

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

JOURNAL TENNESSEE BAPTIST CONVENTION

VOLUME 114

THURSDAY, OCTOBER 28, 1948

NUMBER 44

The Spirit and The Gospel

By EDWIN RAYMOND ANDERSON, 55 Simpson Street,
Hartford 5, Connecticut

IN ADDRESSING BELIEVERS gathered to the Lord in the great city of Rome, the apostle came to a pause in the matter of his introduction, and inserted a brief, but suggestive note of personal persuasion. One might, in a way, call it, "a window into the heart of Paul"; and as a window is meant to let in light as well as to show what is within, it may be said that such a "window" might serve as the means of letting in the light upon our own heart, and upon our own ways and activities. For Paul said, "So as much as in me is I am ready to preach the Gospel to you that are at Rome also" (Rom. 1:15).

The apostle had not been in the seething metropolis, and in a sense could not foretell of conditions and circumstances which might be met with there. But that matters next to nothing, and always takes the secondary place. The Gospel comes first, because it is first in meeting whatever shall be faced. And what was first for Rome in that day, must be first for America in this day. The Gospel for the Romans is also "the power of God unto salvation" for the Americans, for whether it be the first or the twentieth century, sin is still spelled "sin," the Gospel is still the Good News, and things of eternal consequence must take first place in consideration!

Perhaps it is well that we do not, after a certain fashion, believe in so-called "apostolic succession." But it would be well to follow what Paul said out of his own heart, as concerning his conviction for the Gospel. "As much as in me is," said he; and that took in the whole area of life, without equivocation, without hesitation. The Gospel gives out from the heart of God, and calls for everything out of the heart of him who has been captured and claimed by it. As there was no "half-way" at Calvary, so could there be no "half-way" measure for those who have been to Calvary, and been claimed by the Crucified One. With Paul it was the personal measure of, "*as much*." And perhaps with many of us, it is in all solemn truth, the tragedy and the sham of, "*as little as in me is*." We become quite content in giving the least for Him Who gave His utmost. We become quite satisfied in tossing out a few pious scraps upon those rare occasions when we feel "moved" to do so, rather than toss in the whole frame of heart and life. A "seven-day-week" religion appears too radical, and we have whittled and narrowed and limited until only a sliver of "Sunday-time" is left for what we become pleased to call, "Christian service."

Of course, that is for us to judge alone before the Lord. And it had better be judged here and now, unless we become complacent over the tragedy that shall overwhelm us at the solemn occasion of the Final Accounting. "For God so loved the world that He GAVE - - -"; and alas! but how little we have come to care for that poor, beaten, broken, Christless world. Content with the least . . . and expecting the commendation of Him Who could never rest until He has poured out His very all upon that bloody Cross!

That is one matter. And then for another, consider this word. "I am ready to preach the Gospel," said Paul. He did not say, note, "I am right." There are scores in our Christian circles who are "right," who are never "ready." Correctness in doctrine can never take the place of coldness in practice. They "know all the tests," but those tests do not know them, and they are left to gather in their place. For them, "the Sword of the Spirit" has become a wonder rather than a weapon, and a show-piece rather than an instrument. They have all the facts at their fingertips, but those selfsame fingertips are never spread out to touch the spiritual pulse of this sin sodden world. To admit that "Christ died for our sins" is one thing; but to put ourselves "unto the death" in getting out, in sending forth, in heralding wide and abroad, the power and the preciousness and the persuasion of that vital truth, is quite another matter.

Of course, we ought to be "right." We must be "right" when it comes to doctrine, and bear the label of "fundamentalists" in the truest sense of the term. But dare we then to pause, when the Holy Spirit of God would press and urge onward and outward to the next logical step . . . that of being "ready" in that "right," and in putting the "holy fire of the kindled heart" into the fabric of these evident truths? Is that not the true place where the line between success and failure is to be drawn? A blazing heart, and a life empassioned to the full, the overflowing and the uttermost for that blessed Man of Calvary . . . ah! but who can withstand it! There is the "GO" of the "Gospel," which none can mistake.

"So as much as in me is . . . I am ready to preach the Gospel." Can you say that?—in holy truth before the Lord, and feel it the true motive of heart and soul and life? Really, we dare not settle upon anything less, if we would care to be marked out as the men of His holy pleasure, and for the desperate need for the Gospel to such an hour and situation as this.

Baptist and Reflector

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Editorial and General Office, 149 Sixth Ave., North, Nashville 3, Tenn.

Terms of Subscription—Single subscriptions payable in advance one year, \$2.00, six months, \$1.00. Other rates and plans sent on request.

We do not assume the cost of cuts.



Obituaries and Obituary Resolutions—The first 200 words free; all other words one cent each. Non-obituary resolutions 1 cent for all words.

Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, \$2.00 per insertion.

Advertising Representative—E. N. Delzell.

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

Rich Printing Co. Nashville, Tenn.

EDITORIAL

A Close Friend At Rest

SUNDAY AFTERNOON, Oct. 10, the editor was associated with Pastor J. T. Ford at the funeral of Mrs. Veva Carr Talbott, wife of Louis Talbott. The service was held in the First Baptist Church of Sturgis, Ky., where she was a member. The beautiful flowers, the deep spirit of the large congregation and the publicly and privately uttered words bespoke the place she held in the hearts of the people.

When we were pastor at Sturgis, the church had no more active, faithful and consecrated members than she. Other pastors have found her the same. Truly she "went about doing good." She and her husband were linked to the souls of the editor and his wife "with hooks of steel in Christ."

In June, another close friend in Sturgis passed away, Givens Christian, husband of Mrs. Eva Carr Christian, twin sister of Mrs. Talbott. And now, Veva is gone. God comfort her sorrowing companion, her sisters, her brother and all the loved ones.

"Weeping may endure for a night, but joy cometh in the morning."

Remembered Kindnesses

AS PREVIOUSLY reported in BAPTIST AND REFLECTOR recently Mrs. A. B. Harrison, wife of Rev. A. B. Harrison of Memphis, went to be with the Lord.

In other days, the editor made a visit to Greenfield when Bro. Harrison was pastor there. We recall the beautiful solo Mrs. Harrison sang that morning. In the home she presided with queenly grace and both showed us many courtesies. When we left, a box of delicious fruit was given us. Subsequently these friends also sent remembrances. In the midst of the deep sorrow of the editor and his wife over the loss of their younger son in the Service, there came from them a blessedly comforting letter.

Now this faithful, consecrated Christian woman rests after life's labors. May the Lord comfort and guide the bereft husband and his mother as they face their responsibilities and care for his motherless children.

Someday "sorrow and sighing shall flee away."

Chilled To The Bone

ONE SUPPOSES that every preacher fails to "click" at times. His sermon does not go over. We have seen this happen to outstanding ministers. Even the great and powerful Charles H. Spurgeon had such experiences. He described it by saying: "My chariot wheels drag heavily today."

Sometimes the cause may lie in the preacher himself. He may be too exhausted physically to preach adequately. He may not have prayed enough. He may not have studied the Word enough to have deep and compassionate convictions on his theme to give feeling and fervency to his sermon. Hence, his delivery is so icy that it deposits spiritual frost upon the audience.

On the other hand, the reason may be found in the congregation. One August day we were shown the machinery of an ice plant. We were hot when we went in and shivering when we came out. In like manner a preacher may be spiritually warm, to begin with, and yet become chilled by the coldness of the congregation before he gets through. Accordingly his sermon warms few, if any hearts, because it has to spend its time trying to melt the ice surrounding them.

The late Dr. Alexander Whyte, of Edinburgh, was a prince of preachers in spirituality and expository ability. To one of his members having supper with him one Sunday evening, he remarked that the brother had not been at the morning services and asked why. The guest said that he had been doing duty in a certain church. "How did you get along?," enquired the famous preacher. "I found it cold," was the reply. "Cold!" exclaimed Dr. Whyte. "I preached there two years ago and I have not got the chill of my bones yet!" Let not a cold church blame the minister for not being warm and warming.

Whether the preacher or the church is to blame for coldness in the service, the cause should be removed. Pulpit and pew should be fervent and feeling.

The desire of people for emotional satisfaction in religious services within reasonable and scriptural bounds is normal and should be met. Failure at this point is often a reason for the growth of cults which carry emotionalism to fanatical degrees. People make a tremendous mistake when they line up with these heretical movements. But it is sometimes true that they are looking for a warm worship service which they do not find in their own church.

We know a Baptist preacher who asked a woman why she had left his church and gone to a cult. Quietly and courteously she said that she was seeking a heart-satisfaction which she did not find in his services. It drove him to his knees and revolutionized his preaching.

When the minister preaches in a warm and feeling way, the truth is better driven home to the people. Beethoven wrote on the cover of his "Kyrie Eleison": "From the heart it has come; to the heart it shall: penetrate." So it is with a sermon. The prayers of the congregation should join those of the minister to make it possible for him to do that kind of preaching.

God's truth may be proclaimed in such a cold, intellectual way that people are chilled to the bone. Ice keeps the truth confined. We heard a minister in a Baptist church preach on The Security of the Saints. The sermon was entirely Biblical. But the preacher seemed so nonchalant and unfeeling and spoke with such little heart and the congregation seemed to be so much in the same condition that, spiritually speaking, we could see our breath when we exhaled into the air.

Neither the pulpit nor the pew should be fanatical. But they should be fervent and feeling. Heart should speak to heart. Such an atmosphere is conducive to the salvation of sinners and the edification of saints. And a service of this kind does not leave people chilled to the bone.

"Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours."

A Digest of Religious Thought

By RUSSELL BRADLEY JONES, Contributing Editor, CHATTANOOGA, TENNESSEE

Neither the editor nor contributing editor necessarily concurs in the opinions expressed on this page unless so stated.

How Improve Deliberations of Southern Baptist Convention

Biblical Recorder

A pastor visiting in our office the other day made two suggestions in the direction of improvements in the annual meetings of the Southern Baptist Convention. The first suggestion was that the messengers appointed from the churches be reduced in number. At the present time not more than 10 can be appointed from any church. It might be well to revise the constitution so as to allow not more than five from any one church. There are approximately 27,000 churches in the Southern Baptist Convention. If there were an average of only one messenger from only half of these churches, there would still be 13,000 messengers.

The purpose in reducing the number of messengers, of course, would be to make the body small enough to be more efficient and deliberative in its proceedings and actions. We must not only have democracy but also deliberation and wisdom in our actions.

The second suggestion was that the main auditorium be reserved for messengers only. Visitors could be welcomed to certain galleries and secondary auditorium, but the idea of this pastor was to make it possible for the messengers to get seats, and also be located in compact sections for hearing, for making motions and speeches, and for voting. Many times now a motion may be shouted up or down by a great mass of people, many of whom are not registered messengers at all, but only visitors. With such a procedure it is difficult to know the judgment and will of the authorized messengers of the Convention.

(We are putting this article on our page, but we don't think anything will be done about it soon.—R. B. J.)

"The Inadequate Pastor"

Burlingame (Calif.) Baptist

A pastor could spend twelve hours a day, seven days a week, calling on the lost and the unchurched. Or he could spend those hours calling in the homes of the members, sick and inactive. Or, he might spend all of his waking hours doing organizational work with Sunday school, youth groups, meeting with the dozens of other organizations that comprise a church. Or, he may spend his time ministering to the troubled, distressed humanity, somehow managing to handle the funerals, weddings and countless other social obligations that come. Or, he may spend twelve hours a day in his study with great profit to himself and his church. Denominational activities and meetings he must work in somewhere.

So, a pastor, any pastor, must forever remain inadequate. He can attempt to cover five great fields of endeavor, in part, devoting about twenty per cent of his time to each, having each job eighty per cent undone. Hence, the "inadequate pastor." Any pastor must always remain in that category. Do not pity the pastor. He is having the best time of anyone on earth, doing the work he loves among people he loves. He spends six nights away from home from choice. Inadequate, desperately busy, always behind with his work, the pastor thinks his job is the best on earth.

(True! But it would be fine if all our members would lend a hand.—R. B. J.)

Deacons and Baptist Democracy

R. LOFTON HUDSON
in Baptist Messenger

Let's stop talking about the "board of deacons." According to Webster (latest edition) a board is "a number of persons appointed or elected to sit in council for the management or direction of some public or private business or trust." It is well known to students of Baptist history that many of our revered fathers such as J. B. Gambrell and B. H. Carroll protested against the "board" terminology 50 years ago. Carroll says, "It is not the name but the thing, that is objectionable . . . One of the greatest evils in our denomination is making, or allowing the corps of deacons to become a grand jury or a board of rulers."

The late W. D. Hudgins of Tennessee once wrote: "There is no such thing as a 'board of deacons' in a New Testament church. If a church should foolishly instruct its deacons to incorporate under the laws of the state, then they would become a 'board.' Just speak of the group as deacons—'Our deacons will meet Monday evening,' not 'The board of deacons will meet.'"

This no doubt seems trivial to some pastors and deacons. It probably seemed trivial in the early centuries when some pastors began to sprinkle invalids as New Testament baptism. If Baptists wish to remain scriptural they must constantly guard their historic beliefs and practices. The Lord Jesus did not say, "Tell it to the deacons" but to the church; he must have known that his church at Jerusalem would soon have a group acting as a "committee," not a "board" which should serve as the church delegates tasks and powers to them.

(This advice is more important than some may think. When the deacons become a "board" the church ceases to be Baptist.—R. B. J.)

American Baptist Alliance

The Watchman-Examiner

Recently, there has developed a proposal that there be set up on this North American continent an American Baptist Alliance. The idea was presented at both the Northern and Southern Baptist Conventions last May. The purpose in the project is to have a body set up on the same principles as the Baptist World Alliance. The idea seems to us to be a good one. The Northern Baptist Convention at Milwaukee voted heartily in favor of such an alliance. The Southern Baptist Convention has the project before it at Memphis, but enthusiasm for it was restrained by the idea which was spread that Northern Baptists and the Disciples of Christ were about to enter into formal union. Southern Baptists can be assured that there is no such proposal and there is no discoverable technique whereby it could be done. The only steps taken up to now have been of consultative nature. There will be no North American unless the Northern and Southern Baptists can come to an understanding as to the terms on which such an alliance could be entertained. Even this would only be a beginning. There are many groups of Baptists in this country, all of which ought to be regarded as potential members of an American Baptist Alliance. We trust that now the idea has been launched, it will be advanced and carefully studied as to its practical feature.

(If Northern Baptists get serious about being real Baptists, their Southern brethren will be more interested in such an alliance.—R. B. J.)

Unembellished Christianity

*The Saturday Evening Post News Bureau, Independence Square,
Philadelphia 5, Pa.*

THERE WILL BE NO compromise in the Christianity preached by war veterans now filling the theological seminaries of the country, according to William Findley, who is one of them.

"Our religion is an unembellished Biblical Christianity," Mr. Findley says in "I'm Going to be a Minister," in Saturday Evening Post. "To us (veterans) a Christianity diluted to any palatable strength, served up with any chosen sauces, as if it were ice cream at a soda fountain, is at best morality and ethics. It isn't the Christian religion."

Mr. Findley is third-year student at McCormick Theological Seminary in Chicago. He comes from Des Moines, Iowa, and was a junior at Grinnell College when he enlisted in the Air Force and became a photo-reconnaissance pilot in Burma and India. In his Post article, on which he collaborated with Alberta Williams, he answers two questions frequently asked theological students: "What made you decide to be a minister? Just what do you young men who are studying for the ministry believe and expect to preach?"

The composite picture of today's theological student, according to Mr. Findley, shows him to be a war veteran, 27 years old, from a middle class family, married, and with one baby.

"He did not come to his decision through any terrific revelation, any single dramatic personal religious experience," Mr. Findley says. "Neither did he arrive at it through any bargain with God . . . Slowly, gradually, with reluctant steps forward and backward, he finally reached his decision, because, enveloped as he was in excruciating abnormalities, the one reality that kept emerging clearly, over and over, was the utter and stable importance of man's relationship with God . . ."

The Post author's first inkling that he might get vitally interested in man's relationship with God came when he had nothing to do for a few weeks in India. Later, the radio went dead while he was flying a routine mission and he became lost in a cloud deck of 20,000 feet.

"I was scared," he writes. "And, of course, I was praying . . . I had an impulse to attempt some preposterous bargain with God . . . I chucked that nutty notion and just prayed . . . I crash landed in China and during two and one-half days of walking to a United States Air Force auxiliary field . . . I did lots of thinking . . . This type of thinking continued during the remainder of my war experience. It just became so much a part of me that my eventual decision to enter the ministry was unavoidable."

The seminarians' aim today is spiritual, Mr. Findley says. "Doing good in the conventional sense—that is, aiding in actual physical and material improvement in the lives of many people—is not our great goal . . . We want to get people to an alert, very conscious, ever-present understanding of their relationship with God, so that they will do themselves and their world some good. We believe that this relationship is the one sure hope of man today.

"We accept Christ as the Divine Son of God," he writes. "Therefore, we accept Him as having the powers of God. We believe above all that we must realize and acknowledge our sinfulness before God and, through Christ's atonement for our sins as our Saviour, be forgiven and go on afresh. And we believe deeply in the indestructibility of the human soul and a life beyond the one we now are living. We believe in the validity and practicality of Christ's teachings, and we know that a constant effort to stand loyally by them is the only hope of putting our world in order."

Our Baptist Mecca

WITH MUCH DEEPER devotion than was felt by the Pilgrims of Mohammed who plodded to their convocations in Arabia and with far more zeal than was evidenced by the gold seekers of



L. B. COBB

California, allow me to call my fellow-Tennessee Baptists to assemble in Nashville, November 30th through December 2nd. The occasion is the sacred and serious gathering of our Tennessee Denominational leaders, associational missionaries, institutional representatives, pastors and the saints in the Baptist faith in their 74th annual session of their State Convention. The hallowed sanctuary of the host church, the First Baptist of Nashville always lends to the deportment and worship of every messenger. Let us

leave a blessing, as we felt such from the convention meeting with us last year.

The Program Committee has provided amply for our information and inspiration as presented by our Southwide leaders and their agencies and by special addresses. We shall gather with thanksgiving still jubilant in our souls both for the harvest of the fields which has given us a record cooperative program income and the harvest of souls which has built bigger and better churches and has established many new points of worship—thrice grateful are we for the favourable weather this fall, and for the excellent District Associational meetings.

"If Thine heart is as mine heart, give me thine hand" on November 30.

L. B. COBB, Pastor
First Baptist Church, Kingsport, and
President of the Convention.

"Yes, I Tithe"

SAYS DR. PORTER M. BAILES, pastor of the First Baptist Church, Tyler, Texas, and Vice-President of the Southern Baptist Convention.

"The discovery of God's purpose in the tithe started me to tithing religiously. His purpose in everything is to make us like Himself. Hebrews 12:10—"That we might be partakers of His holiness." God's program of financing His kingdom is not a money raising scheme, but a soul growing, character developing program. It is not the money but the man; not the gift but the giver, that God wants.

"This is God's way of blessing the giver. When one brings God's tithe to God's house on God's day, and lays it on God's altar for the cause of Christ in a world-wide program, he is blessed.

"I believe in the program of

Every Baptist a Tither

A Practical Application of The Gospel

By WILLIAM R. RIGELL, Pastor
Central Baptist Church, Johnson City

THE GOSPEL is commonly called, and rightly so, "good news," "glad tidings of great joy," and "the power of God unto salvation." It is preached by those who are called, taught by those who have responded to its message, sung by those who have a Christian experience, and placed in art by those who have the touch. In all these methods, and more, it is presented to bring the sinner to repentance and faith in our Lord Jesus Christ. And no man comes into the Kingdom of God and gets to be a saving influence in society without responding to the Gospel, that is, without being "born from above."

Leaping Beyond Church Walls

After Jesus let go the "Beatitudes" to His disciples, in setting forth the characteristics of His followers, He went on to say "Ye are the salt of the earth," and, "Ye are the light of the world." Why did He say that if He did not have in mind that the world could not be saved from putrefaction if the salt did not touch it, and the darkness made to vanish if the light did not penetrate it? In other words, the Gospel is to take a leap beyond the walls of the church house and move out into many areas where it belongs, and through those who are possessed by it. Recall the man who went to church and, arriving soon after the benediction, asked one who was leading the congregation out, "Is the sermon over?" The man replied, "No, it's just beginning. The Pastor has preached it. We are to go out and put it in practice."

In a recent editorial Dr. L. L. Gwaltney wrote in "The Alabama Baptist" (Sept. 23, 1948), "The chief hope of our time is a re-application of genuine religion to our social and individual problems. Too long have we thought of Christianity as a theology or philosophy, whereas it is also a way of life. Whenever and wherever Christianity is detached from morals it becomes nullified. If it doesn't affect the active lives of men it becomes nil and nothing." And Dr. W. O. Carver, in relating the faith of the German Christians in "The Commission" (Oct. 1948), penned, "It is good also to read, over and over, that German Christians no longer seek to keep religion as a thing apart from life; that they are realizing that the church is concerned for the state, the economic order, and generally the concerns of the whole life of man."

The Gospel Applied To Education

The Gospel needs to be applied to all of our educational endeavors. About all the religion that pupils get in our public school systems comes from the influence and personality of the teacher. The teaching of religion in the public school is fast passing by law, Supreme Court decisions and, therefore, by practice. Nevertheless, tragedy lies in the center of that ever expanding space of school days during which knowledge is emphasized as "power," and is made the means of getting a job and drawing a salary. What few "assemblies" held are turned into periods of announcements, popular songs, and "pep" meetings for athletic contests. The old fashioned chapel for meditation and worship is about out of date, and where it is maintained it is regarded as a "resting place for the weary."

Advancement in the several sciences and technology has far outrun our Christian experience, and has almost made fun of religion. And, as a matter of fact, many of our most notorious criminals are well-versed in what we call "modern education;" and our present paganism has a strong ally in our Christless learning. These, and other dire conditions, should at once challenge the home and

the church to Christian example and precept, and come to be a convincing argument for our denominational schools and colleges.

The Gospel Applied To Politics

Politics, too, needs a swift and practical application of the Gospel. "Politics" is a good word, denoting something of the science of government. Yet when we hear the word spoken we immediately think of a mad scramble for some office by whatever means it can be secured. We recall political machines in various cities, states, and certain centers in our nation. We hold our noses, or wear gas masks, while we read of the corruption that flows from one person and group to another, and that seriously interferes with "the land of the free and the home of the brave." No wonder an Englishman is reported to have said, after a visit to America during a nationwide political campaign, "Strange politics in the U. S.! They always run for office the worst men they have."

In the meantime, government is a gift from God, and can be used to bring order out of chaos, to regulate society, support humanitarian enterprises and guarantee life, liberty and the pursuit of happiness. The Roman Empire put a spell over the mind and soul of Paul who had profound respect for government, and urged his reader to obey God-given officers, and always to act as Christians in their social order. That these early Christians changed the content and course of ancient civilization, and the whole world, no historian can deny.

The Gospel Applied To Social Issues

Our economic affairs need the message of the Gospel. Why should labor keep on clawing at the throat of management, and management forever hold a heavy heel on the neck of labor? The laborer has the right to work, to draw a salary, and the privilege to use his income wisely, that is, for the sustenance of his family, for wholesome recreation, for education, culture and religion. The employer is entitled to marginal income, which he, too, could use for the Christian home-making and the good of mankind. Both capital and labor have the right to organize, but, in the spirit of Christ, the organizations would become unselfish and for the betterment of each other and the good of society. Both groups need the salvation and the ethics of Jesus Christ, and could be brothers in Him if they should hear the Gospel and believe it.

Finally, race relations will never be solved without the Gospel of Christ. It is exceedingly difficult for a nominal Christian to recover from the recoil of the color of one's skin and to surmount the "social tradition" when confronted with the Negro or other non-white people. But it is not a matter of social standing, culture, or history. It's a matter of essential Christianity. For "He made one of every nation of men to dwell on all the face of the earth." And "God so loved the world that 'whosoever.'" And that "whosoever" includes all races and nationalities. Moreover, all races can be one—brothers and sisters in Christ—if they will.

It follows, then, that the minority group who call themselves Christian could change the whole world if they would. By taking out into society what they hear and experience within the church's walls they could save themselves from hypocrisy, put to flight unethical conduct among professional people, give meaning to education, change political corruption into the incorruptible, remove the tensions between labor and management, produce a Christian economy, prevent racial riots and conflicts, make wars no more, and hasten the realization of the Kingdom of God.

"We Do You To Wit"

By THE EDITOR

(An associational address published by request.)

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia."—II Cor. 8:1.

THE EXPRESSION, "do you to wit," in this scripture means "make known unto you" or "call your attention to." The reference was to the combined charity work of the churches of Macedonia and Achaia (Rom. 15:25-26). Paul sought to stir the Corinthians by appealing to the example of other churches.

The principles in the case apply to missionary work. A method effective in raising and disbursing funds for benevolence is also suitable in missionary connections.

I. The Churches Acted Voluntarily

Paul said, "it hath pleased them." It was a voluntary matter. Organized Southern Baptists safeguard this principle.

This Convention shall have no ecclesiastical jurisdiction over the churches, nor act as advisory counselor in case of difference between the churches, nor shall it interfere with the constitution of any church or association (Art. IV, Constitution of the Tennessee Baptist Convention.)

While independent and sovereign in its own sphere, the Convention does not claim and will never attempt to exercise any authority over any Baptist body, whether church, auxiliary organizations, association or convention (Art. IV, Constitution of the Southern Baptist Convention.)

Our conventions are composed of messengers of Baptist churches only. The weakest co-operating church can send a messenger. The personnel of boards or committees, trustees of institutions and the lines of work followed by the denomination affiliated with the conventions are determined by the vote of these messengers. But even after the vote is taken no church is compelled to fall in line. It is purely voluntary. Away, then, with the charge sometimes made that the convention system "bosses" Baptist churches and pastors.

II. The Churches Acted Co-operatively

It was a concerted action on the part of the churches.

There must be co-operative effort now for adequate service. Of Baptist mission work in distant centuries, Orchard says:

These united efforts of the whole body were attended with incalculable good and such organized exertions promised fair to evangelize the world; and if this object is ever attained similar means must be used now (*History of Baptists*, Vol. I, p. 195.)

Note the expressions, "united efforts of the whole body," and "organized exertions"—*the denomination working in an organized, co-operative way*. And this was in distant centuries past. Baptists must act in the same way now to serve as efficiently as they ought.

III. The Churches Acted Instrumentally

When a church decides to build, it appoints a building committee and the members co-operate through it. This principle is followed in our organized work. The churches of Macedonia and Achaia followed it.

1. **Paul, the General Leader and Director.** He would be called a "secretary" today.

2. **Titus, Paul's "Partner and Fellowhelper"** (v. 23). Today he would be called "associate secretary."

3. **A Man Called "the Brother"** (vs. 18, 19). He was "chosen of the churches to travel with us with this grace which is ministered by us."

4. **Another Man called "our Brother"** (v. 22). The latter two were called "messengers of the churches" (v. 23). Since

the first was "chosen of the churches," the second must have been similarly chosen. And since Paul and Titus represented and served in behalf of the churches, they, too, must have been "chosen of the churches."

Here were "united efforts" and "organized exertions" and co-operation through a chosen group in the New Testament days. What *was* this group through which the churches co-operated?

1. **A Committee:** "A body of persons appointed or elected to investigate, take action upon, and usually to report concerning, some matter of business" (Webster). This fits the group under consideration.

2. **A Board:** A number of persons appointed or elected to sit in council for the management or direction of some public or private business or trust" (Webster). Paul and his associates can be thus described.

Basically, then, a committee is a board and a board is a committee. The Macedonian and Achaian churches co-operated through such a group.

Since Paul and his associates had been "chosen of the churches," there must have been some kind of general meeting of messengers of the churches to do the choosing. What shall we call such a meeting?

1. **An Association:** "Union of persons in a company or society for some common purpose" (Webster).

2. **A Convention:** "A body or assembly of persons met for some common purpose" (Webster).

Basically, then, an association is a convention and *vice versa*. Hence, what is called in Tennessee "The Tennessee Baptist Convention" is in Kentucky called "The General Association of Kentucky Baptists."

In Acts 15, is the record of a doctrinal association or convention. Through long centuries Baptists have also had associations or conventions in the prosecution of their missionary, educational and benevolent work. Of the General Assembly or Convention of England, organized in 1689, Benedict, in his *History*, p. 336, says:

At this convention the denomination, among other things, resolved to raise a fund for missionary purposes, and to assist feeble churches; also for the purpose of ministerial education.

Counting from 1948, this was 259 years ago, and it sounds very much like organized Baptist work today.

On page 29, Orchard, in his *History*, says that in 249 A. D. Baptists had their "mutual unions for the management of spiritual affairs." From 1948, this was 1779 years ago, and it sounds like the board or convention system of today.

Then on pages 109, 110, Orchard speaks of Baptists meeting in "associations" and "conventions," "*as the apostles had done at Jerusalem.*"

IV. The Churches Acted Financially

They gave the money to support the work. Paul and his associates, being chosen for the purpose, led in raising the funds and disbursed the funds for the church just as is done among organized Baptists today.

The churches did not send the funds direct, but through this group. The same principle is indicated in Acts 11:29-30.

The Corinthians were "forward a year ago" respecting the work being done by the churches. Commenting on this expression, Rob-

(Continued on Page 7)

Phebe

By MRS. EVA HOLLIS, 1869 Young Ave., Memphis, Tenn.

PAUL, in writing to the church at Rome said: *I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea; that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also.*" Rom. 16:1.

Acts 18:18 tells us that in Cenchrea, Paul had "shorn his head having a vow." It was there, in her native city, a thriving port of Greece, where he had come to know Phebe, as she lovingly ministered to himself, and to the other suffering saints.

Worth Proved By Commendation

There is so much we do *not* know about Phebe. We know not whether she was maid, wife, or widow, although it is inferred that she might have been a widow of means. The women of Greece at that time, as well as of other nations, were not allowed outside the home very often, and were always accompanied by a slave or servant. Phebe had become a Christian, and therefore no doubt, was freed from the old tradition of women as the slaves of men.

To be "commended" by Paul proved her worth, and to be mentioned by name in God's Book as "a servant of the church" is the highest commendation. Phebe was perhaps one of those who were later called "deaconesses." She probably had charge of preparing the women for baptism, and of looking after the bread and wine for the Memorial Supper, the entertaining of strangers in the Faith, looking after the needs of widows and orphans, and opening her home to the servants of the Lord. Succoring many, including Paul she probably was a tender nurse, and her ministrations were greatly needed in this time of terrible persecution.

Paul finds out that Phebe is going to Rome. We are not told what her "business" was, but as the Imperial Post could not be used for private correspondence, so letters of this kind must be sent by private messengers, or by a trusted friend. Rome ruled the world at this time, and the servants of God had to be "as wise as serpents and as harmless as doves" to be able to "worship God after the dictates of their own hearts." The secret sign of identification was unobtrusively made in the dust of the ground, or on the walls of entrances. The Christian would know a friend was near, but the enemy would not understand.

Assistance In Carrying Out Work

So Paul gives into her hands a letter of recommendation to the church at Rome, and admonishes them to "assist" her in carrying out her intended "business." What was this "business?" Did it pertain to the safety of Paul himself. Was it some matter of law concerning property that she wanted to appeal to Caesar about, or a matter concerning the church at Cenchrea; or did she want to organize the women into a missionary band to further the work of the Gospel, forming prayer groups, tithing groups, personal ministries groups, uniting the work at Cenchrea with that of Rome, and the other churches? We do not know, just what her mission was, but we do know that it was approved of Paul, and he commended her to their love and care.

We note in verse 3 of that same chapter that Aquila and his wife Priscilla were at Rome. What a team Phebe and Priscilla would make! The same interests—of one mind and heart. We remember that the home of Aquila and Priscilla was always open for the meetings of the church, no matter where they lived. On this occasion no doubt Phebe made her abode among these friends whom Paul said would "lay down their own necks" for him. What

Phebe had already done in her native city, proved her sincerity, honesty and consecration. James says in his letter, "Show me thy faith without thy works, and I will show you my faith by my works."

A Lover of The Lord

Phebe loved her Lord because she had been set free from the bondage that all heathen women suffer at the hands of men. Before Christ came and taught us that the rightful place of woman was at the SIDE of man and not under his FEET, their lot was sad indeed, but now in Christ, all are equal, and in his work of sending out the message of the Gospel, all may have an equal part. Women are still to be "chaste, keepers at home, obedient to their own husbands, caring for their own children," but after this her first duty, she may serve right along with the men in advancing the Kingdom of God.

Whether Phebe was a wife, whose heathen husband had forsaken her when she accepted Christ as Saviour, or whether she was a consecrated business woman as Lydia was, or a widow who had been taken into the company of "helpers" or "ministers" in the affairs of the church we do not know, but we *do* know that she had been emancipated from the old Greek traditions, and in Christ was free to go where He led.

We thank God for the Phebes who have come down through the centuries, who have gone forth under the commendation and approval of God, to carry out the commands of Christ. Many of them today all over the earth are showing their faith by their works, and in this suffering and needy world, are sharing their all, to try and bring neighborliness and peace between the nations. Let all Baptist women try to emulate the example of Phebe, so that we too may receive the commendation of Christ and of His churches. Let us:

"Pray unceasingly,
Live convincingly,
Give increasingly."

"We Do You To Wit"

(Continued from Preceding Page)

ertson, in his *Word Pictures in the New Testament*, says: "They were quick to pledge." Here is the principle of the Every Member Canvass in New Testament days.

Davis, in his *History of the Welch Baptists*, p. 85, says of the Welsh Association meeting in South Wales in 1653, that "the Welsh church subscribed to raise a fund for missionary purposes." They *subscribed* to raise a fund, as is done among organized Baptists now.

The plan was for the messengers of every church to mention a certain sum and bind themselves to bring that sum with them to the next Association. The next year we find that the churches had more than doubled this sum.

Counting from 1948, here was organized missionary work and the principle of the Every Member Canvass 295 years ago.

If you are looking for "the old paths," here are some of them.

Our present-day Co-operative Program, with its missions, education and benevolences fostered by the denomination in organized capacity, is in harmony with these things.

Let our people walk co-operatively under the Spirit's leadership and sound out the gospel in the earth, that men may be led by the "kindly Light" through life "unto the perfect day."

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

It's Hobby Day again. Do you remember our quotation—

"The possession of a hobby is like having a key to a door that opens upon a magic land where you may go when you are tired of what you are doing."

From your letters, I know that many of you have already found your "key" and are having lots of fun in your "magic land." But some of you are still looking for your hobby. I hope you will find one soon—perhaps in today's suggestions. If you do, won't you write and tell me about it?

PUZZLES

There must be a lot of people in America who like puzzles, because every magazine has one or more puzzles in it. Sometimes there are crossword puzzles, sometimes brain-teasers, or hidden clues, or picture puzzles, of scrambled words, dot puzzles, rhyming riddles, and so on. Jigsaw puzzles are still popular, too. It's fun to take a box of oddly-shaped pieces of colored cardboard and fit the pieces together to make a complete picture!

The best way I know to find out whether you'd like a puzzle hobby is by working puzzles. If you enjoy doing it, you will look for others, and will probably be in your "magic land" of hobby before you realize it. (A little later you might try making up puzzles for other people to work.) But here is a simple arithmetic Bible puzzle for you to try as a beginning:

How many Bible books were written by a doctor?

Write the number of books in the New Testament.

Multiply by the number of Commandments which God gave Moses on Mt. Sinai.

Subtract the total number of Psalms.

Divide by the number of days Jesus remained on earth after his resurrection.

Add the number of books in the Old Testament.

Subtract the number of years it took the Hebrews to reach the Promised Land.

Turn this page upside down to check your answer.

$27 \times 10 - 150 \div 40 + 39 - 40 = 2$ books (Luke and The Acts)

GAMES

Puzzles are a kind of game, aren't they? But they are usually planned for one person to play at a time. These, along with other games, may become a hobby, if a person likes to play, to help others play, or simply to collect game ideas. You know, some folks have collected and made up games until they had enough to put into books to share with other game lovers. You might make your own game book—with a section for indoor games, games for small groups (like your family), games suitable for picnics and other outdoor gatherings; quiet games, games for birthday parties, and so on. You'll be surprised to find how your collection grows. And, of course, if you try the games first to be sure they go smoothly, you will have plenty of fun!

POETRY

Sometime ago, in your Young South column, we talked about poems and suggested that some of you practice making your own poems. Some of you have tried that and have enjoyed it so much that poetry is becoming your hobby.

I am glad when you send me copies of your poems. They add a lot to your word pictures. Here is an especially nice summertime poem which was written by a Young South friend, Alameda Hensley, Route 4, Trenton, Tennessee.

Rain can play the piano on flower leaves,
Just like we play on piano keys.
It makes a rhythm so sweet,
And often we hear a bird's "tweet-tweet,"
As if to sing to the beautiful rhythm
Of rain in summertime.

That is a good poetry start, isn't it? If Alameda keeps practicing, her poems will get better and better, until some day she may write a truly great poem, and get it printed in a high-class magazine!

One way young poets improve their rhythm and their choice of words is by reading good poetry—reading it aloud as much as possible. Robert Louis Stevenson's poems are good for this. So are the poems in Jessie Orton Jones' book, "Secrets." And, of course, some of the loveliest poems ever written are in the Psalms. Practice reading and writing poetry. And when you write a poem that you really like, please send me a copy.

Hobby Day will come again real soon, and we can think about other hobby possibilities then. If you have a hobby which you enjoy, how about telling other Young South friends about it? Write me about it right away.

Welcome To Dr. Fite

The Tennessee B.S.U. extends to Dr. D. Harley Fite, new president of Carson-Newman College, its sincere welcome. We are indeed grateful for the coming of Dr. Fite to this very important position and for his abiding interest in the Baptist college students. We know that he is going to be a great help to our work and we also know that it is going to be a privilege to work and serve with him. We look for Carson-Newman to experience real growth and development under his capable and wise leadership.

Baptist Memorial Hospital Revival

Revival—now just what does that word mean? It sounds like "getting up" or "stirring up." That is not far from wrong because Webster defines it as "restoration or a period of religious awakening." Well, we certainly had a period of religious awakening at Baptist Memorial Hospital, the week of September 13-17, when Dr. C. Roy Angell, pastor of Central Baptist Church, Miami, Florida, began a meeting. Untold joy was experienced and new pathways were opened to all.

To say the revival was good is an understatement—to say Dr. Angell was good would also be an understatement—putting them both together, words are inadequate to express their true value. Enough descriptive adjectives cannot be found to praise Dr. Angell and his work. Truly he is a man of God.

Although every sermon had a special message, the one of choice was, "Is Your House in Order?" Several of the girls rededicated their lives to Christ, and one dedicated her life to foreign mission work.

The informal discussions after the services were very interesting and helpful. Many questions were answered, and many doubts were removed from perplexed minds.

Dr. Angell spoke at roll call three mornings. What could start a day better than the word of God spoken in His building, at the beginning of His day, by one of His men?

The revival will be a shining memory to live in every girl's heart for always—such is the workings of Christ.

Truly so many were revived and blessed by Dr. Angell and his work, but so many more need to be awakened unto Christ—"Hallelujah Thine the Glory, Revive Us Again."

VIRGINIA GRAFF, Baptist Memorial Hospital

Charles Wells Says:

Consider the Parallel between the laws of health and the laws of peace: Millions of people make a fetish of vitamins, balanced diet, fresh air and exercise but maintain their "health program" alongside cigarette chain smoking, quantities of strong coffee and tea with each "balanced meal"—and saturate their evenings with fashionable alcoholic beverages. As a result, great numbers of such people drop dead or fall victim to disease in the vigorous middle years in spite of their "health programs." The ritual of vitamins, balanced diet, fresh air and exercise is made ineffective by the constant introduction of drugs and poisons deadly to the human system.

In a similar way we are carrying on our "peace programs"—the United Nations, diplomatic conferences and the other multitudinous missions to make a warless world, along with a heavy diet of military-minded diplomacy, military preparation, military thinking, and heavy doses of hate-breeding one-sided propaganda. Such methods can no more build peace than constant injections of nicotine, caffeine and alcohol can build health. Peace will never become enduring until in some way we can back up and begin over again on a higher level.—*Between the Lines*, October 4, 1948.

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS HELEN HELTON
Office Secretary



MISS OLETA MEEK
Elementary Worker

MISS GLADYS LONGLEY
Associational Worker

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

CHARLES L. NORTON, Director
MISS ROXIE JACOBS, Int.-Jr. Ldr.
MISS MARY ANDERSON, Assoc.



MISS EVELYN WILLARD
Office Secretary
O. O. MIXSON
Convention President

"Studies In John's Gospel"

AUTHOR: Dr. John L. Hill, editor for the Broadman Press, has countless friends all over the nation and is in constant demand as a speaker. He is the author of several books, among them are *Outline Studies in Mark* and the popular *Purely Personal*.

BOOK: Much has been written about the Gospel of John. However, Dr. Hill gets at the very heart of the matter when he says in his introduction, "It is infinitely more important to know what the Bible says than to know what someone, no matter how distinguished, has to say about the Bible." So in nine well-written chapters the reader is invited to study the fourth Gospel.

Chapter titles are:

JESUS POSITIONIZED
DIETY DEMONSTRATED
MESSIAHSHIP PROCLAIMED
SUSTAINER OF LIFE
JESUS MEETS OFFICIAL OPPOSITION
THE MATCHLESS CHRIST
THE INTIMATE CHRIST
THE SUFFERING CHRIST
THE RISEN CHRIST

This book is in Section I of the Sunday School Training Course. It will be used as a text in the January Bible Study Week to be held in every church the week of January 3-7, 1949.

People should place their orders immediately. There will be a great demand for the book. Even a second printing may be necessary. Place your order NOW.

First Standard Sunday School

East Ridge Baptist Church, Chattanooga is the first school to submit an application for Standard recognition for the Sunday school year 1948-1949. Mr. Henry Preston is superintendent, and Rev. R. S. Pursley is pastor.

November—Orphanage Month

November has been set aside as the month in which our Sunday schools make a special offering to the Tennessee Baptist Orphanage. It is very necessary that all Sunday schools give attention to this offering because there is now only one offering where formerly there were two. The management at the Orphanage agreed to give up the offering that had been called for in May and accept the one Thanksgiving offering. It is fitting that this offering come during the Thanksgiving season. There is no finer way to express our gratitude for God's blessings than to share them with someone who is in need. Every boy and girl at the Orphanage has met with some tragedy which accounts for his being there. Let's make our offering worthy of Tennessee Baptists.

If you need additional information about this write, Rev. W. C. Creasman, Baptist Orphanage, Franklin, Tennessee.

Study Course Credits Transferable

The representatives of the various agencies in the Southern Baptist Convention in Nashville have requested us to make the following announcement concerning the correlation of study courses:

1. That the agencies granting credits put into operation immediately complete interchange of credits on comparable subjects and that general publicity be given to this arrangement.

2. That the special study course months for both the Sunday school and Training Union be reduced from two each to one each, and that the Training Union use April and the Sunday school October, and that Church Schools of Missions be spaced properly in the church calendar.

It is understood, that the interchange of credits between Sunday school and Training Union will be granted to all of those fifteen years of age and above and will involve all the books in the following subjects: the Bible, doctrine, evangelism or soul-winning, stewardship, missions, Christian home-making, the church, and denominational life. A worker taking one of the books listed either in the Training Union Course or in the Sunday School Course on which interchange of credit would be allowed would choose only one credit.

Regional Officers' Planning Meetings

Southwestern, November 1..... First Church, Whiteville
Northwestern, November 2..... First Church, Dresden
South Central, November 4..... First Church, Mt. Pleasant
Central, November 5..... First Church Clarksville
North Central, November 8..... First Church, Carthage
Southeastern, November 9..... First Church, South Pittsburg
Northeastern, November 11..... First Church, Greeneville
Eastern, November 12..... Trenton Street Church, Harriman

Program:

Theme: FOUND FAITHFUL

6:45 Hymn
Scripture and Prayer
Hymn
7:00 Our Training Union Achievements
Our Training Union Program for 1949
8:40 Hymn
8:45 Special
8:50 "Found Faithful in Our Task"
9:00 Adjourn

Awards Issued In September

GRAINGER—(Continued)		Inskip	12
New Corinth	20	Island Home	4
Oakland	20	John Sevier	9
Powder Springs	33	Tabernacle	4
Mouth of Richland	43	Lincoln Park	22
Rutledge	16	Lonsdale	43
Tampico	31	Lyons Creek	16
Washburn	17	McCalla Avenue	19
	382	Meridian	6
		Mt. Olive	5
MULBERRY GAP—		Mountain View	4
Barnard Grove	24	North, Knoxville	25
	24	Oakwood	52
HOLSTON—		Park City	3
Roan Hill	28	Powell Station	1
	28	Sevier Heights	3
HOLSTON VALLEY—		Sharon	14
Rogersville	38	Smithwood	21
	38	South, Knoxville	4
INDIAN CREEK—		Washington Pike	13
Philadelphia	39	West End	27
	39	Smith's Grove	18
KNOX COUNTY—		Northside	1
Arlington	19	Washington Avenue	9
Beaumont Avenue	11	Atkin's Street	7
Beaver Dam	12	Park Lane	5
Bell Avenue	21		565
Broadway	50	MADISON—	
Calvary	6	Bemis	47
Central, Bearden	3	Cotton Grove	14
Central, Fountain City	22	Jackson, West	20
Churchwell Avenue	1	Parkview	42
Crichton Memorial	5		123
Deaderick Avenue	5	MAURY—	
Fifth Avenue	36	Wrigley	31
Knoxville, First	25		31
Fountain City, First	4	McNAIRY—	
Fort Sanders	3	Gravel Hill	34
Gallaher Memorial	13		34
Gillespie Avenue	9	NASHVILLE—	
Glenwood	3	First, Nashville	4
Grace	3	Temple	72
Grassy Valley	2		76
Grove City	4		
Highland	3		
Immanuel	2		

(To Be Continued)

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. SAM HOLLOWAY
President
MISS MARGARET BRUCE
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer
MRS. DOUGLAS GINN
Office Secretary

FOCUSING ON ROYAL AMBASSADORS (November 7-13)

Aims—

1. To focus the attention of the church and community on the purpose, work, and value of the organization known as Royal Ambassador.
2. To focus the eyes, mind and heart of every member of Royal Ambassadors on the true meaning of being an Ambassador for Christ.
3. To put special emphasis on Royal Ambassador activities, such as mission study, service through Knightly Deeds and the Ranking System.
4. To win boys to Christ.
5. To re-enlist inactive members.
6. To increase membership.
7. To secure 100% subscriptions to *Ambassador Life Magazine*.

Counselor's Attention Change In Charter Requirements

Beginning on January 1, 1948 all charters previously issued were declared void, and new charters have been issued, free, to all chapters meeting the requirements. Only chartered chapters will be counted on our reports after January, 1949. This does not mean that you cannot function without a charter, but it means that your chapter will not be recognized as a chartered chapter.

At this writing out of the 564 chapters on our file, only 152 have applied for and been granted the new charters.

What are the qualifications for securing new charters?

1. Chapters must be organized as set forth in Royal Ambassador Manual.
2. Chapters must have met at least three times within the three months prior to the date of application for charter.
3. Counselor must express his intention to carry out the Royal Ambassador program as set forth in *Ambassador Life* and the Royal Ambassador Manual.

For your information we are publishing the list of Chartered Chapters. See if your chapter is included in this list.

BEULAH: Martin, First (2); McConnel (2), Mt. Pelia, Union City (2), Woodland Mills
BIG EMORY: Harriman, Trenton St.; Walnut Hill
BIG HATCHIE: Covington, Liberty, Oak Grove
BLEDSOE: Gallatin, Portland
CAMPBELL: LaFollette (2), LaFollette, Avenue; West LaFollette
CARROLL-BENTON: Prospect
CHILHOWEE: Everett Hill (2), Maryville, First; Stock Creek
CLINTON: Black Oak, Clinton, First; Oak Ridge, Zion
CONCORD: Eagleville, Murfreesboro, First; Powell's Chapel
CROCKETT: Alamo, Bells (2)
CUMBERLAND: Clarksville, Clarksville, Second; Gracey Avenue
CUMBERLAND GAP: Cumberland Gap, Monroe, Michigan
DUCK RIVER: Tullahoma
EAST TENNESSEE: Newport
FAYETTEVILLE: Somerville
GIBSON: Medina, Rutherford, Salem
HARDEMAN: Bolivar, Middleburg, Toone
HOLSTON: Bluff City, First; Calvary, Erwin; Virginia Avenue, Bristol (2); Erwin, Ninth St.; Greeneville, Temple, Johnson City (2); Calvary, Kingsport; Glenwood, Kingsport (2); Lynn Garden, Kingsport; Sullivan
JEFFERSON: Jefferson City, First
KNOX: Arlington, Bearden, Central; Beaumont; Broadway, Calvary (2), Central, Fountain City; Glenwood, Inskip (2), Lincoln Park (2), Lyons Creek, Mascot (2), McCalla Avenue, Mt. Harmony, Mt. Olive (2), Oakwood, Sevier Heights
LAWRENCE: Lawrenceburg (2)
MADISON: Ararat, Clover Creek, Jackson, West
MAURY: Centerville
McMINN: Cog Hill, Englewood, Calvary, Etowah, Etowah, First
McNAIRY: Pleasant Site, Selmer
NASHVILLE: Belmont Heights, Harsh Chapel (2), Hendersonville, Inglewood, Old Hickory, Riverside
NEW DUCK RIVER: Shelbyville, Shelbyville Mills
NEW SALEM: New Middleton
NOLACHUCKY: Bible's Chapel, Morristown (2)
OCOEE: Calvary, East Chattanooga, East Dale, East Lake
RIVERSIDE: Jamestown
SEQUATCHIE: South Pittsburg
SEVIER: Gatlinburg

(Continued Next Week)

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

B. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

Two Associations Reorganize

We have received information relative to the reorganization of the associational Brotherhood in two of our larger associations, one in upper East Tennessee, and the other one in the extreme Western division.

Officers for *Holston Association* are:

President.....	D. W. Black
Program Vice-President.....	J. T. Parker
Attendance Vice-President.....	J. T. Sams
Chorister.....	Stewart L. Cannon
Secretary-Treasurer.....	W. W. Sneed
Pastor Advisors.....	Dr. Wm. R. Rigell, Central Baptist Church, Johnson City Dr. L. B. Cobb, First Baptist Church, Kingsport Rev. James Gregg, Calvary Baptist Church, Bristol

Shelby Association

President.....	Joseph H. Roulhac
Program Vice-President.....	Howard W. Fennell
Attendance Vice-President.....	John J. Campbell
Chorister.....	George Costor
Secretary-Treasurer.....	M. C. Denley
Pastor Advisors.....	Rev. R. C. Cannon Rev. J. E. Williams Rev. W. C. Meachen

New Church Brotherhoods, Weakley County Association

Ralston Baptist Church Martin, Tennessee

REV. T. A. DUNCAN, Pastor

President.....	Ray Adams
Activities Vice-President.....	D. R. Smith
Program Vice-President.....	D. R. Smith
Membership Vice-President.....	Will Adams
Secretary-Treasurer.....	Junior Essary

Jefferson County Association

Mill Springs Baptist Church Jefferson City, Tennessee

REV. TOLBERT W. NELSON, Pastor

President.....	J. R. Cox
Activities Vice-President.....	Herbert Howard
Program Vice-President.....	E. M. Northern
Membership Vice-President.....	Charles Franklin
Secretary-Treasurer.....	Edd Ballanger
Chorister.....	Chester Cochran

Shelby County Association

Poplar Avenue Baptist Church Memphis, Tennessee

REV. AUBREY C. HALSELL, Pastor

President.....	Roy Garner
Activities Vice-President.....	Glover Standrich
Program Vice-President.....	D. B. Ray
Membership Vice-President.....	Charles Morrison
Secretary-Treasurer.....	C. H. Warren
Chorister.....	Thomas Moxley

AMONG THE BRETHREN

Religious Discussion

For some reason, the letter dealing with the matter involved in this note has become misplaced. But maybe we can give the gist of the matter. Recently there was held at South Pittsburg, Tenn., a religious discussion between M. H. Willingham, Baptist, of Richard City, and Elder, Campbellite, of Kimball, dealing with some of the issues between Baptists and Campbellites. It is reported that the discussion was on a high plane and that Bro. Willingham gave a good account of himself. And we are told that the *South Pittsburg Hustler*, Roy M. Woodfin, editor, a fellow Baptist, is to publish the discussion in installments. The price of the paper is \$2.00 a year. Perhaps some of our readers would like to have this discussion at hand; hence, this announcement. If we had more time, we would write for more details about the discussion than here appear, but we do not want to be so late in publishing this note.

—B&R—

After a fruitful pastorate of four years E. L. Edens has resigned the pastorate of the Siam Baptist Church, Elizabethton, to become pastor of the Powell Baptist Church near Knoxville. His resignation is effective November 1.

—B&R—

Henry C. Rogers, formerly director of the Baptist Training Union work in Tennessee, and now associate pastor of the First Baptist Church, Waco, Texas, is doing the preaching in a revival held by Pastor Earl Stallings and the Ridgedale Baptist Church, Chattanooga which began October 24.

TAKING THEIR TEXT on a biblical reference to healing, Baptist ministers throughout all Middle Tennessee will deliver sermons on the same topic on Sunday, Nov. 14, according to an announcement made recently by Dr. J. L. Sullivan, Hospital Day Committee chairman for the forthcoming Mid-State Baptist Hospital Fund campaign in Middle Tennessee.

The day has been officially designated as "Hospital Day," and will bring to Baptist churchgoers throughout the region sermons based on Luke 14:2-4, the committee chairman said.

Other members of the committee are the Rev. G. Allen West, Jr., and the Rev. J. Harold Stephens.

"There will be no solicitation for funds on Hospital Day," Dr. Sullivan said. "Our purpose is simply to bring to the attention of churchgoers everywhere in Middle Tennessee the religious aspects of healing, and to focus their attention on the great humanitarian effort involved in the Baptist hospital campaign."

Hospital Day was approved and its date was selected by the Nashville Baptist Pastors Conference. The commemoration has also been endorsed by the Nashville Association of Pastors.

There are 19 Baptist Associations in the Middle Tennessee area.

—B&R—

In September Pastor P. O. Davidson of Oakville moved into the new brick pastor's home erected by the Oakville Church. The home is worth \$7,500. During the associational year the Oakville Church received \$8,971.40 for local expenses and \$1,231.63 for Missions. This church is 7 years old, has a resident membership of 198 and a total membership of 207.

Dr. John L. Hill Speaker In Brotherhood Revival

The First Baptist Church of Morristown, Tennessee, closed a six-day Brotherhood Revival October 8, in which Dr. John L. Hill was speaker. The members and visitors were greatly strengthened spiritually by the heart-searching messages brought by Dr. Hill. Shut-ins as well as other people of Morristown and Hamblen County were blessed by Dr. Hill's morning radio messages. The influence of the week's spiritual emphasis was manifested by an overflow auditorium and eight additions to the church the following Sunday morning. This was the second consecutive Brotherhood Revival held in the First Baptist Church by Dr. Hill and the people of this section have learned to appreciate and love him greatly.

—B&R—

Mrs. D. Leigh Colvin of Evanston, Ill., and New York City, was reelected for the fifth consecutive year as president of the National Woman's Christian Temperance Union at the organization's 74th annual convention in the First Baptist Church of Portland, Ore.

—B&R—

Pastor George S. Jarman and the Barlow, Ky., Baptist Church have been assisted in a revival by H. J. Huey, pastor of the First Baptist Church, Milan, Tenn., in which there were 12 additions.

—B&R—

Three deacons were ordained Sunday evening, October 17, by the Red Bank Baptist Church, Chattanooga, Ralph E. Norton, pastor. They are Thomas S. Nelms, T. M. Swingle and R. W. Bohanan.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, OCT. 17, 1948

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Athens, Antioch	67			Woodland Heights	243	63		Fairview	92	53	3
East	256	102		Church Hill, Oak Grove	128	42		Lenoir City, First	353	126	
First	410	74		Block City Mission	17			Leoma	68		
West End Mission	40			Cleveland, Big Spring	307	156		Mt. Juliet, Chandler	29	25	
Calhoun	152	45		First	534	160	2	Maryville, Broadway	284	108	
Charleston	50			North	183	86		Everett Hills	257	74	1
Coghill	57	30		Clinton, First	365	46		First	662	146	2
Cotton Port	114	40		Columbia, First	352	115		Maynardville	93	14	
Englewood	152	21		Godwin Chapel	12			Memphis, Bellevue	1911	701	10
Etowah, East	65			Rock Spring	75	50		Boulevard	505	230	1
Etowah, First	374	99		Cookeville, First	356	112		Central Avenue	433	191	1
Etowah, North	168	18		Algood Mission	35			Highland Heights	678	372	6
Good Springs	108	30		Fourth Street Mission	74			LaBelle	479	194	2
Idlewild	68	56		Steven Street	100	48	5	McLean	258	126	6
McMahan Calvary	99	32		Decherd, First	86	44	2	Parkway	212	137	21
Mt. Harmony No. 1	100	60		Eagleville	85	45	2	Poplar Avenue	143	59	9
New Hope	52			Elizabethton, Big Spring	142	107		Shirley Park	106	61	2
New Zion	100			First	518	120	4	Speedway Terrace	586	160	3
Niota, East	174	64		Etowah, First	374	97		Temple	1129	364	1
Niota, First	143	34		Fountain City, Central	851	190	3	Union Avenue	870	312	4
Rodgers Creek	31			Hines Valley Chapel	37			Milan, First	211	81	
Wildwood	77			Gallatin, First	206	59		Milton	51	22	
Zion Hill	37			Gladeville	140	66		Monterey, First	207	56	2
Benton	128	10		Harriman, Trenton Street	418	81		Morristown, First	542	126	
Brighton	264	152		Hermitage, New Hope	99	67		Murfreesboro, First	408	73	1
Bristol, Calvary	401	117		Jackson, Bemis	208	87		Walnut Street Mission	38		
Virginia Avenue	817	109		Calvary	319	140		Powell's Chapel	101	46	
Castalian Springs, Corum Hill	26	25		First	769	151	1	Taylor's Chapel	69	15	
Chattanooga, Avondale	565	139	2	North	190	127	1	Westvue	300	96	
South Avondale Mission	39			West	572	282		Nashville, Ashland City	27	30	1
Birchwood	110	16		Jellico, First	277	104		Belmont Heights	951	313	4
Calvary	429		7	Kingsport, First	693	120	1	Grace	669	191	
Cedar Hill	300			Lynn Garden	391	82		Lockeland	393	139	2
Clifton Hill	377	138	4	Mission	37			Third	92	41	4
Eastdale	426	124	3	Knoxville, Alice Bell	82	27		St. Clair Mission	10		
East Ridge	282	97		Arlington	373	76	2	Una	135	82	2
Falling Water	101	67		Broadway	1155	254	4	Oak Ridge, Glenwood	431	60	2
Highland Park	2668	692	28	Fifth Avenue	1004	237	8	Highland View	478	87	2
Hughes Avenue	174	100	3	First	1095	139		Robertsville	436	92	4
Lupton City	140	86	2	Lincoln Park	637	181	14	Oakville	116	75	
Philadelphia	149	71		Lonsdale	422	104		Old Hickory, First	434	197	
Red Bank	583	154		McCalla Avenue	846	166	1	Parsons, First	146	54	
Ridgedale	577	305	4	Sevier Heights	560	139	25	Portland, First	175	72	
St. Elmo	390	104	5	Smithwood	414	99	4	Rockwood, First	240	103	
Signal Mountain	70	30		LaFollette, West	132	26		Whites Creek	52	24	
South Daisy	121	82	8	Lebanon	449	83		Rutledge, Oakland	134	30	
Spring Creek	196	76	2	Barton's Creek	95	40		Union City, First	402	119	
White Oak	375	88		Cedar Grove	87	65		Watertown, Round Lick	93	50	

Three Associational Simultaneous Stewardship Revivals

BY E. C. SISK, State Stewardship Worker

UNION ASSOCIATION—CONDUCTED
SEPTEMBER 27—OCTOBER 1

The following churches cooperated in the campaign:

Boiling Spring—Pastor: C. L. Jernigan; Speaker: Rev. W. M. Gladson of Dayton, Tennessee.

Doyle—Pastor: Frank L. Britton; Speaker: Rev. Clyde Cobb of Monterey, Tennessee.

Greenwood—Pastor: J. B. Caldwell; Speaker: Rev. A. M. Senter of Milton, Tennessee.

Gum Spring—Pastor: Harry Sutton; Speaker: Rev. J. M. Byrn of Spring City, Tenn.

Pistol—Pastor: Alford Brown; Speaker: Rev. R. F. Warden of Columbia, Tennessee.

Pleasant Hill—Pastor: C. L. Jernigan; Speaker: Rev. E. C. Sisk.

Shellford—Pastor: James B. Dodson; Speaker: Rev. Joe Wells of Fayetteville, Tennessee.

First Baptist, Sparta—Pastor: James Boyd. Speaker: Rev. James Canaday of Lawrenceburg, Tennessee.

Spencer—Pastorless at present; Speaker: Rev. E. C. Brewer of Clarksville, Tennessee.

Hickory Valley—Pastor: Harry Sutton; Speaker: Rev. Merle Pedigo of Nashville, Tennessee.

MAURY ASSOCIATION—CONDUCTED
OCTOBER 4-8

The following churches cooperated in the campaign:

Calvary—Pastor: Thomas Height; Speaker: Rev. H. T. Willingham of Collinwood, Tennessee.

Centerville—Pastorless at present; Speaker: Rev. L. G. Gatlin of Pulaski, Tennessee.

First Baptist Church, Columbia—Pastor: J. F. Brewer; Speaker: Dr. A. H. Hopson of Lebanon, Tennessee.

Hohenwald—Pastor: W. C. Corley; Speaker: Rev. H. D. Lankford of Dover, Tennessee.

Pine Grove—Pastor: Bob Atwood; Speaker: Rev. James E. Binkley of Nashville, Tennessee.

Rock Springs—Pastor: Claude McAdams; Speaker: Rev. Joe Wells of Fayetteville, Tennessee.

Santa Fee—Pastor: Prime; Speaker: Rev. James Boyd of Sparta, Tennessee.

Viola—Pastor: W. F. Warden; Speaker: E. C. Sisk.

Wrigley—Pastor: Bob Atwood; Speaker: Rev. Charles E. Hunt of Big Rock, Tennessee.

GILES COUNTY ASSOCIATION—
CONDUCTED OCTOBER 11-15

The following churches cooperated in the campaign:

First Baptist, Pulaski—Pastor: L. G. Gatlin; Speaker: Dr. Griffin Henderson of Murfreesboro, Tennessee.

Hanna—Pastor: Reeves Steelman; Speaker: Rev. Howard Kolb of Cross Plains, Tennessee.

Lynville—Pastor: Mack Pinkleton; Speaker: Rev. W. C. Corley of Hohenwald, Tennessee.

Minor Hill—Pastor: Hayes Brinley; Speaker: Rev. J. Wallace Owen of Petersburg, Tennessee.

New Hope—Pastor: Mack Pinkleton; Speaker: Rev. Walter Bynum of Huntsville, Alabama.

Union Hill—Pastor: C. G. Smith; Speaker: Rev. E. C. Sisk.

In the above churches, five services were held.

Installation Service of Woman's Missionary Union At Oak Ridge



Front row—Left to right: Mrs. J. L. Winters, Mrs. D. O. Lintz, Mrs. Wayne Henderson, Mrs. Chas. E. Wells, Mrs. J. A. May, Mrs. L. Dow Brown, Mrs. W. C. Rothermel, Mrs. R. H. Jenkins, Miss Naomi Redding, Mrs. C. C. Jackson, Mrs. H. L. Sexton, Mrs. C. B. Russell, Mrs. A. R. Counts, Mrs. C. M. Bannister, Mrs. J. B. Nuchols. Back row—left to right: Mrs. T. A. Early, Mrs. R. M. Hartman, Mrs. C. M. Becker, Mrs. Ed Hodges, Mrs. W. E. Stockburger, Mrs. George Strasser, Mrs. L. A. Smith, Mrs. L. H. Bishop, Mrs. J. R. Black, Rev. W. Stuart Rule, Mrs. P. E. Brown, Mrs. D. H. Smith, Mrs. Rex Lenze, Mrs. J. L. Courtney, Mrs. O. R. Harris, Mrs. R. C. Hudson, Mrs. J. D. Gibson, Mrs. S. H. Holland, Mrs. R. M. Ferguson.

Student Summer Missions In 1948

BY WILLIAM HALL PRESTON

THE BAPTIST STUDENTS of the South participated in sending more than a score of missionaries to the Hawaiian Islands, San Andres in South America and California. Ten young people besides the adults went to the "rainbow isles" conducting Vacation Bible schools and youth revivals, participating in training schools and study courses. There were 1,211 in the Vacation Bible schools and most of these children out of Buddhist backgrounds. Many accepted Christ throughout the summer. The missionaries are enthusiastically inviting twelve to participate in the 1949 summer mission.

Four young men went to Columbia and San

The speakers brought such messages as they felt were appropriate to challenge the church members to live a more devoted life for the Lord. All of the reports are not in at the time of writing this, but what have come in indicate the services were very profitable. A number of new tithers were enlisted, several subscriptions were secured for the BAPTIST AND REFLECTOR. Members were received in some of the churches both by baptism and by letter. All of the churches seemed to be inspired to do more work for the Master. In some of the churches, much progress was made toward leading them from haphazard methods of financing the local church and mission work to systematic methods.

The open doors for services of this nature are numerous among the churches of the Tennessee Baptist Convention. The sacrificial spirit of our pastors to help enter these doors could not be excelled. Let us be much in prayer for wisdom to meet this challenge.

Andres conducting Vacation Bible schools and youth revivals. Approximately 600 were enrolled in the Vacation Bible schools with 152 conversions. The Baptist church of San Andres has written an invitation for another group to render a similar service this coming summer.

A number of young people augmented by the Home Mission Board and state forces worked in the local churches and mission points of California. Enthusiastic reports have come to the Southwide office concerning this mission service. Some of those participating from the states were:

HAWAIIAN ISLANDS

Sue Eidson, Tennessee
David Small, South Carolina
Zoe Vier Jernigan, South Carolina
June Cavanah, Kentucky
Frances Bibb, Mississippi
Maxine Magruder, Kentucky
Gene Kratz, Alabama
Emily Nail, Texas
Marlin Gennings, Arkansas
Paul Mosteller, Kentucky
Dr and Mrs. E. H. Westmoreland and daughter, Texas

SAN ANDRES ISLAND

Ernest Pippin, Tennessee
Keith Parks, Texas
James Hatley, Kentucky
Dan Rainbolt, Texas

CALIFORNIA

Sylvia Burr, Mississippi
Theresa Beasley, Tennessee
Tom Brandon, Tennessee
Pearl Holmes, Georgia
Jean Buckalew, Georgia

Every Baptist a Tither

Carson-Newman College

Jefferson City, Tenn.

FROM THE SHADOWS of warfare to a warm welcome on an American college campus has been a revealing transition for Miss Haruko Ohno, 25-year-old Japanese girl who recently enrolled at Carson-Newman College. Haruko's conception of Christianity has become very real and meaningful to her since her conversion in a Methodist Mission School three years ago.

Cowper has said, "God works in mysterious ways His wonders to perform," and many of Haruko's experiences can attest to that fact. Japan seemed a long way off when Walker N. Stockberger graduated from Carson-Newman College in 1939. Yet today, less than ten years later, Japan is a very real part of his heart and mind. As a chaplain in the Army of Occupation, Stockberger was stationed in Kobe, Japan for three years, and something of his spirit of Christian consecration and service has been told to us by Haruko. Haruko worked for the United States Army for two years and eight months, and often served as interpreter for Chaplain Stockberger.

Recognizing the needs of the Japanese people, both spiritually and physically, Chaplain Stockberger visited the orphanages, spoke in the churches, and sought the aid of his church in America to send clothing to the Japanese people. His love for people, and for his Lord, was a revelation to Haruko of true Christianity, and three years ago she became a Christian. Chaplain Stockberger was instrumental in her decision to attend Carson-Newman College, and after her education is completed she plans to return to Japan to be a Christian worker.

Although Haruko's parents are Buddhists, they offered no opposition to her becoming a Christian and were not opposed to her coming to the United States. Haruko's winning smile as well as her words is an expression of the happiness she feels at being among the Christian friends she is making so rapidly at Carson-Newman College.—FRED NOE, Public Relations.

Resolutions

(Resolutions published as follows: Resolutions within the state, the first 200 words free, all words over that 1 cent each. Resolutions out of the state, 1 cent each for all words. Please send payment with material or tell us to whom to send the bill.)

WHEREAS, our missionary, Brother James Purcell, has resigned his duties as associational missionary of Stone Association, and

Whereas, he feels that his work has been completed in this capacity, and

Whereas, he and his consecrated wife have served so effectively and efficiently during these two and one half years, and

Whereas, the work of he and his devoted and capable wife has been satisfactory and untiring, therefore

Be it resolved, That we, the Baptists of Stone Association express our sincere thanks for their loyalty to Christ and his cause, therefore

Be it resolved, That we voice our faith in him as a servant of Christ and as a minister of the Gospel and pray God's blessings upon them in their new field. Be it further

Resolved, that a copy of this resolution be sent to Brother Purcell, a copy be sent to the Moderator or Clerk of the association where he is going as missionary pastor, a copy be sent to our BAPTIST AND REFLECTOR, and a copy be retained by the clerk of our association.

Executive Board of Stone
Baptist Association,
CLYDE COBB,
J. F. GENTRY

Gallatin Baptists Lay Cornerstone

ON SEPTEMBER 19 the First Baptist Church, Gallatin, observed the official Laying of the Cornerstone with special services on Sunday afternoon. Various members of the church and Sunday school took part on the program, each speaking for his age group in the church constituency. The 75-voice Glee Club of Gallatin High School presented special music under the direction of Mrs. E. E. Person. The pastor, Clyde C. Bryan, was assisted by W. T. Chandler, chairman of the committee, and E. F. Hinton, foreman of construction, in the setting of the stone. The prayer of dedication was led by E. N. Delzell, of Nashville. The entire program was carried as a special feature over Gallatin's station, WHIN.

The new sanctuary will be one of the finest and most adequate Baptist buildings in Tennessee. Special attention is being given to the functional qualities. It will seat 900. It will have wall-to-wall carpeting which will add much to the colonial

treatment of the building. The church has already purchased a \$11,500 Kilgen pipe organ. The auditorium is being built in front of the present educational building. The ground floor of the auditorium will give an additional 5,000 square feet of educational space.

The church is in an extensive campaign to raise funds. Based on the present receipts of funds and estimated cost of construction, the church expects to complete the auditorium with very little, if any, debt.

Missionary Boyd LeCroy and Mrs. LeCroy of Waynesboro announce the arrival on October 13 of a daughter in the Woods Memorial Hospital, Waynesboro. The baby weighed 7½ lbs. and has been named Milly Jane. The Lord bless the little lady through life.

—B&R—

Wayne Dehoney has resigned the First Baptist church of Paducah, Ky., succeeding Carlyle Marney who went to the pastorate of First Baptist Church, Austin, Texas.

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WEST OF THE RIVER

BY EDWIN E. DEUSNER. LEXINGTON, TENN.

Pastor W. Paul Hall of Camden has been doing the preaching in a revival in his own pulpit. Troy G. Young, alumni secretary of Union University, led the singing.

Dillard A. West is now on the field at First Baptist Church, Dyer, and will do the preaching for a ten day meeting there beginning Oct. 31.

Rev. Charles Norton supplied the pulpit at Calvary Baptist Church, Jackson, on Sunday, Oct. 10 and Rev. L. G. Frey supplied the pulpit on the 24th.

Porter Routh supplied the pulpit of the First Baptist Church, Lexington, on Oct. 17.

Pastor Alvin Gilliland of Bruceton is attending the Southern Baptist Theological Seminary during the first semester. He returns home each week to fill the pulpit.

Rev. C. R. Story of Parsons has been elected Missionary of Beech River Association. He has served several rural churches in the association.

The Memphis *Press-Scimitar* recently carried an interesting article on the building program of the First Baptist Church, Memphis. Dr. R. Paul Caudill is leading out in a great program.

Two errors occurred in my last column. It is Prince E. Claybrook, instead of Price; and Cal Cooper instead of Carl.

After several years as dietician at Union University, Mrs. Louise Sublett has resigned to enter the restaurant business in Jackson.

Dr. John L. Hill was the speaker at the night service at Bemis on Oct. 10, a fitting climax to their successful Homecoming services.

Parsons, Wade Carver, pastor, is looking forward to their revival in November. Dr. James L. Sullivan of Belmont Heights Church, Nashville, will do the preaching.

Bro. R. J. Cooper, pastor at Gleason, was elected Moderator of Weakley County Association at its recent meeting at Adams Chapel. He succeeds Bro. K. L. Moore of Greenfield. Bro. Russell Rogers of Dresden has been elected Associational Missionary, succeeding Bro. A. B. Adams of Martin.

The First Baptist Church of Henderson, A. L. Bishop, pastor, is engaged in a revival meeting with P. E. Claybrook of West Shiloh Church, Stantonville, assisting.

Speedway Terrace Baptist Church

Memphis, Tenn.

I would like to report a very fine day we had on October 3rd, in which there were 792 in our school and 200 at our Mission making a total of 992 in Sunday school. We had a cash offering for our Educational Building now in process of construction of \$7,647.00. This new building added to our present Sunday school facilities will enable us to take care of around 1,200. This is the first unit in our building program, the next will be a new auditorium.

We are closing the best year in the history of our church with a net gain of 104. We have consistently gained around 100 each year since I have been with the church, now fourteen years. I enjoyed a very fine meeting the last of August with the Baptist Church at Trezevant, Tenn. This is my home church and it was indeed a joy to be back around the scenes and with the people that have meant so much in my life. Brother Flowers, the pastor there, is doing a splendid work and is loved by the people.—MARK HARRIS, pastor.

DEBTORS

(Synopsis of address on Christian Education before Knox County Association of Baptists held at Broadway Baptist Church, Knoxville, October 12, 1948, by O. L. Rives, Associate-Professor of Bible and Religious Education, Carson-Newman College.)

BASED UPON PAUL'S statement, "I am debtor" (Rom. 1:14) and in the light of the history of Baptists in America, it is seen that Baptists owe much to the cause of Christian Education. Men like Luther Rice saw that the missionary program could best be implemented by establishing denominational schools and colleges. The wisest and most far-sighted leaders of that and our own day have seen what Dr. George W. Truett so frequently during his life-time, "Christian Education is the seed-corn of the Kingdom." The way to extend the Kingdom is to strengthen our educational institutions.

Should we as Baptists in any way diminish our emphasis upon Christian Education? To do so would be tragic, for we owe much in three directions.

As teachers, we are under obligation to guide our students both in the acquisition and in the interpretation of information. The proper interpretation of facts is highly significant. There is no better place for this to be done than in a denominational college under the supervision of

a genuine Christ teacher.

As Baptists, we owe it to society to furnish leadership and ideals which will help in its solution of the problems that now press upon it. Without in any manner neglecting the training of special religious workers, let more attention be given to the training of laymen and laywomen in our schools and colleges. Every special religious worker sees the need for men and women imbued with the highest Christian ideals. Society's problems can never be solved except in the light of Christ's teachings. Is there a better place for this to be done than under denominational auspices?

As a denomination, we ought to provide both specialized and non-specialized workers for our churches. This cannot be accomplished apart from the training offered by our schools and colleges. It is a mistake to think that this could be done by giving attention to training only pastors, missionaries and other specialized religious workers. Our hope for the future is to have both laity and leaders become as intelligent Baptists as it is possible to make them.

Baptist World Alliance To Aid Displaced Persons

WASHINGTON, D. C.—(BP)—The Relief Committee of the Baptist World Alliance, meeting here, has approved expenditure of almost \$200,000 this winter for European relief and aid to displaced persons.

Two full-time men will be hired to assist in the entrance of displaced persons to the United States, Dr. R. Paul Caudill of Memphis, committee chairman, announced after the meeting. One will be located in Europe to help D.P.'s prepare papers and get necessary papers for entrance to the United States; the other will work in the United States as contact man with the U. S. State Department arranging, locating, and settling D.P.'s as they arrive.

The committee also approved establishment of refugee shelters in Paris to care for Romanian D.P.'s. A minimum goal of \$30,000 was set for the program which will be conducted under auspices of the Baptist Federation of France.

Considering other relief needs, the committee voted to continue operation of 25 feeding stations in Germany during the winter months and the purchase of \$6,000 of reconditioned shoes from a Missouri trade school for shipment to Europe.

Need was expressed for increased relief gifts from the churches if the relief program is to be carried throughout the winter. "Unless contributions substantially increase," said Dr. M. Theron Rankin, executive secretary of the Southern Baptist Foreign Mission Board, "we will not be able to respond to these requests for funds."—C. E. BRYANT.

Mid-State Baptist Hospital News

At a meeting at Mid-State Baptist Hospital, Jack C. Massey, President, announced that Dr. L. S. Ewton has accepted the Mid-Tennessee Chairmanship in the Campaign for \$1,000,000 to be conducted from January 23rd to February 22, 1949. Dr. Ewton will organize the campaign within a radius of 100 miles of Nashville.

In accepting the chairmanship, Dr. Ewton said, "I consider it a great privilege to be asked to served in such a campaign. Our Lord was concerned not only with the saving of men's souls, but also with the healing of their bodies. Here is a real opportunity to further His work.

"Surely everyone who is aware of the critical shortage of hospital facilities in Middle Tennessee will give this campaign his whole-hearted support. Mid-State Baptist Hospital is organized for public service without regard to religious affiliation. People go to the hospital from as far away as 100 miles to receive the specialized services which Mid-State Hospital has to offer in time of need.

"In a very real sense, public support of this campaign is a kind of personal medical insurance. Like a telephone or any other public service, the hospital stands by, day and night, ready for service to the sick. Mid-State Baptist Hospital will be able to stand by us in our need only if we help the hospital to provide the facilities necessary to do so."

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CHILD SAFETY PROGRAM

OFFICIALS of the American Legion, Department of Tennessee, and the Tennessee Congress of Parents and Teachers today announced that the Child Safety campaign, now being conducted throughout the state in cooperation with the Tennessee Safety Council, will be continued during October and that their local Posts and Chapters have been asked to form permanent committees to carry on Child Safety projects for the entire school year.

"A great deal has already been accomplished but we know that this program must be carried on if the desired results of saving child lives are to be attained. We are therefore asking that each Post Commander appoint a permanent committee to carry on Child Safety projects throughout the year. We feel that all local Posts will be glad to work with the local chapters of P.T.A. and the Tennessee Safety Council and that much can be done to protect the lives of our children who must use the streets and highways every day," Department Commander George Lewis, Jr., said.

The Tennessee Congress of Parents and Teachers was on record today as favoring an extension of the drive to promote safety in every school community all year. In a letter to all local P.T.A. presidents, Mrs. W. M. McCallum, President of the Tennessee Congress of P.T.A., advised that the Child Safety program would be continued and requested each chapter to set up a permanent Child Safety committee. Mrs. McCallum recommended that the P.T.A. "continue this vital service throughout the year."

Officials of the Tennessee Safety Council praised the cooperation of the local Legion Posts and P.T.A. Chapters and welcomed the extension of the Child Safety programs.

A reduction of 70 traffic deaths during the first seven months of the year as against the same period of 1947 gave Tennessee top rank above all Southern states and fifth place in the nation among all states reporting fewer traffic fatalities, Nolen E. Puckett, Executive Director of the Tennessee Safety Council, announced today.

Tennessee showed a decrease of 18 per cent in traffic fatalities when there were 320 deaths in seven months this year as compared with 390 for the same period last year. Only the states of North Dakota, Rhode Island, New Hampshire and Massachusetts showed great decreases in traffic deaths than Tennessee, according to reports compiled by the National Safety Council. Mississippi and North Carolina gave Tennessee a close race for honors in the South, Puckett said.

Tennessee's improvement of 18 per cent was far superior to the nationwide record of four per cent improvement over last year. Although the nation's traffic death toll had reached 16,390 at the end of August, the National Safety Council considered this a remarkable improvement since travel mileage had been soaring upward throughout the year while there has been a marked decline throughout the nation in traffic fatalities.

Tentative records in the Tennessee Department of Safety indicate a continued decline in traffic deaths for the month of August. Incomplete records show 42 fatalities for August as compared with 58 for the same month last year. These figures show a total of 362 traffic deaths for the first eight months of 1948 as against 448 for the same period last year or a saving of 86 lives in Tennessee thus far this year.

The national picture can best be shown by mileage records. In 1941 every 100,000,000 miles of vehicle travel brought about 11 deaths. Last year the same amount of travel resulted in eight deaths and this year about seven fatalities. —TENNESSEE SAFETY COUNCIL, 409 Seventh Ave., No., Nashville 3, Tenn.

In Memoriam

(The first 200 words free. All words over that, 1 cent each. Please send money with material or instruct us to whom to send the bill, otherwise we will have to reduce material to the required limit.)

HAYNES

DR. JOHN K. HAYNES, age 74, died September 30, 1948, after a brief illness. Bro. Haynes came to the South Knoxville Baptist Church January 4, 1925, from the First Baptist Church at Kingsport, where he served for several years. Bro. Haynes gave up the pastorate of the South Knoxville Baptist Church, March 1st, 1946. He was much in demand for supply work, and did a lot of preaching, though not physically able.

Dr. Haynes was what might be called an "old-time Gospel preacher." He knew the Bible and he let his congregation know it. He never shunned to preach a whole Gospel—the Gospel that the world needs today, more than anything else mentionable.

The Lord's man and servant heard the call, "Come up higher."

During his pastorate at the South Knoxville Baptist Church, the Gospel has been preached and sung, the Bible has been studied and taught, the sick have been visited, and the poor have been cared for. In round numbers, 1,500 members have been received into the fellowship of the church. Five young men have been ordained to preach the Gospel. Twenty-nine men have been ordained to the office of Deacon. Every cause fostered by the denomination has been supported. \$400,000 in round numbers, has been laid on the plates without any high pressure. A church building that would cost today \$375,000 has been erected. He left the church out of debt, with \$8,000 in the treasury.

His funeral was conducted in the church he so much loved. The pastor, Rev. John T. Courtney was assisted by Dr. Chas. E. Wauford, and Dr. Fred F. Brown.—THOMAS A. FRAZIER.

RODDY

Mrs. Tennie Roddy departed this life August 29, 1948, age 78 years. Funeral services were held at her home by her pastor, W. H. Black, assisted by Clarence Starling and Louis Smedley. She was a member of the Daisy Baptist Church for a number of years. She bore a personal testimony to the lost around her. She was always sympathetic to those in sorrow. She was a person of prayer and lived to see the greatest of all her prayers answered, that of knowing her immediate family were Christians. We feel that her entire community mourns her passing but we feel our loss is her eternal gain.—MRS. OSCAR JOHNSTON, clerk.

Home Mission Visual Program

BY R. G. VAN ROYEN

During the three years since the Home Mission Board inaugurated a visual program, four 16 mm sound films of home mission work have been produced in color. The titles of these films are: "The Seminole Indians"; "On the River Front in New Orleans"; "California Baptists at Work"; and "Harvest of Hearts."

In addition to the above, two 16 mm silent color films have been produced: "The New Day," presenting Mexican missions in Texas; and "The Gospel for Navajos."

These materials are available through the Home Mission Board offices in Atlanta or from the Baptist Book Store, Baptist Building, Dallas, Texas, for western states.

Choctaw Indians Wards of Baptists

BY JOHN D. FREEMAN

We have a responsibility for the American Indians which we have just begun to recognize and assume. One learns this from hearing Dr. J. B. Rounds, Home Mission Board director of Indian work. He becomes all the more impressed by it when he has visited a reservation and seen the Indian work.

Down in east central Mississippi is a tribe of Choctaws. They have been crowded into a hilly, sandy area of two counties, with Philadelphia and Carthage as their principal towns. Most of the area is very poor farm lands, hence there has been little inducement for these Indians to become good tillers of the soil.

NEW DAY OPENS

But a new day is opening for them, and they are developing native leadership, as well as beginning to increase in numbers. Due to work carried on during recent years by the Home Mission Board, and to effective aid rendered by the Mississippi Board as well as First Baptist Church of Philadelphia, the shackles which the white man's greed for gold fastened about many of them through strong drink are being removed, new hopes and aspirations are being given them, and their young people are getting a chance to be developed into tribal leaders who know too much to be helpless in the hands of politicians.

Since 1930 the Mississippi tribe has increased nearly 20 per cent in number, some 400 in all. One lovely girl is in Blue Mountain College, one in the Indian school in Oklahoma. Some of the young people of this tribe develop remarkably when given the privilege of education. One lad has a remarkably clear, rich tenor voice. But they have so little with which to answer the desire of their hearts for advancement, so little with which to go to advanced school.

HOME BOARD HELPS

The Indian is the ward of the nation. He is especially the ward of the South, since the big majority of them are in our area. He is, therefore, a challenge to all our people, and their Home Mission Board offers them a chance to respond in a fine way and furnish the Indians, from whom the discoverers took the land, a chance for the abundant life.

W. W. Simpson occupies the missionary's home in Philadelphia and gives himself with unstinted zeal to the work among them. He is handicapped by lack of funds with which to offer incentives for extra effort by the churches. One pastor, who lost a son in overseas service, is using the insurance he received to construct a meeting house which will replace a brush arbor, the only meeting house the church of his section has ever had.

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Current Program In Tuberculosis

BY FLORENCE R. SABIN, M. D.

David Reisner, M. D., Director

Division of Tuberculosis Control, Department of Health City and County of Denver, Colo.

THE NATIONAL TUBERCULOSIS Association is the parent organization in which the public as a whole has been invited to take part in the study of a disease. The primary idea for the foundation of the association, at the turn of the century, was education.

The Seal Sale came later and again was pioneer planning on the part of the NTA, for we are just coming to realize that the public to be served is the only source of funds for the promotion of health either through voluntary gifts or through taxes. The Seal Sale has for years supported the work of the NTA and its 3,000 affiliated state and local associations.

The progress of the work in tuberculosis is an outstanding example of the value of facts, even if they be few. Even without knowledge of what factor in the tubercle bacillus elicits protective antibodies and so builds up resistance, the death rate in this disease, as is now well known, has been shifted from first to seventh place.

What are the important basic facts responsible for this shift? First was the discovery of the tubercle bacillus as the inciting agent of tuberculosis; second, the discovery of how it leaves the body in the sputum, and third, its means of transmission to another individual. Thus, the remarkable results to date have come from blocking the transmission of this disease.

Why is the quest of an immunizing agent so difficult in the case of tuberculosis? Literally thousands of physicians have worked on this problem since Koch first discovered the tubercle bacillus, now nearly seventy years ago. All we can say at present is that we do now know the reason for some of the difficulties. There is marked variability in the bacillus. There are extreme variations in the susceptibility and resistance of the body to this infection. Indeed, different organs of the body vary so much in resistance that the disease may be regressing in one organ while advancing in another. Then the bacillus is remarkably well protected by its own structure and, moreover, may continue to live and multiply inside certain cells of the body instead of being killed when engulfed.*

Coincident with studies along the lines of basic research, many of them sponsored by the NTA, there have been such advances along clinical lines that we are now in a position to take the next great step toward a significant reduction in the death rate of this disease which, in spite of a marked general reduction, still holds first place among diseases as a killer in its most susceptible age group—the young adult.

Beside this susceptibility of the young adult, another interesting observation of recent years is the fact that the tuberculosis mortality in the United States has shown a decided shift in the

direction of the older age groups. This is especially true for the white male population in which the peak of tuberculosis mortality is observed in persons past the age of 60. The indications are that death from tuberculosis in the elderly age groups is usually preceded by prolonged periods of illness and resulting disability.

In considering the next steps in eradicating tuberculosis, the advances in chest surgery in all its aspects, the use of new and promising drugs, the mass surveys with X-rays of the chest for finding early cases, the excellent results of treating the early cases so found, the use of vaccination with BCG for specific groups which have especial occupation exposure, such as nurses and medical students, together with the time-tested method of isolating open cases in sanatoriums and so blocking the transmission of the disease—all bring new hope of a further reduction in the incidence of tuberculosis.

Still another factor that brings hope to the problem of checking tuberculosis comes from the increasing interest in this disease in departments of public health. Private agencies are the pioneers in the control of diseases that need a great deal of cooperation from the public. When governmental agencies enter into the work, they bring a certain type of precision to the problem. The United States Public Health Service, as well as state and local health services that have long been completely organized, have already been making a great contribution, and the proposed extension of local health services to the entire nation will greatly spread this work.

It is clear that adequate hospital beds for the known open cases of tuberculosis are a link in this chain. When legislators understand the need, the public must be ready to back the appropriation of necessary funds through taxation. So important is this contribution which the city and state governments can make to this problem, that we would advise people to find out how active and how effective is the program of their local government for the further eradication of tuberculosis.

In addition to the purely humanitarian aspects, the economic and financial loss to the individuals concerned and their families, as well as the burden on the community caused by long and protracted illness, must be taken into account. There is also reason to believe that the more chronic the course of the disease, the longer the period during

The Baptist Hour

Sunday Morning, October 31, 1948
at 7:30 C.S.T.

Speaker: Dr. James L. Sullivan.

Subject: "Life's Greatest Goal."

Heard in Tennessee over radio stations WCYB, Bristol, and WREC, Memphis, 9:30 CST; WNOX, Knoxville, and WSM, Nashville, 7:30 CST.

which it may exist in a communicable form. Thus, the chances of transmitting the infection to others become correspondingly greater.

The National Planning Association, with headquarters in Washington, D. C., has made studies of great importance concerning the present cost of caring for tuberculosis and the economic loss in production which this disease brings about as compared with the cost and effectiveness of a short-time intensive program with known methods for cutting the incidence of this costly disease.

Perhaps it is time to shift the emphasis to the economic losses of tuberculosis and the economic gain from its eradication. Each of us can help in the campaign to eradicate tuberculosis by supporting the Christmas Seal Sale.

During the last two weeks in September Rev. C. Y. Dossey, Assistant Superintendent of Evangelism for the Home Mission Board, led a simultaneous campaign in the Banner Association in Oklahoma. There were 28 churches in the campaign. The results were 410 additions to the churches with 282 of this number coming on profession of faith as candidates for baptism.

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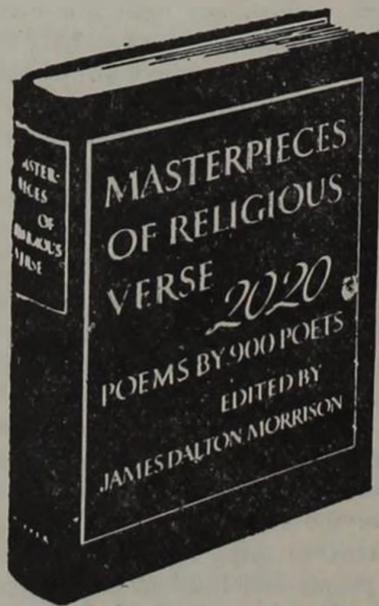
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