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"SPEAKING THE TRUTH IN LOVE"

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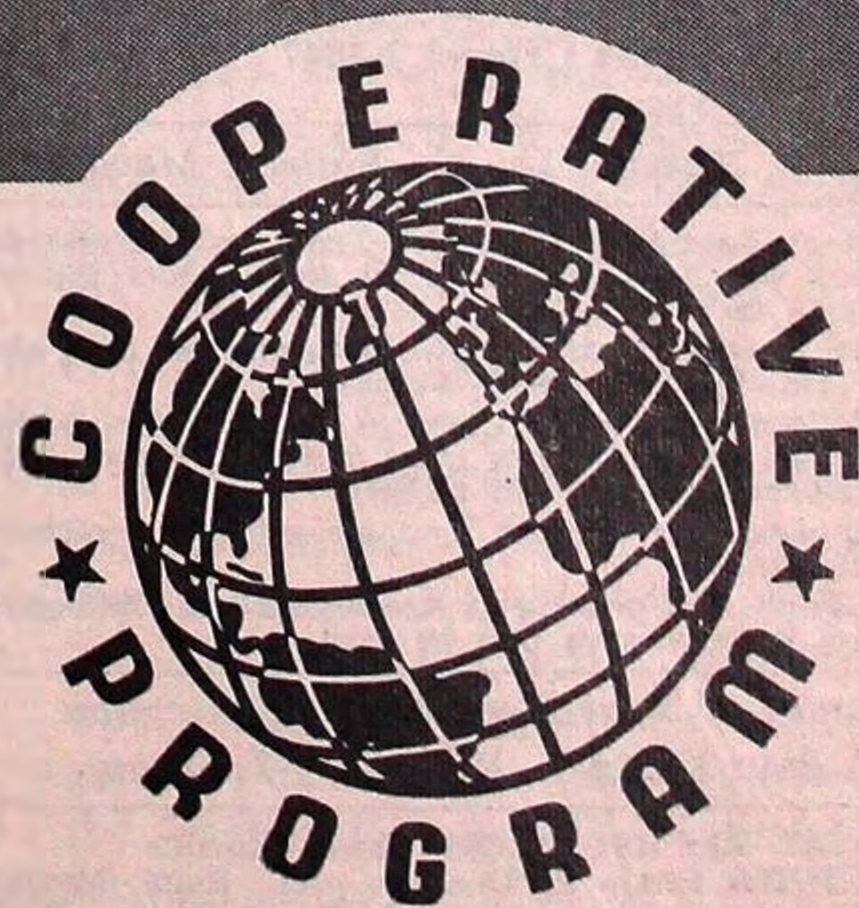
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Japanese Suicide Pilot Now Sign Language Preacher

FORT WORTH, Tex. — (RNS) — A former Japanese Suicide pilot in World War II, converted to Christianity by a missionary, was ordained a Baptist minister here.

The Rev. Samuel I. Niwa said he will become a sign-language preacher to minister to the deaf, probably in a mission in his home city of Osaka.

At his ordination, he took the Christian name of Samuel because it sounded like his Japanese name, Isamu.

The minister was educated at Grace Bible Institute, Omaha, Neb., and at Southwestern Baptist Theological Seminary here.

Mr. Niwa, who became a suicide pilot when he was only 15, was an atheist working with Communists while attending a junior college at Osaka after the war. He said that one night he heard a Baptist missionary preaching and was converted.

"I remember every word he said," the minister observed. "The most important ones to me were 'For God so loved the world that He gave His only begotten Son ...' I felt a need, and the missionary's words answered it."

Mr. Niwa, reared as a Shintoist when a boy, was ordered out of his home by his father following his conversion. A youth of 19 at that time, he was "adopted" by the family of a Baptist missionary in Osaka. The missionary also was a Japanese convert to Christianity.

Mr. Niwa can preach in the sign language in either English or Japanese. He intends to improve his understanding of the language by attending Gallaudet College, a school for the deaf in Washington, D. C.



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RICHARD N. OWEN — Editor
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W. FRED KENDALL, Exec.-Sec'y-Treasurer

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THUS SAITH THE PREACHER—

Comments On The Pastor

Dear Editor:

Perhaps no profession gets talked about as much as that of the pastor. This fellow "Selected" writes a lot of material used in church bulletins and other papers. Some-time ago I clipped one on his quaint bits of philosophy about pastors.

If he is young, he lacks experience; if his hair is gray, he is too old; if he has five or six children, he has too many; if he has none, he is setting a bad example.

If his wife sings in the choir she is being forward; if she does not, she is not interested in her husband's work.

If he speaks from notes, he has canned sermons and is dry; if he is extemporaneous, he is not deep.

If he spends too much time in his study, he neglects his people; if he visits, he is a gadabout.

If he is attentive to the poor, he is playing to the grandstand; if to the wealthy, he is trying to be an aristocrat.

If he suggests improvements for the church, he is dictator; if he makes no suggestions, he is a figurehead.

If he uses too many illustrations, he neglects the Bible, if not enough, he is not clear.

If he condemns wrong, he is cranky; if he does not, he is a compromiser.

If he preaches, he is offensive; if not, he is a hypocrite.

If he fails to please everybody, he is hurting the church; if he does please everybody, he has no convictions.

If he preaches tithing, he is a money-grabber; if he does not, he is failing to develop his people.

If he receives a large salary, he is mercenary; if a small salary, it proves he is not worth much.

If he preaches all the time, the people get tired of hearing one man; if he invites guest preachers, he is shirking responsibility.

So what! They say the preacher has an easy time.

Commentingly yours,

G. Avery Lee
First Baptist Church
Ruston, La.



EXAMINE GALLEYS—Officers of the Southern Baptist Historical Commission, all re-elected at the Commission's annual meeting recently in Nashville, examine galleys for the Encyclopedia of Southern Baptists to be released in January. They are, front to rear, Richard N. Owen, Nashville, chairman; J. P. Edmunds, Nashville, vice-chairman; H. I. Hester, Liberty, Mo., recording secretary, and Norman W. Cox, Nashville, executive secretary-treasurer.—Baptist Press Photo.

It Happened In Hawaii

The climax of the Hawaiian Baptist Summer Assembly came Friday night, June 21, when forty young people responded to the call for full surrender to Christ. Seven of these came on profession of faith, fifteen to commitment to full-time Christian service, twenty-four to do the will of God wherever it might lead. This high hour brought to a conclusion a series of assembly sermons preached by Dr. James H. Landes, pastor of First Baptist Church, Wichita Falls, Texas. The decisions were made in an atmosphere of deep seriousness and with every evidence of sincere conviction.

The assembly marked the fifteenth year of Camp Puu Kahea, the Hawaiian "Ridgecrest." More than two hundred campers were registered, and an equal or larger number were in attendance from Honolulu and vicinity. The camp is located on a beautiful site of sixteen acres, nestled between the ocean and the mountains, about thirty miles distant from Honolulu. The property was once the home of the manager of a great sugar plantation. It has possibilities of development to care for many times the present attendance and may well become to Hawaiian Baptists what Ridgecrest and Glorieta are to Baptists of the mainland.

The visitor was at once impressed with the number and the quality of the young people present. The islands that constitute the Territory of Hawaii are, of course, a part of the United States, and English is the common tongue. The several racial groups—Caucasian, Japanese, Korean Chinese, Latin Americans, Europeans, Negroes, and native Hawaiians—mingle together with no problem of segregation to disturb their Baptist fellowship. The notably high level of their culture and conduct was reflected in conversation, in courtesy, in reverence, in attentiveness, in eagerness to learn and in responsiveness. While the majority of the church members are Japanese, there is no clanishness nor is there any vestige of racial antagonism.

The camp director and chairman of the assembly is Kikuo Matsukawa, associate pastor of University Avenue Baptist Church, Honolulu. With grace and humor and efficiency which reminded us of Jasper Barnette of our Sunday School Board, Mr. Matsukawa presided over the sessions of Puu Kahea. At the age of fifteen, he began shyly to attend a Sunday school class out of sheer curiosity to learn what Christians believe. A year later he was soundly converted. His Shinto family were not especially concerned over his membership in a Baptist church but violently objected when he announced his call to be a minister. When Kikuo persisted in his determination,

by Gaines S. Dobbins

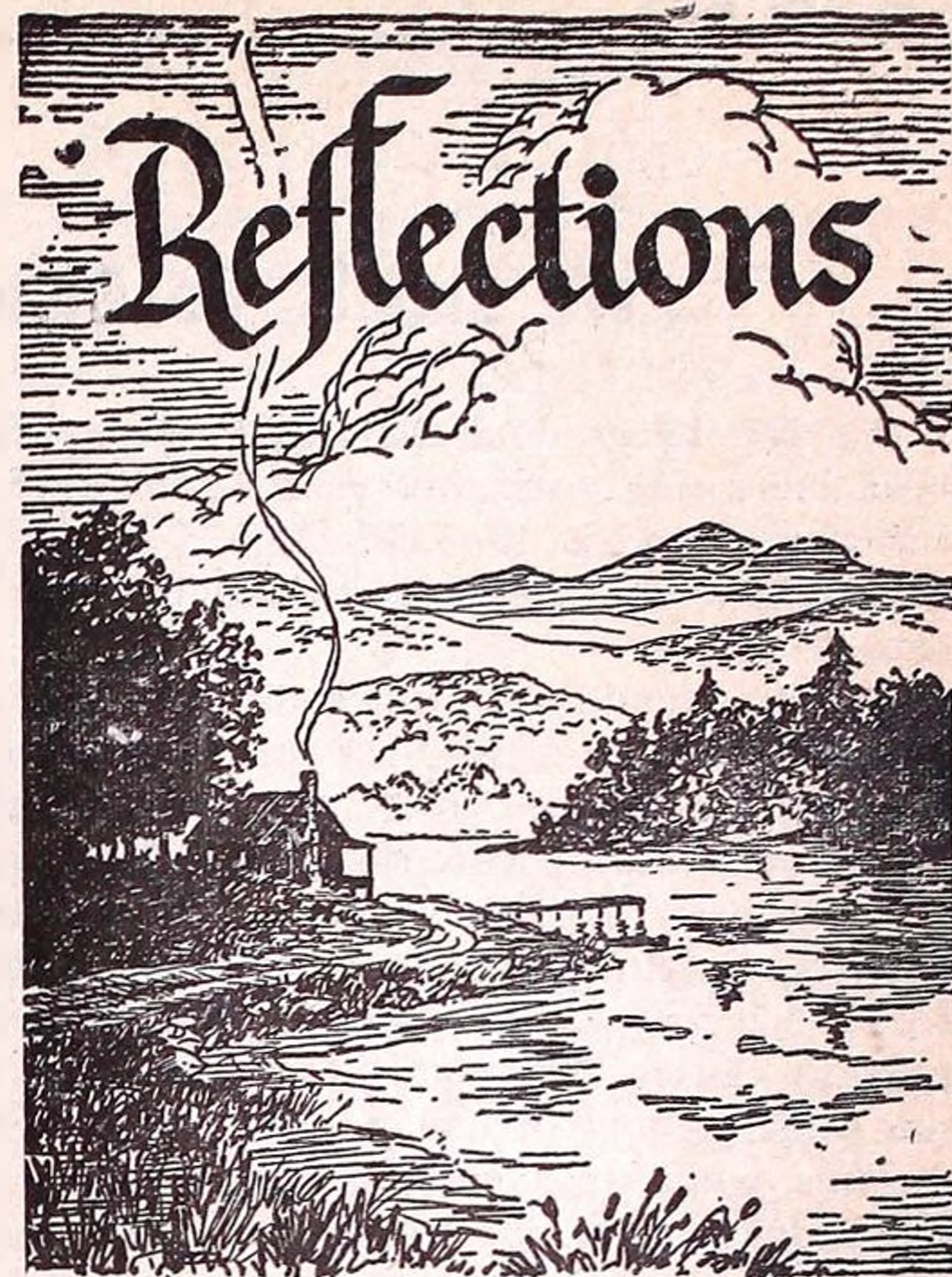
his father publicly disowned him. On completion of his theological education at Southwestern Seminary, Mr. Matsukawa returned to his native land and has become a spiritual leader, especially among the students of the University of Hawaii.

Two weeks spent with Hawaiian Baptists, in the assembly and visiting the churches of the Islands, has deepened the conviction that our Southern Baptist message and methods are not limited by geography. In less than twenty years, our Baptist work has grown from a Vacation Bible School held in a tent to a chain of strong and fruitful churches throughout the Islands. The Foreign Mission Board has given wise guidance and necessary support to the work in its beginnings but is already seeing the gratifying results of its investment in churches that are becoming increasingly self-supporting and an asset to the Co-operative Program. A score of churches with attractive and adequate buildings demonstrate the effectiveness of growing a church through the use of Sunday school, Training Union, Woman's Missionary Union, Baptist Brotherhood, and music ministries.

Strong stress is placed on personal soul-winning, with the Sunday school as the chief evangelistic agency. Church members are immediately enlisted in the Training Union, where they are led into active and intelligent participation in the life of the church and of the denomination. There is no effort to impose a Southern Baptist pattern on the churches—they find by experience that the pattern meets their needs, with adaptations to local conditions. Dr. Victor Koon, Executive Secretary of the Hawaiian Baptist Convention, is emphatic in his statement that the churches are being built on a solid foundation of preaching, teaching, and training.

The ideal of a well-rounded church life is indicated by the Puu Kahea assembly program. Dr. Landes led the Bible study and spoke each evening on "Greater Love for the Bible and Christ;" L. A. Brown of Golden Gate Seminary led the conferences on "Greater Love for the World;" Dr. Foy Valentine, director of the Texas Christian Home Life Commission, led conferences on "Greater Love for Our Christian Life;" the writer conducted the periods on "Greater Love for Our Church."

Dr. Dobbins is Distinguished professor of Church Administration at Golden Gate Baptist Theological Seminary in Berkeley, California.



All drinkers are not drunks, but all drunks are drinkers.—*Australian Temperance Advocate.*

What, after all, is really worth doing in this life? If our object be merely to keep things going as they are, then, truly, all the activities of mankind become virtually nothing more than housekeeping on a world-wide scale.—T. B. Robertson, *Science Digest.*

Even though your brain will forget more than 90% of what you learn during your lifetime, it may still store up as much as 10 times more information than there is in the Library of Congress, with its 9 million volumes.—Lawrence Galton, "The Figures in Your Life," *Pageant.*

We can't live in the past, but it is a foolish man who doesn't go back once in a while for a perspective on world events, and for sane business logic.—A. M. Sullivan, editor, *Dun's Review and Modern Industry.*

Prayer isn't begging for what we want. It is a relaxation of the soul in which we become receptive, a willingness to accept a higher will than our own. It sweeps the mind clean of negative emotions, thus making it possible for our own positive power of character to operate.—Dorothy Carnegie "Don't Grow Old—Grow Up!" *Science of Mind.*

The difference between our new order and that of the past century is that we have changed from a society that *owns* things to a society that *belongs* to things. Men worry less about getting *on* than about getting *in*. Thus the college graduate joins the corporation which promises him a secure career and a safe retirement.—August Heckscher, director of Twentieth Century Fund, "The Gift of Time" *NEA Journal.*

We Should Be Disturbed

We can be grateful that total gifts of Southern Baptists have been increasing year after year. From \$155,574,504 in 1948 total contributions rose to \$372,136,675 in 1956. The rising tide of national income has been reflected in the rising receipts of the churches.

But we should be disturbed about the way we, in our local churches have used this 160 per cent increase in receipts. There has been no increase in the per cent of our total giving allocated to missions during this same period of time. In fact, there has actually been a decrease during these nine years. In 1948 the mission percentage of Southern Baptists' total gifts was 19.7%. In 1956 it was 17.5%. Though we have given more dollars to all mission causes during this time, we have actually given less of our total number of dollars contributed in the churches.

Thus, while we have been congratulating ourselves on increasing the budgets in our local churches, it has mostly been spent on our own local work—new buildings, additional paid workers on our church staffs. This has gone on apace in the local work while the desperate needs beyond ourselves remain unmet. We do not condemn the expansion of our local facilities and programs. But ought we not to search our hearts?

How faithful are we with the Lord's money when the more we receive in our local churches the less the missionary share of it becomes? How can we justify such greatly increased spending upon ourselves while the work outside our local churches receives 2.2% less of our total contributions than was true nine years ago?

It's time to think in world terms of our stewardship. It's time to remember the world's need of the Gospel—and help answer the need by readiness to share the spirit of the cross.

Let The Truth Be Heard

For two years the cigaret-cancer controversy has been relatively hushed up. But despite all the efforts of those who would like to keep it hushed, it has broken out afresh. This time the United State Public Health Service has thrown it onto the front pages. The Service's carefully worded announcement that there was "increasing and consistent evidence" that excessive smoking was a factor in cancer has again put the tobacco industry on the defensive.

A bill was received in the Senate to cut off federal farm price supports and soil-bank payments to tobacco growers. There has been a suggestion, also, that cigaret manufacturers be required to paste a label in each package saying the product might cause cancer. It is an absurd position that the government is in, if on the one hand, the Public Health Service must caution Americans about smoking while the government, at the same time, spends money to support tobacco production.

The tobacco manufacturing industry has been making counter-attacks with the hope of quieting the controversy and safeguarding its five-and-a-half billion dollar business. The cigaret habit seems to be pretty firmly entrenched with a survey indicating 52.6 per cent of men and 24.5 per cent of women as regular smokers among the American population. The industry is a top spender in advertising. The "big six" cigaret companies spend enormous sums in plugging cigarets in all advertising media.

One evidence of the pressure of the tobacco industry to control opinion is that which has just been reported in the New York Times News Service concerning the American Tobacco Company saying to one of its advertising firms that it couldn't have their advertising and that of the Readers Digest which, in its July issue, carried a very damaging article titled, "The Facts Behind Filter Tip Cigarettes." Another article appears also in the August issue.

Under pressure, Batten, Barton, Durstine, and Osborn, Inc. gave up the advertising account of the Readers Digest after twenty-eight years. Apparently it did so under pressure from the American Tobacco Company when that company said, in effect; "Either the Readers Digest goes, or we go." The advertising firm decided to hold on to its multi-million dollar cigaret advertising and to give up the Readers Digest account. The American Tobacco advertising account was reported to be about twenty times that of the Readers Digest account with this advertising firm.

Let the truth be heard about cigarettes and cancer. And let the cigarette smokers govern themselves in the light of the facts rather than misleading advertising by the manufacturers.

The Issue: Law And Order

In the nation's first jury trial in a public school segregation case at Knoxville, seven persons were convicted of having defied a court order at Clinton. The jury of ten white men and two white women found to their satisfaction that John Kasper of New Jersey and six misguided people of this state willfully conspired to violate a direct order from Federal District Judge Robert L. Taylor. John Kasper has been an intruder into Tennessee and an instigator of violence.

Judge Taylor acted with justice, firmness and patience. He clearly pointed out the issue, but he himself did not originate the dispute. The trial issue was not segregation versus desegregation. The issue was the authority of the court and the upholding of law and order in this land. The verdict by the jury in Knoxville has helped to clarify the atmosphere in Tennessee. From all over the state, it is clear now that Kasper and his kind are not wanted here.

"COME OVER AND HELP US"—ACTS 16:9



The Ground Is Level At The Foot Of The Cross

I am a Southerner. I'll be the first to stand up when the band plays "Dixie", the first to salute The Bonnie Blue Flag, and the first to voice my utter contempt for Abraham Lincoln or George T. Sharman.

But I am also a Christian. And, as such I have a much greater responsibility than that bequeathed me by my Southern heritage.

Today a great problem faces our nation—a problem *supposedly* originating and growing in the South, "The Bible Belt of America". The problem, of course, cannot be solved by Supreme Court decisions, by mud slinging, or by secret meetings. It can only be solved by Christians—*ACTING AS SUCH!*

Basically, there should be no problem—we share the same God, the same world, and will, the same hereafter. Either we act as Christians—or we act as barbarians. Either we begin now trying to compensate for America's history of injustices to "minority races"—or we let her continue on a downward path. Either we lift up—or we push down.

It's our job—through prayer, through God's guidance, and through love. The question is not color—the question is the human race . . . do we "love one another"? Jesus gave no race supremacy, and a black man carried one of his last earthly burdens. Then, as now, *the ground is level at the foot of the cross*—and all the world should BEGIN from there! Mrs. Shirley Linder Jones, 298 Johnson Circle West, Memphis 12, Tennessee.

School Of Social Work At Baylor Under Study

DALLAS—(BP)—A gift of \$125,000 to establish a school of social work at Baptist-owned Baylor University was reported at the meeting of the executive board of the Baptist General Convention of Texas here.

A committee appointed by the board will study the needs for the social work program and how to solicit additional funds to support such a school.

Other committees will try to find out how Baptists in the state feel about placing the convention's four children's homes in the state portion of the Cooperative Program.

Such a maneuver was first discussed at a board meeting last March. Presently the children's homes receive only funds designated to them by churches, individuals, and organizations, plus endowment investments.

Convention leaders estimate it will take \$1,035,000 a year in Cooperative Program funds to operate the four homes.

Nolan P. Howington, pastor of the First Baptist Church of Little Rock, Ark., since 1953, will be associate professor of preaching at Southern Baptist Seminary, Louisville.

Judd To Address World Missions Conference



Dr. Walter H. Judd, congressman from Minneapolis, Minn. will address the World Missions Conference in Chattanooga, September 2 and 3. The meeting which is sponsored by the Tennessee Baptist Convention, will be held at First Baptist Church. According to Dr. W. Fred Kendall, Executive Secretary, this is the second state-wide World Missions Conference to be held and will bring together outstanding speakers for the two-day meeting. In addition to Congressman Judd, who will be heard on Tuesday evening, the program personnel will include the following: Dr. Searcy S. Garrison, Executive Secretary of the Baptist Convention of Georgia, Dr. James Belote, returned missionary from Hong Kong, and Dr. Courts Redford, Executive Secretary of Home Mission Board. Other denominational leaders will participate in the program and preside over the

COLUMBUS, Ohio—(BP)—The State Convention of Baptists in Ohio recently bought a home to which they will move their state offices now located elsewhere in the city.

The new offices, at 1680 E. Broad St., will probably be occupied in mid-August. Presently offices are at 30 S. Fourth St. here.

The Baptist Book Store will remain at 30 S. Fourth St. and plans to expand into space vacated by state convention officers.

MONAHANS, Tex.—(BP)—First Baptist Church, Monahans, recently underwrote a \$25,000 loan enabling Immanuel Baptist Church of Madison, Wis., to complete a new building.

The Madison church is the first in the Wisconsin-Minnesota Association of the Baptist General Convention of Texas to build a new sanctuary. Texas Baptists are sponsoring new Southern Baptist work in the two states.

Sunday School Board Elects Howard Reaves

RIDGECREST, N. C.—(BP)—The Baptist Sunday School Board, holding its summer session here, elected Howard M. Reaves, pastor of First Baptist Church, Mobile, Ala., president. He succeeds B. Locke Davis, pastor of Parker Memorial Baptist Church, Anniston, Ala.

Ernest J. Moench, Nashville, Tenn., layman, was elected chairman of the executive committee of the board. This committee is composed of board members living in the Nashville area.

J. Harold Stephens, pastor of Inglewood Baptist Church, Nashville, was re-elected recording secretary.

The board also elected a new secretary for its Sunday school department. He is A. V. Washburn, who has been on the board staff since 1933, and will succeed J. N. Barnette, who is retiring Jan. 1.

Washburn joined the Sunday school department as secretary of young people's work. After a period of Navy service during World War II, Washburn returned to the board in 1946 as secretary of teaching and training in the same department.

meetings. Dr. Herbert Gabhart, pastor of McLean Baptist Church in Memphis, will present devotionals for each of the five sessions.

The meeting, which starts at 2:30 on Monday afternoon, will have sessions beginning at 7 on Monday evening, 9:30 a.m., 2:30 and 7:00 p.m. on Tuesday.

Congressman Judd, whose subject will be "The Hope of the World", is now serving his eighth consecutive term as a member of Congress from Minnesota's Fifth Congressional District. Prior to his election to Congress, he served as a medical missionary in South China, being appointed in 1925 by the Foreign Mission Board of the Congregational Church.

Because of repeated malaria attacks he was forced to return to the states where for several months he spoke in churches and colleges about the menace of Communism and Japanese militarism. Dr. Judd received a Fellowship at the Mayo Clinic, and in 1934 returned to North China where he superintended a 125 bed hospital. After the Japanese army moved into his area, he operated the hospital under their control for five months. He came home in 1938 and had the opportunity of telling of his experiences to more than 1400 audiences in 46 states in two years. He was first elected to the House of Representatives in 1942.

According to Dr. Kendall, pastors, laymen and women from many of the 2,595 Baptist churches in Tennessee will attend this special program which has been arranged to tie in with the promotion of World Mission Year by the Southern Baptist Convention.

Should We not also be Courteous?

Some workers were out working one morning recently. They were of another church or faith than ours. They approached a Baptist and sought to engage him in an interview. As soon as this Baptist learned who these people were and the faith they represented, he immediately proceeded to "take them apart" in the most vicious manner imaginable. So terrible and unthinkable was his attack upon them, the writer, who was un-intentionally a bystander, was greatly embarrassed and wanted to flee for cover.

Now, this scribe does not share the faith of these people. He considers much of their faith unscriptural and very subversive. But, one thing about them could not be overlooked. They stood and took their abuse meekly. Their manner was humble and unresentful. They went on their way apparently glad they could suffer reproach for their faith.

The writer has thought much about this experience since. He is proud to be a Baptist because he sincerely believes Baptist doctrine to be New Testament teaching. No one believes the great distinctive doctrines more strongly than he. He has stood for these doctrines unflinchingly and preached them with joy and confidence through the years. He has not always done so in the spirit of kindness and courteous consideration of others as he now wishes he had. He is thoroughly ashamed of any discourtesy and intolerance shown towards any who differed from him. And he has all too slowly come to believe some things he very much would like to share with his younger brethren both of the ministry and the churches in general:

I. We Baptists, of all people, ought to keep our minds open. Progress in all spheres is made through open-mindedness. Nothing hindered the progress of the gospel in Paul's day more than intolerance and the closed mind. Paul and his associates suffered much in many places because of it. Witness Thessalonica, Lystra and Philippi.

by Lyn Claybrook, Route 1, Harriman,
Tennessee

But, when they went to Berea it was different. Those of Berea "were more noble than they of Thessalonica". Why were they so? Because they were a people with open minds. They too had their religion. But they were willing to hear someone who believed he had something good for them. They were a people without intolerance. So they heard Paul respectfully and then "searched the scriptures daily to see if these things were so". We Baptists ought to emulate the Bereans. The devilish spirit of intolerance is the cause of much of the trouble that plagues our churches.

Let us remember that tolerance and the open mind constitute a good Baptist doctrine too, and that this doctrine is taught far more abundantly in the Bible than that of the security of the believer or immersion for baptism. Let us learn to listen with Christian courtesy to those who differ from us and who feel that they have a message we need. By doing so, we stand a much better chance to get them to listen to us and to plant the seed of truth in their minds and hearts.

II. Genuine love makes us patient. We sorely need these old-fashioned Christian virtues in our churches, our homes, the school room, the business office and all life relations. They are not luxuries but the most practical necessities, if we are to do the work of Christ and really enjoy living. We cannot do the work of Christ until we, in some measure at least, reproduce the spirit of Christ. He was kind. He was patient. "Love is very patient, very kind." (Mof.) "Love has good manners. It is not touchy." (Phillips) "We seek the fruits of love." (Ph.) We win only through and



Madison—Pastor Earl A. Jones of Neely's Bend Baptist Church held open house in the new pastorium on July 21. The home was completed in July as part of a building program of the church. A special committee is now studying a long range program which will include additional educational space. The church has had approximately 50 additions since Rev. Jones accepted the pastorate last October.

by love. When will we learn that to be Christian and like Christ we must be gentlemen and gentlewomen?

III. Some of the best people are being driven into other churches by our ugly attitudes. We have emphasized freedom and independence until many seem to think they are free only to stir up trouble and keep things in a stew. Churches are torn up and in an uproar for lack of patience, kindness, tolerance and love. We talk much of "winning people to Christ" and we have brought many into our churches. But how many of our converts are really Christian? Do we not need sorely to redefine what it is to win people to Christ? Do we not need to read again and again that "Love is of God and he that loveth is born of God and knoweth God. He that loveth not knoweth not God for God is love." Have we not fought over our doctrinal differences in such an un-Christian manner that we have too much forgotten our Saviour's first commandment, "To love one another as He loved us?" It's not how many Baptists there are of us but how many of us really are the kind of Baptists Christ would have us to be.

The writer knows well that our Saviour's righteous indignation did at times burn in hot flame against His enemies. But a careful look at these occasions reveals that the real underlying cause of his denunciation was wilful, determined blindness into which they were led by intolerance. Had they matched the religion of their fathers with that humility and sweetness of spirit which belonged to Moses and Jeremiah and all the great leaders of Israel, Jesus could have found an approach to their hearts, and they could have been led into the knowledge of the truth. They had closed minds and so no one, not even Jesus, could tell them anything. Such a state is too sad for words and none more hopeless than those who occupy it. If we will match our doctrines with a becoming tolerance, kindness and love for others we can and we will win many, whom we will never win otherwise.

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Middle

Tennessee Topics

by ROY W. BABB, Winchester

Calvary Chapel, mission of First Church, Murfreesboro, has called Raymond Langlois as pastor. He is a student at Southern Seminary.

Revival services at Powell's Chapel, Concord Assn., were led by Othar Smith of Lebanon as evangelist.

Dick Lankford was ordained to the Gospel Ministry by Springfield Church on August 4. He has been called as pastor of Whittaker's Grove Church near Russellville, Ky.

While Pastor Carl P. Daw was away in revival services at Woodbury Church the pulpit of Third Church, Murfreesboro, was filled by Chaplain N. H. Brittain of Sewart Air Force Base and Carl Price.

Revival services at Cedar Grove Church, Wilson County Assn., were led by W. K. Sisk, head of Religion Dept. at Mary Hardin Baylor College. Pastor John Charles Yelton led the singing.

James Clarence Douglas, son of Mr. and Mrs. H. L. Douglas of Nashville, has been called as pastor of newly organized Immanuel Church in San Diego, Calif. He was licensed to preach by Ivy Chapel Church and ordained by the San Diego congregation last month.

Sixteenth anniversary homecoming at Woodmont Church, Nashville, on August 11.

Laymen's day was observed at Joelston Church on July 28 while Pastor Sidney Waits was conducting revival services at Oak Grove Church near Springfield. Robert Anderson and Dean Anderson were the two laymen speakers.

Tusculum Hills Mission of Judson Church, Nashville, building new classrooms to add to educational facilities.

New Duck River Assn.—Smyrna Church licensed George W. Green to preach. He is student at Harrison-Chilhowee Academy. Pastor Richard Brown has resigned effective Aug. 1 to resume studies at Stetson University in De Land, Fla. Bell Buckle observed homecoming July 28. Pastor Bobby Spencer invited former ministers to appear on all-day program.

Red River Church, Adams, celebrated its 166th anniversary with all day homecoming services July 28. The church, established in 1791, is the oldest church west of the Alleghenies. James R. Rust is pastor.

John Tresch, Jr. ordained to Gospel Ministry by Woodbine Church, Nashville, July 28. Pastor Courtney Wilson was assisted by former pastor Grady Craddock, Carmack Penuel and John Tresch, Sr.

First Church, Goodlettsville, used newly-reddecorated auditorium for first time on July 28. Building has also been air conditioned.

Church Gifts Increase Despite Lengthy Drouth

BALLINGER, Texas — (BP) — Like farmers in other parts of the Southwest, those in Ballinger have seen their crops dry up year after year because of prolonged drouth.

The seven lean years, in which Ballinger seemed to be "in the cradle of the drouth," have tapped inner spiritual wells in the lives of farmers and others belonging to Ballinger's First Baptist Church.

The community lost population, yet average Sunday school attendance increased. Members of the church suffered financial reverses, but offerings increased year by year.

Encouraged by drouth-breaking rains in Texas this spring and summer, members of the church are hoping to see even greater progress in the church's Christian service during months ahead.

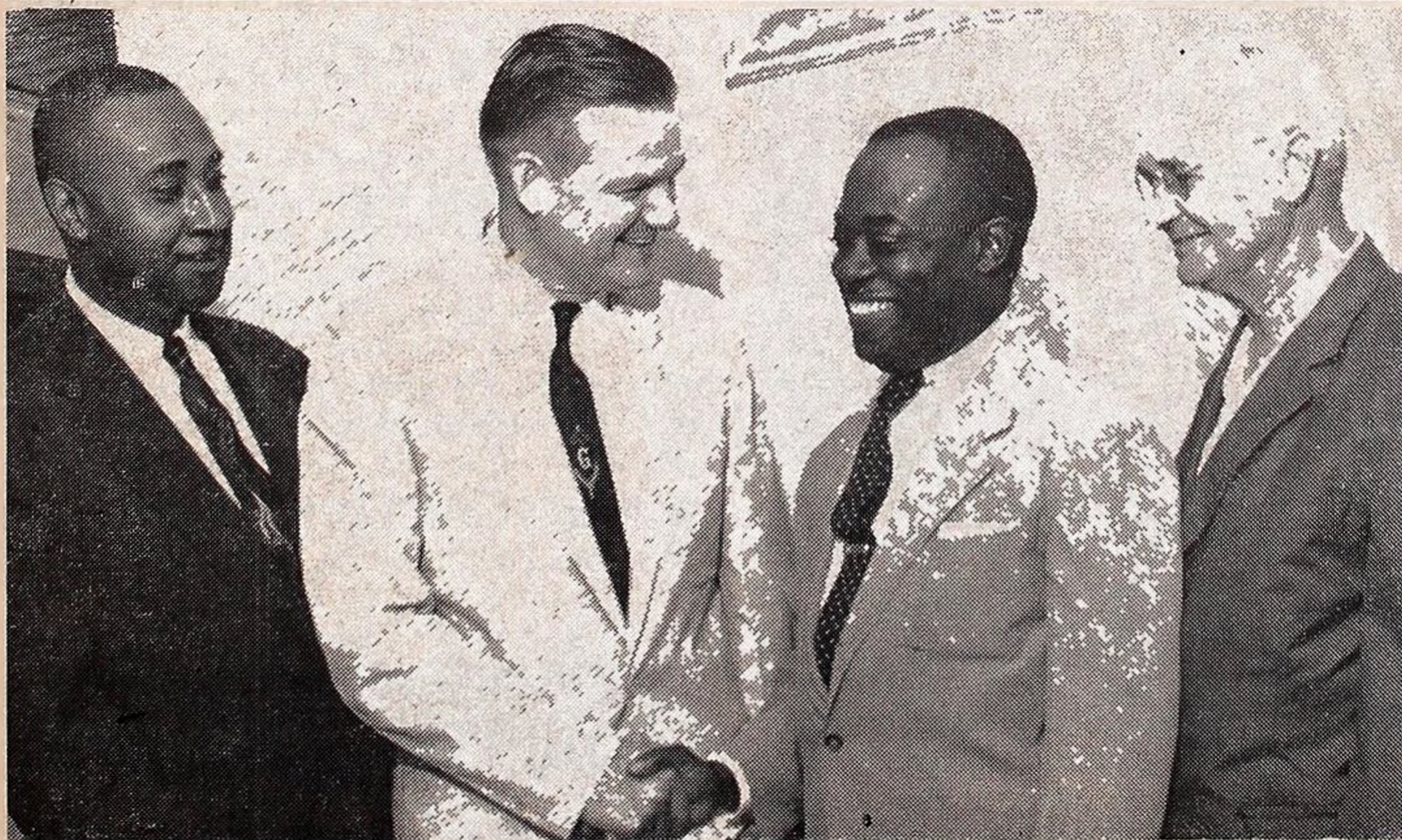
In 1948, just before the drouth set in, total offerings to the church amounted to \$44,131. Yet in 1950, the first year in which the city felt the pinch or the drouth, offerings were \$52,665. By 1956, with no end to the drouth in sight and many heavily in debt, church gifts rose to \$55,325 for the year.

From 1943 to 1957, Ballinger's Chamber of Commerce reports, the city lost 1300 people as population dwindled from 7500 to 6200. In 1943, Sunday school attendance averaged 301 per Sunday at First Baptist Church. In 1956, that average was 425 per Sunday.

Well grounded in tithing, members of the church were found to be tithing on money they had borrowed to make ends meet. One said, "I haven't made any money since the drouth began, but I must maintain my giving because a cutback now would hurt for years to come."

Another put it this way, "Sure, it looks unsound to tithe on borrowed money, but by faith I'll do my part, knowing that better days are bound to come. In spite of my temporary setback, I believe the Lord is still on His throne and will honor the steward that is faithful."

Their present pastor, W. LeRay Fowler, has been there less than two years, accepting the call during the middle of the drouth. "I continue to be amazed at their optimism and progressive spirit," he declares.



GREETS SUCCESSOR—Victor T. Glass, second from left, greets Maynard P. Turner, Jr., new president of American Baptist Theological Seminary in Nashville. Turner, pastor of Mozart Baptist Church, Chicago, was elected to take office Aug. 5. Glass has been acting president for the last year. They are flanked by I. H. Henderson, Jr., left, Kansas City, Kans., chairman of the seminary board, and L. S. Sedberry, Nashville, executive secretary of the Southern Baptist Commission on American Seminary. The SBC and National Baptist Convention, U. S. A., Inc., jointly operate the school.—Baptist Press Photo.

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Tennessee Topics

by ROY G. LILLARD, Benton

David R. Walker has accepted the call of Broadway Church, Maryville as pastor. He comes from Signal Mountain Church, Chattanooga.

July 21, A. C. Bruner, Jr., was the guest speaker for the Central Church, Knoxville, as was also T. B. Wells.

Corinth Church of McDonald began a revival July 21, with Roscoe Davis, pastor of Shepherd Hills Church, Chattanooga, as evangelist, with C. H. Dixon, pastor.

The Baptist Student Union of the University of Chattanooga is sponsoring a series of youth revivals. July 26-28, they conducted a revival at Mountain View Church, Herbert Winston, pastor. The team is composed of the following: Calvin Cucksie, J. Fred Moss, Richard Foster, Larry Waite, Ronald Bratcher, Jim Campbell, Dottie Lawson, and Sandra Stewart.

In the absence of Pastor Wallace E. Keown, members of First Church, Madisonville, heard Floyd Harlow at both services, July 21.

Dr. W. F. Powell, retired pastor of First Church, Nashville, was the guest speaker for First Church, Chattanooga, July 21. Dr. and Mrs. Carl J. Giers are on vacation in New York City.

Dr. Douglas Harris of Carson-Newman College was the guest speaker July 21 for First Church, Rockwood. This church is conducting a Youth-Led revival August 11-18, with the visiting workers including: Ray Graves, Bill Blevins, and Paul Mims, all of Carson-Newman College.

Central Church, Fountain City, observed Youth Week, with Dr. Charles Bond, pastor. During the evening service, the following young people spoke: Frank King, Tommy Hankins, Anne Ballenger and Pete Van Horn. Dr. and Mrs. Bond are attending the Home Mission Board Conference at Glorieta, New Mexico.

The quarterly dinner meeting of Hamilton County Church Library Council was held with Concord Church, with McKnight Fite, pastor of St. Elmo Church presenting the devotional message. The principal speaker was Mrs. Frank Boggs of Brainerd Church.

August 18-25, First Church, Kingsport, with Dr. E. Gibson Davis, pastor will conduct a youth-led revival. Workers will include, Bob Troutman of Knoxville as the speaker; with Roy Cotton as music director for the week; and William McElrath will serve as soloist and fellowship director.

Mrs. Lloyd T. Householder of Broadway Church, Maryville, has been awarded the "Worker's Citation" which is the highest award bestowed by the Sunday School Department of the Convention, and represents a total of 64 books studied. Mrs. Householder's new address is Deane Hill Drive, Knoxville, Tennessee.

From Bradley Association, with Horace Gennoe, missionary: Dennis Conley has resigned as pastor at Bellefonte; Marvin Youngblood has resigned as pastor of Maple Street Church to accept work with Fellowship Church, Chickamauga, Ga. During the week of August 25-30, eight group schools will be conducted for Sunday School training in this association.

M. L. White preached at both services, July 28 for Grace Church, Knoxville, of which he is a former pastor. Roy A. Arbuckle is the present pastor.

Under the direction of Jethro Smith, the Polk County Sunday School Association is conducting a "Sunday School Improvement Campaign" with the goal of 12 standard schools. Brother Smith is pastor of Delano Church.

Charles C. Lemons, pastor of Northside Church, is the new moderator of Hamilton County Association. He succeeds George E. Williamson, pastor of Spring Creek Church, who resigned to accept a call to a North Carolina church.

In the absence of their pastor, Calvary Church, Knoxville, on July 28 heard Dr. Ray Koonce, professor at Carson-Newman College. For eleven years Dr. Koonce was director of BSU work in Florida.

Thomas V. Wells will serve as evangelist for a revival at Red Bank Church, Chattanooga, August 12-18, with Dr. Ralph Norton, pastor.

J. Edward Firestone, missionary for Polk Association, filled the pulpit of First Church, Benton, July 28.

August 5-9 Hamilton Association conducted a Music School, meeting with the White Oak Church.

First Church, Loudon, O. C. Rainwater, pastor on August 18 presented five choirs in a "Summer Concert." Approximately 127 voices were included on the program. Ed. Davis serves this church as music director.

July 28, South Knoxville Church had as guest speaker, Calvin Rhodes, pastor of Rockford Church. Brother Rhodes is a former member of South Knoxville Church.

With Dr. H. Cowan Ellis, pastor, First Church, Etowah, conducted a Youth Retreat for Juniors, Intermediates and Young People. On July 28, this church had as its guest speaker, Dr. Harold Basden, pastor of Gaston Avenue Church, Dallas, Texas.

First Church, Loudon is in revival services August 4-11, with H. B. Ford, pastor of Judson Memorial Church, Nashville, preaching and music directed by Ed. Davis, the church's Minister of Music and Education.

Pastor O. C. Rainwater, First Church, Loudon, will preach in revival services at Hickory Grove Church, Gibson County Association, August 12-19. Fredrick D. Stone, pastor. Brother Rainwater served as pastor at this church during part of the period that he was a student at Union University.

Dr. Jack Reynolds Kennedy has accepted the call to the pastorate of Lookout Mountain Church and began his ministry there July 28. He has served as interim pastor since Norman W. Merrell moved to Charlotte, N. C. in May. In 1954 he was graduated from Southern Seminary with a B.D. degree. From the Seminary he went to Scotland and received his Ph.D. last December from the University of Edinburgh.

Clinton, Second Church, George Williams, pastor, has air-conditioned their auditorium.

Dedication services were held in the beautiful Shiloh Church, about 8½ miles from Kingston on Highway 58, Sunday, July 28. The new permastone covered building is debt free. Roy Creasman is pastor.

Clayton J. Veatch, pastor of First Church, Richland, Ga., has accepted a call to the pastorate of Ninth Street Church, Erwin, and began his new work August 1. A native of Georgia, he graduated from Carson-Newman College and received his master's degree in theology from Southwestern Seminary. He has served the Mt. Zion Church, Whitesburg; the Baptist Church at Pikeville; First Church, Madisonville; First Church, Wilmer, Texas; and First Church, Damascus, Va. His wife is the former Edith Sherwood of Erwin. They have two sons, Robert and Clayton John.



Southern Baptists In America's Largest City

NEW YORK—(BP)—Almost every Sunday Mr. and Mrs. Ernest Mayo, and their two children of Gladstone, N. J., will cross a state line and drive 55 miles to church in downtown Manhattan in New York City.

There they will join about 20 other Southern Baptists for Sunday school and a morning worship service in the YMCA at 215 W. 23rd St. This little nucleus represents the first organized effort of Southern Baptists in the greater New York City area.

They held their first service May 5, and hope to organize into a church in early September.

Their story goes back to the fall of 1956 when James Aaron and family moved to New York so he could do graduate work in New York University. The Aarons visited several churches, hoping to find something like their home church, Third Baptist in Granite City, Ill.

It soon became apparent that there was no Southern Baptist work in New York and neither did they find a church in which they could conscientiously serve. Finally Mrs. Aaron said, "I'm going to see if a Southern Baptist church can be started."

First she wrote the Baptist executive secretary of her home state, Noel M. Taylor, at Carbondale, Ill. He forwarded her letter to Ray Roberts, executive secretary of Ohio Baptists, which had been sponsoring some pioneer work in Pennsylvania and New York state.

Roberts' office served as a clearing house to secure names of other interested Baptists in the New York area. He helped with the Sunday school organization and first worship services in May.

Others in the congregation moved into New York from places like Kentucky and Georgia.

From this small beginning the group has carried on weekly services under their own leadership. Visiting pastors, chaplains, and denominational workers have supplied the pulpit each Sunday. Offerings are \$100 weekly, and the group gives 10 per cent to the Cooperative Program. Typical of their resourcefulness are Mr. and Mrs. Dean Styers who bring a collapsible play pen each Sunday for their two-year-old Jamie and other small children. At present this play pen is the "nursery."

The YMCA has been "unbelievably nice," according to members of the small congregation,

even to offering the auditorium rent free. However, the group felt they should assume responsibility for rent and currently pay \$40 monthly.

How does this small, struggling nucleus with no pastor and no property hope to make an impression on the 12 million people in the greater New York area?

First, they want to call a pastor-missionary, a "man with vision" who will pastor

the parent group meeting on Manhattan and then lead in establishing at least six missions elsewhere around New York City—in other boroughs, on Long Island, and in New Jersey.

Second, they want Southern Baptists to send names and addresses of friends and relatives who live in the New York-New Jersey area. They say it is almost impossible to seek prospects without definite leads.

They have agreed to contact every name furnished them. Persons who have Southern Baptist friends or relatives in the area should send their names to Ray E. Roberts, Ohio Baptist Convention, 30 S. Fourth St., Columbus, Ohio.



SOUTHERN BAPTISTS IN MANHATTAN—Southern Baptists in New York City have organized a Sunday school and worship service using facilities of a YMCA. Three men who have helped develop work of the new organization are, from left, James Aaron, student at New York University from Granite City, Ill.; John Moore, formerly of Atlanta and Columbus, O.; and James Robbs, Jr., formerly a Kentuckian who is now living in Carteret, N. J. They are pictured in front of the 23rd St. YMCA where they meet.—Baptist Press Photo.

Sunday School Workshops Great Success

The ten Sunday School Workshops sponsored by the Sunday School Department in July were a great success. Thirteen hundred and ninety-five people were registered during the ten days. Here are some wonderful reports from the Workshops:

"Many *Sunday School Workers* participated in our 'Workshop Days' throughout the various associations where meetings were held.

"Personally, I was delighted with the response of the workers as we met the different groups in the association each day. Each association had good representations from the local churches.

"Enthusiasm was high! Pastors, Sunday School superintendents, officers, teachers, associational workers, and Sunday School members met to plan a most profitable program for their Sunday School. Those who did not attend missed a good program.

"Discussions on the majors of the Sunday School thrilled the people. Timely discussions on reaching people, enlarging the organization, meeting the points on the standard and providing more opportunities for training challenged everyone.

"Panel discussions and age group conferences were held for those seeking effective ways of improving department and class work. Complete associational organization was demonstrated.

"I believe one of the most effective ways we have for reaching the last church with a full program of work is through a wide-awake associational organization, one that is adequately equipped for progress. To date we have had ten such meetings in ten associations with the objective in view for *Every Association* in Tennessee with a complete organization and an adequate program of Sunday School work.

"I challenge each association to organize a Cradle Roll Department and one or more Nursery Departments in every church.

"It is *important* enough to require our best efforts and demand our deepest concern.

"It is *adequate* enough to provide the best information concerning our program and work.

"It is *definite* enough for trained workers and *challenging* enough for every association to try a complete organization."

—Kathleen Aycock

* * * * *

"Ten associations in Tennessee have experienced a "FIRST"—an association-wide Sunday School Workshop planned for local church workers and associational Sunday school officers.

"Results in better Sunday school work will be the only real measure of the success of such a venture. But there were many encouraging signs that such results will come. And, because of the hearty response in these ten, it is the hope of the field workers in your state Sunday school departments that we may continue this program until every association in Tennessee has experienced such a Workshop.

"I enjoyed the fellowship with all the workers. But, since Junior, Intermediate, and Young People are my special fields of promotion, I found a real thrill in meeting in conferences with you Intermediate workers and in learning from Mrs. Lacy Freeman and Mrs. Jesse Daniel something of the good things going on among you Junior and Young People's workers.

"Thanks to all of you who had a part in the success of these first ten Workshops."

—Maurine Elder

* * * * *

"My appreciation for the Baptists of Tennessee has deepened considerably in the past few days because of the privilege that I had of going with our other state Sunday school workers into ten different associations in Sunday School Workshops. I was thrilled at the interest and response that was manifested in every place we went.

"I am especially grateful that the people over the state are becoming more associational conscious and are seeing, as never before, the necessity for using the associational Sunday school organization for reaching the last church in the association with a good program of Bible study.

"I am grateful for the fact that so many Adult workers are seeing the value of utilizing the class organization as a means of reaching people for Bible study and training those already enlisted. As never before we are coming to realize the need for making adequate provision for Adults (especially the men) by starting enough classes, visiting regularly, and improving the quality of our Bible teaching. Because we are making better provision for our Adults, we are going to be reaching more of them for Christ."

—Bob Patterson



MISS MARATHA THOMAS ELLIS

San Antonio, Texas

W. M. U. Officers' Clinics Camp Linden

Miss Ellis will be one of the missionary guests at Camp Linden W.M.U. Officers' Clinics, August 20-22. Miss Ellis is Young People's Secretary for the Mexican Baptist Convention of Texas. She formerly served as a foreign missionary in Buenos Aires, Argentina, as W.M.U. Field Worker among Spanish-speaking people in New Mexico and as Oklahoma W.M.U. Field Worker.

Conferences for the local W.M.U. officers will open Tuesday morning, August 20 at nine-thirty o'clock and close after lunch Wednesday. Associational officers will register at four-thirty o'clock Wednesday afternoon, August 21 and close at two-thirty o'clock on Thursday afternoon. Registration blanks, which are in the hands of every W.M.U. president and every associational superintendent, should be sent in immediately. Reservations are coming in very fast, so it is very important to pre-register through the Tennessee W.M.U. Office, especially if the group plans to spend the night.

NORTH AMERICAN WOMEN'S UNION

of the

BAPTIST WORLD ALLIANCE

Second Continental Assembly

Toronto, Canada

November 5-7, 1957

The theme of this second assembly of North American Baptist women, "The Family Circle of God", speaks of our fellowship in Christ. This assembly offers opportunities for three rich days of shared experiences with women of this continent. Speakers include Mrs. J. T. Ayorinde, able speaker and outstanding leader among Nigerian Baptists. Southern Union's own Mrs. William McMurry will lead the missions conference.

Have you made your reservation? It is not too late. Send your \$2.00 fee, before October 10, to Mrs. R. L. Mathis, treasurer, North American Women's Union, Baylor University, Waco, Texas.

"Other Daughter"

An unusual piece of fiction is waiting for you in the August *Home Life*. Here you can learn about a couple who, in their eagerness to give their handicapped daughter a normal, happy life, neglected their normal teen-ager.

Home Life offers Christian insight into the problems which today's families must solve. Churches save more than money when they provide *Home Life* for every family.

Home Life

A Christian Family Magazine

To Help You Understand the Church Correlated Nursery Plan

by MRS. JESSE MEEK

The Church Correlated Nursery Program is a plan for unifying, strengthening and improving the Nursery Work of a church. It involves the total use a church makes of its Nursery departments, whatever organization or group may be in charge at a particular time. It seeks to insure a uniformly high quality of teaching each time the Nursery child comes to the church.

The new correlated program tends to place the child and his needs at the center of all planning and provision. This is not a displacement of the Sunday school and Training Union. The responsibilities of these departments will remain the same, but an effort will be made to extend their good work to other periods. For the local church this will mean that while the child is at church, including the morning and evening worship hours as well as Sunday school and Training Union, the same purposes and methods will prevail in all activities of the Nursery departments.

Two publications are being planned for use with the new correlated Nursery Program. These are the *Church Nursery Guide* and *Living with Children*.

The *Church Nursery Guide* is being written for workers with Nursery children, birth through three years. This periodical published every quarter will be planned especially for those adults who teach or lead, children during the Sunday school or Training Union periods and during church services on Sunday. It is also for those who work with Nursery children any time during the week.

Effective the fourth quarter, 1957, the *Church Nursery Guide* will replace all current Sunday school and Training Union literature for Nursery work—*Nursery-Beginner Leader*, *Sunday with Two-Year-Olds* and *Sunday with Three-Year Olds*. Churches should plan to order a copy for each person who works at any time in the Nursery.

The new periodical, *Living with Children* will be a periodical for parents of children enrolled in the various Nursery organizations of the church, Sunday school, Training Union, weekday meetings, as well as for parents of children enrolled in the Cradle Roll departments of the Sunday School.

The purpose of this periodical is to help guide parents in Christian living with Nursery age children, to acquaint them with the religious activities of the various Nursery organizations of the church and to suggest ways in which church and home may compliment each other in teaching the Nursery child.

Beginning with the fourth quarter, 1957, *Living with Children* will replace all the publications that have been published for parents of Nursery children. This periodical will also be used by the Cradle Roll department of the Sunday School.

Churches should plan to order a copy for every home represented, a copy for each leader and extra copies for new members. Send your order to the Baptist Sunday School Board, Nashville 3, Tennessee.

The soft drink industry's sales amount to more than \$1.3 billion a year. It employs 100,000 persons and uses more than 1.5 million tons of sugar and 9 million gross of bottles a year.

The Ministry of Education in Poland has set up a special committee to combat alcoholism among Polish school children, which is reported to have reached alarming proportions. The committee is expected to conduct a nation-wide campaign against the evil.

The economic losses attributed to automobile accidents last year could have financed 190,000 new schoolrooms, or hospital facilities to accommodate 260,000 patients, or financed about 500,000 new homes, or bought clothing for half the population in the United States for a year, or a day's food supply for every person in the world. The economic loss has been estimated at \$4.75 billion.

To demonstrate the degree to which nervous tension saps mental energy, Pennsylvania State University psychologists

Men Turn Cowboys to Corral Bus Loads for Oklahoma City

Fifteen churches of the Shelby association have each pledged to send a bus to Oklahoma City for the First National Conference of Southern Baptist Men. T. Robert Acklen, chairman of transportation committee for Shelby Brotherhood, has announced that arrangements have been made with the Greyhound Bus Company for fifteen air-conditioned buses to leave Memphis on Wednesday, September 18, at 5 a.m. The motorcade will reach Oklahoma City in time for the first session at 6 p.m.

Churches sponsoring a bus include: Airview, LaBelle, Highland Heights, McLean, Southland, Merton Avenue, First, Brooks Road, Wells Station, Graham Heights, National Avenue, Trinity, Eudora, East Acres and Temple. Others wishing to join the group are invited to do so by contacting T. Robert Acklen, Columbian Mutual Tower, Memphis. Other churches or groups may also charter a bus and join the motorcade.

Round trip bus fare will be only \$17. The return schedule calls for departure from Oklahoma City at the close of the Friday session, arriving in Memphis early Saturday morning.

The caravan will carry banners on each bus, and will be met in Oklahoma City and escorted to the auditorium by a band, using as a theme song "Onward Christian Soldiers."

Reservations may be had from any of the participating churches, the Brotherhood Commission Office, 1548 Poplar Avenue, Memphis, or from Mr. Acklen.

Even though this is the first area to undertake such a project, many other areas are expected to make similar arrangements for transportation.

Facts of Interest

It's the teenagers who get into the headlines when they crash, but the grownups do most of the driving and cause most of the fatal accidents—87 per cent of them, to be exact.

Only one-sixth of the families living in American cities have enough income to justify the purchase of a new house, according to the National Housing Conference, which has estimated that a family would have to have an annual income of \$7,156 to meet the costs of an \$11,450 house. This estimation is based on the rule that housing costs should not exceed one-fifth of income.

During 1956 the liquor industry is estimated to have spent approximately \$100,816,000 in five major advertising media, compared with \$92,073,000 in 1955. The largest portion went to newspapers with \$48,072,000 in 1956, compared with \$41,055,000 in 1955.

made tests on patients in dentists' waiting rooms. They found that the subjects' abilities to think and reason had slowed almost to a standstill.

The British cabinet is reported to be considering a ban on smoking in public places. The action follows investigations by two medical research committees on the lung cancer-cigarette smoking link, whose findings closely parallel those reported by the American Cancer Society recently. The British tobacco tax last year yielded 14 per cent of the total government revenue.

If the air-raid sirens sounded a genuine alarm, how many people would believe an attack was actually under way? Just 20 per cent, according to a study just completed by University of Michigan researchers for the Civil Defense Administration. One test, made in Oakland, California, indicated that two-thirds of the people would do nothing or the wrong things.

—Survey Bulletin

ATTENDANCES AND ADDITIONS, SUNDAY, JULY 28, 1957

Church	S.S.	T.U.	Add.
Alcoa, Calvary	263	65	
Central	248	99	
First	431	151	2
Mission	46		
Athens, Antioch	194	57	
East	445	166	
First	638	290	3
Avalon Heights	90		
West End Mission	66	48	
North	217	99	
Calhoun	118	13	
Clear Springs	97	60	
Clearwater	130	60	
Hiwassee	98		
Idlewild	64	45	
Lake View	56	54	
Lamontville	42	34	
McMahan Calvary	97	36	
Mt. Harmony No. 1	90	56	4
Mt. Harmony No. 2	63		
Mt. Verd	82	47	
Marshall Hill	49		
Meadow Fork	63		
New Hopewell	116		
Pond Hill	142	18	
Rocky Mount	51		
Rodgers Creek	59	27	
Sanford	49	69	
Short Creek	136	69	
Union Hill	47		
Union McMinn	140		
Valley Road	83		
Valley View	25	12	
Walnut Grove	74	41	
West View	79	48	1
Wild Wood	83	63	1
Zion Hill	91	58	
Auburntown, Auburn	128	49	
Bemis, First	307	149	
Bethel Springs	31	34	
Blaine, Block Springs	140	54	
Bolivar, First	406	150	
Bristol, Calvary	404	102	
Mission	78	49	
Tennessee Avenue	517	190	
Mission	27	10	
Bruceton, First	224	57	1
Brush Creek	94	74	
Chattanooga, Brainerd	870	314	1
Chamberlain Avenue	257	120	
Eastdale	475	116	6
McCarty	105	60	
Northside	472	108	
North Market	133	34	1
Red Bank	926	274	2
Ridgecrest	61	25	
Ridgedale	495	125	2
Ridgeview	229	84	2
St. Elmo	388	152	
Alton Park	23	6	
South Seminole	131	48	
Whitewell, First	184	66	1
Woodland Park	419	121	3
Clarksville, Blooming Grane	117	47	
First	532	143	
Grace Avenue	225	97	1
New Providence	213	62	1
Cleveland, Calvary	200	90	1
First	597	262	1
Galilee	45	25	12
North	215	101	
Clinton, Bethel	142	57	
Second	429	90	
South	230	63	
Columbia, First	480	200	2
Riverview	46	22	
Highland Park	297	147	
Cookeville, First	475	88	2
Crossville, First	198	83	2
Emmanuel	148	47	2
Mt. View	82	41	
Pleasant Hill	116		14
West Side	18		
Dandridge	119	48	
Antioch	30	23	
Deep Springs	121		
French Broad	47	10	
Piedmont	147	61	3
Swans Chapel	119		
Decatur, First	123	40	
Dover, First	103	32	2
Doyle Greenwood	94	53	
Dyer, New Bethlehem	200	115	
Dyersburg, First	690	255	
Elizabethton, Siam	230	130	
Englewood, First	195	51	
Erwin, Calvary	222	43	
Etowah, First	375	87	
North	458	120	
Fountain City, Central	1081	225	2
Smithwood	702	257	3
Fowlkes	104	75	
Friendship	201	93	2
Friendsville	222	107	6
Galloway	125	101	
Gladeville	145	59	
Gleason, First	189	52	
Goddletsville, First	358	120	
Greeneville, Second	139	43	
Henderson, First	208	87	2
Hixon, Memorial	136	56	
Humboldt, Antioch	260	86	2
First	509	92	
Huntingdon, First	301	111	
Jackson, Calvary	571	219	
North	287	167	
Parkview	381	87	3
West	789	408	4
Jefferson City, Buffalo Grove	85	45	4

First	438	82	
Bethel	37		
Eastside	40	13	
Mansfield Gap	69		
Mill Spring	83	53	
Mountain View	111		
Northside	192	46	
Johnson City, Central	640	102	2
Fall Street	102	43	
Pine Crest	198	101	
Temple	306	92	
Unaka Avenue	295	105	5
Kenton, Macedonia	103	81	
Kingsport, First	811	170	4
Glenwood	351	118	5
Litz Manor	195	87	
Lynn Garden	428	143	
Kingston, First	524	211	
Knoxville, Broadway	1147	402	1
Central (Bearden)	564	161	5
Fifth Avenue	765	279	3
First	958	137	
Glenwood	363	134	2
Inskip	676	177	
Lincoln Park	1048	350	6
Meridian	432	93	4
Sevier Heights	623	236	1
Branch	30	14	
South	562	243	1
Wallace Memorial	345	123	
LaFollette, First	347	100	2
West	137	34	2
LaGuardo	137	92	
Lawrenceburg, First	296	126	1
Hoover Street	18		
Lebanon, Fairview	287	98	
First	496	182	
Hillcrest	22		
Rocky Valley	117	77	
Southside	172	109	2
Lenoir City, Calvary	185	69	2
Dixie Lee	150	68	3
First	485	176	
Kingston Pike	82	46	5
Lewisburg, First	511	196	
Loudon, Blairland	268	84	
Malesus	209	104	
Martin, Central	231	76	
First	359	64	
Southside	58	30	
McEwen, First	82	32	
Mt. Pleasant, First	240	113	
Sandy Hook	30		
Scott Town	30		
Swan Creek	17		
McNairy, Mt. Zion	57	60	
Madisonville, Chestua	111	51	
First	278	143	1
Mission	64	38	1
Maryville, Broadway	518	243	
Everett Hills	436	156	
McGinley	917	330	
Madison Avenue	159	67	
Memphis, Airview	156	80	
Arlington	78	68	3
Baptist Center	38	43	
Bartlett	288	137	1
Barton Heights	249	116	1
Bellevue	2490	942	22
Beverly Hills	585	319	1
Buntyn Street	184	108	
Central Avenue	948	333	2
Collierville	236	82	
DeSota Heights	209	116	
Egypt	181	83	
Endora	607	195	1
First	1117	338	4
Franklin Road	98	53	
Frayser West	304	147	1
Germantown	95	42	
Graceland	360	143	1
Graham Heights	165	75	
Highland Heights	1213	595	1
Kensington	151	45	1
LaBelle	497		2
LaBelle Chapel	333		2
Lamar Heights	664	251	
Lea Clair	163	48	2
McLean	514	193	4
Millington, First	447	202	
Mt. Pisgah	102	64	1
Mullins Station	104	77	
National Avenue	409	144	
Oakville	220	61	
Park Avenue	510	117	1
Prospect Park	121	64	
Richland	147	80	
Seventh Street	452	188	5
Southland	271	107	4
Southmoor	205	139	
Speedway Terrace	753	231	2
Sylvan Heights	116	71	2
Temple	1096	350	2
Thrifhaven	342	116	2
Trinity	340	200	4
Union Avenue	1005	300	2
Wells Station	488	223	
Whitehaven	529		6
Woodstock	66	41	1
Milan, Chapel Hill	101	45	
First	437	158	
Morristown, First	739	211	4
Buffalo Trail	235	141	2
Cherokee Hills	92	32	
Murfreesboro, First	608	135	1
Calvary	78		
Mt. View	183	61	
Powell's Chapel	131	91	5
Third	292	100	
Woodbury Road	147	58	
Nashville, Belmont Heights	967	291	1

BITS AND BRIEFS

Harold Anderson, pastor of Glenwood Church, Nashville, has been elected as associate in the State Sunday School Department in Alabama and will begin his work there August 15.

Miss Nell Taylor, who for the past 11 years has served as Baptist young people's secretary for Mississippi, is Louisiana College's new dean of women. She will succeed Miss Gladys Young, who had held the post since 1953 but recently resigned.

First Church, Hohenwald, is making good progress in the construction of a beautiful and commodious church auditorium which they hope to occupy in October. Mr. Paul Burklow is chairman of the building committee. Fred T. Evans is pastor. This is the only Baptist church in Lewis County.

Brookside	53	20	
Jordonia	35		
Madison Street Mission	62	18	
Brook Hollow	176	72	
Donelson	513	153	2
Edgefield	594	177	
Fairview	131	60	
Jordonia	47	59	
First	1136	470	4
Cora Tibbs	61	40	
Freeland	95	35	
Gallatin Road	347	134	
Glendale	191	49	2
Grace	853	341	
Grandview	517	176	
College Grove	32		6
Grubbs Memorial	182	67	
Inglewood	951	223	
Cross Keys	36	27	
State School	102		
Trinity Chapel	43		
Joelton	216	156	9
Judson	757	174	2
Lincoya Hills	239	50	7
Maplewood	136	92	
Neely's Bend	113	44	2
Park Avenue	659	214	3
Saturn Drive	248	93	5
Scottsboro	97	57	
Woodmont	580	187	1
New Market	80	37	
Dumplin	95	38	
Flat Gap	88	53	
Good Hope	50	50	
Nances Grove	63	43	
New Hope	80		
Pleasant Grove	103	51	
Rocky Valley	93	50	
Newport, English Creek	89	39	3
Oak Ridge, Robertsville	612	171	7
Old Hickory, Rayon City	120	58	
Oliver Springs, First	226	75	
Parsons, Calvary	59	39	
First	193	61	
Southside	66		
Philadelphia	170	43	
Portland, First	359	85	
Powell, First	240	79	
Ramer	162	79	
Rockwood, Eureka	103	52	
First	539	188	4
Pond Grove	87	63	4
Rogersville, First	488	151	1
Selmer, First	246	68	
Sevierville, First	564	116	4
Shop Springs	156	64	
Smyrna, First	234	96	2
Somerville, First	220	122	
Strawberry Plains, Beaver Creek	63	35	
Piney	152	34	
Talbott	111	79	1
Ten Mile	90	47	
Trezevant, First	200	79	
Union City, First	641	184	1
Watertown, Round Lick	215	121	
White Pine	213	62	
Nina	101		

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Jonathan: Nobility In Friendship

TEXTS: I Samuel 14:1-15, 24-45; 17:55 to 18:5; 19:1-7;
20:1-42; 23:15-18; 31:1-2; II Samuel 1:17-27 (Larger)—
I Sam. 18:3, 4; 19:1-7; 23:15-18 (Printed)—Proverbs 17:17 (Golden)

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Writers like Cicero, in ancient times; and Emerson, in modern days, have written glowingly of friendship. The Book of Proverbs, from which our Golden Text is taken, speaks much of the values of friendship and the priceless worth of a true friend. The old Greeks tell the classic story of Damon and Pythias, of how the former pledged his life for the latter who was condemned to death by Dionysius of Syracuse. But we turn to the above selections from the Bible to see illustrations of yet another remarkable friendship, that of Jonathan and David. The first was the crown-prince and heir-apparent of the kingdom of Israel, the second was regarded by Saul as a renegade and thus was forced to become a kind of outlaw. If we consider especially the printed sections of this lesson for our notes (without over-looking for a moment the larger lesson passages) what may we discover about Jonathan in his friendship?

Utter Unselfishness (I Sam. 18:3, 4)

The clue to this characterization is found in this apt statement: "he loved him as his own soul". Where in all literature can one find a more striking (if accurate) description? What nobility of person is this, concerning Jonathan and his deep and abiding friendship for David whom he must have known would some day supersede him as king! But we should not be at all surprised to find such a statement where noble and beautiful friendship exists, for this is the essential nature of love out of which such friendship springs. To love is to give, if necessary to give all, in behalf of those whom we love. To say the least, this is exactly what Jesus had in mind when He said: "Greater love hath no man than this, that a man lay down his life for his friends" (Jn. 15:13). Such a saying takes on added meaning when it is recalled that Jesus demonstrated it by actually putting it into practice.

The rest of these verses tell us what we would expect, namely, that Jonathan gave to David much of his clothing and armor. Such utter unselfishness upon Jonathan's part made it easy to clothe David to his own loss. A love that is divorced from appropriate deeds proves to be a defective or faulty love, hardly worth the very designation itself.

Intercessory Interest (I Sam. 19:1-7)

Saul had given commandment to Jonathan, and all the others of his servants, to

kill David. This grew out of an unfounded and insane jealousy, dating all the way back to David's successful encounter with Goliath. Saul was unable, for the time being to listen to the praise of his people for David. Besides, he must have been suffering from a guilty conscience both in the sight of God and of his followers. In any case, the orders had accordingly been made; and Jonathan dared to disobey them. He implored with his father to spare David's life with: "Let not the king sin against his servant". It was truly a noble appeal.

A friendship, similar to Jonathan's, will always manifest itself in some such fashion. It will intercede for the best interests of those for whom it is exercised. This reminds us of one of love's hall-marks: "seeketh not her own" (I Cor. 13:5). Another, closely allied, says: "Beareth all things". Too, the last part of the Golden Text has bearing just here: "a brother is born for adversity". For it is when circumstances seem quite adverse that true friends mean the most, whether it be intercession or some other kind of help in our behalf.

Enthusiastic Encouragement (I Sam. 23:15-18)

Note the first word of the caption chosen for these verses. "Enthusiasm" carries with it, basically, the idea of "God within". This fits admirably the expression found here concerning Jonathan's ministry to David: "and strengthened his hand in God". What inner ministry can ever be found as between Christian friends? For it is when we are thus strengthened that our courage rises appropriate for whatever needs may be ours, enabling us to face whatever situation comes with sufficient grace and power. To encourage is to give power to the "heart", the spiritual center of one's personality. It should be remembered that our word "courage" is derived from another word "coeur" which literally means "heart".

Ours is an age of troubles of the heart, both of the body as well as of the spirit. One wonders which of the two groups of ailments is the more serious. If we follow Christ, we will be supremely concerned with troubles of the spiritual "heart". We will permit the physicians to deal with those of the body, thankful for their skill and diligence, and do what we can for those who suffer from maladies of the soul.

Aging Widow Imprisoned For Resisting Clergy Tax

NORWICH, Conn., October 28, 1752—(BP)—A fifty-four-year-old widow, Elizabeth Backus, today told how she had spent thirteen days in prison for refusal to pay a clergy tax for the support of a minister of the established church.

"It was about nine o'clock on October 15, a miserable, rainy night," Mrs. Backus recalled, "when there was a knock on the door. I was expecting trouble because my son Samuel had already spent twenty days in prison for resisting the orthodox church.

"As I feared, it was the authorities—a tax collector. When I refused to contribute to the salary of a minister who was not my pastor, I was taken off to jail."

The widow told how on the second night two other members of her church, which earlier had withdrawn from the orthodox church, also were imprisoned for refusing to pay the clergy tax. Mrs. Backus was unable to explain today why she had been released, but it is probable that someone, perhaps a member of her church, paid her fine.

Although she showed the effects of her ordeal, Mrs. Backus harbored no bitterness toward her persecutors. In fact she seemed to revel in her imprisonment.

"I could give up my name, estate, family, life and breath freely to God," the brave woman declared. "The prison looked like a palace to me. I could bless God for all the laughs and scoffs made at me."

Several years ago the pastor of the established church here led the congregation to vote to receive members without any evidence of regeneration and taught other doctrines which some members found objectionable. A large number of the congregation, including Mrs. Backus, withdrew from the established church to form a church of their own.

Although the dissenters have their own pastor, they are still taxed to support the minister of the orthodox church. It was for resisting this tax that the widow and others were arrested.

Mrs. Backus is not the first woman to be imprisoned for refusing to pay the clergy tax, however. Ester White of Taunton was jailed in February for failure to pay a similar tax of eight-pence and is still being held.

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The Young South

The letters printed in today's column came to my desk, but they are really for you. I am glad to send them on to you by the postman who delivers your BAPTIST AND REFLECTOR. The writers are anxiously awaiting your answers. Their addresses are given so that you may send letters directly to them.

From Carole Bessent, Box 124, Friendship, Tenn.:

I would like very much to have many new pen pals. I have written Aunt Polly once before, and I got many pen pals that time. I love to write letters, and I promise to answer every letter I receive. If possible, I would like to have a picture of each pen pal.

I will be 14 years old August 21. I was promoted to the ninth grade at Friendship High School. I would like to have pen pals between the ages of 13 and 16.

Besides writing, I plan to make photography another hobby. My favorite sports are basketball, softball, and swimming. I will be very grateful if you publish my letter. (Come on, pen pals. Fill my mailbox!)



From Ramona Holtzclaw, 336 May St., Kingsport, Tenn.:

I am 14 years old. My birthday is January 9. I go to Lymn Garden Baptist Church. I am a Christian. I go to Sunday school and Training Union. I will be a freshman next year in high school. My hobbies are collecting perfume dolls and other kinds and making scrapbooks. I would like to have pen pals any age and promise to answer every letter I get.

From Jane Burnett, Medlin Heights Road, Knoxville 18, Tenn.:

I am 13 years old. My birthday is July 3. I go to Fountain City Grammar School. I will be in the eighth grade. My hobbies are skating and going to parties. I also like swimming. I would like to have pen pals ages 12-16. I go to Central Baptist Church. Brother Charles Bond is our pastor.

From Leonard Bowen, Route 1, Grandview, Tenn.:

I am 13 years of age and in the eighth grade. I am a Christian and go to Mt. Zion Baptist Church. My daddy is a preacher. My hobbies are fishing and swimming. I would like to have pen pals ages 10-14. I

would like to have a picture of every pen pal. I will try to answer every letter I get.

From Ellen Bradbury, 2009 Rosecliff Drive, Nashville, Tenn.:

I am in the fifth grade at Rosebank Elementary School. I go to Dalewood Baptist Church where I am a member of the G.A. My hobby is stamp collecting. I have a dog; her name is Lady Bell. I would like to have pen pals ages 9-13. Thank you for printing my letter.

From Betty Jo Fox, Model, Tenn.:

I am 12 years old and in the seventh grade. I go to Model School and am a member of Model Baptist Church. I will try to answer every pen pal letter I get.

From Thelma Catherine Hardin, Route 1, Box 136A, Elizabethton, Tenn.:

I am 16 years old. My birthday is December 10. I go to Siam Baptist Church. Our pastor is Rev. David E. Bobbit. My hobby is singing. I have two brothers and one sister. I am the oldest. I will answer every letter I get.

From Evelyn Vance, Route 2, Sweetwater Tenn.:

I am 10 years old and my birthday was May 13. I go to Union Grove School where I am in the fifth grade. I go to Union Grove Baptist Church. Brother Charles Runyon is our pastor. Mrs. Haun is my Sunday school teacher. I would like to have some pen pals ages 9-12.

From Carole Turner, 1423 Coker Avenue, Knoxville, Tenn.:

I am now 13 years old. My birthday was August 6. My hobbies are writing letters and making pictures. I go to Broadway Baptist Church where Dr. Ramsey Pollard is pastor. I would like to have many pen pals, and I promise to answer every letter I receive.

From Barbara Hendrixson, Route 4, Liberty, Tenn.:

I am 10 years old. My birthday is September 30.

My hobbies are playing the piano, sewing, and cooking. I will be in the sixth grade when school starts. I have one sister; she is 4 years old.

I go to Dale Ridge Baptist Church. My pastor is Brother Hubert Nelson. I am not a Christian, but some day I want to be. I would like to have pen pals ages 9-11.

After you answer one or two of today's letters, perhaps you can find time to write me a news note. I like to hear from you at least once a month!

Love,

AUNT POLLY

Belcourt at Sixteenth Ave., S.
Nashville, Tenn.



This is the way it was told to us . . .

**A merry heart doeth good like a medicine
Prov. 17:22**

A switch, says an old railroader, has put many a delinquent on the right track.

A parking lot is a place where you pay 50c so you won't get fined a dollar while you go in to get a 10c soda that costs a quarter.

With some women money is no object, but it is usually the subject.

In the lexicon of youth there is no such word as "fail." Remember the story of the boy who wanted to march in the circus parade? When the show came to town, the bandmaster needed a trombonist, so the boy signed up. He hadn't marched a block before the fearful noises from his horn caused two old ladies to faint and a horse to run away. The bandmaster demanded, "Why didn't you tell me you couldn't play the trombone?" And the boy said, "How did I know?—I never tried it before!"

Want ad in a Pennsylvania paper: "Woman, twenty-one, would like job running elevator in office building. Has no experience and would like to begin in low building."

A jeweler's assistant, an absent-minded fellow, was being married. He was presenting the bride with the ring when he hesitated.

"With this ring," prompted the minister.

"With this ring," said the bridegroom, "we give a written guarantee, reminding the customer that the price will be refunded if it is not as represented."

She was an exasperating customer and hadn't bought a thing.

"Why is it," she snapped at last, "that I never get what I ask for in your store?"

"Perhaps, madam," said the assistant, "it's because we are too polite."

He: "Why get the plumber, dear? I'll fix it."

She: "Let it alone. You fixed the cuckoo clock, and every hour the bird backs out and says, 'What time is it?'"



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Things To Remember About Finney

by C. E. Autrey

This article is being composed on the Oberlin College Campus where Charles G. Finney spent 40 years teaching and pastoring. He began his work at Oberlin as professor of systematic theology in 1835 at the age of 43. After 16 years, he was elected president of Oberlin College in which capacity he served 15 years. He retired from the presidency at 74 but remained professor of theology until his death in 1875. He was pastor of the First church of Oberlin for 37 years of that time. He went away often for revivals and most all the winter months were spent conducting revivals.

Mr. Finney is fascinating even 82 years this side of his death. Oberlin College has now 2200 students who come here each year from almost every state and 40 foreign lands. It was a captivating feeling to walk around on the campus where Finney lived and wrought so long. I could almost feel that his deep steel-blue eyes were following me.

All of us would do well to restudy the busy and prolific life of Charles Finney. We have selected three things from his great life to emphasize in this article.

1. In the first place, Finney has a keen sense of humor. It served as a tonic for him and his students in days and weeks of pressure. He saw great revival gales blow and bless his efforts; but he had mountains of opposition, criticism, and difficulties to surmount. He had the joy of seeing God bless his evangelistic labours as no other man of his generation, but he was misunderstood by thousands and opposed and hated by other thousands. Lewis Tappan, a friend whom he had converted in Rochester, wrote on August 12, 1855 to say, "How is it then that so many people speak ill of you?" Knotty theological problems faced him and his methods were bitterly assailed, yet in the midst of this, he kept a sense of humor. An illustration of it comes out of his days at Oberlin. One of the professors was very slow in his responses, even in answering the door. One day Finney rang the professor's door bell and turned to walk away. When a child rushed out of the door to play, Mr. Finney said, "Oh, it is you, George; I was on my way to the post office and thought I would ring the bell now so that the door would be open when I came back." He spoke loudly enough that the dilatory professor inside might hear.

2. In the second place it would be well to remember the preaching of Finney. His preaching was severe yet in dealing with people, his charity was broad. He thundered forth the law in the early days of his ministry. His preaching, for the most part, was dramatically denunciatory. He had shades of Jonathan Edwards in his preaching. In his sermon on "Wages of Sin" he

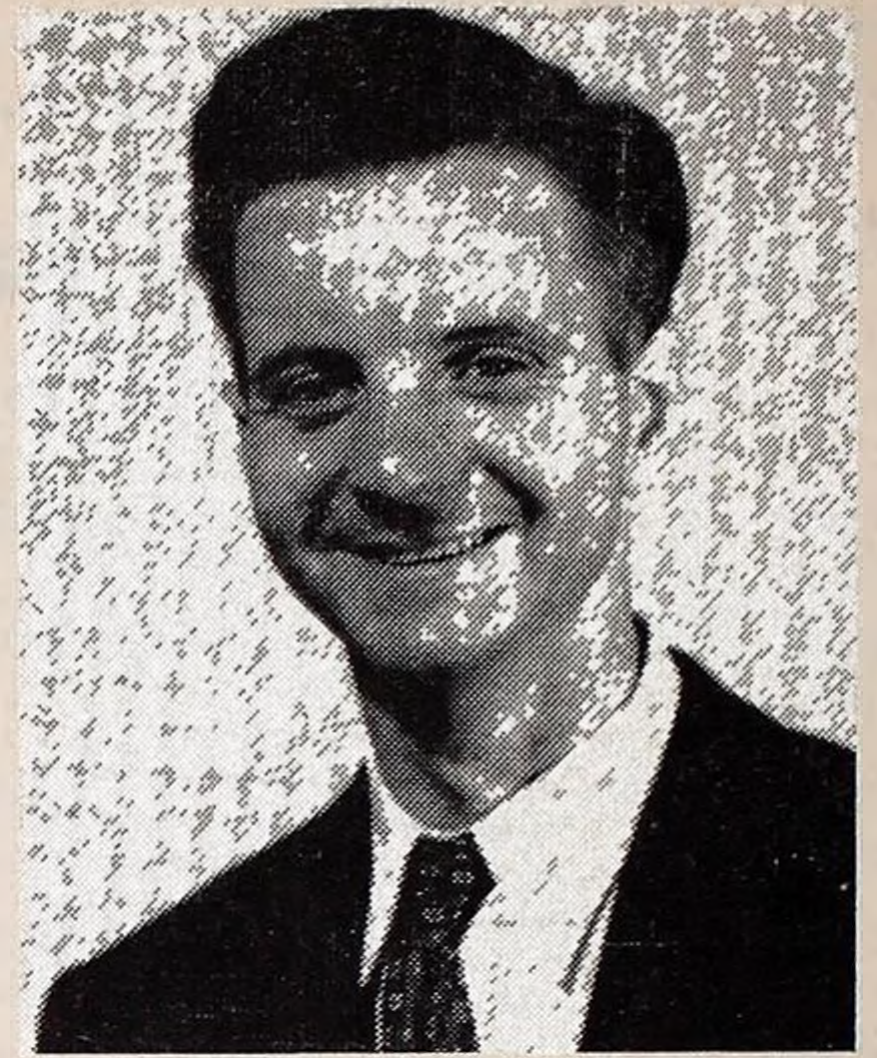
pointed luminous billboards lining the bottomless pit on all sides with the words, "You will get your wages—as the smoke of your torment like a thick cloud ascends forever and ever, you will see written upon its curling folds in great letters of light this awful word—wages, wages, wages." As he uttered this pronouncement, he stretched his tall form to full height and stood transfixed gazing along his moving forefinger at the glittering cloud in his imagination. His audience saw it and his clarion voice drove its Edwarsen meaning clear through their souls.

His preaching did not rely upon bold strokes and brilliant surprises or it would have been no better than the rhetorical efforts of other dramatics. His voice was charming. Often his listeners would look up at him in a reverie of wonder. He was an orator, but in his orations, he never forgot his divine calling. He never came to depend on a tool so empty as oratory. He leaned heavily at all times in his preaching on Divine power. His sermons, however, were not the kind to live and endure cold print. They were more effective as he delivered them.

Charles G. Finney was a gospel preacher. He was not often sucked into controversy over passing issues. He did not enter the slavery controversy though he opposed the system. He instead sounded the clear gospel. He was a gospel preacher first, last, and all the time. Our contemporary Billy Graham must have gone to school at the feet of Finney. Finney was a growing preacher. In his later years, he ceased to be as denunciatory and preached more on the love of God. He had the same effect when he preached more tender sermons as when he was eclat and critical.

3. A third thing to remember is that his revival power did not die with his passing years. Finney did not only meet with glowing success in his early days at Evans Mills, Antwerp, Perch Creek, Utica, Rochester, and elsewhere, but when he was 65 years old, he fanned the greatest flame of evangelistic fire that America had seen up to that time. He was mightily used of God in the great revival of 1857-'58.

Many years after his glowing success at Rochester, he conducted a revival in Boston that Lyman Beecher said was the greatest single revival ever held in so brief a time by one man. In the revival of 1857-'58, as many as 300,000 people were reported converted and united with the churches in America in one year. Over 500,000 during the revival united with churches in America and another half-million were possibly converted in Europe. Mr. Finney was greatly used of God in these meetings and it is to be remembered that the meetings took place 34 years after his signal success on the frontier in New York.



NEW ORLEANS, La.—Isaac E. Boggs, Memphis, is among the 26 candidates for degrees and awards at the summer commencement program at New Orleans Baptist Theological Seminary, according to Dr. Roland Q. Leavell, seminary president.

Dr. Ralph A. Phelps, Jr., president of Ouachita Baptist College, Arkadelphia, Ark., will be the commencement speaker.

Boggs will receive the bachelor of divinity degree.

Pastor Jack H. Goodwin reports a revival at Buffalo Trail Church, Morristown, in which there were 40 decisions, 23 were by profession of faith, 10 by letter, two rendered for Mission service and five rededications. Bob Gray, pastor of Oak Branch Church, Holston Association, led the preaching and Clifford Covey, student at Carson-Newman College, led the music.

Why did Finney have unabated spiritual power and revival success the entire length of his long ministry? Often his spiritual wagon would bog down. Often his meetings would not move and conversions did not attend his efforts. Everytime it happened he would fall on his knees before God and stay there until the moving power came back. He would not blame the people but rather he would say the trouble was somewhere in his own heart. He would confess his sins and pray until God answered. Then Holy Spirit power would return and souls would be saved as in the past. That is the key to the long and successful evangelism of Finney.

Mr. Finney was humorous and fair-minded all the way through his ministry. He refused to let bitter opposition sour him. He was a growing preacher who had wisdom enough to alter his style of preaching to fit the needs of the hour. He, unlike the majority of evangelists, never lost his power to draw great crowds and move them toward God. Finney had many faults, but he was the greatest evangelist of his generation.

Dr. Autrey is associate professor of Evangelism in the School of Theology at Southwestern Baptist Theological Seminary, Fort Worth, Texas.