Reuben K. Youngdahl.



BAPTIST AND REFLECTOR

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Missouri Baptists Plan Ordaining Committee

JEFFERSON CITY, Mo.—(BP)—The Missouri Baptist General Association adopted in 1952 a motion "That the president appoint a committee to report to the 1953 session on a proposal for a standing committee of the General Association to be known as the Advisory Committee on Ordination and the recommendation of such a committee in each district association of the state, and that the committee on order of business provide a special place for the report of this committee at the 1953 session."

The committee thus appointed submits the following report:

It is a fundamental concept of our Baptist policy that the local church is an autonomous body and that one of its proper functions is the ordaining of ministers. We would not propose to interfere with the independence of the local church in this or in any other regard.

It is also a recognized practice for the local church to call in members of neighboring churches to serve on ordaining councils. This co-operation of neighboring churches is a recognition of the fact that the ordaining of a minister concerns the whole denomination. Rarely does a church ordain the minister who is to serve as its own pastor. Rather it ordains one who is to serve as pastor of other Baptist churches.

When a person is ordained, he should be ordained in such a way as to provide adequate denominational recognition. The question as to whom the denomination can afford to recognize as a minister is vital to the work of the denomination.

We suggest the following principles:

1. The local church is properly the ordaining body.

2. If a person is to be recognized as a minister by the denomination, he should be ordained on the advice and concurrence of other churches.

3. This advice and recognition should come from the churches of the association with which the church co-operates which is proposing to ordain the candidate.

4. An effort should be made on the part of associations and ordaining councils to secure uniformity of procedure. This procedure should include the following:

(a) Clearness of Christian experience and evidence of unimpeachable character.

(b) Evidence of call to the ministry in some way unmistakable.

(c) As complete educational preparation as all the circumstances such as age, financial condition, etc., suggest.

(d) Satisfactory knowledge of both Old and New Testaments.

(e) Familiarity with the great periods of church history.

(f) Knowledge of our program of religious education.

(g) Adequately grounded in our Baptist distinctives.

(h) Knowledge of the denominational program at home and abroad and evidence of loyalty to that program.

We recommend:

1. That each district association consider the advisability of creating a standing advisory committee on ordination.

2. That the churches seek the counsel and advice of this committee before calling a council to examine a candidate, and that the ordination be arranged only after the council has passed upon the candidate, preferably on a succeeding date.

3. That the Missouri Baptist General Association create a standing committee on ordination and ministerial standing with filing facilities at Missouri Baptist Building in Jefferson City. The duties of this committee to include:

(a) Assisting or stimulating associations in having a standing advisory committee on ordination.

(b) To review what names of ministers are to be included in the annual.

George Fraser Dies

WASHINGTON, D. C.—(BP)—Judge George Broadrup Fraser, 63, senior secretary of the Southern Baptist Convention, passed away suddenly October 3 in Washington, D. C. Funeral services were held October 6.

Judge Fraser, member of the Executive Committee of the Southern Baptist Convention from 1944 to 1952, served from 1945 to 1946 as vice-president and from 1946 to 1952 as president of the Committee.

He served as member of the Executive Board of the Washington Baptist Convention from 1930 to 1952, and as a member of the Executive Committee and Administrative Committee of the Baptist World Alliance from 1950 to 1952. He was awarded a citation as the outstanding layman in 1945.

He was admitted to the Washington, D. C., Supreme Court in 1911 and the Supreme Court of the United States in 1921 and was actively engaged in practice of law at the time of his death.

He received the LLB and LLM degree from National University in Washington, and was a member of Calvary Baptist Church.

He is survived by his wife and five children and a number of grandchildren.

An Honest Letter

You had better look, or inquire, for it is entirely possible you are a party to making your church misrepresent the truth.

Our premise is on the assumption you attend the conferences and vote to grant church letters.

How does your church letter read? Chances are you don't know. Does it describe the applicant as one in "good standing?" Maybe it reads "regular standing," which is a more evasive wording. Or, it could be simply a letter of dismissal.

If the form from your church reads "good standing" we'll guarantee you have punished the truth on more than one occasion.

Maybe we need a choice of forms for church letters, if we are to be honest. One form might be for those who pay a little, more or less, into the treasury and do nothing else. They could be described as "paying members" with a blank for the average contribution. Then, there should be a letter for those "quarter-time Baptists." They attend on New Year's, Easter, Mother's Day and Christmas—or an average of once a quarter.

Another form or two would suffice. Don't forget one for a "letter of warning." It would be for the "Baptist termites," that group dedicated to destruction.

Come to think of it, there may be no need for that phrase of "good standing." If true, the new church home has already discovered as much by the time our routine permits the granting of a letter.—Editor John J. Hurt, Jr., Christian Index.

Church Council Asks Higher Liquor Taxes

FRESNO, Cal.—Increased taxes on the liquor industry to carry costs of rehabilitation programs for alcoholics and construction of new jails were proposed by the Fresno Council of Churches.

The Council urged city, county and state officials to investigate the possibility of effecting the new tax program. It said local studies show that much more money is spent on control of the alcohol problem than is received through liquor taxes.

Fresno Police Chief Henry R. Morton, who checked police records at the Council's request, said the alcohol situation cost the city \$488,000 in 1949 and it received only \$168,000 in liquor license fees.

"This meant the taxpayers of the city of Fresno were paying \$320,000 to take care of an industry whose profits are known to be high," the church council said.

Beliefs of Original Calvinism

Dr. Roach, Pastor of First Baptist Church, Portland, Tennessee will discuss the Calvinistic teaching on such themes as, God and His Sovereignty, Human Depravity, and the Doctrine of Election in a series following this introductory article. A graduate of Carson-Newman College, and of Southwestern Baptist Theological Seminary, Ft. Worth, Texas, (Th.M and Th.D.) Dr. Roach is Moderator of Bledsoe Association and has been Pastor of the Portland Church the past three years.

An Introduction

By virtue of its inherent nature, John Calvin's theology has made a very practical and ethical impact upon society. The reason is that the very heart of Calvin's theology beats with ethical pulsations.

There were reasons for the practical nature of Calvin's theology. Many of these reasons can be accounted for by taking into consideration John Calvin's own nature and his training.

I. Calvin's Early Home Influences

While the place of a man's birth does not account for everything, certain traits of character are doubtless conditioned by one's own native soil. Natives from Calvin's section of France have long been recognized for such character traits as sensitiveness, pride, directness, and logicity.

John Calvin was born in that section of France known as Picardy. His home town was Noyon. His father was county agent, attorney to the clergy, and secretary to the bishop. The Calvins came from a long line of barrel makers.

From the very beginning, Calvin was logical and systematic in his modes of expression. His abilities to argue and to express ideas with precision and acuteness were marks of distinction from his early youth.

A love for "the shade and retirement . . . timid, soft, and pusillanimous . . . somewhat unpolished and bashful" were terms Calvin used in describing his own youthfulness.

II. Contemporary Influences

As is the case of all great men of the centuries it was impossible for Calvin to escape the strong influences of his time. Not only was he influenced by contemporary movements but he also reacted to them. Much of Calvin's work consisted of his reaction to the corruption of morals within the Roman Catholic Church.

A mystical and pietistic undercurrent had been gradually gaining momentum during the centuries leading up to Calvin's own life time. This undercurrent of mysticism and pietism bore in its bosom an element of ethical purity and wholesomeness. Such a movement came to flowerhood in much of Calvin's major works.

III. Calvin's Formal Training

Calvin's training also served to lend a tinge of the practical to his teachings. In the course of his schooling Calvin came under the sway of Stoicism, of law studies, of humanism, and of western theology. All of these factors served to lend a practical turn to Calvin's thoughts and expressions.

1. Western Theology and Calvin

It was this tradition and this school of thought more than any other that served to influence John Calvin's pattern of thinking. The emphasis of western theology was primarily upon the practical and the ethical. According to Luthardt, Rome with its stress upon the legal and upon the practical "made its influence felt in the moral and ethical devotion within the Western Church." For the Roman frame of mind action became an essential factor in virtue. Morality was not merely a fellowship for worship, but it was "a religious and a moral fellowship of life, a kingdom of God." Western theology made and left its ineffaceable imprint upon the mind and the works of Calvin.

2. Stoicism Influenced Calvin

Stoicism also served as another influential factor in setting the pattern of Calvin's thought processes. Calvin's practical and ethical cast of mind was a ready soil for Stoicism. Intense moral earnestness was at a premium in the sphere of Stoicism's charms.

Stoicism held Calvin in its sway through the teachings of such men as Seneca and Zeno. Zeno emphasized a practical kind of Christianity. Rodgers, an eminent authority on Stoicism, says that "the core of the Stoic's doctrine still lies, not in feeling, but in actual resolution of will and self control." The ethics both of Stoicism and of Calvin produced "a hard and resolute type of character." Calvin's tendencies toward a material psychology must have had their rootlets in Stoicism.

3. Calvin as a Humanist

During his early youth Calvin came under the influence of humanism. One of his first and best loved teachers was a humanist—the eminent Cordier. Yet according to Quirinus Breen, an authority in this field, it was not until a few years ago that we had "a detailed account of Calvin as a humanist."

In his commentaries treating of Seneca, Calvin rose to eloquence in his praise of Erasmus and Budé. Both were confirmed humanists and were looked upon by Calvin as models.

Humanism placed its faith in the sufficiency on man's intellectual powers. It also maintained the idea that the searchlight of the mind should be turned upon every area of possible knowledge. It is evident that Calvin felt free to employ the critical apparatus of the mind in his study of the scriptures. There was an exception to this rule in that he never allowed the critical rays of the mind to fall upon God as a subject for human investigation. Calvin believed that one should approach God with a lowering of the eyes and in a spirit of abject reverence.

4. Calvin the Lawyer

At the first Calvin was destined by his father to enter the ministry. Later the elder Calvin decided the law profession would be a more lucrative one for his son, John. Then it was that Calvin entered law school and became rather proficient in his study of law.

His mastery of law became so complete that Calvin's professors often asked him to substitute for them in the giving of class lectures on law. This period in Calvin's life left an indelible imprint upon his mind and his manner of thinking.

Walker, another authority on Calvin, said that "the lawyer sense for lucid presentation and cogent argument is manifested in Calvin's Commentary on Seneca's Treatise." Georgia Harkness labeled Calvin as "a theologian and a jurist." Again, according to Ernest Troeltsch, he was both "a jurist and a humanist . . . a legalist with an Old Testament emphasis on morals and doctrine."

Calvin's emphasis on morals was fomented with a measure of humanism and flavored with the ethical vintage of the Apostolic age and the age which immediately followed.

(In the following articles there will be presented in summary fashion definite doctrines of original Calvinism.)

New By-Laws Become Effective on Opening of Convention in Knoxville

The Tennessee Baptist Convention in session at Knoxville, November 10, will initiate a different procedure for naming its two strategic committees on committees and on boards. By adopting the new By-Laws at the last session in Memphis in 1952 the Convention chose to make the By-Laws effective upon the opening of the 1953 session of the Convention. In determining how the Committee on Committees and the Committee on Boards would be made up and function at the 1953 Convention the following procedure was approved at the session last year in Memphis.

How Committees Are To Be Constituted

We print the action of the Convention with the insertion of the names of the chairmen in parentheses following their respective committees according to our information as gained from last year's minutes:

"Committees on Committees to function at the 1953 Convention will be constituted as follows:

1. Three members will be named by the President of the Convention (Ramsey Pollard) upon the convening thereof.

2. Three members will be named by a special Nominating Committee composed of the chairman of the following committees of the Convention: Education (O. E. Turner), Orphanage (Hayward Highfill), Tennessee Baptist Press (E. E. Deusner), Relief and Annuity Board (J. W. Bass), and Radio (Leonard Sanderson).

3. Three members shall be nominated by the Committee on Nominations as created by this Convention, whereupon the Committee on Nominations (Fred Kendall, chm.) created by this Convention (1952) shall cease to function.

"Committee on Boards to function at the 1953 Convention shall be constituted as follows:

1. Three members thereof shall be named by the President of the Convention (Ramsey Pollard).

2. Three members thereof shall be appointed by a special Nominating Committee composed of the chairman of the following committees of the Convention: Music (James F. Yates), Cooperative Work (Harold Purdy), Baptist Student Union (G. Allen West), Brotherhood (Lewis E. Moore), and Camps (Bernard Scates).

3. Three members thereof shall be nominated by the Committee on Committees to be created under the chairmanship of F. M. Dowell by the Convention upon convening of the 1953 Convention and upon making such nominations, the Committee on Committees so constituted shall cease to function.

Each appointing authority shall name one member to the *Committee on Committees*

for one year, one member for two years and one member for three years. The same method also applies to naming the *Committee on Boards*.

Vacancies on either of these Committees shall be filled by the President, or Committee, as the case may be who appointed the person whose removal, or the expiration of whose term, created the vacancy.

Each of the special Nominating Committees here called for is to meet upon the convening of the Convention. After receiving the nominees of the Convention President and likewise the nominees of the Committee on Boards in respect to appointments it is authorized to make to the Committee on Committees, and likewise nominees from the Committee on Committees for appointment it is authorized to make to the Committee on Boards, the Special Nominating Committees then will proceed to complete the personnel of the two committees by adding its own nominees to the others.

The term of office of members of both the *Committee on Committees* and the *Committee on Boards* appointed for one year shall terminate immediately prior to the close of the 1953 Convention and their successors shall be chosen in accordance with the provisions of the By-Laws."

No member serving on either the Committee on Committees or the Committee on Boards shall be eligible for appointment to either the Committee on Committees or the Committee on Boards until he shall have been out of office for one Convention year.

Chairmen to Report 1953 State Convention

Committee on Committees.....	F. M. Dowell, Jr., Athens
Resolutions.....	B. Frank Collins, Goodlettsville
Nominations.....	Fred Kendall, Jackson
Program.....	W. A. Boston, Raleigh
Tenn. Baptist Press & Religious Literature.....	E. E. Deusner, Lexington
Relief & Annuity.....	J. W. Bass, Memphis
Orphans Home.....	Hayward Highfill, Humboldt
Radio.....	Leonard Sanderson, Nashville
Music.....	James F. Yates, Brownsville
Cooperative Program.....	Harold J. Purdy, Nashville
W. M. U.....	Mrs. S. T. Bowlin, Dresden
Sunday School.....	L. H. Hatcher, McKenzie
Training Union.....	Edwin R. Alexander, Fayetteville
B. S. U.....	G. Allen West, Jr., Nashville
Brotherhood.....	Lewis E. Moore, Sr., Nashville
Temperance & Social Service.....	Fred Wood, Memphis
Memorial.....	Chas. Bond, Fountain City
Camp Committee.....	Bernard Scates, Ripley
Journal Checking Committee.....	Fred Noe, Nashville

Counselor's Corner

R. Lofton Hudson

How to Forgive

Question: One whom we all loved and trusted as a true friend did a great wrong to a member of our family. I know the Christian way is to forgive. I think I have forgiven him until I think I may meet him. Then I avoid him if I can. If I cannot I feel "panicky"—so I realize I must not have forgiven him yet.

How can one compel one's self to forgive? I speak well of him if the occasion arises but the old hurt remains so deep that I can't overcome it.

Answer: I'm not at all sure that you have not forgiven. Your "panicky" feeling may be the result of fear or of just plain conditioning—a cat will not sit down on a cold stove because of "conditioning."

If you feel however that you have not forgiven the wrong, you might try this. Every time the image of the man comes to your mind, think of some good quality he has. Just keep looking for them and adding one after another of his good deeds or traits. Or try praying for specific blessings for him. Not just "God bless John," or whatever his name is, but ask for specific good things to come into his life. And keep on until you feel no unforgiveness. When you get around him pray for him.

And do not worry about the feeling aspect of forgiveness. There are some unconscious factors working there. You can't change that.

Pray for your own heart. Only the power of God can overcome human hate. Cast yourself on His mercy and depend upon His grace.

(Address all questions to Dr. Hudson, Wornall Road Baptist Church, Kansas City, Missouri.)

Baptist Messenger Moves to Oklahoma City

SHAWNEE, Okla.—(BP)—The *Baptist Messenger*, Oklahoma state Baptist paper, printed by Oklahoma Baptist University press for the past twenty-five years, will be transferred to an Oklahoma City printing firm this fall. This action was taken by the executive committee of the state convention's board of directors meeting in Oklahoma City recently.

The change was made necessary by the circulation growth of the paper in recent years, and the production operation has outgrown the school's printing facilities, the committee announced. The change will also make necessary a change in the paper's dimension, the first since its founding in 1912. It will be 8¼ by 11 inches as compared to the present 9 by 12.

Editorial offices will not be affected. They are located in Oklahoma City where they have been since the beginning.

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 5:13-16; John 14:12-14; I Corinthians 3:6-15; II Corinthians 5:14-20; James 1:22; 2:14-18 (Larger)—Mt. 5:13-16; II Cor. 5:17-19; Jas. 2:14-18 (Printed).

NEW MEN FOR A BETTER WORLD

This lesson may be approached in the following words of the poet.

"God, send us men whose aim 'twill be,
not to defend some ancient creed,
But to live out the words of Christ in every
thought and word and deed.

God, send us men, alert and quick, His
lofty precepts to translate,
Until the laws of Christ become the laws
and habits of the state.

God, send us men of steadfast will, patient,
courageous, strong and true;

With vision clear and mind equipped, His
will to learn, His work to do.

God, send us men with hearts ablaze, all
truth to love, all wrong to hate;

These are the patriots nations need, these
the bulwarks of the state."

For it cannot be overemphasized, in this day of loose thinking, that the only way to have a better world is to have new men; men who have been made new through personal repentance of sins and exercise of faith in Jesus Christ as Saviour. If we confine the following notes to the printed texts, we glimpse something of how this may be accomplished.

Salt and Light (Mt. 5:13-16)

The first comparison that our Lord makes of us as His followers, in these verses, is that of salt. The concept seems to center in the influence that a Christian should exert upon those around him. For it goes without saying that every individual exerts some kind of influence, and that a Christian's influence should be for others' eternal benefit. The unregenerated part of humanity is rotten and decaying (because dead in trespasses and sins) and needs the sweetening and preserving contact of those who have been made alive in Christ. We have long since learned that culture and education are not sufficient in themselves to save the situation; that economic well-being and social adjustment do not get at the roots of the trouble. If we are to bless with our Christian influence, we must know and love and contact sinful men just like we know and love and contact our sinless Christ.

The second comparison used here is that of light. The teaching is that we are to illumine (by reflecting Christ, who is the "light of the world") the darkness with all of its terrifying characteristics. We are to be, in the spiritual and moral world, what the planets are in the solar world. If Christ is truly the center for us, and we always turn towards and follow Him, such illumination will become an actuality.

Reconciled and Reconciliation (II Cor. 5:17-19)

Since we have become reconciled to God

through Jesus Christ, this glorious experience makes us new in reality and makes all those around us new potentially. Apart from Jesus Christ, the estrangement between God and men remains so that it is improper and inaccurate to refer to the relationship in terms of either the Fatherhood of God or the Brotherhood of Man. But in and through Him, both alike come to pass. God has become reconciled to us for Christ's sake. Thus we are seen through the blood of His Son. Obviously, we cannot be so seen unless and until we place ourselves under that Blood, through personal commitment.

Since we are "new creatures" in Christ, to us has been given the "ministry of reconciliation." In the two verses that follow those given above, Paul writes of us as "ambassadors for Christ." The connotation of the word is tremendous, for an ambassador must be acceptable not only to the country he represents but also to the country to which he is sent. He must be above reproach and suspicion. He speaks the message of his home government with

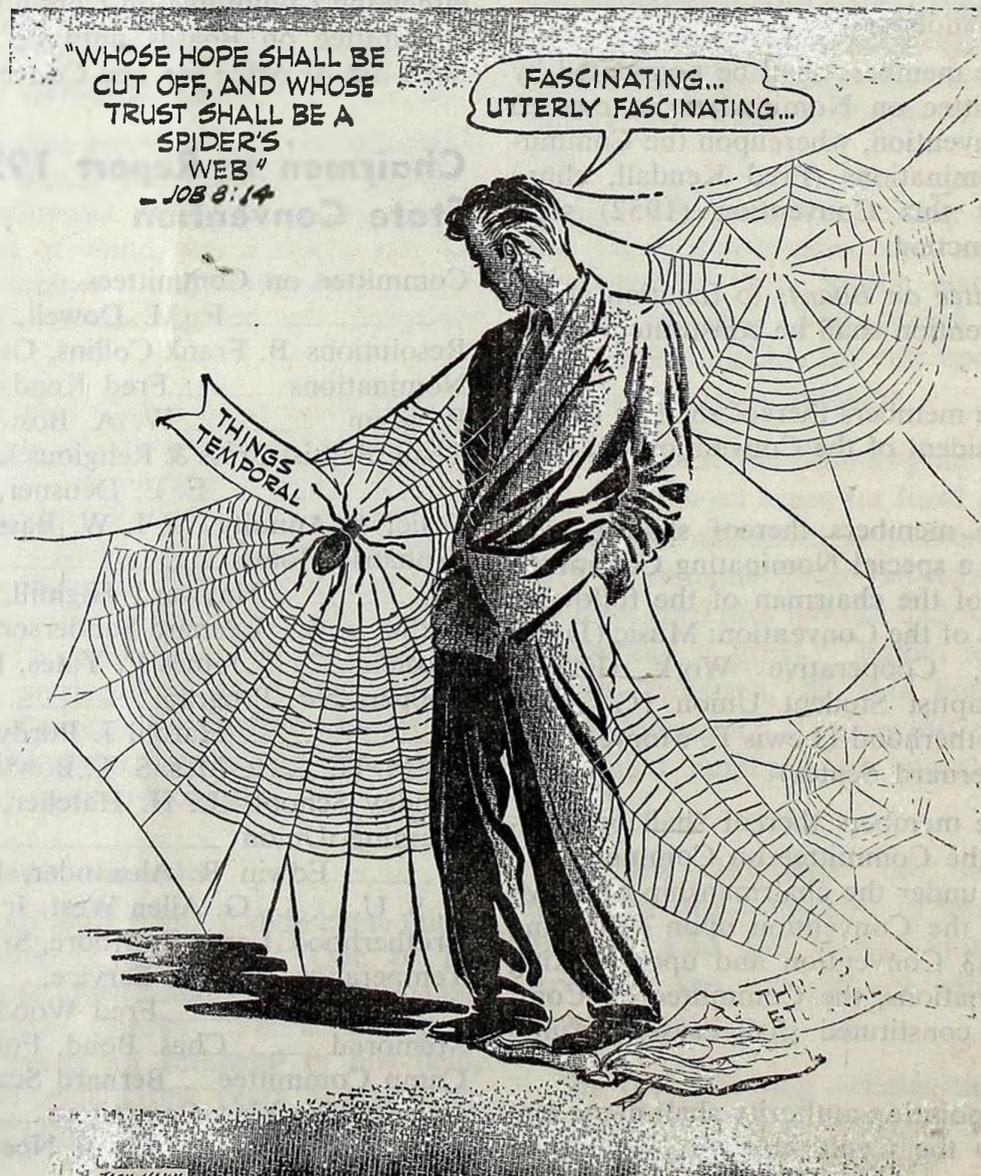
clarity and fidelity. He is the go-between. Our "ministry" or "word" of reconciliation always looks in the direction of bringing men into saving and satisfactory relationships with a holy, loving and righteous God.

Faith and Works (Jas. 2:14-18)

Faith in God, through Christ Jesus, results in eternal salvation. James agrees with Paul on this point. For both alike were inspired by the same Holy Spirit to write in this connection. Hence it is absurd to imagine any sort of conflict in either the thinking or expression of these two great Christian leaders in the early days of the movement. So it is only a matter of emphasis: Paul on faith and James on works. It is God's grace that saves.

Salvation in Christ results in service to those for whom He died, upon the part of those who rejoice in that salvation. The service, or works, constitutes the evidence of such salvation. We might even paraphrase James here, with: "There is no such thing as a dead faith." If a so-called Christian never works for the glory of God and for the everlasting good of men, either in person or in proxy; such inactivity is prima facie evidence against the right to be called a Christian. We do not work in order to be saved; but we work because we have been saved. Christian service (service given primarily for Christ's glory and in His stead) is the inevitable consequence of one's experience of salvation. If we know and follow Him, we will say with Him: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work" (Jn. 9:4).

ANCHOR POST FOR A WEB



The Young South

In each of today's letters there is something special—something which makes that word picture different from the others. Can you find something in each letter to help you choose your new pen pal for the week?

Dear Aunt Polly:

This is my second time to write to you. I read the BAPTIST AND REFLECTOR every week and enjoy it very much. I am ten years old and in the fifth grade. I go to John B. Whitsitt School. My teacher's name is Miss McKeel.

I have two brothers and one sister. My brothers' names are Terry and Don. My sister's name is Sherry Lynn. I go to Radnor Baptist Church. I go to Sunday school every Sunday and enjoy it very much. My hobby is collecting different kinds of dolls.

I would like to have some pen pals. I will answer every letter I get.

JOANNE BASKIN

2601 Live Oak Road
Nashville, Tennessee

Dear Aunt Polly:

My family has received the BAPTIST AND REFLECTOR for many years. Yet I just noticed the Young South a few weeks ago! I go to the Judson Memorial Baptist Church. Our pastor is Hobart B. Ford. My hobby is collecting shells of all shapes and sizes. My birthday is July 1. I am eleven years old. I hope to get many pen pals. I love to have new friends. I'll try to answer every letter I receive.

KARLENE KAY

1821 Elliott Avenue
Nashville 4, Tennessee

Dear Aunt Polly:

I am a girl eleven years old. I go to Watertown School. I am in the sixth grade. I am a Christian and a member of the Alexandria Baptist Church. I would like some pen pals ten to twelve years old. I will try to answer every letter.

ANN WALKER

Route 2
Watertown, Tennessee

Dear Aunt Polly:

I am ten years old. My birthday is September 5. I have never written to you before. I would like to have many pen pals and will try to answer every letter I get.

I am a Christian and a member of the Henard Chapel Baptist Church. My pastor is Brother J. J. Johnson. I am a member of the G.A. I went to G.A. camp.

PHYLLIS WILLIAMS

R.F.D. 3
Rogersville, Tennessee

Dear Aunt Polly:

I am a girl eleven years old. I go to the Baptist Church. I am a Christian. My favorite sport is baseball. I want many pen pals. I will answer all their letters.

FRANKIE ROSE HAYNES

Route 2
Pinson, Tennessee

Dear Aunt Polly:

I am thirteen years old. I go to the First Baptist Church and am a member of the G.A. I am not a Christian.

Brother Roy Babb is my pastor. I would like to have lots of pen pals between the ages of 10 and 13. I promise to answer every letter I get. My hobby is collecting postage stamps. I go to Clark Memorial School and am in the seventh grade. My teacher is Mrs. Franklin. I like her very much.

ROSA ANN MCCREARY

509 Gin Street
Winchester, Tennessee

Dear Aunt Polly:

This is my first time to write to you. I am eight years old and go to Anderson Grammar School. I am in the fourth grade. My hobby is collecting dolls and small "whatnots." I'd like to have a lot of pen pals and will answer every letter I get.

LILLIAN PATTAT

117 Watkins Street
Brownsville, Tennessee



Dear Aunt Polly:

I am twelve years old and in the sixth grade at Liberty School. My favorite subject is spelling. My teacher is Miss Corinne Hayes. I go to the First Baptist Church. My pastor is Brother J. M. Smothers. This is my first time to write you and I would like to have lots of pen pals. I will answer every letter I receive.

CAROLYN CROOK

Route 2
Liberty, Tennessee

Dear Aunt Polly:

I am a girl twelve years old and I would like very much to have some pen pals. I am a member of Valley Grove Baptist Church where the Rev. Gay Harris is pastor.

I have two sisters and one brother. I go to White School and am in the eighth grade. I want a lot of pen pals and will answer every letter I get.

KAYE MAPLES

Route 9
Knoxville, Tennessee

Did you find one bit of special information in each letter? Did you also find a promise? This week will you give at least one of these friends an opportunity to keep that promise?

AUNT POLLY

Belcourt at Sixteenth Avenue, South
Nashville, Tennessee



The government should be glad the taxpayers have what it takes.

Some friends were visiting around the fireplace. Nearby a handsome Doberman Pinscher was stretched out, apparently asleep. The conversation turned to intelligence in dogs and one guest told of the experience of a friend who had to put a lock on his refrigerator after his German Shepherd discovered how to open the door with his nose. The story was told with enthusiasm and with many gestures to show how the feat was done. Laughing, the host interrupted, "Little Pinschers have big ears," for the Doberman was listening intently. Everyone laughed. Next morning this guest had a call from the host who blurted, "Why didn't you keep your mouth shut? The Pinscher opened the refrigerator and swiped an entire leg of lamb!"—*Friendly Chat.*

The persons hardest to convince they are of retirement age are the children at bedtime.

In a New York school, located in a crowded tenement district, the teacher was talking about George Washington. She illustrated her remarks by showing the youngsters a picture of Mt. Vernon. "This," she explained, "is where George Washington lived." One little fellow looked at the picture earnestly for a moment and then asked: "What floor?"

When one of Susie's little friends came over to see her, she found the youngster playing with her new housekeeping set. "Are you washing dishes?" "Yes," replied Susie, "and I'm drying them, too, 'cause I'm not married yet."

I asked my nephew whether or not he liked school. "Oh, it's fine," the 1st-grader answered, "but I plan to quit in a couple of years." "Why?" I asked, astounded. "Oh," he explained, "I'm just going until I learn how to run a space ship."

A stockman was involved in a costly lawsuit which carried the threat of imprisonment. "I know the evidence is strongly against my innocence," he told his attorney, "but I have \$50,000 in cash to fight the case." "As your lawyer," he was assured by the attorney, "you'll never go to prison with that amount of money." And he didn't. He went there broke.

The woman approached the lost and crying boy of 3 or 4 in a large department store. He managed to blurt out that he was looking for his daddy. "Now what does your daddy look like?" asked the woman. "He looks," said the tot between great sobs, "just like Grandpa."

The Best Years of a Preacher's Life

by W. Wesley Shrader, Minister, First Baptist Church of Lynchburg, Virginia

One of the comical and tragic factors in a pulpit committee's pursuit of a pastor is the matter of age: the prospective pastor must be within five years of age thirty-seven, in either direction. This is true whether the church has one hundred members or three thousand members. When a man is finally extended a call and is not in this magic age cycle he has the feeling that he was a second choice. He is well acquainted with the first preference of the vast majority of our churches.

To my knowledge, nowhere else is there such a dramatic restriction as far as age is concerned. Nowhere, other than in the church, is there such a lack of appreciation for the indispensable quality known as experience. In medicine, it is the seasoned man whom we want to look after our physical needs and the needs of our children. In the military, the men guiding the armed forces and making world-determining decisions are without exception men past fifty. In the government there is no quality so highly prized as experience and there is no handicap to a politician aspiring to a major post like that of being under forty! Not even General Eisenhower could have been elected if he had been in his thirties—his age would have been against him! At sixty-three, the General appeared to be just right to the American people. When the new President chose his Cabinet, almost without exception he chose men and women past the fifty mark.

In my judgment, being a pastor of a church, regardless of its size, requires an abundance of skill, knowledge and spirit. In the pastorate, a man is always dealing with individuals who move from one crisis to another: birth, marriage, incurable illness, divorce, mental breakdown, alcoholism, natural deaths and suicides. He is constantly making administrative decisions. Also, he is a teacher with many of the identical responsibilities of the high school, college or seminary teacher. In addition to this, he is a preacher of the Gospel, which responsibility, among other things, involves the preparation of one or two fresh sermons each week. In this role he stands before scores of people and attempts to bring to them intelligent and sincere interpretation of the will of God as that will has been revealed to him in the Scriptures, in disciplined reading and in private prayer.

For this complex task of dealing with people in groups and as individuals and in directing the activities of a multiple-sided organization known as a church, Protestant people of America have said that the least important quality in pastoral leadership is experience. Our own Baptist denomination is as serious an offender in this regard as any of the others.

The question should be raised, "How did this situation develop and who is to blame for it?" Any fair appraisal would have to admit that the responsibility lies in two directions: that of the preachers themselves and that of the modern church.

In certain instances, preachers have accepted the idea that once they passed forty-five they were through. And in so doing they have ceased in their rowing and allowed themselves and their ministry to drift with the current—always downstream. They quit reading and thus their minds grow dull; they sacrifice the capacity for new ideas and become narrow and intolerant in their views; they lose touch with youth and their problems and become harsh and condemning; they resort more and more to the old sermon barrel—it was filled long ago—and thus they become mechanical reproducing machines rather than living voices. In other words, believing themselves to be finished, they are finished. Such preachers become serious problems to themselves and to their churches.

However, the second direction of responsibility, in this tragic condition, must be borne by the churches themselves. The pattern of a secular age has unconsciously and uncritically been accepted. Such traits as Hollywood charm, bubbling vigor and sex appeal, often masquerading as "spirituality," have unashamedly become first requirements in today's sought-after pastor. Of course these traits are to be found in more abundance in "youthful" men. The trained mind, the experienced counselor, the seasoned veteran of complicated church problems, the wise administrator, the sympathetic pastor, who himself has walked the lonely trails of sorrow and disappointment, these if considered at all are considered as secondary matters—charm, bubbling vigor and sex appeal have primary significance. The influence of a worldly world has made itself felt in the very heart of the church itself.

The story is told of a meeting of a pulpit committee all set to begin its tedious task of finding a pastor suitable for their congregation. Various expressions were set forth by those present. At last one man rather piously said, "Let us pause for prayer and ask the Holy Spirit to lead us to the right man." Another member of the committee emphatically commented, "I cannot join in such a prayer if we are going to take seriously the expressions already uttered that this church will not consider a man past fifty." This, he continued, "is an intolerable restriction on good judgment and on the leadership of the Holy Spirit."

For a number of years (and I have quite a few years to go) I have been convinced

that the best years of a preacher's life are from fifty to sixty-five. Those fifteen years ought to be the fullest, the richest, the most rewarding and the most useful in his entire ministerial career. Many men in the ministry continue effectively to seventy and beyond. And this is the way it should be. A few of our churches, large and small, are beginning to discover that here is a wealth of leadership that must not go to waste.

Some years ago I was confronted with a troublous decision that left me weary and confused. I needed someone to talk to. I needed a sure word of counsel and advice. In that state of mind, it would have been unthinkable to turn to a youngster, no matter how much charm, friendliness and appeal he might have possessed. In that state of mind, I wanted a word from someone who had been over that same ground. So I turned to a man in the ministry whose hair was white and whose physical strength was lessened by age, but whose spirit was radiant and sympathetic. A seasoned veteran who had been in my situation while I was yet a boy. He was a steadying influence in the time of trouble.

If a man is not a more useful preacher and pastor at age sixty (barring chronic illness) than he was at age thirty, he has been a reproach to himself, his people and his calling. During these days when there is a growing shortage of ministers, rethinking this whole problem by clergy and laity can result only in greater good to all concerned.—*Religious Herald*

Housing Project's Name Changed

LOUISVILLE, Ky.—(BP)—The name of Green Tree Manor, recently acquired by Southern Baptist Theological Seminary for student housing, has been changed to Seminary Village, announced Duke K. McCall, president of the Seminary.

Cornerstone Laid for New Wake Forest Campus

WINSTON-SALEM, N. C.—(BP)—Dr. C. Oscar Johnson, pastor of the Third Baptist Church, St. Louis, Mo., made the principle address at the cornerstone laying ceremonies for the new Wake Forest College campus in Winston-Salem, recently. His topic was "The Church and the Christian College."

Other speakers on program were Sen. Alton A. Lennon and Martin D. Whitaker, president, Lehigh University, Bethlehem, Pa. Harold Tribble, president, Wake Forest College, presided.

The college is expected to occupy the new campus for the fall semester of 1955. The Southeastern Baptist Theological Seminary will take over the campus at that time.

MEDITATIONS ON A BUDGET

by Winston Crowley, Southern Baptist Missionary

Our Philippine Mission budget requests for 1954 have just been sent to the Southern Baptist Foreign Mission Board. Preparation of this budget began several months ago; it was finally completed at our recent annual Mission meeting.

The study began in meetings in each of the four stations where Southern Baptists have missionaries in the Philippines. In my own station in Baguio, we met early in June to consider the financial needs of our work for next year. Every missionary in the station examined carefully and prayerfully every single item in the requests. The same thing was done about the same time in every station of our Mission.

Later in June all the station requests were considered by the Executive Committee of the entire Mission. The estimates for 1954 were compared with the budget and expenditures thus far in 1953. Every item was examined again carefully and prayerfully by people from every area of the Mission. Thus, we were able to give an objective appraisal of requests from other stations than our own. With the changes made by the Executive Committee, these requests from the different stations were put together into a tentative budget for the entire Philippine Mission.

The tentative budget was studied again in early August—this time by all the Southern Baptist missionaries in the Philippines meeting in the annual session of the Philippine Mission. Once again every single item in the budget of each station was examined to determine if the amount was justified. With the further changes made at the Mission meeting, the final budget requests for 1954 were ready to be sent on to the Foreign Mission Board.

In Richmond the budget of the Philippine Mission will be considered again in detail, together with those of the other missions of our Foreign Mission Board. They will be changed as necessary to make the best balanced work possible with the funds provided by Southern Baptists for foreign missions.

We have had one guiding principle in all of this consideration of our budget: that has been to cut every amount down to what is absolutely essential for the most effective work. Sometimes things that we might find very useful have been cut out because something else had greater priority and we knew that funds would be limited.

Always we have tried to keep in mind the fact that money designated for one use is inevitably money taken from another use.

If we should have a grant in our budget for something not really necessary, it would keep that money from being used somewhere else for something vital. Extravagance in the Philippines might cut down the number of missionaries that can be appointed or might keep the Foreign Mission Board from being able to enter some new land. In a spirit of Christian brotherliness and love we have kept watch on each other lest our nearness to some need should blind us to relatively more urgent needs elsewhere.

Even after our budget is approved, we still watch every expenditure to make sure no money is wasted. Before long we will be closing our books for 1953; and any surplus from the 1953 budget will be returned to the Foreign Mission Board to be reallocated to new uses somewhere in a needy world.



As we were going carefully through this process, I found myself hoping and praying that every Southern Baptist church and every convention will have the same care and the same awareness in planning for 1954. For what is true of our Philippine Mission is equally true of every single church, large or small.

That dollar which is put to one use cannot be put to another. The dollar that is used locally cannot be sent to the Cooperative Program. The dollar that is kept within a certain state cannot be used at the ends of the earth.

In every church and in every convention, there are certain absolutely essential expenses. Then there are others like some here in the Philippines that could be very useful but are not important enough to justify limiting the funds available for evangelizing the world. It may be that some church or state convention is spending on good, but nonessential, things money which might otherwise appoint more missionaries or enter new lands with the gospel.

"We have just closed a revival at Haley's Grove Church, Crab Orchard, with nine additions, six being for baptism, besides several rededications, with a fine spirit prevailing in every service. S. F. Beard, the evangelist is pastor at Brooker, Florida. Brother Beard is a Tennessean who formerly served pastorates and was missionary in William Carey Association."—Mark Scarbrough, Pastor.

Gatlinburg by vote of its city council September 21 made the sale of beer illegal with the law becoming effective October 6. "We had a terrific battle but God gave us the victory" states Pastor J. O. Carter of First Church whose deacons went on record September 14, standing behind and approving the action of the council banning beer in the city.

Pastor Earl Stallings and First Church Ocala, Florida, had the assistance of Dr. C. B. Jackson, associate superintendent of evangelism for Texas Baptists, in a recent meeting when there were 65 additions to the church, 48 rededications and three surrendering for special service. Two of the latter were for the ministry and they both entered Stetson University before the revival was over. For two consecutive years Brother Stallings has led this church to baptize more than 100 people each year. He came to Ocala from Ridgedale Baptist Church, Chattanooga.

First Church of Rockwood, Wallace H. Carrier, pastor was assisted in revival services by Pastor John C. Huffman of First Church, Gallatin, as the evangelist and Bill Heck, Carson-Newman College student, leading the singing. Services here held September 27 through October 4.

We need to remember not only what our money is being used for, but also what it *might be* used for. If we can learn to keep ever before us while we prepare our budgets the great priorities of Christ's worldwide commission, we will have a guide by which to trim our expenses to the essentials, so that the surplus may go on beyond the church to the convention to the world.

Perhaps every church and every convention can learn from the experience of our Mission. It is well to examine every item in the budget again and again. It is good to have some members who can see objectively the relative urgency of things near at hand and those afar off, who can keep watch in a spirit of brotherliness and love, lest the needs near by should blind that church or convention to more pressing needs elsewhere. Churches might learn also to take the surplus from this year's budget and send it on through channels by which it can be applied to new needs in far fields.

Your budget and our budget are parts of the one world mission program of Southern Baptists. Let us put every dollar where it will count the most.



Woman's Missionary Union

MISS MARY MILLS, Executive Sec'y-Treas.

Final Preparations for Your School of Stewardship

Mrs. Merrill D. Moore, Stewardship Director

The Church-wide School of Stewardship is upon us. You are probably in your school this week or will be next week. It may be that because of some unavoidable conflict you found it necessary to set another date. Whatever the date, Woman's Missionary Union will strive to have one hundred per cent of their enrolment registered and attending the school.

The stewardship chairman in each society with the circle stewardship chairmen will be responsible for the attendance of the W.M.U. members. This attendance can be made the best your church has ever experienced by contacting every member. See that transportation is available where needed. This is such an important week for every church certainly no organization or individual would plan any meeting or activity which would conflict with the school.

Here are several things you will want to take care of as the time for your school approaches. 1. Complete the faculty. 2. Order your books immediately to save disappointment. 3. The pastor may want to give time on Sunday night for classes to assemble in their class rooms where the

teachers may be present and books made available. This will mean a larger enrolment and attendance, will save time and get the classes off to a better start. This will emphasize the church-wide nature of the school.

It will increase the attendance if leaders and young people understand that participation by Woman's Missionary Union can be counted for the Correlated Church Study Course on the Achievement Chart.

It is very important that thorough plans be made for the School of Stewardship by the Stewardship Committee of the church. It is also important that these plans be followed through in detail. But it is still more important that this week be approached in a deep spirit of prayer that the Lord will use it for greater missionary and stewardship growth in the church.

W.M.U. Divisional Meetings

Northeastern, Newport, First, Evening October 26 and 27th.

Eastern, Harriman, Trenton St., Evening October 27th and the 28th.

Southeastern, Chattanooga, Brainerd, all day and evening November 6th.

South Central, Lewisburg, First, all day and evening October 30th.

Central, Gallatin, First, Evening October 26th and the 27th.

North Central, Watertown, First, Evening October 27th and the 28th.

Northwestern, Union City, First, October 29th, all day and evening.

Southwestern, Memphis, Bellevue, October 29th, all day and evening.

Miss Anna Frances Todd, Missionary to Colombia, Miss Mary Mills, Executive Secretary and Miss Laura Frances Snow, Young People's Secretary will be the visiting speakers in Northeastern, Eastern and South Central Division.

Misses Mills, Snow, Mr. Jimmy Allen and Miss Floryne Miller, Missionary to Japan, will be in the Southeastern Meeting.

Miss Crea Ridenour, Missionary to Colombia, Mrs. M. K. Cobble, President, Mr. Jimmy Allen, Royal Ambassador Secretary, will be the visiting speakers in Central, North Central, Northwestern and Southwestern Divisions. Many interesting details are being planned in the various divisions for Young People's and B.W.C. programs that are to be held during the evenings.

There will be an inspiring program of interest to all W.M.U. members. It is hoped that there will be a splendid attendance in each meeting.

Baptist Church Organized for Eskimos in Fairbanks

FAIRBANKS, Alaska—(BP)—The first Baptist church for Eskimos to be organized in Alaska was constituted recently with fifty-seven charter members.

John T. Dickerson is pastor of the church which was named Native Baptist Church.

Organization of the church is the culmination of eight years of work with the native people of Fairbanks.

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Training Union

CHARLES L. NORTON, Secretary

Tennessee Planning Meetings for Associational Training Union Officers

North Central—October 26, First Baptist Church, Smithville

Southeastern—October 27, First Baptist Church, Athens

Northeastern—October 29, First Baptist Church, Greeneville

Eastern—October 30, First Baptist Church, Clinton

Southwestern—November 2, Brownsville Baptist Church, Brownsville

Northwestern—November 3, First Baptist Church, Dresden

South Central—November 5, First Baptist Church, Lewisburg

Central—November 6, First Baptist Church, Clarksville

PROGRAM

PURPOSE: To Launch the Training Union Program for 1954

THEME: Keeping the Faith
Charles L. Norton, State Training Union Secretary, Presiding

6:45 Worship
Hymn: "My Faith Looks Up To Thee"

Scripture—Timothy 4:1-8
Prayer

Hymn: "Faith of Our Fathers"

7:00 Let's Look at our Program
Let's Set Some Goals

8:00 Hymn: "Have Faith in God"

8:05 "May I Ask"

8:45 Filmstrip: "Keeping the Faith"

BAPTIST AND REFLECTOR



Sunday School

JESSE DANIEL, Secretary

State B.S.U. Convention

Set up Church Training Files As of October 1, 1953

As churches set up their training files, it would be helpful to collect all individual book certificates and void those for which diplomas and seals have already been received. In obtaining new diplomas and seals, of course the proper book certificates are sent in to the Baptist Sunday School Board, which automatically keeps the individual file clear of used certificates.

There are many advantages in having the training certificates filed in the church office—or kept in the charge of one person. The certificates are not as likely to be misplaced, it will be easier to apply for diplomas and seals when they are due—and a very great advantage is that when an individual joins another church, the training record may be forwarded to the new church along with the church letter.

The Proper Use of Book Certificates in Requesting Awards in the Sunday School Training Course

When an individual has already received diplomas or seals for work done in the Sunday School Training Course, he will, in requesting the next award, use only the "Excess" book certificates or those left over from earning the awards already given. For example, a person has in hand now seven book certificates and has already received the Worker's Diploma; he should then discard the four book certificates which were necessary for the diploma which leaves three "excess" certificates which may be used in applying for the next award—the Red Seal.

—A. V. Washburn

Reach 500,000 in November

Your church can reach one half of its goal in the crusade for "A Million More in '54" during November by taking immediate action. November is Half-Million Month.

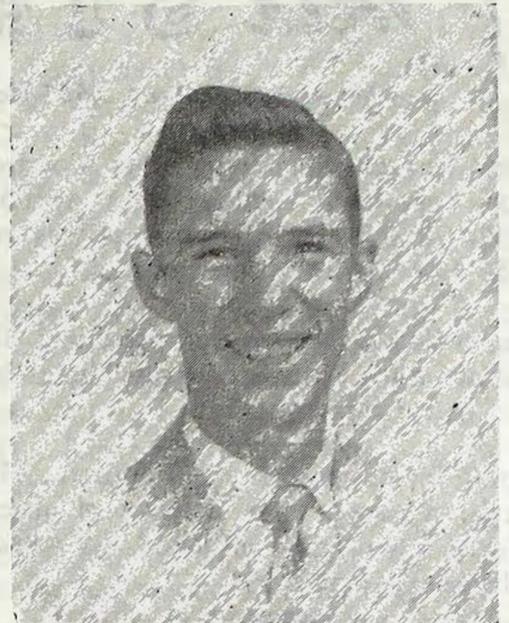
The following plan is suggested:

1. Ask the church to vote participation in the effort.
2. Call the officers, teachers, and class officers together and commit them to a well-planned program of visitation for the five weeks (five Sundays) in November.
3. Establish definite goals for each department, and then for each class.
4. Ask the pastor to preach two or more sermons on what the New Testament teaches about people.
5. Let the Sunday school superintendent be enthusiastic about the effort, and see that all officers, teachers, and class officers are enthusiastic.
6. Secure prospects from every available source.
7. Feed the prospects to the classes, a few each week in November.
8. Check up every week and make definite reports on Sunday morning of progress made.
9. Recognize the departments and classes that achieve their weekly goals each Sunday in the morning worship service.
10. Attain the goals. If the goals are not attained in November, continue on through December until every goal has been attained.

November is "clinch" month in the first phase of the drive for "A Million More in '54." Reap the benefits of the enlarged pattern of work that was established in October by going out zealously for people in November.

The achievement of at least half of your local church goal now will put you well over the hump toward victory in '54.

—Gainer E. Bryan, Jr.



LUELL SMITH

The State Student Convention will be held at the Central Baptist Church in Johnson City, October 23-25. Luell Smith, state B.S.U. president, University of Tennessee, Knoxville, will preside over all the sessions. Luell is one of the outstanding leaders on the campus of the University of Tennessee and has been active in the Baptist Student Union there and throughout the state since his freshman days. He plans to go into the field of church music and will go on to one of our seminaries for special training after he finishes his undergraduate work at the university.

The inspirational speakers for our convention are: Dr. J. P. Allen, pastor, First Baptist Church, Charlottesville, Virginia, who will speak Friday night on "World Need! World Need! World Need!" and Saturday morning on "How Great Is Your God?"; Dr. Wendell H. Rone, pastor, First Baptist Church, Middlesboro, Kentucky, who will speak Saturday afternoon on "A Comparison of the Fundamental Doctrines of Baptists and Catholics" and then lead a question and answer period. Dr. Clarence Jordan, founder and president of Koinonia Farms, Americus, Georgia, will speak at the closing session on the theme, "God + You = To World Need."

Registration and room assignments will be from 4:00 to 7:00 P.M. on Friday at the Central Baptist Church.

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Suggested Gains for November Half-Million Month

Size of Church	Net Gain per Sunday
0- 99	5
100- 199	6
200- 299	7
300- 399	8
400- 499	9
500- 599	10
600- 699	15
700- 999	25
1000-1999	35
2000- UP	40

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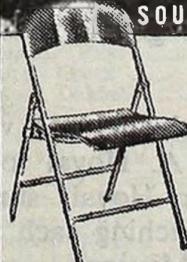
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Mid STATE Briefs

W. Alvis Strickland, 2635 Nolensville Road, Nashville, Tennessee

First Church, Shelbyville, Pitt Woodroof, pastor, reports a total of 993 members, \$28,374.98 gifts for all purposes this year, and \$6,444.51 gifts to missions.

Nashville's Grace Church presented Bledsoe Association with Broadman Hymnals to use in its mission program.

Tom Irvin, pastor of Fountain Head Church, returned from a leave of absence in Texas where he completed his work at Southwestern Seminary.

Hopewell Church is pastorless following the resignation of Robert Cate who has entered Southern Baptist Theological Seminary, Louisville, Ky.

A study of "The Pull of the People" resulted in moving up from a class to a department Sunday school in First Church, Cedar Hill. Dale Godfrey is pastor.

Fairview Chapel, mission of Grubbs Memorial Church, Nashville, was organized as a cooperating church in Nashville Association, October 4. Dr. G. Daniel Miller has been the mission pastor.

The Budget Committee of Nashville Association, Eugene B. Roberts, chairman, is recommending a \$28,000 budget for 1954.

There were 10 additions in a recent revival at Brush Creek Church, New Salem Association. Nine of these came into the church through Rawls Creek Mission.

Woodmont Church, Nashville, has called Dee Wayne White as both minister of music and education. During the past year he has served only in the capacity of minister of music while attending Peabody College and working on his Master's degree, which he received in August.

There were 17 conversions in a summer revival at Peytons Creek Church, New Salem Association. Pastor R. D. Brooks came to this church only in recent months.

October 4 Immanuel Church, Nashville, observed the second anniversary of its Belle Meade Chapel. The present Sunday school enrollment at the chapel is 172.

A surprise birthday party was given Pastor Wendell Price by the members of Third Church, Murfreesboro. Brother Price received a new suit as a gift from these friends.

Lockeland Church, Nashville, has voted to ordain Brother James A. Hoyal to the Gospel Ministry. Brother Hoyal, student at Belmont College, is preaching each Sunday night at Cora Tibbs Mission.

Charles Norton, State Training Union Director, and Jesse Daniel, State Sunday School Secretary, were guest speakers at a Harvest Banquet at First Church, Cookeville, on October 9.

Example of Cooperation: First Church, Westmoreland, Carl Martin, pastor, conducted a Vacation Bible school at Bethpage in Bledsoe Association. A revival followed the V. B. S. with Dewey Roach and Harold King preaching, Carl Martin and James Overton leading the music, and Ann Massey, Virginia Overton, and Rowena Overton playing the piano. Dr. Rouark provided a building, free of rent, for the services. The Alexander Funeral Home, Gallatin, furnished the chairs. Mr. Brown and the Gillespie Brothers Machine Shop furnished an attractive sign. The result is a new mission, called Grace Baptist Chapel, located on Highway 31E in downtown Bethpage.

J. F. Brewer, First Church, Columbia, is leading a revival at First Church, Dover, John W. Lowrance, pastor.

First Church, Carthage, reports 40 baptisms last year and 11 additions by letter. Total gifts were \$19,291.51 and gifts to missions \$4,288.78.

The 1954 budget at First Church, Pulaske, totals \$27,096 with \$1,800 for the Cooperative Program and \$300 going to Associational Missions.

Newly elected deacons at First Church, Lawrenceburg, are: Siegel Davis, Clyde Graves, Harry Konig, G. E. Leftwich, Royce Nicholson and Judson Scates.

First Church, Goodlettsville, published a colorful Sixth Anniversary Edition of its bulletin honoring Pastor B. Frank Collins. Reported are: 362 additions to the church; \$29,857 given to missions; and \$124,992 given for all causes. Brother Collins recently returned from a revival at Hardwick, Ga., resulting in 48 for baptism and 8 additions by letter.

After 21 months of splendid service with First Church, Clarksville, Lester Barker resigned as music and education director to accept a similar position with First Church, Alexander City, Alabama. While he was at Clarksville, a graded choir program was established and enlarged. Mrs. Barker will be church organist in the new field of service.

Friendship Church, Bledsoe Association, is without a pastor at the present time. Harold King is the Bledsoe missionary.

Sympathy Is Expressed for Rev. and Mrs. P. B. Kinsolving

The many friends of the P. B. Kinsolvings deeply sympathize with them in the tragic loss of their young son, Philip, in an airplane accident at sea near the Hawaiian Islands September 5.

Brother Kinsolving has only recently taken up the work with Salem Church at Liberty, Tennessee. We have a letter from Mr. C. Y. Givan, chairman of the deacons, expressing the deep sympathy of the church for the parents of this fine Christian young man who has been in the service of his country. Brother Givan reminds us that this is the second pastorate of Brother Kinsolving at Salem Church, having been Pastor ten years ago of this church and the Prosperity Church in Wilson County, each for half-time. Now Salem is full-time, and the Kinsolvings moved on the field, September 6 occupying the new Pastor's home. Salem Church is happy to have the Kinsolvings with them again.

Medearis Resigns Work At Joplin Missouri

After thirteen months as Educational Director of First Church, Joplin, Missouri, Mr. Robert E. Medearis resigned his work effective on or before November 15, due to a change of pastors. Mrs. Medearis, a native Tennessean would be interested in returning to his home state. He is 29 years of age and received a B.S. Degree from Cumberland University in 1949 and a Bachelor of Divinity Degree in Religious Education from Southern Seminary in Louisville in 1952. Mrs. Medearis, the former Miss Betty Hane Thomerson is a native of Nashville. She has a B.A. Degree, Magna Cum Laude, from Vanderbilt University and one year's work at Southern Seminary.

During the time he has been in Joplin, Mr. Medearis has seen the church grow and develop in every phase of work. The enrollment and attendance of every organization has increased, training awards have doubled with over 500 already reported this past year, a systematic weekly church visitation program has been set up, a church library started, a Married Young People's Department organized, and a program to draw Intermediates and Young People toward greater consecration to Christ. The Church is reluctant to lose Mr. Medearis.

Lauren Sprunger, director of music and education at Eastland Church, Nashville, the past three years has accepted a position as associate pastor, in charge of music and promotion at McCalla Avenue Church, Knoxville, effective November 1.

Advance in
STEWARDSHIP

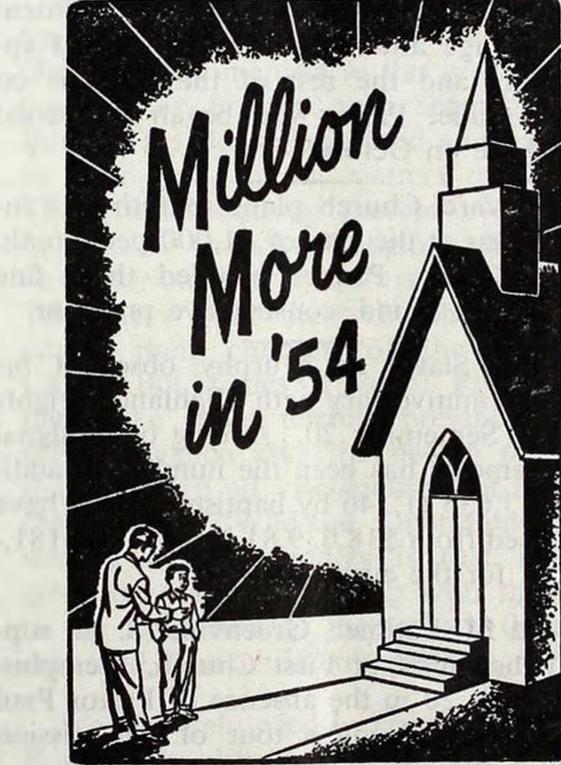
BAPTIST AND REFLECTOR

ATTENDANCES AND ADDITIONS TO THE CHURCHES

SUNDAY, OCTOBER 4, 1953

Church	Sunday School	Training Union	Additions
Alamo, First	247	86	2
Alcoa, Calvary	293	108	1
First	354	133	—
Athens, First	660	236	—
West End Mission	73	60	—
Auburntown, Auburn	141	64	—
Bollivar, First	278	110	—
Bristol, Calvary	447	146	1
Carthage, First	256	140	—
Chattanooga, Avondale	708	179	—
Calvary	406	111	4
Concord	298	132	—
Eastdale	436	180	2
East Lake	786	187	6
East Ridge	688	160	6
First	1152	275	7
Highland Park	4382	1496	51
Mt. Carmel	103	36	—
North Market	142	70	1
Red Bank	996	393	5
Ridgedale	669	222	1
Ridgeview	213	75	—
Second	230	70	3
Signal Mountain	92	28	—
White Oak	452	139	4
Clarksville, First	610	210	1
Cleveland, Big Spring	237	156	1
Waterville	155	117	2
Calvary	186	128	5
First	620	225	3
North	214	120	14
Clinton, First	622	243	21
Second	448	146	2
Collierville, First	250	119	1
Columbia, First	525	183	3
Godwin Chapel	52	—	—
Highland Park	232	153	1
Cookeville, First	475	156	6
Corryton, Atkin	185	98	—
Crossville, First	218	121	—
Antioch	36	—	—
Pleasant Hill	52	—	—
Emmanuel	48	—	—
Dandridge, Piedmont	144	81	1
Swans Chapel	117	—	6
Dyersburg, First	655	235	1
Elizabethon, Doe River	150	97	3
First	673	174	3
Immanuel	230	126	14
Siam	240	161	—
Fountain City, Beaver Dam	144	65	—
Central	1185	347	4
Hines Valley Mission	63	42	—
First	371	195	5
Smithwood	730	289	—
Fowlkes	147	111	—
Friendship	200	57	—
Gallatin, First	526	93	—
Gladeville	146	44	—
Gleason, First	170	43	—
Goodlettsville, Union Hill	141	72	—
Greenbrier	319	124	6
Harriman, South	418	206	1
Trenton Street	520	158	3
Humboldt, Antioch	234	132	1
First	626	240	16
Huntingdon, First	249	79	—
Jackson, First	1010	—	14
North	378	—	2
West	1000	—	—
Jamestown, First	272	91	2
Jefferson City, Mansfield Gap	102	—	—
Northside	246	107	4
Jellico, First	240	64	—
Johnson City, Unaka Avenue	296	133	4
Kenton, Macedonia	89	81	—
Kingsport, Cedar Grove	147	55	—
First	848	176	4
Glenwood	421	139	—
Lynn Garden	446	138	—
Knoxville, Alice Bell	210	68	2
Bell Avenue	975	393	4
Broadway	1387	526	12
Calvary	268	143	9
City View	465	127	3
Fifth Avenue	942	281	3
First	1080	210	17
Gillespie Avenue	248	95	4
Lincoln Park	1188	430	4
Sevier Heights	676	300	—
South	687	259	—
LaFollette, East	98	38	—
First	340	85	—
Lawrenceburg, First	331	119	—
Hoover Street	34	—	—
Lebanon, Fairview	302	90	—
First	526	157	1
Southside	108	72	1
Immanuel	249	102	1
Lenoir City, First	561	210	3
First Avenue	223	67	2
Kingston Pike	27	29	—
Nelson Street Mission	73	—	—
Second	140	37	—
Lewisburg, First	589	196	2
Lexington, First	303	74	1
Loudon, Blairland	198	103	—
First	365	141	1
Mission	84	—	—
Martin, Central	330	136	2
First	419	111	8
McKenzie, First	295	98	—
Grace	51	—	—

Church	Sunday School	Training Union	Additions
Mt. Juliet	152	93	—
Mission	78	42	3
McMinnville, Magness Memorial	399	48	—
Maryville, Broadway	574	210	4
Everett Hills	544	240	6
First	1053	403	4
Mission	103	55	—
Maury City	108	35	—
Medina	180	93	—
Memphis, Ardmore	451	159	4
Bartlett	288	161	1
Bellevue	3106	1407	21
Berclair	703	248	1
Beverly Hills	255	90	3
Boulevard	999	300	5
Breedlove	108	60	—
Brunswick	143	71	—
Brooks Road	46	—	—
Central Avenue	1195	395	2
Cherokee Mission	470	167	12
Colonial Mission	93	33	—
Cordova	85	40	—
De Sota Heights	179	112	—
Elliston Avenue	280	70	11
Eudora	310	107	6
Fairlawn	133	33	2
Eastland	92	59	—
Egypt	185	115	—
First	1300	—	16
Forest Hill	105	69	—
Frayser	599	197	1
Glenview	97	44	2



Greenlaw	203	119	4
Highland Heights	1501	658	18
Hollywood	328	141	—
LaBelle	768	309	4
Mission	27	27	—
Lamar Heights	859	271	3
Leawood	548	189	5
Longcrest	89	58	—
Longview Heights	368	114	10
Mallory Heights	228	65	—
Malcomb Avenue	303	103	1
McLean	606	213	7
Mission	84	34	1
Merton Avenue	443	144	6
Millington	466	153	4
Mt. Pisgah	148	114	—
Mullins Station	84	52	—
Park Avenue	669	243	8
Parkway	798	292	6
Poplar Avenue	408	165	4
Prescott Memorial	713	185	5
Riverside	106	81	1
Southland	232	97	1
Speedway Terrace	1207	250	1
Sylvan Heights	519	196	1
Temple	1479	423	8
Union Avenue	1188	339	5
Wells Station	242	89	1
Winchester	348	121	—
Milan, First	419	123	1
North Side Mission	48	42	—
Monteagle	67	77	1
Morristown, First	861	198	2
Buffalo Trail	170	80	2
Murfreesboro, First	574	171	1
Calvary	84	—	—
Mt. Herman	120	86	—
Mt. View	182	107	—
Powell's Chapel	127	84	—

Cancer Grant Made for Carson-Newman Research

JEFFERSON CITY—Dr. Harley Fite has announced receipt of a grant of \$3,075.00 from the Research Corporation of New York. This Frederick Gardner Cottrell grant is to be used for the support of Dr. Carl T. Bahner's project entitled, "Synthesis of triazolopyrimidines and related compounds." Workers in the college chemistry department have been engaged for more than a year in the synthesis of these new compounds for use in cancer research.

The Research Corporation was founded by Dr. Frederick Gardner Cottrell, noted scientist, teacher, and inventor of the devices which are used to combat the smoke menace and recover valuable materials from the flue gases of manufacturing plants. Dr. Cottrell founded the corporation for the purpose of distributing the income from his own inventions to further experimentation and to back research projects in colleges and scientific institutions. The first cyclotron was financed in part by one of these grants and so was one of the first studies on the energy release in uranium fission, which led to the atomic energy project. During the first five years of operation after the end of World War II, the program granted the sum of \$2,300,000 to 217 academic institutions for the support of 464 different research programs.

This makes the third agency which has supported the cancer research project at Carson-Newman which has been in continuous operation under Dr. Bahner's supervision since 1946.

Third	217	79	—
Woodbury Road	167	83	—
Nashville, Antioch	99	49	—
Berryville	100	62	3
Bordeaux	142	66	—
Dalewood	313	163	7
Donelson	624	101	6
Eastland	638	108	6
Edgefield	614	153	10
Fairview	81	34	3
First	1424	468	46
Freeland	127	68	—
T. I. S.	315	—	—
Gallatin Road	284	93	5
Glendale	179	44	2
Grace	980	307	2
Harsh Chapel	159	73	—
Hermitage	94	68	—
Immanuel	444	100	4
Inglewood	1004	263	5
Joelton	143	65	1
Judson	824	263	1
Neelys Bend	80	71	—
North Edgefield	291	128	7
Park Avenue	775	237	—
Radnor	530	193	—
Riverside	289	81	—
Seventh	262	108	1
Shelby Avenue	422	115	—
Westwood	246	127	—
Woodmont	561	202	5
New Market, Good Hope	48	30	—
Pleasant Grove	110	75	—
Newport, English Creek	76	50	—
First	448	294	7
Oak Ridge, First	741	131	6
Robertsville	756	232	44
Old Hickory, Temple	220	144	4
Paris, West	251	102	—
Philadelphia	184	86	—
Portland, First	245	76	—
South First	13	—	—
Theatre Mission	14	—	—
Ripley, First	352	103	—
Rockwood, First	557	201	5
Whites Creek	83	55	—
Rutledge, Oakland	152	73	4
Sevierville	584	156	—
Shelbyville, First	417	100	8
Shelbyville Mills	218	80	—
Shop Springs	133	70	—
Somerville, First	272	192	11
Sweetwater, First	387	89	3
Watertown, First	240	65	—
Round Lick	203	101	—
Winchester, First	357	134	—

West STATE Briefs

by Edwin E. Deusner, Lexington, Tennessee

First Church, Rutherford, Ernest V. May, pastor, ordained David Fairless, P. L. Walker and James Witherington to the office of Deacon on September 27. Pastors and deacons from seven churches were present; namely, Kenton, Dyer, Walnut Grove, China Grove, Salem and Rutherford. Pastor May led in the examination; Pastor R. J. Cooper, Dyer, gave the charges; Pastor Russell Miller gave the prayer; and others assisting were Barkley Newman and W. A. Butler. Rutherford has installed the rotating system.

While Pastor and Mrs. R. H. Dills and son were vacationing in Kansas and Oklahoma, the pulpit of Hillcrest Church, Dyersburg, was supplied by Missionary Henry Guy Jackson, September 20.

NEWS FROM McNAIRY COUNTY ASSOCIATION: Claude B. Richerson has resigned West Shiloh to enter Southern Seminary. . . Kenneth Brunley goes from Butlers Chapel to enter Campbellsville College. . . Paul Drum has resigned Morris Chapel to enroll at Central Seminary, Kansas City. . . Elvis McCord has accepted Holly Church in Alcorn (Mississippi) Association. . . C. L. Haggard has resigned at Hopewell. . . New pastors in the association are Lyndell Lawless, Ramer; J. O. Smothers, Gravel Hill; R. C. Spencer, Hopewell; B. C. Willent, Center Hill; and Cecil Young, Morris Chapel.

Seventh Street, Memphis, T. J. Tichenor, pastor, ordained seven men to the Deaconship on October 4. They were A. L. Hathcock, M. N. Coney, Robert West, Neil Oakley, W. A. Suber, W. B. Yates and W. R. Petreman.

There were more than 600 decisions of various kinds during the first two weeks of the Eddie Martin revival at Jackson. At this writing there are five or six days left. The largest crowds ever to attend religious services in Jackson have overflowed the huge tent (seats 3,200) night after night. All the Baptist churches of Jackson report additions as a result of the crusade.

Pastor Freeman Gillespie, Sylvan Heights Church, Memphis, has been a patient at Baptist Memorial Hospital following a general breakdown. He collapsed suddenly after his morning service on September 13. It is not thought that his condition is serious. He is suffering from fatigue brought on by overwork.

A new church was constituted in Memphis September 27. Known as Greenlaw Baptist Church, the new body occupies the building formerly used by Seventh Street Church. One-hundred and seventy-eight members of Seventh Street Church have been granted letters to form the nucleus of the new organization.

The first year of Pastor E. V. May's sojourn with the saints at Rutherford has resulted in steady progress. There have been 38 additions; Sunday School enrolment and average attendance have increased appreciably and the rest of the work is on the up-grade. Pastor May began his second year there on October 4.

Boulevard Church plans to retire its indebtedness at the rate of \$1,000 per month. Pastor C. M. Pickler has led these fine people in a sound, constructive program.

Pastor Slater A. Murphy observed his eleventh anniversary with Highland Heights Church September 20. Among other signal achievements has been the number of additions: 3,635 (1,346 by baptism). Gifts have increased from \$18,639.81 in 1942 to \$181,267.42 for the current year.

Leon M. Latimer, Greenville, S. C., supplied the pulpit of First Church, Memphis, September 20 in the absence of Pastor Paul Caudill, who is on a tour of the mission fields in the Orient.

Parkway Church, Memphis, J. G. Miller, pastor, will have A. B. Van Arsdale, Decatur, Ala., in a revival beginning October 25.

Pastor Otey Rhodes, 700 Whitehall, Jackson, reports a meeting at Woodlawn Church in the Nutbush community of Haywood County. Walter Mischke, Paris, did the preaching and C. P. Kidd, Memphis, led the song services. Two were added by baptism and one backslider was reclaimed. Pastor Rhodes serves this field on a half-time basis.

The Shelby County Baptist Pastors Conference has elected Pastor T. T. Crabtree, Leawood, as president for the coming year. F. W. Gillespie, Sylvan Heights, is vice-president; V. W. Cavender, Malcomb Avenue, is program chairman; Charles C. Maples, Oakville, is chorister and Ray Beckett was re-elected secretary. The officers will take their stations October 5 at the chapel of Baptist Memorial Hospital.

Calvary Hill Church, Dyersburg, to Lose Pastor Dugard

"Under the leadership of John Dugard, who has been pastor for the last three years, this church has had 142 additions. It has increased its gifts to all phases of the work. Recently it started departmentalizing its Sunday School, and is well on its way to a standard Sunday School.

"Bro. Dugard, who has been our faithful leader, offered his resignation to take effect November 30. He and his whole family are faithful workers, and the Church has grown spiritually, financially, and in numbers.

"Miss Patsy Todd, who passed on to her reward March 22, 1952, remembered Calvary Hill Church in her will. This Church, started as a mission of the First Church, Dyersburg, and organized into a Church in 1947, has had a phenomenal growth in its almost six years of existence. Miss Todd's deep interest in it was shown by her remembering it in her will.

"Bro. Dugard stated that as of yet he had not decided where he would take up his next field of work. We join with their many friends in wishing God's blessings upon them in their next field of work."—Calvary Hill Baptist Church, Sue Johnson, clerk.

Woodrow Fuller, a member of the staff of Baptist General Convention of Texas, supplied for Robert G. Lee at Bellevue Church, Memphis, on September 27. Dr. Lee was in a revival at First Church, Wichita Falls, Texas.

Leawood Church, Memphis, experienced a great revival, August 23-September 6, with the pastor, T. T. Crabtree, preaching and Pastor Virgil Cavender, Malcomb Avenue Church, leading the singing. There were 46 added to the Leawood Church during the meeting.

Alamo has called Joe T. Poe, Corsicana, Texas, as pastor and he will be on the field October 1. R. E. Guy has been serving the Alamo Church in a fine way as interim-pastor.

Mt. Herman Church, near Savannah, closed the associational year with an increase of 38 in membership. This is a relatively new work as it will observe its second year this month. Estes Ashley is the consecrated pastor.

While Pastor J. E. Coggin was engaged in a revival at Portland, Tennessee, the pulpit of Central Avenue Church, Memphis, was supplied on September 20 by J. E. Tanksley, Superintendent of the Memphis Branch of the Baptist Orphans Home.

Interim-pastor Norman W. Cox conducted some special services at First Church, Union City, September 30-October 4.

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Oklahoma Breaks Ground for New Boys' Ranch

OKLAHOMA CITY, Okla. — (BP) — Groundbreaking ceremonies for a \$100,000 building, to provide living quarters for twenty-five boys, will be held at the Baptist Boys' Ranch Town near Oklahoma City, October 12. The new structure will be the first in a long-range building program.

The 160-acre tract of land and a \$500,000 trust fund were given to the state convention last May by Mr. and Mrs. James M. Johnson, as a memorial to their son, Jimmy, who died at the age of 14. The gift agreement provided that \$100,000 of the fund could be used for erecting a building, with the remaining \$400,000 to be held as an endowment.

John W. Lowrance, pastor of First Church, Dover, has accepted a call to become pastor of Calvary Church, Nashville, and will begin work there November 1.

Every Baptist a Tither

For Sale!

600-volume theological library, planned after Southwestern and Southern Seminary recommendations: eleven sets of commentaries; all volumes are numbered by Dewey Decimal System; 500 subject index cards showing book and page where subject is discussed; a scripture index indicating book and page where prominent passages are discussed; six years of the Sunday School Teacher indexed as to subject and scripture; 37 volumes of indexed clippings from Baptist State papers on subjects vital to preachers; 25 of the best single volumes on individual O.T. Books; selected volumes on Bible characters, the Holy Spirit, eschatology, pastoral problems, missions, church-history, etc. These books could not be purchased and organized for \$1500. I will sell them to the first person who will offer \$750 for them and promise to use them. An excellent gift for a young preacher.

Reason for sale: I have accepted the position of Professor of Sociology at Carson-Newman College and will spend the rest of the journey training young people through teaching, writing, and research in the field of Sociology.

Books may be seen at 1206 S. George Ave., Jefferson City, Tennessee. Herbert J. Miles.

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Boot-Legging Religion

In the September 13, 1953 issue of "Our Catholic Visitor," one of the weekly publications of the Catholic Church, is an article by the Rev. Richard Ginder on the subject, "The Church is Christ." In this article the author says, "The New Testament presents Christ founding a religious society, now known as the Catholic Church. That society holds Christ's franchise, His charter; and all the rest are wildcat operators working without His authorization." This statement is nothing less than an insult to the intelligence of all the evangelical christians in America. Yet, it states in clear and unmistakable terms what the Roman Catholic Church, in all her boasted arrogance and intolerance, believes concerning all other church groups. It declares that they are "Wildcat Churches Boot-Legging Religion" among the people. There is no mistaking it. Had the above not expressed truly what the best Catholic authority has to say it would have never been allowed space in "Our Catholic Visitor."

Evangelical Christians of all denominations fled the tyranny and intolerance of Old-World Romanism to this great and free land. They brought with them the Holy Bible. This Book they loved and have read as their guide in all matters of the soul. They found nothing therein even similar to Roman Catholic Religion. By it they have gloriously lived and triumphantly died. They have built their churches and have taught their children of the Wonderful Christ. But Shades Of Satan! Rome follows them like some terrible presence and in silly arrogance asks the people to believe that they are all "Religious Boot-Leggers," carrying on "Wild-Cat Operations." The wonder of all wonders is that ignorant, deluded souls will take up with this thing, to the utter ruin of themselves, their children and their children's children.

We all sorely need to know the tactics of Rome. She brands all who seek release from her power as "Communists." All other churches are "Wild-Catters," "Religious Boot-Leggers."—Lyn Claybrook, Pastor, Oneida (Kentucky) Baptist Church.

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Howard Ray Graves Ordained in Chattanooga

September 27, at 2:30 p.m., Howard Ray Graves was ordained to the gospel ministry by St. Elmo Baptist Church, Chattanooga. An ordaining presbytery was assembled on Saturday, September 26, for the examination of Brother Graves, composed of L. T. Merchant, R. R. Denny, D. B. Bowers, H. Frank Ziegler, Leslie R. Baumgartner, Henry Preston, W. N. Bynum, C. J. Donahoo, Ray Dykes, Hoyt Vassar and V. Wayne Tarpley.

After thorough examination, the presbytery voted to recommend to the St. Elmo Baptist Church to proceed with the ordination. On Sunday afternoon at 2:30 o'clock, the ordination service was conducted with the following participating: the pastor, V. Wayne Tarpley, brought the message, H. Frank Ziegler prayed the ordination prayer, C. H. Petty presented the Bible, Ralph Norton delivered the charge to the preacher, and George Williamson gave the charge to the church.

A council composed of the above mentioned ministers, plus twenty-five deacons from four different churches, including Mr. Harry L. Fielden, the father-in-law of the candidate, from St. Petersburg, Florida, was present Sunday afternoon for the laying on of hands.

Brother Graves has been called as pastor of the McCarty Baptist Church, in Hamilton County Association. He has already moved on the field and assumed his duties as pastor.—V. Wayne Tarpley.

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