

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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Tennessee Baptists and The Ministry of Healing

By CHAS. W. POPE

The last major field of service to be entered by Tennessee Baptists is the ministry of healing. This was due to the fact that large finances are required to build and equip reputable hospitals, rather than to a lack of interest in healing. Next to his role as Redeemer, Jesus was best known as the "Great Physician." The sick, the lame and the blind which thronged the roads and streets of Palestine touched his great heart and "He healed them." We can best emulate his example of healing through well-equipped and efficiently administered hospitals. With humble pride Tennessee Baptists can now thank God for three good Baptist hospitals—one in each of the three divisions of the State. This means that for almost every purpose, except a few emergency cases, there is a Baptist hospital in reach of every Baptist in the State. These three great institutions, like houses of mercy by the highways of life, offer Tennessee Baptists untold opportunities for healing the ills of humanity; for these hospitals, although operated by Baptists, render indiscriminate service to all people of any faith or creed.

With the Baptist Memorial Hospital in Memphis, the opening on October 31st of the East Tennessee Baptist Hospital in Knoxville, and with the extension of the Mid-State Baptist Hospital in Nashville, for which one million dollars is now being sought, our church hospitals in Tennessee will have a capacity of more than 1,000 beds—or over 13% of the total general hospital beds in the entire state of Tennessee!

Here, indeed, we have the high privilege of carrying the gospel of healing to all men and women, irrespective of their faith or denomination. No Convention ever had a more magnificent opportunity to fulfil the role of the Good Samaritan on such a scale!

On Sunday, November 14th, all Baptist pastors in Middle Tennessee are observing "Hospital Day," and are calling to the attention of their people the great program of healing in which the Convention is now engaged. With humble pride in the tremendous accomplishment of our hospitals in past years, and with steadfast confidence in furthering our Christian task of healing in the future, the churches on this day may give thanks to that Great Physician Whose divine compassion indeed "healed them all." (Mt. 12:15.)



Sunday, November 14 — "Hospital Day" — Middle Tennessee Baptists

Baptist and Reflector

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EDITORIAL

Park Avenue Baptist Church

SUNDAY, OCTOBER 24, at both hours, the editor supplied the pulpit of Park Avenue Baptist Church, Nashville. This church is pastorless since Bro. C. F. Clark went to be with the Lord a few weeks ago.

William F. Swor, Minister of Music, presided over the services and led the choir in its excellent music, with Mrs. K. S. Neely at the organ. All these contributed a vital part in creating a worshipful atmosphere, an atmosphere which could be deeply felt.

God met with and blessed His people. There were 6 additions to the church, 5 of them for baptism. One of the moving features at the morning hour was the coming of an Intermediate boy upon a profession of faith, who was followed by his mother, who came of her own accord in rededication. And then, at the evening hour, among those who came was another lad making his profession and with him came his father and mother from another faith for baptism. "Heaven came down our souls to greet, and glory crowned the mercy-seat."

For dinner the editor and his wife were guests in the home of Mr. and Mrs. John Adams. John and the editor used to be schoolmates. Not only was the fine dinner enjoyed, but especially the fellowship.

For all the courtesies shown on this visit to the church, grateful thanks are expressed. May the Lord guide the congregation in the selection of a pastor for that important and advancing field.

Wanted: Seven-Day Christians

WHAT GOES ON in church on Sunday and what Christians do during the week are too often quite different, warned Dr. Findley B. Edge, new faculty member of Southern Baptist Theological Seminary, Louisville, Kentucky.

"A drunkard who is won by the church will readily understand that he must give up drink, but he must also be led to see that embracing Christianity means giving up shady business deals, paying of

starvation wages, and everything else not in harmony with the teachings of Christ."

Thus he called for a new philosophy of education whereby teachers would instruct Christian students in the responsibility of the church to make clear the meaning of the conversion experience for everyday living.

We reject the liberal theological view which holds that there is no need for a conversion experience, Dr. Edge said, but the weakness in the traditional approach of our churches lies in an emphasis on the conversion experience almost to the exclusion of the development of Christian personality and character. True evangelism includes both the initial experience with Christ and the development of Christian character.—Christian Life

'Pay' Tithes, 'Give' Tithes, or Both?

ONE OF OUR BEST preachers and pastors, in a private conversation, asked us to indicate our position on tithing. We stated that we believed Christians ought to tithe, but that it is not a legalistic matter. He agreed.

Then he referred to the statement which is often made: "You do not give anything until you have paid the tithe." And he asked what we thought about this. We stated that we believed the statement is erroneous and that tithes are both paid and given.

We suppose that no one will contend that one cannot make an offering unless he has turned over the tenth. But if he does this, he gives. So the idea that one does not or cannot give until he has turned in the tithe will not stand up.

Now consider the teaching of scripture. Turning over to Melchisedec a tenth of the spoils, Abraham "gave him tithes of all." (Gen. 14:29)

In response to God's implored blessing, Jacob promised: "And of all that thou shalt give me I will surely give the tenth into thee." (Gen. 28:22)

The writer of Hebrews says that unto Melchisedec Abraham "gave a tenth part of all," "gave the tenth of the spoils." (Heb. 7:2, 4)

Therefore, when one tithes he gives. God's Word says so.

But the writer of Hebrews also says that Levi "paid tithes in Abraham." (Heb. 7:9, 10)

To the Pharisees Jesus said that "ye pay tithe of mint, anise, and cummin." (Matt. 23:23)

The Pharisee in the temple said: "I pay tithes of all that I possess." (Luke 18, 12)

Therefore, according to the Scriptures, when one turns in the tithe he pays it. In the act of tithing, one both pays and gives, and it is an error to say that one does not give anything until he has tithed.

As a matter of revealed obligation, the tithe is a payment. As a voluntary matter of privilege, it is a gift. The same spirit which moves the Christian to make what is called an "offering" is to move him when he tithes. The tithe is the minimum standard of giving. The offering is the minimum overflowing in the direction of the maximum.

"Tithes and offerings" are both Christian giving when they spring from the love of Christ in the heart. If it be said that the tithe is a "debt" that we owe to the Lord, so also is the offering. If it be said that the tithe "belongs to the Lord," so also does the offering.

According to the Scriptures, one both pays and gives when he tithes.

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.

Stricken Society

The Prairie Overcomer

"The towering enemy of man is not his science but his moral inadequacy. Around the world today, laboratories . . . are feverishly pushing their research in the development of physical and bacteriological weapons which overnight could turn this planet into a gigantic slaughterhouse. . . . If this final Nemesis overtakes the pretensions of modern man, it will not be his science that has betrayed him, but rather the complete prostration of his moral values. . . . Our generation is presented with what may well be the final choice of either the use of knowledge to build a rational world, or its use to arm, for one last desperate affray, the savage and uncivilized passions of mankind."

Such were the warning words of the President of the Rockefeller Foundation. He was addressing the cream of the nation's scientists, who had recently trooped up California's Palmer Mountain to dedicate man's latest marvel, the two-hundred inch telescope.

(Everybody seems to know that it is true, but few are willing to repent and turn to Christ.—R.B.J.)

Israel's Conversion

Florida Baptist Witness

Saul of Tarsus was saved not by the preaching of the gospel but by what he saw. Jesus appeared to him on the way to Damascus. He saw Jesus. He heard the voice of Jesus.

He saw a bright light from heaven. He says his conversion was an example. It was a type. He says he was one "born out of due time." He was called to preach the gospel to the Gentiles. He said "I magnify my ministry." His conversion was a pattern. As he was saved, so will Israel be saved. Israel will not be saved by the preaching of the gospel of Christ. "A nation shall be born in a day." "They shall look on Him whom they have pierced." The nation shall be established in unbelief but in the name of Jehovah. They are still looking for the Messiah. Like Saul of Tarsus, they persecuted Jesus. They will until they see Him!

(Can we believe our eyes! Here is a Baptist paper saying that there is a special plan of salvation for the Jews! They are to be saved by SIGHT, not by FAITH! And Saul was saved by SIGHT! Frankly, we are unable to find such Cross-dishonoring teaching in our Bible.—R. B. J.)

Popular Preaching

The Southern Presbyterian Journal

To His unbelieving brethren Jesus made this significant statement: "The world cannot hate you; but Me it hateth, because I testify of it, that the works thereof are evil."

The preaching of the Gospel must of necessity be unpopular with the world. The world will regard with approval and even acclaim a message of civic and social betterment, provided this is predicated on the innate goodness of the human heart and the ability of man to accomplish such improvement by concerted human effort. But, when sin in the heart and its certain punishment is preached and when the absolute necessity of the atoning work of our Saviour is made clear, division immediately comes. Christians welcome such preaching and are led to more earnest endeavor for Him. On the other hand unregenerate man is either convicted and converted under such a ministry or turns from it to a more congenial philosophy.

(Popular preaching may not be Scriptural preaching.—R.B.J.)

Discipline and Growth

The Watchman-Examiner

It is common knowledge now that the fastest growing Christian sect in this country is the Assemblies of God. It is significant that their requirements for church membership are the sternest of any we know. They require, and after a reasonable time expel those not meeting the requirements, that all members not use tobacco in any form, not attend movies, not drink, not play cards, and not participate in worldly affairs. Tithing is another requirement. Membership is not easily obtained, or kept. Commenting on a meeting of this denomination in their city, the *Atlanta Constitution*, Georgia, states: "These requirements, we observe in all kindness, would empty many churches if rigidly enforced." Rev. Paul Cook, speaking for the convention, said they would have no reason for existence if the more established churches, such as the Presbyterian, Baptist, Methodist, and so on, lived up to their origins. "We supply that fervor and zeal which all churches once had," he said, "but which they have lost in the attainment of social and financial power, and in the 'intellectual' religion which is an inevitable by-product of such power."

(I know of nothing that needs Baptist attention more than DISCIPLINE.—R.B.J.)

The Wicked Device

The Watchman-Examiner

One of the whiskey distillers took advantage of "Father's Day" to advertise widely, using the caption "Are You Really Playing Ball With Your Son?" It challenges fathers to "wise and sensible drinking." The idea is, of course, to set an example to the son. It would seem to us that thoughtful American citizens ought to express frankly their disgust for this sort of propaganda. There are today many thousands lying in drunkard's graves who were taught by their fathers how to drink "moderately." As there stretched out a helpless drunkard on the floor, the father confessed, "I saw my own sins stare at me through the eyes of my son." By the way, what other business is there that requires a warning concerning its products? What tie manufacturer needs to warn his customers to be "moderate." What maker of shoes needs to warn his customers to be "sensible." The Better Business Bureau has a gigantic problem on its hands in dealing with liquor advertising, and it had better get busy if it is to preserve its reputation as the upholder of business ethics in advertising.

(Church members, wake up!—R. B. J.)

Sees Science As Threat—

United Evangelical Action

Charles A. Lindbergh's new book, "Of Flight and Life," has startled America with its statement that America must have a spiritual revival if it is successfully to combat science "which is destroying the very civilization which created it." The one-time "Lone Eagle" and World War II test pilot and aeronautical consultant declares that the United States is the only Western nation which still has "great strength" and "it should now be branded on our consciousness that unless science is controlled by a greater moral force, it will become the anti-Christ prophesied by early Christians."

(This is a mighty good time to preach the gospel.—R. B. J.)

The Danger In Accepting Alien Immersion

By L. O. CALHOUN

THERE IS HARDLY a pastor anywhere who has not been tempted to accept "alien immersion." Fine people, who give evidence of salvation, but without Baptist baptism, seek to join our churches without going back into the water. They cannot understand why we are embarrassed by their offer to join us. When told they must be re-baptized, they throw up their hands in holy horror, and some of them leave us in a huff, never to return. They feel that they have been insulted. They let us know that they will seek the fellowship of people who are not so narrowminded. While not all who come to us for membership react in this manner, enough of them do to make it a decidedly unpleasant experience.

In order to avoid such unpleasantness, and also because of our eagerness for numbers, a growing number of pastors are receiving "alien immersion" on the quiet. Without fanfare of any sort, these numbers are received so quietly that not even the membership of the church as a whole, knows what is going on. Usually, the would-be member is prominent, and possibly wealthy, and this adds to the temptation to receive them in any way that they are willing to come. Once he has become a member of a Baptist Church, he can go from a church that is loose to one that is strict, and no one can hinder him.

Now every Southern Baptist preacher knows, or ought to know, the time honored Baptist position on this matter. Once we were called Anabaptists because of our insistence upon our own baptism only. To accept the baptism of other groups is to acknowledge them as New Testament churches, on a par with our own. The only other alternative to this conclusion is to believe that the subject of baptism must be qualified by faith in Christ, and then it must be Scripturally authorized and done by a Scriptural administrator.

Baptists can prove both historically and doctrinally that they are the only ones that can give New Testament baptism. Flaws are present in the baptism of every other group. Sprinklers violate both the New Testament teaching and example. Those who sprinkle babies do so on the assumption that the kind of person the subject is does not matter. His immaturity does not trouble them at all. The followers of Alexander Campbell hold that the design of baptism is to make a Christian out of a lost person, while the New Testament teaches that it is a symbol of a believer's identification with Christ in His Death, Burial, and Resurrection. Thus, only true Baptists are right on the question of Baptism.

Now in growing a New Testament church, harmony and efficiency are more desirable than great size. The New Testament pattern of a church will, if scrupulously followed, produce the highest type of church efficiency. But such a church must be homogeneous in doctrine and in practice. If we have a church filled with incompatible elements, each contending with the other, or at least, each dissatisfied with the other, all we can do is try to keep peace there. To please Christ, a church must be in agreement in doctrine and in practice. The best way to insure harmony in a church is to keep the incompatible elements out. Don't even invite them in.

Receiving "alien immersion" is bringing an incompatible element into your church. You won't live long enough to assimilate one of them. If he were "assimilable," he would not require you to accept his present baptism. When a man asks you to accept his alien immersion, he is not seeking to join you, he is asking you to join him. If you receive him, you are the one who has made all of the concessions. If he would not give up his position on baptism, neither has he given up his former beliefs about anything. You have joined him, that's all.

When we require members of other religious groups to be baptized all over again before they are received into our membership, we are not only Scriptural, but wise. Even if we had no Scripture for so doing, still it would be wise. When an alien is "naturalized,"

he must renounce his allegiance to his former country, and pledge his allegiance to our country. If foreigners are permitted to "infiltrate" our country while remaining loyal to a foreign country, we are bound to suffer for such looseness. Alien immersion brings into our membership those who are aliens to our doctrines, and strangers to our fellowship.

It is high time Southern Baptists realize the dangers to which they are exposed. Even preachers have been known to "emigrate" to Baptists because of greater opportunities among us. We do not need such "immigrants." We should welcome everyone who has changed his views of doctrine and practice, and we shall have no trouble getting such into the water. We should beware of the "water-shy" recruit in our ranks.—*Baptist Witness*.

A Tribute To Old Timers

By MRS. I. C. KING

"Old Timers"—we say—looking at them,
As they shuffle slowly along,
Yet, somehow, tender thoughts they bring
Are like strains of a sweet, old song.
Grand old men! God's earth was theirs,
They tilled with honest toil;
Loving the furrows, deep and wide,
The fragrance of the soil.

Loving all things in nature—
High hills—and woodsy deeps—
Violets awakening in the spring—
Fresh from long winter's sleep;
The creek that gurgled on—and on—
Heedless of moss and stone—
The banks where weeping willows,
Kept their whispering vigil alone.

Loving the kind-eyed cattle—
Down the lane at the bars—
The distant call of whippoorwill—
The first bright evening stars.
A low, yellow moon, in a purple sky
The "signs" for planting grain;
He knew the "signs" that meant sunshine
Knew the "signs" that meant rain.

Old men—who have ploughed deep furrows
In the storm-swept fields of life—
Whose humble souls never wavered,
As they faced its stress and strife.
With a mantle of courage about them
They held their lanterns high—
Yes—"Old Timers" are rapidly passing,
But our mem'ries will never die.

"Salt of the Earth"—your blood and brawn
Has made our land worthwhile,
Simply living each day that came—
Steadfast, in faith, you trod each mile;
And, one by one, as you answer the call,
May your sleep be peaceful—under green sod
And the wind will sing your requiem,
Another "Old Timer" has met his God.

—Published in the *Knoxville Journal* a few years ago.

"The Unbrotherliness of The Sons of God"

By M. THERON RANKIN

SOME ADVOCATES of church union take every available occasion, and create many others, to cast slurs and aspersions on denominations. The quotation which I am using as my title is a typical illustration of such slurs. It is a quotation from the recently published book, *Let's Act—Now!*, written by Richard Terrell Baker. I quote the paragraph on page 37 in which it occurs:

Take this matter of the church's divisions, the unbrotherliness of the sons of God. To the naked eye the holy, catholic, apostolic church looks like a figment. There are Romans and Anglicans, Copts and Syrians and Orthodox, and Baptists and Presbyterians and Lutherans and Methodists, Seventh Day Adventists and a whole slate of a la carte offerings to suit every taste. That's not good. But no one is more sure of how un-good it is than the Christians themselves, and no one is doing more to reunite the broken Christian family than the earth's leading churchmen.

I am referring to this quotation particularly because it represents a factor that stands squarely in the way of true *Christian* unity today.

The book, *Let's Act—Now!*, was published in connection with the plan for the various mission boards of the United States and Canada to make a simultaneous announcement of their denominational programs of world missions. The invitation to the special meeting in Columbus, Ohio, where this simultaneous presentation was made, was issued in the name of the denominational mission boards of North America. Certainly all of us had reason to assume that this occasion would not be used to make apologies for the existence of denominations. Even so, Mr. Baker makes his apology for the "unbrotherliness of the sons of God."

This development is typical of what so often occurs when denominational agencies come together in an undertaking in which it is felt that all can *co-operate*. Some "ecumaniac" comes forth to use the occasion as an opportunity to promote schemes for organic church union, to turn *co-operation* into a means of achieving *corporation* of all churches. I could give instance after instance in which this has occurred.

Among the advocates of *church* union—not synonymous with *Christian* unity—it has become "the style" to inveigh against denominations as "the church's divisions." To do this has become a "flashbutton" to indicate "the earth's leading churchmen."

Such "unbrotherliness of the sons of God" is not good. Furthermore, it is not true. Denominations cannot justly be labeled as constituting "the church's divisions." The tendency to do this is in itself a major cause of division among us.

Until the so-called ecumenical movement positively and specifically makes its circle of *Christian* unity large enough to give respect and appreciation to denominations, it cannot rightly claim to be ecumenical. Until it does this, it will remain a sectarian movement, standing for sectarian ideas of church unity. Numerous statements made by leading exponents of the ecumenical movement gives the impression that the amalgamation of all denominations into one organic church is the covert objective of this movement. A constant stream of such statements comes from the pages of *The Christian Century*. An expression from another source is found on the back of the 1949 issue of the booklet, *Christian World Facts*, stated in these words:

While denominational distinctions will only slowly be erased, there is increasing need for a more immediate determination to unify and coordinate plans and projects in the World Mission of the Church.

The denominational distinctions of Southern Baptists will never be erased, either slowly or rapidly. They are based on deep beliefs that we hold about the Bible. The author of *Let's Act—Now!* speaks with naive disregard of the facts of church history and the history of Christian theology when he says on page 38:

In the first place, there never has been any disunity within the church from the point of view of basic ideology. The disunity has had to do with the superstructure, the organization.

We are only being superficial when we try to ignore the differences that *do* exist among us in basic beliefs concerning the Bible. The disunity that has to do with the organization grows out of these differences in basic beliefs; and Christian unity will not be helped by any attempt to ignore them or to set them aside by the use of platitudes.

It is circumstances such as these that make it most difficult, and at times well-nigh impossible, for sons of God among Southern Baptists to be as brotherly with other sons of God as we earnestly desire to be.

Men For The Master

By C. E. BRYANT

I SAT IN A MEETING of business men today and heard them talk about lost souls. They rejoiced in opportunities met and wept over opportunities lost.

It was a unique group because each man present represented a state of the Southern Baptist territory extending from Maryland to California. Each is an expert in the world of making money. Some are executives, some merchants, some lawyers, two are ranchers. Their chiefest thing in common is Jesus Christ the Lord.

The men had come to Memphis by plane and train at the call of Lawson H. Cooke, executive secretary, and his associates, Hugh F. Latimer and George W. Schroeder, of Baptist Brotherhood of the South. It was the annual meeting of the Southern Baptist Convention's committee on this mighty movement of men for the Master.

For two days these men sought God's will for their lives and for the lives of their fellowmen. They prayed and talked, and prayed and talked some more, that the Lord would use the Baptist Brotherhood for the advancement of His Kingdom. They did not seek revolutionary methods: only the enlistment of men in active participation in the regular work of Baptist churches.

A four point emphasis for 1949 was discussed and adopted. The aims:

1. Evangelism. "We believe," they agreed, "that the chief task of every Christian and of every Christian church is to win souls to Christ. We mean active personal soul-winning—man to man."

2. The Man and Boy Movement. A man is to find a boy and take him to Sunday school on four successive Sundays. "Boys are running wild on the streets and in the alleys of every community. Many have never seen the inside of a church building. We, as Christian laymen, must do something about it."

3. The Cooperative Program. "The Baptist Brotherhood of the South reaffirms our conviction that the Cooperative Program must continue as the over-all plan of financing our denominational work. It is safe, sound, and equitable, and there is no other way to finance the world-mission program of Southern Baptists."

4. Church Advertising. "There are many areas in which the church can advertise, but we suggest that during 1949 we concentrate our efforts on two: identification of church building with attractive signs, and effective news stories of church activities in the press."

Secretary Cooke reported there are now 3,200 Brotherhood organizations in the churches, with a membership of 120,000 men.

The Foreign Mission Board of Southern Baptists

By O. E. TURNER, Pastor, First Baptist Church, Paris, Tenn.

I HAVE JUST returned from a meeting of the Foreign Mission Board as a member from Tennessee, and each time, I have returned home wishing that the members of all our churches could have been present. Attendance upon these meetings has been for me a never-to-be-forgotten spiritual experience.

To hear from our Secretaries, who are in close touch with all our mission fields, of the souls that are being won to Christ, the native workers that are being trained in 25 countries around the world, and the new missionary centers that are thus being established, is to be convinced that a dollar invested in Foreign Missions is one that never fails to yield a large return, even in these days of high inflation. When we remember that the program of Christ here in our homeland is the same program that is needed in every other land—a program that calls for evangelists, pastors, teachers, nurses, doctors, churches, schools, hospitals, homes for homeless children, etc.—it begin to dawn upon us what a gigantic undertaking it is to carry on a missionary program in twenty-five countries around the world.

We do not have a well-rounded program in all these countries, but it is astounding how much is being done with so little. Southern Baptists are now giving to Foreign Missions considerably less than 5c per capita per week. Does that represent our compassion for a lost world? I believe if all our people could have sat where I sat in this last meeting of our Foreign Mission Board, they would not wait until 1950 to divide their gifts "50-50," but would do so now.

To hear, as I did, of the doors that are wide open to the Gospel in so many lands where there are millions who have never heard, is to hear again the New Testament call, "Come over into Macedonia and help us." To hear how native Christians in lands where our work has been going on for some years are establishing schools, hospitals, taking over the responsibility of supporting churches, and how they themselves are now sending out missionaries into new fields, is to be convinced that he who helps to open up a new mission field, is having a part in a program that will go on spreading and growing until Jesus comes.

To hear of the satanic influences that are constantly raising new barriers in an effort to hinder our work on mission fields, is to be reminded again of the warning expressed by Jesus in the story of the enemy who came and sowed tares in the field while the owner slept. Satan never sleeps, never gives up. As never before, our workers on the front lines of missionary endeavor around the world need our prayerful, united support. With the opposition they face, and the satanic influences that are at work to destroy the peace of the world, this is no time for dissension and distrust on the home front.

I was glad therefore when I heard Dr. Rankin, our Executive Secretary, say that our program on all foreign fields is being conducted in full accord with the position taken by the Southern Baptist Convention when it turned thumbs down on all movements looking toward unionization and world federation. The members of the Board of course expressed their unanimous approval, thus assuring Southern Baptists that our work will be carried on in perfect harmony with the people who pay the bills and support it with their prayers.

On the Foreign Fields, as at home, Southern Baptists will stand together. Satan expects to divide and conquer. That is his master strategy, but with the New Testament in our hands, and the Holy Spirit in our hearts, Southern Baptists will continue to march together under the Lordship of Christ, and Him alone.

Order of Service

To: C. F. CLARK

(This is an unusual tribute to Bro. C. F. Clark, faithful and fruitful Baptist preacher, who recently went to be with the Lord.—EDITOR.)

Prelude:

He mounted the pulpit with eager grace,
The Light of Heaven upon his face;
Aware of his mandate from above,
Approached his task with reverent love—
The organ softly played.

Doxology:

Rejoice, O saints, ye ransomed host of glory,
To hear anew redemption's thrilling story.
Ye sons of men, break forth with joy and sing,
All raise to Christ, our Saviour, Lord and King—
May Jesus Christ be Praised!

Invocation:

Dear Lord and Father of us all,
As now upon Thy name we call;
Help us to order all our ways,
As he has done through all his days—
In Jesus' name we pray.

Sermon: "TO LIVE IS CHRIST ---"

Introduction:

To be born is but to live, a life of care and pain;
But for him to live was Christ, for he was born again.

I. *Firstly:*

He also lived within his home about the family hearth.
Wherever in his daily round, he came in touch with men,
Whatever else they may have thought, they knew God's man
had been.

II. *Secondly:*

When on the Lord's Day he stood up to preach the blessed
Word,
The message was not thwarted, by stories folk had heard.
They knew he pled with passion, for every sinsick soul,
With one compelling motive, that they might be made whole.

III. *Thirdly:*

He went "forth with weeping, bearing precious seed,"
The "love of God constrained" him, because he saw man's need.
The Spirit sent conviction, to many while he preached,
His heart was always yearning, for others yet unreached.

Conclusion:

The sermon is delivered, and some will say "Amen!"
But the message is not finished, with word, or tongue, or pen.
'Tis written deep within the hearts of many living yet,
And for them to live is Christ, because this man they met.

Invitation:

Weeping may for a night endure,
But joy that comes with the morn is sure.
Come, weary plodding pilgrim, don't weep for me in vain,
You'll learn to live is Christ, to die in Him is gain.

Postlude:

How beautiful upon the mountain, or on the crowded streets,
Are the feet of him that bringeth good tidings—of peace.
The angels sing—Amen!

—HAROLD D. GREGORY.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

I HOPE you are getting from your Young South column some practical help on Christmas gift ideas. Perhaps there are still names on your list, with nothing written beside them to show that you've decided what their gift shall be. Time is growing short for making Christmas gifts, so maybe we'd better use all of toady's column to share a few more ideas.

If you've been saving empty thread spools, you might make for the tiniest tot on your list, a *spool doll*. This may be made by threading elastic or heavy cord through spools to make the body, then tying to that some threaded spools for each leg and arm. Of course, you will paint a face on the top spool. You may want to paint all of the spools—being careful to use paint or enamel that will not fade or harm the baby if he happens to put it in his mouth.

Spools will also make good wheels for a *box cart*, painted a bright color. If you have a used box, but no spools, cut cardboard wheels, or use milk-bottle tops. Make a cardboard seat if you wish, and tie to the front a piece of string for pulling the cart along the floor.

Boys especially might like to cut some of their spools in two, gluing the rough edge to a piece of stiff cardboard. This makes an excellent place for Mother or Daddy to *keep a pencil*.

If your mother or a neighbor has an *indoor plant* like ivy, or colia, or philadendron, she will probably be glad to give you enough to start such a plant for someone else. Many of these plants will root easily in water or dirt, if they get plenty of sunlight. Your container may be a decorated ink bottle, or paste jar. The Beginners in one Sunday school used tin cans from which the tops had been cut smoothly. Their teacher painted the outsides of the cans before the flowers were planted.

One of the Nashville florists has had on display a cactus planted in a conk shell. It is most attractive. So is his display of ivy planted in a hollowed-out gourd. The more unusual the container, the more interesting it is!

When I was very small, I made a *doorstop* which my family found useful as well as pretty. I used an odd-shaped vinegar bottle (though any other large vase or jar would have done as well). From old magazines I cut various-shaped bits of colored paper—not entire pictures. These I stuck to the bottle, and when the entire surface was covered, I shellacked over it to make the colors more permanent. A neighbor playmate made a doorstop similar to mine, except that somehow she got her colored paper inside the bottle, and the outside remained entirely smooth. A plant, some sand, or some other heavy material might be placed inside the bottle if it is not quite heavy enough to serve as a doorstop.

Maybe your mother or grandmother has a "crazy jug" which was made along this same line, except that instead of using pictures or colored paper, the jug was covered with putty and actual things like buttons, peach seeds, colored glass, and so on, were pressed into the putty before it dried.

Next week is National Book Week, which reminds me of how nice it would be to give someone a "*certificate*" promising to keep them supplied with library books to read during the year. Perhaps this would be a good gift for a friend who cannot go to the library himself, because of illness, age, or some other good reason.

Or maybe you'd like to make a *storybook* for a little friend, by clipping good stories from *Storytime*, old Sunday school quarterlies, and other magazines, and pasting them in a scrapbook. You could make your own scrapbook by tying sheets of construction paper together. And, of course, you could illustrate the book, either with cutout pictures or with your own drawings.

Do you know someone who likes to make quilts? What gift would please such a person better than a "*quilt bundle*?" My grandmother used to be delighted when friends brought her scraps of materials from their sewing. No piece seemed too small to be useful. We still have some of Granny's quilts, and we enjoy yet looking at them and remembering where some of the pieces came from.

During the winter months especially, a *clothes drier* would be a welcome gift for any person who does any laundry at home. One little boy whom I know made his mother a drier from a worn-out umbrella. He tore off all the cloth, leaving only the frame. This he painted with a waterproof enamel. The frame still may be raised and lowered like an umbrella, so it may be kept out of sight when not in use. When needed, the umbrella handle is hooked over the clothes line (or tied to it), and the open frame hangs there upside down. This gives room to spread clothes on all of the spokes in the frame.

Perhaps none of today's suggestions will *exactly* suit someone on your list. But maybe they have helped you to get an idea for something that *will* suit. And by the way, if you cannot use all of the ideas for Christmas gifts, I hope you are keeping the ones which appeal to you—so that you will have them for other special occasions, like Mother's Day, Father's Day, birthdays, and so on. If you have an unusual idea of your own, how about sharing it with us?

Love, Aunt Polly

What Is a Christian College?

(From June 24 to 27, twenty-two men, representatives of several Boards of Education, College Presidents and Faculty members, met at Green Lake, Wisconsin, under the auspices of the National Protestant Council on Higher Education, in a workshop on Educational Philosophy to discuss the above question.)

I — Its Objective

A Christian College is one which seeks to develop persons who have:

1. A comprehensive and authoritative body of knowledge based on the highest scholarship and integrated by an intelligent appreciation of, and commitment to, the Christian Gospel.
2. An awareness of the relevance of that Gospel to the problems of the modern world.
3. A character, oriented, integrated and undergirded by a vital Christian faith.
4. A Christian sense of vocation.
5. A Christian sense of values.
6. A loyalty to the Church of Christ.

II — Its Curriculum

A—ORIENTATION

1. Each College should have a program of orientation in the Freshman year which shall seek among other things:
 - a. To familiarize students with the Christian objectives of the school.
 - b. To make students aware of the wholeness of knowledge.
 - c. To make students aware of the college's program of integration.

B—PARTICULAR SUGGESTIONS

1. To assure familiarity with a comprehensive and authoritative body of knowledge based on highest scholarship, it is important that each student acquire a general understanding of each of the main bodies of knowledge and their relatedness. To accomplish this:
 - a. The first two years should consist largely of required courses.
 - b. There should be an active concern on the part of each member of the faculty to relate in his teaching the area of his specialization both to the other areas of knowledge and to the achievement of the objectives of the college.
2. The college should offer a required course in the senior year which would seek to relate the various areas of learning to each other and to the Christian faith. This course should be taught by the ablest teachers. This is not to preclude other courses offered in the field of religion.

III — Its Administration

1. The college administration should exercise care in the selection of students, faculty and operational staff in order to achieve its avowed Christian objectives.
2. The administration should keep before the faculty and staff these objectives through such methods as retreats, personal conferences, provision of literature, etc.

IV — Campus Christian Activities

1. It is our conviction that participation in campus religious activities is a vital factor in the achievement of the basic purposes of a Christian college.
 2. Typical examples of the aforementioned campus religious activities are the following:
 - A. DENOMINATIONAL:
 1. Local church programs
 2. Denominational groups
 3. State and national conferences
 4. Personal counselling
 - B. NON-DENOMINATIONAL:
 1. Worship programs
 2. Christian Emphasis Week
 3. Social service programs
 3. In order to extend the values of such activities to all students. We suggest that the administrative officers of the college seek a suitable method of stimulating participation in such activities whether it be by personal counselling, additional faculty personnel, a point system of credit, or the establishment of a department or other agency for the co-ordination and integration of classroom and non-classroom activities.
 4. We suggest that the Christian college seek to give faculty status to the supervisors of such activities and endeavor progressively to overcome the frequently existing cleavage between so-called curricular and extra-curricular projects.
 5. In a truly Christian college all campus activities including athletics, social life, music and drama, the arts, debating, etc., should contribute directly or indirectly to the Christian objectives of the college.
 6. The field work program of the college should be so organized as to give the students not only a variety of experiences in actual areas of human needs, tensions and conflicts, but also experiences which are seeking to deal with the problems in those areas.

—Copied, *Christian Education*, September, 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

Registering Classes

THE BAPTIST Sunday School Board has discontinued the practice of registering classes. There is no further need to send your registration cards to the Board. Your State Sunday School Department maintains a mailing list of teachers in the various departments. If you care to have your name on this list, please let us know the name of your association, church, and what class you teach.

"Points For Emphasis"

1949 Edition

BY HIGHT C. MOORE

It may not be polite to point, but we are proud to announce that the 1949 edition of *Points for Emphasis* has been released.

Now in its thirty-second year, this handy pocket-size commentary on the International Bible Lessons for Christian Teaching, Uniform Series, continues to win new users everywhere.

Points for Emphasis is the ideal lesson commentary—it is clear, concise, comprehensive, correct, and convenient.

Order your "Points" today.

"Broadman Comments, 1949"

BY R. PAUL CAUDILL

R. Paul Caudill is pastor of the First Baptist Church, Memphis, Tennessee. He is chairman of the relief committee of the Baptist World Alliance, and a member of the Executive Committee of the Southern Baptist Convention.

Broadman Comments, 1949 will be larger than previous editions. Completely redesigned, this useable, new lesson help comes from the pen of an able and experienced writer.

This comprehensive volume is characterized by clarity of comment and simplicity of form. Sunday school teachers and class members will find new *Broadman Comments* a book of helpful, practical aids to understanding the International Uniform Series Sunday school lessons.

Extension Members Give To the Church Budget

At this season, Southern Baptist churches turn their attention to the every-member canvass. At this time, Extension members should be given the opportunity to make pledges to the church budget like all other members of the Sunday school.

All information on the finances of the church should be given to the Extension members when it is given to the other members. When pledge cards are presented, the Extension members should receive theirs. Pledge cards should be included in the initial material presented to all new Extension members regardless of when they join.

A study of the church budget with the member is interesting and informing. It gives him a vision of our worldwide Baptist program and usually creates a desire to give to it.

Jesus said, "For where your treasure is, there will your heart be also" (Luke 12:34). The Extension member who gives to the church loves the church more. It is the Extension worker's privilege to help him claim this blessing for his own life.

Mrs. Henry Semple, superintendent of the Extension department of the Allapattah Baptist Church, Miami, Florida, reports that during the past eight months seven hundred dollars has been contributed to their church budget in tithes and offerings through the Extension department.

Sixty-one members are enrolled in this department and since January 1, sixteen have been transferred to active membership in Sunday school classes, three have been led to Christ, and two have joined the church by letter.

Strengthen the financial program of your church and develop more members in scriptural giving through the Extension department.

1947-48 Record of Study Course Awards In Tennessee

STUDY COURSE

Number of churches reached.....	646
Number of Associations reached.....	56
Number of awards issued in 1948.....	30,876
Awards issued in 1947.....	29,414
Awards issued in 1946.....	27,936
Awards issued in 1945.....	24,577
Awards issued in 1944.....	22,870
Awards issued in 1943.....	18,982

THE TEN CHURCHES RECEIVING THE LARGEST NUMBER OF AWARDS FOR THE YEAR

Church	Association	Number	Pastor
Bellevue	Shelby	658	R. G. Lee
Broadway	Knox	349	Ramsey Pollard
First, Nashville	Nashville	301	W. F. Powell
Oakwood	Knox	278	L. C. Roberts
Big Springs	Ocoee	238	Sam Melton
North Knoxville	Knox	237	Kerr Walfenbarger
Big Springs	Watauga	234	Major Arrowood
Lonsdale	Knox	227	J. B. Cooper
Fifth Avenue	Knox	220	Walter Warmath
Broadway	Chilhowee	216	G. W. Splawn

THE TEN ASSOCIATIONS RECEIVING THE LARGEST NUMBER OF AWARDS FOR THE YEAR

Association	Number of Awards	Director
Knox	5018	Marcella Adams
Ocoee	4758	O. O. Mixson
Shelby	3099	Oliver Barbour
Nashville	2305	Harvey Douglas
Holston	1620	Harry Perry
Watauga	1308	J. W. Greene
Chilhowee	1081	Una Armstrong
Madison	732	Neil Moore
Campbell	714	A. M. Stephens
McMinn	669	J. T. Cline

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

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

B. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

The Divisional Meetings

Over three thousand women and young people from sixty associations attended the eight W.M.U. divisional meetings. In seven divisions we had night meetings for the young people and B.W.C.s.

Miss Crea Ridencur, our Tennessee missionary who has served in Colombia, South America, spoke each day. In the evening she spoke to the young people and in several places showed beautiful pictures of Columbia. We found her greatest need was an auto, for in that tropical country with her work in different sections of Barranquilla, she wasted time and precious energy waiting for busses. This need was presented and an offering was taken each day which amounted to over \$1,000. Her address is Caryville, Tenn., if you were not present and had no part in the car.

Miss Irene Chambers, field representative of the Home Mission Board, brought inspiring messages. She addressed the B.W.C.s in the evenings.

We were happy to have our new Young People's Secretary, Miss Nellie Tallent, in all our meetings. Our people gave her a warm welcome for she brought challenging messages concerning the imperative work with the young people. She starts her work in Nashville, November 15th.

Miss Jean Sullivan from the Nashville Book Store spoke daily on worthwhile books and she had a display at each place.

Your secretary was the chauffeur for the speakers in that lovely red Plymouth you gave her. It made the rounds of 1,250 miles without an accident. Each day she presented the work for the coming year and then assisted in the B. W. C. meetings. Conferences were held in half of the meetings.

In each division the superintendents were presented and we were told of their triumphs and trials of the year.

Each divisional president, Young People's leader and B.W.C. chairman presided over her own meeting. To them we owe our gratitude for their untiring efforts in making the meetings a success.

One half of the divisions furnished free lunch. Only three served banquets for the young people, each one having a capacity crowd. It helps to get the mthere. To each hostess church we give our sincere thanks.

The weather for the two weeks was ideal. The trees were dressed in their brightest colors. Each day we gave thanks for the car that made the trip a comfortable one for the quintet.

To the heavenly Father who gave us journeying mercies, we express our heartfelt thanks.

Dr. and Mrs. Maddox Sail For Brazil

Mr. Maddox and I are really on our way to Brazil for the sixth time. God so graciously opened the way that we feel it is His will that we try to do a little more for Him in our adopted land.

We have had a good voyage and expect to land in Rio de Janeiro October 27.

I do very much appreciate the BAPTIST AND REFLECTOR and our *Sunday School Teacher*. Would it be possible to send them to us in Brazil? I get much from our good Sunday school literature published in Nashville. I still love Tennessee.

Thank you for every kindness and prayer for us and the work we so much love.

This is the first time we go with no child to be with us in these 42 years. I confess it isn't easy to leave them all and yet there is such peace and happiness in feeling we are doing God's will.

It is so sweet of the W.M.U. to put the names of the retire dmissionaries on the Prayer List. Thank you. Our health is good for our ages. Mr. Maddox 74 and I 66, and we trust we may be used of the Lord to lead some lost souls to our Beloved Saviour.

Please pray for us. May God continue to bless and use you in your great work. Phil. 4:19.

Lovingly,

MRS. O. P. MADDOX

THURSDAY, NOVEMBER 11, 1948

Four New Brotherhoods

A recent communication from Brother Robert L. Newman, field worker in Dyer Association, states that the Brotherhood work in Dyer Association is on the upward trend. Brother Newman, along with the associational Brotherhood president, informs us that they plan to hold an associational-wide Brotherhood meeting Sunday afternoon, October 31, and that they plan to hold regular quarterly meetings.

Brother Newman gives us the record of two new organizations as follows:

Dyer Association

Finley Baptist Church Trimble, Tennessee

REV. E. C. CUTLIPP, Pastor

President	P. C. Tipton
Activities Vice-President	Charles Walker
Program Vice-President	Buford Brewer
Membership Vice-President	G. C. Arnold
Secretary-Treasurer	Tom Hall
Chorister	Lloyd Scaton

South Dyersburg Baptist Church Dyersburg, Tennessee

REV. W. B. OAKLEY, Pastor

President	A. B. Kyle
Activities Vice-President	James Bray
Program Vice-President	Edward Carter
Membership Vice-President	Porter Lowing
Secretary	William Hampton
Treasurer	Jack McKee

Shelby County Association

Berclair Baptist Church Memphis, Tennessee

REV. E. B. BOWEN, Pastor

President	Harold B. Curtis
Activities Vice-President	C. A. Conaway
Program Vice-President	H. E. Ware
Membership Vice-President	Tom Bostin
Secretary-Treasurer	A. L. Dunning
Chorister	W. C. Quinn

Concord Association

Greenbrier Baptist Church Greenbrier, Tennessee

REV. VERN B. POWERS, Pastor

On Sunday, October 17, it was our privilege to spend the day with Brother Vern B. Powers and the Greenbrier Baptist Church. We studied with the men in the adult Bible class in the regular Sunday school hour and spoke at the eleven o'clock hour on "Reaching Men for God." Meeting with the men at 2:30 p. m., we organized a Brotherhood with the following elected to lead:

President	Maurice Hackney
Activities Vice-President	Joe Koonce
Program Vice-President	Ernest Williams
Membership Vice-President	Bruce Dorris
Secretary-Treasurer	Burton Eidson
Chorister	Ernest Williams
Number Members Enrolled	14
Time of meeting	Third Tuesday in each month

AMONG THE BRETHREN

Pastor Frank B. Kellogg and the Una Baptist Church near Nashville recently held a gracious revival in which the preaching was done by Milford Smith, layman in Woodmont Baptist Church, Nashville. There were 11 additions, 5 of them upon profession of faith and 6 by letter. Bro. Kellogg led the singing.

The last associational year Bro. Kellogg baptized one for every seven members based on total membership of church. The church budget doubled and 10% is now being given to the Co-operative Program. BAPTIST AND REFLECTOR has been placed in the budget. The attendances of both Sunday school and Training Union have shown gains. Construction will begin on a new educational building in about two weeks.

—B&R—

First Baptist Church, Parsons, Wade Carver, pastor, recently held a revival in which the preaching was done by the pastor and the music was conducted by H. E. Barnett, local minister of music. He was ably assisted at the piano by Mrs. H. L. Townsend. Bro. Carver did some fine preaching and the membership was greatly revived.

—B&R—

C. B. Jackson, associate superintendent, Department of Evangelism, Texas, has experienced 1,042 additions to the churches where he has served during the past year with 720 of this number coming by baptism. In April, 1949, Bro. Jackson will lead a Simultaneous Revival Campaign in Chattanooga.

Leonard Stigler, pastor of Grace Baptist Church, Nashville, was rushed to the Mid-State Baptist Hospital for an emergency appendectomy operation, Tuesday, October 26. Bro. Stigler is improving nicely and the church is carrying on in a great way. The fall revival meeting began on Monday night with Dr. Norris Gilliam doing the preaching and Jimmie Dearing, member of the church, leading the singing. William Highbaugh has begun his work as temporary choir director. He is a student of music at George Peabody College.

—B&R—

The First Baptist Church, Camden, has recently held a series of revival services in which the preaching was done by Pastor Paul Hall and the song service was under the direction of Troy Young, Alumni Secretary, Union University, Jackson. There were 12 additions; 8 of them by baptism, 4 of which were parents.

—B&R—

Word comes that W. Fred Kendall, pastor of First Baptist Church, Jackson, is in a revival with Pastor O. B. Mylum at the First Baptist Church, Berea, Ky., and there have been 10 additions with nearly a week before the revival closes.

—B&R—

Orlinda Baptist Church, Robertson Association, engaged in a revival recently with Chas. Jolly, pastor of First Baptist Church, Portland, doing the preaching. There were 18 additions; 17 of them by baptism. Some 75 rededications were also reported. Lowell D. Milburn is pastor.

Pastor W. C. Kirk and the Edgefield Baptist Church, Nashville, have just closed a gracious revival led by W. D. Ogletree, pastor of Central Park Baptist Church, Birmingham, Ala. George W. Card, Baptist Sunday School Board, led the singing. A number of additions came into the fellowship of the church. Edgefield occupied the first floor of its \$100,000.00 Sunday school plant October 24, with the setting up of a new department for both Juniors and Intermediates. If steel can be secured soon, they expect to occupy the entire building of almost 20,000 square feet of additional floor space on or before Homecoming Day in April.

—B&R—

On October 15, 1948, the Southern Baptist Relief Center officially became one year old because it was on October 15, 1947, that the Relief Committee changed the name of the New Orleans office from Southern Baptist Church World Service Center to Southern Baptist Relief Center—thereby creating what is now a distinctively Baptist agency.

During the past year, 2,007,151 pounds of clothing, bedding, shoes and food have been contributed by compassionate Southern Baptists in an effort to help suffering humanity, and the Relief Committee has spent \$184,847.12 to operate the Center and ship the supplies abroad.

—B&R—

Baptist churches of Germany had the largest number of baptisms in their history in 1947—a total of 5,900.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, OCT. 31, 1948

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Athens, Antioch	80	—	—	Clinton, First	315	78	1	Maryville, Broadway	243	111	—
East	225	109	—	Columbia, First	393	128	6	Everett Hills	265	140	—
First	389	91	3	Godwin Chapel	24	—	—	First	563	161	1
West End Mission	66	—	—	Rock Spring	116	81	—	Maynardville	103	23	—
North	196	22	—	Cookeville, First	385	117	1	Medina	124	98	—
Calhoun	116	32	—	Algood Mission	25	—	—	Memphis, Bellevue	1929	789	11
Charleston	44	—	—	Fourth Street Mission	97	52	—	Boulevard	545	291	—
Clear Water	72	46	—	Steven Street	109	63	—	Central Avenue	454	194	4
Coghill	61	53	—	Crossville, First	210	107	4	LaBelle	610	226	1
Cotton Port	86	54	—	Antioch	51	—	—	Levi	224	115	—
Eastanalle	46	16	—	Peavine	46	—	—	McLean	254	112	11
Englewood	158	32	9	Dechard	85	66	1	Mallory Heights	166	82	—
Etowah, East	61	—	—	Eagleville	93	47	—	Parkway	232	153	—
Etowah, First	331	96	—	Elizabethton, Big Spring	141	117	—	Poplar Avenue	147	67	1
Etowah, North	162	24	—	First	508	105	2	Prescott Memorial	435	171	—
Good Springs	90	40	—	Fountain City, Central	1175	325	7	Shirley Park	120	70	—
Idlewild	86	—	—	Hines Valley Chapel	45	—	—	Temple	1167	334	—
McMahan Calvary	93	46	—	Gallatin, First	215	64	—	Union Avenue	970	287	2
Mt. Harmony No. 1	73	50	—	Gladeville	140	64	—	Milan, Oakwood	86	65	—
New Hope	39	—	—	Harriman, Trenton Street	361	86	5	Milton	50	30	—
New Zion	76	—	—	Hermitage, New Hope	114	73	—	Prosperity	143	91	—
Niota, East	163	77	—	Jackson, Bemis	207	71	—	Monterey, First	205	83	—
Riceville	86	—	—	Calvary	350	128	—	Morristown, First	593	138	—
Rodgers Creek	31	—	—	First	584	185	—	Montvue	111	58	2
Union Grove No. 2	41	43	—	North	228	130	—	First	456	73	—
Wild Wood	86	30	—	West	700	315	1	Walnut Street Mission	60	—	—
Zion Hill	58	—	—	Jellico, First	214	104	—	Powell's Chapel	107	81	—
Bells, Woodland	86	93	—	Johnson City, Unaka Avenue	—	—	2	Westvue	324	105	6
Bolivar, First	198	147	5	Kingsport, First	630	100	—	Nashville, Calvary	109	64	—
Brighton	189	153	—	Lynn Garden	317	103	—	First	904	—	4
Bristol, Calvary	352	131	4	Knockville, Alice Bell	63	36	—	Grace	601	234	5
Tennessee Avenue	360	92	—	Broadway	1207	311	38	Ingleswood	529	165	—
Chapel Hill, Smyrna	80	81	—	Fifth Avenue	929	249	2	Lockeland	384	162	1
Chattanooga, Brainerd	426	183	—	First	1077	—	—	Park Avenue	388	156	1
Highland Park	2714	869	16	Lincoln Park	557	194	2	Una	126	94	—
Hughes Avenue	192	76	6	Lonsdale	262	145	—	Old Ridge, Highland View	416	112	3
Lupton City	126	106	1	Sevier Heights	500	141	—	Robertsville	321	74	—
Red Bank	899	317	13	Smithwood	529	153	10	Old Hickory, First	369	206	—
St. Elmo	348	96	2	Lawrenceburg	188	118	3	Parsons, First	150	71	1
Signal Mountain	69	18	1	Lebanon	442	107	3	Portland, First	179	114	1
South Daisy	127	84	—	Barton's Creek	94	51	5	Rockwood, First	232	121	—
Spring Creek	179	100	3	Cedar Grove	68	73	—	Rutledge, Oakland	122	52	—
White Oak	330	89	—	Fairview	129	55	—	Sweetwater, Watson Chapel	80	66	—
Cleveland, Big Spring	280	201	—	Lenoir City, First	344	100	—	Union City, First	514	144	5
First	480	161	—	Leoma	99	—	—	Watertown, Round Lick	124	86	—
South	111	75	4	Mt. Juliet, Chandler	29	26	—				

"The Book of All Nations"

JAMES V. CLAYPOOL, D.D.
Secretary Promotion of Bible Use—American
Bible Society

The primary purpose of the Worldwide Bible Reading, Thanksgiving to Christmas, sponsored annually by the American Bible Society, is to help people establish the habit of daily Bible reading. The bookmark listing the Bible passages suggested for daily reading has become familiar to millions of people. Each year has seen an increase in the number of bookmarks distributed and countries participating.

"The Book of All Nations" was chosen for the 1948 theme because the Bible is the one Book which appeals to all people and is read by all nations. The Bible, or some part of it, has been translated and published in 1,090 languages spoken by nine-tenths of the human race. It is being translated and printed in new languages each year.

Translation is no easy task. The eternal truths of God must be put in words that speak with familiar sound directly to the heart of every man. This requires never-ending work on the part of consecrated missionaries and their local associates, plus technical assistance and financial help which the American Bible Society supplies.

Providing enough Scriptures for multitudes around the world who are eager to read the Word of God, is the greatest problem facing the American Bible Society today. Although the Scriptures are available on a worldwide scale, only one-tenth of the people of the world actually possess copies of their own. Because the people in most countries cannot pay even the production cost, and they must be supplied on a missionary basis, the number of Scriptures which can be distributed is limited by the funds made available through gifts.

In addition to the normal shortage of Scriptures, there is an acute shortage resulting from the war, the American Bible Society is the only agency equipped to supply the needed Scriptures on a worldwide scale and it is seeking to supply, in addition to its regular program, millions of volumes of Scriptures for people in war devastated areas.

The nations of the world are hungry for "The Book of All Nations." If the uncertain peace of today is to become brotherly understanding tomorrow, the present scarcity of Bibles must be relieved by a well-filled reservoir which will furnish a constant, steady stream of the Scriptures of water mankind's desert of distrust and hatred and create many oases of faith and trust at which all peoples can gather.

Pastor Chas. S. Bond and the Central Baptist Church, Fountain City, celebrated the 34th anniversary of the church Sunday, October 31. When the church was organized 34 years ago there were 33 charter members. Others have united with this group and today the membership of the church stands at 1,325. The Sunday school has an enrollment of 1,145 and this year had an average of 825. The church is proud of its full graded W. M. U., Training Union, a Boy Scout Troop and splendid choir. An extension of the church in Hines Valley serves the spiritual needs of the people in that community. Plans are underway for the erection of a new auditorium at an approximate cost of \$200,000.00, with \$82,000.00 cash on hand.

—B&R—

Carey Crantford, son of Rev. L. B. Crantford, has accepted a position in the language department of Carson-Newman College, Jefferson City.

Dr. Selwyn Smith Begins Work At McLean Baptist Church

Dr. Selwyn Smith, until a few weeks ago pastor of a 2,300-member church in Birmingham, has accepted the pastorate of McLean Baptist Church in Memphis. The church has purchased a pastor's home. It is a new house, three bedrooms, two tile baths, with all modern conveniences.

Bro. Smith is a native of Monroeville, Ala., and graduated from Howard College, Birmingham. After graduation from Southern Baptist Seminary, Louisville, Ky., he held pastorates in Atlanta, Clearwater, Fla., and St. Petersburg, Fla. He also has attended summer school at Yale University.

He is a member of the Social Service Committee of the Southern Baptist Convention.

He has served as a member of the Home Mission Board, and last year was vice-president of Alabama Baptist Convention. He is married and has two children.



DR. SMITH

Pastor's Child Dies of Infantile Paralysis

Martha Summers Wright, 6-year-old daughter of Rev. and Mrs. Clinton S. Wright of Hima, Ky., died Saturday night, October 30, in General Hospital, Louisville, Ky. The child was stricken a week earlier but it was not determined that she had infantile paralysis until Thursday. She was born in Nashville and moved to Kentucky three years ago when the father went to Louisville seminary. She was in her first year at school.

The father formerly served the Antioch Baptist Church, Nashville, and churches at Woodbury, Tenn., in Cannon County and Concord church in Rutherford County.

Funeral services were held Monday afternoon, November 1, at 3:30 p. m. at the Johnson & Charlton Funeral Home by Rev. Paul G. Kirkland, Louisville, Ky. Burial was in Woodlawn Cemetery, Nashville.

Surviving, besides the parents, are a sister, Betty Ann Wright, and her grandmothers, Mrs. Areilla Wright of Nashville and Mrs. R. L. Jernigan of Jackson.

The Lord comfort all the sorrowing.

Dossey Visits Alaska

On October 24 C. Y. Dossey, Assistant Superintendent of Evangelism for the Home Mission Board, closed an evangelistic campaign with Pastor Felton H. Griffin and the First Baptist Church of Anchorage, Alaska. The revival resulted in 45 additions to the church, with 18 of this number coming as candidates for baptism. Also, there were 17 rededications, and 6 young people surrendered their lives for special service.

The First Baptist Church at Anchorage is only five years old and has over 200 resident members. There are four other Baptist churches in Alaska. They have organized the Alaska Baptist Convention and cooperate with the Southern Baptist Convention. Last year these five churches baptized more than 100 people and gave \$3,409.79 to missions. A total of \$723.37 was sent to the Executive Committee of the Southern Baptist Convention for the Cooperative Program.

These churches are as sound in the faith as any you will find in the Southern Baptist Convention. They have their own denominational paper and maintain a mission to the Eskimos.

Viola Church Holds Stewardship Revival

Our church was one of the nine churches to cooperate in the Simultaneous Stewardship Revival in Maury Association. We felt fortunate to have Bro. E. C. Sisk, the promoter of this work over the state, to speak in our church during the Revival.

Visible results is only a portion of the help that a program of this nature does for a church, but that alone would have made it worthwhile. The BAPTIST AND REFLECTOR was put in our budget, 18 new tithers were enlisted (we already had 43 tithers.) We fell our folk were greatly strengthened and established in the faith.

Viola Church is very young and was received into the Maury Association in September. Our building is about two-thirds completed. I have been pastor here only about two months. We are happy in our work here and the church seems to have a promising future.

It was my privilege to help in a Stewardship Revival at Pistol Church during the Simultaneous Stewardship Revival in Union Association the last of September. It was a pleasure to work in the Revival in this church. Fifteen new tithers were enlisted and five subscriptions secured for the BAPTIST AND REFLECTOR.

We are grateful that Tennessee Baptists have employed a Stewardship worker and the fine way that Bro. Sisk seems to be getting hold of the work. He is promoting a program that is Biblical, workable, and is being well accepted in the churches where he works and plans the work.—R. F. WARDEN, pastor, Viola Baptist Church.

Eight Seniors Win Honors At Carson-Newman College

Dean Edgar M. Cook has released the names of eight seniors who have been chosen for "Who's Who in American Colleges and Universities." The students are Earl Williams, Martel; Dennis Lyle, Cleveland; Bob Prevost, Ooltewah; Betty Jean Longley, Ooltewah; Lester Levi, Soddy; Madge Deel, Clintwood, Va.; Harold Lyons, Elizabethton; Ralph Elliott, Danville, Va.

The Tri-Lambda award for Distinguished Service in Religious Journalism (1947) will be presented to Dr. Joe Burton, editor of *Home Life*, November 12, when he will be guest speaker for the annual Tri-Lambda banquet. This announcement came from Oklahoma Baptist University, John W. Raley, president.

—B&R—

Ellis Bryan has gone to First Baptist Church, Oak Ridge, as educational director.

—B&R—

Cleveland, Ohio, has been selected as the meeting place for the Baptist World Alliance in 1950.

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Statement By the Foreign Mission Board Concerning Administration of Relief Funds

At its semi-annual meeting in October the Foreign Mission Board carefully reviewed the administration of relief funds by the Relief Committee of the Board. After registering its unanimous support of the administration the Board requested that the following statement be made to our Southern Baptist constituency:

The Relief Committee of the Foreign Mission Board was set up on instructions of the Southern Baptist Convention to administer relief as a separate undertaking from our regular foreign missionary program.

From time to time, the Relief Committee has reported to Southern Baptists concerning the policies of its administration. In the May issue of *The Baptist Program* a report was given showing that its administration has been based upon the following principles: (1) To use relief funds in areas of greatest human destitution and misery. (2) To distribute relief through Baptist agencies and channels wherever they are available in areas of destitution. (3) To give priority to the needs of destitute Baptists in all areas where they can be reached. (4) In areas where no Baptist channels exist, the committee has sought to use the next most effective and dependable channels for reaching destitute people with help.

For a year or more following the surrender of Germany, relief, either in the form of money to be administered on the field or in the form of clothing and food, could be sent into Europe only through channels having government approval. Government authorities refused to certify individual denominational relief agencies. For this reason, an organization called *Church World Service* was formed and was given government recognition to handle relief supplies for the various denominations as they requested. Through this agency, the Relief Committee of the Foreign Mission Board was able to reach Baptist groups in Europe and thousands of other starving people many months earlier than they could have been reached through any other means. This organization was able to establish purchasing and shipping facilities, set up warehouses for receiving shipments in other lands, provide for clearing customs and securing entrance permits, and to arrange for many other details at a time when individual groups working separately could not possibly have done these things.

Among other agencies used by the Relief Committee of the Foreign Mission Board to send aid to areas of severe destitution where no Southern Baptist representatives were located were *The Friends Service Committee*, *The American Bible Society*, *The Tolstoy Foundation*, and *the American Baptist Foreign Mission Society's Relief Committee*. For a short period of time, one of the most severe shortages of food in all the world developed in India and Burma, where hundreds of thousands of people starved. The Relief Committee of the Foreign Mission Board had no shipping, purchasing, receiving and distributing agencies of its own in that area. Aid was therefore sent through the Relief Committee of the American Baptist Foreign Mission Society of the Northern Baptist Convention.

Following the meeting of the Baptist World Alliance in Copenhagen in 1947, channels were set up for handling relief in Europe through the relief committee of the Baptist World Alliance.

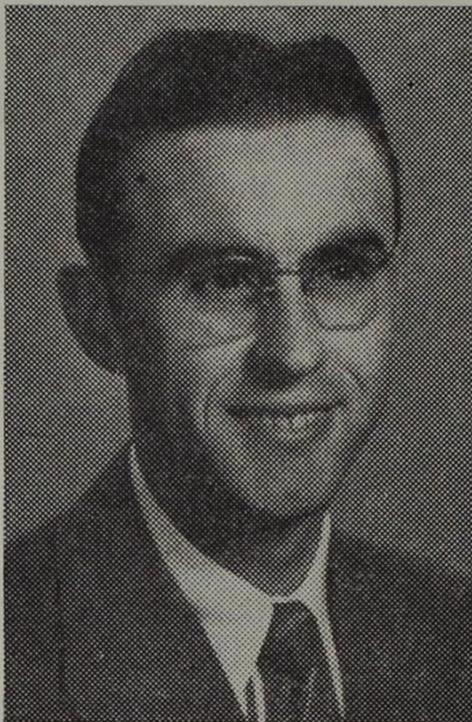
All funds and materials contributed through the Relief Committee of the Foreign Mission Board are now distributed through Baptist relief channels in Europe and Asia.

GEORGE W. SADLER, Administrator.
M. THERON RANKIN, Exec. Sec'y.

Pond Grove Missionary Baptist Church Is Organized

A GROUP of enthusiastic Baptists met August 31 at Pond Grove, Rockwood, Tennessee and organized the Pond Grove Missionary Baptist Church.

The Rev. Albert Wright introduced the program, and called an organization council consist-



REV. ALBERT WRIGHT

ing of the following men: Revs. E. H. Howard, of Walnut Hill Baptist Church, Harriman; Tom Scarbro, South Harriman; Pat Howard, Riverside Harriman; Roy Ladd, Carson-Newman College and Fred Rudder, Kingston; Deacons: Homer Powell, Trenton Street Baptist Church, Harriman; W. S. Powell, John I. Burchfield and Robert Kidd, Rockwood First; Wallace Butler Eureka; Leonary Marney, Riverside, Harriman; Fred Foster and Arthur Delaney, South Harriman.

The council chose Rev. Fred Rudder as temporary moderator and Robert Kidd, Clerk, after which each member was introduced to the congregation by Rev. Wright. After the introduction of the council, Rev. Rudder led the council and the congregation in the regular organization procedure.

Upon completion of the organization service, Rev. Wright was elected pastor by unanimous vote of the members. Mrs. Howard M. Hicks was elected Treasurer and Mrs. Bob Plemons, Church Clerk. Rev. Wright is a graduate of Carson-Newman College, class of 48 and plans to enter Seminary for further training in the future. He is married and has one daughter.

Before its organization Pond Grove was a mission of the First Baptist Church, Rockwood. Services began at the mission June 20, under the leadership of the Rev. C. S. Little, missionary of the Big Emory Association. Rev. Little led the work at the mission April through June. Rev. Wright began duties with the Mission July 18.

People of other denominational affiliation have manifested a very cooperative spirit toward the Church, and it is felt that all concerned will be mutually benefited by its services. The basement structure is near completion and plans are under way to complete the Church building.

The number attending services at Pond Grove has gradually increased, with as many as 134 attending Sunday school. A Training Union has been organized with as many as 80 attending these services. A W.M.S. has also been organized and having good attendance.

Since Rev. Wright came to the Pond Grove

Church a revival has been conducted, with the Rev. E. H. Howard, Harriman, doing the preaching. Twenty-two people were converted and three rededicated their lives during the revival services. Four have been converted since that time and eight have joined the church since its organization.

A Second Council was called October 12, and the following men were ordained Deacons: Howard M. Hicks, Clifford Greene, Melvin Lents, and W. A. Cole. Rev. Wallace Carrier, recently called pastor of the Rockwood Baptist Church, brought a very inspiring message on the functions of the Deacons. J. I. Powell is serving as chairman of the Deacons.

A Parsonage has been rented and Rev. Wright has moved to the field for full time pastoring.

Sunday, October 31, marked the close of a one-week revival at the Red Bank Baptist Church in Chattanooga. A former pastor of our church, C. M. Pickler, who is pastor of Boulevard Baptist Church in Memphis, brought the messages of the week. There were 17 additions to our church during these series of meetings, 9 by letter and 8 by baptism. The members enjoyed hearing and working with Brother Pickler again. Dr. Ralph Norton is pastor of our church.—MRS. WADE CONNER, Secretary.

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SEPARATE CHURCH and STATE NOW

By

Joseph M. Dawson

"It is the duty of the state to help the church maintain its religious schools by aid from public funds, and equally the duty of all Catholics, as an act of religion, to demand that the state perform the duty."—POPE PIUS XI

Against this shocking utterance by the Pope and its evil fruits as seen in recent attempts by Catholics to make use of public funds for parochial schools and the employment of Catholic nuns as teachers in tax-supported schools, this book by Dr. Joseph Martin Dawson, Executive Secretary on Public Relations, Baptists of the United States, forms a line of battle for all Protestants and other Americans. It promises to become one of the most discussed books of the year.

"Those concerned in these problems, on either side, will want to read carefully Dr. Dawson's work."
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BOOK STORES

In the Name of Jesus

BY REV. OTTO NALLINGER

Germany—When I replaced the receiver, I considered the commitment I had just made. It was an urgent call from Mr. Koch, who asked for Streptomycin to save the life of a young Sunday school boy of Herford. It was out of the question to call a committee meeting. The Streptomycin had to be applied at once, or the boy would die within a few days. All depended on a quick decision. The only standard upon which I could base my decision were the teachings of Jesus. "What would He have done?" was the question that had to be answered. He once said: "Let the little children come unto me, and forbid them not: for of such is the kingdom of God."—So it was in Jesus' name that I told Mr. Koch to order the Streptomycin from Switzerland: the American Baptist Relief Committee would cover the cost. The drug arrived the following day. The physician administered the first dose, and the little fellow is well on his way to recovery.

Now, my dear reader, you are in for a shock: The medicine which was needed to save the life of this boy, cost 700 dollars. This is an enormous sum, is it not. Was it worth the cost?—The question is beside the point. A boy's life has been saved, a mother's heart was kept from breaking, a father looks with new faith and courage to God, and an entire community is made to realize that Jesus still loves little children, that He still accomplishes miracles of healing. The price was moderate, for the profit, both materially and spiritually, was high. It was done in Jesus' name, and His name was glorified.

The American Baptist Relief Committee is an agency of the Baptist World Alliance which receives gifts from the Southern Baptist Relief Committee. Send your cash offerings through your church channels designated for world relief. Clothing, bedding and shoes should be sent to the Southern Baptist Relief Center, 601 South Olympia Street, New Orleans 19, La.

Ideals are like the stars, we never reach them, but like the mariners on the sea we chart our course by them.—CARL SCHURZ.

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Book Review

SAM JONES, by Walt Holcomb. The Methodist Publishing House. Copyright, 1947, by the author. 192 pages. \$2.00. Deluxe edition, \$5.00.

Dr. Walt Holcomb is the son-in-law of the famous evangelist, Sam Jones. He was a co-worker of the evangelist for a number of years, and it was in his arms that Mr. Jones died. This book in a revised edition commemorates the centennial of the birth of the evangelist.

The chapter headings point to the interesting contents of the book. These are: "Sam as I Saw Him"; "So Fell Sam Jones"; "Jones Born and Reborn"; "Sam's Saddle Bags and Pony"; "Sam Finds Fame"; "The Chicago Crusade"; "Sam Jones Northern Bound"; "Jones Crosses the Continent"; "Sam's Mid-West Campaigns"; "Celebrates His Fiftieth Birthday"; "Sam Sojourns Southward"; "Sam Jones: A Summary"; "Some of Sam's Stories"; "Sample of Sam's Sermons"; "Sam Set the Stage"; "Sam Jones: An Afterthought." And then, "Sam's Sayings" are appended at the end of each chapter.

The book has an unusual style, but it is always gripping. In these pages one sees the triumphant march of a unique personality and catches the throbbing energy and earnestness of the man. To this day, the nation and the world feel the impress of that personality. Dr. Holcomb, a successful

evangelist in his own right, has put the reading public in his debt by writing this interesting record. Many are the commendations upon the book, and rightly so.

After having read the book, one feels more grateful than before for the marvelous grace of God in Christ, which can lift a man from sin, transform him and send him forth a flaming evangel.

Sam Jones can be ordered from the author at 80 Park Lane, N.E., Atlanta, Ga., who will autograph the copy, or from Methodist Publishing Houses, or from Baptist Bookstores. To those desiring gripping and informing reading, this book is commended. One may not agree with everything said, but he will keep on reading, anyway.—O. W. TAYLOR.

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HAYNES

WHEREAS, Our Heavenly Father has, in his infinite wisdom, taken from our church and Missionary Society one of our most faithful and capable members, who through 56 long years has given of her time and effort toward teaching and training the youth in the Sunday school and was most thorough and tireless in her every undertaking for the community;

Because of her utter devotion to our society and the relationship held with her in this society, it is highly fitting that we record our appreciation of her, testify our respect for her memory and express our sincere and affectionate sympathy for her bereaved family;

Therefore, be it resolved:

That the removal of Mrs. S. H. Haynes, who has filled such a major place in our society, leaves a vacancy that will be deeply felt and certainly difficult to fill;

That in our sorrow for the loss of this faithful and beloved one, we find comfort in the belief that she has heard those words from the Master, "Well done, Good and faithful servant"—realizing that our loss is her great gain;

That while we deeply sympathize with her dear family in her Home-going, we share with them the hope that one day we shall be re-united in a land where separation shall never come and where each of God's faithful servants shall receive their glorious rewards.

Be it further resolved, That a copy of these resolutions be sent to the family of our departed member, as a token of our respect and appreciation of the sweet Christian character of a good woman gone to rest, and of our interest in those whom she loved and cherished;

Also, that a copy be sent to the BAPTIST AND REFLECTOR for publication, and that a copy be placed upon the record book of this society.

WOMAN'S MISSIONARY SOCIETY,
MRS. SAM E. BROOME,
MRS. BLANCHE M. PARSONS,
MRS. W. B. ANDERSON,
Committee.

August 10, 1948.

CHANDLER

The family, friends, and members of the Clear Branch Baptist Church greatly mourn the passing of John Frank Chandler on Oct. 22 at the age of 64. Members of his family who survive him are his wife, Vina Willis Chandler; three daughters, Mrs. Bertha Chandler, Mary Chandler, and Mrs. Mabel Edwards; and one son, Ishma.

He has been a faithful and loyal member of this church for about 40 years, having served as deacon and Sunday school superintendent. Mr. Chandler was genuinely interested in lost souls and in promoting the Kingdom of God in the world.

"He was a good Father," are the words of tribute from his own children, who themselves are an asset to the cause of Christ and His church. He provided well in so many ways for those of his own household. He found real joy in his family relations and in the association of his many friends.

During his illness he indicated to his family, friends, and pastor that he was "ready" in the event his call should come. Truly we believe of

this our beloved brother that he was "Ready in life, ready in death, ready for His return."

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.—HARRY E. GUINN.

Mrs. T. Jack Lea of Lebanon Dies

FUNERAL services for Mrs. Capitola Wilson Lea, 71, were conducted from the First Baptist Church, Lebanon, Saturday, September 11, with Dr. Alvin H. Hopson, pastor, officiating, assisted by the Rev. J. E. Ledbetter of Crossville. Burial was in Cedar Grove Cemetery.

Death occurred at a Lebanon hospital September 9 as a result of shock and complications following a fall in which she broke her hip.

A native of Wilson County, she was a daughter of the late Ed and Victoria Ligon Wilson. She was a charter member and past president of the Woman's Christian Temperance Union and the

local chapter served as honorary pallbearers. The Jennie Organ Bible Class also served as honorary pallbearers.

She was a faithful member of the First Baptist Church, Lebanon, and was active in all phases of the church work as long as health permitted.

She is survived by three daughters, Mrs. Ruth Lea Alexander, Alexandria, La.; Mrs. Helen Lea Campbell, Knoxville, and Mrs. Margaret Lea Alexander, Memphis; three sons, Harry, Fred and Edward Lea, all of Lebanon; two sisters, Mrs. Mary Lea of Lebanon and Mrs. Era Frye of Gallatin, and seven grandchildren. Her husband, the late T. Jack Lea, died January 20, 1940.



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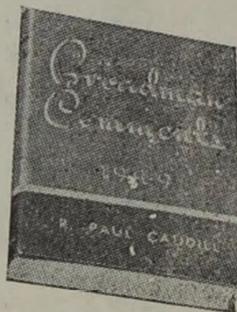
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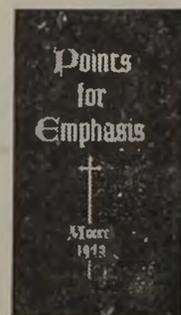
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It was selected by the National Association of Evangelists as one of the 25 best Christian books of the year.

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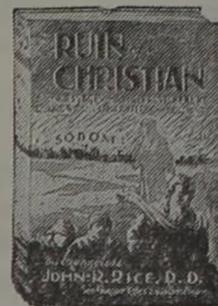
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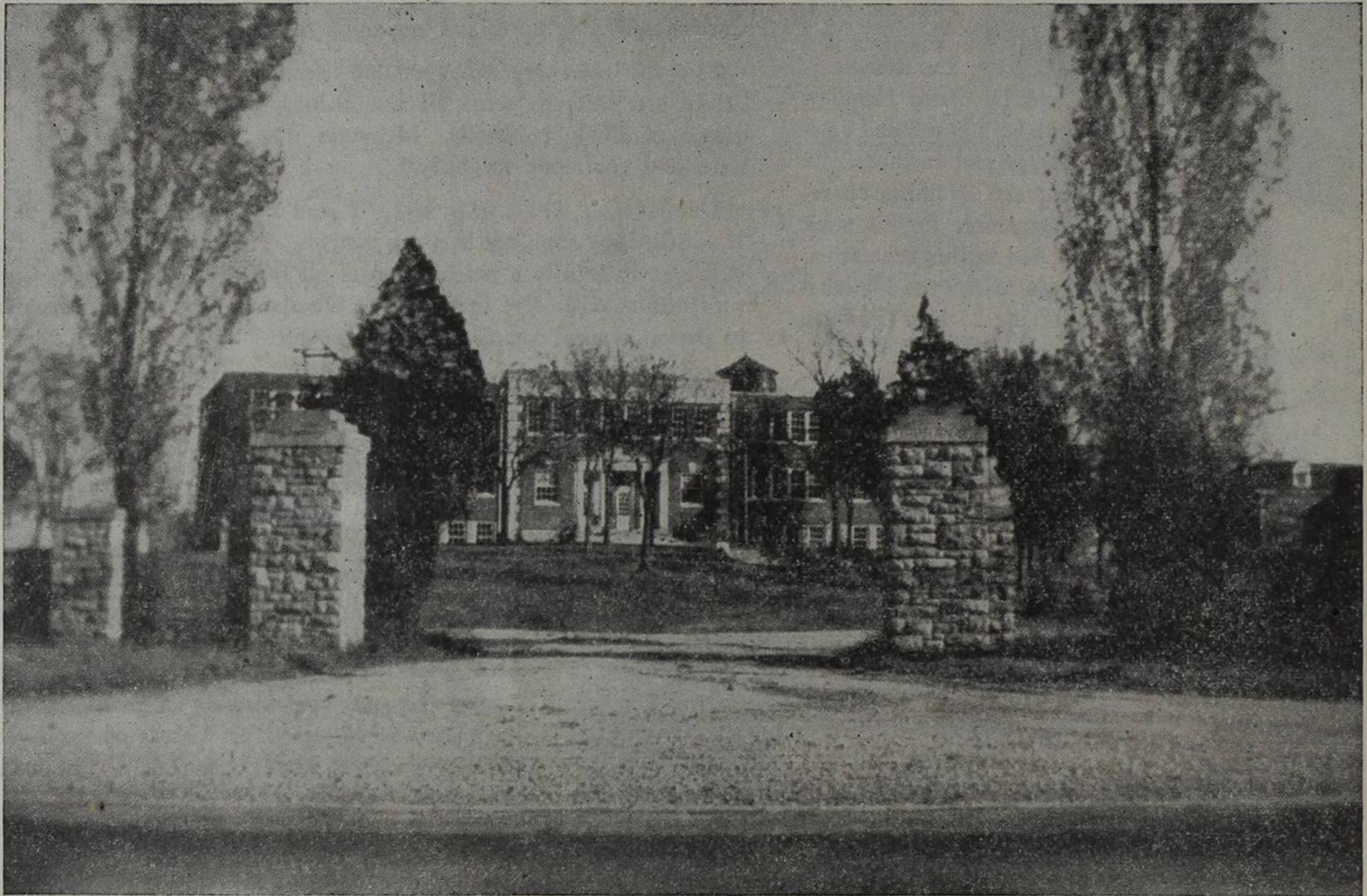
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