

Baptist and Reflector

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

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CONVENTION GREETINGS



FROM THE GOVERNOR:

The First Baptist Church, Nashville, is to be host for the Tennessee Baptist Convention this year. I am anxious to deliver to you my greetings and best wishes for your work. The State is proud of the wholesome influence of the Church and bid you welcome at all times.

GORDON L. BROWNING

FROM NASHVILLE'S MAYOR:

Cordial greetings and a warm welcome to Tennessee Baptists convening in Nashville, November 15-17.

I sincerely trust that the 1949 Convention will be the best attended and most inspiring in your history and that your stay in the City of Nashville will be pleasant and long remembered.

THOS. L. CUMMINGS



FROM THE PRESIDENT
OF THE CONVENTION:



Our Baptist State Convention meets this year in an atmosphere of expectancy. Every messenger should receive and share both information and inspiration in the program of this convention.

In Christian Fellowship I greet each of you!

Let's strengthen the bonds of friendship and advance a militant world-wide program of Christian service in Christ's name.

JNO. W. MCCALL

FROM THE PASTOR
OF THE HOST CHURCH:



Welcome, Baptists of Tennessee.

In behalf of the membership and congregation of the First Baptist Church, Nashville, it is my pride and joy as pastor to beg every Baptist in Tennessee to accept our invitation to attend this epoch-making meeting of Tennessee Baptists.

We welcome you knowing that every time you meet with us we are exchanging hospitality for inspiration.

W. F. POWELL

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EDITORIAL

A Message of Grace In An Unexpected Place

WHILE GIVING FINAL counsels to Israel, Moses said, among other things, the following:

"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil" (Deut. 30:11-15).

From the fact that these words were spoken in a setting of law and from certain expressions in them one might conclude that they set forth the idea of salvation by works did we not have inspired proof to the contrary. In Rom. 10:6-8, Paul quoted these words from the Septuagint rendering of them and put the following interpretation upon them:

1. That "the righteousness which is of faith (Justifying faith, Ed.) speaketh on this wise." Then the apostle went on to quote Moses in Deut. 30:11-15.

2. That "the word is nigh thee, even in thy mouth, and in thy heart." The expressions of Moses, "this commandment," and "the word," were combined by Paul in the expression, "the word." Then he adds the explanatory comment, "that is, the word of faith which we preach." With him that meant "the gospel of the grace of God" in its message of salvation "by grace . . . through faith . . . gift of God . . . not of 'works' and justification by faith 'without works' (Rom. 3:22, 24; 4:1-25; Eph. 2:8, 9).

Christ said of Moses that "he wrote of me" (John 5:46). And in the words under consideration the deeper and ultimate meaning of Moses was salvation by grace through Christ. Law was God's method of dealing with Israel *nationally and historically*. But when it came to eternal *individual* salvation, believing Israelites were saved just like people are now saved.

When saints of all ages shall gather in glory, they shall all have been saved in the same way through "the Lamb slain from the foundation of the world."

A Convention Confession Of Conviction

SOME HOLD that the Southern Baptist Convention would have no right to adopt a confession of faith and make it conditional to enrollment in the body. There would seem to be another side to this.

As far as we have known them, district associations adopt confessions of faith and make them conditional to the seating of messengers. These district conventions cannot prescribe a confession for *churches*, but they can for *messengers* wishing seats in the associations. May not a larger denominational body follow the same course?

At Memphis in 1924, the Convention adopted a confession expressing the common sentiments of the body. This was done by adopting the report of a committee appointed the year before composed of E. Y. Mullins as chairman and other wise men among us. The report said, among other things, the following:

That any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.

Since the Convention has this inherent right, it would seem that it would also have the right to make acceptance of the confession conditional to the seating of messengers if it thought such to be advisable. It could not prescribe a confession for *churches*, but it could for people seeking seats as *messengers*.

The Constitution of the Convention (Art. III) limits membership to messengers who are in sympathy with and participants in the missionary program of the Great Commission as carried on by the Convention. A doctrine in its practical expression is made conditional to the seating of messengers. But all the doctrines of the Christian faith can be drawn from the Commission in its parts and their corollaries. If the Convention can properly make *one* doctrine conditional to the seating of messengers, may it not properly make *all* the doctrines imbedded in the Commission conditional to the same?

Someone may say that he might believe everything in the confession itself, but does not believe the Convention has the right to make the confession conditional to the seating of messengers. But if either had to change, it would seem that he ought to adjust himself to the majority vote of his brethren instead of the reverse. But there is nothing compulsory about it. And if he could not voluntarily accept the confession, he could attend the Convention as a visitor and that would be the end of it.

In this course of the Convention there would be no "inquisitorial powers" and "Gestapo techniques." No such things are found in the requirement by the Convention that messengers be committed to the missionary program of the body. The Convention would not attempt to use inquisitorial powers and Gestapo techniques and would get nowhere should it attempt such. There would be no more abridgment of proper Baptist freedom and independence than in the present situation as regards the Convention. That is to say, there would be no such abridgment. If one did not want to fall in line, he would not have to. But if he could not voluntarily fall in line, he ought neither to seek nor expect to be seated as a messenger.

By this means the Convention would be giving a clear doctrinal testimony and would tend to keep itself doctrinally pure. Should there sometimes be a fanatical minority bent on going beyond reasonable lines, the presumption is that the Convention could handle such equally as well as it does now.

Why should any Baptist hesitate to subscribe to a statement of Bible teachings which he is supposed to *believe* when a Baptist democratic body has adopted the statement and has asked him to indicate his acceptance of it prior to seating him as a messenger?

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.

What's Killing Our Preachers? It's Self Murder, One Says

The Alabama Baptist

Just about everybody with a type-writer is taking a cut at the "What's Killing Our Preachers" series. Now comes an article in the Baptist Message (Louisiana) that hits the nail on the head with the plain state-

ment: They are killing themselves.

He brings out that it is nothing to brag about when a man takes pride in doing all or nearly all the work of the church. He has no more right to kill himself than he has to kill somebody else. There are some things that our pastors attempt, says the Louisiana writer, that only the Lord can do. And there are others that the men of the church ought to handle.

An editorial in the Wesleyan Christian Advocate has the right idea when it says on the subject, Thy Rod and Thy Reel, "A Preacher without a recreational hobby is either a smarter man than most, or he is in grave danger of becoming insufferably dull." Get a hobby, he says, adding that there are other men in any church who would be glad to show the preacher how, whether it is fishing, golfing, photography, or whatnot.

Those are wise words in each case. Many if not most preachers know that they ought to take a day off each week, but they also know their congregations. There are people in most of the churches who take their recreation, but if the pastor took off on a Monday morning to some good fishing hole they'd have a fit. Yet if they were smart they would insist that he get completely away from his work at least one day out of seven. He would last longer, be a pleasanter man and doubtless would preach better.

(We didn't realize that the solution was so easy!—R.B.J.)

Eat Like A Man And Not Like A Hog

J. L. Black in Wesleyan Christian Advocate

Of all the sins of the ministry, and there are many, doubtless the one which leads all the rest is gluttony. It leads in the number of those who commit and in the extent to which it is committed by individuals.

Both the preacher and the layman are at fault. The preacher because he doesn't get enough exercise to burn up all the grub he consumes and so lays it around and about in lumps like the hump on a camel, except the preacher's hump is usually on the reverse side. The layman (or laywoman, bless her) is at fault because they set before us weak-willed preachers meals such as any self-respecting restaurant would have to charge five dollars a serving for. During the revival season, we preachers are fed enough at each meal to do us all day, then we sit around in a stupor the rest of the time, some even carrying the stupor into the pulpit with them.

The dear ladies (bless 'em again) want to show their respect and esteem for the preachers, and they show it by letting us fare sumptuously every day that we are in their care. They also want to exhibit their culinary abilities, and possibly outdo the lady who served us last time. But it all adds up to a lot of pounds, remember. We feel that we have to eat a lot or be considered lacking in appreciation, and then again we like to eat anyway.

The reverend brother who eats like a hawg has also another likeness to the porcine creature, namely that he is being fattened for the slaughter. Nobody wants to eat him but he is laying the way for himself to be put under the sod much earlier than the Lord intended. Let us beware, lest we commit gradual suicide.

(That reminds me: I must start on that diet the doctor ordered just as soon as my next protracted meeting is over.—R.B.J.)

No Time Lost

M. A. Huggins in the Biblical Recorder

Quite often we have been puzzled in trying to understand why churches that become pastorless take so long before calling a new minister. In many cases months

elapse. To be sure, a church cannot be too careful in the selection of a minister. Even so, I have often wondered why it should be necessary to consume so much time in the search.

In this connection another observation may be pertinent. One would think that a church without a pastor for four to six months would during that period give more to the causes in the Baptist program, seeing that during that time they did not have to provide for the support of a minister. As a matter of fact, however, it does not in most cases work out that way. It is difficult even to get a church without a pastor to continue payments into the Retirement Fund, thus giving strength and stability to the plan.

(It is strange, isn't it?—R.B.J.)

The Padded Church Roll

W. F. Williams in Biblical Recorder

There appeared in a recent issue of *Charity and Children* an article copied from the *Alabama Baptist* in which it was stated that in 1939 "one of the warmest, most evangelistic churches in the state" deleted

780 names of its membership, and the pastor of that church stated recently there were now 800 names on the church roll of persons who could not be found. Here is the record of "one of the warmest, most evangelistic" Baptist churches in Alabama having had in ten years 1,580 names on its roll of those who could not be found.

This is not written to cite this church as a horrible example, but to present this data to call attention to a situation which, in my judgment, raised the question of simple honesty. Is it honest for a church to claim and report as its members such as to whom reference has been made? Who is prepared to justify this prevalent practice in our Baptist churches?

Another question naturally arises: why are so many church rolls padded with names of those who are gone, unknown, or dead spiritually if not physically? The answer is twofold: (1) the ambition of pastors and churches to report gains in membership; (2) the easy entrance into church membership.

To claim as a requisite to membership repentance, conversion, a new birth, and immersion, while so many are admitted whose lives later show no tangible evidence of either is a strong presumption that it is too easy to become a member of a Baptist church. With the abolition of all but the most perfunctory examination of applicants for church membership, keen competition and ambition for numbers have well-nigh made obsolete the gospel as preached by John the Baptist, who told some who asked for baptism: "Produce fruit that will be consistent with your professed repentance!" (Goodspeed).

The issue seems to be that of numerical preponderance against spiritual regeneration, and it should not be difficult to decide which should take precedence or which makes the larger contribution to the advancement of Christ's kingdom on earth. The padded church roll deserves prayerful consideration and wise action.

(The situation demands immediate attention.—R.B.J.)

VISION IN CHRIST'S SERVICE

Robert L. Orr

There is virtue in vision. The vision faculty, so unused and perhaps so unknown to many Christians, is one of the chief causes of so many lacks in Christian service. The vision faculty is the power to see God and spiritual things and to make them real to us. It enables us to see what the physical senses and natural mind cannot see.

A prayer that every Christian could well afford to pray for self and others is the one Elisha prayed for his servant in 2 Kings 6:17. The servant was filled with fear and anxiety due to the enemies that surrounded him, and the man of God uttered this prayer in his behalf. "And Elisha prayed and said, O Lord, open his eyes, that he may see, and He opened his eyes and he saw" . . . He saw the mountain filled with horses and chariots of fire round about Elisha. When the servant saw, it was enough to bring assurance and calm to his distressed spirit. A note that runs throughout the Bible which spells acceptable service and victory in service is, "And I saw the Lord."

The Book is weighty with examples and incidents of the victorious effects of the faculty of vision. In this article I wish to point out some of them, trusting they may be of help and inspiration to those who read this.

PERSONAL RESPONSIBILITY

First, we may say that vision gives a sense of *personal responsibility*. Jacob's vision of God changed his whole life from an aimless wanderer and a deceiver to a responsible servant of God. Moses led Jethro's flocks one memorable day to the back side of the desert and as, "He looked and behold the bush burned with fire and the bush was not consumed," he said, "here am I." As a result, he assumed under God the personal responsibility of delivering a nation from bondage and servitude. Isaiah saw the Lord in the Temple and felt the very personal responsibility of reforming the people of God. Paul's vision on the Damascus road gave him a sense of personal responsibility, and he went forth to evangelize the Roman world. Peter's vision on the housetop ridded him of his selfishness and deep prejudices and filled him with an evangelistic responsibility toward the Gentiles. In an analogous way, surely, we can say we need our eyes opened to a sense of personal responsibility. Undisturbed over the condition of the world and lost men, we need a vision that will disturb us. Complacent, selfish, and idle, we need a vision that will shock us and change our attitudes. Living without a consciousness of the urgency of life's mission, we need a vision that will give us purpose and objective. Taken up with the things that are seen and temporal, we need vision of the things unseen and lasting. Our service to Christ is far short of what it ought to be because of our blinded eyes. O Lord, open our eyes to responsibility.

PERSONAL DEPENDABILITY

Again, vision will give us the sense of *personal dependability*. The effect of Isaiah's vision was that as he saw God he saw himself unable and undone. Job said, "I have heard of thee by the hearing of the ear but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." Sin is the prime hindrance in our service to Christ, and without a clear vision of God we do not have a deep sense of sin. The clearer our view is of God the more we feel the need for cleansing and the more we feel our utter dependence upon Him to do acceptable service. Once a famous surgeon was invited to operate before a distinguished group of surgeons. Afterwards, he was asked how he could so successfully perform his work in the midst of the crowd about him. His answer was that there were only three persons present when he operated, the patient and himself. "But that makes just two people; who is the third?" exclaimed the questioner. "God is the other," answered the great surgeon. That is the power of vision in Christian service, it gives us the sense of "God is the other." Elisha's servant came to that

realization as his eyes were opened and he saw the mountain filled with help for himself and Elisha. No man can do much for God until God becomes real to him, but when this happens, then man is quick to hear God's call and willing to respond. Vision apprehends God as a living reality and this experience revolutionizes a man's life. Vision unites us to a GREAT God. Our weakness becomes His strength. The man who feels his sense of dependency is strong because it is then that the power of God works in him.

GLORIOUS POSSIBILITY

Again, vision gives us a revelation of *glorious possibility*. There are the possibilities of service. Jesus opened such to His Disciples when He said to them, "Lift up your eyes and LOOK on the fields, for they are white already unto harvest." Through a vision in the night Paul saw the wide fields of Macedonia and was assured that the Lord had called him to preach the gospel there. Vision enabled Carey to see a lost world as he mended shoes, and our great mission possibilities of today are the results. Lost in the whirl of materialism and worldliness and with eyes that are cast downward, we *need* today to get a vision of needs. Then, there is the glorious possibility of assured victory in service. Isaiah's vision sent him without any illusions as to success. Paul was never in doubt about outcomes when he was obedient to the heavenly vision. Jesus did not intend that we should go out cringing and apologetic and impotent before the world, but that we should go out as beings of power before whom the strongholds of sin tremble. The true inspiration for Christian service is, "Mine eyes have seen the King, the Lord of Hosts." It is a simple truth to say that the need of the hour is, for acceptable service, the prayer of Elisha paraphrased, "O Lord, open our eyes that we may see."

THE MAIN BUSINESS

What is the main business of Christians? The ready and obvious answer is that it is to carry out the commission of Christ. But some speak of "the main business" as being only one part of the commission.

This raises the question: Is one part of the commission of our Lord more important than the other parts? Is one justified in referring to one part of the commission as "the main business" and, by inference at least, minimizing the other parts? If so, on what authority?

Suppose we imagine Jesus saying something like this: "Now, I want you to carry out the whole commission, just as I gave it to you; but, if you do not care to do it all, or if you do not find it convenient to do it all, just concentrate on — because that is the main thing." Of course, such a supposition is absurd.

The program of Jesus for His churches is all one, including several parts of phases; and the several parts can be separated only for purposes of discussion. They are all important, Jesus commanded them all, and all are included in "the main business."

The statement above is the reason why Southern Baptists have an elaborate program of world missions and why our loyal and informed Baptists support it. They believe in carrying out the whole commission of Christ; and, to do so, a program such as they have is necessary. No part of it is unimportant. Some parts of it may appear to some people to be more important than others, but Baptists insist on doing what Christ said, and they are not greatly impressed by what their critics and their own disgruntled members say. Certainly Baptists should, and desire to stick to "the main business." —Baptist Courier

A Neglected Plant In Our Garden of Graces

A. C. MILLER

In the seventh verse of the eighth chapter of II Corinthians, Paul describes for us a garden of graces. "As ye abound in everything," he says, "In faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also." The word "abound" in the passage Moffatt translates "come to the front." "This grace" to which he refers is the grace of giving. The other virtues which he mentions have been well cultivated by us, but the grace of giving has been somewhat neglected. We must bring "this grace also" up to the front ranks and set it alongside the other plants in the beautiful garden of graces.

What the Bible has to say on the stewardship of giving may be summed up under three general ideas: (1) The principles involved; (2) the privilege enjoyed; and (3) the practice enjoined.

PRINCIPLES INVOLVED

The principles involved are: (1) The relationship of God to the gifts. He is the creator and owner of all things. (2) The relationship of God to the giver. He is the Benefactor of all mankind, the giver of all our abilities for achievement in life, and the Redeemer of our souls. (3) The relationship of the giver to God. Because of what he is to us, what he has done for us, and what he wants to do through us, we must acknowledge our obligation to him as faithful stewards of all we are and of all we have.

PRIVILEGE ENJOYED

The acceptance of these principles as set forth above will make our giving a privilege to be enjoyed. This is the proper attitude of the Christian in giving. (1) We are to give willingly. There is to be no grudging or compulsion about it, for it is declared that God loves the cheerful giver. (2) We are to give liberally. Paul reminds us that "he that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Many of us are like the people of the heathen tribe in Africa who cut off the tails of their pigs for an offering to their god and keep the pork for themselves. This is an old story, but after all we do like to keep the pork to ourselves. (3) Our giving should be motivated by love. "The love of Christ constraineth me" in my giving as well as in my living. Giving is a test of the sincerity of our love. It may not be the only test, but it is a test.

PRACTICE ENJOINED

God always works according to a plan. He who instituted his kingdom in this world did not forget to provide a way for its support and promotion. He clearly reveals his plan in the Bible.

Every Christian is to give. Jesus sets a priceless value on the individual and regards him of first importance in the work of His kingdom.

Every Christian is to give regularly. In the Old Testament the feasts and religious observances of all kinds called for regularity of worship. The offerings were a part of the worship. Paul is not starting something new when he says, "Upon the first day of the week, let each one of you" bring his offering.

The bringing of our offerings in regular worship is of great practical worth. It deepens the spirit of worship and develops the giver in his Christian growth. Moreover, it enables our churches and all other kingdom agencies to carry forward Christ's work with intelligent planning that avoids waste in time and money, as well as loss in morale.

TITHE IS THE MINIMUM

Every Christian is to give proportionately. Some theologians and many other Christians find it difficult to determine what this proportion should be. The law of the Old Testament demanded that the people bring "tithes and offerings." While the New Testament does not lay down any law on the matter, it

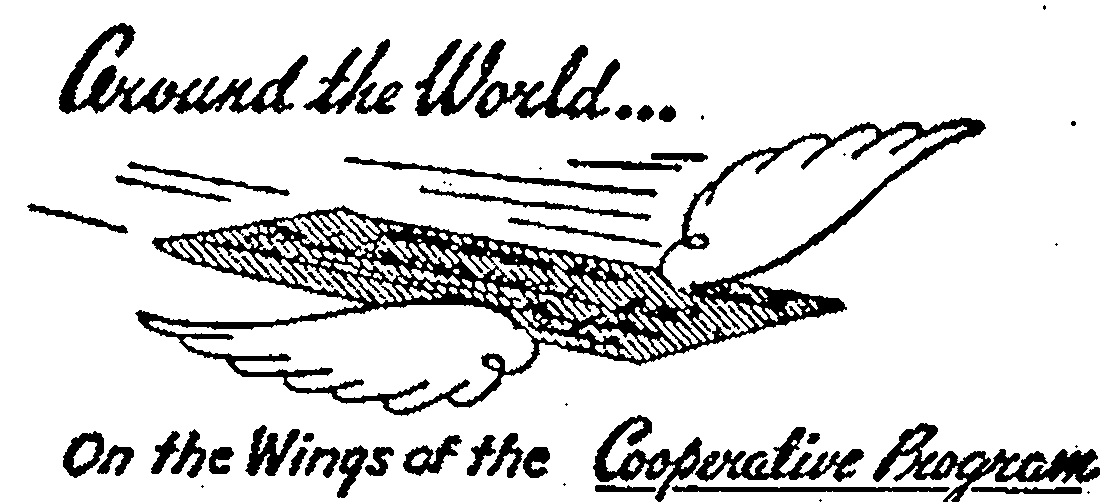
does declare that under grace we should go beyond the requirements of the law. This should lead me to give no less than the Old Testament required. It may persuade me to give much more than the Old Testament required. The minimum proportion therefore, for every Christian should be the tithe plus such additional offerings as he may be willing to bring. Many Christians should give more than the tithe and some should give much more, because of their greater prosperity.

THE COOPERATIVE PROGRAM

Stabilizes Missions

Financial support of missions and benevolences based upon emotional outbursts, pet fancies, or any other spasmodic, hit-or-miss, or irregular plan does raise some money; but little or no dependence can be placed on it. There is nothing regular or permanent about it.

The Orphanage and school employees, the aged ministers, and the hundreds of missionaries—State, Home, and Foreign—give all their time and their lives, and must of necessity look to loyal faithful Baptists for their support.



miss a Sunday, the amount should be sent, or made up the next worship service.

God has condescended to use human instrumentality in accomplishing his purposes. The churches are the visible executives of His kingdom. God is no pauper. He can get along without our little gifts, but we can't get on without His blessings. Some have tested this by actual experience and know. We are truly God's fellow-laborers if we will pool our gifts for kingdom work.

Lay-offs, shut-downs, lock-outs and other economic disturbances can be more easily bridged when we work together from one end of the State to the other. Nearly always there is slack time and little income in some particular locality, but Tennessee is so varied in its industries and occupations that seldom if ever does the "bottom fall out" and business stop at the same time. It does not take a genius to see and understand the advantage of pooled strength in carrying on the Lord's business.

A great missionary one time spoke about his field and likened it unto a mine when he said: "I'm willing to go down into the mine, but you must hold the rope." Some people called Baptists are willing to toss a piece of bread into the shaft occasionally, but absolutely refuse to risk their hands on the ropes.

The Cooperative Program is the plan, medium, or rope by which our pooled efforts reach the causes, agencies, institutions—workmen—in which Baptists say they are interested. More churches are needed to hold the rope—not give it a jerk occasionally.

"There is a way today to get men to Jesus. It may take wisdom to find it and work to accomplish it. We may have to search the community, find the lost people, enrol them in Bible study, teach the truth, pray with them, exercise great faith and patience, and try various ways, but there is a way to reach Jesus with needy people."—Jerome O. Williams, *The Sunday School Builder*.

A Church At Its Best

John W. McCall



Sometimes you will hear one man bragging on his *great* church, and then another man apologizing for his *little* church. It may be that both men are placing the emphasis at the wrong point, and that the one church is not great nor the other, little. Usually we are thinking in terms of numbers or of the size of the church budget. Of course, these things could conceivably enter into the strength of a church, but within themselves they are by no means the determining factors.

A church is large or small, strong or weak, not so much in proportion to the number of names on the roll, or the size of the budget, but rather in proportion to the spiritual vitality of its members, whether many or few; also in direct proportion to the contribution which the church is making to the task of winning a lost world to Christ.

A church with a large membership and a large budget might be a very small affair in the measurement of its spiritual strength. While, on the other hand, a church with a few members and weak in financial resources might be a spiritual powerhouse.

These considerations prompt us to a study of the question: when is a church really at its best?

A CONSECRATED PEOPLE

By "a consecrated people" is meant a membership composed of baptized believers who are devoted to their church, and who are doing their best to live consistently with the things for which their church stands. We are thinking of a church membership whose magnificent obsession is their church.

By consecrated people, we mean men, women, and young people who have dedicated their lives to the task of furthering every interest of their church. Such people would give their church priority over everything else. Every transaction—business, social, civic—would be considered in the light of the effect it might have upon the church. Like directional signs along the highways, the lives of these people would point others to the church to which they themselves are devoted.

It is a fine sight to see a church full of people. But just now we are thinking of a people full of their church. These are the people who attend the services of their church with unfailing regularity; who render every service they can in the church; who give liberally to every cause of Christ's kingdom. They will do their best to see that their church deserves and receives the respect of the community, and that it maintains a position of spiritual power in a great world-missions program.

A consecrated church member will always give his church first place in his thought and life. His life will be dedicated to a full Christian service. He will lose no opportunity to speak a good word for his pastor, at the same time giving him his complete cooperation as the divinely-called spiritual leader of the church. Now multiply this man by the entire church membership, and we have a consecrated people, living their lives within the circle of God's will. This is the foundation of a truly great church.

PRAYER AND FELLOWSHIP

Consecration is that state of mind and heart which includes devotion, determination, courage, imagination, daring, and an unquestioning faith. It furnishes a spiritual focus which enables a man to pitch his life upon the highest plane of Christian endeavor. But only through constant, fervent prayer can this state of mind and heart be sustained.

Tennyson was right in saying: "More things are wrought by prayer than this world dreams of."

A praying people will give to their church unlimited spiritual power and possibilities. Through the power of prayer, the people are enabled to maintain the highest status of Christian discipleship, and the church its broadest sphere of spiritual influence in the world.

But just here we find one of the strange paradoxes of our

church life; namely, that, while we profess to believe in the power of prayer, the one service dedicated to prayer, our mid-week prayer meeting, is the most poorly attended of all of the services of the church. By enlarging the interest in and the attendance upon this service, the spiritual life and power of the church would be incalculably increased.

When men and women place their church at the center of their prayer life, the church will rise to heights of spiritual influence impossible through any other medium.

Christ can count on the church in which a spirit of true Christian fellowship prevails. It is through the "fellowship of kindred minds" that we experience one of the great blessings of life. We are thinking of the church in which each member is personally interested in the welfare of each other member; a church void of gossip, backbiting, and ill will among its members. We are thinking of the church in which Christian friendship thrives; when the shortcomings of one member are dissolved in a spirit of Christian sympathy and helpfulness on the part of all others.

By fellowship we mean a church in which every person loves every other person, and all love their common Lord. Here, indeed, is a church at its best.

CHRISTIAN STEWARDSHIP

We are using the word "stewardship" in its broadest, its most fundamental application. Too often we narrow Christian stewardship to a matter of giving. While giving is most certainly involved, it is by no means the whole of Christian stewardship. The basis of Christian stewardship is a proper relation to God, an understanding of his will, and a desire to carry it out.

Practically, Christian stewardship is a matter of the administration of one's personality for the benefit of one's Lord. We do not believe that life is at all accidental. We believe that each of us came into this world with a divine plan and purpose. Christian stewardship involves a discovery of that plan, and a life within the divine intent.

This means a recognition of the sovereignty of God, an acknowledgement of his ownership and our stewardship of all that we are, all that we have, and all that we can do. It means that tithing should find its rootage in this relationship, and not become a matter of boosting the budget of our church. It means, of course, a liberal financial support of the church, certainly a tithe as a minimum, but it also means that what is left is to be used for the glory of God as much so as that which we give. It means, and this is of exceeding importance in discussing stewardship, that how a man makes his money is as much involved in Christian stewardship as is how he spends it.

God needs our money today as he has never needed it before. He is opening world opportunities to Southern Baptists, and these opportunities must be matched with a comparable liberality on our part. But he wants us to give happily, and from hearts overflowing with gratitude and devotion to our Lord. Here, again, do we find a church at its best.

A WITNESSING PEOPLE

Winning souls to Christ is the chief task of every Christian and of every Christian church. Consecration is basic; prayer and fellowship are essential; stewardship is fundamental to Christian life and living; but a church cannot rise to its highest point until the people are characterized by a fervent spirit of evangelism.

Witnessing for Christ is the very heart of the gospel. When men and women and young people become passionate soul winners; when they have pushed out the horizons of their spiritual responsibility to encompass a lost world; when we find them going into the highways and hedges to seek the lost and strive to win them to Christ, then we have a church which is realizing the maximum possibilities of its ministry. Seeking the lost, and winning them to the Saviour, is our supreme task. In the performance of this task we really see a church at its very best.

EVANGELISM . . .

Excerpts from report made by W. F. Powell at Nashville Association.

The Southern Baptist Convention reported in its 1948 session 312,246 baptisms. The Tennessee Baptist Convention reported in its 1948 session 25,208 baptisms.

Your committee begs that the burden of lost souls shall weigh upon our hearts and consciences until prayer and personal soul-winning become the supreme business of our being Christians; that we pray for a campaign for lost souls, the enlistment of Baptists living out of church membership, and for the quickening by the Spirit of God of every member of every Baptist Church, until our preaching and teaching and living shall please Him who said, "I have chosen you and ordained you that ye should bear much fruit and so shall ye be my disciples."

We must realize that the church which does not major in soul-winning repudiates the purpose of its origin. The time has come when we must awake to the fact that nothing can help our own Christian life as much as personal soul-winning, that nothing glorifies our Saviour so much as soul-winning, and that nothing can meet the crisis before humanity in the chaos of this hour but bringing every lost soul here and around the world to Christ. Let us realize that the heart of all problems is the problem of the heart. Sin is the great destroyer—the enemy we must overcome. Sin wastes money—wears away the body—blights the intellect—witheres the moral nature—weakens the will—blunts the conscience—hardens the heart—disgraces the life and damns the soul. Let us awake to its ruin now. For America can only be saved by being saved from sin and sinning. This is what we face:

To us our fair land is the most sacred soil on earth. It has drunk the tears of the most beautiful women and the blood of the bravest men in human history. Today it is being invaded by enemies more dangerous and more terrible than was ever faced in the invasion of a foreign foe. Enemies which work secretly or openly but from within. Communism, atheism, crime, lawlessness, lewdness, dissipation, debauchery, the desecration of the Sabbath, the destruction of the home, the dethronement of courts of justice, propaganda denying the rights of property and challenging peaceable pursuits of personal life and labor and living, agencies for the damnation of our youth, disrespect for our churches, making mockery of our religion, despising the Bible, and blaspheming God. And every one of these makes its appeal to the individual with the fervor and zeal of a crusade.

Duly alarmed for the deadly advance of these oncoming enemies of everything to which our fathers and mothers were devoted and to which the destiny of our children is dear, deeply concerned that more than half of the people are lost and that every year the number is increased by two hundred and fifty thousand more, let us awake to conditions which surely threaten our national, social and spiritual irreparable ruin in time and in eternity and by a crusade of evangelism meet the need of all needs with a salvation so great that only the mind of God could and did conceive it, a salvation so great that only the love of God could and did provide it, a salvation so great that only the power of God can *and will* accomplish it.

CHURCHES MUST DO MORE

While it is true that some churches, because of debts or location, cannot for the time being give 50 per cent of their budgets to outside causes, there are many churches which should give more than 50 per cent to outside interests. There is no reason for any church to have to look for a place to spend money on themselves when half of the world is dying without the gospel. There are many churches in the South which could divide their budgets, giving on the basis of 25 per cent for home and 75 per cent for outside causes. There are many individual Baptists who would give more to their churches if the individual church would give more to missions.—*David M. Gardner*

THURSDAY, NOVEMBER 10, 1949

WHAT MY CHURCH MEANS TO ME

My church is the place where the word of God is preached, the power of God is felt, the Spirit of God is manifested, the Love of God is revealed and the Unity of God is perceived.

It is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affection and the foretaste of heaven.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support and to obey its laws.

It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace and progress concern my life in this world and that which is to come.

I owe it my zeal, my benevolence and my prayers. When I neglect its services, I injure its good name, I lessen its power, I discourage its members and I chill my own soul.

I have solemnly promised, in the sight of God and men, to advance its interests by my faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare, and by joining with them in prayer and praise and service; and that promise I this day renew, before God my Father, Christ my Redeemer and the Holy Spirit my Sanctifier.

—John Bunyan Smith

From The President's Pen

Reproduced below is a letter written by President Truman in commendation of a great evangelistic crusade in the City of Washington. All twenty-seven of the Baptist Churches in the capital city participated in the crusade which was under the direction of Dr. C. E. Matthews, superintendent of Evangelism of the Home Mission Board.

THE WHITE HOUSE
WASHINGTON

September 9, 1949

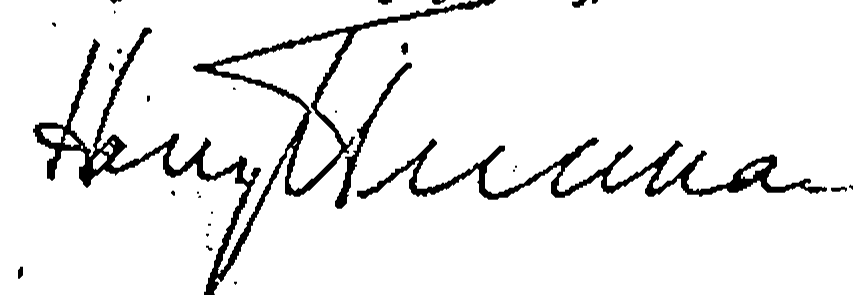
Dear Dr. Pruden:

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.

Only when the hearts and minds of men are inspired and guided by the unchanging principles of the Sermon on the Mount can we hope that the nations of the world will find the pathway to a true and enduring peace. Without that help the best efforts of men and nations will fail.

One could hope earnestly that the proposed Evangelistic Crusade to be launched in the District of Columbia on September twenty-fifth will set an example which will bring many to a realization of the strength that lies in the everlasting reality of religion.

Very sincerely yours,



Reverend Edward H. Pruden, D.D.,
Minister,
First Baptist Church,
16th and O Streets, N. W.,
Washington, D. C.

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 November 13, 1949

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

TEXTS: Isaiah 42:1-4; 50:4-9; 52:13—53:12 (Larger)—Isaiah 53:1-12
(Printed)—Isaiah 53:4 (Golden).

The Suffering Servant

Chapters forty to sixty-six, inclusive, of the prophecy of Isaiah have been called the Gospel of the Old Testament. This is indeed a suitable designation, for they constitute in prophecy materials similar in nature to those in history as recorded in the four gospels of the New Testament. Almost in the center of this Old Testament Gospel we find this passage concerning the Suffering Servant. The last three verses of the fifty-second chapter properly belong with the entire fifty-third, and should be studied in connection with the same.

I. HIS SUFFERING WAS SHAMEFUL (Vss. 13-3).

Isaiah foretold that it would be so, and the Gospel Writers of the New Testament record that such was the case. Jesus endured the jeers and taunts of His enemies while hanging on the cross. Crucifixion was the method used to put to death the criminals of that day. It was an ignominious method. He did not deserve such a death, nor to be put to death in such a manner, but "for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

II. HIS SUFFERING WAS SUBSTITUTIONAL (Vss. 4-6).

That which He endured was upon our behalf and for our benefit. Each time we look at the Cross we ought to see our own selves but for the grace of God. The use of the personal pronoun is frequent in the verses noted here. Let the reader count them for himself. John the Baptist saluted Jesus as the Lamb of God upon at least two occasions (Jn. 1:29, 35). Such a salutation was readily understood by his hearers who were familiar with the feast of the Passover and the history connected with it. Jesus took our place in His sufferings at Calvary. If we keep clearly in mind that He was God, we are able to see, at least in part, how this could be accomplished.

III. HIS SUFFERING WAS SUBMISSIVE (Vss. 8-9).

Those who have witnessed the violent death of a sheep or a lamb are better able to appreciate these two verses, as they prophecy the sufferings and death of our Lord. Jesus was not trapped and surprised and brought to His death. He deliberately allowed Himself to fall into the hands of His enemies after He had finished all preparations for it, such as the training of His disciples to carry on after His departure from them. When His captors reviled Him there was no reviling in return. He had it in His power to resist them and could have called to His aid more than twelve legions of angels if He had so desired (Mt. 26:53). Before Pilate He refused to answer His accusers (Mk. 15:3-5). Truly, "as a sheep before her shearers is dumb, so he openeth not his mouth." It was the Father's plan and Jesus conformed to it.

IV. HIS SUFFERING WAS SATISFACTORY (Vss. 10-11a).

God was pleased and satisfied with the substitutionary sufferings and the sacrificial death of His Son. Those who find fault with what they call "a bloody religion" overlook the infinite love of God and the exceeding sinfulness of man. When these two great realities came together, the death of Jesus on the Cross was inevitable. Such a plan of salvation is older than man or even the world (Rev. 13:8). Because Jesus' sufferings satisfied the Father, He could and did say concerning them, "It is finished" (Jn. 20:30). His atoning work was fully accomplished through His sufferings and death. To attempt any sort of addition by rites, ceremonies or good-works in reality becomes presumptuously sinful.

V. HIS SUFFERING MAKES POSSIBLE SALVATION (Vss. 11b-12).

The reader should go back to the expression, "with His stripes we are healed," and add the same to these verses on this point. It should be noted that the Atonement of our Lord makes possible the salvation of only those who put their faith and trust in Him as personal Savior. Space does not permit a full discussion on this, but in no sense was the Atonement universal without relation to the individual's repentance from sin and exercise of faith in the Lord Jesus Christ. In the blood, mere human blood, there is physical life as many a person can testify who has had a transfusion of blood at one time or another. In Jesus' blood is spiritual life.

Letters are coming in fast now—friendly letters from big towns, and little towns—even from other states! It's good to hear from old friends who wish to bring their word pictures up-to-date. And, of course, it's always good to make new friends. Let's see how many of these friends you already know, how many you'd like to know.

CATHERINE ADAMS, 913 Atlantic Avenue, Knoxville, Tennessee, already has a word picture in our Young South card file. It has been several weeks since we heard from Catherine. From this letter, we can make several notations on the file card. Catherine is now in the eighth grade at Christenberry Junior High School. History is her favorite study; reading is her hobby. Last month she celebrated her fourteenth birthday. She is especially anxious to find some pen pals with October birthdays. It would be interesting if you should find that you and Catherine were born on the very same date in October. If your birthday is in October, write to Catherine and tell her which date of the month you celebrate. Let's see how many "twin" pen pals she gets! Her letter says: "I will answer every letter I receive because I really like to write letters."

JUDITH BARNETT, Route 1, Ardmore, Tennessee, had a busy summer, and is just now finding time to bring her word picture up-to-date. Judith spent her vacation with her sister in Kentucky, and says she had a wonderful time. We hope to get more news about this in Judith's next letter. Wonder if she found some new friends in Kentucky. We'd like to know, too, some of the interesting things Judith saw and did. Here is a special bit of news which has been added to Judith's word picture: "At the age of ten, Judith is Aunt Judith. Her Kentucky sister has a baby son."

HELEN CAMPBELL, Route 2, Stanton, Tennessee, is a new friend. Her letter gave several interesting items to begin our word picture. Helen is twelve years old, in the seventh grade at school. She is a member of Keeling Baptist Church, and attends Sunday School and Training Union regularly. "I want pen pals," she says. And I hope she gets lots of them—don't you?

Some of our long-time readers will remember one of our old friends—DOROTHY WILLENE HOWELL of Sparta, Tennessee. Some of you may even have been her pen pals. It has been about six years since we heard from Dorothy. She is nineteen years old now, a 1949 graduate of White County High School.

Sparta isn't Dorothy's home anymore—you see, she is now Mrs. Evans Johnson and she and her husband live on a farm on Route 1, Blountsville, Indiana. Here is a bit of Dorothy's letter: "I am still a member of the Boiling Springs Baptist Church in Tennessee. I am still trying to live a good Christian life and read my Bible daily. I want your prayers that I may live the life God would have me to live. I want to send my good wishes to you and to the readers of the Young South page."

It makes us feel good when old friends remember us, even after they move away. We are especially glad to have such a newsy letter from Dorothy. And, of course, we send her our own good wishes and love, and hope that she will keep in touch with us. Perhaps before long she and her husband will find a Baptist church near-by, where they can become active members. I'm sure Dorothy would enjoy hearing from Tennessee friends her age. Would you like to write to her?

Recently several letters have come to me from girls at the Baptist Orphanage, Franklin, Tennessee. It has been a long time since we heard from anyone there, so we need to catch up on our Orphanage news.

ROSALYN McBEE, twelve years old, wrote one of the letters this month. This is our first opportunity to get a word picture of Rosalyn. She will be thirteen next June 20 and is in the seventh grade at school. She is a Christian and a member of the church. At the orphanage, Rosalyn says, they have special preaching services every other Sunday. However, she and some of the other friends there go to another Baptist church each Sunday and to Training Union every Sunday night. Writing letters is Rosalyn's hobby, so she should make a good pen pal. I hope she will receive a big stack of friendly letters next week. Are you planning to write to her?

That's not all the new word pictures on hand. But, as you can see, it's all we have room for this time. Next week, maybe we can catch up—or at least get ready for the new pictures which will be coming in between now and then. I hope you will keep me busy trying to "catch up." The more letters I get, the better I like it!

Love,

AUNT POLLY

BAPTIST AND REFLECTOR

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

TRAINING RECORDS

We have closed the 1948-1949 Sunday school year with the highest record in training ever attained by the Sunday School Department. The total awards requested through this office amounted to 20,908. This is a net increase of 7,005 over last year. We give below the leading churches and associations in training.

LEADING CHURCHES AWARDS

Judson, Nashville	486
Belmont, Nashville	421
Calvary, Bristol	297
Bellevue, Memphis	258
Fifth Avenue, Knoxville	220
Central, Johnson City	190
McCalla Avenue, Knoxville	192
Broadway, Knoxville	185
Eastland, Nashville	179
Temple, Memphis	178
Calvary, Jackson	178
First, Memphis	176
First, Murfreesboro	175
Central, Fountain City	157
First, Nashville	156
Sevier Heights, Knoxville	153
First, Lenoir City	151
Lonsdale, Knoxville	145
Oakwood, Knoxville	145
North Jackson, Jackson	139
McLean, Memphis	135
Avondale, Chattanooga	132
Grace, Nashville	132
First, Elizabethton	130
West Jackson, Jackson	125

LEADING ASSOCIATIONS AWARDS

Knox	2,304
Shelby	2,302
Nashville	2,151
Ocoee	1,959
Holston	1,217
Madison	856
Concord	694
Providence	612
Watauga	542
Grainger	512
McMinn	430
Chilhowee	419
Clinton	376
Indian Creek	346
Gibson	314
Cumberland Gap	304
Carroll-Benton	297
Wilson	283
New Duck River	277
Big Emory	271
Nolachucky	270
Robertson	224
Duck River	210
William Carey	209
Union	206

15% Net Increase

Other churches having reached the 15% gain are: Calvary Baptist Church, Kingsport and El Bethel Baptist Church, Shelbyville.

GOALS FOR 1950

North Central Region

Association	Stan. Unions	Stan. Tr. Unions	New Tr. Unions	Awards	Churches Reached with Study Course
Concord	6	1	3	300	10
New Salem	1	1	1	75	3
Riverside	1	1	2	50	4
Salem	3	1	3	300	14
Stone	3	1	4	200	8
Union	5	1	5	300	15
Wilson	2	1	2	500	12

Southeastern Region

Association	Stan. Unions	Stan. Tr. Unions	New Tr. Unions	Awards	Churches Reached with Study Course
Bradley	20	5	5	2,000	35
Hamilton	60	5	5	4,000	75
Hiwassee	1	1	1	75	2
McMinn	20	5	5	1,200	20
Polk	3	2	4	200	15
Sequatchie Valley	2	1	4	250	10
Sweetwater	5	1	10	400	15
Tennessee Valley	8	2	4	250	10

Northeastern Region

Association	Stan. Unions	Stan. Tr. Unions	New Tr. Unions	Awards	Churches Reached with Study Course
East Tennessee	3	1	2	150	10
Grainger	2	1	2	500	25
Holston	15	3	12	1,800	45
Holston Valley	4	1	8	300	10
Jefferson	10	5	5	1,000	24
Mulberry Gap	1	1	1	100	5
Nolachucky	5	2	5	800	20
Watauga	40	6	6	1,800	50

Eastern Region

Association	Stan. Unions	Stan. Tr. Unions	New Tr. Unions	Awards	Churches Reached with Study Course
Big Emory	18	7	10	1,500	25
Campbell	15	2	6	800	15
Chilhowee	30	6	6	2,000	54
Clinton	4	2	6	1,000	30
Cumberland Gap	1	1	5	150	10
Knox	50	5	15	5,000	75
Midland	5	3	5	200	10
New River	1	1	1	50	5
Northern	1	1	1	50	3
Providence	1	1	3	400	8
Sevier	5	2	8	600	20
West Union	2	0	4	200	10

TAKE YOUR FAMILY
TO SUNDAY SCHOOL

THURSDAY, NOVEMBER 10, 1949

EVERY BAPTIST A
TRAINED BAPTIST

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

DIVISIONAL MEETINGS (continued)

Cornelia Leavell charmed our people as she told the story of her life and of her work as kindergarten teacher in China and Hawaii. Regina Sliger brought inspiring messages from the Home Mission fields. She has visited a large number of the home missionaries and she told of the needs in our own land. Tuesday evening the Eastern Division met at Maryville, First. Over 300 were present at the banquet for the young people, presided over by Mrs. M. K. Cobble. There were 527 who registered that evening.

The B W C met with Miss Hazel Carden presiding. There were representatives from seven associations in this meeting. Miss Sliger brought the messages each evening to the B W C and Miss Leavell showed her pictures and spoke to the young people. Next day there were 440 who registered from eleven associations. It was a great meeting with Mrs. E. H. Howard presiding.

On Thursday, South Pittsburg was the host for South Eastern Division with Mrs. John Wilson in the chair. There were seven associations represented with 232 registered. There was no night meeting.

Friday we were in Cookeville for the North Central Divisional meeting. Mrs. Dillard Massa presided over the day meeting and Miss Della Mae Pollard was the chairman for the young people. There were about 400 present from seven associations.

4750 From 61 Associations

The eight divisional meetings began October 17 and ended October 29. To have 4750 people from 61 associations in our meetings was a joy. Every association was represented where we have a W.M.U. organization except West Union and Wiseman.

The first week was reported in last week's paper. The second week the same program that was given the first week was presented in Shelbyville, McEwen, Dresden and Memphis.

At the South Central Divisional Meeting at Shelbyville on Monday evening there were over 300 at the banquet. That evening meetings were held for the young people and B. W. C.'s in different rooms at the church. There were 90 enthusiastic business women from many associations who heard Miss Sliger and plans were made for advancement with their leader, Mrs. C. C. Bryant. The auditorium was packed with young people to hear Miss Cornelia Leavell of China. On Tuesday every association was well represented in spite of a very rainy day. Dinner was served by New Duck River W.M.U. Mrs. Guy Morrow presided over a most interesting program. Next year we will meet in Columbia.

The Plymouth took the five speakers to McEwen in time for the Central Divisional meeting Tuesday evening. Mrs. W. C. Summar presided over a splendid program given as the delicious banquet was by Judson Associational W.M.U. Every association was represented, served by Judson Association W.M.U. Every association was represented, entertained the divisional meeting and they did a splendid job that evening and next day. Mrs. John Vines had a well planned program for Wednesday. McEwen was on the edge of the division but the people came from every association. A picnic dinner was served by the W.M.U. of Judson Association.

Thursday was given to Northwestern Divisional meeting at Dresden. Again every association was well represented. Mrs. Ira D. Park presided over a splendid meeting. Mrs. W. A. Farmer of Bradford was elected president. The young people had a large gathering in the auditorium with Mrs. S. T. Bowlin, divisional young people's leader, presiding. The B.W.C.s were well represented in the basement with Mrs. Edgar Dollar as chairman. Next year we meet at Milan. Friday morning we made the 120 miles from Dresden to Memphis in time for the Southwestern Divisional meeting opening at ten. (No speed cops were around).

Mrs. Albert Stone presided over this meeting at Union Avenue church. Again every association was well represented. This was the eighth time the quintet appeared together in ten days. We enjoyed all the meetings. The divisional presidents planned for our entertainment every day and night. We were in delightful homes and truly enjoyed every courtesy shown us.

Friday evening the B.W.C.s met at Temple with over a hundred present. Mrs. Werner Crandall of Brownsville presided. Miss Cornelia Leavell spoke and showed her pictures.

Saturday was a great day for the young people of Southwestern Division for they came in busses, trucks and cars to Camp Linden for their meeting. Every chair was taken, many stood and some sat on the floor while Miss Hortense Rushing of Jackson presided over the meeting. An enthusiastic group of pastors, women and young people of all ages enjoyed the program, the hiking, viewing the new buildings and made plans to return next summer. How grateful we were for a perfect day. To the Heavenly Father we give thanks for our safe journey of 1430 miles. That Plymouth is tops!

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL
Secretary



BERNICE BROWN
Office Secretary

Brotherhood of Calvary Church, Jackson, Elects New Officers At Banquet



Reading from left to right: Charles Butler, President; Roy McCollum, Secretary-Treasurer; Bro. James A. Canaday, Pastor; Bro. Lawson H. Cooke, Executive-Secretary of the Brotherhood for Southern Baptists; John R. Myers, Educational Director for Calvary Church; Tim Barnes, Promotional Vice-President; Harold Chrisp, Membership Vice-President; O. L. Scott, Activities Vice-President. (Troy G. Young, Program and Publicity Vice-President; Rayburn H. Freeman, Executive Vice-President; and George Wadlington, Chorister, were not present for the picture).

Bro. Cooke was the guest speaker for the last meeting which was attended by over sixty men. Plans are under way for the Associational-Wide Brotherhood Meeting to be held for Madison Association January 19, 1950.

MAURY ASSN. STEWARDSHIP CAMPAIGN

Laymen from Nashville and Maury Association conducted a week of Stewardship Emphasis under the direction of E. C. Sisk and C. C. Robinette, Sunday School Associational Superintendent. Twenty-two churches out of the twenty-four participated in this Stewardship Campaign.

New Brotherhoods Organized

Mr. Grover C. Lee, Southeastern Regional President, reports a new Brotherhood at Lupton City Baptist Church. Their officers are as follows:

Pastor	Rev. Lester Lewis
President	Mr. Ernest Linkous
Vice-President	Mr. Jim Bishop
Secretary	Mr. H. E. Campbell

ROUND LICK BAPTIST CHURCH

Watertown, Tennessee

REV. V. R. BUTLER, Pastor

President	Melvin Williams
Activities Vice-President	Raymond Patterson
Program Vice-President	Fred Williams
Membership Vice-President	J. T. Hearn
Secretary-Treasurer	Edward Rich
Chorister	V. R. Butler

Remember State Brotherhood Convention, November 14

AMONG THE BRETHREN

New Pastor at Dresden



FRED M. WOOD

On October 1, Fred M. Wood began his work as pastor of First Church, Dresden. Before coming to the Dresden Church he was pastor at Cobb, Ky.

Former Memphis Pastor Dies

Cleon Lester Randall died at the Baptist Hospital in Memphis, October 15. He was formerly pastor of Merton Avenue Church in Memphis. In 1947 Bro. Randall resigned his Memphis pastorate to become pastor of Gage Avenue Church in Bell Gardens, Calif., where he served until his health failed.

Funeral services were held at Merton Avenue Church with R. G. Lee, Bob Randall, and Wesley Lindsey officiating. Burial was in Memorial Park in Memphis.

With L. H. Hatcher, pastor of Central Church, Bearden, doing the preaching and John W. Lynch of Calvary Church, Erwin, leading the singing, Pastor Roy O. Arbuckle and Glenwood Church, Oak Ridge, engaged in a revival in which there were 50 additions, 41 by baptism.

—B&R—

Mrs. J. C. Pitt died at the home of her father, H. C. Christian, Springfield, October 24. Funeral services were held at First Church, Springfield, October 26, with Luther Joe Thompson and Howard D. Thompson, Springfield pastors, officiating. Mrs. Pitt was the wife of J. C. Pitt, Nashville pastor, who passed away in November of last year.

—B&R—

Pastor L. G. Mosley and Parkview Church, Newport News, Va., have closed a revival in which they were assisted by Edward E. Rutledge, pastor of Memorial Church, Hampton, Va. There were 21 additions to the church.

—B&R—

In a revival at Belmont Heights Church, Nashville, in which W. O. Vaught, pastor of Immanuel Church, Little Rock, Ark., did the preaching there were 16 additions. James L. Sullivan is pastor.

—B&R—

A new curriculum has been set up at Union University to prepare students for church secretaries, educational directors, and music directors.

Rooms in private homes in Nashville are being secured by the Hospitality Committee of the Nashville Baptist Pastors' Conference for those messengers to the State Convention who do not wish to stay in a hotel.

It is imperative that messengers who desire such accommodations contact Pastor W. C. Kirk, Edgefield Baptist Church, 7th and Russell, Nashville, who is chairman of the committee.

Bed and breakfast will be \$1.25.

Shelby Baptists Met at Raleigh

The 45th session of the Shelby County Baptist Association was held October 17-19 at Raleigh Church. D. M. Renick, pastor of LaBelle Church, was elected moderator for the second consecutive year and J. E. Tanksley, pastor at Bartlett, vice moderator. Other officers elected were J. G. Lott, pastor of Calvary Church, clerk; Ray Beckett, office secretary at Baptist Headquarters in Memphis, treasurer.

The association is comprised of 60 churches and 14 missions with a total membership of 50,786. A total of 2,740 baptisms were reported and gifts to the Cooperative Program totaled \$549,572,000.

The meeting next year will extend over a four day period and will be held at McLean Church, October 16-17, and October 18-19 at Prescott Memorial Church. J. G. Hughes, pastor at Union Avenue Church, is to deliver the associational sermon, and Virgil Cavender, pastor at Malcomb Avenue Church, is alternate.

"I Like It" After 28 Years

FORT WORTH, Tex.—(BP)—"I like teaching the natives of Africa, and I feel that's where God wants me to be," says Miss May Perry, small, soft-spoken Southern Baptist missionary to Africa for 28 years, now in this country on her sixth furlough. She teaches in a school for girls and is now at Southwestern Baptist Seminary here brushing up on her teaching technique.

A native of Georgia, Miss Perry's African community is a tiny settlement of mud houses and thatched roofs called Abeokuta, 65 miles from civilization, in Nigeria. About the size of Texas and Oklahoma, Nigeria has a population of about 22,000,000 Negroes and 5,000 whites.

Miss Perry looks forward to winter. "Even winter in Georgia will feel cold—and wonderful," she says. "Everybody should have winter at least every few years. It's nice. It re-invigorates you. It gives you a new hold on things."

The Baptist Hour

Dr. R. G. Lee, Preacher

November 13—subject: "The Debts Christ Paid For You"

November 20—subject: "Be Ye Thankful"

November 27—subject: "Does Your Influence Count For God?"

Stations in Tennessee

At 2:30 P.M., CST Sundays:

WTJS, Jackson; WMPS, Memphis; WSIX, Nashville

At 3:30 P.M., EST Sundays:

WJHL, Johnson City; WBIR, Knoxville
WDEF, Chattanooga, 5:30 P.M., EST
WATO, Oak Ridge. Consult your local paper for hour of broadcast.

Youth Revival Speaker



HOWARD BUTT

A City-Wide Youth Revival is being sponsored by the young people of Chattanooga. Howard Butt, a young revivalist from Corpus Christi, Texas, is to be the speaker in services held at First Baptist Church from November 6-13.

Frank Boggs, a graduate of Baylor University and at present a student at Southwestern Seminary, will direct the singing during the meetings.

Evening services Monday through Saturday will start at 7:00 P.M. and will be followed each evening at 8:30 with a forum on "The Christian and His Amusements."

Eclemual Newton Sullivan died at his home at Leeville, October 20. For more than 50 years he was teacher of a Young People's class at Mt. Olivet Church.

Also, H. S. Wilkerson, a former superintendent of the Sunday school, died on June 25.

—B&R—

Pastor O. C. Rainwater of Trenton Street Church, Harriman, assisted Pastor J. S. Thompson and First Church, Burnside, Ky., in a revival October 10-22. Charles Graves, pastor of Immanuel Church, Monticello, Ky., directed the music. There were 16 additions to the church.

Beginning November 6, Bro. Rainwater began a revival with Pastor Bill Johnson and First Church, Whitley City, Ky.

—B&R—

Parkview Church, Jackson, has just closed a successful revival in which there were 42 additions to the church, 30 by baptism and 12 by letter. The preaching was done by Pastor James A. Farrar.

—B&R—

A word of caution comes from a Chattanooga pastor concerning a hosiery salesman who purports to be working in the name of the church.

The man had no connection with or authorization from the church. He has left Chattanooga but may appear elsewhere.

—B&R—

Pastor F. M. Dowell, Jr., and First Church, Athens, have been assisted in a revival by F. M. Dowell, Sr., doing the preaching and Elmer Thomas of Dayton leading the singing. There were 33 additions to the church, 18 by baptism and 15 by letter.

Chaplain Ivan L. Bennett Assigned to Far East Command

Chaplain (Colonel) Ivan L. Bennett has been assigned to the Far East Command as Supervisory Chaplain.

Chaplain Bennett has been serving as Chaplain of the Fourth Army with headquarters at Fort Sam Houston, Texas, since June, 1949. In his new post, he will succeed Chaplain (Major General) Roy H. Parker, recently recalled from Japan to assume duties as Army Chief of Chaplains in Washington.

A native of Asheville, N. C., Chaplain Bennett attended Wake Forest College, LaSalle University and the Southern Seminary. He has served as pastor of First Baptist Church, Roxboro, N. C. and Pleasure Ridge Park Church, Louisville, Ky.

Lewis D. Ferrell has resigned as pastor of Vickery Church, Dallas, Texas, to become pastor of First Church, Fulton, Ky., November 15. Bro. Ferrell is a graduate of Harrison Chilhowee Baptist Academy, Union University, and Southwestern Seminary.

—B&R—

Pastor J. Victor Brown, First Church, Petersburg, Tennessee, was the visiting preacher during a Revival at Bruceton, Alvin Gilliland, Pastor, beginning October 23.

—B&R—

Pastor W. E. Chadwick and Fowlkes Church, Fowlkes, are rejoicing over the progress made in the building program. October 9, marked the first Sunday of worship in the new building. An all day service is being planned upon the completion of the annex.

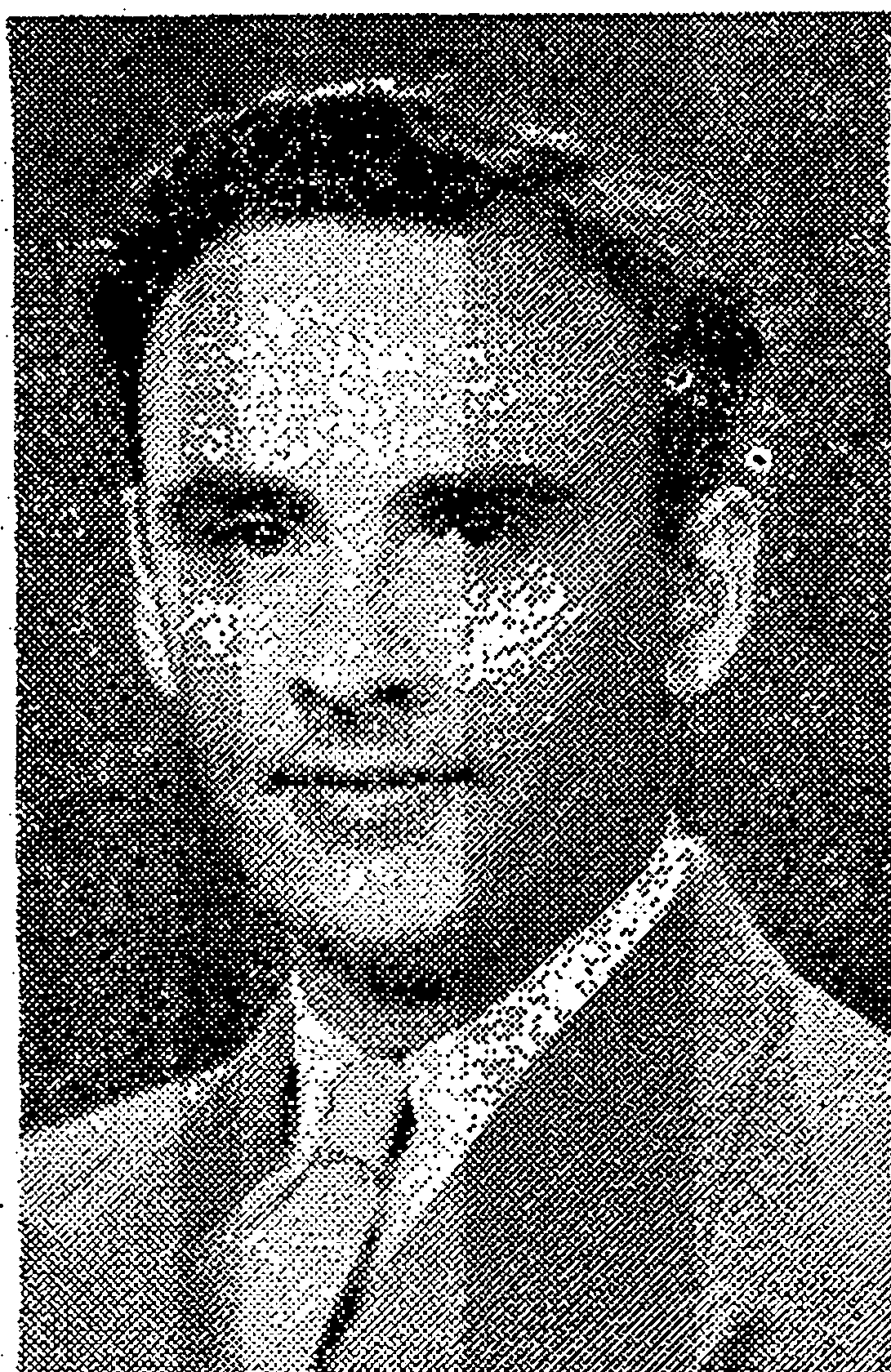
—B&R—

Robert Baker, ministerial student at Union University, has accepted a call from the Woodland Church near Brownsville, effective October 23.

—B&R—

Approximately half the judges in Tennessee, including the Chief Justice of the Supreme Court and the Presiding Judge of the Court of Appeals, are graduates of the Cumberland University law school.

Minister Ordained



JAMES ROBERTS

Salem Baptist Church, Gibson Association, ordained James Roberts to the work of the gospel ministry, August 28. The council was formed by the pastors and deacons of Laneview, Speedway Terrace, Calvary, and Salem Churches. Mark Harris, Memphis, preached the ordination sermon.

Revival Climaxes Efforts

Third Baptist Church, Nashville, has just completed a successful revival under the leadership of J. T. Barbee in which there were sixty-three additions, forty-seven for baptism.

Bunyan Smith, who is beginning his twenty-first year as pastor of the church reports that the success of the revival effort was underwritten by an active visiting campaign conducted by the Brotherhood and a Sunday School Training School. The Brotherhood also took an every-member-canvass and a general census prior to the revival.

Perfect Platform for Public Relations

MEMPHIS, Tenn.—(BP)—“Emphasis on the absolute truth in the business world is necessary at all time,” Averell Broughton, New York, president, Public Relation Society of America, told delegates to the Mid-South Institute of Public Relations meeting here. “A quality of moral integrity must be associated with public relations if public relations is going to have stature and weight. The thing that distresses me today is to run into business men who are tricky, grasping and shift. They are our country's true enemies, giving aid to not just the socialists, but to the communists also.”

Two other speakers also emphasized the importance of absolute honesty in business. J. Handly Wright, St. Louis, chairman of the board, Public Relations Society of America cited the golden rule from Jesus as the perfect platform for public relations. Paul O. Ridings, Ft. Worth, director of publications, Texas Christian University, said that no public relations program could be successful except in proportion to the moral strength of its sponsors.

The Mid-South Institute of Public Relations was sponsored by the University of Mississippi and attended by 150 leading Southern business men, educators and church leaders.

Merrill D. Moore and Albert McClellan attended from the S.B.C. Executive Committee and Harold Ingraham from the Baptist Sunday School Board.

In the absence of Pastor V. Wayne Tarpley, R. W. Prevost and S. M. Hamic supplied the pulpit of St. Elmo Church, Chattanooga, Sunday, October 23.

—B&R—

First Church, Portland, has concluded a ten day revival in which Pastor G. G. Graber did the preaching and Ray Dean led the singing. There were 12 additions to the church, 10 by baptism and 2 by letter.

—B&R—

Carl J. Giers, pastor of First Church, Chattanooga, did the preaching in a revival with Pastor James G. Harris and the Beech Street Church, Texarkana, Ark., October 2-9. There were 25 additions to the church.

—B&R—

Leonard Sanderson, pastor of First Church, Lewisburg, has just closed a revival meeting with Park Avenue Church, Memphis. There were 28 additions and 4 rededications. J. E. Williams is pastor.

—B&R—

An unusual Sunday school class record has been made by O. M. Jones, teacher, and his fourteen year-old boys of Calvary Church, Jackson, Miss. They reached the Standard every month last year with an average of 83%.

—B&R—

Pastor C. A. Smith and the Red Bank Church, Robertson Association, have been assisted in a revival by Lowell Milburn, pastor at Orlinda, doing the preaching and Vern B. Powers of Greenbrier, leading the singing. There were 19 additions.

—B&R—

The Tennessee Baptist Convention will be held at First Church, Nashville, November 15-17.

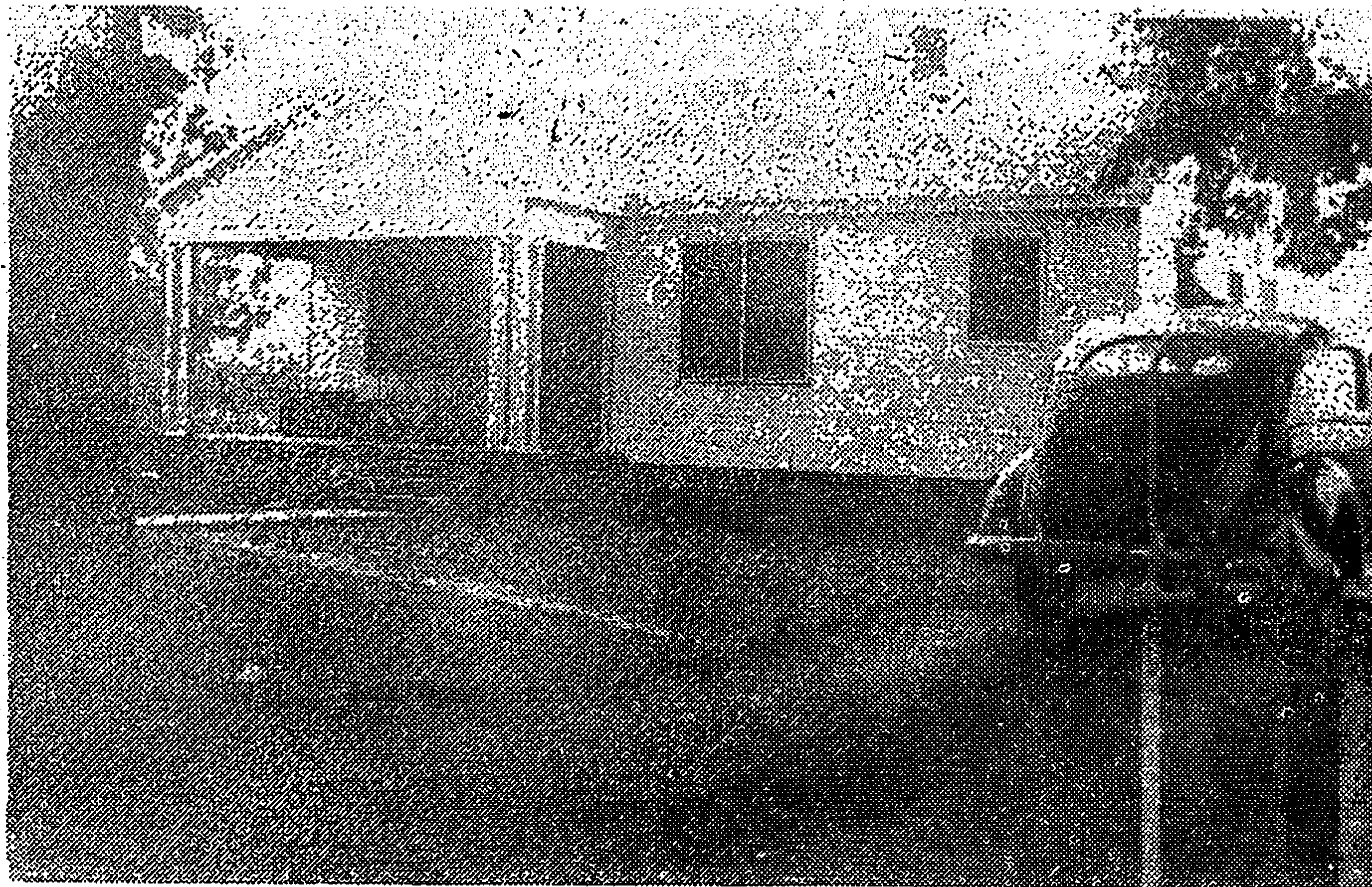
—B&R—

The new pastor of Barren Plains Church, Robertson Association, is John B. Holland. Prior to Bro. Holland's coming to Tennessee he was associational missionary in Texas.

—B&R—

During the past ten years Tennessee Baptists and friends have increased the capital assets of Union University by approximately 135%. Full membership in the Southern Association of Colleges and Secondary schools was obtained last December.

Phillippy Pastorium



Shown above is the practical and attractive pastorium which was recently completed at Phillippy Church, Beulah Association.

It is a modern five-room bungalow with plenty of yard, and room for a garden and chicken lot.

Cost of the pastorium was completely underwritten among the membership of the church and pro-rated over a period of three years.

H. R. Thompson, the first full time pastor to live among the people, was the first to occupy new structure.

ATTENDANCES AND ADDITIONS TO THE CHURCHES

OCTOBER 30, 1949

Church	Sunday School	Training Union	Additions
Allons Chapel	75	—	—
Ashland City, First	43	32	—
Athens, East	275	142	1
First	430	258	1
West End Mission	85	—	—
Calhoun	65	27	—
Coghill	41	26	—
Cotton Port	60	14	—
Eastanalle	51	13	—
Englewood	100	44	—
Etowah, East	40	—	—
Etowah, First	320	123	35
Etowah, North	220	—	3
Good Springs	42	—	—
Idlewild	76	46	—
McMahan Calvary	80	43	—
Rodgers Creek	25	—	—
Union Grove No. 2	101	62	—
West View	51	29	—
Brighton	197	68	—
Bristol, Calvary	337	102	4
Virginia Avenue	340	123	2
Mission	28	—	—
Brownsville, First	346	122	—
Bruceton, First	178	63	9
Brush Creek	63	22	—
Camden, First	186	65	7
Chapel Hill, Smyrna	76	52	1
Chattanooga, Avondale	424	113	1
Brainerd	340	118	—
First	656	217	8
Chapel	31	29	—
Highland Park	1820	634	31
Red Bank	445	220	—
Signal Mountain	64	28	2
Church Hill, Oak Grove	152	80	—
Block City Mission	44	—	—
Cleveland, Calvary	123	67	—
Rutledge Memorial	63	61	—
Clinton, First	374	69	1
Columbia, First	357	96	—
Godwin Chapel	15	—	—
Rock Springs	105	35	—
Second	99	58	2
Cookeville, First	311	108	—
Algood Mission	52	—	—
Fourth Street Mission	160	64	—
Steven Street	103	65	—
Elizabethton, First	501	155	2
Oak Street	125	64	—
Slam	214	133	—
Fountain City, Central	1183	292	2
Hines Valley Chapel	35	—	—
Smithwood	475	181	13
Fowlkes	112	—	—
Gallatin, First	268	92	—
Gladeville	114	36	—
Gleason, First	84	28	—
Goodlettsville, First	198	98	7
Grand Junction, First	115	56	—
Hampton, Union	185	145	1
Harriman, South	181	136	5
Trenton Street	313	101	2
Walnut Street	246	106	3
Humboldt, Antioch	200	70	4
Jackson, Calvary	500	156	39
First	803	154	3
North	344	129	2
Jefferson City, First	559	270	3
Kingsport, First	672	163	1
Lynn Garden	369	94	—
Mission	33	—	—
Knoxville, Alice Bell	82	42	—
Arlington	363	75	—
Bell Avenue	658	288	1
Broadway	1231	396	30
Fifth Avenue	890	275	—

Church	Sunday School	Training Union	Additions
Gillespie Avenue	176	90	—
Lincoln Park	618	265	5
McCalla Avenue	531	93	—
Sevier Heights	491	232	5
LaFollette, West	90	64	1
Lawrenceburg, First	267	161	3
Lebanon, Barton's Creek	121	50	—
Cedar Grove	90	44	1
Fairview	69	40	—
First	416	153	28
Lewisburg, First	124	—	—
Lexington, First	205	38	—
McEwen	61	37	—
Maryville, Broadway	251	143	3
Everett Hills	232	160	2
First	580	227	3
Medina	149	80	—
Memphis, Bellevue	2596	818	21
Boulevard	786	228	9
Central Avenue	789	252	13
Elliston Avenue	163	50	—
Highland Heights	997	398	1
Hollywood	409	97	—
Kennedy	166	55	—
LaBelle	858	236	8
Leawood	293	105	5
Mission	27	—	—
Levi	252	120	2
Barton Heights	100	47	—
Mallory Heights	238	79	—
Parkway	331	139	12
Prescott Memorial	644	136	3
Speedway Terrace	978	222	9
Temple	1485	322	7
Union Avenue	1169	229	2
Milan, First	416	76	2
Milton, Prosperity	163	117	—
Monterey, First	253	140	—
Morristown, First	529	65	—
Montvue	149	32	—
Murfreesboro, First	469	83	2
Walnut Street Mission	60	30	—
Powell's Chapel	112	64	—
Taylor's Chapel	101	—	—
Third	122	40	—
Westvue	583	170	17
Woodbury Road	71	43	2
Nashville, Grace	589	320	3
Grubbs Memorial	97	63	1
Harsh Chapel	141	61	—
Inglewood	721	202	5
Lockland	539	145	9
Mill Creek	83	59	—
North End	114	50	—
Park Avenue	462	239	1
Saturn Drive	55	30	—
Third	202	63	—
Una	146	77	2
Newport, First	251	68	—
Oak Ridge, First	386	120	—
Glenwood	231	50	1
Highland View	310	121	—
Robertsville	290	117	3
Old Hickory, First	555	213	—
Parsons, First	205	48	—
Philadelphia	118	13	—
Portland, First	235	61	—
Ramer, Gravel Hill	167	82	—
Rockwood, First	233	153	—
Rutledge, Oakland	104	57	1
Shelbyville, First	342	95	1
Big Spring Mission	43	—	—
Shelbyville Mills	142	75	3
Holly Grove Mission	26	—	—
Tullahoma, First	143	68	—
Union City, First	603	88	2
Watertown, Round Lick	122	54	2



BOOK REVIEWS

GOD'S HURRY by Duke K. McCall, Executive Secretary of the Executive Committee of the Southern Baptist Convention. Published by the Broadman Press, Nashville, Tenn. 120 pages, price 75c in board binding, 50c in paper binding.

This is as sharp as a razor! We knew that Duke McCall was one of the best preachers in the South, but we did not know that he could wield such a trenchant pen. But according to the author he "simply sat down and preached into a dictating machine." At any rate, he has given us a good book, full of meat for those with strong appetites, and plenty of milk for those less robust.

In January, 1949, the author was requested to write a book "designed to undergird the Advance Program of Southern Baptists. When he asked what kind of book was wanted, the reply was, "Christian stewardship against the background of present world conditions." This is exactly what the book is about. In the Introduction, Dr. McCall gives his own estimate of the world situation. Here, as well as all through the book, he reveals the fact that he possesses clear analyses, is widely read and that the affairs of his office have not kept him from pursuing his studies.

Originally, there was no thought of this becoming a study course book, so the arrangement does not lend itself readily to ten class periods of forty-five minutes each. Notwithstanding this obvious fact, we note from several of the bulletins we receive that pastors are using it as a basis for the launching of the every-member-canvass.

—Edwin E. Deusner

KEYSTONE OF ALL MISSIONS by Harold D. Gregory, Missionary of Nashville (Tennessee) Association. Published by the Tennessee Baptist Press, Inc., Nashville, Tenn. 176 pages. No price given.

I was interested in this book for three reasons. First, because of a strong admiration for the author and his monumental work as a City Missionary; second, because this is the first book of such size to come from the Tennessee Baptist Press; and third, because I wanted to know what was the keystone of all missions.

Of course, the keystone of all missions is local missions. That there is ample precedent for such work, Bro. Gregory shows from the Old and New Testament, from early Christian history and that of more recent years. After a treatment of this precedent, he goes on to show the pressing need for local missions in our day. This much of the book consumes 54 pages. The remaining 122 pages deal with the mechanics and techniques of launching and sustaining a local missions program.

This book will serve a real need. It was the realization of that need that prompted the writing of this book. The author pioneered in City Missions work and, according to his own statement, "was almost overwhelmed with the magnitude of the task before him; consequently he took the loose end of a string tied to everything in the kingdom, and ran off with it in all directions at once." Of course, this is indicative of Bro. Gregory's modesty. He has done a great work from the very beginning. But such a manual of procedure as "Keystone of All Missions" will help many a local missionary to get started on the right foot.

In many respects, the book from the pen of Duke McCall (God's Hurry) and "Keystone of All Missions" complement each other. One gives the dynamics; the other supplies the mechanics. Neither can get along very well without the other.

—Edwin E. Deusner

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WEST TENNESSEE NEWS

By EDWIN E. DEUSNER, Lexington, Tennessee

Mr. and Mrs. D. C. James have announced the marriage of their daughter, LaDell, to the Rev. T. L. Alexander, pastor of Brighton Baptist Church. The marriage was solemnized at the First Baptist Church, Brownsville, Pastor Robert L. Orr, officiating.

Mrs. Irene Chapman, Memphis, has announced the engagement of her daughter, Marva, to the Rev. Hoyte Huddleston, son of Mr. and Mrs. G. A. Huddleston of Lebanon. The wedding was to be solemnized on October 29 at Memphis, Pastor J. G. Hughes of Union Avenue Baptist Church, officiating.

Dr. L. D. Summers, Hot Springs, Arkansas, began a series of Revival services at First Church, Bolivar, on October 31.

Prof. R. C. Briggs of Union University supplied for Union Avenue Church on October 16, while Pastor Hughes was at Clinton, Ky.

W. E. Edmondson has resigned at Rock Hill, Beech River Association, and plans to re-enter school.

Pastor J. G. Hughes, Union Avenue Church, Memphis, was with Pastor Curry Simpson and the First Baptist Church, Clinton, Kentucky, October 10-20. Among the converts during the meeting was Pastor and Mrs. Simpson's young son. This was one of Dr. Hughes' first pastorates, he having served there from 1918 to 1921. R. K. Bennett, Stanton, was the song leader.

Pastor Morris Prince, Ridgley, was elected Moderator of Beulah Association at its recent meeting at Macedonia. Pastor Gordon L. DePriest, Tiptonville, was elected Assistant Moderator.

Pastor C. L. Morgan, Prescott Church, Memphis, recently assisted Pastor John W. Bass and Lamar Heights Church, Memphis, in a gracious Revival.

L. G. Frey, Superintendent of Missions and Evangelism for Tennessee, supplied the pulpit of First Church, Lexington, on October 30 while your scribe was assisting in a Revival at Lawrenceburg, Bernard Seates, Pastor.

Pastor C. M. Pickler of Boulevard Church, Memphis, will do the preaching in a Revival at Huntingdon, Thomas W. Pope, Pastor, beginning October 30.

There were some 45 professions of faith and additions to the Winstanly Baptist Church, East St. Louis, Illinois, during the Revival, September 26-October 7, in which Pastor H. H. Boston, Martin, did the preaching.

November 7-11 is the time for the annual Central Training School for Madison Association. It will be held this year at Calvary Church, James Canady, Pastor. Lawson H. Cooke was the speaker at the Brotherhood meeting at Calvary on October 14.

There were 32 additions to the First Church, Milan, Henry J. Huey, Pastor, during the Revival conducted recently by Pastor W. Douglas Hudgins, Jackson, Mississippi. Bert Arnold was the song leader.

Kennedy Church, Memphis, will engage in a Revival, October 30-November 13, with the Pastor, Charles A. Wingo, doing the preaching and Norris Gilliam, Jr., leading the singing. This church was five years old on October 1. It now has 284 members and a Building Fund amounting to \$11,420.60.

There will be a Simultaneous Missions Revival in Shelby Association the week of November 21-27. There will be a different missionary speak in each cooperating church each night, preceded by classes in missions. On Sunday, November 27, there will be a great Missions Rally at Ellis Auditorium with Secretary M. T. Rankin of the Foreign Mission Board as speaker. 10,000 people are expected to attend this rally.

Next March every church in Shelby Association will hold a Revival at the same time. The dates have not been chosen, but definite plans are in the making.

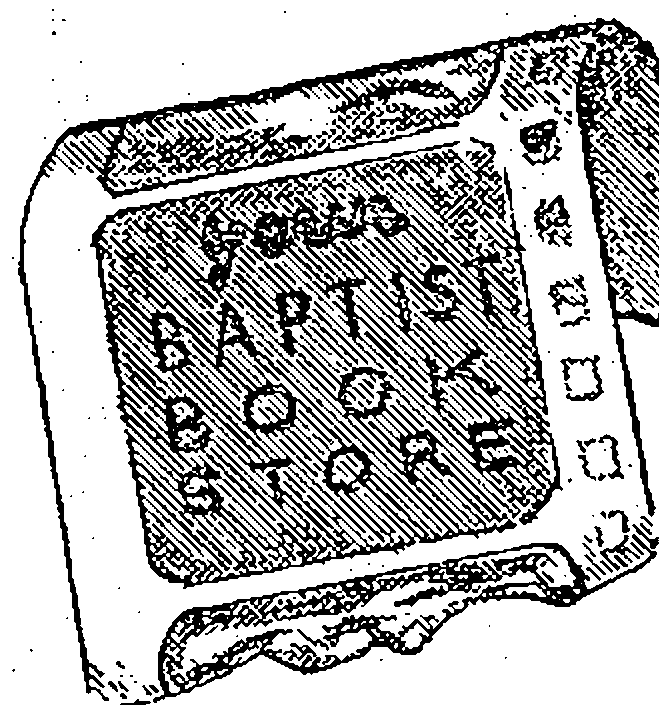
Otis Smothers, Kenton, has been called as Pastor of the Wildersville Church, Beech River Association, and he has accepted. He will begin his work there the third Sunday in November.

J. S. Riser, Jr., former pastor at Central Avenue Church, Memphis, is off to a fine start at Webb, Mississippi. One of the happy features of his work there will be that he can give more time to evangelistic efforts. During his pastorate at Central Avenue there were 717 additions to the Church; an 800% increase in gifts to missions; the erection of a \$150,000 educational building; and 18 young people answered the call to preach or enter mission service. He was pastor there for 6½ years and has been on the field at Webb, Mississippi since September 1.

Paul Isbell, Field Representative for Union University, supplied the pulpit of the First Church, Humboldt, on October 2 while Pastor Hayward Highfill was in a Revival at Trezevant, Barney Flowers, Pastor. Pastor Highfill observed his second anniversary on October 9. During his two years at Humboldt there have been 197 additions; total gifts amounted to \$57,985.18, of which \$20,931.55 was for missions; and there have been healthy growths in Sunday School and Training Union attendance.

Vernon C. White, Educational Director for United Dry Forces of Tennessee, will spend six weeks in Memphis during November in the interest of alcohol education. He will supply at Levi Church, R. O. Pittman, Pastor, on November 30.

Pastor Dillard A. West completed his first year at Dyer on October 2. During the year there were 52 additions, an average of one per Sunday, and nice gains in all other phases of church life.



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FOREIGN MISSION ADVANCE

M. THERON RANKIN
Executive Secretary

GENEVIEVE GREER
Editorial Assistant

BOARD MEETING—BUDGET-MAKING

The Foreign Mission Board faced its fall budget-making with a broadened vision of strengthening stakes in mission centers all over the world and lengthening cords to new fields of labor.

In his report to the semi-annual meeting of the Foreign Mission Board on October 11, Secretary M. Theron Rankin outlined a program looking toward possible expansion into new areas of Africa and into Thailand, India, Korea, and the Philippines in the Orient. A stronger educational program for training native workers is proposed for all areas, with two new seminaries to be located in Spanish America and with additional facilities for the seminaries in Zurich, Rio de Janeiro and Japan. Medical mission plans call for two hospitals in Latin America, one in Arabia, one in Japan, and further development of two growing medical centers in Africa.

The estimated income of the Board for budget purposes next year is \$3,680,000. This amount with the Lottie Moon Christmas offering will bring the total over-all operation of the Board in 1950 to \$5,250,000. Many of the projects for expansion are scheduled for investigation and preparation during 1950, with the advance to follow receipt of Advance Program funds raised through the Co-operative Program.

AFRICA, EUROPE, NEAR EAST

Secretary George W. Sadler, in Europe this year, is attending a meeting of the Near East Mission, after which he will outline a future program for that area. The Board authorized him to survey mission prospects in the French Cameroons next summer when he visits the Nigerian Mission. The way is already open for work in Liberia as soon as funds and personnel are available.

ORIENT

In the Orient, Secretary Baker J. Cauthen recommends the location of a veteran China missionary couple in Korea for a year to observe opportunities there and report to the Board. For Japan he proposes the location of missionaries in every major city between Tokyo and Nagasaki to evangelize the cities and surrounding territory, with special emphasis on work among students in government colleges and universities. Also, a "preaching mission" of some of the South's best preachers is being studied for Japan.

LATIN AMERICA

Missionary H. W. Schweinsberg brought to the Board a survey report he has just completed on Ecuador and Peru, recommending that missionaries be located in Quito and Guayaquil, Ecuador, and in Lima, Peru. He has established avenues through which they may enter and serve as soon as the Board can send them.

CHINA—NOW

Forty-one missionaries and one child remain in territory occupied by Communists in China; twenty are in stations of the South China Mission where the government turn-over is expected. A total of ninety-eight of the China missionary staff are still in the Orient, the other thirty-seven located in Portuguese Macao, English Hong Kong, Formosa, Bangkok, and the Philippine Islands.

Shanghai, Soochow, and Kaifeng schools are open. Our school is closed in Yangchow but the hospital is open. There are some restrictions on mission work, but none serious. Where Bible classes cannot be held in school buildings, they are continuing in church buildings.

Dr. Henry Lin has resigned as president of the University of Shanghai because his position with the school could react against both the school and his own personal safety. He remained on the campus during the fighting in Shanghai at the risk of his life, leaving only after order had been restored. There are 1,200 students in the school.

COLOMBIA—MEDICAL MISSIONS

A second opportunity for the development of medical missions in Latin America came September 15 when Missionary Roy McGlamery was granted a license to practice medicine in Colombia. The other missionary doctor to obtain a license in Latin America was Missionary Franklin Fowler last December in Asuncion, Paraguay. Dr. Lamar Cole in Mexico is still seeking a license.

Dr. McGlamery opened a small charity clinic in Barranquilla in September, 1948 by permission of the governor of the state in which the city is located. Property was purchased in Barranquilla in 1948 for a hospital to be erected as soon as a missionary doctor could gain recognition from the national government.

This new medical work in Colombia and Paraguay will call for more medical personnel. Nurses, either under contract or missionary appointment, will be needed to care for the sick and to train native nurses.

DR. J. D. FRANKS

The Foreign Mission Board elected Dr. J. D. Franks to serve for a three-year period as administrative secretary and public relations representative of the international seminary in Zurich. He will continue to supervise Southern Baptist relief efforts in Europe. Southern Baptist state convention, seminaries and churches will want to keep him busy during a brief visit he is making soon to America. He can be reached in care of the Foreign Mission Board.

Report On Meeting Of Foreign Mission Board

Fourteen new missionaries (seven married couples) were appointed for lifetime service overseas at the fall meeting of the Foreign Mission Board, held in Richmond, October 12 and 13. Their names and the fields to which they will go are as follows:

Mr. and Mrs. Wm. Judson Blair to Argentina; Mr. and Mrs. Julian R. Hickerson, Jr., to Colombia; Mr. and Mrs. Stanley P. Howard, Jr., to Japan; Mr. and Mrs. Joe Carl Johnson and Mr. and Mrs. Boyd Allen O'Neal, to Brazil; Mr. and Mrs. Herman Sanford, to Nigeria; and Mr. and Mrs. Blainard Elmo Scoggin to Nazareth in Palestine.

The husbands are all ordained ministers, and in physical appearance, training, in soundness of faith, and in their Christian experience all fourteen of these our latest recruits can be truly classified as "front line personalities." Wherever they serve Southern Baptists will be ably represented. The members of the Personnel Committee who reviewed the story of their lives, examined them as to their soundness in the faith, and listened to what they had to say about their conversion, and their call to go as missionaries to the foreign fields, came out of the meeting feeling that they had been listening to a continuation of the story of the Acts of the Holy Spirit.

The estimated operating budget for 1950 was set at \$3,253,917.40 to carry on our work in 27 different nations of the world. The larger items in the budget include the program of direct evangelism, schools, from kindergarten to college, and for seminaries, training schools and Bible schools; ten mission hospitals in Africa, China and South America. The largest single item is for the salaries and personal allowances of 704 foreign missionaries, whose basic salary is \$1,000, and for children's allowances. The administrative costs of the Foreign Mission Board for all funds received and expended including the Lottie Moon Christmas Offering, amounts to slightly less than 5 per cent, so that 95 cents out of every dollar given to foreign missions is spent on the foreign fields. Much of this 5 per cent, of course, is used to inform our people and inspire them in their giving.

The Board heard with prayerful concern the latest word from our Secretary to the Far East, Dr. Baker Cauthen regarding the swiftly changing conditions in China. At present we have 41 missionaries in communist occupied territory. Due to military operation, some of our missionaries have had to move three or four times within a few months. With conditions unsettled as they are, no capital investments can be made in China, and no new missionaries can be sent to that field.

The calls for missionaries in Japan, Africa, South America, and other lands far exceed the number now available to go. The unprecedented opportunities that are ours now should lead us to unite in the greatest advance we have ever made for Christ in the foreign fields. And in this conviction Dr. R. B. Jones, the other representative on the Foreign Board from Tennessee concurs.

—O. E. TURNER

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