

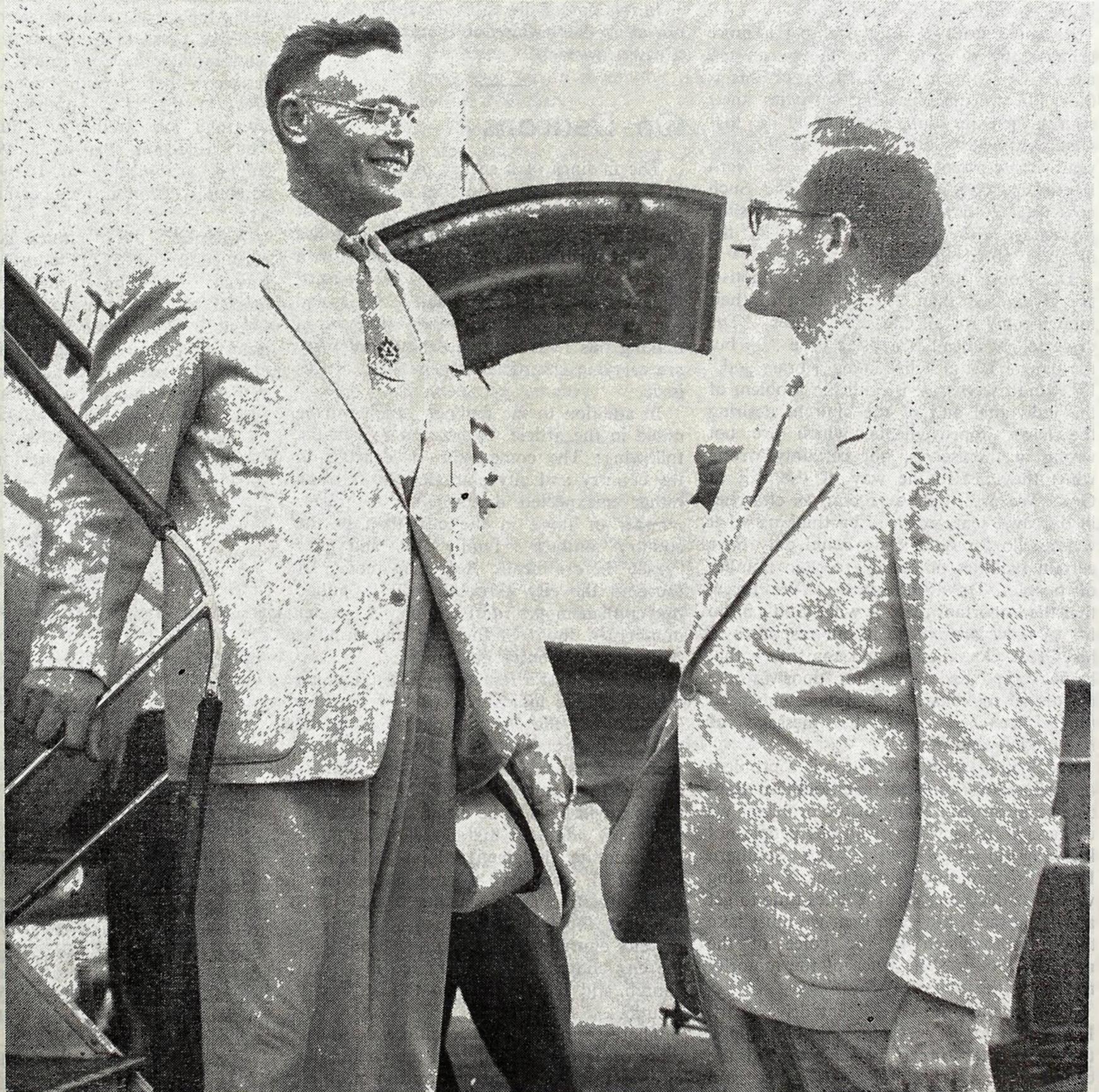
BAPTIST & REFLECTOR

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"SPEAKING THE TRUTH IN LOVE"

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Wake Forest, North Carolina. Dr. Harley Fite, President of Carson-Newman College, Jefferson City, Tenn., is greeted at the Raleigh-Durham Airport by Professor Marc Lovelace of the Southeastern Baptist Theological Seminary faculty, Wake Forest, North Carolina. Dr. Fite, widely known Southern Baptist educator, was the featured speaker during the recent convocation exercises in connection with the opening of Southeastern Baptist Theological Seminary. Dr. Fite chose as his subject for the occasion "Christian Education."—*Southeastern Seminary, News Bureau.*

JEFFERSON TENN
BGT MISSIONS

Observations

By
OWEN



Pulling Together Rather Than Pulling Apart

Dr. Porter Routh urges Southern Baptists to take a look at the centrifugal forces which would tear us apart in our effort to follow God's will. He lists these as secularism, social disintegration, selfishness, stupidity and shortsightedness.

Southern Baptists are becoming a more urban-centered group. People are on the move. One of the tragic effects of this is they fail to make connection with their church then drop into a routine of life that seemingly rules God out. During the past year non-resident members in Southern Baptist churches increased by 116,648. Such now total 2,460,437. They are increasing, percentage-wise, twice as much as the increase noted in resident members.

Dr. Routh states that Southern Baptists are giving less than 2½ per cent of their total income for all Christian causes. "The drive to get ahead is a basic urge . . . but the danger lies in it becoming a brass god," Dr. Routh warns. It is both the problem of the individual and of the church; desiring the latest improvements, which are not wrong in themselves, but certainly wrong when they get in the way of the will of God. We are often overcome as churches in our own sense of need by thinking what we can do for God if we could only have certain facilities or reach a certain number of people. Dr. Routh states, "We forget that the important thing is what God can do for us *if we are faithful* in our responses to his Great Commission and remember that beyond the shadow of our doorway are multiplied millions here at home who need to be reached with the message of redemption and hope."

Dr. Routh points out that it is a problem of tremendous concern that Southern Baptists be informed. Many of the problems we contend with issue out of all our people not knowing all the facts. "The Southern Baptist Convention is capable of making very wise decisions when it takes time to get all of the facts, but even then we must take the time to listen to the voice of the minority, because the voice of the minority might be the voice of God."

Over against the forces that drive apart, Dr. Routh urges us to put emphasis upon the centripetal forces working toward the center: The Baptist movement, successful methods in evangelism, stewardship, Bible study, enlistment, and missions; our Great Mission as incorporated in our original charter, "the purpose of eliciting, combining and directing the energies of the Baptist denomination of Christians for the propaga-

tion of the gospel." Dr. Routh above all recalls us to the Message of truth, and to our Master, the Lord Jesus Christ, Who has been and must ever be the real center for us.

In this day of disruptive forces let us give our all to those which pull together to make Christ supreme.

On Deacons

The findings of a survey of 570 deacons in Tennessee Baptist churches recently compiled by Dr. Herbert J. Miles, is the most informative picture of the deacon which has come to our hand. It should be studied with care by all of us. Dr. Miles is professor of Sociology at Carson-Newman College and was assisted by 40 Sociology students in making this factual survey about which we are carrying an article on page eight of this issue.

In addition to the findings which will be noted in the article we pass on to you the following: The comparison of deacons in the country and city churches shows some rather unexpected discoveries. A greater number of those in the city than in the country conduct a family altar and have "grace" before meals. A greater number of those in the city churches lead in public prayer than in the rural church. A greater number of those in the city church tithe than in the country church.

These are just a few of the findings which might seem to indicate a stronger religious leadership in the city churches than in the rural churches. To those who contend that there is "more religion in the country church than in the city church" these findings will have to be offset. Of course, it is already admitted that no one can make an accurate judgment upon a limited amount of facts. We do not have answer to the question as to whether or not these deacons, who seem to show up favorably in the city churches, are the actual product of the city churches or were reared in a rural church and later moved to the large city church.

There seems to be little difference in the score of deacons, whether in the country or city, as to their attendance on the morning services. But the country deacon is better on Sunday night in his church than the deacon of the large church. And the country deacon has a better score on giving his tithe through the local church than the deacon of the city church.

100-Million Church Membership By 1956 and Southern Baptists As Largest Denomination Forecast by 1959

Christian Herald Magazine, for September, in its annual analysis of church membership statistics, predicts that American church membership will leap over the 100-million mark in 1956. This is based upon the premise of continued annual growth at the average rate of the last five years (3.09 per cent annually.)

The analysis also predicts that by 1959 the Southern Baptist Convention will be the largest denomination in the United States. "A projection of the average annual percentage gain of The Methodist Church (now the largest denomination) during the last five years (1.15 per cent) and of the Southern Baptist Convention (4.2 per cent) indicates that if both bodies continue to grow at this rate, Southern Baptists will overtake The Methodist Church in 1959. The projection suggests a 1959 Southern Baptist membership of 10,091,056 and a Methodist Church membership of 9,801,411."

America is more church conscious than ever before, the Christian Herald analysis reveals. Referring to figures reported by official church statisticians to the National Council of Churches, Christian Herald notes that the percentage of increase in church membership is substantially greater than the percentage of population increase. Church membership in 1953 totalled nearly 95 million, with more than a 2½-million net increase over the previous year.



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Congress Adopts SBC Social Security Suggestion

NASHVILLE—(BP)—Congress adopted the suggestions made by the Southern Baptist Convention in amending the Social Security Act to provide for the coverage of ministers as self-employed persons on an individual voluntary basis.

C. C. Warren, president of the Executive Committee, Charlotte, N. C., H. H. Hobbs, chairman of the special committee on Social Security for the Executive Committee, Oklahoma City, Okla., and Porter Routh, executive secretary of the Southern Baptist Convention's Executive Committee, Nashville, Tenn., appeared before committees of the House and the Senate to outline the views expressed by the Southern Baptist Convention in its St. Louis session.

The House version of the bill included ministers with all other groups, but the recommendation of the Senate Finance Committee called for the inclusion as self-employed persons on an individual voluntary basis, so that the church would not be involved. The conference committee adopted the Senate version and this was then adopted by both houses.

Senator Robert S. Kerr, Oklahoma, former vice-president of the Southern Baptist Convention and member of the Senate Finance Committee, has released the following statement regarding the inclusion of ministers under the terms of the Act:

"The Social Security Act of 1954 will permit ministers, Christian Science practitioners, and members of religious orders who have not taken a vow of poverty, whether employees or self-employed, to secure coverage as self-employed persons but on an individual voluntary basis.

Ministers and members of religious orders and Christian Science practitioners, who are citizens of the United States, employed outside the United States by an American employer would be covered on the same voluntary basis. They would not be covered if employed by a foreign employer outside the United States. Self-employed ministers and Christian Science practitioners outside the United States would be treated like other self-employed citizens of the United States who are in a foreign country.

The Social Security Amendments of 1954 provide the procedure to be followed for voluntary coverage under which the individual must elect coverage within two years. A certificate must be filed by the individual on or before the due date of his tax return for the second taxable year ending after 1954 for which he has net earnings of \$400 or more. In determining the period during which a certificate may be filed there shall not be included any taxable year for which the individual has no income from the performance of service as a minister or Christian Science practitioner. Likewise in determining such period there is not

counted any year in which his total self-employment income from whatever sources totals less than \$400. An election to participate in the Social Security program "shall be irrevocable."

Colombian Bishop Bars Catholics From American School

BOGOTA, Colombia—(RNS)—Roman Catholic Bishop Giulio Caicedo of Cali has decreed excommunication for all parents and guardians who enroll their children in the American school there, the newspaper *El Tiempo* reported.

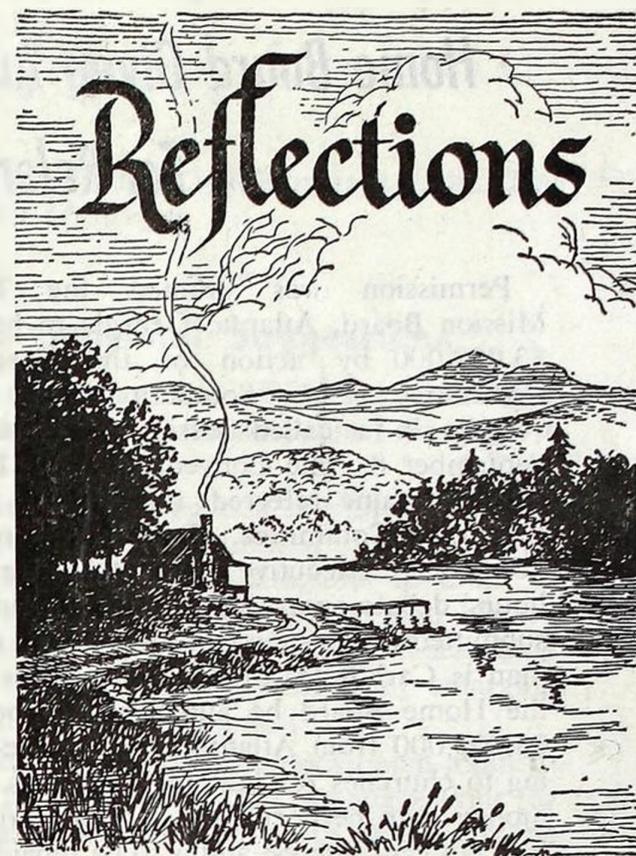
The report said Bishop Caicedo charged that the school carries on Protestant proselytizing activities.

A Protestant source here said that about 400 boys and girls were enrolled at the school, an estimated third of them Catholics.

This source added that the Cali school was one of six such major schools being operated in various Colombian cities. Another 20 smaller ones also are established throughout the country.

George L. Shearin, Waco city judge, has been named associate secretary and legal counsel for the endowment department of the Baptist General Convention of Texas. His appointment, effective September 1, was announced by L. Taylor Daniel, endowment secretary. Shearin, a native of Memphis, Tenn., received the LL.B. degree from Baylor University in 1950 and started practicing law in 1951. He was appointed assistant city attorney for Waco in 1952 and served until April, 1954, at which time he was made city judge. (BP).

We were glad to hear from Rev. Cecil Franks while he was passing through Nashville en route from visiting relatives at Camden. He stopped off and heard Billy Graham before returning to Virginia, where he is pastor of the Boulevard Baptist Church at Falls Church, just a few miles across the Potomac from Washington, D. C. This four-year-old church, organized by Brother Franks, is now worshipping in a new \$150,000 building. The membership is 700 and attendance is averaging around 500 in Sunday school. This new church has an annual budget of \$46,000. It is reported that some 350,000 people now live on the Virginia side of the Potomac in this area adjacent to Washington.—RNO



A period of high civilization is one in which thoughts fly freely from mind to mind, from one country to another—yes, from the past into the present. A barbarous epoch, a barbarous country, is one that attempts to paralyze communication, to keep ideas locked up, to treat thoughts as magic . . . A sign of barbarism is the closed mind, which refuses to take in ideas from "foreigners" and will not accept a thought derived from the past.—Gilbert Highet, *The Migration of Ideas* (Oxford University Press).

You never work out problems by being on the outside. You must get inside. There has to be team work. You can't have team work if half the team is outside the stadium.—Origin Unknown.

Folks on the farm know . . . that there is comfort, real comfort, in plain living and calm, clearheaded thinking, the sweet old fashioned way of working till you are tired, commending yourself to God at night, and enjoying a good sleep till morning breaks and you wake up rested.—Wilson Gee, *The Social Economics of Agriculture* (Macmillan).

It is at night that the astronomers discover new worlds. It is often in the night of failure that men discover the light of a new hope.—*Present Truth Messenger*.

With all its faults, the UN is a living organization . . . just as necessary in international politics as an airport is in international travel and for many of the same reasons. We must remember that when the Wright brothers invented the first airplane and caused it to fly a few hundred feet at Kitty Hawk, North Carolina, they did not immediately chop it to pieces with hatchets and burn it with blowtorches because it had not flown further. They set about to improve it.—Henry C. Lodge, Jr., *Rotarian*.

Home Board Given Authority to Borrow \$3,000,000 For Relending to Churches

Permission was granted the Home Mission Board, Atlanta, Georgia to borrow \$3,000,000 by action of the Executive Committee of the Southern Baptist Convention in a called session at Nashville, September 8. The Convention at St. Louis, Mo. last June referred this matter to its Executive Committee. Twenty-four of the 46-member Executive Committee after two hours' debate approved the recommendation submitted by its subcommittee, whose chairman is Carl Bates of Amarillo, Texas, that the Home Board be authorized to borrow \$3,000,000 from Atlanta banks for re-lending to churches for building programs. The money is to be borrowed at three and one-half per cent interest and is to be repaid over a period of ten years, with the full resources of the Home Mission Board pledged to guarantee repayment.

Louie D. Newton of Atlanta, Georgia, brought in a minority report against approval of the loan. "This matter ought to be decided by the Southern Baptist Convention itself and not by the thirty-six (executive board members) who are here today," stated Dr. Newton. His substitute motion received ten votes.

The money to be borrowed at three and one-half per cent interest will be loaned to churches at five per cent interest in accordance with the policy of the Home Mission Board concerning funds lent for construction or improvement of church buildings in areas of need. No loan will be made for more than \$15,000. All loans must be secured by first mortgage on the property offered as security. A survey and appraisal of the property and the organization and work of the church making application will as a rule be made by a representative of the Board before any loan is approved. One hundred per cent limited personal indorsements by responsible persons, preferably members of the church will be required. Endorsements may be in the minimum amount of \$100 or in the maximum amount of \$1,500, but no one person's endorsement shall exceed ten per cent of the amount of the loan to a church.

Under the schedule of repayment of the loan, the Home Board will pay back \$300,000 each year for five successive years running through December 31, 1960. Then the schedule for repayment calls for \$375,000 annually for the next four years, that is 1961 through 1964.

The following schedule is the pledge made by the Home Board, July 27, 1954 for repayment of the proposed loan of \$3,000,000, listing the sources from which it purposes to guarantee the full payment of all installments of this loan:

1. From the monthly repayment of the

church loans with interest thereon received from the churches,

2. From the money received by the Home Mission Board from the Advance section of the Cooperative Program, (1953—\$332,840.22)

3. From the Capital Needs funds received by the Home Mission Board, (\$439,800.00)

4. From the Contingent Fund of the Home Mission Board, (Est. \$200,000)

5. From the Reserve Fund of the Home Mission Board, (Est. \$800,000)

6. From the Capital Assets of the Home Mission Board, exclusive of its mission properties (Est. \$1,500,000).

The Executive Committee meeting was presided over by President C. C. Warren of Charlotte, North Carolina. A devotional was led by Evangelist Billy Graham currently in a campaign in Nashville. Prayers were offered by Dr. T. L. Holcomb and Dr. Austin Crouch, both of Nashville.

Porter Routh, executive secretary-treasurer of the Executive Committee, reported that receipts now for the Cooperative Program totaled \$7,602,951.51. He stated that this amount lacks \$1,247,040.09 of reaching the next phase, that is the advanced phase of the Cooperative Program. Dr. Routh stated that the advance phase of the Cooperative Program, according to the present rate of receipts would be reached in early October and should amount to some \$2,000,000 by the year's end.

Association Time Is Here

By PORTER ROUTH

Clerks and moderators have been busy, the good women have been baking pies, frying chicken, and preparing potato salad all over the territory of the Southern Baptist Convention.

Reports will be heard with joy and thanksgiving. Plans for progress in the name of Christ will be discussed and voted. Consideration will be given the Simultaneous Evangelistic Crusade which is gathering momentum. Stewardship will be discussed as speakers present the claims of a lost world.

The Cooperative Program is the plan of co-operation between the states and the Southern Baptist Convention which makes possible mission work in your state, in the Southland, and around the world. The association is an excellent place to discuss the Cooperative Program and to furnish information to those who attend to plan increased support. Your state secretary will be happy to furnish you with full and complete information for a discussion of the Cooperative Program on your associational program.

August SBC Mission Gifts Total \$895,660

NASHVILLE, Tenn.—(BP)—Mission gifts for the month of August reached \$895,660, bringing the year's total receipts thus far to \$7,415,798, according to Porter Routh, executive secretary-treasurer of the Convention's Executive Committee. This is an increase of \$763,805 or 11.48 per cent over last year's figure of \$6,651,993 for the same period.

Southern Baptists gave \$131,374 in designated gifts to Convention-wide causes in August bringing the year's total to \$5,689,058. This is an increase of \$419,325 or 7.96 per cent during the same period of 1953.

Cooperative Program and designated receipts together totaled \$1,027,035, bringing the total for the year thus far to \$13,104,856, an increase of \$1,183,130 or 9.92 per cent.

Texas led the states in Cooperative Program receipts for the month with a total of \$225,000, North Carolina was second with \$91,249, and Tennessee third with \$72,449.

District of Columbia and Oregon-Washington are the only states not showing an increase in gifts when compared with the same period last year.

C. C. Ellis Dies

Mr. C. C. Ellis, Nashville real estate broker, died Tuesday morning, September 7, following a brief illness. Mr. Ellis had served as an appraiser for the Tennessee Baptist Foundation since January, 1946.

Survivors include his widow, Mrs. Pearl Jones Ellis; one daughter, Mrs. Vernon F. Wells, Nashville; four sons, H. Cowen Ellis, pastor of First Church, Etowah; William C. Ellis, Flushing, N. Y.; Douglas J. Ellis, New Smyrna Beach, Fla.; and Edward H. Ellis, Nashville.

Why Our Church will Participate in the 1955 Simultaneous Evangelistic Crusade

Our church welcomes the opportunity of working with sister churches in the 1955 Evangelistic Crusade.

The Pastor and people have not forgotten the simultaneous revivals of 1951. The mutual spirit of cooperation and the prayers of Baptists "east of the river," and the knowledge that thousands were simultaneously engaged in the same program had their impact upon our town. God blessed us with a wonderful revival, the results of which are still in evidence.

We prayerfully look forward to the Crusade for Christ because it will be a greater united effort for the greatest cause—evangelism. And because we rejoice in working together as laborers for God.

Robert A. Sanders, Pastor
First Baptist Church
Camden, Tennessee

EDITORIAL COMMENTS

Mottoes and Mud

We were driving on a shaded, graveled road in a state park. It had rained the night before, and at one undrained spot we drove through a pool of liquid mud. Another car of our party was behind us. Just beyond the mudhole, we met a car, probably from one of the church camps in the neighborhood, for on its front we noted a steel plate the motto, "For Christ and the Church." It was evident that the driver would meet our other car just at the mudhole, and we had visions of his splattering our friends with mud. "But, oh, no," we said, "the driver is a Christian, probably a preacher, and he'll be courteous." But sure enough, when we pulled up at our destination, our second car was thoroughly splattered. The motto on the car had not prevented mudslinging. The Christian driver's announced profession had not affected his road manners. No wonder he carried the motto; there was nothing else to distinguish him on the road from the non-Christian driver. His mores were of the usual look-out-for-yourself variety.

Really quite ludicrous, isn't it? First one glimpses the noble ideal: "For Christ and the Church." Then plop! comes the mud. Is this the impact of our Lord and His church?

We are making a good deal out of this little incident. We are sure the driver of the splattered car holds no ill will. It should probably be called an accident. And not a serious one, for cars can be washed.

But the whole thing strikes us as symbolic. Christianity has widely advertised itself in the world. Millions profess to be followers of Jesus. Churches dot our landscape. The Bible is distributed everywhere as the blueprint of the Christian life. Those who profess to be Christians and to walk by the pattern of the Word ought to be different from those who do not.

Many of them are. Christ has transformed countless lives and made them a beautiful contrast to what they once were. The truths and ideals of God's Word have written themselves into the character of multiplied thousands. We would not be overpessimistic or over-cynical. But the unpleasant fact remains that the cars of many Christians are throwing mud. The enemies of the faith have no trouble in pointing out numerous examples of inconsistency between our profession and our performance. Our believing doesn't always issue in behaving. Many a capitalist who squeezed his wealth out of the labor of the poor has been chairman of his church board. Christianity has found arguments for slavery and segregation. In the days of rising colonialism the missionary and soldier came on the same boat. The nation which has sent the most Christian missionaries is the only one which has rained atomic death on innocent Shintoists and Buddhists and Christian converts.

There are Christians who defend race discrimination in the interests of racial purity, and war in the interests of national safety and the preservations of our way of life, and divorce in the interests of peace of mind.

Many years ago we read of a man who beat his wife with a wall motto which read, "God Bless Our Home"!

The slogans we adopt ought to be related to the things we do.

—Paul Erb in *Gospel Herald*

Do Not Disturb

We often see this sign over the door wherein some individual or individuals, are enclosed. Sometimes this sign lets us know a private affair is in progress, but most of the time it indicates that an individual is seeking sleep.

There are some things that cannot be done well unless they are accomplished in undisturbed periods of time. Sleep is one of these. Although one might sleep for eight hours, but if he is awakened three or four times during that period, it is reflected in a tired and dissipated feeling next day.

There is another achievement which requires complete privacy and undisturbed moments to accomplish. We have in mind, here, study. One of the most overlooked needs in a pastor's life is a definite period of time when he can give himself to meditation and the study of God's Word, especially in the preparation of his messages. The wise pastor will seek to protect himself from interruptions while he is in his study. An understanding congregation will honor this most needed protection of their pastor. Studying, like sleep, should never be broken into.—*Alabama Baptist*

Just a Minute

Bennie Cravatt, Oklahoma City policeman who died recently in line of duty while helping to prevent the robbery of a supermarket, believed in missions. As an active member of Immanuel Church, Oklahoma City, where J. Paul Carleton is pastor, he contributed faithfully to the financial program of the church and to the missionary causes included in its budget.

His last official paycheck from the Oklahoma City police department was for his last day's work, the day on which he died. The amount was \$10.40 and it was sent to Mrs. Cravatt by the department.

Because she thought she knew what her husband would have wanted—and because that was the way she wanted it, too—the policeman's widow endorsed the check to the church designated for the Cooperative Program. Bennie Cravatt's last day of work was for his church and for missions. By the way, his tithe was paid up in full at the

time of his death.—Editor Jack Gritz, *The Baptist Messenger*

Two Seasonal Suggestions

The months have flitted by, and now the season for the associational meetings is here again . . .

There is nothing else like these meetings of associations of churches, banded together for the work of the Kingdom of God. It is a season of bounteous food and blessed fellowship. It is a season of soul-searching and heart-warming—a season of enlarging vision and consuming zeal.

Into this seed bed of associational-mindedness we presume to drop two suggestions for whatever they may be worth. **First**, has the time arrived when, in some cases, it would be wise for two or more associations to consider merging into one? **Second**, when the annual meeting is a two-day affair, would it be wise to transfer the second day's sessions to another church, preferably in an opposite part of the territory?

In the majority of cases the boundaries of the associations were fixed in the horse-and-buggy days, when transportation was a problem. Today there are few sections of the state which are not accessible over good roads at all seasons.

The work of the associational missionary has also gone through a transformation. In the early days his work was mainly in the field of evangelism. Today he is a pastor-at-large for the association with special responsibility for promotion.

Small associations find it difficult to support a strong associational mission program unless they receive considerable assistance from outside sources. If the association is too weak, it also lacks the inspiration that is found in larger groups. Both of these deficiencies might be overcome by the consolidation of two or more associations.

The practice of transferring the second day's program of the annual meeting to another church is growing in favor in states where it has been used . . .

There are at least three benefits which commend it. It helps to build the second-day crowd. In most associations attendance on the second day dwindles below the level of effectiveness. When the second day's program is held at another church, it draws upon a new constituency and thus it comes nearer to maintaining a maximum of attendance. This plan also divides the responsibility of entertainment, especially in associations where the host church provides the meals. Furthermore, it brings the annual meeting into direct contact with more churches and more people. In a twenty-church association the meetings would complete the cycle in ten years, instead of twenty.—Editor H. H. McGinty, *The Word and Way*

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 5:43-48; Ephesians 4:25 to 5:2; I John 4:7-21 (Larger)—Mt. 5:43-48; I Jn. 4:11-19 (Printed)—Colossians 3:14 (Golden).

Growing in Christian Love

As a dew drop is able to reflect the sun, so does the Little Gospel (John 3:16) reflect the Gospel or Good News. At the center of this marvelous verse is the expression, "God so loved." As a prism is able to separate a beam of light, so does 1 Corinthians 13 separate, or analyze Christian love. This is particularly true in verses four to seven, inclusive. The verse chosen for the Golden Text, "And above all these things put on charity (love), which is the bond of perfectness," admonishes us to be bound to God and to one another in this powerful cementing agent. If we keep these three passages before us, it is perfectly obvious that if we fail to grow in Christian love we fail to grow in all other aspects of the Christian life. The notes that follow are grouped around certain expressions that are central in the passages chosen for this lesson.

"Love Your Enemies" (Mt. 5:44)

This, says Jesus, is a reliable indication that we are like God whom we serve and worship. For God is impartial in bestowing His blessings, sending the same set of conditions upon both the righteous and unrighteous. If our love is confined to those who love us it is a sure sign of immaturity and therefore that we need to grow some more. When our Lord commanded us to love our enemies He gave us a hard saying. At the same time, He expects us to carry it out. With the help of the Holy Spirit, we are able to do so. For instance, how many of us intercede at the throne of grace for the much talked-about Communists? We are to hate Communism, with all of its deadly teachings, but we are to love the souls of the Communists.

"Walk in Love" (Eph. 5:2)

Christ is our example. We are to love, even as He loved. This brings us face to face with the highest manifestation that the world has ever witnessed, namely, the sacrificial death of Jesus on the Cross. When we walk in the shadow of the Cross we are protected from perils of human hatred and ill-will. "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday" (Ps. 91:5, 6). The verses that lead up to Paul's admonition in the above focal quotation should be read and pondered. Space limitations forbid comment in these notes.

"Love One Another" (I Jn. 4:11-12)

In the eleventh verse we are besought to

love one another by recalling that God loved us. In the twelfth verse we are reminded that our love for one another is a symbol of God's presence within our lives. This, in turn, reminds us of the Eleventh Commandment, "This is my commandment, That ye love one another, as I have loved you" (Jn. 15:12). Upon such teachings we sing the hymn, "Blest Be the Tie That Binds." Christian fellowship is a voluntary matter and in a world builded largely upon force is all the more unique. What is done upon such a basis needs no compulsion or pressure of any sort. Therefore no resentments can possibly arise that make strife and faction in the end inevitable. Where can such an attitude be found if not in the two institutions founded upon love, the home and the church? We are to grow to maturity in these two institutions. In the home there is to be physical growth. In the church there is to be spiritual growth.

"God Is Love" (I Jn. 4:16)

In order to appreciate this all-inclusive attribute of God, we need to keep in mind what transpired on two mounts as mentioned

in the Bible: Mt. Sinai and Mt. Calvary. On the first, we glimpse the justice of God. On the second, we sense the mercy of God. It is when we recall that the justice of God and the mercy of God upon coming together we see the love of God. God is holy and righteous but He is also forgiving and restoring. The death of Jesus on Calvary is the highest revelation ever given to men as to the essence of God's nature. Love, even on a purely human basis, always involves suffering and anguish. Is it any wonder that the same is the case on a divine level? "God is love" constitutes the most profound of formulations.

"Perfect Love Casteth Out Fear" (I Jn. 4:18)

Maclaren comments on this verse as follows. "These two (love and fear) are mutually exclusive. The entrance of one is for the other a notice to quit. We cannot both love and fear at the same time the same person or thing, and where love comes in, the darker form slips out at the door; and where Love comes in, it brings hand in hand with itself Courage with her radiant face. But boldness is the companion of love, only when love is perfect." One of the finest hymns we sing along this line is the one entitled, "Trust and Obey." It is thoroughly Scriptural in its teaching. Implicit trust coupled with explicit obedience produces a combination in the life of the Christian that all the devils in hell cannot overcome. The world is full of fears—all kinds of fears. But the heart of the Christian has been filled with the love of God. Let us so grow that this love expels from our lives all fears.



The Young South

As you read today's letters will you choose at least one to answer? Find a letter from someone your age, or from someone whose hobby interests you.

Dear Aunt Polly:

I am ten years old. This is my first time to write. I go to Rozelle School.

I have a little brother two years old. I would like two pen pals.

I hope there is room in the Young South column for my letter.

KATHY McDONALD

1182 S. Willett
Memphis 6, Tenn.

Dear Aunt Polly:

I am a girl thirteen years old. I am in the eighth grade at Union Hill school. My favorite sports are softball and baseball. I like music and take lessons to learn to play the piano.

I go to Union Hill Baptist Church. I have never written before. I would like for boys and girls my age to write. I will try to answer every letter I get.

MECCA CUMMINGS

R.R. 2
Goodlettsville, Tenn.

Dear Aunt Polly:

I am eight years old. I go to Livingston Grammar School and am in the third grade. I go to the First Baptist Church when I can. I live so far away that I don't get to go often. I have five sisters and three brothers. I want to hear from boys and girls my age.

ROSE LEE DANIELS

219 Hankins St.,
Livingston, Tenn.

Dear Aunt Polly:

I am thirteen years old. I have blue eyes and light brown hair. I am in the eighth grade at school. My favorite sports are basketball and football. I would like very much to have some pen pals.

BETTYE MARSHALL

Pigeon Forge, Tenn.

Dear Aunt Polly:

This is my first time to write you. I am a Christian. I go to the First Baptist Church of Collierville. Our pastor is Brother G. L. Bandy.

I am fifteen years old. I am a sophomore at Collierville High School. I am majoring in home economics and mathematics.

I like to participate in playing softball and basketball. I like to watch football, basketball, and baseball games. I like to swim, sing, and ride horses. I would like to have many, many more pen pals. I hope you can find room for my letter.

PATRICIA HART

P.O. Box 393
Collierville, Tenn.

Dear Aunt Polly:

This is my first time to write you. I am ten years old. I have two sisters and two brothers. I go to Moran Baptist Church. My father is the pastor. I read the letters of the Young South. My hobby is writing. I would like to have many pen pals.

JEWELL PHILLIPS

Route 5
Clinton, Tenn.

Dear Aunt Polly:

I am 11½ years old. This is my first time to write. I have no pen pals. I would like very much to have some. I am in the sixth grade.

I will answer every letter I get.

YVONNE MITCHELL

125 Division Street
Kingsport, Tenn.

Dear Aunt Polly:

This is my first time to write. I am a girl seven years old. I go to Lanier School. I would like to have some pen pals. I will answer every letter I get.

GAIL EASLEY

Route 9
Maryville, Tenn.



Dear Aunt Polly:

I have written you before, but since then I have moved to another city and would like to have some pen pals. I am fourteen years old, a sophomore in high school. My favorite activity is reading. I would like some pen pals who like to read also. I am in the high school band. I play a clarinet and piano. My birthday is October 28. I would like pen pals between fourteen and sixteen, preferably in the second year of high school. I go to a Baptist Church.

MARY RUTH BAIRD

Jacksboro, Tenn.

You had no trouble finding a letter from someone about your age, did you? Did you find a letter which suggested an interest that you have? Did you find a letter which you are going to answer? When? TODAY? Don't put it off. If you really want another pen pal, you have an excellent opportunity to get one today.

Your friend,
AUNT POLLY

Belcourt at Sixteenth Avenue, S.
Nashville, Tenn.



LAUGHS

From

Here and There

Tim: "What do you mean, golf socks?"

Jim: "I'm wearing my golf socks tonight."

Jim: "You know, eighteen holes!"

A small boy hurried home from school one afternoon and announced to his parents that the class he was in was about to split up into two divisions.

"I'm in the top one," he explained, "and the other one is for backward readers."

"But," he went on confidentially, "we don't know who is going to be in the other one, because there's not a kid in the room who can read backwards."

The little girl proudly displayed her doll to the lady visitor.

"How sweet," said the lady. "Does she say 'Mama' when you hug her?"

"This doll isn't old-fashioned," replied the little girl indignantly. "When she's hugged she says, 'Oh Boy!'"

"When the eyes are closed, the hearing becomes more acute," says a medical authority. We have noticed several people experimenting in church.

Teacher: "Can one of you tell me the chief use for cowhide?"

Eager Second-grader: "Yes'm. It keeps the cow together."

"My husband got so excited reading about cigarettes and lung cancer he decided to do something about it."

"Did he swear off smoking?"

"No—reading."

Tim: "What are you so worried about? There are plenty of good fish in this lake."

Jim: "I know, I'm the guy who left them there."

The fellow who can smile when everything around him goes wrong is usually a golf caddy.

If you think you can believe the things you SEE, take a good long look at a dollar: it LOOKS just like it did ten years ago!

"How did you make your neighbor keep his hens in his own yard?"

"One night I hid a half dozen eggs under a bush in my garden, and next day I let him see me gather them. I wasn't bothered after that."

First Student: I wonder how old Miss Jones is?

Second Student: Quite old, I imagine; they say she used to teach Caesar.

"I want a dollar's worth of steak," said the shopper.

"Lady," replied the butcher, "you said a mouthful."

Tennessee Baptist Deacon Survey

By Herbert J. Miles, Professor of Sociology, Carson-Newman College

During the winter of 1953-54 the Sociology Department of Carson-Newman College conducted a rather extensive scientific research project on Tennessee Baptist Deacons. The purpose of the project was twofold: first, to gather information concerning Tennessee Baptist deacons that may be used by denomination leaders (local, associational, state, and southwide) in planning the future of Southern Baptist life; second, to give Carson-Newman sociology students actual experience in sociological research with the view of encouraging them to make similar surveys in community life in their future Christian experience.

A questionnaire composed of 54 items was filled in by 570 deacons. The deacons were selected at random from Tennessee churches as follows: 77 churches in East Tennessee, 8 in Middle Tennessee, and 2 in West Tennessee. It is obvious that the location of Carson-Newman in East Tennessee weighted the sample with East Tennessee deacons. Only white ordained deacons from churches cooperating with the Tennessee Baptist Convention were included in the survey. Inactive deacons, i. e., those not now members of the active board, were included; the large majority, however, were active deacons. There was no age limit. Forty upperclass sociology students participated in the project. The questionnaires were usually mailed to the pastor, a deacon, or some other church member who had the deacons fill them out and return them.

Totals, averages, and percentages were computed for five groups of deacons, namely, (1) rural deacons (open country and hamlets up to 500 population), (2) town deacons (500 to 2500 population), (3) city deacons (2500 population and up), (4) deacons from churches averaging 700 or more in Sunday school, (5) all 570 deacons.

Factual Backgrounds

The survey revealed that 97 per cent of deacons were married, one per cent was single (never been married), and two per cent were widowed. (All figures given in the paragraphs below are averages or percentages unless stated otherwise.) The size of the deacon's family of origin (including the deacon, his brothers, sisters, and parents) was seven members (6.8), while the size of the deacon's present family is four members (4.2). It should be pointed out that the families of some deacons in the survey will have still other children in the future, while those of their family of origin

have run their course. The deacons averaged 48 years of age and had completed on the average 10.5 grades of schooling, that is, they had completed the first half of the junior year in high school. The average deacon was converted at sixteen years of age (16.5), had been a Christian 19 years when he was ordained, and was ordained at the age 35.

During childhood 75 per cent of the deacons attended church regularly, and 75 per cent were reared in Baptist homes. Only 16 per cent had been members of non-Baptist churches. The wives of 97 per cent of deacons hold membership in Baptist churches. The fathers of 29 per cent of deacons had been Baptist deacons. The family altar (group scripture reading and prayer) is practiced by 58 per cent of the families of deacons, while 77 per cent of their families say "grace" before meals. When called upon, 87 per cent of deacons will lead public prayer. Each deacon holds an average of 3 church offices. (This includes all church offices held, including the church, Sunday school departments or classes, Baptist Training Union, Brotherhood, deacons, choir, trustees, etc.) Only 9 per cent of deacons have ever held a state, city, or county political office. Only 44 per cent of deacons read the BAPTIST AND REFLECTOR regularly, while 77 per cent have had a study course in the last two years, and 81 per cent had made a visit in the last month in behalf of the church.

Deacons are most faithful to the morning worship services, 97 per cent attending regularly, whereas 76 per cent attend the evening service regularly and 69 per cent attend prayer meeting regularly. Ninety-four per cent attend Sunday school, 66 per cent attend Training Union, and 41 per cent attend the Brotherhood. Only 30 per cent attend some associational meeting regularly, while 32 per cent sing in the choir.

Opinions of Deacons

Capital punishment (the right of the state to put people to death) was approved by 63 per cent of deacons, while 79 per cent approved laws segregating whites and negroes. (This survey was made before the recent decision of the Supreme Court.) Only 20 per cent of deacons approved of Baptist churches receiving immersed members from non-Baptist churches by letter, while 32 per cent approved of Baptists observing the Lord's Supper with non-Baptist churches. The plan of rotating deacons was approved by 77 per cent of deacons, and 92 per cent of deacons would like for their sons to become deacons.

Counselor's Corner

by Dr. R. Lofton Hudson

Rededications a Failure

Question: I'd like to be straightened out on the subject of rededications. During our spring revivals many of our people rededicated themselves. When the meetings were over they went right back to smoking, drinking, and night clubbing, just as they had done before.

I have been a Baptist for fifty-five years and am in public business and hear a great deal of talk. Do these rededications help? Why are there so few who hold out?

Answer: Yes, I think many rededications help. I have seen whole lives changed in rededications services. In fact, often the experience is very much like a conversion.

Your account of the way many acted after the revival was over made me wonder about something. Were these decisions made by the individuals after adequate evidence and inner commitment? Or were they appeals to fall in line with the preacher's way of life? The former is the way of growth; the latter a great hindrance to growth. Not that what we preachers believe is not good and holy, but conformity is not responsibility.

Sometimes we get so concerned for decisions in a revival that we pluck the fruit before it is ripe. You laymen can help us, if you will.

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

Miscellaneous Facts

Deacons in the survey average attending a movie one time every two months or six times per year, while 43 per cent use tobacco in some form regularly, and 44 per cent never use tobacco in any form. In answer to the question, "Is it ever permissible for deacons to use alcoholic beverages?", four per cent answered "yes" and 96 per cent answered "no." Only 8 per cent approved of hunting, fishing, or golf on Sunday not during church hours. Tithing is practiced by 81 per cent of deacons, and 86 per cent of those who tithe give all of their tithe through their local church treasury. Eighty-eight per cent of deacons are home owners, whereas only 56.5 per cent of families in Tennessee and 55 per cent of families in the United States are home owners. Automobiles are owned by 90 per cent of deacons. Only 36 per cent of deacons are lodge members, while 32 per cent are members of some civic or community club, and 95 per cent of deacons have voted during the last 2 or 3 years.

Bits About the Kingdom Work and Kingdom Workers

The last three items of the questionnaire requested the deacons to list in their opinion the two main weaknesses of (1) deacons meetings, (2) Baptist churches, and (3) Baptist pastors. Only approximately one-half of the deacons (285) answered these last three items, and only approximately one-half (142) of those who listed the main weaknesses of deacons meetings and Baptist churches, listed the weaknesses of pastors. This sample is sufficient to give us a reasonably accurate cross section of the thinking of deacons concerning these three items.

The following three tables present the compiled facts. The number following each listed weakness represents the number of deacons who listed this particular item. In order to conserve space, no weakness listed by fewer than five deacons appears in the tables.

Conclusions

This article is a simple effort to report to our Baptist people the actual facts discovered in the survey. No attempt is made to interpret their meaning or to make general conclusions. It is hoped that our church and denominational leaders will interpret the meaning of these facts and use them in leadership planning toward a more efficient church life. These facts may be helpful as supplementary material in sermons, devotionals, and promotional literature and addresses. They should be especially helpful in deacons' meetings and mens' meetings and meetings concerned with the efficiency of churches and pastors.

Before returning for a third term of service Miss Crea Ridenour, missionary to Colombia, South America, told the First Baptist Church of Jacksboro, Tenn., at its morning service August 29 of the Baptist work in that country.

At the evening service on the same day the Jacksboro Church heard three-minute talks from seven of its young people in an "Off-to-College" program: Gary Pennington, Pat Sharp, Peggy Linkous, Betty Sue Smith, Carolyn Meredith, Joan Conner and Leon Wilson, the last being a student for the ministry. C. H. Robinson is pastor of the church.

So far as our knowledge goes this is the first attempt to make an extensive systematic survey of Baptist deacons. We wish to express our thanks to those who made the survey possible, namely, the 570 deacons who filled in the questionnaires, the 40 students who worked diligently on the project, and the pastors of the 87 churches involved. It is hoped that the Sociology departments of other colleges, and other interested groups will make similar surveys in other sections of our Southern Baptist territory, in order that our Southern Baptist leaders may make future plans based upon empirical facts rather than guesswork. The Carson-Newman Sociology Department is planning further research concerning other Tennessee Baptist groups, such as, musicians, women, young people, and pastors.

Magness Memorial Church, McMinnville, has Henry W. Shafer, pastor of Eaton Memorial Church, Owensboro, Ky., as the evangelist in revival services September 12-22. Northside, a mission of Magness Memorial, had dinner on the ground September 5 in celebrating its first anniversary. Pastor H. Curtis Erwin preaches at both the church and the mission whose new building was occupied three months ago, the lot being purchased by the Brotherhood under leadership of their president, Dr. O. M. Albritton. Most of the labor and much material was donated for this structure which though not yet completed stands as a monument to the faith of the people. It is debt free.

John R. Kennedy, 75, veteran member and deacon of Armona Church, Maryville, passed away August 26 at Blount Memorial Hospital, Maryville. Mr. and Mrs. Kennedy celebrated their Golden Wedding Anniversary in March at their home at Mentor. He was the father of Mrs. Effie Kennedy Haynes, president of Tennessee B.W.C. Federation.

Mr. and Mrs. Samuel A. Qualls, Southern Baptist missionaries to South Brazil, announce the birth of Elizabeth Ruth on August 15 in Campinas. Their address is Caixa Postal 552, Campinas, Estado de Sao Paulo, Brazil. Mr. Qualls is a native of Monterey, Tenn.

Weaknesses Listed — Deacons, Churches and Pastors

Main Weaknesses of Deacons Meetings

Weaknesses of Deacons Meetings	Number of Deacons listing each weakness
Poor attendance	99
Too much time is wasted on trivial, irrelevant and unimportant subjects	58
Meetings are too long; too slow in action	50
Too many deacons do not express their opinions	46
Too few definite plans are made in advance of meeting	41
Meetings are not spiritual enough; not enough prayer at meetings	41
Too many plans made in meetings that are never carried out	29
Unsystematic, unparliamentary, and disorderly meetings	26
Irregular meetings, and/or not held often enough	25
Deacons are unfamiliar with the total church program	18
Jealous deacons are anxious for honors	17
No vision of what could and should be done	13
Unconcern about visitation and evangelism	13
Deacons vote the way the pastor wants them to	8
Meetings do not begin on time	7
Members come in late and leave early	7
Presence of pastor	6
Important decisions made by too few people	6
Too much financial discussion	5
Prone to act to quickly and bring major issues to the church without sufficient thought	5
Deacons act like dictators rather than servants	5

Main Weaknesses of Baptist Churches

Weaknesses of Baptist Churches	Number of Deacons listing each weakness
Inactive, indifferent, irregular, and unenlisted members	99
Not enough visitation	50
Little program or concern for winning the lost	46
Failure of members to tithe	33
Untrained and uneducated workers	27
Worldliness; sin in the lives of the members	25
Too many meetings and activities; members having too many jobs in different departments	23
Lack of prayer	19
Failure to train new members	18
Satisfied and complacent members	18
Irreverence in worship services	18
Too much formality in worship services	17
Not enough emphasis on missions	17
Too easy on members; not enough discipline	16
Untrained in doctrine	15
Gossip	13
Failure to follow leadership of the Holy Spirit	13

Dissent and quarreling among members	12
Not enough cooperation with other denominations	11
Over emphasis upon being Baptists	8
Lack of Bible knowledge	8
Small cliques run the churches	7
Lack of interest in prayer meetings and business meets	7
Failure of non-residents to move membership	7
Inadequate building facilities	6
Neglect of poor and needy of church and community	6
Too easy to join a Baptist church	6
Failure to attract youth	5
Non-interest in evening services	5
Lack of democracy	5
Lack of coordination and cooperation among departments	5

Main Weaknesses of Baptist Pastors

Weaknesses of Baptist Pastors	Number of Deacons listing each weakness
Not enough visitation	40
Lack of education and training	33
Poorly prepared sermons	24
Participation in worldly things	22
Lack of executive, organizational, and leadership ability	21
Failure to preach the whole gospel	19
Not enough interest in unsaved people	18
Tendency to cater to a few influential members	16
Too interested in money (salary)	16
Out of pulpit and off of field too much	16
Too much emphasis on numbers	13
Have to work too hard and do not get enough rest	13
Lack of interest in the local association and the cooperative program	12
Too self-centered; promotes personal interests	12
Desire to control all church policies; tendency to be a dictator	11
Sermons too long	9
Jealous of members	8
Too little prayer life	8
Failure to delegate enough responsibility to members	8
Too much administrative work	7
Failure to preach sermons on the level of the audience	7
Neglect of Bible study	6
Lack of humility	6
Too many dogmatic statements	6
Afraid to preach their convictions	6
Lack of consecration	5
Failure to preach enough doctrine	5
Laziness	5
Too much time spent on insignificant details	5

Baptists Have a Priceless Heritage to Maintain, Undefined by Compromise

By Ernest W. Forstner

Tonight, I have two pictures before me. One, on the front page of the BAPTIST AND REFLECTOR of an humble evangelist armed with the simple message of salvation contained in "the Sword of the Spirit which is the Word of God." The other, from an account of the Second Assembly of the World Council of Churches in Evanston, Illinois, depicting its pageantry and ritualism. And within my heart there rings out clear and certain, from the depth of conviction borne of the Word of God, "for Baptists, this can never be!"

For Baptists to accept affiliation with an ecumenical super-church would violate not only our beliefs which have been instilled in our hearts by the Holy Spirit but would also make us untrue witnesses to our Christian experience and destroy our blessed fellowship with Christ. These two we have inseparable and thanks to the Grace of God, indestructible throughout Time and Eternity unless we ourselves weaken in our allegiance to them. It would for the first time in Baptist history defile our priceless heritage through compromise.

As I read the account of how the great throng sang the old hymn, "Faith of Our Fathers" I was impressed by the incongruity of the words that followed: "And the World Council delegates, attired in native dress and ecclesiastical garb, stream across the green field, splitting half to the right and half to the left to enter the stands," and I thought of the Pilgrims humbly thanking God upon their landing on these shores for enabling them to flee from ecclesiastical oppression in Europe and protecting them on their perilous journey across the sea. Gripping my heart strings is the thought so ably expressed in the words of Dr. Owen in his editorial entitled, "Ecumenicalism," "it might eventually raise up an authoritarian world-wide 'protestantism,' the very thing Protestantism came into being to repudiate."

And now, from the deep of my soul come the words: "When I survey the wondrous Cross on which the Prince of Glory died, my richest gain I count for loss, and pour contempt on all my pride." And the words of the lowly Nazarene, "Whosoever will be great among you, let him be your minister: And whosoever will be chief among you, let him be your servant. Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:26-28).

Meeting with their main theme, "Christ, the Hope of the World," unanimity was sadly lacking in their interpretation of its meaning. Some claimed that "The name of Christ is taken in vain if it is used as a slogan in this world's struggle for its own preservation." Baptists know that Christ is

the Answer in all things including vast wars and disasters as well as individual problems of life, be they large or small. The Master Himself said; "I am come that they might have life, and that they might have it more abundantly" (Jn. 10:10). As Christ comes into individual lives and transforms them He can transform the world working through His own. In the Great Commission He gave His marching orders. We therefore can never be reconciled to anything other than the fact of personal responsibility for bringing men and women to Him, that through them His Will may be done in the councils of the world. Ecclesiastical organizations, no matter how large cannot do the work that can only be accomplished through personal evangelism undergirded by faith, directed and empowered by the Holy Spirit, on the part of God's redeemed.

And then we read; "Most of the trouble in reaching agreement was caused by a 'knotty word' eschatology which was defined as meaning the doctrine of last things, or, more specifically, the Second Coming of Christ on Judgment Day. Some theologians, primarily those from European countries, think Christian hope lies mainly in the Second Coming and that there is not much hope for the betterment of either man or society until then."

We look for Christ long before the Day of Final Judgment of the wicked before the Great White Throne of God. His Second Coming in its first phase will be the fulfilment of our Blessed Hope, for He is coming to receive His own at the Rapture, and in the Second phase to set up His Millennial Kingdom—between the two phases, the political and religious Babylonians will have felt the power of God's wrath for their rejection of His Son, and then wars and rumors of wars and the disasters like unto those of today brought about by man's dependence upon himself and his man-conceived organizations will be no more known. And of this we may be sure, there will be no betterment of men at the Final Judgment—Men will not even be on trial. Only confession and sentence will be awaiting them for Jesus said, "He that believeth not is condemned already because he hath not believed on the only begotten Son of God."

When our thoughts dwell upon such profound and holy subjects we can but refuse the thought of any solution as simple as the one suggested by one of the theologians who said, "We've got to think through our barriers before we can tear them down." And we realize that by barriers he is talking of doctrines and can only resolve that as we do not ask to tear down the doctrines of others we are not going to surrender our own God-given

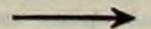
convictions. We are not basing our stand upon denominational pride but upon Spiritual enlightenment. As one has put it; "If I had never heard the word Baptist I would still be a Baptist in beliefs for I believe the Word of God."

The Bible says: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8). In these days when men live in uncertainty and even religious movements proclaimed to be dedicated to the removal of uncertainty, by their very nature create greater uncertainty and concern, there is in all of this a great challenge to Baptists to reach out with every means at their command to blanket America and circle the world with the clarion call: "For by grace are ye saved through faith: and that not of yourselves: It is the gift of God!"

We need to tell men of the rending of the veil at Calvary. The creation, through the death of the Son of God, of the New and Better Way that all men may seek and find through faith and without intermediary or price. We need to tell them over and over the story of Jesus and His love. We need to tell it "simply as to a little child." Let's tell men and women how "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jn. 3:16). And that "God sent not his Son into the world to condemn the world but that the world through him might be saved." We need in the simplest terms to sweep aside all of the fog concerning sins, being saved today and lost tomorrow, salvation through baptism, overcoming through works, and other self-aids to the attainment of salvation; and point them to "The Lamb of God who taketh away the sins of the world."

And let us turn the searchlight inward and find and cleanse from ourselves the increasing tendency to adopt the grandeur, the self-praise, the self-sufficiency, the ritualism and programism that have so utterly failed to draw men to Christ. Let us pray unceasingly for a closer walk with Christ and for the ever-present power of the Holy Spirit as we go forth, realizing the urgency of the moment to present Christ to the world.

Let us take the New Testament as our text and be as we claim to be New Testament churches. Let's preach love for one another as Christ loved us. Let's let our love for Him provide the incentive for our service—all of it—in His Cause. And on this basis let's challenge our people to millions where they now give thousands. Let's depend wholly upon Christ and His Gospel to attract and save the lost and abandon our excursions into the attractions of the world. Let's discontinue doubling our Sunday school rooms as sports arenas or dining rooms through the week. Let's stop spending the gifts of God's people to support baseball teams and unneeded salaried positions or services that we may through encouragement receive from our



own people. Let's equip, and provide outlets for our own radio and television on a paid and free basis throughout America. Let's take our minds from palatial edifices and build simple Baptist churches on every street corner throughout the cities of America and in every mile of our countryside, and let's do it now!

Let us support, encourage, energize and use the humble among us in the Work of our Saviour. Let's forget our prideful standards of the flesh and accept God's specifications of an humble and contrite spirit and love for Him as to those who would have a part even if ever so humble in this battle for souls.

Christ stands with the common things of life. He was born in a manger. He called a group of tired, hungry fishermen—all common men. His messages are filled with the little common things—a grain of mustard seed, lillies, sheep, sparrows, the net, little fishing boats, loaves of bread, fish, wine, fruit, and the harvest. We have not learned yet to look for Christ in the common things of life.

In the world's night of bewilderment men are crying the plaintive cry of the fever and pain-ridden patient upon his bed, "When will the morning come?" Only God's Own can give the answer. For His own there is to be a great and glorious morning when He returns to receive them to Himself to be with Him for ever and ever! To those who face only continuing and deepening night without Christ, let's give again the words of our Lord; "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jn. 5:24).

Let us know the soul condition of all with whom we come in daily contact. Let's preach Christ and Him crucified, raised from the dead, ascended into Heaven and coming again! Not grandly with involved theology, but in the simplicity of the words of the Master when He said: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand" (Jn. 10:27-28).

We Got the Pictures Mixed up

In the Labor Day week-end mix-up, BAPTIST AND REFLECTOR got the pictures of Mr. Bill Junker, Baptist Student Director in Chattanooga and Rev. Roy R. Newman, new pastor of First Church, Chilhowee at Seymour transposed. We regret this error which put each of these pictures in the place of the other.

A wonderful revival has been reported at Medina with record attendance and 32 additions. Brother Barney Flowers is pastor. Dr. W. Fred Kendall of First Church, Jackson, was the evangelist and R. K. Bennett of Stanton, the music director.

THURSDAY, SEPTEMBER 16, 1954



Sunday School

JESSE DANIEL, Secretary



Baby Hunt

The First Baptist Church in Morristown, Tennessee, with Rev. A. Hudson Hicks as pastor, elected Miss Juanita Loving superintendent of the Cradle Roll Department in February of 1954. Not having ever worked in that department, and knowing very little, she secured information in various ways. First, realizing what a great task, she wanted and needed some workers. Again prayer was answered, for out of 29 adults that were asked if they would be willing to give some of their time in helping to carry on the work, there was only one who refused. Each worker is responsible for the neighborhood where she lives. They have their regular conference at the Sunday school workers' meeting.

Miss Loving, with some of her workers, attended the State Sunday School Convention. It was mentioned several times what it means to have a Baby Hunt in the local church.

For six weeks prior to the Baby Hunt interest centers were used at the three entrances of the auditorium. Each table giving a different suggestion was rotated every two weeks.

Our pastor, Rev. Hicks, who is always so willing to help and cooperate in every organization of the church, gave as much time as was needed to give the program for Family Day, found in April (1954) issue of the Sunday School *Builder*. This program was given on Sunday, May 16, which was the date previously planned to start the Baby Hunt. That morning as is the usual

custom, we had recognition of the new members for the Cradle Roll Department. This time we were rejoicing over the fact that we had four as it was the most ever had at one time. The policy of the department when giving recognition for the new members is to have a bud vase filled with a rose with a Cradle Roll certificate under it placed on the pulpit and a prayer is given by the pastor. Following services and some time during the afternoon the rose, certificate, church bulletin and the *Home Life* magazine is taken to the home of the new member.

It was a busy week for workers of the department by visiting and making contacts to see how many new babies could be enrolled. On the following Sunday, May 23, this picture was taken. As you will note the cradle with the smaller cradles with names on them were the members already enrolled. How happy we were that thirty-six could now be added. This is truly a climax of what a little time and effort can do!

Church Furniture

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HICKORY, N. C.

Dedication at Dyersburg

Sunday, August 29, First Church, Dyersburg, passed another milestone in her history. In appropriate services led by Pastor Robert L. Orr, the new educational unit, the remodeled old building, air-conditioning of the entire facilities and the erection of a new building for the East Dyersburg Mission, an arm of First Church, were dedicated to the glory of God. Total expenditures will run approximately \$225,000. The church can accommodate 1400 in Sunday school.

Future plans call for a suite of offices, library, choir rehearsal room and a ladies' lounge to be constructed in the space vacated by one of the departments moving to the new unit.

Attendances were 1064 in Sunday school, 504 in Training Union and there were 14 additions to the church.

Chas. W. Pope, executive secretary of the Tennessee Baptist Convention, was the speaker for the dedications, speaking at First Church in the morning and at East Dyersburg Mission in the afternoon. Music for the day was under the direction of Wayne R. Maddox, formerly Minister of music and education at the Dyersburg Church and now with Judson Memorial Church, Nashville.

Pastor D. M. Renick of LaBelle Church, Memphis, delivered the address at the opening, September 9, of Blue Mountain College's 82nd annual session, Blue Mountain, Mississippi.

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Folks and Facts

H. Preston James, former dean at Wayland College, is the new dean of the faculty at Ouachita College, Arkadelphia, Ark.

Virgil S. Davis, professor of New Testament at Baptist Bible Institute, Graceville, Fla., has been named dean of the institute.

Mr. and Mrs. Frank Ramirez, Home Board missionaries to the Spanish-speaking migrants of Deming, N. Mex., will go to Florida to do similar work near Immokalee.

Two hundred persons registered for the ninth annual Young Men's Mission Conference at Ridgecrest.

P. Harris Anderson, Jr., for three years director of ministerial extension for Mercer University, joins the administrative staff of the college in September as assistant to the president.

J. E. Redding, assistant professor of journalism at the University of Houston, will head the Ouachita College journalism department when the fall school term opens.

J. T. Grantham, executive assistant of the Mississippi Baptist Hospital since August, 1947, resigned August 31.

Miss Betty Freeman, member of the staff of the Woman's Missionary Union of New Mexico, is the new secretary of the Youth Department of the Kansas Baptist WMU.

Two hundred and fifty boys attended the first New Mexico Royal Ambassador Congress held in Albuquerque.

Roy Baxter, former pastor of Chattanooga Valley Baptist Church, Chattanooga, Tenn., accepted the pastorate of St. Elmo Baptist Church, St. Elmo, Ill.

C. S. Wright has assumed his duties as pastor at Cornersville, September 1 coming from the Andersonville Church in Clinton Association where he served six years. Bro. Wright is a fine worker and leader.

First Church, Alamo, J. T. Poe, pastor, closed a successful revival under the leadership of Winfred W. Moore of Borger, Texas, Sunday, August 22. The Sunday school and Training Union reached an all time high with 385 in Sunday school and 377 in Training Union. Assisting Brother Moore was J. T. Smith of Newton, Mississippi, who directed the music. This was a joyous day for both pastor and people.

EAST TEXAS BAPTIST COLLEGE

Marshall, Texas

Fall Semester Begins September 13

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For information contact H. D. Bruce,
President

Mrs. W. W. Lawton, Sr., Dies

Ida Deaver (Mrs. W. W., Sr.) Lawton, 85, who served Southern Baptists as a missionary to China for 42 years, died August 28 at Ridgecrest, N. C.

A native of Franklinville, Pa., Mrs. Lawton was graduated from Dickinson Seminary and Pennsylvania State Normal School and taught for several years in the public schools of Mifflintown and Altoona, Pa.

In 1896 she went to China as a missionary teacher in the Methodist Girls' School in Chinkiang. The following year she was married to Wesley Willingham Lawton, a native of South Carolina who was serving as a Southern Baptist missionary in China, and was appointed by the Southern Baptist Foreign Mission Board. They did pioneer mission work in Chengchow and Kaifeng until their retirement. Mr. Lawton died in 1943.

Mrs. Lawton is survived by five children: Rev. W. W. Lawton, Jr., missionary to the Philippines; Rev. Deaver M. Lawton, missionary to Thailand; Miss Olive A. Lawton, missionary to Formosa; Mrs. Eph Whisenhunt, former missionary to China, now a pastor's wife, Clayton, N. C.; and Mrs. Thomas T. Holloway, wife of a field secretary of the American Bible Society, Dallas, Texas.

Ridgecrest Schedules Different for 1955

RIDGECREST, N. C.—The 1955 Ridgecrest conference season schedule was released here today by Willard K. Weeks, Assembly manager.

Rearranging of the schedule from past years makes the weeks quite different, according to Manager Weeks. The larger weeks, Sunday school and Training Union, appear at the end of the season next year.

Home Mission Conference will begin the 1955 season, with the Relief and Annuity Board holding sessions the same week. The dates are June 1-8.

June 9-15 the Student Retreat will be held, followed by the Young Woman's Auxiliary Camp on June 16-22, June 23-29 the Woman's Missionary Union Conference is scheduled.

Foreign Missions, Brotherhood, and Writer's Conference are slated for June 30-July 6. The Bible Conference, consisting of seven different conferences, holds sessions July 7-13. Groups meetings then are: School for Church Librarians, Audio-Visual Aids Workshop, Leadership Conference on Christian Recreation, The Christian Life Conference, Radio and Television Workshop, and the Southern Baptist Historical Commission Conference.

July 14-20 the Baptist Church Music Conference will be held. Training Union Weeks begin on July 21 and continue through August 10. They are followed by the Baptist Sunday School Conferences, which close the season on August 31.

ATTENDANCES AND ADDITIONS TO THE CHURCHES SUNDAY, SEPTEMBER 5, 1954

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo, First	267	105	2	Fountain City, First	364	179	3
Alcoa, Calvary	234	79	—	Gallatin, First	495	81	—
First	320	100	—	Cedar Grove	12	—	—
Athens, Antioch	141	51	—	W. Eastland	47	21	—
East	456	159	—	Gleason, First	212	81	—
First	619	202	2	Greenbrier	276	124	6
West End Mission	107	75	—	Harriman, South	354	133	5
North	261	69	7	Hohenwald, First	114	46	—
Calhoun	124	37	—	Sycamore Mission	17	—	—
Clearwater	135	56	1	Humboldt, First	536	144	—
Coghill	91	74	—	Jackson, First	869	155	—
Eastanalle	69	35	4	North	301	146	—
Englewood	125	67	—	West	909	243	7
Etowah, East	49	—	—	Jefferson City, Buffalo Grove	63	27	—
Etowah, First	387	150	2	Northside	208	60	—
Etowah, North	413	200	2	Johnson City, Central	703	108	2
Etowah, West	68	35	—	Fall Street	141	52	—
Good Field	112	54	—	Unaka Avenue	236	123	—
Good Springs	106	52	1	Kenton, Macedonia	104	85	—
Idlewild	72	45	—	Kingsport, Cedar Grove	169	—	2
Lake View	97	78	—	Glenwood	402	145	9
McMahan Calvary	88	46	—	Lynn Garden	465	110	2
Mt. Harmony No. 1	80	52	—	Knoxville, Alice Bell	245	64	5
Mt. Harmony No. 2	45	—	—	Broadway	1138	354	1
Mt. Verd	45	—	—	Inskip	570	165	1
New Bethel	107	—	—	Lincoln Park	860	265	4
New Zion	99	93	—	Sevier Heights	629	253	1
Niota, East	166	78	—	South	499	199	—
Niota, First	136	40	—	Lawrenceburg, First	297	102	—
Old Salem	27	—	—	First Avenue	33	—	—
Pond Hill	156	59	1	Hoover Street	37	—	—
Riceville	107	40	—	Lebanon, Fairview	280	85	—
Rocky Mount	57	37	—	Lenoir City, First Avenue	158	46	—
Rodgers Creek	74	—	—	Loudon, Blairland	212	103	—
Sanford	60	36	6	Prospect	114	46	—
Shiloh	120	62	—	Martin, First	427	77	2
South Liberty	41	33	—	McKenzie, First	305	83	—
Union Grove McMinn	106	65	—	Madisonville, Chestua	104	53	—
Union Hill	64	—	—	Martel, Dixie Lee	144	90	1
Union McMinn	86	—	—	Maryville, First	921	313	—
Walnut Grove	40	29	—	Mission	110	36	—
West View	102	—	—	Madison Avenue	137	44	1
Wild Wood	83	41	—	Medina	211	91	1
Auburntown, Prosperity	183	117	—	Memphis, Adams Street	119	80	1
Blaine, Mouth of Richland	87	51	—	Barton Heights	258	142	4
Bolivar, First	302	89	5	Bellevue	2814	1103	28
Brownsville	469	102	2	Boulevard	791	227	2
Brush Creek	88	44	—	Graceland Chapel	125	50	8
Carthage, First	223	144	—	Breedlove	102	42	—
Charleston	87	41	—	Brooks Road	85	66	1
Chatanooga, Chamberlain Avenue	223	85	—	Calvary	201	63	—
East Lake	510	136	—	Central Avenue	935	353	1
East Ridge	523	96	4	Cherokee	483	264	10
First	1006	291	6	Collierville	253	100	2
Northside	344	86	—	Egypt	166	102	—
Red Bank	785	298	—	Frayser	529	163	13
Ridgedale	560	158	13	Glenview	89	58	1
Ridgeview	209	79	—	Greenlaw	264	141	5
St. Elmo	344	93	—	Immanuel	131	67	2
Second	137	47	1	LaBelle	627	219	—
Clarksville, First	581	159	6	LaBelle Mission	54	33	—
Mission	50	—	—	Leawood	577	161	5
Grace Avenue	201	85	—	Linden Avenue	33	21	—
Cleveland, Big Springs	243	135	—	Longview Heights	322	114	2
Calvary	191	66	—	Malcomb Avenue	261	116	2
First	542	175	—	McLean	473	160	3
Galilee Chapel	37	—	—	Mullins Station	96	66	1
Waterville	145	95	—	Park Avenue	476	151	6
Cipolli, Bethel	144	55	—	Parkway	552	199	3
First	573	176	3	Scenic	55	—	—
Second	406	103	1	Southland	183	85	—
Columbia, First	441	103	2	Speedway Terrace	809	229	9
Godwin Chapel	66	—	—	Sylvan Heights	553	201	2
Highland Park	310	177	3	Temple	1141	384	8
Cookeville, First	438	159	5	Trinity	521	266	2
Cowan	189	62	—	Union Avenue	961	—	—
Dandridge, Antioch	29	21	—	Winchester	269	206	24
Piedmont	152	85	—	Woodstock	54	16	—
First	809	351	21	Milan, First	450	105	4
Elizabethton, Immanuel	230	76	—	North Side Mission	155	65	—

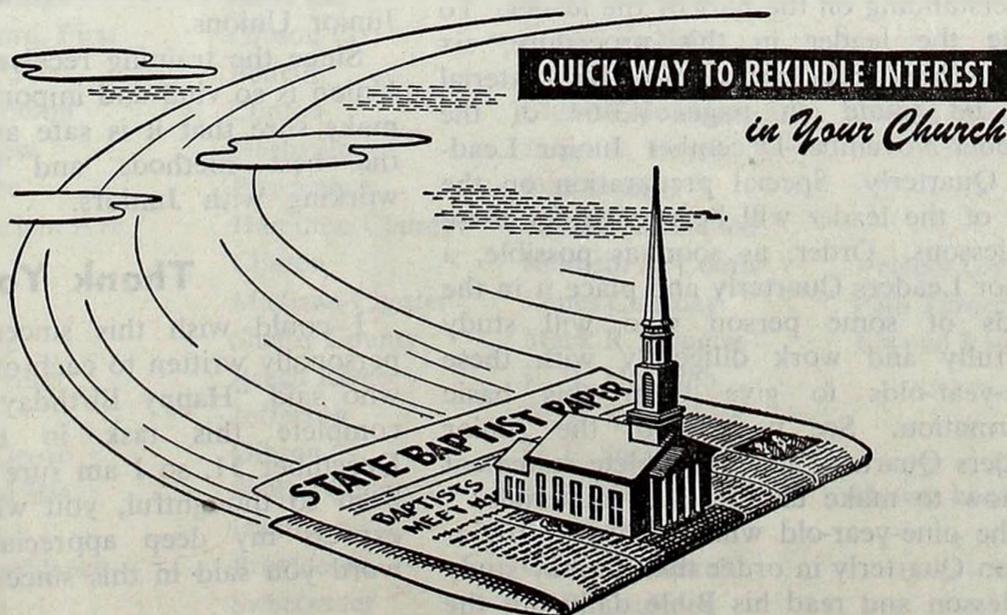
Second Church, Union City, Gives 25% to Cooperative Program

The Second Baptist Church of Union City, Tennessee, takes great pride in having a part in the support of every Baptist work great and small throughout the world by contributing 25% of our total income through the Cooperative Program. Ministering to people at home and abroad, the poor and needy, the homeless and orphans, the sick, and above all the unnumbered millions of lost souls, the Cooperative Program has qualified itself worthy of our highest honors and fullest support.

We believe that if we keep our gifts to missions high, there will be no financial want or need at home. Therefore, we say with Paul, "We are debtor" to all men and find a joy and thrill in making partial payment of that debt by contributing 25% of our offering to world missions through the Cooperative Program.

Kenneth Day, Pastor
Second Baptist Church
Union City, Tennessee

Morrison, First	114	77	—
Morristown, First	653	169	2
Murfreesboro, First	512	80	2
Calvary	58	—	11
Powell's Chapel	101	71	1
Third	220	73	—
Woodbury Road	133	56	1
Nashville, Calvary	164	42	—
Eastland	578	87	2
Fairview	87	—	—
First	1286	214	7
Cora Tibbs	75	—	—
Friendly Chapel	145	90	2
Gallatin Road	230	—	8
Grace	1028	243	2
Immanuel	361	—	5
Inglewood	978	181	12
Judson	668	75	6
Riverside	302	45	2
Seventh	269	64	3
Oak Street	36	—	—
Woodbine	273	—	4
New Market	140	46	—
Beaver Creek	90	—	—
Good Hope	49	32	—
Nances Grove	75	42	—
Pleasant Grove	97	82	—
Newport, First	422	155	—
Oak Ridge, Robertsville	554	166	1
Oliver Springs	171	52	—
Paris, West	197	62	—
Parsons, First	204	54	—
Philadelphia	173	57	—
Portland, First	249	58	—
Ripley, First	379	136	—
Rockwood, Eureka	110	53	10
First	414	156	1
Rogersville, First	428	95	2
Henard's Chapel	224	137	—
Rutledge, Helton Spring	100	50	—
Oakland	105	67	—
Scvierville, First	552	108	2
Shop Springs	159	58	—
Somerville, First	246	143	—
Springfield, North	100	36	—
Stantonville, West Shiloh	161	131	—
Sweetwater, First	372	93	—
Mission	17	—	—
Talbot	73	48	—
Union City, First	658	138	—
Watertown, Round Lick	208	123	—
White Pine	200	85	—
Nina	22	—	—
Winchester, First	264	97	1



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Woman's Missionary Union

MISS MARY MILLS, Executive Sec'y-Treas.

Associational Officers Clinic

Plans have been completed for the third state-wide Associational Officers' Clinic to be held at Belmont College, Nashville, September 28-29. More than 200 women from all associations are expected to participate in the program following the theme, "For We Serve the Lord Christ."

Conferences will be held for Associational Superintendents, District Superintendents, Young People's Directors, Associational Y.W.A., G.A., R.A. and Sunbeam Counselors, Mission Study, Community Missions and Stewardship Chairmen, Secretaries and Treasurers.

Speakers will include Miss Mabel Summers, Missionary to Lebanon, Dr. A. C. Miller and Dr. Allen West, Nashville. The clinic will open at noon on Tuesday, September 28 with lunch, following the meeting of the State W.M.U. Executive Board. The last session will close at noon and will adjourn after lunch on Wednesday, September 29. The cost of room and board per person will be \$5.75. For those who need to arrive early, spending the night on Monday the 27, the extra charge will be \$2.00 for room and 75c for breakfast.

Every association should share in the expenses of their officers who come to this conference.

Let's have every association in Tennessee represented September 28-29.

1954-1955 Margaret Fund

Mrs. B. E. Cockrum, Cowan, is Tennessee Margaret Fund Trustee.

We welcome into our Tennessee schools this year, six Margaret Fund students, five of whom were with us last year:

Howard Bausum, whose parents are missionaries stationed in Formosa, will again be at Carson-Newman College for post-graduate study, his birthday is July 20.

Dorothy Lord Bausum, sister of Howard, is at Carson-Newman, birthday is April 11.

Charles Walter Lingerfelt, Seymour, Tenn., whose parents are missionaries in Brazil, is a student at University of Tennessee, Knoxville, his birthday is July 27.

Mary Jo Lingerfelt, will study at Carson-Newman College. Her birthday is December 12.

Earnest Johnson, whose parents are missionaries in Brazil, will study at Carson-Newman College. His birthday is May 7.

Thomas Payne, whose parents work among the Cherokee Indians, North Carolina, will attend Carson-Newman College. His birthday is July 22.

From Southern Union Margaret Fund regulations we recommend:

"That Woman's Missionary Societies feature the Margaret Fund in at least one meeting annually, with program and an offering for the Burney gifts, the offering to

be sent according to the state plan; that the W.M.U. Southern treasurer be authorized to send from the Burney gifts to the state Margaret Fund chairman checks for the personal use of each Margaret Fund student attending school in her state; \$30.00 at the beginning of the scholastic year; \$30.00 at Christmas; \$40.00 before Commencement, and \$30.00 to those attending summer school; that these checks be forwarded to the student accompanied by a letter from the state chairman which will enable her to keep in direct touch with the student.

"That we continue to stress the original



Training Union

CHARLES L. NORTON, Secretary

Open Letter Concerning Nine Year Olds

September 26 will be a big step for the Primary boys and girls as they are promoted to the Junior Union in Training Union. It is very important in Training Union, as well as in other areas of life, for one to get the right start; therefore, the first few Sundays after Promotion will be most important for these new Juniors. As Primaries they used no quarterlies, had no organization, no individual record system, did not read their Bible daily, nor were they required to do other things they will encounter in the Junior Union. Since boys and girls who have been in a Junior Union for a year have learned a great deal, it will be necessary for these new Juniors to be in a group of their own.

Preparing the nine-year-old for these different methods of work and teaching him to use new tools requires time, patience, and understanding on the part of the leader. To guide the leader in this procedure, six lessons have been prepared. This material will be found on pages 43-64 of the October-November-December Junior Leaders' Quarterly. Special preparation on the part of the leader will be needed for these six lessons. Order, as soon as possible, a Junior Leaders Quarterly and place it in the hands of some person who will study carefully and work diligently with these nine-year-olds to give them this basic information. See page 4 of the Junior Leaders Quarterly for a complete statement of how to make use of these materials.

The nine-year-old will be given a Junior Union Quarterly in order that he may study his lesson and read his Bible daily but the

Jimmy Allen's Sister Dies

The many friends of Mr. Jimmy Allen, R. A. Secretary, will regret to learn of the death of his sister, Mrs. Myrtle Marie McCarty of Memphis. Mrs. McCarty died of polio September 5. Funeral services were held at Central Avenue Church, Memphis.

purposes of prayer, guidance, and advisory care of students and that state chairmen arrange for birthday greetings to students and for holiday hospitality.'

Our Tennessee plan for sending money for the Burney Love Gifts is that each society send the money to their associational W.M.U. treasurer, who will send it to the W.M.U. office, Belcourt at 16th Ave., South, Nashville.

topic he is to discuss as his part on the program will be taken from the Junior Leaders Quarterly (i. e., on page 45 of the Junior Leaders Quarterly there is a portion listed "Clues for Juniors" which are printed in larger type. These should be clipped and mounted on a card for his assignment.)

In most of our churches there will be enough nine year olds, if all are enlisted, to make a union sufficiently large to continue as a unit. Certainly when this is possible it should be done but in case there are too few, three or four, keep them separated from the other Juniors until after the Orientation Course has been completed. Then if it is necessary to combine, it is a must that they be placed with Juniors no older than 10 years. It is tragic for both if nine and twelve year olds be placed in the same union. Beginning January 1, 1955, there will be two Junior Union Quarterlies—one for each of the divisions 9-10 and 11-12. This will be added incentive for two Junior Unions.

Since the training received in the Junior Union is so vital and important, one should make sure that it is safe and according to the best methods and procedures for working with Juniors.

Thank You

I could wish this sincere word to be personally written to each of the most 2000 who said "Happy Birthday." I could not complete this task in time to retire December 31, so I am sure since you have been so thoughtful, you will allow me to express my deep appreciation for every word you said in this sincere "thank you."

Roxie Jacobs

More Churches Participating in 1955 Simultaneous Evangelistic Crusade

Following is another list of churches participating in the 1955 Simultaneous Evangelistic Crusade. We hope every Baptist church in Tennessee will take advantage of this opportunity to win more souls to Christ and enlist them in His service. The time is getting short to get an evangelist. The sooner we begin preparation the better the results. If you need any help in your planning, please write Department of Evangelism, Belcourt at 16th Avenue South, Nashville.

<i>Church</i>	<i>Association</i>	<i>Pastor</i>	<i>Evangelist</i>
Sparta, First	Union	Hoyte C. Huddleston	— —
Central Avenue	Shelby Co.	James E. Coggin	Dr. Preston Sellers
Mayland	Cumberland Co.	H. L. Wilchester	— —
Tullahoma, First	Duck River	John W. Outland	— —
Temple	Shelby Co.	A. D. Foreman	— —
New Providence	Cumberland	E. H. Greenwell	— —
Trezevant	Carroll-Benton	L. F. Dodds	Dr. Joe T. Odle
Tennessee Home	Nashville	John M. Wenger	— —
Puryear	Western District	E. R. Bryon, Jr.	— —
Hohenwald, First	Maury	Fred T. Evans	— —
Second, Newport	East Tennessee	C. V. McCoig	— —
John Sevier	Knox Co.	A. F. Baker	— —
Clarksville, First	Cumberland	Paul Kirkland	— —
Walnut Grove	Big Hatchie	Jas. F. Rogers	— —
Piney	Big Emory	Mark Scarbrough	— —
Whitwell, First	Sequatchie	Frank D. Spurling	— —
Hartsville, First	Bledsoe	— —	— —
Calvary	Shelby Co.	J. G. Lott	— —
Jellico, First	Campbell Co.	R. R. Lloyd	— —
Jacksboro, First	Campbell Co.	C. H. Robinson	— —
Asbury	Holston	Wm. D. Tranbarger	— —
Pine Grove	Providence	Joe C. Seay	— —
East Maryville	Chilhowee	O. H. Hunter	— —
Central Point	Chilhowee	Howard Jones	— —
Dotson Memorial	Chilhowee	Ben J. Kennedy	— —
Jefferson City, First	Jefferson County	Francis M. Warden	Dr. Carlyle Marney
Mt. Olive	Knox Co.	Wyman E. Wood	— —
Rock Springs	Maury	A. H. Stevenson	— —
Crab Orchard	Big Emory	Arthur Cate	— —
Laurel Creek	Union	Thomas C. Hart	— —
Union Valley	Giles Co.	Thomas C. Hart	— —
Crichton Memorial	Knox Co.	Jack Spencer	C. A. McKenzie
West Maryville	Chilhowee	Geo. B. Masters	Allen Steelman
Fountain City, First	Knox Co.	Gordon T. Greenwell	Hobart Ford
Obion, First	Beulah	Wm. E. Lyles	— —
Daisy, First	Hamilton Co.	Jack H. McEwen	— —
Ivy Chapel	Nashville	Phil A. Shelton	— —
Gallatin, First	Bledsoe	John Huffman	J. T. Ford
Rock Springs	Giles Co.	R. T. Hewgley	— —
Rutherford, First	Gibson Co.	Ernest V. May	— —
Ridgely, First	Beulah	Joe Harris	— —
South Clinton	Clinton	Chas. R. Johnson	Paul A. Reneau
Grandview	Nashville	James E. Harris	— —
Dixie Lee	Providence	Dan Dunkel	— —
Chamberlain Ave.	Hamilton County	Harold L. Malone	— —
Central	Clinton	Kenneth B. Combs	Vincent Cervera
Calvary	Madison-Chester	James Canaday	Paul Turner
Cherokee	Shelby County	Mack R. Douglas	Elwood Rawls
Decaturville	Beech River	E. H. McCaleb	— —
Talbott	Jefferson	W. B. Brookshire	— —
Poplar Grove	Gibson	G. E. Snell	— —
Highland Hts.	Shelby County	S. A. Murphy	Homer Lindsey
Apison	Hamilton	Bruce G. Starnes	— —
New Providence	Providence	Carter P. Morell	— —
Prospect	Sweetwater	A. B. Courtney	— —



Agnes Mahoney

Tenn.

Tech

B.S.U.

Program

"I believe the B.S.U. of Tech has helped me more than anything else to know just what it means to live as a Christian should." This testimony came recently from a young man now in the service and is indicative of the role the Baptist Student Union seeks to play in the lives of Baptist students at Tennessee Tech, Cookeville. With a total enrollment of approximately 1850 students, Tech has 450-500 Baptist and Baptist preference students in attendance each year.

The B.S.U., in cooperation with First Baptist Church and West View Baptist Church, endeavors each year to provide an attractive, balanced program of activities providing for spiritual growth—Bible study, noonday devotional periods, mission study, dormitory prayer meetings, personal evangelism, choir, retreats, enlistment program, socials, dramatics, and other seasonal activities. The B.S.U. also reaches out in mission work such as Training Union work in rural churches, jail services, collection of clothing for Korea, and youth revival work. During the coming year the students are planning to work with the First Baptist Church in establishing a mission Sunday school.

Each year students serve as pastors and leaders and teachers in Sunday school, Training Union, R.A. and G.A. work in Baptist churches near the college.

Miss Agnes Mahoney has been Baptist Student Director at Tech since July 1, 1949. She has a B.S. degree from East Tennessee State College and a M.R.E. degree from Southwestern Baptist Theological Seminary. Under her leadership the B.S.U. at Tech is reaching out into ever-widening fields of Christian service.

Bill Stockton, the B.S.U. President for 1954-55, served as a Student Missionary to Kotzebue, Alaska, this summer.

Realizing the urgent need for B.S.U. headquarters near the campus, the students last year launched a campaign to secure money to help in erecting a Baptist Student Center—a dream which they hope to see come true in the near future.

Murray James and Dorris Phelps were ordained as deacons in Maplewood Church, Paris, Sunday afternoon, August 29. John Outland, a former pastor of the Maple Church, delivered the ordination sermon. C. E. Tutor is pastor.

Baptist Distinctives and World Christian Fellowship

By W. Barry Garrett

EDITOR'S NOTE: This is the second in a series of ten articles discussing some of the problems of Southern Baptist life. The opinions of Dr. Garrett are his own and do not necessarily reflect the views of the editor.

Southern Baptists are faced with two facts which must not be ignored. First, Baptist distinctives are Bible fundamentals for the solution of the world's problems. Second, Baptists are a part of the total world community.

The answers to the world's problems are found in the principles proclaimed by Baptists. The lordship of Jesus Christ as the supreme law of life, the inspiration and authority of the Scriptures, salvation by grace through faith, the local and democratic nature of a New Testament church, the ordinances as symbols, and the separation of church and state.

Baptists have a staggering responsibility to the world. If the principles they hold are the answers to the world's problems, then they have an inescapable obligation both to God and the world.

If the world is lost, if Communism triumphs, if war encircles the globe, if totalitarianism supplants democracy, those who hold the principles that would save the world will be held accountable.

Baptists are not alone in this world. They are not the only Christians. The magnifying

of these distinctives is not an exclusive Baptist duty, although we should carry the banner with a zeal, a spirit, a conviction as if we were the only responsible group.

Four suggestions are made that will help magnify and maintain the distinct Baptist witness and at the same time sustain proper relations with other Christians.

First, Baptists must develop a life among themselves that corresponds to the principles they proclaim.

Baptists can never impress the world if the type of life existing in their own ranks is not stabilized by strong character, sacred consecration and sanctified convictions. Superior principles cannot be effectively propagated by inferior people.

Second, Baptists must stop playing at the job of stewardship and missions.

With our millions of members and our millions of money we could turn this world upside down, if only our people and resources were thoroughly consecrated to the Lord. Baptists have barely scratched the surface when it comes to making maximum use of their human and material resources.

Third, Baptists must take their place in the Christian family. Baptists do their cause harm when they bury their head in the sand as if no one else exists and when they attack other groups in an unchristian spirit.

We may not agree with other groups, else we would not be Baptists, but we must love other people and we must co-operate with them when common interests are involved and when no compromise in principle is involved.

In our refusal to enter such organizations as the National Council of Churches, the World Council of Churches, or even the National Association of Evangelicals or the International Council of Christian Churches, we must make it clear that we are not enemies of our fellow Christians and that we are not closing the door to intercommunion co-operation in matters of common concern.

Baptists must explain in an intelligent manner our reasons for not "joining" intercommunion groups. At the same time we must be careful not to misrepresent others and not to utter falsehoods about them.

Fourth, Baptists must make maximum use of every means at their disposal to preach their principles and to interpret their implications to the world.

The preached word, effective religious education, the printed page, the voice of radio, and the medium of television must be employed to the fullest.

But most of all, the power and influence of Christians who understand their fundamental principles and who know how to apply them to the world in which they live, are the answers as to how to magnify our Baptist distinctives by a distinct Baptist witness and at the same time maintain proper fellowship with other Christian groups.

W. Barry Garrett is editor of the Arizona Baptist Beacon.

A Baptist Student Said...

"I was in my third year at college when I was at home during the Christmas vacation period, the old high school group—seniors three years ago—got together for our first party since graduation. At this party, I got the shock of my life. Every boy and every girl except me took liquor. When we graduated not a single girl or boy would drink. *I am the only one who went to a Christian College.* I am so thankful that I did. I am afraid that I, too, would be drinking if I had gone to a college where it is popular to drink."



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