

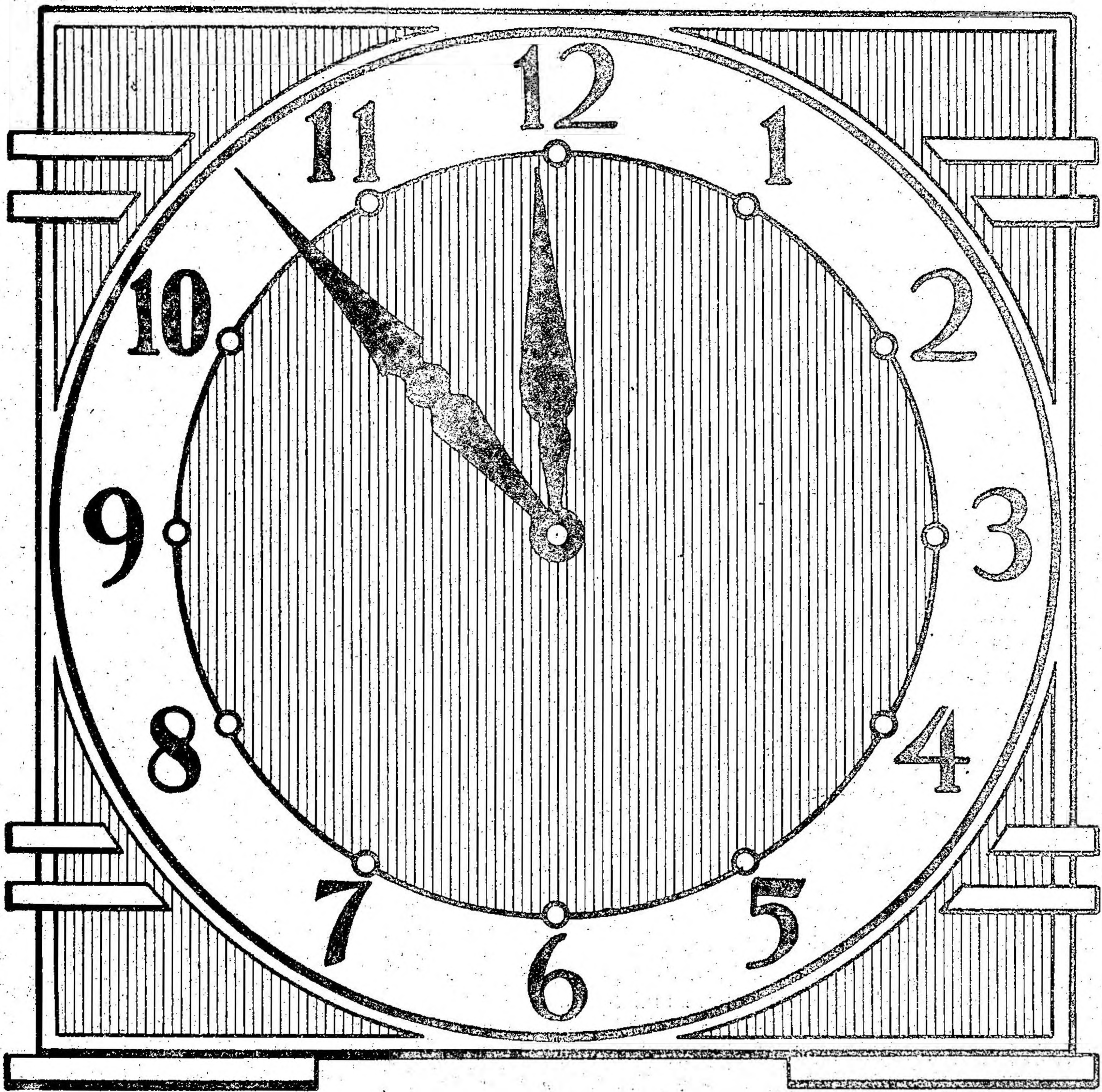
Baptist and Reflector

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

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IT MAY BE *Later* THAN YOU THINK

Baptist and Reflector

O. W. Taylor
Editor

C. W. Pope
Executive Secretary

Fred W. Noe
Business Manager

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Edwin E. Deusner, President; Richard N. Owen, Vice-President; J. R. Kyzar, Secretary; Andrew Tanner, E. L. Smothers, W. R. Hamilton, T. C. Meador, C. C. Bryan, David Livingstone

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EDITORIAL

A Personal Word By The Editor

AFTER THIRTY DAYS in the hospital in connection with a
major operation August 5 and after convalescence follow-
ing, I am happy to take up my work again.

For awhile it looked like the end of my earthly journey was
near. Never have I had such deep, pervasive and expansive
peace as I felt then. However, it seemed that the Lord had
some more work for me to do, so He brought me back.

He blessed the means in my behalf. There was the watchful
care which my wife and other loved ones gave and that of cer-
tain friends. There was the courteous and skillful service of
my doctor and of the staff of the Mid-State Baptist Hospital,
with the internes and nurses and special nurses. And there
were the earnest prayers and messages and other remembrances
of friends in Nashville and in the state at large and in other
states. These things shall ever remain fragrant in my memory.

Should I attempt to name personally all the friends who
helped me in my illness, someone might be left out who should
be mentioned. But beginning with my own church and pastor
and his associate and other churches and pastors in Nashville
and reaching out beyond into numerous places, were groups
and individuals who bore my name to the throne of grace and
otherwise encouraged me. I want all of these to know that
their kindness shall always warm my heart.

Tribute is paid to the other members of Baptist and Reflector
staff, who carried on so nobly and efficiently in my absence,
together with those who aided them by preparing certain edi-
torial material. In truth, the personnel in the Baptist State
Building as a whole cheered me again and again and again.
What a joy to be associated with such loyal people!

But above all, I thank God for His mercy in sparing me for
further work. Pray for me that I may serve Him better "till
I rest the rest of eternity."

The Gospel Of The Kingdom

THE LORD JESUS CHRIST preached the gospel of the same
"so great salvation" as is now preached this side the cross
(Heb. 2:8). His "gospel of the kingdom of God" (Mark 1:14,
15) meant this gospel of grace. The proof of this is clear.

THE GOSPEL OF CHRIST

"The gospel of the kingdom" declared by the Lord was the
same as "this gospel of the kingdom" in Matt. 24:14. He did
not even intimate any distinction in the case. This was the
message which Christ and the apostles had been preaching all
along and which was to be preached in all the world to the end
of the age (Matt. 24:14; Mark 13:10; 16:15, 16; Matt. 24:18-
20). Therefore, "the gospel of the kingdom" preached by the
Lord was simply the gospel of grace. The gospel preached by
Jesus at Nazareth and elsewhere (Luke 4:16-19) was the same
as "the gospel of the kingdom" preached by Him (Luke 4:43;
8:1; 9:2 etc.). Hence, the conditions or means of salvation
laid down by Him were the same as those laid down by Paul
when he "testified the gospel of the grace of God" (Acts 20:21,
24). No dispensation adds to or takes from the body and
conditions of the gospel of grace.

THE GOSPEL OF PAUL

Paul's preaching of the gospel of grace was at the same time
the preaching of the gospel of the kingdom. Philip's "preaching
the things concerning the kingdom of God" was accomplished
by his preaching Christ (Acts 8:5 and 12). This was the
same gospel later preached by Paul. Accordingly, Paul's
preaching of "the things concerning the kingdom of God"
was equated with declaring "the word of the Lord Jesus"
(Acts 19:8-10), and his preaching of the gospel of grace was
equated with "preaching the kingdom of God" (Acts 20:24,
25). The apostle said that his Christian life ministry was "to
testify the gospel of the grace of God" (Acts 20:24) and that
he preached nothing but the gospel of grace (Acts 26:22, 23).
In doing this, he at the same time and in the same message
preached the gospel of the kingdom. For he "expounded and
testified the kingdom of God, persuading them concerning
Jesus . . ." (Acts 28:23, 31).

Whoever preaches the gospel of grace preaches the gospel
of the kingdom whether he realizes it or not. This gospel not
only presents salvation through the cross in and from the world
at the present time, but also proclaims the coming glorious
consummation when the Lord Jesus "shall shew who is the
blessed and only Potentate, the King of kings, and Lord of
lords" (I Tim. 6:13-15).

THE ONLY GOSPEL

Men do not have to await another dispensation to hear
the gospel of the kingdom preached, and they need not expect
"another form" of the gospel to hear the kingdom message.
The "good tidings of great joy" setting forth the atoning cross,
the empty tomb, the occupied throne and the future glory are
also "the gospel of the kingdom of God. And whoever rejects
this message here cannot share in the King's triumph hereafter.

The gospel of grace, or gospel of the kingdom, is ages old,
but it is not *age-encrusted*. It has no crust on it except to those
whose souls are encrusted with mere human traditions and
sentimentalism. It is the only hope of men for time and eternity.
It is the means of advancing the kingdom in its present form,
and this is the prelude and stepping stone to the climactic and
spectacular triumph of the kingdom in future time or times
when, as Paul says, "God shall judge the secrets of men
according to my gospel" (Rom. 2:16).

Therefore, let us stay with the old gospel of grace and preach
it unto the ends of the earth!

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.

Baptists Should Have Full Information

The California Southern Baptist

and provokes cheerful participation.

History verifies in honest terms the fact that Baptists act wisely and safely when they have all the facts. They often walk on precarious ground and flirt with disaster when they become suspicious that information is withheld from them. Baptists do not work well with blind bridles and rightly so.

(And we believe that active Baptists are the best informed Christians in the world today.—R.B.J.)

Dangers In Youth Revivals

The Baptist Courier

from some experience and observation.

In the first place, we must make clear the distinction between evangelizing young people and evangelism by young people. No one could deny that young people need to be evangelized, but it does not necessarily follow that a young person is best fitted to do that work. In other words, the idea of youth winning and leading youth, with whatever may be in its favor, has an obvious weakness. Would it not seem to be much wiser to let such efforts be aimed at young people, sponsored by young people, and with young people participating, but guided and directed by one who is older and better trained? We admit, of course, that age and experience are not measured entirely by years.

Perhaps the greatest hazard of youth revivals lies in the counseling technique which is often used. Personal counseling, to be effective and constructive, must be done with great care and wisdom. This is obviously no field for amateurs and zealous novices. Surely counseling suggests advising by one who knows more and has had fuller experience, and good intentions with a desire to help others are not sufficient equipment for so serious a business.

Then it should be remembered that young people are naturally unstable, emotional, and inclined to violent reactions. They are, therefore, susceptible to spectacular stunts and highly emotional appeals such as some youth revivalists employ. Under such appeals some young people are swept into a popular movement which may have little solid personal conviction and lasting value. The result, in many cases, is disillusionment. Other more thoughtful young people often react against such appeals to the point of becoming cynical toward all evangelistic efforts.

Another insidious danger is that such appeals may contribute toward an unwarranted and hurtful cleavage between young people and others in the churches. Would it not be better to seek to lead young people to become Christians and to participate in church life on the same basis as all others? And why insist on the label "youth"? Moreover, the emphasis often degenerates into the idea of serving youth rather than enlisting young people in service. Are the spiritual needs of young people sufficiently different to warrant this separation? We repeat that we believe in the purpose of youth revivals, and we rejoice in

Informed Baptists are usually cooperative Baptists. No information and misinformation and part information stir suspicion and often false imagination. Complete and unrestrained information prevents hallucination and promotes cooperation and provokes cheerful participation.

It must be recognized, naturally, that any good thing can be unwisely handled; and we recognize that youth revivals follow no fixed pattern. Our aim is simply to offer some suggestions which emerge

all their achievements and good possibilities, but we have written the above merely to express a conviction that they should be conducted with care and only by those who are properly informed.

(An article worthy of serious study.—R.B.J.)

Dismissing a Pastor

Thomas Armour Patterson Baptist Standard

Dissension about a pastor has often resulted in churches being torn apart. However, in all frankness it should be said that a Baptist church is supposed to have congregational government. Therefore, the congregation can vote to declare the office of pastor vacant any time it chooses to take such action. It can even vote to dismiss him immediately. A church is not compelled to prefer charges, but it would be proper for the church to state the reasons for such action. If matters can be worked out some other way, it would be much better to avoid a vote. People will generally take sides and hard feelings may be engendered that will take a generation to change. If the pastor shows any promise, then back him up and help him to succeed. If he doesn't show any promise, try to secure his resignation without forcing a vote in the church.

(Members of Central Baptist, Chattanooga, are requested NOT to read this article.—R.B.J.)

Modernism In Art

The Watchman-Examiner

We have long had a feeling that modernistic art is the work of artists who have gone crazy or who are trying to fool an ignorant public. To look at the daubs one sees in modern art galleries confirms this, unless one aspires to the snobbery which seems to go along with modern art appreciation. We get considerable satisfaction out of an Associated Press item from Loughborough, England. "Artist Thomas Wardis does not take a lot of trouble over his painting. He splashes color—dozens of them—with full brush . . . or his bare fingers . . . or an old stick with a chewed end. He lets his cat, Gil, pad over the fresh paint, sit on it, and swish her tail over it. And while turning out his masterpiece, 'Figure Eight: Skegness,' he spilled a saucer of paint on it by accident, smudged it, tried erasing, muttered, 'Oh, shucks,' and let it ride. But sponsors of a local art show thought 'Figure Eight: Skegness' was good enough to hang. Critics praised it. Said the *Leicester Mail*: 'A fine specimen of modernism by the Barrow-on-Soar artist, Thomas Wardis.' They found later that artist Wardis is six years old. His father, Alfred, a commercial artist, said he found Tommy's adventure in modern art while looking for packing paper to send his own pictures to the exhibit. "I sent the picture as a joke and a test of people's knowledge of art, he moaned. "And to think I've been trying for forty years to get somewhere in art." Thomas B. Pearce, the organizer is not blushing. "It's no worse than a lot of stuff which poses as modern art," he said. When Tommy himself turned up at the exhibit, a caretaker threatened to bounce him. He tried to stand on his head in a corner. This is about as valuable as a lot of religious and philosophical "modernism" we have had to read and hear.

(Somebody once said, "A fool always finds some greater fool to admire him."—R.B.J.)

TRAINING IS VITAL

By A. V. Washburn

Our work of training is more vital today than ever. Fifty years ago Southern Baptists inaugurated the initial effort in training Sunday school workers. As a result, they led the other religious bodies in building a great Bible teaching agency in the churches.

This early training program came when there was no precedent for it and paved the way for such marvelous results as have been witnessed during the past nearly five decades. Beginning with one book, *Normal Studies I*, we now have a training course of more than 60 books.

To date more than three and one-half million awards have been earned by approximately a million workers. Our churches now number 27,000 and more than 26,000 Sunday schools with 400,000 officers and teachers and an enrolment well above the 4,000,000 mark.

Any student of Southern Baptist history would give the promotion of the training course large credit for bringing us to this present achievement and opportunity.

TRAINING STILL NEEDED

If training has been vital in the past, it is infinitely more so today. Labor, business, and professions demand an increasingly high standard from workers and officials. "Education for the masses" has become more and more a reality until the educational level of our people has been greatly lifted. Colleges, universities, and professional schools are crowded to capacity, with this condition likely to continue for years to come.

In the face of these developments alone, the demand for an increasing emphasis upon training our Sunday school workers stand self-evident. It is expected; it is needed; it is obligatory.

The importance and nature of our work requires more training. We would not consider our work of Bible teaching less important than that of laying bricks, and yet certain standards of skill must be met and maintained in this trade. We would not consider our work less important than dealing with the minds of our children and youth, and yet we rightly insist upon very strict standards for the professional training and fitness of our school teachers. The God-given task of teaching and winning a lost world demands the *best* workers and the *best prepared* workers that can be had.

DEMOCRACY?

Somebody sent me a postcard, asking me if I would like to define democracy. I didn't care to do it at the moment but I think democracy is a state of affairs under which people feel free to send postcards to perfect strangers asking them to define democracy.—R. L. Duffus

Hindrances To Worship

By Ernest O. Sellers

It is debatable whether the desire for musical entertainment, for intellectual gymnastics, and social relaxation, have supplemented the exercise of real spiritual worship. To go to church merely to hear a good sermon, or from a sense of duty, or to meet friends, or from force of habit, would certainly not constitute any substitute for real spiritual worship.

The demand for thorough preparation for the exercise of leadership in worship on the part of either the minister or the musicians does not excuse the hearers for the lack of preparation or for any false anticipations. If every minister and Christian worker would read and digest Dr. A. J. Gordon's "When Christ Came to the Church," we are confident all would soon see a vast transformation in worship exercises.

Dr. J. W. Mahood, in "The Lost Art of Meditation," calls attention to three things peculiar to our age which supplant meditation and thus hinder proper preparation for the exercise of real worship.

First: non-religious reading. Sunday morning papers, especially the *comics* which are devoured by younger readers, are cited cheap literature, radio broadcasts, and even more dangerous, the wide-spread neglect of God's Word by both old and young, are factors leading to spiritual anemia. Pulpit sensationalism and whipped-up emotionalism are no substitute for such jaded appetites nor will they cultivate real worship.

Second: easy criticism of the ministry and shallow appraisal of sermons. Those who make flippant references in the home, thoughtless, unkind or careless comments, need to be reminded of what happened to that woman who criticized God's servant, Moses. There may not result any physical leprosy, but leprosy of the spirit is most certain.

Finally: the desire for position and riches. Said Ian MacLaren: "About this one thing only we ought to be anxious, and that is the relation between the people and Christ. It would be better for the nation to be ill-fed . . . than lose the inspiration of faith and the hope of a world to come."

The Master warned us as to the result of setting the heart upon earthly things when He said, "it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." Meditation upon holy things will have little room in the life of the worldling, but honest meditation will banish worldliness from every devout Christian's life and prepare his heart for true worship.

Many times during the past decade the conviction has come to me with increasing force that a revival of the spirit of old-fashioned religion is what the world most needs.

—Harry S. Truman

HOTEL RESERVATIONS FOR STATE CONVENTION

Messengers to the State Convention which meets in Nashville November 15, 16, and 17 are to make their own reservations direct with the hotel of their choice. A list of some of the hotels in Nashville with their accommodations and prices is shown below.

Hotels	Single Room	Double		
		One Bed	Twin Beds	Extra Bed in Room
Andrew Jackson	\$3.50	\$5.50	\$6.00	\$2.50
Hermitage	4.00-7.00	7.00-10.00	8.00-10.00	2.00
James Robertson	3.00-5.00	5.00- 6.00	6.00	2.00-2.50
Maxwell House	3.00-3.50	5.00- 6.00	6.00- 7.00	
Noel	3.50-6.00	5.00- 8.00	6.00- 8.00	2.00-2.50
Sam Davis	3.00	4.50- 5.00	5.00	2.00

I APOLOGIZE

By M. E. DODD, Shreveport, La.

DEAR BRO. EDITOR:

DR. SAMUEL MCCREA CAVERT, General Secretary of the Federal Council of Churches, takes exception to my article which was recently published in your paper on why Southern Baptists have not joined the Federal Council. He wrote to me as follows:

"I am sure you will not mind my calling attention to a serious misstatement of fact which you have made in your article. I am sure that you have made the misstatement in good faith but as a matter of fact it represents a grave misunderstanding of the Federal Council. You say that 'when Southern Baptists entered California, they found towns of several thousand people in which there was not a church, because Northern Baptists were prohibited from entering these towns by the Federal Council of Churches with which they were associated.' There is absolutely no basis, whatever, in fact for saying that Northern Baptists or any other group of churches were ever 'prohibited' from entering any town in California or anywhere else by the Federal Council of Churches."

LETTER TO CAVERT

I wrote Dr. Cavert: "The statement to which you call my attention was indeed made in good faith. Certainly I shall be glad to correct any error for there is enough that can be said on the subject without going beyond the facts. Before doing so, however, I should like to have your answer to the following questions:

"1. Does the Federal Council discourage and counsel against one denomination establishing a church in a community where there are existing churches of other denominations?

"2. Is there a comity arrangement or gentleman's agreement between the constituent members of the Federal Council denominations that none of them will go into a community for the establishing of a church where there are already established churches of other denominations?"

Dr. Cavert answered as follows:

"The matter of counseling with regard to church comity in local communities is not a function of the Federal Council of the Churches of Christ in America but of the local councils of churches, created by the churches of the communities themselves.

"There is an agreement formulated by seven or eight of the home missionary boards cooperating in the Home Missions Council, that they will not make grants in aid to a local church in a community where a careful survey has made it clear that the community is already adequately churching by other denominations which are parties to the agreement. This does not prevent the establishing of a new church; it only means that, under these conditions, the church will not be supported by missionary help from outside."

SOUTHERN BRETHREN WRITE

I wrote to a number of brethren in California to ascertain the facts as they saw them, and to get their impression of the situation. The Pastor of one of the greatest Northern Baptist Churches in Southern California, after conferring with other leaders, wrote me as follows:

"The Federal Council of Churches has not prohibited Northern Baptists from entering towns in California where there are no Baptist churches. The California Church Federation, an autonomous organization, has had a comity agreement among Protestants whereby they have sought to limit the number of different denominations in the small communities."

A Southern Baptist leader wrote me as follows:

"There is plenty of evidence here in California that your statement is correct. The Home Missions Council determines, for example, what denominations shall be allowed to establish and maintain a church or churches in each town and city and rural community in the Northern Baptist Convention territory.

"When Southern Baptists began organizing churches in the Mojave Desert area, they were met at each and every town with protests from the local Congregational Community Churches with the statement that that area had been assigned to Congregationalists and that Baptists were not permitted to organize churches there. We now have six Southern Baptist Churches in an area of 9,000 square miles where Northern Baptists had never established a Baptist church.

"Mr. _____, business man and a former superintendent of the Sunday School of a Northern Baptist Church, told me last Sunday that when he attempted to establish a Baptist Church in Santa Maria, California, it was forbidden by the Northern Baptist organization on grounds that the community had been assigned to another denominational group. He said the Northern Baptist authorities advised against the movement and warned him that he would receive no financial assistance if he persisted in the attempt to establish a church.

"The commissioners in charge of housing projects said they had turned over to the Federal Council of Churches the matter of deciding what church groups were permitted to hold services in these various areas. When Brother _____ and our workers appealed to the Federal Council authorities for permission to establish missions in these unchurched areas, they were told that if they would join the Federal Council and abide by the comity agreements in force by members of the Council, they would be permitted to have their part of the work."

Other letters were practically to the same effect.

CONCLUSION

From this correspondence it would appear:

1. That my only error was in applying the word "prohibited" to the Federal Council instead of to the local councils and the Home Mission Council. For such error, I humbly apologize.

2. That the word "prohibited" and "permitted," with strong implications, are used rather freely by local councils which are affiliated with the Federal Council and by the Home Missions Council.

3. That the Mission Boards will not make grants in aid to a local church in a community where it is clear that the community is already adequately churching by other denominations, which are parties to the agreement.

4. That this has operated practically as a prohibition against those who are constituent denominations.

And all of this is more evidence of the wisdom of Southern Baptists in refraining from corporate relationship with inter-denominational groups. To join them would only neutralize our message, devitalize our mission, and paralyze our program.

STOP HURRYING!

The Bible seldom speaks, and certainly never its deepest, sweetest words, to those who always read in a hurry. Nature can only tell her secrets to such as will sit in her sacred temple till their eyes lose the glare of earthly glory and their ears are attuned to her voice. And shall revelation do what nature cannot? Never. The man who shall win the blessedness of hearing the voice of divine wisdom must watch daily at her gates, and wait at the posts of her doors.

—F. B. Meyer

ONE THING NOT CHANGED

J. E. SKINNER, Murray, Ky.

MANY HAVE BEEN the changes in almost everything since this oldtimer entered the ministry fifty-five years ago, and most of them have been for the better. But it is not of the changes we are thinking in this article, but of one thing which persistently refuses to change, namely, the manner in which people respond to the call of a revival meeting.

GETTING READY

Just as it was forty years ago, so it is now; few people get ready for a revival meeting before it begins, and a week or more is required to get them ready. The two or three-weeks meetings have been changed to one, or at most to ten days, but alas, the people's response hasn't changed, and the average meeting closes before the revival results appear. Yes, a few Sunday school children were saved, and that was abundantly worth the effort, but scores of hardened sinners were not reached at all. They were not there; but they would have been there if there had been a revival, and nothing on earth will bring them to church like a genuine revival itself.

TAKING TIME

No, it was not because the old-timers who held long meetings didn't have anything else to do. They had as many or more meetings to hold than any of us hold today. They simply prolonged the revival season from church to church, and scarcely had a rest from twelve to fifteen weeks. They filled each others' pulpits during revivals and the churches liked it, and were glad to lend their pastors to their sister churches for revivals. If busy pastors could hold long meetings, why can't our good evangelists stay with them till Christians are revived and the ripened harvest is reaped?

Nor is this a plea to return to "the good old days," but a simple reminder that, although we've changed our methods, we haven't changed the people; that the people respond and move precisely as they did fifty years ago.

Of course, our excuses for our haste are manifold. We are so skilled in the art of making excuses from long practice, that we can even make them look like good reasons, and that's where Satan comes into the game. We made them against entering the Kingdom of God, but they wouldn't work. We made them against entering the ministry when called of God, but again they didn't satisfy Him at all, and complete surrender to His will had to be made or forfeit His will for our lives. "Thy will be done" is the Christian's first law of life, and there is no escape from it. It applies to our churches, and pastors, and evangelists, and individual laymen alike. Our plans, therefore, must be made in conformity to His will, and not our own, and surely revival meetings should not be made an exception to the rule.

RIISING TIDE

Let us thank God for the rising tide of evangelism throughout the South, and for the organized plans for simultaneous evangelistic effort in every section, and pray God for its success everywhere. But let us also watch and pray for the discernment of the Lord's revival of His people, and keep on praying and working while the fire burns, and not run away before He finishes His work in a given church or community. Perennial revival is the ideal state of a New Testament Church, but few of them have it today. A spiritual revival in the churches, therefore, should be our first objective in our evangelistic campaigns among them. They are neither ready nor fit for either mass evangelism or personal evangelism without revival. But, fresh from the Fountain of Life themselves, nothing is more normal and delightful to the Christian than to win the lost to their Saviour. The members of the First Church at Jerusalem were all cowards before Pentecost came with the reviving power of the Holy Spirit. But when the reviving power came, they were fearless of both men and devils. And what was true then, is literally true of the Lord's churches today, (Acts 2:39).

THE COOPERATIVE PROGRAM MONTHLY DISTRIBUTION

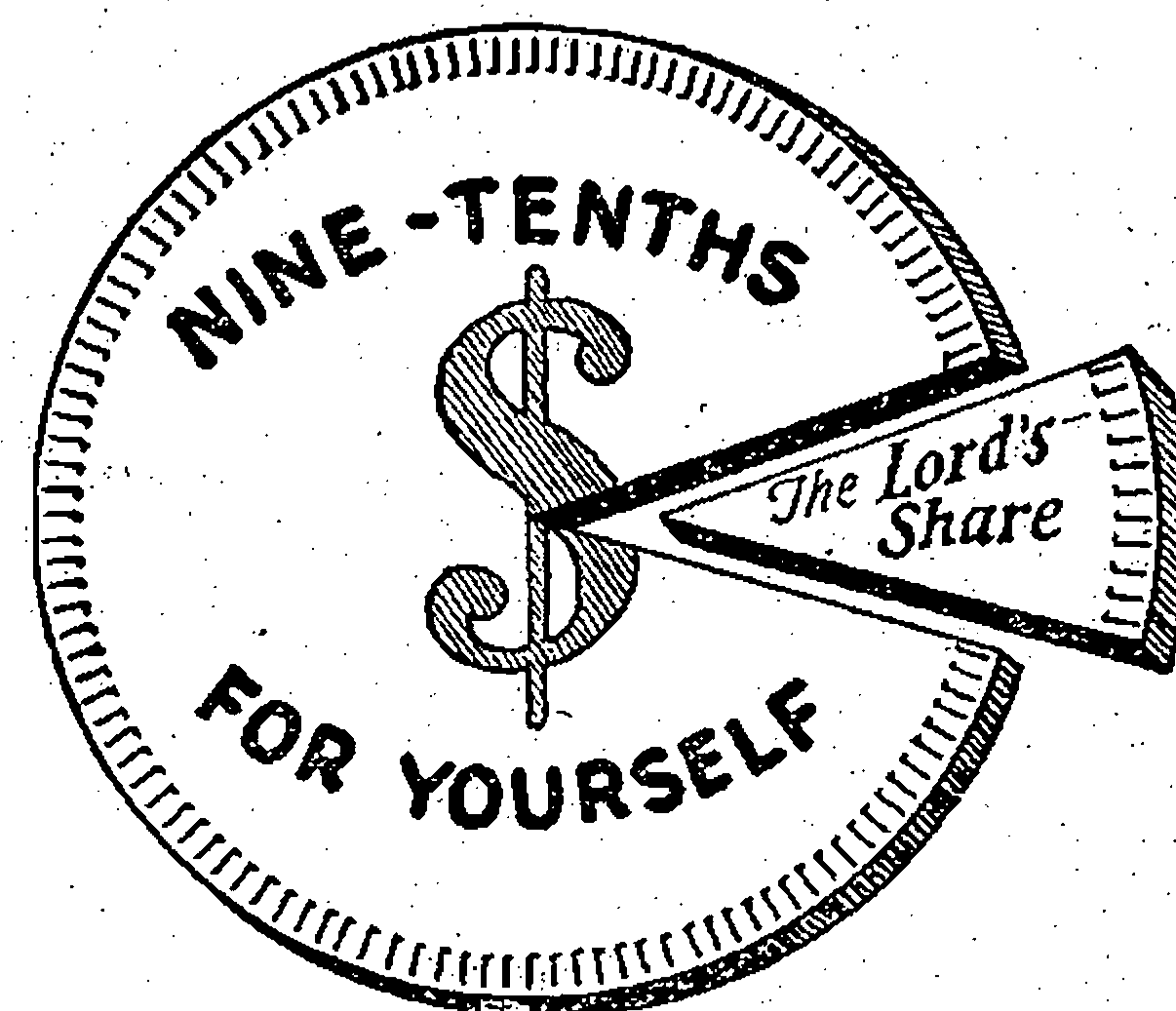
By L. G. FREY

SOME BAPTISTS have gotten the mistaken idea that the State Convention through its Board is piling up huge reserves from the Cooperative Program gifts only to let it rust and corrode because of non-use. Nothing could be farther from the real truth. Here it is again: the lack of information breeding suspicion and incorrect conclusions.

The percentages voted at the Convention are faithfully observed and all the Cooperative Program funds are distributed at the end of each and every month. This account is closed every month with no balance. The same thing is true with all designations. Nothing is held beyond a month.

Each institution or agency must meet its current operating expenses monthly, and therefore wants its share of help regularly. That is why every cooperating church is urged to make its contributions every month.

For illustration, children at the Orphanage must be fed three times daily, and bills are due upon the first of the month. If all churches did like a few, waited until the annual association, and then sent their offering, there would be no need, for all would have perished before the association met.



One of the greatest features of the Cooperative Program plan of giving is its regular and consistent support of all Baptist agencies, causes and institutions. Baptists are engaged in a big kingdom business; too big to be supported by spasmodic, hit-or-miss emotional-outburst type of giving. It must be regular to avoid embarrassment and suffering on the fields.

Each cause will use its best business judgment in maintaining sufficient working capital to successfully bridge the chasm of any ordinary economic disturbance. This is an important factor with the Foreign Mission Board, due to the necessity of long range planning, and long distance traveled by its workers. This is true of every agency, only in a smaller degree.

Tennessee Baptists spoke their minds plainly and positively on this procedure six years ago. On page 38 of the 1943 Annual Minutes, item 7, the Executive Secretary was instructed "to set up a reasonable reserve . . . against any sudden economic changes."

The Orphans Home is now engaged in a building program at Memphis to enlarge its facilities for caring for 50 or 100 more children. Much or maybe all of this has been accumulated over and above yearly operations. Is this a wise procedure, or otherwise? Would it be better to build without funds and incur a debt, then ask Tennessee Baptists for the amount needed?

On page 39 of the 1943 Annual Minutes, item 13, a resolution was passed by the messengers: "and that we urge them (Baptist Institutions), when the debts are fully paid, to adopt a program that will enable them to operate within their incomes."

Thirty years ago, Tennessee Baptists used to borrow at the bank for the year's program of operation, then in the fall try to raise enough to pay debts, only to plunge into the same procedure again the next year. They have learned a much needed lesson, namely, to operate within their income.

Sunday School Lesson

By O. L. RIVES

Professor of Religious Education, Carson-Newman College
Lessons based on International Sunday School Lessons; the International Bible
Lesson for Christian Teaching, copyrighted by International Council of Religious
Education

For October 30, 1949

TEXTS: Isaiah 3; 5; 22; 28; 58:1-9a; Jeremiah 35 (Larger)—Isa. 5:1-12
(Printed)—Isa. 5:20 (Golden).

The Prophets Preach Social Righteousness

One of the functions of the prophet is that of teaching and preaching concerning social righteousness. Both Isaiah and Jeremiah furnish excellent examples along this line. The pulpit of today must not shirk its responsibility in this regard. Also the Sunday school teacher must take his place here and sound a positive note.

The notes that follow are based upon Isaiah 5. The entire chapter seems to contain the heart of Isaiah's message regarding what is right and proper in man's group relationships, together with warnings of the consequences that follow when the right is violated within them.

I. THE RESPONSIBILITY THAT GOES WITH OPPORTUNITY (Vss. 1-7)

1. *Especially favored by the Lord.* This was the case with Israel and it is the case with America. Even a casual perusal of the history of both peoples shows this. As Americans, we have enjoyed His special blessings. A look at the peoples of other lands convinces of this also.

2. *Held accountable by Him.* This is a solemn thought for us and should never get out of our thinking. If God has given us so much more than He has to other people, He has a right to expect more of us. Our opportunities measure our responsibilities. Those who reject God and refuse to follow Him here in a land like ours do so at their peril.

II. THE STEWARDSHIP THAT GOES WITH WEALTH (Vss. 8-10).

1. *Must be used rather than abused.* It will either be mastered or become the master. It will either sweeten the possessor as well as those about him, or it will sour all with whom it comes into contact. It should be dedicated to God's glory and to man's benefit.

2. *Must be consecrated rather than desecrated.* God gives the power to accumulate it (Deut 8:18), and its possessor is presumptuously sinful when desecrating it in any manner. Waste and extravagance are two forms of its desecration that we observe all too frequently.

III. THE PERIL THAT GOES WITH IDLENESS (Vss. 11-17).

1. *That of drunkenness.* Note the wisdom of the saying, "An idle brain is the devil's work-shop." One of America's most pressing problems is that of making her peoples' leisure time one of recreation instead of one of dissipation. Drinking alcohol dissipates and destroys.

2. *That of captivity.* Persons who have nothing to do ultimately find themselves in the bonds of evil habits of one sort or another. They become bored with themselves and with those about them. They become even afraid of themselves and invite dictatorship by others.

IV. THE DANGER THAT GOES WITH TEMPTATION (Vss. 18-19).

1. *Falling into it unsuspectingly.* Our Lord taught us to pray concerning this (Mt. 6:13). Paul encourages us to look to God for deliverance when it comes (I Cor. 10:13). We can escape if we will.

2. *Courting it deliberately.* This is like playing with an angry rattle-snake. Maclaren characterizes the evil-doers described in this passage with, "who not only let sin draw them to itself, but go more than half-way to meet it, needing no temptation, but drawing it to them eagerly, and scoffing at the merciful warnings of fateful consequences."

V. THE EVIL THAT GOES WITH SINNING (Vss. 20-30).

1. *Morals are perverted.* It is a sad and tragic day when evil is called good and good is called evil. The prophet of God must aid in seeing that this does not take place. Upon his knees in prayer before the opened Word of God, the Bible, and directed by the Holy Spirit in the proclamation of His message; and both good and evil are called properly.

2. *Conceited and deceived.* Let us beware of those who "are wise in their own eyes." Such persons often claim for themselves superior illumination. They may imagine themselves as having out-grown the old-fashioned codes of conduct. They are deceived into thinking that they are a law unto themselves, and can even do as they please. Thus they naturally attempt to deceive others into similar thinking. They are the blind trying to lead the blind. Of course both fall into the pit.

3. *Justice is poisoned.* The resulting conditions are compared to a raging fire across a dry prairie. The very foundations of society are threatened when its leaders sin, either in the indulgence of strong drink or in any other manner. Let us quote Maclaren once more. "When shall we learn and practice the lesson that Isaiah was reading his countrymen—that it is fatal to a nation when the private character of public men is regarded as of no account in political and civic life?"

THURSDAY, OCTOBER 27, 1949

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

The last week in the month is a grand time to catch up on word pictures, and—thanks to my postman, several letters have come in recently. Thanks to *you*, too—for, of course, Mr. Postman couldn't have brought me letters if you hadn't written them. Each letter means either a new Young South word picture or an addition to one already in the file. Let's look together at the ones which have come in since our last Word Picture day.

You'll enjoy the first new picture in the file—the one of *Stella Cooper*, 211 W. Tigrett Street, Halls, Tennessee. Stella is fifteen years old, a sophomore in high school this year. Her father is pastor of First Baptist Church, Halls, Tennessee. I think he does some evangelistic preaching, too, for Stella's note says: "I travel quite a bit on revivals with Daddy." This summer she was in at least four different states—Florida, Tennessee, Illinois, and Texas. This travel may have been the beginning of Stella's hobby—collecting pennants of different states. Stella is the first Young South friend to mention this hobby. I wonder if she is the only one with such a collection. It is certainly an interesting one.

Ten pen pals seem a lot for one person, and that's how many Stella already has. However, she says in her note: "I'd like to have lots more pen pals. I just love to write and hear from them."

Stella has several church jobs, including being president of her Sunday school class, secretary of Intermediate G. A.'s, Group captain of her Training Union.

Such an active, interested person should make a grand pen pal. Why don't you write Stella a letter and tell her which part of her word picture interested you most? That can be the basis of your get-acquainted letter. After that, you'll have no trouble finding things to write about.

If you are not quite old enough to be interested in the things which Stella likes and does, perhaps you'd like to know *Linda Jones* of Portland, Tennessee. Linda is only seven years old, but she prints nicely and writes very friendly letters. Linda is in the second grade at school. She goes to the First Baptist Church of Portland, where Brother G. G. Graber is pastor. I hope there will be another letter from Linda soon, with more information and news about her. That will help us to have a clearer word picture of her.

Mrs. Albert McKinney, Route 8, Maryville, Tennessee, is not a Young South friend in the sense of being one of the boys and girls for whom the column is planned. But she is a friend in another sense. She is a regular reader of the column. And recently she took time to write us a note to let us know that she sent some Bible pictures to Miss Ethel Harmon in Africa, to help in Miss Harmon's missionary work there. "I hope she can use the pictures," wrote Mrs. McKinney, "and that they will help some lost soul to be saved."

We are glad to hear from our grown-up friends, and especially glad when they help us like this. Perhaps our next letter from Miss Harmon will tell how many pictures she has received from us, and some of the ways she is using them. That will be interesting, won't it?

Another teen-age word picture in the file is that of fourteen-year-old *Rachael Milligan*, R.F.D. 5, Murfreesboro, Tennessee. Rachael is a sophomore at Kittrell High School. Her favorite subjects are Math and Home Economics. At Ward's Grove Baptist Church, Rachael is secretary of her Sunday school class and of her Training Union. Her hobby is reading. With so many different interests, Rachael would probably be an excellent pen-pal for someone about her age.

Another very young friend whose word picture has just been added to our file is six-year-old *Carol Rollins*, Medina, Tennessee. Carol has just started to school and when her letter was written she had not learned to print. So her ten-year-old sister wrote for her. Carol goes to Latham's Chapel Baptist Church. There is a four-year-old sister at Carol's home, too. What fun these three girls must have together! Before long, perhaps Carol can write a letter for little Kathryn Faye, just as Big Sister did for Carol. We'll look forward to that, as well as to a personal note for ourselves from Carol—with more information to add to our word picture.

There are two more letters about pictures for Miss Harmon, but we'll have to save those for another time. And there are some more word pictures, too. As soon as possible, these will be shared with you, through your Young South column.

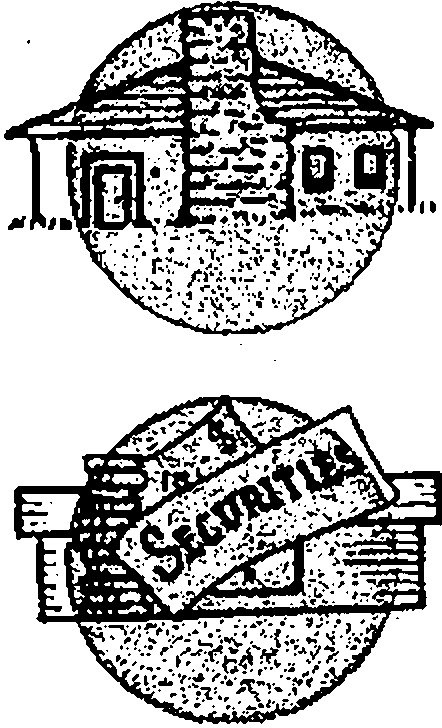
I hope you will help my postman keep on keeping me happy with lots of Young South letters. Each letter is like a friendly visit with you, and the more we visit, the nicer you seem. I want to know you better and better. How about it?

Love,

AUNT POLLY

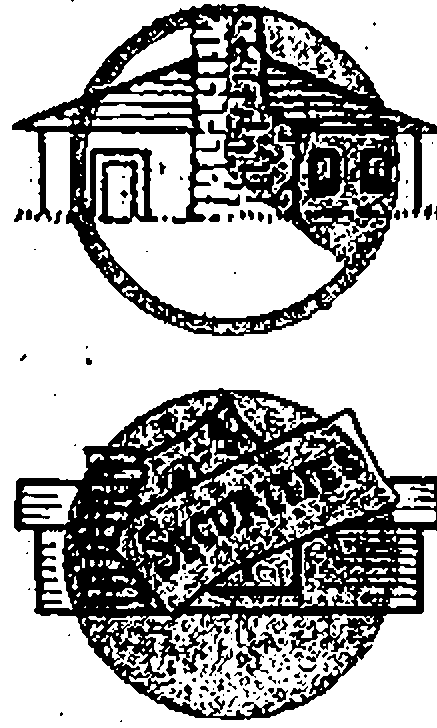
SHOWN BELOW ARE THE POSSIBLE WAYS IN WHICH YOUR ESTATE MAY BE
DISTRIBUTED UNDER THE PRESENT TENNESSEE LAW

11 POSSIBILITIES



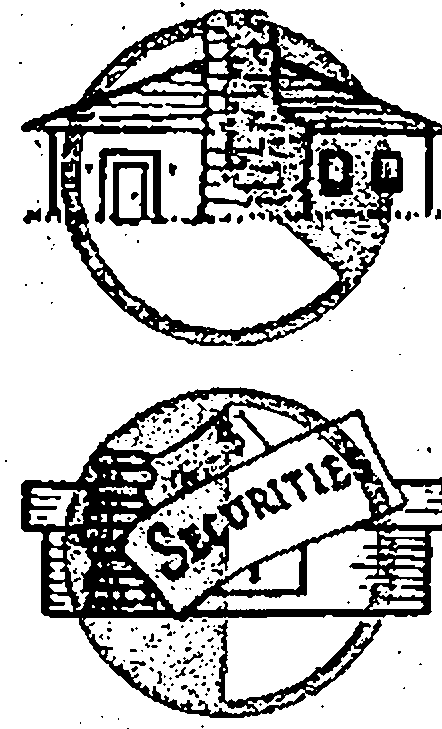
1 MARRIED MAN OR WOMAN with no children or their descendants, or no parent, brothers, sisters or their children or other heirs at law surviving:

- (a) Real Estate—All to Wife or Husband
- (b) Other Property—All to Wife or Husband



6 MARRIED MAN with no children or their descendants. Parents only surviving:

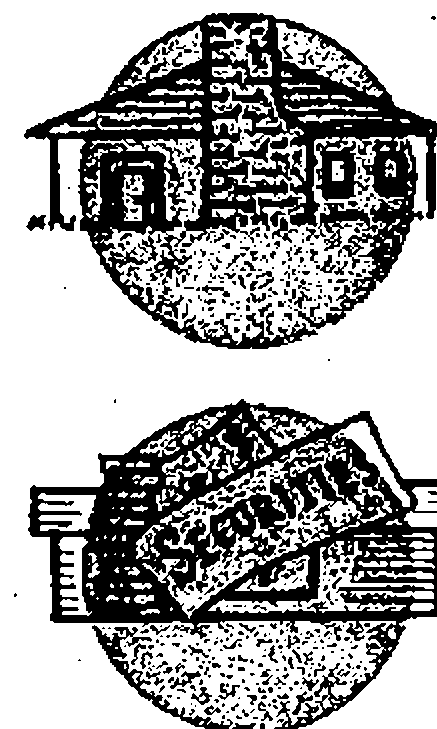
- (a) Real Estate—One-third to wife for life. Upon death of wife, to go to father and mother of deceased. Two-thirds to father and mother. Surviving parent takes all if one be deceased. If both be deceased, their share goes to their heirs according to law.
- (b) Other Property—All to wife.



2 MARRIED MAN with wife and children or their descendants:

- (a) Real Estate—One-third to wife for life. This is in addition to the homestead right, if the real estate be a homestead. Upon the death of the wife her life share to be equally divided among children. Two-thirds equally divided among children.
- (b) Other Property—Equally divided among wife and children, the wife taking a child's share.

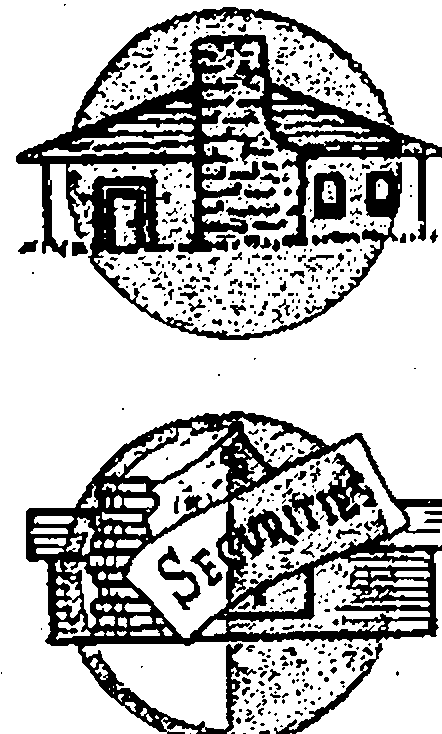
NOTE: Children of a deceased child take their parents' share.



7 MARRIED WOMAN with no children or their descendants. Parents only surviving:

- (a) Real Estate—All to husband for life, if a child was born alive to them. If no such child, then the real estate goes to the father and mother of the deceased. Real estate held by husband for life goes to parents of the deceased, or to their heirs according to law if both parents be deceased.
- (b) Other Property—All to husband.

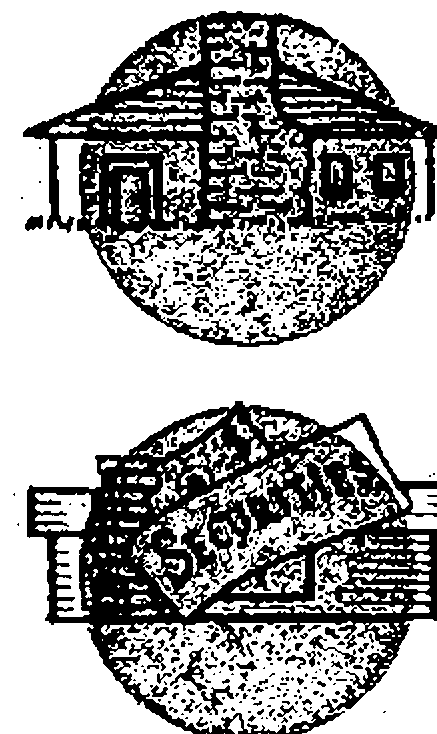
NOTE: In Cases 6 and 7, if the real estate was inherited from an ancestor, only the parent of the blood of such ancestor can inherit such real estate. But if the parent of the blood be deceased, then the parent not of the blood will inherit.



3 MARRIED WOMAN with husband and children or their descendants:

- (a) Real Estate—All to husband for life. Upon death of husband to be equally divided among children.
- (b) Other Property—Equally divided among husband and children, the husband taking a child's share.

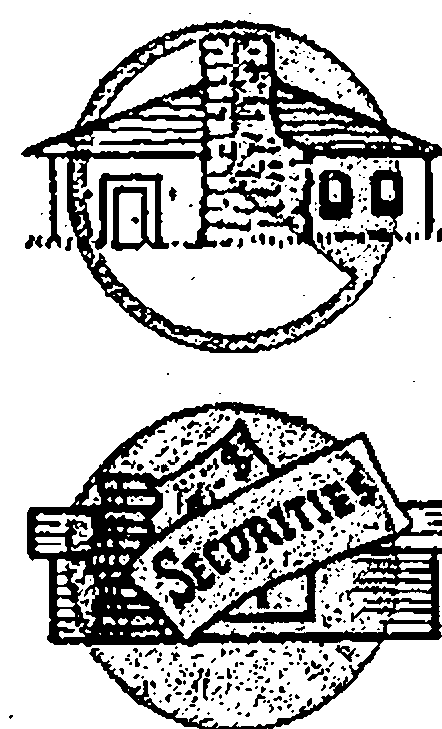
NOTE: Children of a deceased child take their parents' share.



8 WIDOW OR WIDOWER with children or their descendants:

- (a) Real Estate—Equally divided among children.
- (b) Other Property—Equally divided among children.

NOTE: Children of a deceased child take their parents' share.



4 MARRIED MAN with no children or their descendants. Parents, brothers and sisters surviving:

- (a) Real Estate—One-third to wife for life. This share in addition to the homestead right if the real estate be a homestead. Upon death of the wife her life share to be equally divided among the brothers and sisters of the deceased. Two-thirds equally divided among brothers and sisters.
- (b) Other Property—All to wife.

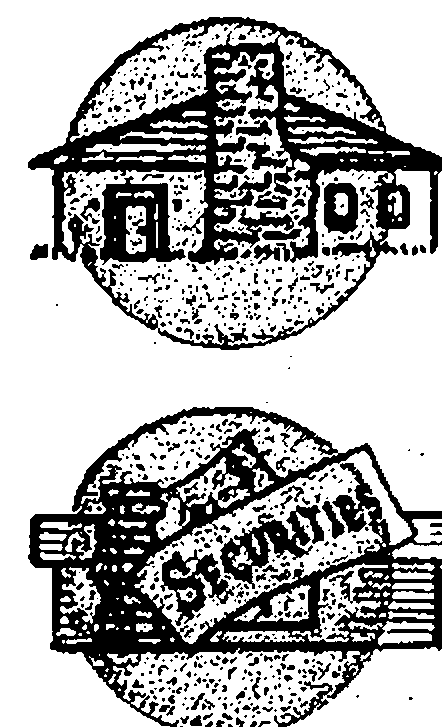
NOTE: Children of a deceased brother or sister take his or her share.



9 UNMARRIED MAN OR WOMAN OR WIDOW OR WIDOWER with no children or their descendants. Parents, brothers and sisters surviving:

- (a) Real Estate—Equally divided among brothers and sisters. If the real estate of the deceased was inherited from an ancestor, only brothers and sisters who are of the blood of such ancestor can share in such estate.
- (b) Other Property—All to father and mother. If the father or mother be deceased, to the survivor. If both parents be deceased, to be equally divided among brothers and sisters.

NOTE: Children of a deceased brother or sister take his or her share.

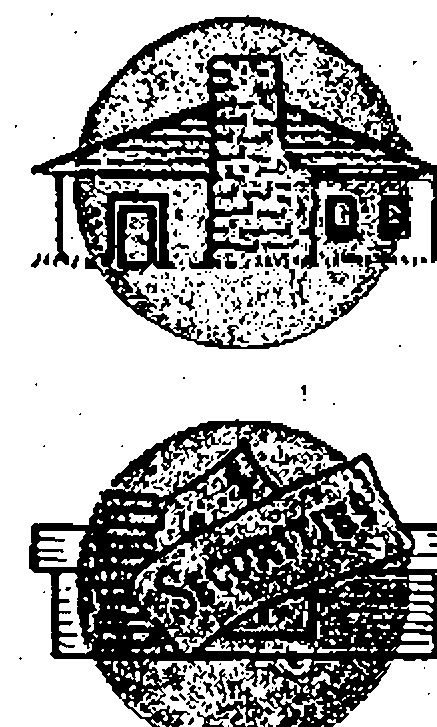


5 MARRIED WOMAN with no children or their descendants. Parents, brothers and sisters surviving:

- (a) Real Estate—All to husband for life, if a child was born alive to them. If no such child, then the real estate goes to the brothers and sisters of the deceased. Real estate held by husband for life goes to brothers and sisters of deceased.
- (b) Other Property—All to husband.

NOTE 1: Children of a deceased brother or sister take his or her share.

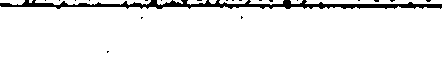
NOTE 2: In Cases 4 and 5, if the real estate was inherited from an ancestor, only brothers and sisters of the blood of such ancestor can share in such real estate.



10 UNMARRIED MAN OR WOMAN OR WIDOW OR WIDOWER with no children or their descendants. Brothers and sisters only surviving:

- (a) Real Estate—Equally divided among brothers and sisters.
- (b) Other Property—Equally divided among brothers and sisters.

NOTE: Children of a deceased brother or sister take their parents' share.



11 UNMARRIED MAN OR WOMAN OR WIDOW OR WIDOWER with no children or their descendants. Parents only surviving:

- (a) Real Estate—All to father and mother.
- (b) Other Property—All to father and mother. If father or mother be deceased, then survivor takes all.

NOTE: In Cases 10 and 11, if the real estate of the deceased was inherited from an ancestor, only heirs who are of the blood of such ancestor can share in such estate.

This information assembled and furnished by the Trust Department of the Third National Bank, Nashville, Tennessee

Which Way

IS YOUR PROPERTY

GOING?

Without A Will . . .

YOUR PROPERTY will be distributed in accordance with the inflexible provisions of the law without regard to your wishes or the needs of your family.

YOU FORCE THE STATE TO MAKE SUCH A DISTRIBUTION IF YOU NEGLECT TO MAKE A WILL SETTING OUT THE WAY IN WHICH YOU WANT YOUR PROPERTY DISTRIBUTED.

**Direct your Attorney to put GOD'S WILL
in your will by putting a bequest for God's
Work in your will.**

**For further information or assistance
write**

TENNESSEE BAPTIST FOUNDATION

Norris Gilliam, Executive Secretary

C. W. Pope, Treasurer

149 SIXTH AVENUE, NORTH

NASHVILLE, TENNESSEE

THURSDAY, OCTOBER 27, 1949

PAGE 9

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

W. G. RUTLEDGE
Superintendent
MISS GLADYS LONGLEY
Associate



MISS OLETA MEEK
Elementary Worker
MISS DOROTHY CAMPBELL
Office Secretary

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 DORIS BROWN
Office Secretary
O. O. MIXSON
Convention President

Blessings of A Good Cradle Roll

By Dr. W. Fred Kendall

The Cradle Roll Department of the Sunday school can be one of the most important of all the departments though it is often forgotten and neglected. The experience in our church during the past three years has proved this fact beyond debate. At that time we had not separated the Cradle Roll from the Nursery. We had a few babies enrolled in the Cradle Roll and two small Nurseries and one Beginner department. A survey was made that revealed that we had far more possibilities than we were reaching. The Southwide workers in the Cradle Roll and the Nursery Departments visited our church for one day and an evening. They conferred with the workers we had at that time and we outlined a plan for complete reorganization. This plan called for the organization of two Beginner Departments, three Nurseries and a complete separation of the Cradle Roll Department as a separate organization. We selected the desired rooms but they were occupied by adult classes. We secured the cooperation of these classes and they were moved to other available rooms. Workers were secured to staff the new organizations and the enlargement began.

The secret of the success of the Cradle Roll was the securing of a dynamic superintendent. She had a great vision for the department. She was talented in securing a splendid staff of visitors. She loved people and especially babies. She liked to visit. She understood mothers and their problems. She was also very cooperative with the whole Sunday school program. She worked closely with the Nurseries. Soon the Nurseries were full and she had enrolled one hundred and forty-six babies in the Cradle Roll. As these are being enrolled in the Sunday School it is building the entire enrolment of the Elementary Departments.

In addition to the enlargement of the Elementary Departments it has enlisted many parents who were not in Sunday school. Several who were unsaved have been won to Christ. It has also reached a number of young adults who were not interested in Sunday school. It has helped some who were in Sunday school to become more vitally interested in making their homes more Christian.

Several special features have been carried out by the department. Babies have been remembered on their birthdays. They were given special attention at Christmas. A special Cradle Roll Day was observed and all mothers and fathers were invited to be special guests in the morning service at church. Many other things have been done which are too numerous to list here. It has made the church conscious of its babies. It has multiplied interest in our homes and all our growing children. It has brought benefits that only eternity will reveal. It has stimulated and blessed every other department in the Sunday school. Each month the officers and teachers have looked forward to the report of this department because it was always filled with joys and victories.

A Large Increase In Carroll-Benton Association

Associational superintendent, Miss. Clarice Thomason has sent to our office a summary of the Sunday school enrolment taken from associational letters. We list below the churches and their percentage of increase. This association has done much to help the convention attain the enrolment goal of 600,000.

Trace Creek	100%	Camden	23.48%
Union Academy	81.8%	Chalk Level	20%
Missionary Grove	68.75%	Eva	18.2%
Prospect	31.64%	Trezevant	10.3%
Bruceton	29.76%	Atwood	9.9%
Howse	28.6%	Huntingdon	7.95%
Enon	28%		

15% Net Increase

Other churches having reached the 15% gain are: Third Baptist Church, Murfreesboro, and Old Ocoee Baptist Church, Benton, Tennessee.

Awards Issued In September, 1949

(Concluded)

Kennedy Memorial	2	SWEETWATER	2
Hollywood	1	Notchey Creek	46
LaBelle	10	Rocky Spgs	1
Lamar Hts	1	Tellico Plains	49
Leawood	2		
Levi	3	TENNESSEE VALLEY	35
McLean	4	New Union	35
Oakville	5		
Prescott Memorial	1	WATAUGA	31
Seventh	6	Hampton	75
Temple	7	Pleasant Grove	22
Trinity	1	Roan Mtn	128
Union Ave	2		
Shirley Park	3		
	75	GRAND TOTAL	2,258
STONE			
Monterey	7		
	7		

1950 Dates

February 16-17—Training Union State Convention, First Baptist Church, Chattanooga.

April 30—Training Union Emphasis Night.

Name of churches with 75% of their Training Union enrolment present, in the unions on this night, will be printed in the "Baptist and Reflector."

Regional Training Union Convention

Region	Date	Place
Southwestern	June 19	First Baptist Church, Jackson
Northwestern	June 20	First Baptist Church, Huntingdon
South Central	June 22	First Baptist Church, Tullahoma
Central	June 23	First Baptist Church, Springfield
North Central	June 26	First Baptist Church, Monterey
Southeastern	June 27	Mine City, Ducktown
Northeastern	June 29	First Baptist Church, Newport
Eastern	June 30	First Baptist Church, Maryville
State Sword Drill	July 7	First Baptist Church, Nashville
Speakers' Tournament		
Hymn Festival		

Ridgecrest

July 13-19

July 20-26

July 27-August 2

August 6—Linden Camp

August 13—Carson-Springs Camp

Regional Planning Meetings

Region	Date
Southwestern	October 23
Northwestern	October 24
South Central	October 26
Central	October 27
North Central	October 30
Southeastern	October 31
Northeastern	November 2
Eastern	November 3

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. N. DELZELL
Secretary



BERNICE BROWN
Office Secretary

Foreign Mission Study Books

The new foreign mission study books are on Japan:

Adults, "Japan's New Day," .60

Y W A's, "Ring in the New," .40

Intermediates, "Jottings from Japan," .40

Juniors, "My Daddy Told Me," .40

Sunbeams, "Chie-Ko-Chan," .50

Order all books from your Baptist Book Store. Helps for leaders are available free of charge from the W.M.U., 149 Sixth Ave., North, Nashville.

Correction—Southwestern Division

The October 28 meeting of Southwestern Division in Memphis will be held at UNION AVENUE CHURCH, not Temple.

The October 29 meeting at Camp Linden will start at 11:00 a.m. not 10:00 a.m.

"A Ghost Speaks on Stewardship"

During the Christmas season last year, I reread Dickens' famous story, "A Christmas Carol." Of course we have known this beloved classic from childhood. We have wept over Tiny Tim, loved all the Cratchits, despised the stinginess and meanness of Scrooge, and rejoiced when his hard old heart was melted and he was remade into a loving, kind, and generous benefactor. But somehow the cause of his remaking has not been sufficiently emphasized: it was the stewardship speech which Morley's ghost made.

Morley and Scrooge had been partners, and they were two of a kind. They cared for neither God nor man, but only for the money in their counting houses. Seven years has Morley been dead. On this Christmas Eve his ghost comes back to warn the living partner. The hideous specter, bound by a long, clanking chain, makes Scrooge quake with fear. Upon observing closely, he sees that it is made of cash boxes, keys, padlocks, ledgers, deeds, and heavy purses wrought in steel.

"I wear the chains I forged in life," wails the apparition. And then what a powerful stewardship speech that-ghost made!

"Because, while I lived, I failed to minister to my fellow beings, I am doomed to wander the whole time and witness the good I might have done. No rest, no peace, but incessant remorse! Oh, woe is me that I did not know that mortal life is all too short for its vast means of usefulness! That I did not know that no space of regret can make amends for one of life's opportunities misused!"

Scrooge interrupts: "But you were always a good businessman, Jacob." Whereupon the ghost, wringing his hands, cried out: "Business? Mankind was my business; the common welfare, charity, mercy, benevolence, were all my business. My trade was but a drop of water in the comprehensive ocean of my business."

Reread the story. We need its powerful message on stewardship and our personal accountability for humanity's needs, both physical and spiritual.

As I pondered that story in my heart, I thought of the great number of fettered Christians, fettered churches. Would not the chains that bind them to their own selfish interests resemble those of Morley's ghost?

"But there are no ghosts to warn us," you say, "the deeds do not come back. And, furthermore, we are not Scrooges!" No, you are not that selfish. For the most part you are generous and loving-hearted. Nevertheless, I am quite sure that our beloved dead long to urge us to make the best possible use of life's vast possibilities for doing good.

Scrooge found happiness of which he had never dreamed when he began to practice the teaching of Jesus that it is more blessed to give than to receive. Let's try out that blessed principle in full measure this Christmas.

—Mrs. Carter Wright

When this issue of the Baptist and Reflector reaches you, the now 67th Baptist Associations in the state of Tennessee will have met in their Annual Associational meetings. Their precedings and deliberations will go down in their minutes as history. In those Associations that I have been permitted to attend, it has been my observation that progress is being made along the entire front. Those Associations that have Brotherhood Associational organizations have all reported new Brotherhoods. One Association I noticed in particular reported ten new Brotherhoods organized in the past year and that they now have forty active Brotherhoods. This Association has a very active associational organization. Definitely proving again that to promote you must promote through Associational organizations. We have any amount of Associations that could organize ten new Brotherhoods this coming year.

On this last trip out I attended five Associations, fill the pulpit two times on Sunday, assisted in organizing two Brotherhoods and traveling 1,040 miles.

New Brotherhoods organized are as follows:

Calvary Baptist Church

Cleveland, Tennessee

President..... E. M. Montgomery
Membership V.P..... R. J. Standridge
Activities V.P..... Reid Evans
Program V.P..... Harry Gobble
Secretary-Treasurer..... Ernest Miller
Chorister..... Warren Harrison

Oak Grove Baptist Church

Church Hill, Tennessee

Pastor..... Rev. W. H. Parrot
President..... Hubert McCracken
Membership V.P..... E. M. Beckner
Activities V.P..... J. C. Dotson
Program V.P..... Wm. G. Marsh
Secretary-Treasurer..... E. L. Flanagan
Chorister..... George Markham

Sharon Baptist Church

Knox Association

Pastor..... Rev. G. J. Trusler
President..... G. Tate Trotter
Membership V.P..... Lester Howard
Activities V.P..... Ernest Ogg
Program V.P..... John Crawford
Secretary-Treasurer..... Howard Edmondson
Chorister..... Carl Keith
Pianist..... O. Y. Shelson

CALLING ALL MEN IN SHELBY ASSOCIATION

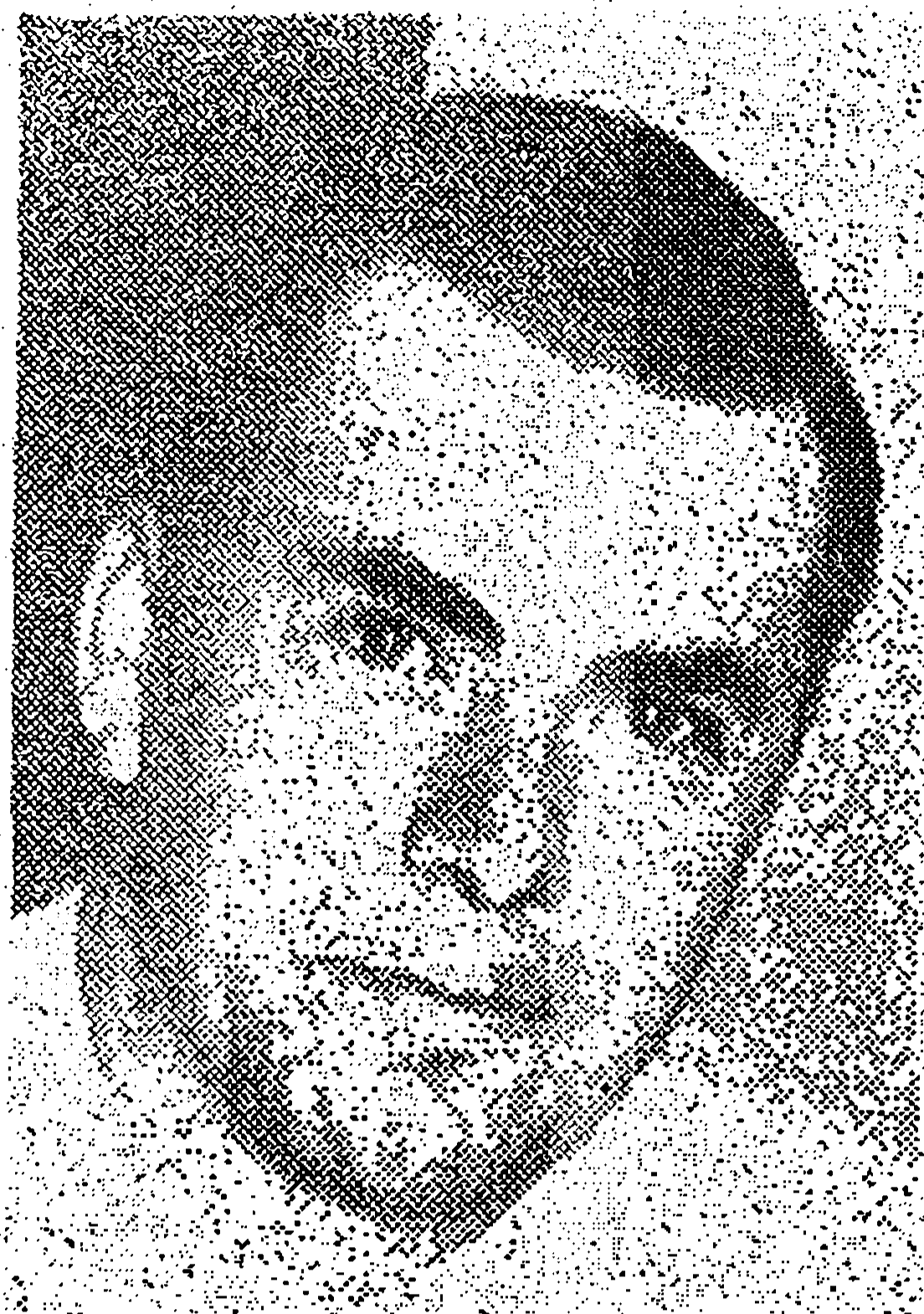
Shelby Association Brotherhood Banquet at the Gayoso Hotel, Friday night, October 28th. Get your tickets from the office of Acklen, Crawley & Yaffe, 1120-22-24 Columbian Mutual Tower, Memphis, Tennessee. Let us have 600 men to hear Dr. Ellis A. Fuller, President of the Southern Baptist Theological Seminary.

ATTENTION: BAPTIST MEN

Remember Tennessee Baptist Brotherhood Convention November 14th.

AMONG THE BRETHREN

Deaderick Avenue Pastor



Lester E. Burnette, Sr., a native of Clinton, Mississippi, is the new pastor of Deaderick Avenue Church, Knoxville. He succeeds Don J. Pinson who resigned recently to become pastor of Eastland Church, Nashville.

Bro. Burnette attended Mississippi College and upon his graduation from Southern Seminary in 1941 he became associate pastor of Central Church, Johnson City.

During the war he served as chaplain in the Air Forces and spent four years in the China-Burma-India theater. Since his discharge from the Army he has been pastor of First Church, Lexington, Miss.

The name of South Cleveland Church, Cleveland, has been changed to Calvary Church.

—B&R—

Barton's Creek Church, Lebanon, has purchased the lot joining the church with the intention of building a pastor's home. Buford M. Bull is pastor.

—B&R—

East Lake Church, Chattanooga, recently concluded a two-weeks revival with more than 30 being added to the membership. Ernest M. Cox, formerly pastor of First Church, Lyman, S. C., was the evangelist. Bro. Cox is now in full-time evangelistic work. The Church recently ordained three new deacons in a special service. They are Gordon Ratchford, Robert Lanham, Jr., and Paul Werndli. Hugh Horne is pastor.

—B&R—

October 9, at his home in Paducah, Ky., A. Mack Parrish went to be with the Lord. For 11½ years prior to his death he was pastor of Immanuel Church, Paducah.

—B&R—

Do not forget the meeting of the State Convention at First Church, Nashville, November 15-17. Be sure that your church is represented by messengers or messenger.

—B&R—

J. W. Mount of Pineville, La., Baptist minister well and favorably known in Tennessee, writes that he suffered a heart attack June 12. He spent eight weeks in the Baptist Hospital at Alexandria and is still confined to his home and in bed most of the time. He would like for his friends to know that he has hope of getting well even though his recovery is slow. Our people will remember him in prayer.

The Nashville Baptist Pastors' Conference has appointed a Hospitality Committee to offer its services to those attending the Tennessee Baptist Convention at Nashville, Nov. 15-17 who may not wish to stay in hotels.

All desiring hotel reservations will make own arrangements. Those who prefer to stay in one of Nashville's lovely homes will please make request to the committee not later than Nov. 1.

Bed and breakfast \$1.25 per day.

Communicate at once with W. C. Kirk, Edgefield Baptist Church, 7th and Russell, Nashville, if you wish the assistance of this committee.

First Church, Franklin, W. C. Summar, pastor, held a revival October 2-12 in which the preaching was done by B. Frank Collins of Goodlettsville. Marcum Mason led the singing. Visible results were 23 for baptism and 4 by letter. This church is making rapid progress in reaching the lost in and around Franklin. Bro. Summar held a tent revival near Franklin in August with fine results.

—B&R—

Pastor and Mrs. Luther Joe Thompson of First Church, Springfield, announce the birth of a son, Joseph Mark, on October 11, at Mid-State Baptist Hospital, Nashville.

—B&R—

Mrs. Levi Gunter has accepted the position as pastor's secretary at First Church, Maryville. James M. Windham is pastor.

—B&R—

Pastor Wendell W. Price and Third Church, Murfreesboro, are rejoicing over the results of a recent revival in which they were assisted by J. T. Barbee, pastor of Harpeth Heights Church, Nashville. Fourteen united with the church by baptism and 9 by letter. This young church now has a membership of 144.

—B&R—

Herbert C. Gabhart of First Church, Williamsburg, Ky., did the preaching in a revival recently with Oneida Church, Oneida, Ky., Lyn Claybrook, pastor. This church reported 124 baptisms and nearly \$25,000.00 raised for all purposes the past year.

—B&R—

Orville Mahan was ordained to the gospel ministry by the Hatchie Church, Hardeman Association, October 8. The presbytery consisted of Pastor C. W. English, Prince Claybrook, A. B. Harris, Howard Kolb, Roy W. Melton, and R. L. Sanders.

Hear the Baptist Hour

Sunday, October 30

Speaker: Dr. R. G. Lee

Subject: "Which Way Are You Headed?"

STATIONS IN TENNESSEE

At 2:30 p.m., CST

WTJS, Jackson; WMPS, Memphis; WSIX Nashville

At 3:30 p.m. EST

WJHL, Johnson City; WBIR, Knoxville WDEF, Chattanooga, 5:30 p.m., EST

Ocoee Association Dead

Ocoee Baptist Association is no more. It died at the close of the evening session of the annual convention on October 13, 1949, and in its place were born on October 14, in meetings held in Chattanooga and Cleveland, two Baptist Associations—Hamilton County Baptist Association and Bradley County Association.

At Ocoee's annual convention in 1948 a commission was appointed on recommendation of the Executive Committee to look into the advisability of a geographic division of the association and if they deemed it wise to proceed with plans. Three members of this commission were selected from each of the two counties involved. During the past year these plans took definite form leading to this multiplication which was made on county lines.

Two reasons were given: one, the enormous size of the territory geographically. Second, the association had grown so large (126 churches) that it was hard to maintain efficiency in associational work and personal contact with the churches and their leaders.

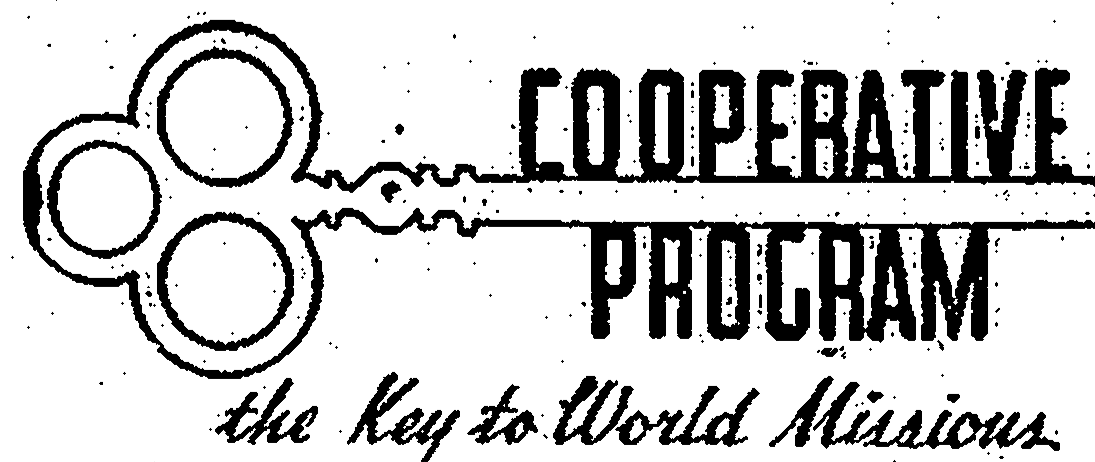
Rev. Samuel Melton, Ocoee's last Moderator, became the first Moderator for Bradley County Association. Rev. Earl Stallings, the last vice-moderator for Ocoee became the first Moderator for Hamilton County Association. Rev. J. C. Williamson, Clerk and Superintendent of Missions for Ocoee became the first Clerk and Associational worker for Bradley County Association. The Associational Secretary (full-time worker), Miss Alma Ruth Pruett, became the secretary and clerk for the Hamilton County group. Sam D. Harris, is Treasurer for the Hamilton County group and Frank Manley, Treasurer for the Bradley County. Of the cash on hand \$1,000.00 went to Bradley County as a "nest egg" with which to begin business. In addition to this, Bradley County took up an opening day offering which amounted to about \$550.00. The gift of \$1,000.00 was far more than the share due the Bradley County group on a membership or actual gift to Ocoee basis of division.

The historic gavel made of a part of a log from the original building of Blue Springs Church (Bradley County) in which Ocoee was organized on Sept. 30, 1859, was presented Moderator Melton of the Bradley Association. The historical records of Ocoee including a copy of the minutes of every session, with many of the early minutes in longhand, will be kept in the office of the Hamilton County Association. The minutes for 1948-1949 will carry the designation "Ocoee" this year for the last time.

Ocoee hasn't divided. It has multiplied. As one said, "If I know our territory and our people, there is a closer bond of fellowship between the two counties now than before the multiplication because of the spirit of brotherly love demonstrated throughout the process of change."

Permanent address of the two associations are:

Hamilton County Baptist Association, 206-207 Feger Building, Chattanooga 2, Tenn.
Bradley County Baptist Association, P. O. Box 22, Cleveland, Tennessee.



ATTENDANCES AND ADDITIONS TO THE CHURCHES

OCTOBER 16, 1949

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Allons Chapel	102	---	---	Knoxville, Alice Bell	62	42	---
Ashland City, First	62	24	---	Arlington	270	103	2
Athens, Antioch	65	33	---	Bell Avenue	625	383	3
East	264	157	---	Broadway	934	414	3
First	510	250	14	John Sevier	158	114	---
Mission	90	---	---	Lincoln Park	418	261	2
Calhoun	95	45	---	Rocky Hill	114	85	2
Clearwater	87	69	---	Sevier Heights	480	243	20
Coghill	54	39	---	LaFollette, West	150	64	---
Cottonport	58	44	---	Lawrenceburg, First	271	164	---
Eastanalle	41	16	---	Lebanon, Barton's Creek	138	70	---
Englewood	105	39	---	Cedar Grove	123	81	---
Etowah, East	68	---	---	Fairview	128	57	---
Etowah, First	400	100	1	First	500	158	5
Etowah, North	295	81	1	Lewisburg, First	403	141	---
Good Springs	72	43	---	Lexington, First	246	56	---
Idlewild	81	56	---	McEwen	74	47	3
McMahan Calvary	66	33	---	Madison, First	412	118	2
Mt. Harmony No. 1	85	30	---	Old Hickory Boulevard Mission	89	---	1
Union Grove	80	62	---	Madisonville, Chestnut	65	41	---
Bemis	319	101	4	Maryville, Broadway	281	169	2
Brighton	215	142	---	First	536	249	4
Bristol, Calvary	392	109	---	Maynardville	87	16	---
Virginia Avenue	368	131	10	Medina	189	143	2
Mission	49	---	---	Memphis, Boulevard	835	304	12
Brownsville, First	359	107	1	Central Avenue	666	215	8
Bruceton, First	146	59	---	Elliston Avenue	174	112	2
Carthage, First	167	77	---	Highland Heights	1027	460	5
Chapel Hill, Smyrna	81	69	---	Kennedy	150	69	---
Chattanooga, Avondale	500	141	1	LaBelle	846	269	1
Clifton Hill	254	108	---	Leawood	305	113	2
Missions	58	---	---	Levi	261	170	1
Concord	201	76	---	Barton Heights Mission	104	73	1
First	909	220	2	Prescott Memorial	689	203	2
Chapel	71	34	---	Seventh Street	625	249	3
East Lake	402	161	6	Rugby Hills Chapel	99	40	1
Chapel	43	17	---	Speedway Terrace	1028	256	15
East Ridge	240	108	1	Sylvan Heights	219	136	7
Highland Park	2355	781	45	Temple	1593	354	7
Lupton City	138	120	2	Union Avenue	1158	259	2
Oak Grove	216	96	---	Milan, First	500	119	30
Philadelphia	126	33	---	Milton, Prosperity	165	135	---
Red Bank	537	212	2	Monterey, First	326	169	2
Ridgedale	520	209	2	Morristown, First	583	103	2
Ridgeview	228	92	8	Montvue	134	45	3
Spring Creek	199	93	3	Murfreesboro, First	492	118	---
Suck Creek	52	20	---	Walnut Street Mission	69	35	---
Church Hill, First	153	95	20	Powell's Chapel	96	74	---
Oak Grove	161	73	5	Taylor's Chapel	78	33	---
Cleveland, Big Spring	278	180	---	Third	160	65	14
Calvary	149	107	---	Westvue	538	198	4
Clinton, First	350	95	28	Tucker Town Mission	13	---	---
Columbia, First	386	124	2	Woodbury Road	76	74	---
Godwin Chapel	24	---	---	Nashville, Eastland	565	80	---
Rock Spring	94	78	---	Grace	876	245	1
Second	125	68	---	Grubbs Memorial	159	105	---
Cookeville, Steven Street	115	80	---	Lockeland	574	135	1
Dyersburg, Calvary Hill	145	116	1	Mill Creek	81	54	4
Hillcrest	196	80	1	North Edgefield	285	129	4
Eagleville	122	80	---	North End	166	69	---
Elizabethton, First	587	153	---	Park Avenue	677	218	10
Slam	233	217	18	Radnor	294	108	---
Fountain City, Central	673	248	4	Saturn Drive	46	23	10
Hines Valley Chapel	35	---	---	Third	293	81	---
Smithwood	519	198	3	Oak Ridge, Highland View	298	146	2
Fowlkes	120	97	---	Robertsville	307	101	---
Gallatin, First	425	124	6	Old Hickory, First	701	280	7
Goodlettsville, First	201	75	3	Parsons, First	210	69	---
Grand Junction, First	135	74	---	Philadelphia	118	12	---
Center Point	19	---	---	Pigeon Forge	123	66	---
Hampton, Union	205	118	---	Portland, First	248	88	1
Harriman, South	196	147	2	Rockwood, First	233	136	---
Trenton Street	296	89	---	Rogersville	352	103	---
Walnut Hill	278	118	---	Missions	235	124	---
Humboldt, First	490	145	---	Henards Chapel	130	85	---
Jackson, Calvary	495	195	5	Providence	45	50	---
First	873	187	13	Tunnell's Hill	57	60	---
Madison	72	64	---	Speedwell	114	---	---
North	284	156	1	Bethel	22	---	---
West	879	443	---	Rutledge	81	37	---
Jefferson City, First	501	422	---	Oakland	113	58	---
Jellico, First	266	111	---	Shelbyville, First	360	105	6
Kingsport, First	807	167	---	Big Springs Mission	68	---	---
Lynn Garden	409	115	---	Somerville, First	175	112	2
Gravelly Road Mission	42	---	---	Surgolnsville	111	30	---
				Tullahoma, First	221	84	---
				Union City, First	615	118	2
				Watertown, Round Lick	154	88	---

In Memoriam

Thomas

Austin Thomas, well known business man of Madison County, Tennessee, died suddenly at his home Saturday morning, September 3, 1949.

Mr. Thomas was born August 15, 1899, the son of Al and Mattie Lou Thomas. He was married to Nellie Myrtle Wilson, January 17, 1923. To this union one son, Wilson Thomas, was born.

In August, 1913, Austin professed faith in Christ and united with Woodland Baptist Church. He served the church as deacon and was always there when anything was being done to improve the church in beauty or spirit. He was active on any committee and seemed happy to serve.

Possessed with a bright and happy disposition, he made many friends in his short life that was well spent being filled with deeds of kindness and helpfulness to all in need. His influence and good deeds will live in the hearts and minds of his many friends.

His funeral was conducted by Dr. Robert Orr, assisted by Rev. R. K. Bennett, Sunday afternoon, September 4, at Woodland Baptist Church. The host of relatives and friends together with the many beautiful flowers gave a most fitting tribute to a victorious Christian character.

He is survived by his wife, Mrs. Nellie Myrtle Thomas; a son, Wilson; his parents, Mr. and Mrs. A. E. Thomas; and a large group of relatives and friends.

We as a church extend to the family our sympathy and prayers. We join them in heeding the tender instructions of Paul, "Sorrow not as others having no hope."

Woodland Baptist Church Committee

Mrs. Thomas W. Bond

Mrs. H. D. Hudson, Sr.

Bond

Whereas, our Heavenly Father, in his infinite wisdom and love, has seen fit to call from our midst our beloved Brother in Christ, Joseph T. Bond, into his Heavenly Home, and

Whereas, Brother Bond was one of our most consecrated and devout senior deacons, a superintendent of our Sunday school for a number of years, the faithful chairman of our Benevolent Committee and an efficient and willing worker in all things pertaining to Christ's Kingdom, maintaining under all circumstances an untarnished character and a reputation at all times above reproach.

Therefore, be it Resolved that in the death of Brother Bond, we, the Deacons of the First Baptist Church, Humboldt, Tennessee, have sustained the loss of a dear brother, friend and co-laborer whose fellowship it was an honor and a privilege to enjoy; that we bear testimony to his many virtues, his unquestioned uprightness and stainless life; that we offer to the bereaved family and friends our heart felt condolence, and pray that the Holy Spirit may bring abiding Peace and comfort into their burdened hearts and give to them the consolation and hope that beyond the Shadow of the Tomb there is rest and Eternal Life in the Kingdom of a Loving Father.

Resolved, that a copy of these resolutions be spread on the Minutes of the Deacon Body of our church, a copy furnished to the Baptist and Reflector, and a copy presented to the family of our deceased brother.

Committee for Deacon Body

E. R. Boone

Cary S. Hill

Cecil C. Howse

Sunday School Clinic Held At Eastland Church



These members of Eastland Church, Nashville, enjoyed a good meal prior to holding their annual Sunday school class officers clinic Wednesday, September 28.

One hundred and forty-five attended the clinics which were held under the supervision

of Judge Henry F. Todd, newly elected superintendent.

The Sunday school with an attendance of 793 broke all previous records on Promotion Day, September 25.

MAPLES LIBRARY DEDICATED

JEFFERSON CITY, October 17—Love may be expressed in a multitude of ways. Mr. and Mrs. D. L. Butler of Jefferson City have expressed their love for Carson-Newman College in innumerable ways, never by excessive words, but by deeds of thoughtfulness and kindness. One of the greatest expressions of their love has been erected recently on the campus of the college, and will stand through the years to

come as proof of their love and interest. The "Maples Library" building was dedicated Saturday afternoon, October 15.

"Maples Library" is one of the most beautiful buildings on the campus, and one of the most modern libraries in this section of the country. The rooms are spacious and airy, and are conducive to an atmosphere of quietness and dignity. The lighting is soft and easy on the eyes, being enhanced by the conservative color-tone of the walls, which varies from pink to green and blue. The seating capacity is two hundred and ten, and the library has a capacity for a hundred thousand volumes.

This building was constructed at a cost of approximately \$90,000.00, and the numerous young people who pass through the portals of Carson-Newman College in the years to come will continue to feel a deep gratitude to the fine people who have, from the generosity of their hearts, made this library possible.

A bronze tablet, containing the following information, will be placed near the entrance of the library:

MAPLES LIBRARY

This building is the gift of D. L. Butler honoring the "Maples Family" consisting of D. C. Maples and wife and their five daughters, Lydia Maples Wade, Nora Maples Rankin, Bertie Maples Butler, Elizabeth C. Maples and Mildred R. Maples.

The Maples Family moved to Jefferson City in 1881. Mr. Maples was a successful merchant, a deacon of the First Baptist Church, and an active member of the Board of Trustees of Carson-Newman College.

Mrs. Wade, Mrs. Rankin and Mrs. Butler graduated from Carson-Newman College with both the Bachelor of Arts and Bachelor of Music degrees. Miss Elizabeth C. Maples and Miss Mildred R. Maples also attended Carson-Newman College.

October 15, 1949

—W. L. EDWARDS

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FACTS OF INTEREST

.....October 17-24 marks the fourth anniversary of the United Nations Charter.

.....It is estimated that 20 per cent of the U.S. private colleges and universities will operate in the red this year, despite an average 52 per cent increase in tuition rates.

.....The average Federal prisoner reads 70 books a year.

.....Two major U.S. schools inaugurated presidents October 7. Dr. James R. Miller is the new president of Northwestern, Chicago, and Dr. J. E. Wallace Sterling is the fifth president of Stanford University in California. Dr. Miller said "in these days of unrest and change it would be well for us to remind ourselves of our spiritual heritage." Dr. Sterling said "a state that fears to encourage independent thought does not trust itself."

.....It is estimated that it would cost \$77.5 billion dollars to rid American cities of their slum areas, and provide families with a decent minimum dwelling.

IN THE WORLD OF RELIGION

.....The Disciples of Christ report that the statistics which show them leading all American church groups in gains during 1948 were in error. The *Christian Herald*, which reported a 9 per cent gain for the Disciples, compared the U.S. figures for 1948 and the world membership for 1949.

.....The Annual meeting of the American Council of the World Alliance for International Friendship through religion will be held in Columbus, Ohio, November 20-22.

.....A squadron of Naval Air Reserve planes dropped a shower of roses over the route of the annual Roman Catholic procession at New Columbus, Pa., honoring St. Theresa.

.....President Truman has accepted the post of honorary chairman of Brotherhood Week to be observed Feb. 19-26 under the sponsorship of the National Conference of Christians and Jews.

.....The Protestant Episcopal Church has passed a resolution warning Anglicans against signing over the religious future of their children when they marry Roman Catholics.

BAPTIST HIGHLIGHTS

.....Raymond Rigdon, Georgia, now completing his work at the Southern Seminary, has been elected as an associate in the Editorial Division of the Sunday School Board. Gainor Bryan, Jr., Georgia, has been elected superintendent of Young People to succeed Phil Harris.

.....Fred Vogel has been elected state student secretary in Arkansas. Harold Cole has been elected state student secretary in South Carolina.

.....Miss Marjorie Moore has resigned as managing editor of *The Commission*, Foreign Mission Board Journal, effective November 30. She will be married to O. K. Armstrong on December 11 in Richmond, Va.

.....The National Baptist Convention, U. S. A., Inc., has voted to join with the Southern Baptist Convention in a nationwide simultaneous revival, April 9-23, 1950, West of the Mississippi and March 25-April 8, 1951, East of the Mississippi. Many other denominational groups have launched an evangelistic campaign similar to the one set up by Southern Baptist two years ago.

.....Of the 904 churches in Florida, 903 have given something to missions during the past year.

BAPTIST AND REFLECTOR

Can We Do It? You Bet!

Lawson H. Cooke

Now brethren, hold your horses. We have no idea of betting. We are definitely against it. It's just our way of saying that Southern Baptists can easily reach that ten million dollar southwide Cooperative Program goal next year if we want to. And that we will want to when we understand what it will mean to the cause of Christ around the world.

We know that ten million dollars sounds like a lot of money, and it is in a lump. But there are nearly seven million of us. Figure it out yourselves.

And here is what it will mean. On a basis of this year's distribution, \$5,845,000, or over fifty-eight per cent, will go to foreign missions. Home missions will receive \$1,067,500. In other words, nearly seven million of the ten million dollars will go direct to missions. In addition to this, \$1,862,500 will go to our three seminaries. And every other agency will receive its equitable share.

The time to start things going is—NOW! Let's begin by promising God through our pledges for next year that we will tithe. And then let's make out our church budgets on a fifty-fifty division.

Will we do it? You bet we will!

Every Baptist a Tither

HANDWRITTEN BIBLE COMPLETED

Betty Veenstra, 13, Gary, Indiana, wrote the last verse in the Chicago Bible Society's Handwritten Bible, at the Illinois Central Exhibit of the Railroad Fair, Tuesday, September 27 at 2:00 P.M., and received from Rev. Don Norman, Executive Secretary of the Chicago Bible Society, the award of a Bible bound in gold.

Betty was one of a group of 17 pupils brought to the Fair by their principal, Mr. J. Vander Zee. They had no previous information that the Bible would be finished on the date of their visit to the Fair.

Every state in the Union and fifteen foreign countries were represented by the 31,102 persons who wrote the Handwritten Bible. After the book has been edited and bound, it will be

DENOMINATIONAL SCHOOLS MUST BE SUPPORTED

ABILENE, Tex. —(BP)— Denominational schools must continue to receive voluntary and independent financial support in order to serve the nation, Dr. John L. Hill, former editor of Broadman Press, said recently at the dedicatory exercises of Sandefer Memorial building at Hardin-Simmons.

The Sandefer structure is a \$430,000 administration and library building constructed in memory of J. D. Sandefer, for 31 years president of the school.

President D. H. Wiggins of Texas Tech, speaking at the cornerstone laying of the building, said that the building was a symbol for those who believe that freedom is more important than security.

"The struggle for freedom as contrasted with security, is a continuous one," President Wiggins stated.

"Denominational schools must equal state education in subject matter, faculty, building, endowment, activities, and scientific investigation, but they also must put Christ in the center of that education," Dr. Hill stated. "No Baptist boy must apologize for the training he received in a denominational school," he told his audience.

"Some students in state-supported institutions never heard of Christ," the editor said. "The only life that counts is one that is Christ-centered."

Europe Still Needs Our Help

By O. K. Armstrong

Zurich:—Here at the new Baptist Seminary, I have been talking at length with Dr. Jesse D. Franks, the man who recommended the beautiful site for this institution to our Foreign Mission Board, and who serves not only the seminary but all Baptists as liaison man for relief in Europe.

"With partial recovery from the war, is relief still needed?" I asked.

Dr. Franks answered: "While conditions are much better than before, the needs are still great. We wonder how permanent the improvement is. The shot in the arm which the Marshall Plan and other political and economic measures have given the economy of Europe will continue to produce signs of new life as long as the stimulation is given. But when American aid ceases,—what will happen? Many wiser ones think, I believe, that widespread hunger and other distress may stalk the land."

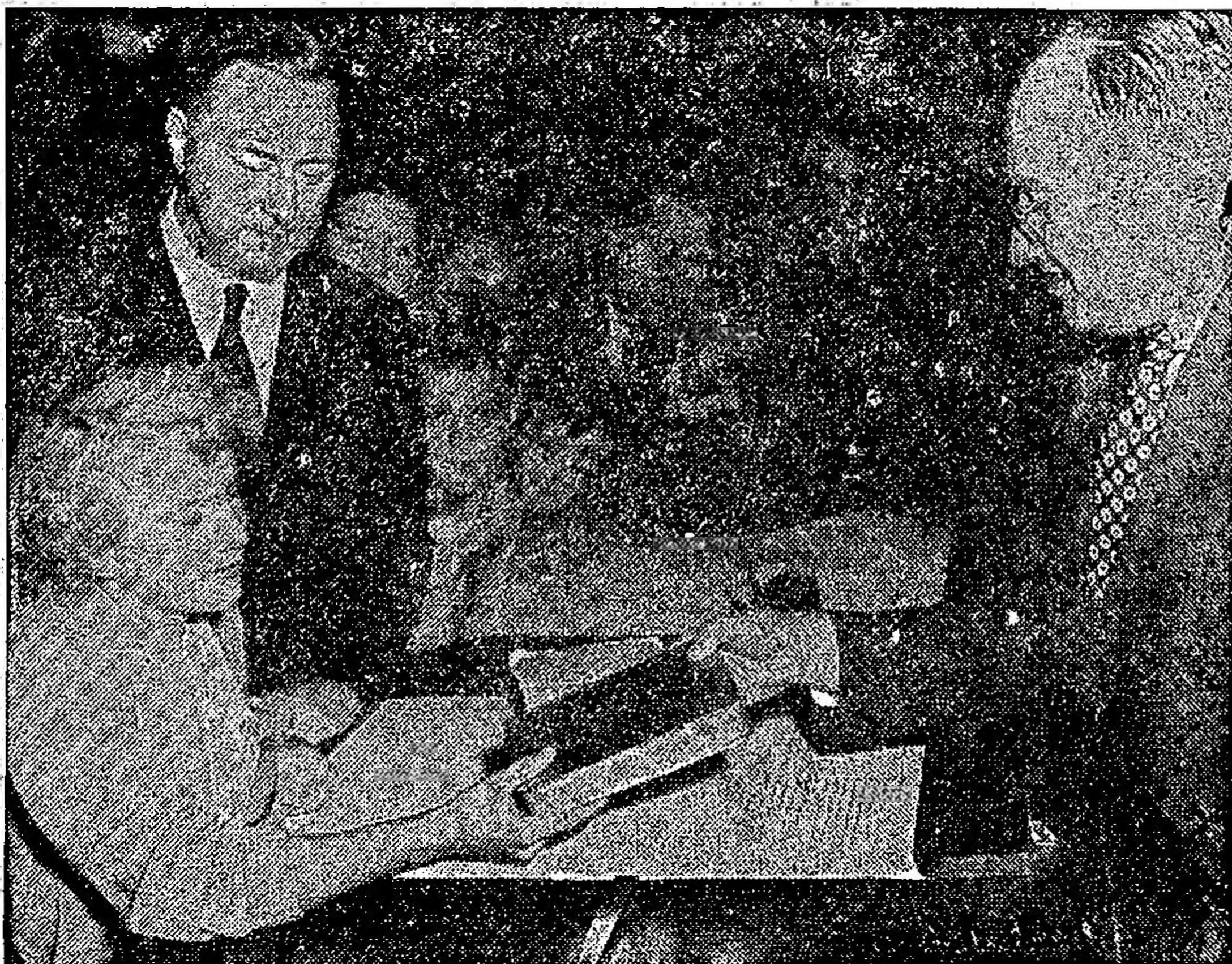
Any observer in the war areas of Europe knows this is true. Our relief work must continue. The old people, the children, the growing numbers of unemployed, the sick,—all must be helped. Every week, Dr. Franks receives new appeals for various kinds of medicines from Baptists who are ill. This number is largest in the Balkans, the little nations behind the Soviet iron curtain. The war left millions of victims of tuberculosis. Streptomycin and other remedies are greatly needed.

Baptist students require our continued aid. They are better fed and clothed than they were last year, but most of them have no money for the necessary board, room rent, tuition and other student fees. Among the thirty theological students at Zurich, not one is able to pay his own expenses. Five are being partially supported by Baptist groups in Europe or America.

What a glorious thing it would be if numbers of Baptist churches in the United States would underwrite the cost of food, books, clothing, dormitory expenses, and so on, averaging about \$440 per year, for more and more students at this seminary and also in special training for religious leadership all over Europe!

Truly, Baptists are on the march for the Lord in Europe today. But more than half of our struggling congregations need new church buildings or repairs for their meeting places. Here is relief of a permanent nature.

Whether for individuals, families or churches, the great heart of Christian America must still respond to the needs of Europe.



Betty Veenstra, writer of the last verse in the Handwritten Bible, receives a gold Bible from Rev. Don Norman (right), executive secretary of the Chicago Bible Society which sponsored this unusual project of the Chicago Railroad Fair, as Mr. George R. Kimbel of Illinois Central Railroad looks on.

5,000 CHRISTIAN WORKERS WANTED

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McBETH'S RELIGIOUS ART STUDIO
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WHAT A FIELD

By John D. Freeman

Three weeks on the Pacific Coast, following one in Arizona, made me exclaim over and over, "What a mission field!" What a challenge to any group of God's people who are missionary in spirit.

All the way from Tucson, via Phoenix, Prescott, Oak Creek Canyon, Jerome, Flagstaff, Grand Canyon, Ashfork, Kingman, Boulder City, and Hoover Dam, one sees in Arizona great sections of cities and towns untouched by evangelical Christianity, unless it be by some modern sect. And to find a Baptist meeting house in village or open country gives one an impression of having seen a curio!

Baptists in the capitol city, Phoenix, are moving forward. First Southern Church, led by C. Vaughn Rock, is growing rapidly, and is expanding its work through mission stations. Other churches are alert and well led. At Kingman, Pastor John J. Johnston is promoting a sorely needed building program and aiding in two nearby extension units recently developed. But the only Christian activity one can attend in the area of Grand Canyon is Catholic or union. The only signs visible in hotels and motels are, "Mass at 8:30 Sunday morning," and "Community Service for 20 minutes at _____," or "Union Service at _____."

And what about California, Oregon, and Washington? In California there are 45,000 licensed grog shops. Her people spend an average of \$60 per capita for strong drink, and think they are doing business of a good grade because they get from the entire liquor industry 60c per capita in taxes. There are more lost people in the West Coast states than the total population of Tennessee, Arkansas, Oklahoma, and Kentucky; yet Baptists of all brands have less than 600 churches! A woman in Los Angeles, begging for a Baptist work in her section of Hollywood, declared, "It would take 400 Baptist churches in Los Angeles County alone to begin to meet the vast spiritual needs." And then she begged, "Can't your Home Mission Board do more while the doors are jarred wide open by fear of atomic destruction?"

Baptist work is getting underway in California, and the rapid expansion of Golden Gate Seminary makes it certain that the growth is to be hastened by the incoming ministerial students. Secretary A. F. Crittendon, aided by a staff of consecrated departmental workers, has the people doing great things. On every hand one hears groanings produced by growing pains, and those caused by lack of funds with which to provide woefully-needed buildings, by inadequate salaries for workers where prices are high, by an insufficient number of pastors and church leaders, and unfortunately, pains produced by the dissension that seems to be inseparably connected with Baptist growth. Southern Baptists could do no more statesmanlike business than to invest a big sum of mission money aiding the foreign people of these western states where representatives of almost every mission field we have on earth may be led to Christ and inspired to go home to minister to their own people without charge to any mission board.

Then there are Oregon and Washington, where one blushes to see the evidences of Baptist backwardness. Even in Salem and Olympia, the capitals, in the great sprawling Portland-Vancouver area saddled across the mighty Columbia River, one drives for miles to find here and there a weak Baptist church and to see a church building.

Baptists are so pitifully few in the entire Western area, and the population is so big, with so many Southern people out there! In Springfield, Oregon, where I preached August 28, I found a man who once lived in my home village, Allene, Arkansas, but who lived a long time in Oregon with no church connection until Southern Baptist work was opened.

\$25,000,000 Needed For Cooperative Program's 25th Anniversary

NASHVILLE, Tenn.—(BP)—Southern Baptist plans call for \$25,000,000 in gifts through the Cooperative Program in 1950, the year of the 25th anniversary of the Cooperative Program, according to Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee, after a brief check up of state and Southwide goals here this week.

"The 1950 Cooperative Program goal for S.B.C. agencies is \$10,000,000," said Dr. McCall. "Based on actual receipts by states and S.B.C. causes in 1948, this would require \$15,000,000 for state causes, or a total of \$25,000,000 for the Cooperative Program, state and Southwide, in 1950, which is the 25th anniversary of the Cooperative Program."

"While holding fast to the 'fifty-fifty by 1950' ideal for division between gifts to the local

church program and the Cooperative Program we must recognize that many churches make their gifts to the Cooperative Program by a direct appropriation rather than a percentage. To those churches which will not be able to go all of the way in realization of the fifty-fifty goal, we would issue the challenge to increase their gifts to the Cooperative Program in 1950 by 40 per cent.

"It will require this average increase in order to provide a \$25,000,000 Cooperative Program on the 25th anniversary of this God-inspired plan for financing our Baptist mission and benevolent program. Not only churches which put specific amounts in their budgets, but also those individuals whose churches use the duplex or double budget system between local and mission objects will have to increase their giving by 40 per cent to reach the 1950 goal."

Two women from Arkansas accepted the challenge presented and notified the pastor that, after being in the city eleven years, he could soon present them for membership, or for rejection because of their neglect. Clyde Barrow—a Kentuckian of merit—is leading this church in a fine way, and it too is reaching out through extension work.

The spirit of the people in Arizona, in California, and in Oregon-Washington is optimistic and enthusiastic. Sacrifices abound, persecution is met with a martyr spirit. Some unworthy preachers have to spread their reproach on the cause, but Southern Baptists are living so nobly, so sacrificially, and are so diligently at work, that the harm is quickly overcome. Ray of Arizona, Crittendon of California, and Milam of Oregon-Washington are rendering heroic service as state secretaries; God's cause is being advanced; future sources of men and money for all our Baptist agencies are being opened up.

But nearly ten million souls are slowly passing unsaved into eternity. Fred McCaulley, our Home Board director of western work, needs help and helpers to make the West a vast springboard to future Baptist missions in the Orient.

WILL YOU HELP?

In the preparation of a report on liquor advertising the writer needs your help.

Will you take time to clip from your local newspaper and magazines some of the advertisements for whiskey, wine or beer?

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Social Service Commission
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