

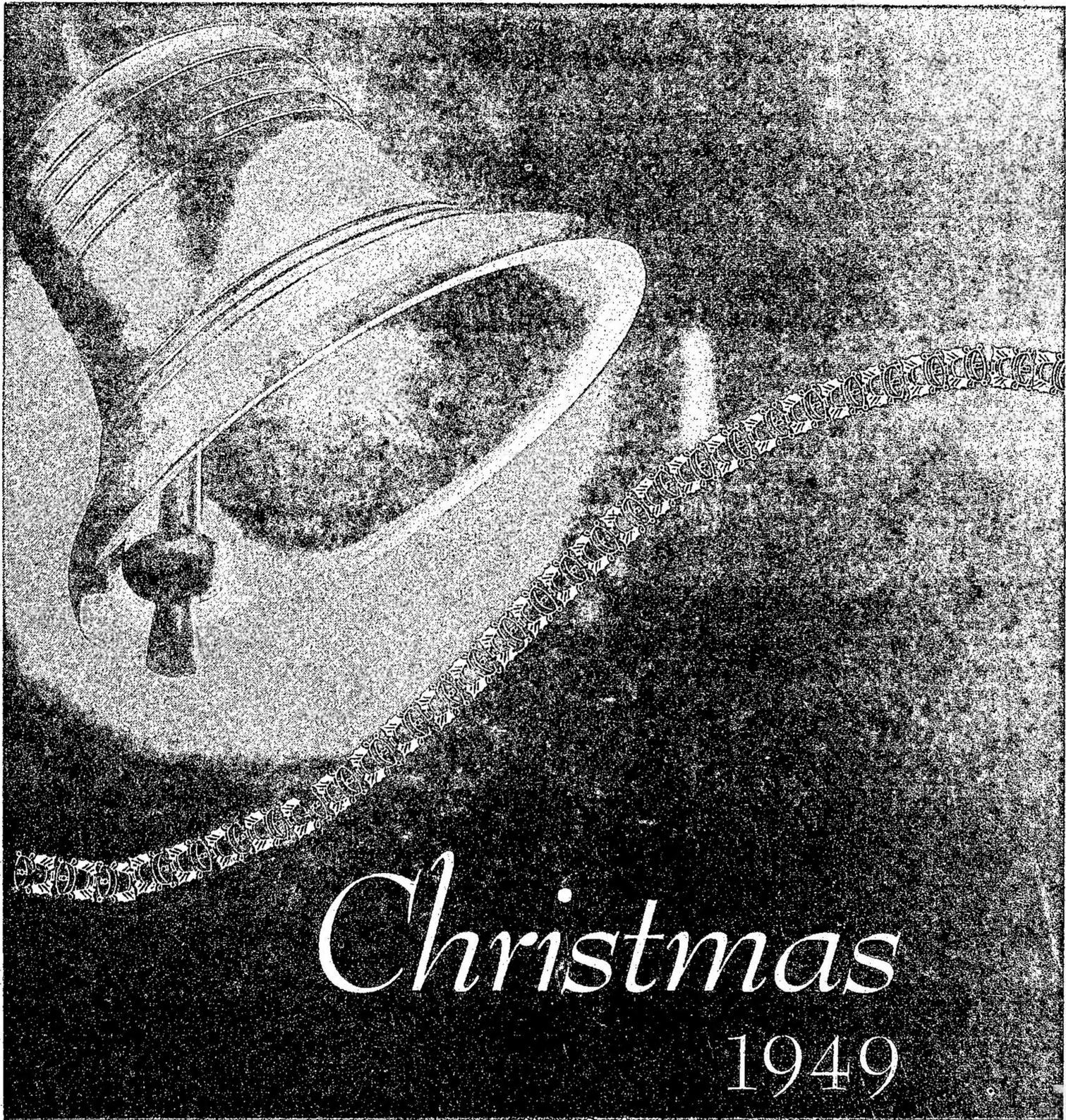
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—Ewing Galloway

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EDITORIAL

Happy Greetings!

IN KEEPING with the custom of the years, there will be no
issue of BAPTIST AND REFLECTOR in the week in which
Christmas Day occurs. This means that there will be no paper
December 29 and that the next issue will be January 5, 1950.

BAPTIST AND REFLECTOR staff, consisting of Fred Noe, Eura
Rich, Helen Wilkerson, and the editor, send to you the heartfelt
greetings of the season. They thank you for your courtesy and
consideration and loyalty and pray God's abundant blessings
upon you. If any of you have undergone or are undergoing
stress and storm and sorrow, may the God of all grace comfort
you.

Across the intervening distances we send the hope that every-
where there may be "on earth peace, good will toward men."

Choirs Above Bethlehem

TENDER lingering echoes pouring from above,
Chords of quiet forgiveness tell of deathless love,
Heaven's choirs are singing praise to God most high,
Peace has come amongst us though the Lamb must die.

What majestic anthems merge into the dawn,
Heralding His coming, Christ our King is born,
Realms of matchless glory He has left behind,
Glad to sojourn with us, Friend of all mankind.

Tiny little stranger wholly undefiled,
Lying in the manger, Mary's wondrous child,
Rich Thy grace to save us. Holy One so poor,
Pride has often misled us but Thy way is sure.

Be Thou born within us, Child of Bethlehem,
By Thy Spirit giving life to men again,
Of God's gifts the greatest, Saviour of the Race,
All the Father's kindness shining in Thy face.

Never has departed joy of Christmas morn,
Angel ones forsake us, Thou remainest on,
Music of the gospel telling all is well,
God forever with us, our Immanuel.

Donald Malcolm MacLeod

God Manifest In the Flesh

PAUL SAID "God was manifest in the flesh" (I Tim. 3:16).
Scholars say that the reading in the oldest manuscripts is,
"who was manifest," or "he who was manifest." However, the
reference is to Christ, and from the viewpoint of the biblical
meaning the King James Version is correct.

The statement of some that Jesus never claimed deity for
Himself is untrue. He was rightly construed as "making himself
equal with God" (John 5:18). He applied to Himself the
Jehovistic "I AM" (John 8:58; Exo. 3:14). He said, "I and
my Father are one" and that He had glory with the Father
"before the world was" (John 10:30; 17:5). When on trial
for His life He was asked point blank "whether thou be the
Christ, the Son of God." This meant, "Dost thou claim deity
for thyself?" and He answered in the affirmative (Matt. 26:63-
65; Mark 14:61, 62).

Speaking for himself and the other true disciples, Simon
Peter confessed that "Thou art the Christ, the Son of the living
God" (Matt. 16:16). As such language was understood, that
was an acknowledgment of Christ's deity. True believers joined
Thomas in his conviction, "My Lord and my God" (John 20:
28). Paul called Jesus "the great God and (even) our Saviour
Jesus Christ" (Titus 2:13) and said that in Jesus "dwelleth
all the fulness of the Godhead bodily" (Col. 2:9). And God
the Father Himself affirmed deity of Christ—"Thy throne, O
God, is for ever and ever" (Heb. 1:8). "Thy throne, O God."

"Manifest in the flesh" meant the incarnation whereby Deity
was clothed with humanity. "The Word was made (became)
flesh . . ." (John 1:14). This was accomplished by the power
of God through the virgin birth whereby Jesus was born of the
pure virgin Mary without a human father. "Behold, a virgin
shall conceive, and bring forth a son, and shall call his name
Immanuel" (Isa. 7:14). Matt. 1:22, 23, says that the birth
of Jesus fulfilled this and that Immanuel meant "God with us."
Gabriel explained to Mary that this would be accomplished
by the power of God (Luke 1:35).

Paul said that Jesus was "made (born) of a woman, made
(born) under the law" (Gal. 4:4). The woman in the case was
the virgin *intactate*. When Jesus was being tried for His life,
Mary could have saved Him, humanly speaking, by going to the
Jewish authorities and telling them that her Son's claim to deity
was false and that He had not been born without a human
father. But she remained silent because she *knew the truth*.
For nearly 1500 years belief in the virgin birth was almost
universal among professed Christians. A few heretics opposed
the idea, and today skepticism, infidelity and atheism reject
the idea. True faith does not reject it.

Concerning "God . . . manifest in the flesh" Paul said, among
other things, that Jesus was "seen of angels." Angels saw Him
when He was born in Bethlehem and sang an ecstatic song of
rejoicing, and they saw Him at other times. No doubt they see
Him now.

When God brought Jesus into the world He said: "And
let all the angels of God worship him" (Heb. 1:6). Let us join
in this worship and reject the mouthing of that modern liberal
minister who chose and discussed the blasphemous sermonic
theme, "The Peril of Worshiping Jesus."

Competent authority suggests that in I Tim. 3:16 there is
a fragment of an early Christian hymn. Let us join Paul and
the other Christians of ancient times in this song. And let us
join the angels in their triumphant praise: "Glory to God in
the highest, and on earth peace, good will toward men" (Luke
2:14). "God was manifest in the flesh." Yesterday the Babe
was born in Bethlehem. Today believers live in the blessing
of His grace. Tomorrow they shall go to live with Him for ever.

"Joy to the world! the Lord is come." And He is coming
again!

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.

"Over and Above" The Baptist Courier

That phrase "over and above" has seen a lot of use among Baptists in recent years. As we have come more and more to the sensible and practical plan of financing our work by regular offerings through our church budgets (which include the missionary programs), special offerings for various causes have become unpopular. Yet there are some causes which seem never to be properly supported by such budgetary programs, and some leaders just do not seem to get out of the special appeal practice. Nobody wants to appear as one who would disrupt the Cooperative Program; therefore, those who insist on special appeals ask for gifts "over and above" the regular gifts to the program. We confess, however, that we have some doubts about such gifts being "over and above" in all cases.

It may sound good to say that we do not ask for designated gifts but for extra gifts "over and above" the regular contributions, but we wonder if it works out that way. One church member says he never makes his church pledge for all he expects to give because he knows he will be put under the pressure of some special appeals.

Special appeals, properly presented, may provide a needed incentive to give. Without such appeals, some Baptists would probably give little or nothing. When we make them, let us do it frankly stating the need; but let us not be too sure that what is received is all "over and above." The Cooperative Program is the way to support our work, and too many special appeals, no matter how worthy they may seem to be, will certainly weaken it. We believe also that Baptists will give generously to its support when they understand it, and it is as easily "sold" as most any "special" one can name.

(The editor of the Baptist Courier is one Jones boy who has good sense, and you'll have to admit it.—R. B. J.)

We Second the Motion of Kentucky and Mississippi The Word and Way

We join with Editor R. T. Skinner of the *Western Recorder* (Kentucky) and Editor A. L. Goodrich of the *Baptist Record* (Mississippi) to form a trio in insisting that important reports and new matters to be brought before the Southern Baptist Convention should be published before each annual meeting of that body. In a recent editorial Dr. Skinner wrote pungently: "Concerning meetings of the Southern Baptist Convention, certain requirements should be made regarding important reports and matters to be brought to the body: they should be published long enough in advance for the people to thoroughly acquaint themselves with all sides of the business, and to reach conclusions. In many instances this has been done, but in some it has not come to the people far enough in advance of the Convention. Personally, this writer feels that every trusted individual and committee owes it to the Baptist public to give out more and more of the facts—all the facts—on every question and problem. Then, when the people come together, they can approach all matters with a clear understanding and they can dispatch their business in good order, and many of the strains on fellowship can be avoided in brotherly manner. Baptists can act quickly and unitedly and they will when they are given all the facts in advance."

We cannot believe that any individual or committee would entertain the thought of trying to push through any matter before the convention had time to learn and consider all the facts. In a democracy it is not only desirable, but necessary, that the people do have the facts in time to deliberate and reach reason-

able conclusions. This being true, we can think of no reason why important reports and matters of new business should not have pre-convention publicity. We believe that the same principle applies to our state meetings. This procedure might serve, not only to avert unnecessary strain upon the fellowship of a democratic body, but it might also avoid tragic mistakes.

(Information is indispensable to Baptists.—R. B. J.)

Archie Robertson's Article In Life John E. Huss in Western Recorder

Brethren, there was no satisfaction in the article. Once again Baptists were presented in a most unfavorable light. The article borders on satire. The people of our great denomination are made to look just as ridiculous as possible. Those not familiar with the facts would gain the impression that Baptists are simply a flock of dumb sheep who are what they are because they do not know better. Carl McIntire, Presbyterian minister, writing in the "Christian Beacon" makes this observation: "What we would like to observe is that such an article written in such a vein about the Jews would be termed 'anti-Semitic.' There would be a clamor and a cry which would be heard all over the United States from New York to New Orleans and Houston to Los Angeles. If such an article were to be written about the Roman Catholics in the same vein by a man who occupies a relative position to the Roman Catholic faith as that occupied by Mr. Robertson, *Life* would not dare publish it!"

(If you didn't read the article on Baptists in *Life* magazine by the son of Dr. A. T. Robertson, be grateful.—R.B.J.)

Dangerous Tolerance B. I. Bell in Unfashionable Convictions

Everywhere in Christendom nowadays one hears such cries as this: "Let us all get together. Let us forget the things which divide us, and think only of that which unites us." But one observes that what it is that unites us is rarely defined. "Let the Baptists, Methodists, Episcopalians, Lutherans, Catholics, Unitarians and all the others, simply agree to love one another and forget their differences."

We see many sorts of ministers, in their desire to promote what they believe to be the unity desired by the Master, exchanging pulpits and passing genial compliments about one another's superlative worth. There is a tremendous mass of good feeling and everyone is smiling. Behold the millennial unity of all men, for which Christ prayed on the night of His betrayal!

Is it? If this was the sort of thing Christ wanted, why did He not practice this modern, tolerant method when He was on earth? Why did He not conciliate, on the basis of mutual toleration, the Sadducees and Pharisees, instead of denouncing them both for differing from His own conception of religion? Why did He preach things so definite as to alienate most of the people whom He came to save?

Why did He die? Apparently it was because He uttered such positive teachings as to force by His very intolerance, the reflex intolerance of those opposed to that teaching. Christ stood for definiteness in religion. He died rather than tolerate the religious ideas of most of His contemporaries. It is true that He prayed that all the world might be united; but He must have meant united on the positive platform on which He stood. Any other interpretation would stultify His whole life.

(Clip this! You ought to read it once a month for the rest of your life.—R. B. J.)

The Quest For The King

by Francis Marion Warden

We shall every one do well to pray daily, as we come near the Birthday of Jesus, "Our Father, create in us the questing spirit of the Wise Men, that we too may seek, find, and worship Thy Son our Saviour."

Very little indeed do we know about the Magi. And yet, we know enough to imitate them, to make their quest our own. For they were sensitive to God's leading, persistent to the completion of the quest, clear in their single purpose: "We have come to worship Him." They were grateful for God's grace in bringing them to the King, and satisfied that their quest had been successful. As all history is divided, by Jesus' coming, into "B.C." and "A.D.," so also, beyond doubt, were the lives of the Wise Men divided into two epochs: "Before the Quest," and "After the Quest."

QUEST HAZARDOUS

We notice that the Divine Record says that the Magi found the King. But we notice also the difficulties. They found Him



in spite of great distances separating Him from their homes. Over hazardous trails, beset by many discouraging handicaps, they counted not the distance as of any consequence, so they might one day kneel before the King of the Jews. For their intrepid courage we honor them. Not less difficult than distance was the racial difference that these men overcame. We know not their own "race," only that they were

not Jews. Here are men whose wings of spiritual insight enabled them to soar high over all man-made barriers separating "race" from "race." They remind us that:

In Christ there is no East nor West,
In Him no South nor North,
But one great brotherhood of love,
Throughout the whole wide earth.

QUEST CONSTANT

Again, the Magi found the King in spite of the spiritual apathy of the Jewish Scribes. Easily the Scribes told the eastern strangers that Bethlehem was the King's birthplace—but no step in that direction did any of them take. Yet eagerly, joyfully, the Magi went on, undeterred by the lifelessness of the very men whose spirits should, by their constant reading of God's Word, have been most alert to God's sending His Son into the world. Truly "He came to His own land, and His own people rejected Him. But to as many as received Him (such as the Magi), to them He has given the right to become sons of God." Another peril beset the Magi; the hostility of Herod. The usurper was terrified by news of the birth of a real King, of the royal line of David. Craftily Herod tried to use the Magi to further his plot to murder Jesus. But they delayed Herod's bloody purpose by departing into their own country by a road that led them not again to Jerusalem, and Jesus was safe—for a time.

The quest for the King had the evident help of God. His was the initiative; theirs the response. From God came the sign, or revelation, that started the Magi westward to Judea. Though we know not what form the revelation took, nor how it was made manifest to the Magi, we do know that God honored the quest begun at His beckoning.

QUEST WORSHIPFUL

Nor did God desert the pilgrims. During the long journey, from God came frequent guidance that led the seekers until at last they prostrated themselves before the King. God's com-

panionship failed at no point, for here were men engaged in great matters, and they went not without the Divine Guide. From men in whom there is the evident spirit of desire to worship His Son, God does never depart. Lesser motive than devoted worship is unworthy any seeker of the King.

Let us now retrace our steps, to recall the main line of thought herein presented. True indeed it is that, of common biographical facts, we have few in relation to the Magi. True also it is that of spiritual facts we have many. Now we must examine our own progress in our quest for the King, that we may imitate the Magi's worthy example.

QUEST PURPOSEFUL

Sensitive to God's leading we may become, and persistent under His guidance and companionship. We, too, can be sure of our purpose in coming to the Birthday of the King: "to worship Him." We shall then be grateful for God's revelation of His Son to us, and satisfied with the success of our quest. Obstacles, moreover, need not keep us from finding the King: neither distance nor danger, nor racial discriminations that belie our Christian profession. Nor again need we turn aside because of others'—or our own—spiritual lifelessness, nor be intimidated by anyone's hostility to God's Son.

For God's initiative, His guiding companionship, His enduring love—these we too may have to bless us in our quest for the King.

And when we come before Him, let us imitate also the order of events established by the Wise Men: for they first of all worshipped Him, then made their gifts to Him. In all our Christmas plans for 1949, let us give ourselves first to Him, then our gifts, that His love may be known among all men.

For is Christmas not *His* birthday?



Let's Put Christ . . . Into Christmas

by L. H. Cooke

As Christmas is the birthday of Jesus, it would seem that He should be at the center of the celebration. Such is too rarely the case. The common practice of celebrating Christmas is by beautifully decorated Christmas trees and the exchanging of Christmas presents within the family circle and among friends.

Now we are not at all against Christmas trees and the exchange of presents, but we should remember that Christmas is somebody's birthday, and that that somebody should come first in our celebration of the day.

We should follow the example of the Wise Men. They did not bring gifts to Mary and Joseph: "And when they had opened their treasures they presented unto *him* gifts . . ." The shepherds did not exchange gifts among themselves; they hurried to the manger to pay homage to the new born babe.

We suggest that we follow these examples in placing our gifts around the Christmas tree. Let's include a Christmas gift for Him whose birthday it is, and let's make this one the biggest and best of all.

And why not have a pretty holly-bordered envelope for our worship service Christmas morning, and enclose a Christmas gift for Jesus, thus enabling His church to extend the influence of its ministry around the world. This would really be putting Christ into Christmas.

A Christmas Message

by Ralph E. Norton

Truly the words of the familiar hymn "I love to tell the story, for those who know it best seem hungering and thirsting to hear it like the rest" are appropriate when the Christmas story is retold. It is one story that never grows old, but rather becomes more precious each time it is heard. There has never dawned a day as important and extensive in its significance as the day we call Christmas.

All nations have individual holidays, but only in Christmas do the longings of the human heart and the felt need of a goal of life crystallize the world around. This day called Christmas is more than a date on the calendar—it is a fact of history. That is the reason for the ever-experiencing thrill received with the retelling of the Christmas story.

TIME MUST NOT DIM . . .

Concerning the Christmas season, James Whitcomb Riley said, "There is a feel in the air, something you cannot describe, but there is a feel in the air."



Yet all are conscious that if that "feeling" of Christmas which is peculiar to Christmas shall continue throughout the centuries we must bring the story of Christ with all of its wonder and significance back into the season of Christmas.

The wonder of Jesus and the marvel of His coming to earth no longer thrill us as it did the world shortly after he came. Time has dimmed the wonder of that birth. If we would read

such books as "The Big Fisherman" we could get back into that hour and see the world into which Jesus came. Then we would more greatly appreciate the marvel and the wonder of His coming. It is no wonder the people said, "We don't understand it."

They never understood it. They kept repeating over and over again "If what he is saying is true, if what he is doing is real, the world will never be the same again." But they went home and doubted. The truth was too much to believe and accept. Have you ever wanted something with all of the passion of your soul and then have it come to pass? What did you think? "I don't believe it. It is too wonderful to be true." Such were the feelings of the hearts of the people at the time of Jesus' birth. It was just too wonderful to be true that God would come and take upon himself the flesh of man. Nevertheless, the feeling of the wonderfulness of that thought filled their hearts.

TORCHBEARER TO LIGHT PATHWAY

Mencius, the Roman, in talking about his religion said, "I am looking for a God called a torchbearer. He goes about over the world at different times lighting the lamps of individuals." But those individual lights have proven a failure. We are still hoping and dreaming for a torchbearer who will light the pathway of all humanity. According to them, that torchbearer had lighted the lamps of Cicero, Plato, and Aristotle and the great thinkers of its day, but as people had gone through that circle of light for hope and strength, they found it as cold and as dark as our imitation fireplaces. And humanity continued begging and pleading for a torchbearer to light its pathway.

Then Jesus came.

Do you marvel at the wonderful thoughts that filled their minds? They couldn't understand it. We come to the hour in which we live and still do not understand it, but we have lost the wonder and the marvelous truth that God is in Jesus.

The most wonderful thing has happened. God was born of

the virgin Mary and was called Jesus Christ, the Savior of the world.

CAME NOT TO JUDGE

What was the motive behind this birth? You and I determine the ultimate result of every action by its motive. An action may be worthwhile now, but if the motive back of it is impure and untrue, then the ultimate value is lost. What was the motive for Christ coming? As we search the human heart for its powerful motive stimulants, we see the motive of revenge. Could God have come in such a motive? Would not God have been justified in coming in a spirit of revenge as the world had treated his prophets? But we hear him saying that he didn't come to judge the world alone.

Thus, we ask, could he have come out of the human stimulant of patriotism? Could that have been the reason for Jesus coming? Well, it could have been. Was not Satan attacking the very Kingdom of God? Had Satan not been trying to destroy God's own forces? Could Jesus have come as a defensive soldier of God? He could have, but I hear him saying that his Kingdom is not on a defensive but an offensive attack. Could God have come through Jesus from the motive of duty? Did he owe humanity anything? Webster said, "Of all the evil things we face we can flee from them all or face them except the consciousness of a duty disregarded." And we ask, Did God send Jesus because it was a duty and owed it to humanity? You and I would ridicule the thought that God owed us anything, sinful race that we are. Was it popularity? Was he coming to be established as the only God above other gods? No.

The most powerful stimulant of all was love, and God came in the form of Jesus because he loved. "Love came down at Christmas, love all lovely, love divine. Love was born at Christmas, star and angels gave the sign."

SONG OF THE ANGELS

What then is the effect of that wonderful birth, that wonderful motive? Think of the struggling mass when Jesus came. See the people struggling for forgiveness of sin. See them working and dying to find forgiveness for their sins and then in the very midst of that struggle came that wonderful song of the angel, "Behold, a Savior is born." No wonder they couldn't understand it! A Savior was born.

Hope and the assurance of the forgiveness of sin came to them. But there was something else. Too many of us stop there for Christmas. We take that basic truth as the full meaning of Christmas, but that was not all that happened. The prophet of old had said, "Thou shalt call his name Immanuel," which means "God with us."

We should come to the consciousness that when Jesus was born one of the greatest effects was that God came to be with us. He came to be with us in sorrow, in trials, in problems, in our life. Never had God been with the people of Israel like he is with us since Jesus came. And because He is with us, there has been developed the Christian consciousness of sin. Think back again to the hour before Jesus came and recall the immorality that swept the earth. Think of the lawlessness and worthlessness of humanity. There was value only in power. Humanity was polluted with all sorts of filthiness. But when Jesus was born at Christmas he brought Almighty God to be with us and since then we find the slow but gradual growth of the consciousness of the difference between right and wrong. Standards have been elevated, hearts have been purified, and lives have become pure because of the birth of Jesus. No wonder Christmas has such an effect and feeling! A Savior is born and God is with us!

Why is Christmas different? Because the most wonderful thing has happened. God became human for you and me. The motive was love and its effect is to draw us always toward Him who is our God.

HELP KEEP THEM MARRIED

by M. E. Dodd

(A continuing feature of Dr. Dodd's long and fruitful ministry in Shreveport has been his interest in the couples he has married. In response to my request this statement has been prepared for the Baptist papers.—Joe W. Burion, Editor, Home Life.)

The marriage ceremony does not end the pastor's responsibility for that couple. I try to continue my ministry to them in many ways:

On the marriage certificate I write the Bible reference, Numbers 6:24-26. This is the benediction I use in the ceremony. I call their attention to this and ask them, at their first opportunity, to open their Bible and read these verses together.

When my marriages were few, I used to give the couple an autographed copy of some good book, of which there are many,

containing suggestions on how to make a success of marriage; Miller's *The Home Beautiful* was my favorite. Since the number of my marriages has been running much higher, and books

also, I have to be content to give a smaller pamphlet or booklet, like the one by William Cook Boone, *Together*. Or, I have found that giving a year's subscription to *Home Life* is most acceptable.

When I say goodbye to the newly-weds I exact of them the promise that they will write to me on their first wedding anniversary and on as many thereafter as possible. Some of these letters are among my most cherished possessions.

When I hear or read of some notable achievement by either or both, of a couple whom I married, I write them a letter or call them on the phone and give them my congratulations with an expression of personal pride that I was with them at the marriage altar. If some sorrow has come, I write an appropriate letter. I give special attention to them on the occasion of the birth of a baby and especially the first one. I write the baby a letter of welcome to this wonderful world of ours and express the hope and prayer that he may enjoy Christian training in the home and grow up to be a good and greatly useful person.

For some years we have conducted an annual "Christian Homes Service" in our church with all the couples whom I have married as honor guests. It is an evening service and a formal invitation goes to each couple. They sit in a white-ribboned reserved section. The sanctuary is decorated as for a wedding—with candles and everything. The choir sings wedding music. It is most interesting to watch the way the couples look at each other when the choir sings, "Believe Me, If All Those Endearing Young Charms." Their facial expression is a special study if they have been married twenty-five or thirty-five years.

I try to preach an appropriate sermon. Some of the subjects through the years have been: "Dedicating Our Homes," Deuteronomy 20:5; "Do's and Don'ts for Husband and Wife"; "An Ideal Husband"; "An Ideal Wife"; "Why Did You Marry?" "When Home Is Heaven"; "Home—A Path to God"; "When Christ Visits the Home"; "Till Death Do Us Part."

At the close of the service I give one book on the home or marriage to the couple I have married most recently. One couple who got this book on Sunday night had just been married Saturday night. I give another book to the couple present who has been married the longest. The last one was thirty-six years. There is always a good deal of interest in who this couple will be.

I counsel the couples to establish and maintain a family altar. It will unify, cement, stabilize, and save the family as nothing else can do. One couple told me afterwards that when they were settled in the Pullman drawing room for their honeymoon trip, the first thing they did was to get out their Bible.

read a scripture and have prayer. That couple had a happy Christian home, with two fine sons, until the time of the husband's death.

When the couple settles in their own home, I call and suggest a home dedication service, according to Deuteronomy 6:4-12. In that service appropriate scriptures are read, such music as "Blest Be the Tie That Binds," "Bless This House" is sung. After the couple, with united hands as at the wedding ceremony, have pledged themselves to dedicate their home: (1) to religious instruction, (2) to religious discipline, (3) to religious conversation, (4) to religious hospitality, and (5) to religious worship (Deut. 6:7), then have the dedicatory prayer, everybody kneeling. Such a service is a bit of heaven on earth.

These things will help to keep the home fires burning, to strengthen the ties that bind and to make a good go of married life.

THE COOPERATIVE PROGRAM GREATER GIFTS

Baptists like the Cooperative Program because it works. It is practical. It gets the best results of any plan we have ever tried. If a better plan is found, it will be accepted. Methods change; doctrines do not, as Baptists see it.

More money has been contributed since the Cooperative Program was put into effect than ever before. Even better than that, during the last six years a total of \$8,777,576.07 from all sources has been reported through the State Board office. This is more money than was given by Baptists since the first Convention organization in Tennessee in 1833, or during our first 109 years.

This is an almost unbelievable statement. But when you realize that up until about 150 years ago Baptists had been so busy fighting for their doctrines and running and hiding for their lives, little or no thought could be devoted to organization and promotion of their faith. These last 25 years have been only a mere foretaste of what is in store for Baptists if they stand firm in the faith once for all delivered to the saints.

More churches have been enlisted in the Cooperative Program than any other plan. Last year, 1,677 of the 2,443 Baptist churches gave something through the Cooperative Program. Of the 766 churches which did not give, 172 of them disagree with us on mission methods. They are listed in the State Minutes because, doctrinally, they agree with us. And yet a few even of these churches give something through the Cooperative Program regularly. Each Baptist church decides how it will handle its mission money.

Baptists like the Cooperative Program because it affords a bigger challenge for doing the Lord's work. No Baptist church will ever be inspired to evangelize the world on an inadequate financial program. Christian men in our churches whose businesses must risk big finance cannot be interested in a petty plan of church finance.

The outstanding characteristic of our young people is *sacrifice*. A church plan of finance which calls only for coca cola, popsicle, chewing gum and picture show money will never stir the hearts of their young people to contribute money, or give their lives in full-time service. We all like a dare or a challenge.

The Cooperative Program gives all churches equal opportunities. If the largest church in Tennessee gives 50% of its budget through this Plan, and the smallest one does likewise, we believe before God there is equality of reward. A percentage, or per capita basis seems to be a fair way of measuring this type of work.

Many other churches will join the Cooperative way when they understand the plan.

—L. G. FREY

BAPTIST AND REFLECTOR



VERY MUCH ALIVE AFTER 107 YEARS

by Harry Phillips, Nashville

Cumberland University is *new* to Baptists, but it is actually 107 years old, with a heritage unsurpassed by any institution of comparable size in America.

OPPORTUNITIES AT CUMBERLAND

(1) *To train Christian lawyers for private law practice and leadership in public affairs.* Cumberland is the only approved Baptist law school between Baylor in Texas and Wake Forest in North Carolina. It will be *the* Baptist law school for Arkansas, Kentucky, Mississippi, Oklahoma and other States in the Southern Baptist Convention where no Baptist law school is located. Cumberland alumni already are scattered in all 48 states. Its horizon of service through its law school is state-wide, south-wide and nation-wide.

(2) *To perform the great service in Middle Tennessee that Carson-Newman and Union are performing in East and West Tennessee.* The best money that Baptists have ever spent in Tennessee has been our investment in Carson-Newman and Union. By training both ministers and laymen, these two great Baptist schools have provided leaders who are the backbone of our denomination throughout Tennessee. Cumberland will perform that same service. Already Cumberland ministerial students are serving as pastors of 53 Middle Tennessee rural Baptist churches which were pastorless, and in many instances in a failing condition, before Cumberland became a Baptist University.

But there is another side to the Cumberland story. Cumberland was virtually dead three years ago—its buildings were dilapidated, its laboratories and libraries obsolete. This condition was fortunate for Baptists—otherwise Cumberland would never have been given to us and this unparalleled opportunity would never have come our way.

We have been boasting about the unique heritage that passed to us, and the high compliment that our Presbyterian friends paid Tennessee Baptists when they entrusted Cumberland in our hands. We have not talked enough about the *obligation we assumed* three years ago.

As we look back now, we can see that the Tennessee Baptist Convention should have made a lump sum available in 1946 to put the buildings and equipment in good condition. The assets of Tennessee College went into the Cumberland endowment and not for capital improvements. The money received from the Cooperative Program has been required for operating expenses and has not been sufficient for capital improvements. Cumberland must maintain not only a four-year college like Union and Carson-Newman, but also a three-year law school. It must buy books for two libraries and pay the salaries of law professors as well as a college faculty. Yet Cumberland receives only the same percentage from the Cooperative Program as Union and Carson-Newman.

LEST WE FORGET

When Tennessee College was absorbed into Cumberland University, we Baptists promised that we would provide adequate educational opportunities for girls at our new coeducational institution. Our present girls' dormitory will house only 45 girls. Is that keeping faith with Tennessee College?

We Baptists promised our Presbyterian friends that we would restore Cumberland as a great educational institution and secure its accreditation. The law school has been accredited this year, but we have not yet fulfilled this obligation for the College of Arts and Sciences.

Cumberland has made a terrific struggle during the past three years, but *we are moving steadily forward.* There is nothing wrong at Cumberland that money will not cure. Right now Tennessee Baptists are being asked for the first time to contribute to the capital improvements that are indispensable at Cumberland—a new dormitory in the Tennessee College Residence Center for Women, renovation of buildings and the

libraries, laboratories, faculty and equipment required for accreditation standards. We are handicapped because our campaign is on the heels of the Mid-State Baptist Hospital campaign; and of course we are not making a Church campaign in East and West Tennessee, where Baptists are numerically and financially stronger than in Middle Tennessee, since both Union and Carson-Newman also have fund-raising programs under way for needed capital improvements. Union and Carson-Newman *need* money—but Cumberland *must have* money now to meet accreditation standards which Union and Carson-Newman already have attained.

The alumni of Cumberland and a number of special gifts prospects are watching to see *if Tennessee Baptists will do what we said we would do three years ago.* We can count on help from alumni and special gifts families and foundations—once the Baptists of Tennessee have demonstrated their support.

WHAT BAPTISTS CAN DO FOR CUMBERLAND

(1) Boost Cumberland through the pulpit and Church organizations. Publicize the fact that Baptists are going to carry on the century-old Cumberland tradition. Encourage students to come to Cumberland.

(2) Every Middle Tennessee Baptist should make a contribution to Cumberland this year, payable in monthly installments over a two- or three-year period if he prefers. Wealthier Baptists in East and West Tennessee likewise should make gifts to Cumberland, in addition to the important support they are giving to Union and Carson-Newman.

(3) Every Baptist should give something in his will to the Tennessee Baptist Foundation for the endowment of our schools.

A pastor who encourages wills for the support of the local church is just as selfish and short-sighted as the pastor who wants to keep all the collections for the local church and give none to the Cooperative Program. The support of the local church is the responsibility of the *living*, not the *dead*. An endowed church would not be a spiritual church. The more that is done for the local church by the dead, the less will be done by the living. The appropriate beneficiary of the will of a Baptist is his Baptist schools, not his local church.

(4) There are many Baptists in Tennessee who have carried life insurance to guarantee the education of their children. Due to God's providence, it has not been necessary for the family to collect that insurance. The children now are educated and financially on their own. How appropriate it would be for a Baptist who has been so blessed to change the beneficiary of some of his life insurance policies and make them payable to the Tennessee Baptist Foundation for the support of Cumberland and our other Baptist schools!

(5) A Baptist who does not feel that he can make our schools the direct beneficiary of his will or life insurance can make the Tennessee Baptist Foundation the *contingent* beneficiary. This would mean that the estate or insurance would go for the support of Baptist schools if the beneficiary should predecease the maker of the will or die contemporaneously with him. For example, if the entire family should be killed in an airplane or automobile accident, the life insurance and estate would go to the Foundation for the support of our Baptist schools.

(6) A Baptist making a will in East Tennessee will want to make Carson-Newman or Harrison-Chilhowee the beneficiary. He should also include a bequest for Cumberland, because Cumberland serves East Tennessee through the law school. A West Tennessee Baptist likewise should make a bequest for both Union and Cumberland.

(7) At last Tennessee Baptists have as many institutions as we need. Let's not take on any more new responsibilities until we have fulfilled our obligations to our present institutions and have made them financially strong. We must not spread our Cooperative Program money too thin!

IF - BUT

THE PER CAPITA income of Southern Baptists is \$970 per annum. The total income of 6,270,819 Southern Baptists is \$6,082,694,430 per annum.

If all Southern Baptists tithed, their tithe would be \$608,269,443 per annum; and

If all Southern Baptist churches divided their receipts 50 per cent to local causes and 50 per cent to State Cooperative Program, they would contribute to their state offices \$304,134,721 per annum; and

If all state conventions divided their receipts strictly 50 per cent to the State causes and 50 per cent to the Cooperative Program of Southern Baptists, they would send to the Southern Baptist Convention \$152,067,360 per annum; and

If the Southern Baptist Convention divided its receipts strictly 50 per cent to denominational causes in this country and 50 per cent to missionary work overseas, the Foreign Mission Board would have at its disposal \$76,033,480 per annum.

YES, it is idealistic figuring and maybe a lot of day dreaming. But it is not a penny shy of the obligations of Southern Baptists in accordance with Biblical teachings on the tithe and Jesus' command "Thou shalt love thy neighbor as thyself."

—The Baptist Program

SPEAK UP

At this time of the year when church budgets are being drawn up, good members are sometimes dissatisfied with recommendations of the finance committee but rather than voice public objection they fall back on the statement, "Well, I can always designate my contribution." Such reasoning does the kingdom, church, and committee a disservice.

Far better would it be for the dissatisfied member to speak up for his favored cause and urge a more equitable distribution of funds if this is really desirable. Committee members are only other members of the same church. Usually they do their best within the limits of knowledge and experience. But we are a democratic people and should help them plan a church budget in which all can cooperate.—Jack L. Gritz.

SPIRITUAL TERRACING

A. H. GOLDEN

Farmers terrace their land to hold the rain and to keep the soil from washing off. If this is not done on sloping land, the better soil would soon be gone.

Our moral and spiritual life need terracing. The natural tendency of us is downward. We are born with a sinful nature. We need to throw up terraces, broad and strong, to hold silver, gold and precious stones we are sowing thereon. They will keep the soil of better life from draining away, but instead it will enrich that which we have and cause it to produce a more bountiful harvest. The fruits will be much more appetizing and very much more healthful. It will cause us to grow stronger. We will be able to produce enough of this enriched food to share some with our neighbors and friends. And too, it will cause us to want to help them. This prepares us to become a blessing to others and give much more joy to our own dear selves.

There is a natural propensity in man to slander his fellow man, to rejoice in his sorrow, triumph in his downfall and destruction.

If I must be vile, let me be vile but not at the expense of another's happiness. If I must go down let me go down, but not drag another with me. If I have not that spirit that will raise mortals to the skies, O! may I not have that other spirit that would drag angels down.

Statewide Evangelistic Conference

Nashville, Tennessee

February 6-7, 1950

W. Hines Sims, Nashville—Song Leader

Monday Afternoon Session

Dr. G. Allen West, Jr., Presiding

2:00 Prayer and meditation

W. Hines Sims and Leonard Sanderson

2:30 Conferences:

1. Pastor's Preparation for Revival

a. City and Town pastors—Norris Gilliam

b. Village and Country pastors—L. G. Frey

2. Music in Evangelism—W. Hines Sims

3. Associational Leadership for Organizers and Chairman—Harold D. Gregory, J. C. Williamson

3:30 Special Music—Song Leader

3:40 Message—"The Leadership of the Spirit in the Life of the Christian"—James L. Sullivan

Monday Night Session

Rev. J. E. Ledbetter, Presiding

7:00 Prayer and meditation

W. Hines Sims and Clyde Bryan

7:30 "The Sunday School in Evangelism"—J. N. Barnette

7:50 Special Music—Song Leader

8:05 Message—C. Y. Dossey

Tuesday Morning Session

Dr. Slater A. Murphy, Presiding

9:00 Prayer and meditation

W. Hines Sims and Robert Ritchie

9:20 Conferences:

1. Pastor's Preparation for Simultaneous Revival

a. City and Town—Carl P. Giers

b. Village and Country—Norris Gilliam

2. Music in Evangelism—W. Hines Sims

3. Associational Leadership for Organizers and Chairman—Lawrence Trivette, R. R. Moore

10:20 "Training Union in Evangelism"—Fred Dowell, Jr.

10:40 Congregational Song and Prayer

10:50 Special Music—Song Leader

11:10 Message—"The Church and the Holy Spirit in Revival"—J. G. Hughes

12:00 Adjournment

Tuesday Afternoon Session

Rev. J. E. Ledbetter, Presiding

2:00 Prayer and meditation

W. Hines Sims and Jonas Stewart

2:30 "Woman's Missionary Union in Evangelism"—Mrs. M. K. Cobble

2:50 Congregational Song and Prayer

3:00 Special Music—Song Leader

3:10 Message—"The Messages for Revival"—Fred W. Brown

4:00 Adjournment

Tuesday Night Session

Dr. G. Allen West, Jr., Presiding

7:00 Prayer and meditation

W. Hines Sims and J. O. Carter

7:30 "Brotherhood in Evangelism"—A. Roy Greene

7:50 Special Music—Song Leader

8:00 Message—Ellis A. Fuller

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 December 25, 1949

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

TEXTS: Isaiah 2:2-4; 9:1-17; 11:1-9; Jeremiah 33:14-18; Luke 2 (Larger)—Isa. 9:2-7; 11:1-5 (Printed)—Lu. 2:14 (Golden).

God's Messiah

The day on which this lesson will be presented reminds us of Milton's lines:

"This is the month, and this the happy morn
Wherein the Son of Heaven's eternal king,
Of wedded maid and Virgin Mother born,
Our great redemption from above did bring."

Some one was asked what was the most awe-inspiring thought he had ever entertained, to which he replied, "The Word was made flesh, and dwelt among us" (Jn. 1:14). The writer of these notes, after much consideration, heartily concurs in this observation.

It should be recalled that the coming of Christ into the world was foretold many hundred years before it took place, and proclaimed by a number of inspired prophets. We have had selected for our study the writings of only two of these prophets, Isaiah and Jeremiah; along with Luke's account of His actual coming. It should also be remembered that Messiah suggests God's anointed, and that Jesus Christ is that One. If we confine our notes to the printed passages of this lesson, what may we find Isaiah saying about the coming of the Messiah?

I. THE GOVERNMENT OF GOD'S MESSIAH (Isa. 9:2-7).

1. *Its character suggested by His names.* We are reminded that in the Bible names mean natures, and hence the list given is indicative. He shall be called, "Wonderful," as indeed Jesus proved to be while upon the earth; the people being continually amazed at His words and His works. He shall be called, "Counsellor," for in Him and from Him there came direction and advice and comfort as from no other person. He shall be called, "The Mighty God," as indeed He finally said, "All power is given unto me in heaven and in earth" (Mt. 28:18). He shall be called, "The Everlasting Father," and so He said, "Before Abraham was, I am" (Jn. 8:58). He shall be called, "The Prince of Peace," and thus the angels announced His birth (Golden Text).

2. *Its permanence assured by His justice.* "Of the increase of his government and peace there shall be no end," wrote the prophet. And this has been, is being, and will be fulfilled. Isaac Watts has written:

"Jesus shall reign where'er the sun does his successive journeys run;
His kingdom spread from shore to shore, till moons wax and wane no more."

From the human point of view, how may we explain this progress and permanence? In part, upon the basis of the perfect justice administered by Jesus His government will last and thrive. All other human governments have ultimately fallen because of the lack or the failure in this.

II. THE SPIRIT OF GOD'S MESSIAH (Isa. 11:1-5).

1. *"The spirit of the Lord."* To have the spirit of the Lord is to have the mind and purpose of God, and Jesus had these supremely. His was a unity with the Father that He prayed that His disciples might also possess (Jn. 17:21). He came to do the Father's will (Jn. 6:38).

2. *"The spirit of wisdom and understanding."* Jesus, looking at Him as man, was full of wisdom. He attended no university and received no degrees in recognition of learning, but who will dare to suggest that He was not wise? He knew His Father's world, the world of nature and the world of human nature (Jn. 2:25). Because He loved both of these He fully understood them. His followers should by all means do likewise. Nature and human nature attract us.

3. *"The spirit of counsel and might."* Men fear other men of might and power unless they can be sure of their goodwill. Jesus was prophesied as having might coupled with goodwill. And so He is the sole basis of peace and goodwill. Men's spirits that are controlled by His Spirit will always and of necessity be men of goodwill. A peace that leaves Christ out has always turned out to be merely a truce.

4. *"The spirit of knowledge and of the fear of the Lord."* Jesus knew God instead of merely knowing about God. All men should follow Him in this. Jesus is the medium or channel for such knowledge and contact of God. (Jn. 14:6). His fear concerning God was a filial one, and so should be ours. This will be the case if we know God through faith and trust in Christ, God's only begotten Son. If we love Jesus as our Redeemer because we have trusted Him as our Saviour, we will obey Him in doing His will as our Master.

Ready for Christmas?

That's a question we've heard many times these last two or three weeks, isn't it? In the stores, on the streets, at school, at church, and other places, people have had Christmas on their minds, and almost the first question they ask each other is, "Are you ready for Christmas?" Of course they meant, Have you finished your Christmas shopping? or, Are you through with your Christmas baking? or . . . they ask about some other special preparations that folks are making for the holidays.

Somehow, no matter how much we try not to, most of us do get terribly busy as Christmas Day draws nearer. We realize that we haven't done all that we meant to do, that there are still lots of "little things" to finish and not much time in which to do them. Then we get nervous and worried.

And we spend the last few days before Christmas rushing about, getting too tired and spoiling the holidays for ourselves and others.

I'm glad you started early planning your cards and your tree, and your special Christmas home service. You are probably almost through with your preparations, and really ready to settle down and enjoy the excitement that comes with Christmas secrets and holiday fun.

Just in case you *do* still have someone on your list for whom you have no gift, may I make a suggestion? Instead of rushing out at the last minute to buy something for that person, or of using these important days before Christmas to make something, how would you like to give that person a bit of yourself? No, that's not as silly as it seems at first. If it's an elderly friend, maybe you could give him a little of your eyesight and time, by reading to him. If it's Mother, maybe she'd like an afternoon visit to a friend while you take care of the baby. Or maybe she'd appreciate very much being able to leave the table after the evening meal, knowing that you will wash and dry the dishes for her. Father would like a summer-time gift in advance—your promise to mow the lawn once a week, or to do some other outside job that he usually takes care of.

You will think of lots of other gifts of service. To make them seem more Christmas-y, maybe you'd like to make a gift certificate for each gift. That's the way some people give presents which they pay for in stores. Here is a certificate which you may fill in. Or—better still—why don't you copy this certificate on a sheet of white paper, filling in the blanks to show exactly what your service—gift will be and signing it as real certificates are signed! You might decorate your certificate with Christmas seals. Then you can roll it up and tie it on your tree, or place it in a gift box and wrap it to look like your other gifts. Won't the receiver be surprised and pleased!

Gift Certificate

This entitles you to

Presented by

(your name)

Christmas
seal

Christmas, 1949

A happy, peaceful Christmas to you! I hope you are ready for Christmas—really ready in your heart!

Love,

AUNT POLLY

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

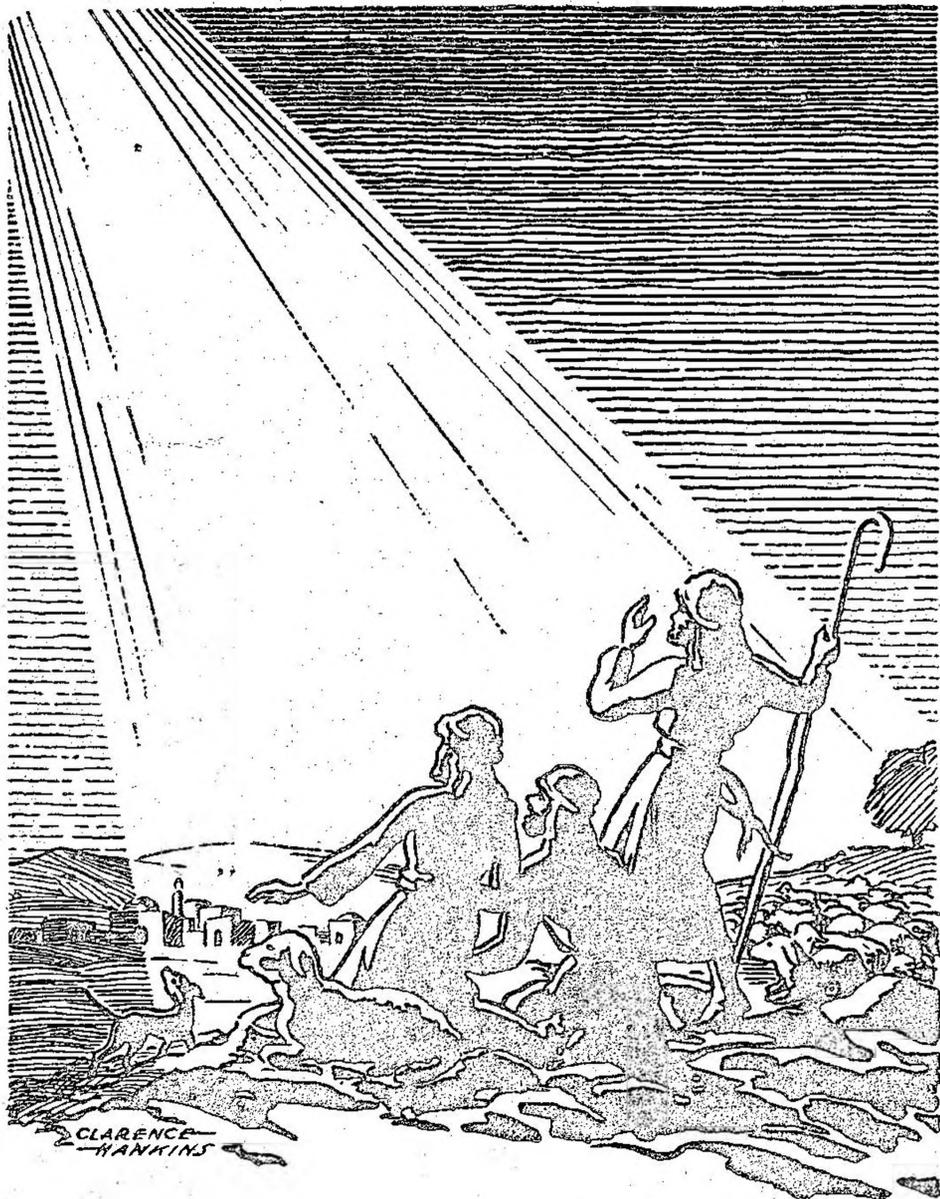
149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

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



MISS DORIS BROWN
Office Secretary
O. O. MIXSON
Convention President

CHRISTMAS GREETINGS



Awards Issued—October, 1949—Tennessee

| | | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| BEULAH First | 11 | Oak Grove | 1 |
| | — | | 253 |
| BIG EMORY Crossville North Rockwood | 21 35 | HOLSTON Midway | 35 |
| | — | HOLSTON VALLEY East End (M) Rogersville | 35 |
| BIG HATCHIE Brownsville | 2 | | 15 |
| | — | JEFFERSON Dandridge Piedmont White Pine | 4 1 2 |
| BRADLEY Rutledge Memorial Four Point (M) | 36 2 | | 7 |
| | — | KNOX COUNTY | 29 |
| CHILHOWEE First Alcoa West Maryville Mt. Lebanon Stock Creek | 3 1 1 34 | Arlington North Hills, Knoxville Beaumont Ave., Knoxville Beaver Dam Bell Ave., Knoxville Calvary Central, Bearden Central, Fountain City Churchwell Ave., Knoxville Corryton Deaderick Ave., Knoxville Elm St., Knoxville Fifth Ave., Knoxville First, Knoxville Fort Sanders Gillespie Ave. Grace Immanuel Inskip Island Home John Sevier Lincoln Park Little Flat Creek Lonsdale Loveland Masco McCalla Ave. Meridian Mt. Harmony Mountain View North Side, Fountain City Oakwood Park City Powell Sta. Riverdale Sevier Heights Sharon South Knoxville Washington Ave. Washington Pike West End, Knoxville West View, (Belmont), Knox. Park Lane Tennessee Ave. Mars Hill Liberty Skyline Drive | 1 7 6 24 3 9 14 1 2 1 6 10 4 6 5 2 6 5 9 6 1 8 2 20 3 1 4 1 3 20 1 1 1 3 10 3 3 2 1 3 2 1 3 3 |
| CLINTON South Clinton Robertsville | 34 4 | | 371 |
| CONCORD Eaglesville Powells Chapel | 1 63 | | |
| CUMBERLAND First Clarksville | 1 | | |
| CUMBERLAND PLATEAU Lake View | 21 | | |
| GRAINGER Adriel Indian Ridge Little Valley Blackwell Branch Richland Narrow Valley Red House Barnard Grove Oakland | 11 48 14 28 21 27 10 21 2 | | |
| HAMILTON Avondale Clifton Hill East Lake Ridgedale St. Elmo White Oak Second, Chatt. First, Daisy Fairview Morris Hill Ooltewah | 1 2 22 160 43 1 2 2 17 1 1 | | |

(To Be Continued)

With All Good Wishes for A
Happy and Meaningful
Christmas Season

MISS OLETA MEEK MRS. WILLIAM B. FREY
W. G. RUTLEDGE MISS DOROTHY CAMPBELL
MISS GLADYS LONGLEY

Season's Greetings
From the
Tennessee Baptist
Training Union Department

CHARLES L. NORTON
ROXIE JACOBS
MARY ANDERSON
DORIS BROWN
MRS. STEWART H. MAGEE

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY
President

MISS NELLIE TALLANT
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

A Christmas Message

Star of the world, Arise once more
Light our dark minds, show us the way
To love and peace and brotherhood,
And bring us nearer day by day
To that great pattern than hast set
Where we shall give, forgive, and then forget.
Helen Annis Casterline

The song that echoed from the sky that first glad Christmas night is ringing again the hearts of all who love Christ today. But we know that for many millions the happy song is drowned beneath the ocean of sorrow and war. Many of these people wait in their suffering for the message of happiness which we must take to them. We must share the

"Peace on Earth, Good Will Toward Men"

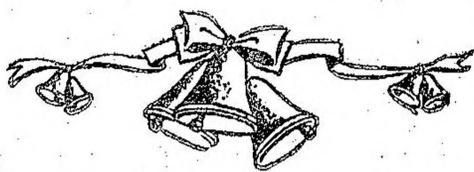
"What was the first prophetic word that rang
When from the starry sky the angels sang
That night they came as heralds of Christ's birth—
What word but peace, peace and good will on earth?
(Luke 2:14)

"And what were the last words the Master said,
That parting night when they broke brother bread,
That night he knew men would not let him live?
His words were, "Peace I leave" and "Peace I give."
(John 14:27)

Prayer

Dear Master, help us to overcome our love of selfish plenty and remember that Thou are counting on us. Help us to realize that fullest peace can come to our own heart only when we have done our best to spread the "peace on earth, good will to men."

Greetings



The Department of Woman's Missionary Union expresses to the women and young people of Tennessee appreciation for the splendid work you have done during 1949 and your hospitality and cooperation as we have sought to serve. As we greet you at this Christmas season, we do it with a prayer that during 1950 the "New Peace" will reach many for the first time through our efforts.

MISS MARY NORTHINGTON
MRS. DOUGLAS GINN
MISS NELLIE TALLANT
MRS. JAS. L. BURRIS

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL
Secretary



BERNICE BROWN
Office Secretary

CHRISTMAS GREETINGS

Luke 2:10. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

In this blessed season of holy memories of our Blessed Lord, and His Advent into this world, we greet you.

A GREETING:

We greet you in the name of Him who left Heaven's riches for earth's poverties, and became the God-man; the One who died for our sins, arose again for our justification, ascended to intercede for us, and is coming back to claim us as His own. A joyous Christmas is the joy of having Christ enthroned in the heart and home.

A PRAYER:

We pray for you in the name of our Saviour, and earnestly beseech you to pray for us in His name. In praying for each other we become bound together in communion, fellowship and service with and for our Lord.

We would face the New Year with its unseen dangers, its unfolding opportunities and its uncharted paths with a prayer in our hearts for Divine Wisdom and Guidance as we look unto Him who knows the end from the beginning, and who is from everlasting to everlasting.

A COMMITMENT:

In the name of Christ, and for the sake of Christ we offer ourselves in consecrated service this Christmas season. We would commit ourselves to Him and to His cause to be used of Him for His glory.

The challenge of the New Year is the call for our very best. How can we face the future without yielding ourselves first of all unto Him who will watch over us in all of our ways, and wants to use us in accomplishing His own blessed plans and purposes?

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

1949

SEASON'S GREETINGS THE DEPARTMENT OF STUDENT WORK

MR. ROGERS M. SMITH
MISS MARJORIE HOWARD
MR. NORRIS GILLIAM, JR.
MISS DOROTHY MCNEESE
MR. FLOYD NORTH
MR. WAYNE MADDOX
DR. GRIFFIN HENDERSON
MISS MARGARET DUNCAN
MISS AGNES MAHONEY
MR. TOMMY MOSLEY

AMONG THE BRETHREN

Year-Round Baptist Hour Enters Second Quarter



Charles Wellborn

With a special New Year's program on January first, The Baptist Hour begins its second quarter of Year-Round network broadcasting.

The Baptist Hour speaker for the first three months of 1950 will be Reverend Charles Wellborn, of Southwestern Baptist Theological Seminary, Fort Worth, Texas.

An honor graduate of Baylor University, Waco, Texas, Mr. Wellborn later served as a professor of Economics at that school. In fact, that was his position when he was called to the Ministry.

The theme of Mr. Wellborn's thirteen messages on the Baptist Hour will be, "Time for Decision." His first topic, for January 1, will be, "The Land of Beginning Again."

The Baptist Hour is presented weekly by The Radio Commission of The Southern Baptist Convention as a contribution to the religious life of America, and is broadcast from Baptist Radio Center, Atlanta, Georgia.

Stations in Tennessee over which the Baptist Hour may be heard at 2:30 P.M. CST, Sunday:

WTJS, Jackson; WMPS, Memphis; and over WJHL, Johnson City at 3:00 P.M.; WBIR, Knoxville at 3:30 P.M.; and WSIX, Nashville at 4:30 P.M.; and WDEF, Chattanooga at 5:30 P.M. EST.

William Curtis Vaughan has been named to the faculty of Southwestern Baptist Theological Seminary by the trustees in their annual meeting, November 29. He will begin his new duties June 1, 1950.

Bro. Vaughan is a native of Tennessee and holds a bachelor of arts degree from Union University and a bachelor of divinity degree from the seminary. He is now working toward a Doctor of Theology degree.

—B&R—

Zion Baptist Church, Big Hatchie Association, M. E. Presley, pastor, has completed a new pastor's home, and plans are underway to have a double dedication service at which time the pastor's home and church built in 1945 will be dedicated.

The Religion of a Sound Mind, by R. Lofton Hudson, pastor of First Baptist Church, Shawnee, Okla., has been listed among the 21 "Best Books of 1949," according to Daniel A. Poling, editor of Christian Herald.

—B&R—

Guard Green, pastor of First Baptist Church, South Pittsburg, was honored at the opening assembly by the Training Union, Sunday evening, December 4. After special music Robert Crisp, church clerk and superintendent of the Sunday school, gave a brief resume of the pastor's work during his four years as pastor. R. A. Padgett, representing the deacons, spoke briefly and presented gifts to Bro. and Mrs. Green.

—B&R—

A new church library was set up November 23 and 24 at McEwen Baptist Church, H. D. Hagar, pastor. The following Sunday night the library was dedicated.

—B&R—

J. S. Riser, Jr., formerly pastor of Central Avenue Church, Memphis, and now pastor of Webb Baptist Church, Webb, Miss., was elected as one of the vice-presidents of the Mississippi Baptist Convention for next year.

—B&R—

E. L. Slate has accepted the call of Mt. Carmel Church, Cross Plains, and began work December 4. Before going to Mt. Carmel he was pastor at Grubbs Memorial Church, Nashville.

—B&R—

A sermon, "Christian Faith Confronts the Modern Mind," written by Dr. C. Penrose St. Amant, professor of Christian History and Theology at the New Orleans Baptist Theological Seminary, has been selected as one of the 52 best sermons of the year.

—B&R—

Raymond Smith did the preaching in a revival November 7-19 at Unaka Avenue Church, Johnson City. There were 30 professions of faith and 10 other additions by letter.

Bro. Smith resigned as pastor of Tennessee Avenue Church, effective December 15, to become pastor of Euclid Avenue Church, Bristol, Va. He has served as clerk of Knox County Association for the past four years.

—B&R—

With W. O. Love, Trinity Church, Memphis, preaching and J. A. Clement, Levi Church, leading the singing, Barton Heights Mission engaged in a revival November 28-December 4. There were 12 additions by letter and 9 for baptism. W. C. Henley, Jr., is the pastor.

—B&R—

Pastor Claud McAdams and the Rock Springs Baptist Church, Maury Association, dedicated their church building Sunday, October 30.

Following the morning service lunch was served in the basement. In the afternoon Chas. W. Pope delivered the dedication message and Carl Pilkinton led the dedication prayer.

The building has a large auditorium and six Sunday school rooms. The church has gone from half time to full time.

—B&R—

First Baptist Church, Gallatin, Clyde Bryan, pastor, recently closed a revival in which the preaching was done by E. Gibson Davis, Kingsport, and the singing was in charge of Wallace Carrier, Rockwood. There were 40 additions to the church, 27 by baptism. Since moving into their new building on October 16, the church has received 57 new members, 39 of these for baptism.

—B&R—

Construction has begun on the three floor educational building of First Baptist Church, Cleveland, L. B. Cobb, pastor.

Dr. Frank H. Leavell Dies



Frank H. Leavell

NASHVILLE, Tenn. —(BP)— Dr. Frank Hartwell Leavell, 65, secretary in charge of the Baptist Student Union Department for the Southern Baptist Convention, died at his home here, Wednesday morning, December 7. Dr. Leavell became ill Tuesday night after working as usual in his office Tuesday. His death was attributed to a heart ailment.

Funeral services, held at the First Baptist Church here, were conducted by his brother, Dr. Roland Q. Leavell, president of New Orleans Baptist Theological Seminary, Dr. W. F. Powell, pastor, and Dr. T. L. Holcomb, executive-secretary of the Baptist Sunday School Board. Burial was at Dr. Leavell's birthplace, Oxford, Miss.

Dr. Leavell received his early education at Oxford, his bachelor's degree at the University of Mississippi, and a master's degree at Columbia University. He also studied at Harvard University Law School and held honorary degrees of LL.D. from Mississippi College and L.H.D. from Baylor University.

A member of the executive committee of the Baptist World Alliance since 1934, Dr. Leavell had been secretary of the youth committee of the organization since 1931. He had been connected with church student work for 27 years and came here in 1928 from a similar post in Memphis. Before his assignment to student work with the Convention, he was in charge of Baptist Training Union work in Georgia, with headquarters at Atlanta. He was secretary of the Georgia State Baptist Young People's Union from 1913 to 1922.

In 1922, Dr. Leavell became executive secretary of the Inter-Board Commission of the Convention, and held the post until he came here. At one time he served as secretary of the Convention's Education Commission and member of the World Baptist Young People's Union. He had also served as a member of the National Commission of Church-Related Colleges and the National Commission on University Work since 1935. Before entering Baptist Student work, he taught at Mercer University at Macon, Ga.

He was a deacon in the First Baptist Church and a member of the Rotary Club and Sigma Chi fraternity.

His wife, the former Miss Martha Maria Boone, of Memphis, survives him. Other survivors include two daughters, Miss Mary Martha Leavell of Louisville, Ky., and Mrs. John P. Newport of Waco, Tex.; a son, Frank H. Leavell, Jr., who is a senior at Baylor University; five brothers; and two grandchildren.

ATTENDANCES AND ADDITIONS TO THE CHURCHES SUNDAY, DECEMBER 11, 1949

| Church | Sunday School | Training Union | Additions | Church | Sunday School | Training Union | Additions |
|------------------------|---------------|----------------|-----------|--------------------------------|---------------|----------------|-----------|
| Allons Chapel | 105 | | | Lawrenceburg, First | 249 | 167 | |
| Ashland City, First | 47 | 19 | | Lebanon, Barton's Creek | 139 | 83 | |
| Athens, East | 327 | 157 | | Cedar Grove | 93 | 73 | |
| First | 499 | 235 | | Fairview | 98 | 74 | |
| West End Mission | 114 | | | First | 506 | 152 | 5 |
| Calhoun | 106 | 30 | | Lenoir City, First | 355 | 120 | |
| Clearwater | 83 | 71 | | Nelson Street Mission | 45 | | |
| Coghill | 71 | 65 | | Lewisburg, First | 380 | 146 | |
| Cotton Port | 53 | 48 | | Lupton City | 164 | 137 | |
| Eastanalle | 49 | 21 | | McEwen | 57 | 44 | 1 |
| Englewood | 122 | 41 | | Madison, First | 478 | 108 | 4 |
| Etowah, East | 84 | | | Boulevard Mission | 90 | 57 | |
| Etowah, First | 362 | 96 | | Maryville, Broadway | 305 | 162 | |
| Etowah, North | 320 | 87 | | Everett Hills | 300 | 185 | |
| Good Springs | 87 | 58 | | First | 711 | 270 | |
| Idlewild | 48 | 44 | | Memphis, Bellevue | 2497 | 927 | 2 |
| McMahan Calvary | 74 | 42 | | Elliston Avenue | 153 | 74 | |
| New Zion | 50 | | | Highland Heights | 933 | 422 | 2 |
| Niota, East | 130 | 60 | | Kennedy | 125 | 46 | 1 |
| Niota, First | 110 | 61 | | LaBelle | 746 | 250 | 5 |
| Riceville | 85 | 70 | | Leawood | 253 | 98 | 3 |
| Rodgers Creek | 19 | | | Mission | 36 | | |
| Union Grove No. 2 | 64 | 46 | | Levi | 254 | 160 | 1 |
| West View | 50 | 42 | | Merton Avenue | 304 | 94 | |
| Brighton | 192 | 91 | | Parkway | 284 | 145 | 5 |
| Bristol, Calvary | 326 | 107 | | Prescott Memorial | 625 | 174 | 4 |
| Virginia Avenue | 290 | 120 | 2 | Seventh Street | 554 | 223 | 4 |
| Mission | 50 | | | Speedway Terrace | 991 | 208 | 2 |
| Chapel Hill, Smyrna | 86 | 73 | | Sylvan Heights | 200 | 97 | 1 |
| Chattanooga, Avondale | 513 | 149 | | Temple | 1440 | 326 | 6 |
| Brainerd | 416 | 161 | 2 | Union Avenue | 1014 | 221 | |
| Concord | 226 | 100 | | Millington | 142 | 54 | 1 |
| Red Bank | 565 | 207 | | Milton, Prosperity | 165 | 123 | 2 |
| Suck Creek | 56 | 25 | | Monterey, First | 262 | 125 | |
| Clarksville, First | 448 | 126 | 6 | Thorn Hill | 28 | | |
| Cleveland, Big Spring | 252 | 171 | | Morristown, First | 564 | 105 | |
| Calvary | 149 | 90 | | Montvue | 152 | 36 | |
| Rutledge Memorial | 103 | 50 | | Murfreesboro, First | 498 | 120 | 1 |
| Mission | 17 | | | Walnut Street Mission | 50 | | |
| Clinton, First | 283 | 119 | 1 | Powell's Chapel | 100 | 78 | |
| Columbia, First | 443 | 115 | 1 | Third | 141 | 61 | 1 |
| Godwin Chapel | 32 | | | Woodbury Road | 79 | 55 | |
| Second | 95 | 58 | | Nashville, Belmont Heights | 894 | 333 | 4 |
| Cookeville, First | 419 | 111 | | Glendale | 52 | | |
| Algood Mission | 77 | | | Jordonia | 50 | | |
| Fourth Street Mission | 147 | 81 | | Madison Street Mission | 82 | 25 | |
| Steven Street | 118 | 66 | | Calvary | 152 | 73 | 1 |
| Eagleville | 93 | 52 | | Eastland | 542 | 168 | 4 |
| Elizabethton, First | 436 | 129 | | Grace | 761 | 231 | |
| Oak Street | 110 | 90 | 2 | Lockeland | 562 | 159 | 4 |
| Slam | 200 | 142 | | North End | 132 | 73 | |
| Fountain City, Central | 716 | 255 | | Radnor | 259 | 114 | 1 |
| Hines Valley Chapel | | 51 | | Third | 260 | 90 | 7 |
| Fowlkes | 118 | 87 | | Oak Ridge, Highland View | 369 | 140 | 2 |
| Gallatin, First | 325 | 147 | 2 | Robertsville | 358 | 104 | |
| Gladeville | 136 | 79 | | Old Hickory, First | 1057 | 624 | 59 |
| Grand Junction, First | 115 | 75 | | Paris, First | 437 | 75 | |
| Hampton, Union | 199 | 139 | 2 | Parsons, First | 197 | 61 | |
| Harriman, South | 218 | 144 | 6 | Philadelphia | 342 | 16 | |
| Trenton Street | 319 | 109 | | Pigeon Forge | 125 | 79 | |
| Walnut Street | 249 | 118 | | Ramer, Gravel Hill | 193 | 109 | |
| Humboldt, Antioch | 197 | 96 | | Rockwood, First | 289 | 159 | |
| First | 484 | 136 | 1 | Rogersville | 338 | 146 | 6 |
| Jackson, Calvary | 487 | 187 | | Missions | 236 | 117 | |
| Madison | 90 | 65 | | Bethel | 57 | | |
| North | 244 | 118 | | Henard's Chapel | 140 | 108 | |
| West | 850 | 320 | 3 | Tunnell's Hill | 65 | 32 | |
| Jefferson City, First | 569 | 272 | 1 | Rutledge | 74 | 40 | |
| Jonesboro, First | 185 | 93 | | Oakland | 103 | 49 | |
| Kingsport, First | 687 | 220 | 13 | Sevierville, First | 340 | 124 | |
| Lynn Garden | 342 | 134 | 3 | Shelbyville, Shelbyville Mills | 170 | 101 | 6 |
| Mission | 52 | | | Holly Grove Mission | 29 | | |
| Knoxville, Alice Bell | 72 | 46 | | Union City, First | 530 | 133 | 2 |
| Broadway | 1202 | 504 | 4 | Watertown, Round Lick | 155 | 65 | |
| Deaderick Avenue | 231 | 85 | 3 | | | | |
| Fifth Avenue | 802 | 309 | | | | | |
| First | 930 | 156 | | | | | |
| John Sevier | 172 | 117 | 2 | | | | |
| Lincoln Park | 524 | 220 | 6 | | | | |
| Washington Pike | 224 | 76 | | | | | |

Resolutions

P. O. Davidson

The Oakville Memorial Baptist Church:
Oakville, Tenn.

Meeting in Special Business Session, Nov. 16, 1949; RESOLVED—

1. WHEREAS, our pastor, Rev. P. O. Davidson, has resigned the pastorate of this church, to accept the pastorate of the First Baptist Church of Yoakum, Texas, effective November 30, 1949; we intend to

(A) Congratulate the First Baptist Church of Yoakum, Texas, on their good fortune in securing the services of Brother Davidson as pastor.

(B) Inform them that, in him they will have a pastor whose life is fully consecrated and dedicated to the service of the Lord.

(C) Ask that they receive him with joy of heart, as we ask that the Lord's blessings abide upon him.

2. During his pastorate at Oakville Memorial Baptist Church, from December 1, 1946 to date, there have been 142 additions to the church, 71 by letter and 71 by baptism.

3. Further during his pastorate, we have erected a new church edifice, the result of his untiring efforts.

4. We shall miss Brother and Mrs. Davidson (Dana) and their two lovely daughters, Joan, 8, and Beverly, 5.

5. It is further resolved to send copies of this resolution to:

A. First Baptist Church, Yoakum, Texas.

B. The Baptist and Reflector.

C. The Minutes of Oakville Memorial Baptist Church.

Cecil T. Fleet, (Moderator)

Alvin R. Ressler, (Clerk)

WILLIS

Whereas, the beloved pastor of the Hillcrest Avenue Baptist Church, Brother A. T. Willis, served most faithfully for seven and one-half years, and has served since her organization with five members, and

Whereas, during this period of time, he has not only been a faithful pastor, but untiring in his efforts throughout the Association, having served as Moderator, Vice Moderator, and Chairman of Evangelism, and

Whereas, Brother Willis feeling the Holy Spirit's leadership in going to another field, has resigned to enter the field of Evangelism and Missions in Huntsville, Alabama; therefore

Be it resolved, that we commend most highly Brother Willis and wife to their work at Huntsville, and express our hope, desire and prayer that this new relationship may be a happy and fruitful one in the extension of the work in the Kingdom of God, and

Be it further resolved, that we express to Brother and Mrs. Willis our sincere appreciation of their services rendered these years in our midst, and pray God's richest blessings on them as they go to their new field of labor.

Executive Board,

Dyer County Baptist Association

Robert L. Newman

Joe Harris

E. W. Bragg

Committee

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Home Mission Board Meets

The 1949 annual meeting of the Home Mission Board of the Southern Baptist Convention has just been held in Atlanta. An advance program for the five years beginning 1951 was presented by Assistant Executive Secretary Courts Redford, and approved by the Board. In 1943 the Board had 435 missionaries and was just completing the payment of a burdensome debt. Today the Board has 744 missionaries. The advance program calls for considerable increase in the number of missionaries and in the budget of the Home Mission Board. In the face of the great need before the Board, its members will seek ways and means of increasing the income so as to enter new fields which are challenging.

The budget adopted by the Board for 1950 operations was \$1,380,000.00, practically the same as during the past year.

The area of the Home Mission Board was revealed to be 2,200,464 square miles with seventy-three millions of people in the territory. More than twenty-one million people within the convention territory live beyond the reach of a Baptist church.

A mountain mission program, with A. B. Cash as secretary, was promulgated and will be operated in cooperation with Kentucky Baptists.

Mr. G. F. Garrison was re-elected President of the Home Mission Board, Dr. Jas. P. Wesberry, Vice President, and Dr. Monroe F. Swilley as Recording Secretary.

"Time spent in prayer is the best time invested for the highest good to ourselves and to others."—Louis S. Gaines, *The Teacher*.

In Memoriam

NEVILLE

Lela Mai Allen Neville, wife of Rev. J. F. Neville, was born August 14, 1874, departed this life October 8th, 1949. She was married to Rev. J. F. Neville, December 24, 1905. To this union four sons were born, three of which together with her husband survive her. One son, Frank Golden, died in childhood. Allen of Nashville, Alton of Brush Creek, and Donnell of Lenoir City survive.

She professed faith in Christ and joined Brush Creek Missionary Baptist church in August 1887 and remained faithful until death. A patient sufferer with an incurable disease the major portion of her life, but this did not prevent her devotion and sympathy to the Lord's work. While her husband was serving churches in a destitute field she would accompany him on foot to his churches when able. The people in that vicinity rise up and call her blessed. It was the privilege of some of them to visit her the last week of her life and hear her talk of the blessed promises and the assurances of a home over there.

Her funeral was conducted by her pastor Rev. Dewey B. Robinson, assisted by a former pastor, Rev. W. B. Woodall.

Brush Creek Baptist Church,
Committee
Mrs. J. M. Jennings
Mrs. W. A. Thomason



SANDERS

Christians in general, and Baptists in particular, lost a great friend when the Lord called home a faithful servant, Dr. Henry Clark Sanders. He was a consecrated Christian layman, a benefactor of his people, and a faithful country physician.

Death came on November 16 at the home of his brother, Dr. E. G. Sanders, Stantonville, with whom he had been living since retiring from active practice. Funeral services were held at Clear Creek Baptist Church with Pastor C. W. English in charge, assisted by P. E. Claybrook and W. P. Littlefield.

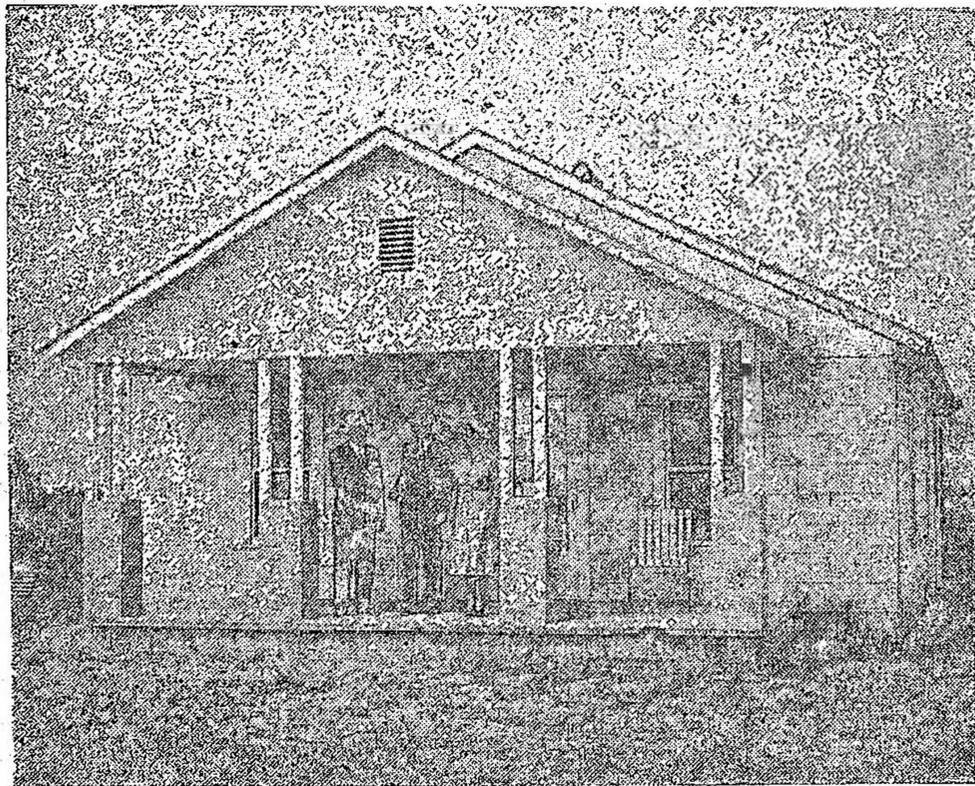
Dr. Sanders was graduated from Vanderbilt University School of Medicine in 1895 and practiced with success among the people of his community; ministering to the needs of three generations.

Being missionary-minded, Dr. Sanders visited many mission fields during his extensive travels. In 1907, and again in 1911, he visited Palestine, India, China, Japan, and the Philippine Islands. He toured Mexico in 1904. In 1923 he attended the Baptist World Alliance in Stockholm, Sweden.

In 1923 he helped organize McNairy Association and was its Moderator for 13 years. Often he was a messenger to the Southern and State Baptist Conventions. He was a member of the Board of Trustees of Union University for a long time and once gave \$25,000.00 to this institution. He was a member of the Executive Board of the State Convention for 23 years.

He is survived by two brothers, Dr. E. G. Sanders, Stantonville, and L. A. Sanders, Chickasha, Oklahoma, and a number of other relatives.

LIBERTY HILL PASTORIUM



Shown in the above picture is Deacon Harrison Casteel presenting the door key to the new seven room pastorium of Liberty Hill Baptist Church, Ethridge, to Pastor and Mrs. W. W. Stockman. The pastorium is free of debt and has been dedicated to the Lord.

This church has grown from quarter time to full time and the membership has about doubled.

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BAPTIST AND REFLECTOR

MIDDLE TENNESSEE NEWS

By HOMER A. CATE, Shelbyville, Tennessee

Dr. Griffin Henderson, for four years pastor First Baptist Church, Murfreesboro, has resigned the Church to become Baptist Student Secretary of our B S U Center at University of Tennessee, Knoxville, effective December 15. Dr. Henderson has had a successful pastorate at Murfreesboro and Middle Tennessee Baptists regret his leaving this section.

Rev. Clyde C. Bryan, for about four years Pastor of First Baptist Church of Gallatin, has resigned to become Pastor First Baptist Church, Hattiesburg, Miss. Brother Bryan has been an effective leader at Gallatin, having led in the construction of a splendid Church building, costing approximately \$130,000.00. The Church has progressed along other lines as well. We regret to lose Brother Bryan, not only from Middle Tennessee, but from the Brotherhood of the State as well. We bid him Godspeed in his new work in Mississippi.

Work is progressing nicely on the Church in Tullahoma. Roy C. Magill, Pastor. The Cornerstone-laying ceremony will be conducted soon.

On Sunday morning, Nov. 13, the nurses at the Mid-State Baptist Hospital were guests in a group of the Woodmont Baptist Church. Nobly these young women are giving themselves to "healing humanity's hurt."

The Third Baptist Church, Nashville, Bunyan Smith, Pastor, on Sunday, November 27, ordained Brethren W. T. Taylor, Cecil Thompson, Vernon Wilson and John Matthews to become Deacons. Rev. Roy Hinchey, Pastor Park Avenue Baptist Church, Nashville, preaching the ordination sermon in which Deacons from the Freeland, Bordeaux and North End Baptist Churches participated in forming the Ordaining Council.

Rev. and Mrs. E. L. Smothers and family enjoyed a vacation trip to Florida during November. In his absence Mr. Albert McClellan, Publicity Director, Baptist Sunday School Board, preached in the pulpit of Magness Memorial Baptist Church.

The Immanuel Baptist Church, Nashville, Dr. Gaye McGlothlen, Pastor, has secured the services of Rev. Cecil F. Lea, who has for the past two years been Educational Director of First Baptist Church, Hattiesburg, Mississippi, to be their Educational Secretary. Brother Lea is a graduate of Georgetown College and Southern Baptist Theological Seminary. He began his work December 1.

On December 4 the Layman's Revival of the Woodmont Baptist Church, Dr. G. Allen West, Pastor, got under way. The following Deacons brought messages nightly during the week: Hatton Crook, Grace Baptist Church; Judge Henry Todd, Eastland Baptist Church; Lewis Moore, Park Avenue Baptist Church; Hardin Conn, First Baptist Church; Fred Noe, Immanuel Baptist Church; Burton Stoddard, Belmont Heights Baptist Church; Herman King, Judson Memorial Baptist Church. Mr. Genter L. Stephens, Belmont Heights Baptist Church, led the singing.

On Sunday, November 27, the Deacons of the Third Baptist Church, Murfreesboro, Wendell Price, Pastor, began a Visitation Program which took them into every home of the Church. These men carried a package of individual offering envelopes and an enlistment card with them urging the people to tithe and to give individually to the promotion of God's cause.

The First Baptist Church, Sparta, Union Association, James F. Boyd, Pastor, has adopted a worthy budget of close to \$10,000.00 for the year, \$2,558.00 of which is to go to all mission causes. A worthy example from a Church which, until recently, received State Mission help!

The Belmont Heights Baptist Church, Nashville, Dr. James L. Sullivan, Pastor, has adopted a budget of \$124,800.00 for the next year, \$47,063.00 of which will go to Mission causes.

Your Writer had the privilege of helping the Celina Baptist Church, Riverside Association, Rev. Oscar L. Nash, Pastor, in a Stewardship revival during the week of Nov. 28. Your scribe was pastor of this Church during his seminary days, 1937-1940, and it was wonderful to note the progress that has been made during the past ten years there. The Church was led to adopt a budget of \$50.00 per week, which is an average of almost one dollar per member per week. They have only 51 resident members. State Mission money is not wasted when consecrated leaders in our weaker areas are performing so nobly for the Lord as they are in this section.

Mr. Luther M. Vaughter, prominent Baptist and veteran newspaper man of Murfreesboro, has passed away. Brother Vaughter was prominent in Baptist affairs, having served as Clerk of the Concord Baptist Association for 26 years. He was Church Clerk for his home Church, Powell's Chapel Baptist Church, for 30 years.

ROCKWOOD ENTERS NEW SANCTUARY

First Church, Rockwood, has completed the first unit of their new building program and is now worshipping in their new sanctuary. An overflow crowd of some 700 people was present when the building was put into use on December 4. Sunday School attendance that day was 455 and 189 were present for Training Union.

The value of the church property is around \$150,000 including organ, pews, and pastorium. A building fund offering was taken on the day the sanctuary was opened and amounted to \$1,364. In addition, A. K. Johnson of Knoxville, whose firm did the contracting work on the building gave the church a \$1,000 bond which he had received as a part of his fee for the construction.

James S. Smith has served as chairman of the building committee. Wallace H. Carrier is pastor.

The Clear Creek Mountain Preachers Bible School Offers

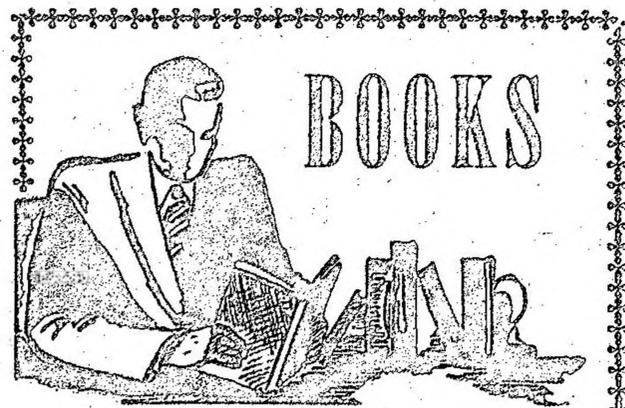
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Write: Dr. L. C. Kelly, President Pineville, Kentucky



SILENT VOICES YET SPEAKING, by Rev. Roy L. Thompson, Nashville, Tennessee, 75 pages, price \$1.00.

In this booklet the author writes with a zeal that is commendable. While much of the material has appeared in various other books, the arrangement is somewhat different. By quotations from numerous authors the author seeks to justify the claims of Baptists as to their origin, perpetuity and doctrine. In so doing he refutes the objections of those who are especially hostile to Baptist truth.

Part II is a discussion of the "three days and three nights" theory of the entombment of Christ. The author believes in the 72-hour theory.

—Edwin E. Deusner

THE PROGRESS OF DOCTRINE IN THE NEW TESTAMENT by Thomas Dehany Bernard, (1815-1904). Introduction by Wilbur M. Smith, D.D., Professor in the Moody Bible Institute, Chicago. Published by Zondervan Publishing House, Grand Rapids, Michigan, 244 pages, price \$1.75.

Most theologians believe in the principle of progressive revelation. This particular volume sets forth the doctrinal development of the New Testament. First given as the Bampton Foundation Lectures at the University of Oxford in 1865, this is the seventh edition and the first since 1891.

This book will have limited appeal, simply because of its depth. It is over the head of the average reader. Being in that category myself, I regret that I cannot properly evaluate this book. However, the fact that it is highly recommended by such men as Smith, A. T. Pierson, Griffith-Thomas, and G. Campbell Morgan should testify to its real worth.

—Edwin E. Deusner

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