

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★ JOURNAL TENNESSEE BAPTIST CONVENTION

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NUMBER 1

The Bible Lives !

Generation follows generation—yet it lives.
Nations rise and fall—yet it lives.
Kings, dictators, presidents come and go—yet it lives.
Hated, despised, cursed—yet it lives.
Doubted, suspected, criticized—yet it lives.
Condemned by atheists—yet it lives.
Scoffed by scorners—yet it lives.
Exaggerated by fanatics—yet it lives.
Misconstrued and misstated—yet it lives.
Ranted and raved about—yet it lives.
Its inspiration denied—yet it lives.
Yet it lives—as a lamp to our feet.
Yet it lives—as a light to our path.
Yet it lives—as a gift of heaven.
Yet it lives—as a standard for childhood.
Yet it lives—as a guide for youth.
Yet it lives—as an inspiration for the matured.
Yet it lives—as a comfort for the aged.
Yet it lives—as food for the hungry.
Yet it lives—as water for the thirsty.
Yet it lives—as rest for the weary.
Yet it lives—as light for the heathen.
Yet it lives—as salvation for the sinner.
Yet it lives—as grace for the Christian.
To know it is to love it.
To love it is to accept it.
To accept it means life eternal.

—Selected

Baptist and Reflector

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EDITORIAL

The Rope of Love

The Indian language is not easily subject to translation, but the following, appearing in the MISSIONARY REVIEW OF THE WORLD, is the Indian version of the 23rd Psalm. See how human the old Psalm becomes.

THE GREAT FATHER above is a Shepherd Chief, and I am His, and with Him I want not. He throws out to me a rope, and the name of the rope is Love. He draws me, and He draws me, and He draws me to where the grass is green, and the water is not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak, and falls down, but He lifts it up again, and draws me into a good road. His name is Wonderful. Sometime, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between mountains. It is dark there, but I will not draw back; I will not be afraid, for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the Love rope into a whip, but afterwards He gives me a staff that I may lean on.

He spreads a table before me with all kinds of food. He puts His hand upon my head, and all "tired" is gone. My cup He fills it till it runs over.

What I tell you is true, I lie not. These roads that are away ahead will stay with me through this life; and afterward I will go to live in the Big Tepee, and sit down with the Shepherd Chief forever.

—Along The Way

Worth More Than the Price

AFTER SERVING FORTY YEARS as an evangelist in India, Dr. E. Stanley Jones, prominent Methodist minister returned to this country in 1947, with the announced purpose of leading a movement to unite all the 250 Protestant denominations in the United States in a single Church of Christ in America. He launched his crusade by speaking in 30 cities across the country in 30 days. In October of this year he again returned to the United States and repeated the plea in another whirlwind campaign. Keystone of his proposed federal church union is depicted as "Christ without denominationalism." He proposes that the accents of the numerous Protestant doctrines become the common property of all Protestant Christians rather than the "jealously guarded trade-marks of sectarianism."

An article in the December 4th issue of a well-known national weekly asserts that Dr. Jones has received enough support to warrant the formation of local crusade committees in forty cities. It is also stated that study groups are working in 600 localities. Dr. Jones is now boldly prophesying that the purpose of this crusade will be realized in five to ten years.

We would make bold to predict that in five to ten years the good doctor will be revising his schedule, for the simple reason that his program contravenes one of the fundamental characteristics of the universe and everything in it. That characteristic is dissimilarity. In all this world there are not even two things which are exactly alike. Variety is not only the spice of life—it is also the law of life. Since people are different, they have different opinions and beliefs, and these lead to different courses of action.

The realization of the purpose of the crusade would create a religious situation so colorless and powerless that it is difficult to see how one could desire it, even if it could be achieved. Here there would be no black nor white, but all would be a dull grey. Consider the infinite loss if all the colors of the spectrum were blended forever into one color. No more glorious sunsets, no more vari-colored flowers. Everything would be the same color. Who would desire that all food have the same taste or that all music have an identical time? Moreover, under such a regimentation of religion the challenge to further adventure in the realm of the spirit would be seriously stultified. Even our American economics is based upon a free and wholesome rivalry.

No, we cannot agree that denominationalism is something to be despised. Some would make it a reprehensible thing. Some would even classify it as a sin. But denominationalism is not the result of blind obstinacy or unbridled bigotry. Denominations have arisen and survived as a result of a sincere desire to find, and follow, the gleam of truth. It is not always easy to distinguish truth from error, but this should not deter those who seek it. Anything which would discourage this quest would be tragic.

As long as man is free to interpret the Bible for himself there will be a sincere difference of opinions. But this freedom is worth far more than the price.

—Word and Way

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.

Omissionary and Powerless

W. T. Conner
The Commission

In Acts 1:8 Jesus connected spiritual power with evangelism and world missions. We dare not seek to disjoin them. We dare not neglect world missions if we want spiritual power. The Book of Acts shows that the early church prospered as it received fresh accessions of spiritual power from the risen Christ. That is our hope, our only hope. If we erect fine church buildings, enlarge our colleges and seminaries, train our preachers and people generally, all of this is in vain, unless we have God with us. And he is not going to abide with a people whose main concern is their own edification and spiritual culture. Some of our churches are in danger of becoming spiritual self-culture clubs. A church is a channel through which God's power is to flow to bless the world. If we seek to make the church a reservoir to store up water to slake our own thirst rather than a channel to pass it on to others, then our source will dry up.

Our "hardshell" forefathers forgot the lost world while congratulating themselves on being God's favorites. Somebody says: "Oh, we are not anti-missionary." No, but many of us are omissionary. And we may be omissionary because we are busy about important things, while we forget the main things.

(Amen!—R.B.J.)

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When Outside Speakers Visit

Raymond M. Veh
The Christian Advocate

To aid a fellow pastor in evangelistic services, a friend recently gave two weeks of his time and energy in a neighboring community. When he returned home he had to take another two weeks to recuperate.

"They nearly killed me with kindness," he said. In that neighboring community this visiting pastor was billeted in a different home each day. Naturally every housewife set before him her best meal, with the items she knew best how to prepare. He had dinners twice a day. And the preacher's stomach was the victim. This is so common an experience, and most speakers are so thoroughly convinced that they must live simply if they are to be at their best in public, that some suggestions may be in order:

1. Remember that most speakers do not care for a heavy meal before the hour of speaking.
2. When a speaker arrives to stay overnight, he is always grateful to have the opportunity to be shown to the bedroom and there to have the chance to relax a bit and possibly clean up.
3. When you show him the bathroom, be sure to indicate which towels are to be his during his stay.
4. If your speaker has a heavy schedule, help him to keep routine habits of rest.
5. Your guest will appreciate knowing what time you prefer to have him present himself for breakfast.
6. Incessant conversation is truly boring.
7. The simplest rule that any host can follow is simply to make the visitor feel at home.

Do not be worried over how he will receive your hospitality. The little touches of thoughtfulness that the most humble home can give mean more than lavish surroundings, and the blessings you and your family can reap from close contact with spiritual leaders will bring ample rewards for the extra effort put forth in entertaining. Remember the promise of the Scriptures: "Be not forgetful to entertain strangers, for thereby some have entertained angels unaware." (Heb. 13:2.)

(Let those who entertain preachers or evangelists take notice.—R.B.J.)

Shall the Preacher Pay His Way?

Myron K. Hume
The Presbyterian Outlook

I recall the case of a friend of mine, a Presbyterian minister, who lives in a nearby town. Not long after he came to this community, he was invited to join one of the service clubs. Since about 70 per cent of the members of this club were members of his church, he felt he ought to join. In fact, he felt sure that he would enjoy the fellowship of this group of men. The way was eased for him financially through the assistance of friends who paid the pastor's initiation fee. In the course of time this pastor assumed many responsibilities in the club and one year he was elected president of the club. In recent months, however, the cost of belonging to the club has risen considerably, and my friend has found it necessary to resign. A group in the club, composed of members of his church, has come forward with a plan to subsidize their minister. They agreed to pay all his expenses, including meals, attendant upon continued membership. My friend has graciously declined. In declining he added that if these men wanted to increase their contributions to the church, with the stipulation that this was to go toward a higher salary for him—thereby making it possible for him to pay his way in the club like all other members—he would re-consider.

The action of this minister I heartily applaud. What could these parishioners have been thinking of? They pride themselves on paying their own way everywhere. Do they think their minister has none of this feeling?

(Just thought this piece might look well on this page.—R.B.J.)

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Is This Evangelism?

The Watchman-Examiner

A new type of evangelism is being introduced by the Episcopal Church. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, has announced that, as a part of an evangelistic campaign to bring 70,000,000 unchurched Americans into the Episcopal fold, weekly dramatic broadcasts will feature an evangelical appeal. The acting is being produced with the co-operation of the Episcopal Actors Guild. The radio program will be under the general title of "Great Scenes from Great Plays." The first was offered on October 1 and was a presentation of the balcony scene from *Cyrano de Bergerac*, in which Walter Hampton gave the rendition. Following the exhibition, an invitation was given to the hearers to join the Episcopal Church. Bishop Sherrill has high hopes, for he sent a long telegram to the eighty-seven Episcopal bishops in the United States, asking them to be prepared to welcome into the church "many thousands" of nonchurchgoing Americans expected to seek spiritual sanctuary after hearing the new program. We have long had the feeling that a lot of church people are using the term evangelism without thinking what its contents ought to be. There can be no evangelism without the "evangel"—which is the Gospel of Christ. There can be no "spiritual sanctuary" unless sinners admit the Spirit of God into their hearts and repent of their sins, accepting the provisions made for their redemption in our Lord Jesus Christ. Dramatics cannot be separated from that which is unreal. The souls of the lost must face realistically the facts of their lives and destinies. They are to be saved.

(Are the methods of some Baptist evangelists much better?—R.B.J.)

"THE PRAYER OF FAITH"

(Jas. 5:15)

J. E. SKINNER, MURRAY, KY.

STRANGE AS IT MAY SEEM to those of us who have been led to believe that "the day of miracles is past," the New Testament knows no limitations to "the prayer of faith"—being moved as it is by the Holy Spirit.

Not only does the New Testament abound with such teachings, but a careful study of the Gospels will discover the fact that one of the principal burdens of the Master's ministry was to teach His disciples the power of the prayer of faith (Mark 11:22-24). It will also be discovered in the Master's teaching of His disciples "to pray," that His final emphasis was upon the necessity of the Holy Spirit's help in their prayers, (Luke 11:1-13). It should also be remembered that it is only as "the Spirit helpeth our infirmities" that we can pray "the prayer of faith" at all, (Rom. 8:26). This fact is frightfully overlooked!

Too often we pray, like we do everything else, according to our own wishes, regardless of the will of God. And, as in everything else when we disregard the will of God, we vainly pray to ourselves and to others, and such performance should be called by another name, for it isn't prayer at all. As in every act of obedience, our prayers must be in the fullest possible co-operation with Him who "helpeth our infirmities." We are too prone to forget that "in Him we live and move and have our being," not only in the physical realm but also in the spiritual, and that He himself said, "Without me ye can do nothing" (Jno. 15:5). Just as the branch cannot bear fruit of itself and apart from the vine, even so we cannot bear spiritual fruit apart from our Saviour, "Who is our Life" (Col. 3:4). And this is true in our prayers, as in everything else. We may charm and enlist the praises of others with our words, but not so the Lord, who knows the secret state and thoughts of our hearts, as also our deeds. "I say unto you, They have their reward," said the Saviour, (Matt. 6:5).

On the other hand, He definitely pointed the way of "the prayer of faith." Climaxing His instructions on effectual prayer, Jesus said: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him" (Luke 11:13). After illustrating their entire dependence upon Him by the vine and the branches, Jesus said to His disciples: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15:7).

Multiplied thousands abide in Him through faith for salvation and safety, who do not abide in Him consciously for fruit-bearing prayer and service. Our failure in effectual prayer is not His fault, but ours: For "herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (V. 8). Thus the more He answers our prayers, the more the Father is glorified, and the more the Saviour is glorified by faithful discipleship also. And yet He cannot answer our prayers unless we consciously abide in Him.

Nor does "the prayer of faith" imply a fatalistic abandonment of the use of means in our efforts to do His will. The use of olive oil in sickness was currently in demand in the days of James, not as a religious ceremony as some have foolishly imagined, but as a medical treatment of disease. "Let them pray over him, having rubbed him with oil," is the real meaning here. But "the prayer of faith" reaches beyond the means to Him "who healeth all thy diseases" (Ps. 103:3). We are encouraged to use means, but not to "forget all His benefits; Who forgiveth all these iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with loving kindness and tender mercies."

Surely, if there ever was a time when the prayer of faith on the part of God's people was sorely needed it is now. As surely as His Church is "the salt of the earth," our sick world is waiting for "the prayer of faith." Sacred history is replete with examples of God's movements upon men and nations in answer to the prayers of His people. And yet for three years our United Nations' Assembly has spent the time wrangling

over terms of peace—leaving the whole world in constant dread of another world war. And are not the quarreling divisions, the confused counsels, and the faithless-prayers of God's own people even more disturbing? Statesmen and Churchmen alike seem to have lost their way to the Supreme Ruler of the universe, and in the blinding confusion of their counsels are casting a dark cloud of doubt and despair over the promises of God to "the prayer of faith."

Some of our good leaders are calling us to prayer, and we should heartily respond, but our formal prayers are not enough. We must hear it as a call back to God, to our ever-present Saviour and Lord, and to a renewed confidence and dependence upon the unlimited power of God; that it may bring us away from our formal prayers to the living assurance of "the prayer of faith"—recognizing the presence and power of God to "avenge His own elect, which cry day and night unto Him" (Luke 18:7, 8).

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Who Worships?

ERNEST O. SELLERS

MEETING HIS SECOND temptation our Lord quoted Deut. 6:13—"To the Lord thy God shalt thou do homage and to him alone shalt thou render worship." Real worship is the antithesis of all desire for personal gain. Going to church to hear the eloquence of some speaker or the charm of some singer is far removed from real worship. Preaching, which is instruction, explanation and exhortation, while a part of worship, is not strictly an act of worship. To worship a mental concept as a substitute for God is as bad as falling down before idols, images or statutes. Who then does worship God?

True worship demands humbleness of spirit and thankfulness of heart. Jesus said that some draw nigh him with their mouths and honor him with their lips yet their hearts are far from him. (Matt. 15:8) Of such he said, "In vain do they worship me." Nor does the carrying of the body through outward forms and at specified places constitute all there is of worship. Many we fear go through the simple forms of Baptist churches with their hearts and affections elsewhere.

True worship depends upon God's revealed truth, not upon the traditions of men nor venerated forms. Those who reject the miraculous birth, the atoning death, the triumphant resurrection and the look forward to His return are not worshiping the true God. They only think they do.

Those who would synthesize the religions of the world and worship the "One God," at the same time rejecting the uniqueness of Biblical revelation—denying the deity of Christ and his redemptive work—only worship a concept of God. Real worship is an attitude of the heart, spirit directed acts of the body and the acceptance by God of humble, spirit possessed and serving souls. True worship is "in the spirit and in truth" John 4:24.

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Louisiana Baptists Exceed 1948 Budget

SHREVEPORT, LA.—(BP)—The century-old organization of Louisiana Baptists reviewed past achievements and launched a greatly enlarged program in its annual sessions here. Part of the convention program was a centennial celebration at Mt. Lebanon where the group was organized in 1848.

The convention adopted the largest budget in its history—\$622,000, and it is believed that designated gifts may swell the total 1949 program beyond a million dollars. Following announcement that the 1948 budget goal of \$380,000 has been exceeded, the Convention voted that \$50,000 of the 1948 surplus be added to the Louisiana College endowment and \$30,000 to Acadia Academy.

Dr. J. D. Grey, pastor of First Baptist Church of New Orleans, was unanimous choice of the messengers as convention president.

Whose Is the Bible?

W. A. CRISWELL, Pastor
First Church, Dallas, Texas

THE BIBLE is a Catholic Book." I can hardly believe my eyes, yet there it is. "The Bible is a Catholic Book." The heavy caption introduces an advertisement published in many of the national magazines of our country. The propaganda grows out of the office of the Supreme Council of the Knights of Columbus. And what they have to say about the Bible being a Catholic book would be historically ridiculous were it not tragic in the effect it may have upon some of the people who will read the advertisement.

After all, where did the book we call the Bible come from, and who gave it to us? What has been the historical attitude of the Roman church toward it? The answers are easy to find.

Our Bible is comprised of two Testaments, the Old and the New. The Old Testament was preserved for us by the Hebrew people. The Hebrew Bible is our Old Testament. To them in ancient days were committed "the oracles of God." The historian Josephus might still say of them what he wrote over 1,800 years ago, "After the lapse of so many centuries, no one among the Jews has dared to add to or take away or to transpose anything in the sacred Scriptures." The Canon of the Old Testament seems to have been largely closed soon after the time of Ezra the Scribe who flourished about 450 B.C. The prophecy of Malachi was the last to be added and thereafter the Old Testament remained a sealed volume, "waiting for the Great Prophet who should come." In what sense the modern Roman Catholic church can appropriate as peculiarly its own the Old Testament Scripture is a mystery indeed.

There remains the New Testament. Do they belong to the hierarchy of Rome? Were they produced by them? The proposition loses its seriousness and becomes almost silly when it is stated. The Canon of the New Testament are the received and accepted Books revealing the mind and will of our Lord Jesus Christ, and they are accounted so not by one sect only but by practically all the Christian peoples of all time. The churches, the followers of Christ, ancient, modern, Asiatic, European, all who call on the name of Jesus, the sects of the Reformation, the Greek sect, the Armenian sects, the Syrian sect, the Roman Catholic sect—even the Unitarian sect, all testify to the Canon of the New Testament which we have in our Bible. The Scriptures of the New Testament were written by the Apostles and by close associates of the Apostles. The Books were loved and read and carefully preserved by the early Christians through the years. God himself in the passing of time impressed upon the minds and hearts of his children the worth and the inspiration of these writings. The ancient councils merely approved what was already received among the Christian peoples as the inspired Word of God. No council could include a book that was not already sealed by the approval of God among the people; nor could any council exclude a book that God had given to the churches. Take for example the book of Hebrews. No one knew who wrote it. Yet God said through the Spirit to the churches that it is his inspired Word. He says so today. In our New Testament you will find the book. What the councils did or did not do is immaterial. The people of God through the centuries recognized it as inspired and it became a part of the New Testament.

Holy Spirit Directed Compilers

The gathering together of the New Testament Scriptures occurred during the two or three centuries after Christ and it was done by the Holy Spirit through the minds and hearts of the early Christian people. The books of canon are their own apologists. They were revered as the Word of God among

believers in the East, in the West, in Africa, wherever the gospel message of Christ was preached. All this occurred before there was such a thing as a Bishop at Rome pretending to be the Pappa (Pope) of all the heritage of the Lord. During those days the church at Rome was just one among many others and if there were any bishops of the churches who claimed precedence and authority over others, they were more likely to be the bishops of the East, the Patriarchs of Jerusalem, Antioch, Constantinople, than they were the bishops of the West. For the modern Bishop of Rome and his papal sect to lay claims to the New Testament Scriptures is as absurd as for them to appropriate the Hebrew Old Testament.

Now that the Roman Catholic Church has brought up this issue of the Bible, exactly what has been the attitude of the hierarchy toward it? Their record is full of shame and bigotry and intolerance. Instead of being a friend of the Bible the Roman church has been and still is its worst enemy. Under their hands it was suppressed for hundreds and hundreds of years. Even the priests themselves were ignorant of it. When the Renaissance came with its intellectual freedom it brought a burning desire for learning that resulted in the reading of the Scriptures in their original languages and their translation into the vernacular of the people. What was the attitude of the Roman Catholic church toward this discovery of the Bible? They fought to the death the translation, the distribution, and the reading of the Scriptures. They made it an offense punishable by death even to possess a copy of the Word of God. They declared the saintly scholar, John Wycliff of Baliol College, Oxford, a heretic for publishing the Scriptures in English. He died in 1384 but they dug up his bones in 1415 to cast them upon a dunghill, later changed their minds, burned the remains with fire and threw the ashes in the River Swift, a tributary of the Avon.

"Rome Never Changes"

It is their own avowal that "Rome never changes." Pope Pius VII in 1816 issued a Papal Bull declaring that organizations for the distribution of the Scriptures are "a fiendish instrument for the undermining of the foundations of religion." His successor, Pope Leo XII, in an encyclical epistle dated May, 1824, mournfully complains of Bible Societies "which violate the traditions of the fathers (! ! !) and the Council of Trent, by circulating the Scriptures in the vernacular tongues of all nations." This particular Pope continues: "In order to avert this pest, our predecessors have published several constitutions tending to show how pernicious for the faith and for morals this perfidious institution (the Bible Society) is." From another of the Bulls of the Bishops of Rome is this sentence: "It does not belong to the people to read the Bible."

The first three centuries of the Christian era saw imperial Rome cast to the wild beasts those found in possession of the holy books. After the development, centuries later, of what we know as Papal Rome, the same thing happened. Those found reading the Bible were burned at stake, imprisoned, maimed, tortured, tormented. And yet, that same false church comes forward as the sole possessor and champion of the Word of God, the Holy Scriptures! Every page of history denies that they are such. Every missionary on the foreign field denies they are such. Their own consciences testify against them. But however for ages they have despised the Holy Word and exalted their own tradition; yet have they not been able to destroy the oracles of God that condemn them. We may say with Josephus, "After the lapse of so many centuries, never has one dared to add or take away anything in the Holy Scriptures." They have been compelled in spite of themselves to leave untampered the books of the Bible—even as they were given of God to his people.

Whose Book is it? God's Book. Who gave it to us? God. Through whom did he give it? Through his prophets and Apostles. Who preserved it? God. To whom does it belong? To God and to us. Let no man rob you of your heritage.

—Baptist Standard

Tennessee Baptist Press, Inc.

(Written at the request of the Board of Directors)

By EDWIN E. DEUSNER, President

WITH THIS ISSUE of "Baptist & Reflector" a new chapter in its long, illustrious history is being opened. As we begin the 115th year of publication, we proudly announce that for the first time the paper is being printed by its own printing plant. Hereafter you will note on the masthead the words "Tennessee Baptist Press, Incorporated, Publishers." This is the new corporation which is charged with the responsibility of printing "Baptist & Reflector," tracts, and other literature of the Tennessee Baptist Convention. It is YOUR corporation. The directors are elected by the Convention in the same manner and on the same basis as are the trustees and directors of our schools, orphans' home, and the Tennessee Baptist Foundation.

While the matter of owning our own printing plant has long been a dream of Tennessee Baptists, the actual formation of such a corporation came about because of absolute necessity. Around the first of the year (1948), Baptist & Reflector was notified by the Rich Printing Company, the printers who have produced the journal for the past several years, that due to sharp increases in the cost of labor and materials it would be necessary to increase the price charged us around 20 per cent over the previous year. Dr. Charles W. Pope, Executive Secretary, and Bro. E. N. Delzell, Business Manager, made a genuine effort to secure competitive bids from other printers in the Middle Tennessee area but to no avail. These two brethren tried repeatedly to induce the Rich Printing Co. to reduce their figures and the 20 per cent increase did represent a reduction of 10 per cent over the original figure submitted.

Loathe to sign such a contract, we came within three days of a deadline and were caught in a dilemma. To sign the contract would mean that each issue of the "Baptist & Reflector" would plunge us in debt, and to refuse to sign it would mean no "Baptist & Reflector" at all. Finally, the contract was signed with a provision that if "Baptist & Reflector" should purchase its own printing plant the contract would be null and void. Mr. Delzell then set out to find a plant that could be purchased and operated in Nashville. At the June meeting of the Executive Board, Dr. Pope and he reported their findings to the Baptist and Reflector Committee and then to the Board as a whole. The Executive Board, which is the Convention *ad interim*, authorized the two to proceed with the purchase of whatever equipment might be necessary to produce the paper on our own presses.

But perhaps some will ask, "Why not keep the old contract and be free from the responsibility of another corporation?" Here is the answer to that. Baptist & Reflector has never sought to make any money. Its whole purpose was to give the Baptists of Tennessee in particular, and Southern Baptists in general, a sound, constructive, informative journal. Financially speaking, its only hope was to break even, and we were successful in this for a number of years—up until January 1, 1948.

But we were faced with this problem. We wanted to increase the circulation to the point that every church would have the paper in its budget. But to do this meant that for every subscriber added to the roll we would lose about 36c per year. By far and large our subscriptions are on the \$1.20 per year basis. This past year it actually cost us \$1.56 per subscriber to print it. This means that it would have taken around \$12,000

per year from the mission funds of our budget to have broken even. Since the contract was for five years, we would have stood to lose from \$60,000 to \$80,000 PROVIDED that no new subscribers were added, and no further increases in labor and materials were apparent.

It was either buy our own plant or increase the subscription rates, and to have pursued the latter course would have meant that we would have lost many of our larger churches from the budget plan—at least that was our fear.

The new plant has cost us around \$30,000 and it is felt that we shall save enough within two years to pay for it.

The charter of Tennessee Baptist Press, Incorporated was drawn by one of Nashville's most able attorneys, Mr. Andrew Tanner—a fine Baptist layman. The Board of Directors is composed of the writer of this article, President; Richard N. Owen, Vice-President; J. R. Kyzar, Secretary, E. L. Smothers, Clyde C. Bryan, David Livingstone, T. C. Meador, Andrew Tanner, and William R. Hamilton.

Our plant is located at 412 Demonbreum. On your next visit to Nashville drop around and look over our equipment. And your brethren who have this responsibility upon them will deeply appreciate and judiciously weigh any and all suggestions for the advancement of Baptist journalism in our beloved State.



Look for the Person in the Student

By HUGH A. BRIMM

A STUDY has just been released by the office of Education of the Federal Security Administration which may result in a general overhauling of our whole educational system.

Out of every 100 students who enter high school, 55 drop out before graduation. The investigation has shown that these who drop out cannot see that education, as they know it, is getting them anywhere. For the most part, their courses lead them to training for professional work, a thing in which they are neither interested nor for which they are prepared. The study calls for a new approach called life adjustment education to help the individual fill all of his roles as an individual. It will mean teaching such things as education for family life, consumer education, citizenship and creative use of leisure time.

Life adjustment education, it is pointed out, has no set pattern. Rather it can fit the needs of any community by fitting the needs of the students of that community.

This revision of the curriculum in public school education has been matched by the recent announcement of the Presbyterian Church, U. S. A. which this fall introduced a revolutionary change in the Sunday School curriculum which relates the church and the home more vitally in a life-centered program from the Cradle Roll through the Adult Department.

Thus we are beginning to see that the great changes which have occurred in the fields of Science and which have produced the atomic era are beginning to manifest themselves in the fields of education and religion.

Eight Significant Events

Joint Conference Committee on Public Relations

1628 Sixteenth Street, N. W.

Washington 9, D. C.

IN CONSULTATION with five of Washington's most eminent clergymen of different faiths, Dr. J. M. Dawson, public relations secretary for the Baptists of the United States, today gave a judgment as to the eight most significant events in the religious world during 1948, as follows:

1. The official organization of the World Council of Churches in Amsterdam, consummation long worked for by 151 Christian denominations, including all the major ones except the Roman Catholics, Southern Baptists, Russian Orthodox, Unitarians, Missouri Synod of Lutherans and some minor groups—an occurrence which singularly enough came during a year in which there was no instance of organic union between any existing Christian bodies anywhere, a circumstance attributed to the actual difficulty in the way of organic union and the care with which Christian unity is being approached.

2. The continuing, heightened conflict between Christianity and Communism, whose chief aspects were intensified battles between the Roman Catholics and the Soviets, and the controversies of the Protestants with Communism, as in the case of the Hungarian Lutheran Bishop Ordass and the crisis for all denominational missionary personnel in China precipitated by the Red advance.

3. The frontal emergence of human rights to the consideration of religion, particularly as springing from President Truman's civil rights program and the adoption of the International Bill of Human Rights by the United Nations.

4. The widened, accentuated interest in evangelism, as certified in the new goal of two million recruits set up by the Methodists, similar aims by the Baptists, Episcopalians and Lutherans as well as by others, and the launching of the all-denominational World Crusade for foreign missions—a movement explained, it is believed, by the anguished unsettlement of international relations and a sense of man's helplessness to save himself by means of his science, economics, politics, or military forces.

5. The challenge to the preservation of religion in American culture as presented in the eight-to-one decision of the United States Supreme Court in the McCollum case, in which the churches were banned from collaborating with the public schools in furnishing religious instruction—a decision which revived the century-old demand that sectarianism be excluded from the public schools and that the Constitutional principle of separation of church and state shall be upheld; a decision which seriously affected the "released-time" plans in vogue in many states.

6. Closely connected was the new nation-wide discussion over the proper relations between church and state, exemplified in the organization at the first of the year of Protestants and Other Americans United for the Separation of Church and State, and the release of a pronouncement at the end of the year by the Roman Catholic hierarchy on this issue.

7. The initiation of a Protestant radio program on a national scale, to balance Protestant films, carried implications of new methods for evangelism and perhaps modification of the entire program of many churches.

8. The reorganization of the Baptist World Alliance, with removal of headquarters from London to Washington, adoption

of a vast program of world relief and the announcement of the Eighth Baptist World Congress to be held in Cleveland in 1950, constituted a new integration of one of the most diffused of all the larger denominations.

★ ★ ★

140 Baptist Missionaries Remain on Duty in China

RICHMOND, VA.—(BP)—Dr. M. Theron Rankin, executive secretary of the Baptist Foreign Mission Board, has announced that 15 missionaries stationed in Tsingtao and Shanghai are en route home. These evacuations are for the reasons of health, age, or imminent furlough, and do not indicate a general evacuation of North China, he said.

Approximately 140 Baptist missionaries are still on duty in China. Five missionary language students, formerly at Peiping, have evacuated to Manila, P. I., eight others to Shanghai, to continue their studies.

The Board, in its December meeting, voted to raise the subscription rate of the monthly journal, *The Commission*, from 50 cents to \$1.00 a year, effective April 1. The magazine, now in its twelfth year, has a circulation of 98,000. The Board will subsidize it to the extent of \$28,000 for 1948.

Dr. Frank K. Means, secretary for missionary education and promotion, was authorized to tour the Board's missions in South America in 1949. The Rev. Fon H. Scofield, Jr., director of visual education, will tour Colombia in February, and visit West Africa later in 1949, making motion pictures of the Baptist missionary work in those areas.

The African film will be produced for wide showing during 1950, the centennial of Southern Baptist Missions in Nigeria.

Treasurer E. P. Buxton reported total receipts for the first eleven months of 1948, \$4,906,000. For relief purposes during the same period, the receipts total \$241,673.

The missionaries en route to the States for expected arrival December 15 are: Dr. and Mrs. C. Hart Westbrook of Richmond, Va.; the Rev. and Mrs. I. V. Larson of Kansas City, Mo.; Miss Bonnie Jean Ray of Commerce, Ga.; Dr. Jeannette Beall, of West Plains, Mo.; Miss Hannah F. Sallee of San Antonio, Tex.; Miss Jennie Alderman of Alcolu, S. C.; Miss Alda Grayson of Rutherfordton, N. C.; Miss Mary Crawford of Senoia, Ga.; and Mrs. Charles Cowherd of Tampa, Fla.

On later dates the following missionaries are expected: Mrs. Greene Strother and son, Willis, of Pineville, La.; Mrs. A. S. Gillespie and three children of Reidsville, N. C.; and Mr. and Mrs. J. H. Ware of Tupelo, Miss.—C. E. Bryant

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

The Southwide Student Secretaries' Seminar met in Nashville December 14-17. Approximately 115 full time student secretaries were in attendance. These came from every state in the Southern Baptist Convention, from Washington, D. C. to California. It was really an inspiration to see this great host of student workers who as Dr. Holcomb said, "are in hand's reach of the leaders of the next generation."

The theme for this meeting was—

"For a Greater Day"

The aims of the meeting were:

1. Lifting skylines and broadening horizons.
2. Developing a divine discontent with our present.
3. Majoring on policies and principles.
4. Specializing in informality, exercising free speech, each student contributing.
5. Planning a unified student program to match a greater day.

Some of the papers read and discussed before the meeting were:

"The Need, the Place, and the Call of the Student Secretary" by Charles Roselle, student secretary, University of Missouri.

"Personal Qualifications of a Student Secretary and Preparation for Most Effective Service" by Eunice Parker, associate state secretary, Texas.

"The Student Secretary Keeping Fit" by Rogers M. Smith, state student secretary of Tennessee.

"A Christian's Cooperation in Race Relationships" by Dr. J. B. Witherspoon, Southern Baptist Seminary.

"Techniques in Counseling" by Dr. Wayne Oates, Southern Baptist Seminary.

"The Ministry of the Southwide Student Department" by Mr. William Hall Preston, associate, Southwide Student Department.

"Southern Baptist Relationships to Other Denominations, to Interdenominational Groups on National and International Levels" by Dr. Frank H. Leavell, Southwide Student Department.

Some of the messages were:

"Magnifying My Service Opportunity" by Dr. T. L. Holcomb.

"Baptist Youth in World Fellowship" by Dr. A. T. Ohrn, executive secretary, Baptist World Alliance.

"Ideals for our Profession" by Dr. Frank H. Leavell.

There were also several panel forums on the program which were very, very helpful.

Truly, this was a very worthwhile meeting and I am sure that everyone who attended profited greatly from it. To Dr. Frank H. Leavell and his staff, the Sunday School Board, and all who had a part in this very fine meeting we extend our grateful thanks.

IF WISHES WERE HORSES, BEGGARS WOULD RIDE.

Just for today, let's change the words of this old nursery rhyme, and say:

"If wishes were happy new years,
Yours would be fine!"

Ever since before Christmas, we have been wishing people a "Happy New Year," haven't we? How can we help our wishes to come true? Someone has said, "It is the little things that count," and there are a lot of little things which boys and girls can do.

Maybe you'd like to select a Bible verse to make your New Year's wish for other people come true. Your Bible concordance or Sunday school quarterly may suggest appropriate verses. Or perhaps you might choose one of these:

Luke 6:31

Matthew 25:40

Ephesians 4:32

Philippians 4:8

Ecclesiastes 9:10

Proverbs 22:12

For instance, if one of your wishes is for someone to be happy, a helpful verse would be, "A merry heart doeth good, like a medicine" (Proverbs 17:22). But, of course, you have to do as the verse says and keep your heart merry.

Maybe you'd like to join me in a "magic" game this year—and see how many "Happy New Year" wishes we can make come true. For each day in the year, I am going to write on my calendar the name of a different person, and try very hard to make that day a happy one for him. At the end of each day, I shall make a mark on my calendar to show whether I made my wish come true for the person whose name is on that date. And, of course, the "extra touch" to the game will be that each time I succeed in making someone else happy, I am making a happier New Year for myself. If you want to play "magic" with me, please write and tell me, so that we can share our experiences from time to time, and see who is being the most successful magician!

I hope that at least one day in each month, you will write on your calendar, "Aunt Polly." And, of course, you know one thing that will make your "Happy New Year" wish come true for me—a letter from you! It doesn't have to be a long letter—just a newsy, friendly one. From the things you tell about yourself, from the neat way you write or print, and from the little things which I can sometimes read "between the lines," I can make a clear word picture of you.

Just before Christmas I received a very neatly printed letter, which I saved to share with you today. Notice how simply it is written and how much valuable information it gives for a word picture.

DEAR AUNT POLLY,

How are you? I am all right.
My daddy is getting in hay.
Mamma is picking peas.
I am in the third grade at school.
I go to Round Lick church.
I study my Sunday school lesson.
I like my friends at school.
I have five brothers and two sisters.
We have a new teacher at school. Her name is Miss Turney. She is very nice.
I help with the cows.
I like to live on a farm.
I would like to have some pen pals.

—JERRY HALL, Route 1, Watertown, Tennessee

This is an excellent beginning for a word picture. From Jerry's future letters I hope to learn some other things he likes to do, some of his plans for the new year, and so on. But I am glad he told so much about himself and his home in his very first letter. These are the kind of things which I want to know about you, too. How about writing my name on one of this week's dates on your new calendar—and begin practicing your "magic" on me?

Love and good wishes for a happy, happy New Year,

AUNT POLLY

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

W. G. RUTLEDGE
Superintendent
MISS DOROTHY CAMPBELL
Office Secretary



MISS OLETA MEEK
Elementary Worker
MISS GLADYS LONGLEY
Associational Worker

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

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



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

CONVENTION SPEAKER



Hear Dr. J. W. Storer in a series of three addresses at the

SUNDAY SCHOOL CONVENTION

Calvary Baptist Church
Bristol, Tennessee

February 16, 17, 18, 1949

THEME: "Lengthen thy cords, and strengthen thy stakes."

Conferences and Addresses

Music under the direction of Dr. Hines W. Sims

Nashville Association Holds Banquet

December 14 the Nashville Association held a Training Banquet at the Eastland Baptist Church with the theme "Victory Through Training."

Rev. M. F. Pedigo served as toastmaster. Dr. Hines W. Sims gave two musical selections. The associational superintendent, Dr. J. Clark Hensley presented the goals in training for the coming year. Dr. William J. Fallis of the Sunday School Board spoke on "The Bible Our Textbook." The program was closed by an inspiring address by Mr. A. V. Washburn, Southwide Superintendent of Training.

A delightful menu was served by the Eastland Baptist Church assisted by help from Eastland, Lockeland and Judson churches.

Pastor Pledges Support for the Southwide Goal of 600,000 Increase

Rev. Leslie R. Baumgartner, pastor of the Spring Creek Baptist Church, Chattanooga is leading his people to undertake an expanded Sunday school program that will effectively reach many people in the community. Spring Creek is a rapidly growing suburb of Chattanooga. Space in this church is at a premium. This wise pastor and his superintendent are concentrating on the Cradle Roll and Extension departments until more space can be provided. We quote Bro. Baumgartner's letter:

"During Sunday School Leadership Week at Ridgecrest, our superintendent and I were brought to realize that we need not wait on a new building to organize two new departments, and we returned home with a fresh determination to do something about providing for those who should be ministered to through the Cradle Roll and Extension departments. The result was the organization of our Cradle Roll department in October, and during that first month forty-three babies were enrolled by eight workers. In November an additional thirty-eight were reported, bringing the total to eighty-one—and one entire section of our community has not been touched! (During this writing the Superintendent has just called to say that eleven more were enrolled today, bringing the total to ninety-two.)"

"Steps are now being taken toward the organization of an Extension Department. This will mean another jump in our total Sunday school enrollment and an extension of our ministry for the Lord. In spite of our lack of space in our building, we expect to do our part in helping to reach the 600,000 increased enrollment goal."

THEME

"Found Faithful"

Scripture: "Moreover it is required in stewards, that a man be found faithful" 1 Cor. 4:2

Aim: To Help Us to Measure Up to Christ's Requirement of Faithfulness

Song: "Living for Jesus"

OCOEE LEADS

IN MASS MEETING ATTENDANCE WITH 2300 PRESENT

| | |
|---------------|------|
| Big Hatchie | ? |
| Chilhowee | 450 |
| Giles | 70 |
| Grainger | 100 |
| Holston | 256 |
| Jefferson | 372 |
| Knox | 400 |
| Lawrence | ? |
| McNairy | 137 |
| McMinn | 90 |
| Madison | 215 |
| Maury | 78 |
| Nashville | 589 |
| Nolachucky | 57 |
| Ocoee | 2300 |
| Robertson | 90 |
| Salem | 63 |
| Shelby | 849 |
| William Carey | 79 |

Please sent in a report of your Associational Mass Meeting.

New Material Ready:

- HYMN FESTIVAL
- SWORD DRILL
- SPEAKERS' TOURNAMENT
- BIBLE READING GUIDE

Order from State Training Union Department, 149 Sixth Avenue, North, Nashville, Tenn.

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY
President

MISS NELLIE TALLANT
Young People's Secretary



MISS MARY NORTINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

STEWARDSHIP

If I have strength, I owe the service of the strong.
If melody I have, I owe the world a song;
If I can stand when all around my post are falling,
If I can run with speed when needy hearts are calling,
And if my torch can light the dark any night
Then I must pay the debt I owe with living light.
For any gift God gives to me I cannot pay,
Gifts are most mine when I most give them all away.
God's gifts are like His flowers which show their right to stay,
By giving all their bloom and fragrance away;
Riches are not in gold nor land estates nor marts,
The only wealth worth having is found in human hearts.

—Charles Woods

"THE ABUNDANT LIFE THROUGH GIVING"

The story is told of a poor Christian woman living near Bristol, England, a cripple, who became interested in the orphanage founded by that modern apostle of faith, George Mueller. She began by giving one penny per week out of her little earnings and was so blessed and prospered by the Lord that in time she was able to give a weekly contribution of six shillings for the orphans. Upon one occasion her gift was wrapped up in a little piece of paper inside which these words were written:

"Give, give, give, be ever giving;
If you are living, you will be giving;
Those who are not giving are not living!"

May we search our hearts and discover if we are living and giving that we experience the real joy of the Abundant Life. How can we sit idly by when there are so many opportunities for service—so many needy calls for the giving of ourselves and our substance. Rosalee Mills Appleby in "Life Beautiful" says:

"If Christ is the door, you are the doorkeeper, to open or close it for others. If He is the light of the world, you are the bearer of that light to the end of the earth. If He is the vine, you are the fruit-bearing branch that draws life from that vine. If He is the bread of life, you are to break it to feed those who hunger. If He is the truth, you are the truth-bearer, the interpreter of the truth. If He is the bright and morning star, you are to brush aside the clouds that veil His beauty from the world, that humanity may see and live forever. Oh, glorious truth that we are an indispensable part of the great plan and program of the Father."—Exchange

WHAT I NEED

I need a strength to keep me true
And straight in everything I do;
I need a power to keep me strong
When I am tempted to do wrong;
I need a grace to keep me pure
When passion tries its deadly lure;
I need a love to keep me sweet
When hardness and mistrust I meet;
I need an arm to be my stay
When dark with trouble grows my day;
And naught on earth can these afford,
But all is found in Christ my Lord.

—Theodora Horton

THREE MORE ORGANIZATIONS

The interest in our Brotherhood movement continues to go and grow. It is encouraging to receive reports every week telling us about a new Brotherhood just organized as well as the reports that tell us about the increase in membership of Brotherhoods that have been active in promoting the programs of their respective churches.

It is our privilege and joy to list two new church Brotherhoods and the reorganization of the Clinton Associational Brotherhood.

BEECH RIVER ASSOCIATION FIRST BAPTIST CHURCH LEXINGTON, TENNESSEE

REV. EDWIN E. DEUSNER, *Pastor*

President _____ Ray Sullivan
Activities Vice-President _____ Asa Giles
Program Vice-President _____ Hal Johnson
Membership Vice-President _____ John L. Frizzell
Secretary-Treasurer _____ Eldredge Rhodes
Chorister _____ H. E. Lawler



NASHVILLE ASSOCIATION RADNOR BAPTIST CHURCH

REV. R. W. LASHBROOK, *Pastor*

President _____ Harry E. Spangler
Activities Vice-President _____ J. W. Forgy
Program Vice-President _____ E. B. Hopper
Membership Vice-President _____ Ray L. Steagald
Secretary-Treasurer _____ C. E. Johnson
Organized with 34 charter members. Will hold monthly meetings.



REORGANIZATION OF CLINTON ASSOCIATION

President _____ Walter C. Rothermel
Program Vice-President _____ Joe Ernest
Attendance Vice-President _____ Hobart Carden
Chorister _____ Fred Hawkins
Secretary-Treasurer _____ R. M. Wieland
Pastor Advisors _____ Rev. T. G. Davis, Oak Ridge
Rev. O. D. Denny, Clinton
Rev. Floyd Buckner, Clinton

BAPTIST AND REFLECTOR

AMONG THE BRETHREN

Andrew Q. Allen, formerly state Sunday School superintendent in Tennessee and now director of public relations for the Baptist General convention of Texas, has accepted the position as state Baptist Sunday School secretary of Texas. He succeeds Dr. G. S. Hopkins, who will retire December 31 after 23 years as state Sunday School leader.

—B&R—

Mr. E. L. Willson, Sunday school superintendent in the First Baptist Church, Athens and member of Board of Trustees of Carson-Newman College, recently had to have his left leg amputated. May the faithful brother speedily recover. F. M. Dowell, Jr., is pastor of the Athens church.

—B&R—

Mrs. Glenn Sanderson writes that the First Baptist Church of Carthage has called W. Woodmore Harrison, pastor of First Baptist Church, Lake View, Ga. He began his work at Carthage on December 19. He succeeds Joe Harting, who is now pastor of First Baptist Church, Old Hickory.

—B&R—

The First Baptist Church, Gallatin, recently adopted a \$54,000 budget for 1949. A sufficient sum is included in the budget to bring the total building funds up to the estimated cost of completing the new auditorium, now under construction. The new auditorium will have a seating capacity of 900, and will be equipped with colonial pews, wall-to-wall carpeting, and a Kilgen pipe organ, all of which have been ordered.—Clyde C. Bryan, pastor.

Field Worker Writes of An Interesting Mission

Dear Friends:

It was my privilege to be present on Sunday, May 16, 1948, at which time the Shirley Park Chapel, a mission of the Seventh Street Baptist Church of Memphis, Tennessee, was organized into the Shirley Park Baptist Church, with Rev. W. Calvin Meacham, 1110 Creston Road, Memphis 7, Tennessee, as pastor.

Since this fine aggressive young pastor had served as chaplain at Camp Fannin, Texas, where I served as Camp Chaplain, it was a double pleasure for me to be invited to assist this young church in a revival meeting, December 5-12, 1948. When we arrived on this field, we found the church had already outgrown its building, and had under construction an addition larger than the present building.

Despite much sickness, and a steady down-pour of rain, there were 126 in Sunday School and 81 in Training Union, with record attendance of 236 and 95 respectively. The Lord gave good weather following the first day. The seven morning services (none Monday) totaled 525 in attendance, or an average of 75; the eight night services totaled 920, or an average of 115. The closing Sunday's attendance registered 202 in Sunday School and 107 in Training Union.

During the week there were 15 professions of faith and additions for baptism; and 5 additions on the promise of letter. There were five surrenders for Christian service as follows:

Ted Lewis, 3114 Morningside Road, Memphis 7, Tenn. (Ministry)

Ewell McKinnie, 3260 Old Millington Road, Memphis 7, Tenn., Training Union Director (Ministry)

Mrs. Ewell McKinnie, 3260 Old Millington Road, Memphis 7, Tenn., (Special Service and Wife of Preacher-Husband)

Virginia Sanford, 3115 New Benjestown Road, Memphis 7, Tenn., (Foreign Missions)

Herbert Clark, 3015 Sunrise Road, Memphis 7, Tenn. (Foreign Missions)

THURSDAY, JANUARY 6, 1949

The First Baptist Church, Friendship, W. C. Skinner, pastor, has constructed a new baptistry and redecorated the auditorium. Gas heat has been installed in the basement of the church annex and that part of the church will be redecorated in the near future. During the past year the church gave over \$500 to the Co-operative Program, which is much more than has ever been given before. Bro. Skinner has entered upon his fourth year there.

—B&R—

The Editor and Mrs. Taylor wishes to thank their friends for their gracious Christmas remembrances.

—B&R—

Not long since the Delano Baptist Church, Delano, ordained John Tullock to the Gospel Ministry. He is the son of Mr. and Mrs. Roy Tullock of Delano and is at present pastor of the Wetmore Church and a student at Carson-Newman College. G. W. Passmore served as moderator of the presbytery, being assisted by Paul Culpepper and P. H. Hooker. The following pastors were present: W. M. Carter, pastor, Delano Church; Rev. Smiley, I. J. Freeman, Rev. Burris and Jay Rogers. Several members from the Wetmore Church and Mountain View Church were present.

—B&R—

Pastor Fred Tarpley did his own preaching in a gracious revival in the First Baptist Church, Barbourville, Ky., and J. Charles Yelton of Nashville was the singer. There were 94 additions to the church, with 65 coming for baptism and a large number of rededications.

There were also 14 re-dedications of life, besides the 71 listed in the "Thank-you and Forgive-me" service on Saturday night.

At a special meeting of the men of the church on Sunday afternoon, it was decided that the money necessary to complete the new building immediately should be borrowed today; the building completed; and a lumber floor and sides should be placed under their 20 by 50 army hospital tent (now used to cover the lumber for their building) and stoves provided for the tent, until they can get a new educational unit building, for which plans are already in the making.

We not only appreciate the privilege of assisting in this splendid meeting, but wish to thank God for the many friends over our Convention territory which helped to make the success of this meeting possible through their prayers.

Fred A. McCaulley, Field Worker, 1908 Addison, Berkeley 4, Calif.

Timely Warning Baptist Centennial

INDEBTEDNESS

(Pastor, Louie D. Newton of Atlanta, Georgia, issues a warning that should be heeded by every Baptist church and denominational leader in the South.)

I am just now making a study of Baptist trends, and I regret to have to observe that it is apparent that we are headed toward another era of heavy indebtedness (meaning building indebtedness) of sixteen and a half million dollars. In 1947 it jumped to thirty-one million, nine hundred and fifty thousand dollars. It is estimated that local church building indebtedness in the Southern Baptist Convention is now fifty million dollars—the exact figures will be available later. And, please don't overlook this, there is indication that we may be headed toward both state and south-wide debts. It is reported that one state convention now has approximately one million dollars of indebtedness. What I am concerned about is this, have Southern Baptists forgotten what happened in the 30's?—*Southern Baptist College News*

Ritchie Comes to Tennessee

Mr. E. A. Ritchie comes to the First Baptist Church, Cleveland, as music and educational director. He began his work there on January 2nd. He resigned a similar position with the First Baptist Church, Pineville, Kentucky.

Mrs. Ritchie is an accomplished organist. They spent the Holidays with their families in New Mexico.



Mr. E. A. Ritchie

Fellowship revival services are being conducted daily, January 2-9. Dr. L. B. Cobb, who began his duties as pastor with the Cleveland Church on January 2nd, is doing the preaching.

Dr. Cobb concluded a seven year pastorate with the First Baptist Church, Kingsport, on December 15th, and supplied the pulpit of the Seventh Street Church, Memphis, where he served seven years as pastor on Sunday, December 19th. He and Mrs. Cobb spent the Holidays in Ft. Worth, Texas and in Shreveport, La.

Life Commitment Day

Sunday, January 16, 1949

Life Commitment Day, Sunday, January 16, has been chosen as the occasion for Christian young people, particularly college youth, to dedicate their lives to full-time Christian service. This special day affords an opportunity for such life commitments upon the part of hundreds of eager young people who publicly register their decisions. It climaxes the annual week of Vocational Emphasis, January 9-16, sponsored by the Southwide Student Department of Nashville, in cooperation with the state student departments and the local churches in college centers.

The expanding programs of our home and foreign mission boards, along with the growing demand for more and better trained workers in every phase of church life, makes this an imperative need in our denominational life.

It is the earnest desire of those who seek to lead in student work that this will be a memorable day of "Calling Out the Called" for the Kingdom service along with the dedication of all vocations as divine partnerships.

The pastor might wish to speak on such a theme as "Claiming Every Vocation—Christ!", "The Christ-Controlled Life," or "Christ has Chosen You." Following the evening service, those who have responded and others who have previously made commitments will meet for a brief period of testimony and encouragement. The pastor and others will offer practical suggestions to help them to live out the will of God in their lives.—William Hall Preston.

Sunday School Board Reflects Progress of Southern Baptist Churches

By PORTER ROUTH

CONTINUED GAINS made by Southern Baptist churches during 1948 were reflected in the reports to the December meeting of the Sunday School Board meeting held in Nashville, December 15.

To meet the growing responsibilities faced by expanding church goals from Maryland to California, the Board approved the following recommendations presented by Executive Secretary-Treasurer T. L. Holcomb:

1. Budgets for promotion of Sunday school, Training union, Baptist Student union, and church music work through the various states were increased from a total of \$250,600 for 1948 to \$278,650 for 1949. Tennessee will receive \$14,000 as compared with \$12,600 in 1948.

2. Construction on the Sunday School Board building on Ninth Avenue in Nashville, which was halted in 1940 by war conditions, will be resumed as soon as possible. The recommendation to build came after a two-year study of the present crowded quarters by a group of Nashville Baptist laymen. The elevator shaft and exterior for nine additional floors will be completed and the individual offices will be finished as needed. Space will be provided on one of the floors for the Southern Baptist Historical Society, now located in Louisville, Kentucky, and will be a depository for Southern Baptist historical material.

3. A budget of \$56,000 was provided for free literature to be distributed through the educational and promotional departments. Free literature is provided for the first quarter for any new Sunday School or Training Union, or for a mission Sunday School or Training Union started by a church. A number of free books are offered to any churches starting church libraries. Free material is also furnished to churches starting Extension departments or Cradle Roll departments.

Several personnel changes were approved by the Board. Dr. John L. Hill, book editor, who was scheduled to retire on January 1, was asked to continue to serve as book editor until June 1, 1949, his twenty-seventh anniversary with the Sunday School Board, and to continue until the end of the year as a general field representative of the Board.

Herman L. King was elected as superintendent of Adult Sunday School work to succeed Dr. William P. Phillips, who was named general associate in the Sunday School Department. Dr. Phillips will lead in a new campaign to enlist church members not now enrolled in Bible study through the Sunday School, and in planning increased aid for rural churches. Jesse Daniel, a member of the staff in the Sunday School Department, was also named as a general associate.

In the field of church recreation, it was reported that two books, *Playtime* by Mrs. Lake Pylant, and a series of department and class socials for Young People and Adults by Mrs. Clyde Maguire, would soon be published. A survey to discover the needs of different types of churches in this field is being started by Porter Routh, secretary of the Department of Survey and Statistics.

It was reported that Miss Elsie Richardson, who served for many years as the associate editor of the *Home and Foreign Fields*, and for the past few years as the secretary for the Committee on Denominational Calendar, would retire within the next year.

Harold E. Ingraham, business manager, reported that periodical circulation for the fourth quarter, 1948, reached 9,243,705. During the

first eleven months of 1948, there were 241 book titles published for a total of 2,470,534 volumes. Plans were also approved for 18 film depositories to be operated in connection with Baptist book stores. It was also reported that the Sunday School Board would print and distribute the Baptist Bulletin Service, beginning January 1. The Executive Committee will continue to furnish the editorial material.

In the Division of Education and Promotion, headed by Dr. Jerome O. Williams, the Sunday School and Training Union departments both reported gains. Sunday school enrollment in Southern Baptist churches will show a gain of nearly 300,000 for the year. Training Union enrollment has passed the 1,000,000 mark. Dr. Homer Grice reported 17,250 Vacation Bible schools with an enrollment of 1,404,790.

The following schedule of Ridgecrest Conferences for 1949 was approved:

- June 1-7
Home Mission Board Conference
- June 8-15
Southwide Baptist Student Retreat
- June 16-22
Young Woman's Auxiliary Camp
- June 23-29
June 30-July 6
(Two Weeks)
Southwide Sunday School Conference
- July 7-13
July 14-20
July 21-27
(Three Weeks)
Southwide Baptist Training Union Leadership Assembly
- July 28-Aug. 3
Foreign Missions Conference
Young Men's Mission Conference
Writers' Conference
- Aug. 4-10
Woman's Missionary Union Conference
Business Woman's Circles
- Aug. 11-17
Southwide Leadership Conference—For pastors, educational directors, Sunday school superintendents, and associational leaders.
- Aug. 18-24
RIDGECREST BIBLE CONFERENCE
Relief and Annuity Board Conference
Baptist Brotherhood of the South
School for Church Librarians
Association of Southern Baptist Teachers of Bible and Religious Education
Social Service Commission Conference
Southern Baptist Historical Society
- Aug. 25-31
Southwide Church Music Conference
Religious Radio Conference
- June 22-Aug. 3
CAMP RIDGECREST FOR BOYS

Food Boxes, Seed Parcels Available At Relief Center

NEW ORLEANS—Two special projects of the Southern Baptist Relief Center here are, to use the vernacular, "going like hot cakes." They are:

1. The eleven pound assorted food box. Known far and wide as "HOPE boxes," the packages can be purchased from the center for \$5.00, which includes delivery anywhere in the world. HOPE stands for Help Other People Eat.

2. Seeds for Peace. In cooperation with one of the South's leading seed dealers, the Center is able to buy and ship for \$4.00 enough seeds to grow five tons of vegetables. "Help them feed themselves" is the slogan.

Order blanks for the HOPE boxes may be obtained from the Southern Baptist Relief Center, 604 South Olympia Street, New Orleans, Louisiana. You are invited also to send your money for "Seeds of Peace" to the same address.

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.)

DAVIS

Rev. John Asa Davis, 76, retired pastor, passed on to his reward October 27, 1948. He died with a heart attack. His funeral was held in the First Baptist Church of Fountain City, Tenn.

He formally held pastorates in Tennessee, Kentucky, Georgia, and was associational missionary in Fanin county, Texas, at one time. He was a former pastor of the First Baptist Church of Fountain City from 1911 to 1913.

He is survived by his wife, Eliza; three brothers, Rev. T. G., W. E. and S. R. Davis, and one sister, Annie.

Our church feels a great loss in his going. We all loved him, and his deep consecration, and friendly smile was a benediction to us all.

May the Lord bless his good wife who labors so faithfully in our church; teaching the Dorcas Class, and active in all the work of the church.

—C. A. McKenzie, Pastor, First Baptist Church, Fountain City, Tenn.

—B&R—

Pastor John T. Courtney and the South Knoxville Baptist Church, Knoxville, have held a gracious revival according to Thos. A. Frazier, clerk. L. B. Cobb, pastor elect of First Baptist Church, Cleveland did the preaching with Prof. Chas. Jones of Carson-Newman College directing the music. There were 14 additions for baptism and 5 by letter.

—B&R—

Each year the East Tennessee Section of the American Chemical Society awards a membership to one outstanding student from each of several colleges in Tennessee. Recently Mr. Lilburn Norton, student in Carson-Newman College, Jefferson City received this award. The organization is made up of prominent chemists of East Tennessee. Mr. Norton received the award on the basis of scholastic achievement in the field of chemistry.

—B&R—

Miss Betsy Harrell, soprano, will be presented in Graduate Voice Recital, Tuesday evening, January 11, in the John T. Henderson Memorial Auditorium at Carson-Newman College. She is the daughter of Mrs. B. A. Harrell of Daisy and the late Mr. Harrell.

—B&R—

As vice-president of the Middle Tennessee Pastors' Conference, I was asked to prepare the program for the January 10, 1949 meeting at Cumberland University, Lebanon. I have arranged the following program which should be of special interest to everyone.

"A Panel Discussion of Town and City Church Problems." Bro. L. S. Sedberry will guide the discussion, and Brethren Bob Ramsay, Alvin Hopson, Frank Collins, James L. Sullivan, Allen West and Harold Stephens will participate in the discussion. Following the discussion of prepared questions, the brethren may present questions from the floor, as time permits.—D. W. PICKELSIMER.

—B&R—

On Wednesday night (Dec. 15) the Hohenwald Baptist Church ordained Paul K. Burklow and Maynard LaRue as deacons. Pastor W. C. Corley was moderator, while Rev. J. E. Brewer, of First Church, Columbia, preached the ordination sermon and Rev. W. E. Edmonson of Linden Church led in the ordination prayer. Others composing the presbytery were W. C. Young of the Linden Church and W. R. Vandiver, T. O. Lewis and H. E. Spain of the local church. The local church inaugurated the system of rotation of deacons with a three-year term of service and a period of at least one year inactive before a deacon is eligible for reelection about two years ago.—Contributed

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NASHVILLE, TENNESSEE

Tennessean Elected To International Temperance Union

DR. R. HERCOT, Secretary General of the International Temperance Union, Lausanne, Switzerland, has just announced from his office in Lausanne, that two Americans have been elected to the Executive Committee of ITU. They are Dr. W. Earl Hotalen, Birmingham, Alabama, Field Director of the National Temperance Movement, Inc., native born Tennessean, and who attended both the University of Tennessee and the University of Chattanooga and Rev. James C. Furman, Nashville, native South Carolinian, a graduate of Clemson College and the Southern Baptist Theological Seminary. He is Executive Secretary-Treasurer, United Dry Forces of Tennessee, Inc.

Both men were speakers on July 5, 1948, at the International Congress on Alcoholism at Lucerne, Switzerland. They were the only American temperance speakers, just as they are the only Americans on the International Temperance Union's Executive Committee of twelve.

In Europe many prominent citizens are leaders in the temperance field. Finland's world-renowned Foreign Minister Voionmaa is President of the International Temperance Union, and is on the Executive Committee. The only two men from the entire British Empire on this committee are Rev. Hassal Hanmer, Glasgow, Scotland, congregational minister, and Cecil Heath, London, England, attorney and Secretary of the United Kingdom Alliance. Representing Holland is Michiels Van Kessenich, Burgomaster (Mayor) of Maastricht. The six remaining members of the ITU Executive Committee are from all parts of the globe.—From Convention Headquarters, Second Biennial Convention of the National Temperance Movement, Inc., Minneapolis, Minn.

Quotable Quotes

The public proclamation of the gospel was one method which Jesus and his disciples employed. But Jesus probably won more people through personal approach than he did by public preaching . . . J. Clyde Turner in *The Sunday School Builder*.

In a Southern state of a population of two million, only one thousand five hundred are reached by Baptist colleges, but one hundred and thirty thousand are reached by ten thousand Sunday school teachers for the study of the Word of God.—Edgar Williamson in *The Teacher*.

Jesus' friendship was not a mere abstraction. He was not just a "friend to man." His was not a generalized friendship of the mass. He was a friend to individuals who had concrete cases of personal need. Jesus singled out men one by one from the mass and met their needs through friendship . . . Ralph W. Below in *The Baptist Training Union Magazine*.

The majority of people baptized in our churches are young. If we do not win them in these formative years of life, the chances are not very great that we will win them later . . . J. D. Grey in *The Sunday School Builder*.

No person who is in physical, mental, or spiritual destitution wants you, or anyone else, to "do him good." He wants to be accepted like any other human being and only in so treating him can you help him salvage his self-respect. He wants you to look at the world through his eyes. If you are to be his friend, you must put yourself in his place. This is not as easy as it seems. This attitude takes moral stamina, great faith, sympathetic compassion and the desire for the approval of Christ . . . Ralph W. Below in *The Baptist Training Union Magazine*.

★ ☆ ★ BOOK REVIEWS ★ ☆ ★

EUROPE BEHIND THE IRON CURTAIN, by Martha L. Moennich. Zondervan, Grand Rapids, Mich., \$2.00.

The conclusions of the author, based upon a four and one-half months journey through fifteen countries in Europe, bring to the reader afresh the atrocity of war, the deception of the secret police, the ruin of cities. "If a thousand tons of debris were removed from the city per day, it would take thirty years to clear Berlin." A tragic picture is drawn of the godlessness of the people and the lack of evangelical religion. However, many hearts hunger and wherever possible the author (a missionary-at-large) spoke a good word for Jesus into anxious ears and questioning hearts. You may read the book; be sure to remember Europe when you pray and when you give.—T. C. MEADOR. COURIER OF GOD'S GRACE (Lessons from

Philippians), by James Russell Adam. Revell, New York, \$2.00.

We hear statements made that the Bible is timely and timeless. From a letter written long ago to a group of God's people we are given a recital of its teachings and find that we have all the help we need for the living of a well-rounded Christian life now. The book is plainly written and easily understood. Joy and satisfaction can come only through the life lived in Christ and for Christ. In this we are told "the things that God requires of the saints. Now that we know them, it is up to us to do them. Not just once in a while, but to make it a habit to live that way." Some of us may be sadly pauperized when it comes to prosaic virtues demanded of Christ's followers. So Paul runs through "the corridors of truth, teaching, pleading, and exhorting Christians to walk close to Christ."—T. C. MEADOR.

Warning Issued About Sending Packages to Certain Countries

WASHINGTON, D. C.—"We have been advised from what we consider reliable sources that anyone receiving packages in Czechoslovakia, Yugoslavia, Romania or Hungary from America is looked upon with suspicion as having friendly relations with America and that in some cases we run the risk of getting them into serious trouble," Miss Jesse R. Ford, secretary to the Baptist World Alliance Executive Secretary, has informed the Southern Baptist Relief Center in New Orleans.

Because of these conditions, the Relief Center is not sending HOPE food boxes to these four countries. If you would like to send an eleven pound box of food to a friend in some other country of Europe or Asia, send \$5.00 to the Southern Baptist Relief Center, 601 South Olympia Street, New Orleans 19, Louisiana. The \$5.00 purchase price includes packaging and overseas delivery of the food.—CHARLES R. GAGE, Director of Promotion, Southern Baptist Relief Center, 601 South Olympia Street, New Orleans 19, Louisiana.

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—B&R—

Chas. D. Martin, field worker for Chilhowee Baptist Association, supplied the pulpit of the First Baptist Church, Maryville, Sunday, December 26, in the absence of Pastor James M. Windham who spent the Christmas holidays with his parents in Tifton, Ga.

—B&R—

Jonesboro Tabernacle, Holston Association, is now known as Second Baptist Church, Jonesboro. All indebtedness has been paid, the interior of the building has been given a coat of paint and new seats are being installed. A large name plate has been erected over the door and highway signs have been erected, directing worshipers to the place. Lee Tester is pastor.

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Baptists Go Forward In Evangelism

THE GREAT NEED of our time is the acceptance by the world of the redeeming grace of God in Christ. Nothing else can save us. Over wide areas of the world there is steady disintegration both moral and social. Unrest and unhappiness abound, and the hearts of men are filled with foreboding and fear. No panaceas of politicians or economists, whether right or left, can meet the need, because the basis of all sound society is the moral character of the men and women who compose it. For the home, for industry, for community life in all its forms, in village or town, in national or international relationships, the one indispensable necessity is Christian character, and that can be created only as Christ Himself is received and acknowledged in the heart. So we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ.

In this evangelistic enterprise Baptists have always been in the forefront; as in inevitable, in view of their loyalty to the New Testament message Carey, Judson, Spurgeon, Oncken, Pavlov, Truett—these and others less known but equally devoted, have offered Christ to men as Saviour and Lord. And what we need is that the evangelistic fire burn no less brightly in our churches today. The world cannot be saved without Christ, and we must be faithful to our evangelistic task wherever the opportunity comes. The need is desperate, and God is calling us all to renewed consecration for the spread of the Gospel. Behold now is the accepted time; behold now is the day of salvation.

Already in many areas of our great Baptist field the work is going forward. In Australia our people are engaged in a commonwealth-wide crusade; so in South Africa, so in Canada, so in the United States. In Germany there were 6,500 baptisms last year; in Italy and France young people are more responsive to the message than ever before; and everywhere we have our encouragements. Evangelism is increasingly becoming a living concern of the whole Church of God, and some denominations hitherto apathetic, are beginning to feel the glow of spiritual enthusiasm. God is laying His challenge on every Christian heart, and in the break-down of civilization He is presenting us with a problem which is an unparalleled opportunity.

Appropriately, therefore, at the executive meeting of the Baptist World Alliance held in London in August the following resolution was unanimously passed:

That this executive committee receives with pleasure the report of its Commission on Evangelism and expresses its thankfulness to God for the widespread interest of our Baptist people everywhere in the work of bringing men and women to Christ. It endorses the principle that evangelism is a primary concern of the Baptist World Alliance and pledges itself to do all in its power to further closer co-operation and intenser effort to bring to the peoples of the world the challenge of the Gospel.

Here then is the summons to every Baptist pastor and church worker. Never was the need more obvious and never was our confidence in the Gospel more sure. Christ can meet the total demand of the total situation, and it is our privilege and responsibility to offer Him to men and women where and whenever the opportunity comes. Let us then go forward, expecting great things from God and attempting them in humble reliance upon His power. —Henry Cook, Chairman, The Committee on Evangelism of the Baptist World Alliance.

Resolution

Re: Thomas A. Frazier—47 Years Service as Clerk, South Knoxville Baptist Church

The Church records show that on August 10, 1899, Thomas A. Frazier was received into the fellowship of this church. Thus began and continues in our church the service of a modest, willing, sincere, faithful, devoted, surrendered, God-fearing Christian man. Of him it can be said that he goes about doing good.

Less than two years after joining this church, or on January 1, 1901, he was elected Church Clerk. A measure of his worth is the fact that he has been re-elected each year for the past forty-seven, the church only electing a successor to begin service October 1st this year at the special request of Brother Frazier.

Nine years after being elected church clerk, and while he continued in that service, his

usefulness to the church and his qualifications for more important duties had been observed. He had been tested and found to be a good steward. He had been found faithful. On November 2, 1910, he was ordained a deacon.

Brother Frazier's ability, usefulness and willingness to serve became known in an ever widening circle. He was called into larger service by the Knox County Baptist Association and served as Moderator for five years. Again as President of Knox County Baptist Sunday School Association, he served for a period of three years. Although not an ordained minister but an outstanding Baptist layman, he has, by invitation, spoken, on from one to several occasions, from the pulpits of forty-two churches in Knoxville and surrounding territory.

Another major service and interest to which he has devoted much time, prayer and study is that of teaching in the Bible School. That activity covered a period of thirty-one years.

He and Mrs. Frazier established and maintained a Christian home—a home where Christ was and is known, and where His Word is read and studied, a home where real hospitality is the rule and not the exception, a home where there was a special welcome for ministers, laymen and all workers in the Lord's kingdom, both great and small.

Humble in spirit, diligent and consistent in effort, great in his service as clerk, as a deacon, as a teacher, as an officer and leader in associational activities; great in love for Christ and His Church; admired, loved and respected for visiting the sick, for prayer, for exhortation, for council and advice, for inviting sinners to hear the gospel and Christians to church membership; an example of Christian living and service is Thomas A. Frazier.

Now, therefore, BE IT RESOLVED that the foregoing be spread upon the minutes of this church and that a copy of this resolution be handed to Brother Frazier as a token of our love and appreciation.—B. E. WALKER.

Adopted by the Church 9-26-48.

"Of all the pulpits from which the human voice is ever sent forth, there is none from which it reaches so far as from the grave."

—John Ruskin.



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NASHVILLE, TENN.

Charles Gage to Coordinate Southern Baptist D.P. Work

RICHMOND, VA.—The appointment of Charles R. Gage to coordinate the entry of Displaced Persons into Southern Baptist Convention territory was announced today by Dr. George W. Sadler, director of the Relief Committee of the Foreign Mission Board. Gage presently is director of promotion for the Relief Committee and will retain that position although he will give a large part of his time to the new assignment.

"All requests for displaced persons and for information concerning the displaced persons program should be channeled through Mr. Gage, who will work in close cooperation with Dr. R. L. Howard, Baptist World Alliance Displaced Persons coordinator in Washington," Dr. Sadler said. Dr. Howard, a secretary of the American Baptist Foreign Mission Society for many years, begins his work in the capital city January 1.

Persons desiring to help settle displaced persons in this country should write Mr. Gage at the Southern Baptist Relief Center, New Orleans, for application forms.

The Federal Displaced Persons Commission, which is in charge of administering the Con-

gressional Displaced Persons Act of 1948, requires assurances that the DP's will have employment at prevailing wages without displacing an American worker; that safe and housing will be available with displacing another person; that transportation from the port of debarkation will be provided and that the immigrant will not become a charge on public funds. Upon acceptance by the Federal Commission of such assurances concerning an individual, the Commission will inform its representatives in Europe who may then recommend applicants to the U. S. Consul for issuance of a visa.

Rev. Fred Schatz, formerly assistant to the President of New Orleans Baptist Theological Seminary, is in Germany now helping to select the displaced persons and aiding them in preparing the proper papers to secure entry into the United States.

The Southern Baptist coordinator will work with the Baptist World Alliance coordinator in finding homes for the "Delayed Pilgrims" in the south. Southern Baptist desiring further information concerning the displaced persons program should write immediately to Charles R. Gage, Southern Baptist Relief Center, 601 South Olympia Street, New Orleans 19, Louisiana.—Contributed.

Mrs. W. R. White's Rites Held in Texas

Funeral services for Mrs. W. R. White, former Nashville resident, whose husband is president of Baylor University at Waco, Texas, was conducted at 10 a.m., Dec. 18, at the First Baptist Church in Waco. Burial was there.

Mrs. White passed away in Houston where she had been taken ill about a month ago while on a visit to relatives.

Mrs. White made her home in Nashville during 1943-44, while Dr. White was editorial secretary of the Baptist Sunday School Board.

WESTERN UNION

Dr. Thomas J. Watts passed away Monday-midnight, Dec. 20, at his home in Waco. Funeral services there Thursday. Dallas office closed that day.—WALTER R. ALEXANDER.

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HANDCLASP OF THE AMERICAS

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ANNE CASPER
For Young People and Adults
The author was pastor of First Baptist Church in the Canal Zone for four years and has served as superintendent of district missions of the Home Mission Board for some time. He discusses mission work in the Canal Zone, Panama, and Costa Rica, and suggests the needs of the fields. There is significant comparison of the Mediterranean area of the first century with the Caribbean area of the twentieth.

INDIAN BLANKETS

35

WILLIAM ALAN DEXAMER
For Adults
The author takes his readers on a visit to the Indian field of Panama, Oklahoma, and discusses Indian missions in general. This book was written in 1941 when today's Indians were primitives. The material is as fresh now as it was then.

ANTHONY BECOMES EAGLE HEART

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