

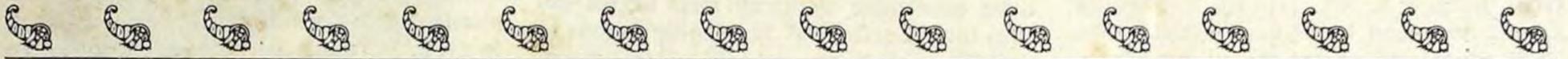
Baptist and Reflector

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

VOLUME 117

THURSDAY, NOVEMBER 15, 1951

NUMBER 46

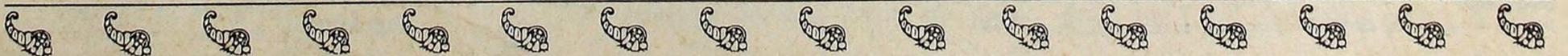


LEBANON TENN

10-52



For All Thy Blessings, Lord, We Thank Thee!



BE SURE TO PUT UP A HURDLE YOURSELF!

There are hurdles ahead for Gen. Mark Clark as Ambassador to the Vatican but the President is set on gaining his objective. White House press secretary Joseph Short has announced that when Congress reconvenes January 8, Mr. Truman will request a joint resolution be adopted making Gen. Clark eligible to accept the post while retaining his military status. If this legislation is adopted the Senate will be asked to confirm the nomination. Meanwhile funds for the Vatican embassy will be included in the State Department annual appropriations bill which will be presented to Congress soon after reconvening.

Both the House and Senate Appropriations Committees will have a voice in the issue. The State Department annual appropriations bill containing funds for the establishing of the Vatican embassy and Gen. Clark's salary as ambassador will have to come under the purview of the House Appropriations Committee headed by Rep. Clarence Cannon (D.-Mo.). After this it will have to be approved by the Senate Appropriations Committee, headed by Senator Kenneth D. McKellar of Tennessee.

Furthermore the House Rules Committee of 12 headed by Rep. Adolph Sabath (D.-Ill.) must clear for debate on the House floor the special resolution to qualify Gen. Clark as ambassador to the Vatican. This strategic committee plays a very important role in any legislation since it can, in effect kill any bill of which it disapproves by the simple expedient of delaying indefinitely the clearing of that bill for debate on the floor of the House.

Not till these committees have acted on the various aspects of the Vatican embassy question can the two houses of Congress themselves pass upon the highly controversial matter.

We point out these hurdles with the hope that they will prove to be enough to defeat the un-American, unnecessary creation of a Vatican envoy. We believe that freedom-loving Americans should make known to these committee chairmen their urgent desires for the refusal of any appropriations to establish a Vatican embassy or the salary of the President's nominee.

In all probability the first congressional discussion of the nomination of Gen. Clark will be in the House Armed Services Committee of which Rep. Carl Vinson (D.-Ga.) is chairman. Senator Richard Russell also of Georgia is chairman of the same committee in the Senate. Senator Tom Connolly (D.-Tex.) has already voiced his opposition to Gen. Clark himself as the nominee for ambassador to the Vatican. Senator Connolly has indicated that the Senate Foreign Relations Committee of which he is chairman will not hold hearings on any nomination to the Vatican until, as he states, "we have a nominee who is eligible." It is apparent that a fight will be made against Gen. Clark himself in addition to the fight made against the creation of the post of ambassador to which the President has nominated him.

These are very real hurdles which we hope will be enough to throw the whole matter out. But none of us is to build any hope on that. We must act from now till Congress reconvenes, and while it is in session, to fully acquaint our Senators and our Congressmen with our desire as loyal American citizens that there be no ambassador or representation from our government to the Vatican.

We deplore the President's unnecessary, unwise and, we believe, un-American appointment of an ambassador to the Vatican—an act on his part unhappily driving Americans farther apart at a time when we desperately need unity. We can only have our *American*, uncoerced unity as the principle of separation of church and state is safeguarded.

Let all who cherish American principles—for which our forefathers forsook other lands where union of church and state brought them persecution and evils, and who came to these shores so as to have freedom to worship God according to the dictates of conscience—let all who cherish these sacred principles write and wire their Senators and Congressman to *hold these principles inviolate by refusing approval of any envoy to the Vatican!*

Let freedom-loving Americans themselves now by their *tens of millions of protests* sent to Congress *put up the hurdle* that will prevent the loss of our priceless American heritage of separation of church and state!

IF MY PEOPLE HUMBLE THEMSELVES THEN . . .

"We are in no position to lead a desperate world out of its Slough of Despond until we make practical application of II Chronicles 7:14" writes a brother from New Mexico with the question, "Don't you think now is the psychological time for Christians to arouse themselves from their spiritual lethargy and take aggressive action against wickedness in high places?" Continuing he pleads, "Can't we Baptists begin a 'Back to God,' 'Crusade for Christ,' 'Choose Ye This Day,' or some like movement?" Feeling that there are others with the same concern he states, "Many people are awake to the lateness of the hour and are praying fervently. We need godly leaders from the White House down, but the ultimate outcome will center around the positive, prayerful action of right-thinking people who still have faith in a God of Righteousness and Justice."

As a practical step our friend offers a suggested prayer outline which he and others have discussed and adopted and now pass on with the earnest request that others join a prayer movement. We print this suggested prayer outline below. "We would like to see this prayer movement become South-wide and spread to the uttermost parts of the earth. If each Gospel minister of every denomination would present the general idea to his congregation and distribute cards bearing this or a similar outline for specific prayer, for their signature, to be kept and used daily, we believe God would be pleased. If a more godly concern on the part of Christians over the local, national and universal spiritual, economic and political crises does not soon develop the consequences will be most grievous."

With this statement we agree and print here the suggested prayer outline offered by this Baptist brother from the far West with the hope that it will stir millions of Baptists from all points of the compass to penitent prayer. "If my people . . . humble themselves . . . pray . . . seek My face . . . turn from their wicked ways . . . THEN!"

SUGGESTED PRAYER OUTLINE

Believing that without delay Christian forces should take aggressive action against social, political and economic evils and spiritual immorality, I, the undersigned, do hereby pledge to pray specifically and earnestly every day:

1. That Christian forces will humble themselves before God, repent of their sins and seek forgiveness and Divine leadership.
2. For the President of the United States and his advisors and our lawmakers (both local and national) that God may reveal to them their need of His guidance.
3. That Godly leadership may be raised up with the desire to serve God and the Nations.
4. That God-chosen leaders of all nations may win for Him against Communism, godlessness and indifference.

Signature _____

BAPTIST AND REFLECTOR

Belcourt at Sixteenth Ave., S. - Nashville

Official Publication of the Tennessee Baptist Convention

CHARLES W. POPE, Executive Secretary

RICHARD N. OWEN, Editor
FRED W. NOE, Business Manager

Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except Christmas week, under the act of March 3, 1879.

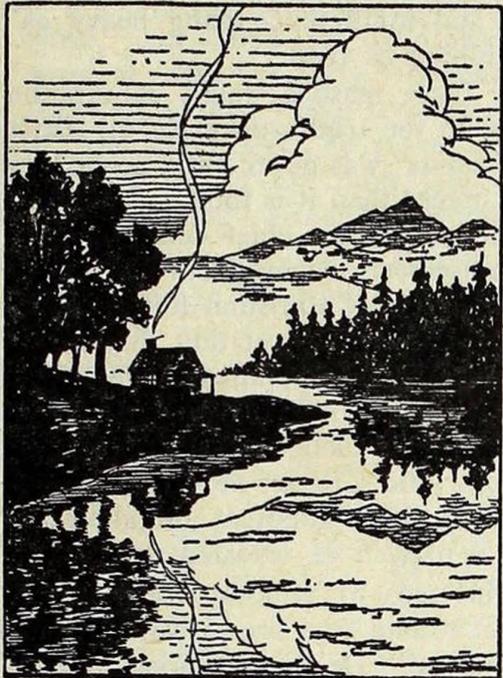
Terms of Subscriptions—Single subscriptions payable in advance, \$2 per year. Church budget rate \$1.20. Advertising Rates upon request.

Cost of cuts must be paid by those submitting pictures for publication.

Space forbids full printing of Resolutions and Obituaries. News-value items in such may be used.

TENNESSEE BAPTIST PRESS, INC., Nashville, Tenn.
DIRECTORS: EDWIN E. DEUSNER, President; J. R. KYZAR, Secretary; WALLACE CARRIER, DAVID N. LIVINGSTONE, T. C. MEADOR, D. P. MCFARLAND, E. L. SMOTHERS.

By Convention President



You don't have to be in a key position to open the door of opportunity.—*Lion*.

The voting machine is decided improvement over machine voting.—*Pathfinder*.

The reason there are so few good talkers in public is that there are so few thinkers in private.—*Optimist*.

Many a man can credit his success to the fact that he didn't have the advantages others had.—*Wax Kasette*.

The reason so many people refuse to face facts is that in order to do so they would have to turn their backs on their prejudices.—*Grit*.

Turning your back on one problem brings you face to face with another.—*Indianapolis News*.

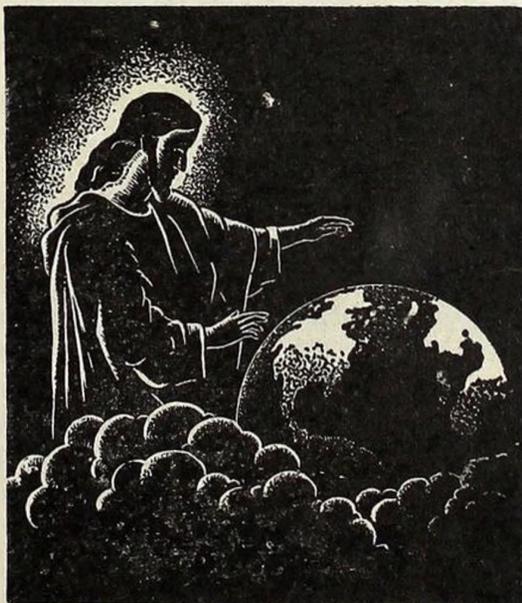
Take responsibility on your shoulders and it leaves no room for chips.—*Ind. Parent-Teacher*.

Everyone wishes to have truth on his side but it is not everyone that sincerely wishes to be on the side of truth.—*Archbishop Whatley of Dublin*.

No public Protestant worship is allowed in Spain; no Protestant schools are permitted; there can be no sign on any church building to show that it is Protestant; no Protestant marriages are recognized; no Protestant propaganda by way of evangelism or education is allowed; no Protestant literature can be printed or enter the country or be distributed.—*Dr. Chas. T. Leber in Church and Home*.

Many politicians lay it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. This maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learned to swim.—*Thomas B. Macaulay*.

"Isn't it time that we planned a great doctrinal revival?" pled J. Harold Stephens, pastor of Inglewood church, Nashville, and President of the Tennessee Baptist Convention in his President's Address to the Convention meeting in First church, Chattanooga, Tuesday afternoon, November 13. "Every one of us might do well (if we have not done it lately) to go back to our churches and preach a series of sermons on the great doctrines of our Faith—re-emphasizing once more the competency of the individual in matters of religion, the absolute separation of church and state, complete religious liberty for all, salvation by grace through faith, blood redemption, the eternal security of the saints, the Deity of Christ, the miracles of Jesus, the divine inspiration of the Scriptures, and the Bible as our sole rule of faith and practice, the bodily resurrection of Christ and the imminent personal return of Christ," President Stephens declared. On



the matter of Mr. Truman's appointment of an ambassador to the Vatican he urged his hearers to "flood Washington with letters, telegrams and appeals from every source of our denomination in order that we might make ourselves felt in this hour."

Basing his address on Jude 3, "Earnestly contend for the faith which was once delivered to the saints," President Stephens spoke on, "The Stewardship of the Faith," defining "The Faith," as, "including everything for which Christ lived and died, for which He arose and ascended, for which He now intercedes, and for which He will, one glorious day, triumphantly return." "It is that system of truth that imparts, and secures life . . . that builds a Highway in the midst of the world's wilderness while it leads inerrantly and inevitably to the eternal City of God."

The priceless heritage from our fore-

fathers was set forth by the speaker as he pointed out the cost to God and the enrichment in history by the sufferings of those who "loved not their lives unto death." Tracing the persecution God's people have known through the centuries he called attention to the part Baptists have played in winning the heritage of religious freedom in America. This heritage is "to be honored," reminded the speaker, calling upon Tennessee Baptists to "let it inspire us in depression, challenge us in our efforts, and rebuke us in our negligence."

As stewards of the faith, "What a message we have to make known!" exclaimed President Stephens. "We must proclaim the Person of the Gospel; Jesus Christ is the Person of the Gospel. He is the Person of the Good News. . . . We must proclaim the Gospel in its purity . . . and with power . . . and in its plainness." "If we be good stewards of the faith we must protect, preserve and perpetuate the Gospel of Christ. . . . We must not allow false doctrines to go unnoticed, unanswered, uncensured." "In perpetuating the Gospel we must not allow it to become stagnant within our hands or hearts. We must keep passing it on to others," President Stephens said.

Faithful stewardship of the faith is essential to meet the needs of depraved humanity and the modern trends of drifting away from the faith through modernism and skepticism were pointed out by the speaker who urged that this need be met by a thorough indoctrination of Baptist church members. "There are many who are coming into our churches these days who remain in our churches without knowing what they believe and why," the speaker declared, and continuing he said, "There are little groups springing up all over the country who call themselves fundamentalists with the insinuation that they are the only ones who are fundamental. Brethren, I am not going to let anybody 'out-fundamental' me . . . if we indoctrinate our people they will not be carried about with every wind of doctrine where men lie in wait to deceive. There are groups that call themselves Fundamentalists that advocate a sort of churchless interdenominationalism and make all sorts of insinuations against churches in general. I would hasten to say that there is nothing 'fundamental' that ignores the place of the churches in the work of the Lord Jesus Christ."

"I would not add to or take anything from what Jude has said," he concluded, "Contend earnestly for the faith once delivered to the saints, and what Paul said (Gal. 6:9) 'Let us not be weary in well-doing for in due season we shall reap if we faint not,' and to what John the Revelator said, (Rev. 2:10b), 'Be thou faithful unto death and I will give thee a crown of life.'"

Fidelity to Revealed Truth

Text: "Follow the pattern of the sound words which you have heard from me, in the faith and love which are in Christ Jesus."—2 Timothy 1:13.

Paul's Second Letter to Timothy was perhaps the last letter he ever wrote. Thirty-odd years had elapsed since Pentecost, and Christianity had made some remarkable gains, yet the movement was still young in the life of the world. Even in those places where it was beginning to take root, in comparison with the total population, the number of converts was pitifully small. And now Nero was on the throne in Rome, and he was committed to the task of destroying Christianity from the face of the earth. His persecutions were unbelievably cruel and relentless. Humanly speaking, it did not appear on the surface that Christianity could survive. Added to this opposition from without, was the influence of false teachers within the Christian ranks. Heresy was boring from within threatening the very foundations of the Christian faith.

Paul himself was an old man, and undoubtedly the sentence of death had already been pronounced upon him, for he says in this letter, "I am at the point of being sacrificed; the time of my departure is at hand." But as he writes the young preacher, it is not about himself that he is concerned. Says he, "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me at that Day, and not only to me but also to all who have loved His appearing." The whole letter is an expression of deep concern for the preservation of the Gospel in all its purity, and for its continued growth in the life of the world.

To that end the Letter is filled with exhortations and words of encouragement to the young preacher whom he is leaving behind. As my text, I bring you one of those words of exhortation. Said Paul, "Follow after the pattern of sound words which you have heard of me, in the faith and love which are in Christ Jesus."

Just as Jesus did not intend that every prayer we pray should be a parrot-like repetition of the model prayer, so Paul was not thinking of a formal theological creed to be memorized and recited. He said, "Follow the pattern of sound words . . . in the faith and love which are in Christ Jesus. Guard the truth that has been entrusted to you, by the Holy Spirit who dwells within us." He was making a plea for absolute fidelity to revealed truth in all its implications and applications to life. By "the pattern of sound words," he had reference to the full-orbed Gospel in all of its purity by which if a person lives his character will be morally and spiritually sound. He was thinking of that fidelity to Christian truth by which if a person lives, he will become more and more Christlike in his daily walk before men. He was making a plea

for the preservation of that body of Christian truth which is the only hope for a lost world. With so much involved, it is no wonder, then that Paul said to the young preacher, "Follow the pattern of sound words."

When I was a teen-age boy living on a farm in Texas, one summer after the crops had been laid by, I spent several weeks helping my father and brothers build a house. It was my first experience at the carpenter's trade, and I enjoyed it very much. One day my father handed me a rafter and said, "I want you to saw all the rafters we need for one side of the roof, using this one as your pattern." Feeling very important at being entrusted with such a task, I went to work. I followed the pattern he had given me in sawing my first rafter, and then proceeded to use the rafter I had sawed as my pattern for the second, my second as a pattern for the third, and so on until I had sawed about a half dozen. I guess I would have followed that procedure to the end, but about that time my father inspected my work. Little by little, without intending to do so, I had departed from the original pattern so much that the last rafter I had sawed was too short to be used. I felt as if I had betrayed a trust, and I had. By failing to follow the original pattern I had wasted some good lumber and also some hard labor. But that loss was as nothing compared to the tragic waste and loss that results when Christians depart from the pattern of sound Gospel truth in their teaching and in their practice.

The conditions under which we live today are very different from the conditions which prevailed when Paul made his plea to Timothy. Yet underneath the surface, they are much the same.

Atheistic Communism on a world scale is hardly less determined, hardly less brutal, hardly less relentless in its efforts to destroy the Christian faith from the face of the earth today than Nero was in his day. Aside from this danger, there are many indications that America is drifting away from the sound teachings of God's Word. More and more America seems to be moving toward the tragic blunder committed by the Israelites in that day when it was said of them, "Every man did that which was right in his own sight." Moral standards are being thrown to the wind, and confusion and Godlessness are everywhere. Inside the ranks of professed Christians, false teachers are at work with more effective means for the spread of their heresies than Paul could have ever imagined. The temptation to compromise our teaching and our preaching to accommodate the Gospel to the itching ears of worldly Christians is very great to-

day. Inside our churches the spirit of worldliness and indifference hang heavy as fog and chilling as frost.

For these reasons Paul's exhortation to fidelity to the truth "once for all delivered to the saints" was never more needed, never more urgent than it is today. As Christians I do not think our chief danger is that we will consciously depart from the great central teachings of Christian faith. Our chief danger is in the temptation that comes to so many of us to compromise a little here and a little there, if not in our teaching, then in our practice, until the first thing we know the Gospel we proclaim will be at best a pale, impotent imitation of the original pattern of revealed truth.

In his plea to Timothy for fidelity Paul did not restate "the sound words" to which he referred. He said, "You have heard these things of me among many witnesses." Timothy know what he was talking about. And there need be no question in our minds as to what he meant, for we have those same teachings clearly set forth in the New Testament. But to emphasize the importance of Paul's exhortation to loyalty to those teachings, that we may cherish them in our hearts, and faithfully proclaim them to others as the only hope of a lost world, let us recall the central verities of the Christian faith which we too must follow with absolute fidelity.

Our belief as to the provision which God has made for the salvation of men. All of us are familiar with the outline of this plan. Man whom God created innocent, was lost in sin. He has no power to save himself, so God in love and pity sent His only begotten Son to redeem and save. Voluntarily His Son died on the cross a ransom for sinners, the just for the unjust. "He who knew no sin was made sin for us that we might be made the righteousness of God in Him." He died, was buried, but on the third day He rose again from the dead. After revealing Himself alive by many unmistakable proofs, He ascended to the Father from whence He poured out His Spirit on the church. There at the right hand of God He reigns supreme and will reign until that day when He shall come in judgment.

That, in simple outline, is the provision God has made for our salvation. You may state it as you will, but never try to change it, for it is God's plan, and there is no other plan by which a lost sinner may be saved. We must cherish it and cling to it as our only hope of salvation, and the one last hope of a lost world, "for there is no other name under heaven given among men by which we must be saved." Here is a pattern from which we must not depart even to the slightest degree—the provision God has made for our salvation.

Our belief as to how God's salvation is mediated. Granted that God has provided a plan by which all men may be saved, the question remains, How can a lost sinner come into possession of the salvation which He has so graciously provided? A great

preacher of another day was asked this question: "If you had but one word of advice for your fellow ministers throughout the world, what would that word be?" "My one word to them would be," he said, "O, my fellow ministers, make it plain to the people how they might be saved." If we fail here we fail at the most vital point. How, then, is God's salvation mediated?

Paul gives the answer to this question in his first letter to Timothy in these words: "For there is one God, and there is one mediator between God and men, the man Jesus, who gave Himself a ransom for all." To the Christians at Rome he wrote, "Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through Him we have obtained access to this grace in which we stand."

Here is a truth to which we must cling in all its application, for on it is based the precious doctrine of the competency of the individual soul before God. This teaching makes it plain that every individual, any time anywhere, through faith in the Lord Jesus Christ may come into the presence of God for himself, and receive salvation and all that salvation means—forgiveness for sins, adoption into the family of God, the gift of the Holy Spirit. In that position of immediacy to Christ the believing soul remains to give obedience to Christ as his supreme Lord and Master. In fidelity to this truth, we cannot submit to any entangling alliance between church and state that would jeopardize that position of the believer before Christ. With all members having an equal standing before Christ, and indwelt by the same Holy Spirit, to be consistent with this teaching, a church cannot be anything else but a democracy.

To this basic truth of Christ as the one Mediator between God and man, we must be loyal, because upon it depends the spirituality of our churches. All members of your church have confessed Christ as their Saviour. If they did so in sincerity, then at that moment Christ came into their lives in the form of His Holy Spirit there to dwell. As they remain in His presence to give obedience to Him in all things, He gives to them that measure of His Spirit they need to enable them to obey His commands. I know of no other way by which a great spiritual church can be built. Through simple trusting faith in Christ and fidelity to Him, we are able. Paul tried it, and out of his own experience he said, "I can do all things through Christ Who strengtheneth me."

To this basic truth of Christ as our Mediator, with all its implications, we must ever remain faithful, because upon it depends our unity in carrying out the program of Christ in the world. Can we depend upon the millions of people who make up the membership of our churches to unite in carrying out the Great Commission of our Lord? The doubt that we can, has given rise to the ecclesiastical overlords who take unto themselves the authority to tell the people what they must do. We

disagree with that position and believe that people can be led to unite in carrying on the Lord's work on a voluntary basis. To achieve this fine ideal, of course, our people must be informed. They must have the light; but given the light, we believe they can be trusted to follow the light, and we believe that the unity and cooperation thus voluntarily achieved is the unity for which Christ prayed, and the only kind of unity worth having, a unity based upon a voluntary loyalty to the great central truth of the Lordship of Christ.

"There is one Mediator between God and man, the man Christ Jesus." To this truth we must remain faithful, because apart from it we have no solution to the sin problem in human life. Apart from this truth, we have no answer to the person who asks, "What must I do to be saved?" But so



Dr. Turner

long as we cling to this truth, we do have the solution to the sin problem of the world, and we can say to the person who inquires the way of salvation, "Believe in the Lord Jesus and you will be saved, you and your household." We can say to him, You, or any other person in all the world, who will commit your life into the hands of the Lord Jesus Christ in simple trusting faith will receive through Him everlasting life. "There is therefore now no condemnation for those who are in Christ Jesus."

Another of the current verities of the Christian faith which we must follow with all fidelity, is *our belief as to the church to which the Gospel has been entrusted*. At this point there are widespread differences of opinion. Many people are saying today that since the church does not save, therefore it does not matter to which church a person belongs, or whether he belong to any church or not. The church in their estimation is just so much scaffolding, something a Christian may take or leave alone with no loss to himself or anyone else.

Paul had quite a different conception of the church. He spoke of it as "the church of God which Christ has purchased with His own precious blood." Again, he referred to it as "the church of the living

God, the pillar and ground of the truth." It was through the churches that the New Testament was given to the world. Through their ministry it has been preserved, and upon them God has placed the responsibility for proclaiming its message of salvation to a lost world.

To find out how vital the church is to the welfare of mankind, all you have to do is to visit those lands where there are no Christian churches. They are places where the people have made the least progress in the arts and sciences of civilization. They are the places where ignorance, superstition, and low moral standards are most evident. You don't have to leave America to learn this lesson. Several years ago in one of the mountain sections of Kentucky two teen-age boys wounded each other in a pistol duel. The sister of one of those boys visited them in a Lexington hospital where they were fighting for their lives. Said the sister, "I do not blame either one of these boys for what he did. They never had a chance to learn any better, for neither one of them ever lived within six miles of a church. They never went to Sunday school in their lives."

The church does matter. It matters so much, that you would not want to live in a community where there were no churches. It matters so much that you cannot find in all the world one Christian community that came to be Christian apart from the ministry of some church. I will go further and say, it matters so much that you cannot find in all the world a single Christian who was not won to Christ, either directly or indirectly, through the influence of the church.

Here then is a teaching to which we must cling, the teachings of the New Testament as to the central place of importance occupied by the church. Here we must follow the pattern of sound words and teach our people to love the church. I know of no other means upon which we might depend to bring a knowledge of Christ to a lost world.

There is one other thing which we must not overlook, and that is *our belief as to authority*. The Bible is our authority. We believe that it is the inspired Word of God, and that it is reliable and profitable and indispensable "for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work."

Where else could our authority rest? Apart from this Book, God's Word, we would be like a derelict ship at sea without rudder or compass, drifting at the mercy of every wind that blows. In this Book we have "the pattern of sound words" to which we must cling.

What a Gospel we have to preach and teach! How adequate it is! How reliable it is! And how foolish it is that any person should ever imagine for a moment that he could improve upon it by any change which he might devise in his own poor finite mind.

"In the faith and love that was in Christ Jesus, follow the pattern of sound words."

THE LOVE OF GOD

by ERNEST W. FORSTNER

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered"—Psalm 40:5

God's love for sinful men is the most remarkable and most important thing in the world. God's love is the one thing we can never get away from. The goad that Saul of Tarsus found it hard to get away from was the fact that he was persecuting one who loved him. God has provided for man all of his need, both physical and spiritual. Yet, there are men who doubt the eternal life promises for man whom God has so wonderfully and terribly constructed.

In the dew-drenched meadow at dawn-ing, or beneath the star-spangled canopies of the heavenly reaches at eventide, we are in the presence of His love. We see the breath-taking bigness of the universe with its perfect order and majestic beauty—the tiny dew-drop with its exquisite sheen as it rests upon the slender stem of grass. Grass, which in itself is an unlocked wonderland hardly in the primary stage of man's exploitation. In the light of the gradual unveiling by God to man of the mysteries and potentialities of matter, how little we know of the little blade there on the meadow, or the brilliant planets in the heavens! The eye sends messages of ecstasy to the brain as it beholds the beauty of God's handiwork.

There in the heavens millions of planets in perfect alignment. Safe and perpetual under God's Will. How humbly repentant we are for permitting doubt to creep in as to His concern for man, created in His Own Image, when we see His care for those things which seem to us to be the little things—the lily, and the sparrow, and there in the meadow, millions of minute organisms, plant and animal, all perfectly formed to live and produce its kind. Here a spider and its silken web—a busy colony of ants. Busy bees on harvest bent. The wily toad foraging for food. A shy violet blooming alone—there a cluster of its kind. A blueberry bush ripening fruit, and seed for reproduction.

On the hillside a long-eared cottontail feeding upon the tender shoots of many plants. A squirrel resting on a limb of a sturdy oak. The morning call of mating and nesting birds. The lily clothed in all of its glory. Each separate in kind and purpose, yet co-ordinated into the Divine plan for the need of men.

Here we see life and death. In the span of a few minutes we see the sowing, the fruiting, the reaping—birth, growth, life

and death. Happiness and plenty, tragedy and agony. Carefree, clean, industrious labor, and the slimy cunning of murder and death! And above, the soaring eagle, symbol of life and power. The buzzard, symbol of death and decay. Line upon line goes upon the canvas, each dependent upon the other to shape the perfect living picture of God's production that we call nature. How little do we really see of all this—how little do we understand. The majestic mountains—the beautiful valleys—tiny brooks, creeks, and broad rivers. Fertile fields and growing crops. Heat, cold, sunshine, and rain. All for man. To purify his air, to provide his food and his medicine. Water to drink, lumber and stone to build his shelter. Cotton and wool to make his clothes.

God set up within us a life preserving mechanism perfect to every need. The drop of blood—the heart—the ear—the voice—and how marvelous the glands; power plants and defense posts!

We move without thinking. We sleep without willing it. We have the urge to eat and to drink. We breathe life-giving oxygen without plan or effort. We dispose of poisons every minute of the day and night sufficient in volume and deadliness to destroy life. Within us we have the urge and power of reproduction. The capacity to love. The desire to progress. The yearning to live forever. Yet, there are those who say that this all just happened, and that it all is to end in six feet of earth! "The fool hath said in his heart, There is no God" (Psalm 14:1) "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee" (Jeremiah 32:17) God created both body and soul. "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 3:7) Man was created perfect and destined for life eternal within complete fellowship with God. Man was placed in the Garden of Eden which was without blemish.

When Adam and Eve choose to believe Satan rather than God this state of harmony and perfection was torn asunder. Through unbelief man was alienated from His maker. Decay and death entered in. But man was God's creation and though He punished, He still loved the erring pair, as they "hid themselves from the presence of the Lord God amongst the trees of the Garden." "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Genesis 4:21)

Man in his evil state resisted and disobeyed, but even in His anger kindled

against His people, as He caused them to know His wrath, God's hand was "stretched out still to them." God's love is not willing that any should perish. "When the fulness of time was come;" when the world was ready for His coming as never before—"God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4-5) "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16-17) "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (First John 4:10)

"Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Tho' stretched from sky to sky."

"O give thanks unto the Lord; call upon His name: make known His deeds among people"

(Psalm 105:1)

Gifts Soon Reaching Advance Program Phase

NASHVILLE, Tenn.—(BP)—Cooperative Program receipts are expected to pass the \$7,200,000 current and capital needs budget some time in November and to enter into the Foreign Mission Advance program by December 1, according to Porter Routh, executive secretary of the Southern Baptist Convention Executive Committee.

On October 26, total receipts to date had reached \$6,492,640, leaving \$707,360 yet needed to meet the operating budget needs. All receipts for the rest of the year exceeding the \$7,200,000 will go directly to the Foreign Mission Board for its Advance Program.

Through October of last year, Southern Baptists had given \$6,026,187 through the Cooperative Program. The 1950 disbursements passed into the Foreign Mission Advance on November 30.

The October receipts thus far total \$648,877 as compared with \$676,662 for the entire month last year.

In addition to the Cooperative Program receipts, Southern Baptists have given to date \$3,865,411 through the Executive Committee offices to designated causes.

Every Baptist a Tither

Next Sunday's 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 Training, copyrighted by International Council of Religious Education

TEXTS: Exodus 18 to 23 (Larger)—Exod. 19:7-8a; 23:1-13 (Printed)—
Exod. 19:8 (Golden).

Laws for the New Nation

Within recent months, here in America, several persons of eminence have advocated the formulation and adoption of a code of ethics for those who serve in any public office. It is felt that in such a procedure the standard of morality for the people as a whole would be elevated. These notes would in no way discredit either the need for such an attempt, in the light of the startling revelations made during the last few years, or the objectives sought. But they would, however, call attention to the fact that the Bible presents clear ethical teachings and that they can be understood by all who will take the time to read them. The Scriptures cited above, both for the larger and the printed lessons, constitute a fair sample of such teachings. Since the Ten Commandments will receive treatment in a later quarter, the notes that follow will be based upon the printed text. What was there about these laws, given to the new nation of Israel, that may be applied to our nation of today?

Their Divine Origin (Ex. 19:7-8a)

Moses had conferred with his father-in-law, Jethro, who had given him sound advice in the distribution and administration of responsibility for the welfare of the Israelites. The hosts of the people had moved near and camped before Mt. Sinai, preparatory to worship and receiving of the Law. The Lord had delivered an introductory message concerning His Law to Moses who in turn had delivered it to the elders of the people. The people, likewise, received the message and expressed their willingness to conform to the Lord's directions in the words of the Golden Text: "All that the Lord hath spoken we will do." It was indeed an awesome and auspicious occasion.

We would do well, as American citizens, to re-evaluate in our thinking and acting the dignity and majesty of the law, even the civil law. In a democracy such as ours, the laws that are enacted and enforced are done so through our elected representatives. When we disobey or flout them we are in reality bringing shame upon our own selves. We would also do well to be reminded that the ultimate origin and basis for moral laws is God. We should do that which is right, and that right is to be measured by the teachings revealed in the Bible, because God is righteous and just.

Their Social Applications (Ex. 23:1-3, 6-9)

Let us beware both the creation and the

transmission of a false report concerning our fellow man. This often proves to be just as deadly in its effects as an actual dagger-thrust. We are having too many assassinations of reputation now going on all about us. None can feel altogether secure.

Let us beware following the crowd if the crowd is bent on doing wrong. Morals, in the strict ethical sense, are never determined by majority vote. If a line of conduct has become customary, it does not necessarily follow that it is good and desirable. So much of society's evil has undoubtedly come about as the result of measuring conduct by the wrong standard, custom.

Let us beware favoring certain groups in the administration of justice. Dummelow comments on the word "countenance" (v. 3) as follows. "Give undue favor to. As judgment is to be without fear (v. 2) so is it to be without favor, whether rich or poor: cp. v. 6." Class legislation or class justice,

as such, are not in keeping with the best American traditions.

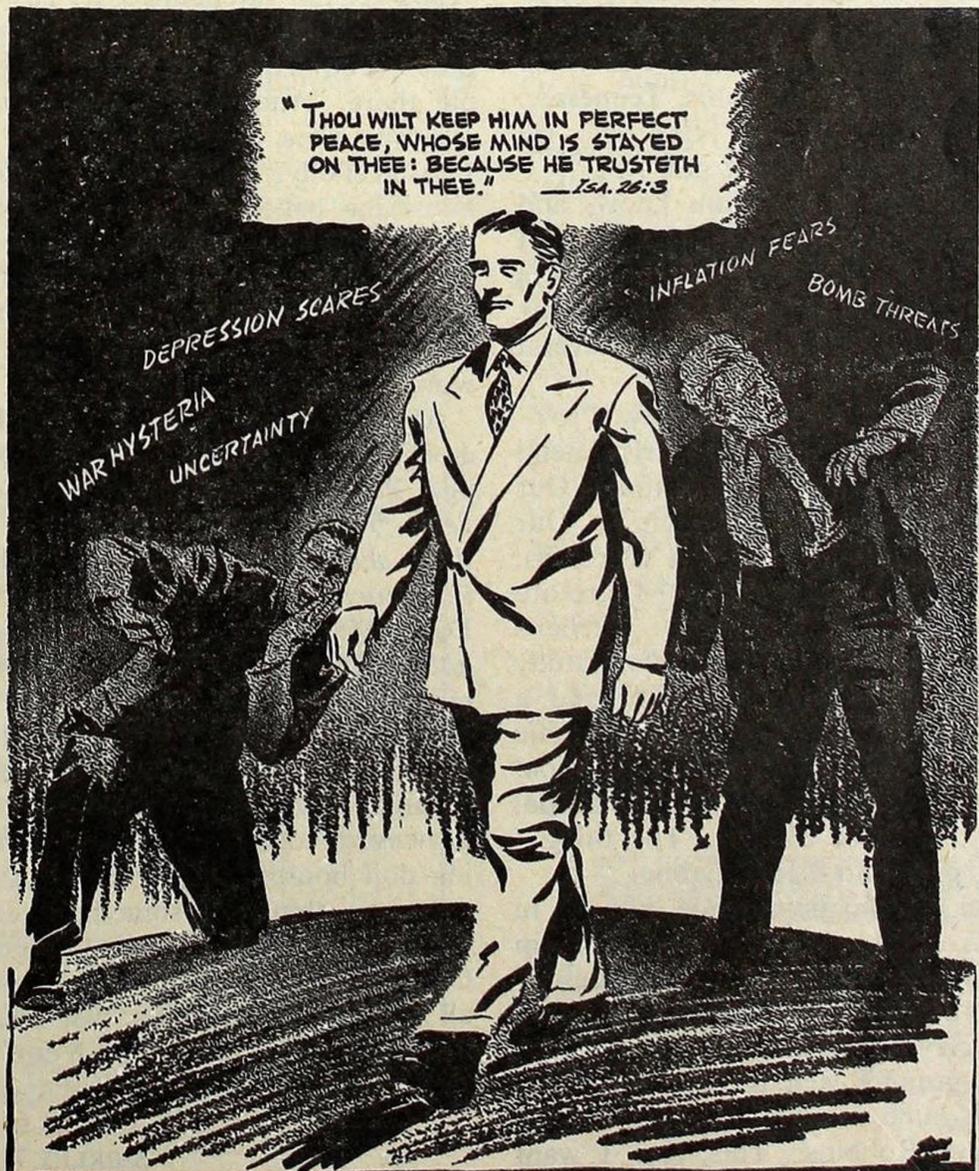
Their Economic Phases (Ex. 23:4-5, 10-11)

It is good business to conduct business upon a sound ethical basis. It is indeed re-assuring to discover that more and more business-men in our country are proceeding on this assumption. Some one has paraphrased Rom. 12:11 in these words: "Not slothful in business, serving the Lord; fervent in spirit, serving the Lord." If business and ethics cannot mix, there is something radically wrong with one or both.

There are some businesses that are evil in their very make-up, and the liquor-business is one of them (this lesson is one on temperance, incidentally). Another is the business of gambling. Yet another is the business of grafting and wasting of public funds. From an economic point of view, they are bad since only one party gains in the transfer of goods or services.

Their Religious Implications (Ex. 23:12-13)

These center in two violations of God's law, mentioned in these two verses: the desecration of the Sabbath and the taking of God's name in vain. And upon these two counts, the American people are woefully sinful. The Lord has promised punishment to those who transgress concerning His Name and His Day. A people cannot long remain self-respecting that treats either one lightly, for this is a form of irreverence that leads ultimately to idolatry.



Let's look together at just one word picture today. You may remember that Shirley Harrison's clipping about her family and home was the very first one which came to me. As a reward for promptness, let's let Shirley's word picture be the first of the new ones shared through the column. Read it and really get acquainted with this Junior girl. See how many ways her word picture is like your own. How is it different?

Suppose we read Shirley's letters just as she filled them in—except that instead of making four short letters, we will put them into one long letter. Ready?

DEAR AUNT POLLY:

I want to help you make an up-to-date word picture of me. I am 11 years old. My birthday is August 1. I have not written to you before. Today I want to tell you about my home and family.

My address is Route 5, Clarksville, Tennessee. My family includes, besides myself, Mother, Daddy, and one brother. We live together in a middle-sized house. My father's week-day job is with the B. F. Goodrich Company. My mother's week-day job is housekeeping. My favorite job at home is cooking. The job which is hardest for me to do cheerfully is wash dishes. My favorite way of spending leisure time is watching television. I am learning to play the piano.

We do have a blessing or thank-you prayer before meals. And we have a special time each day for Bible reading and family prayer. Our family has its best fun together when we go driving. The happiest time I had with my family this summer was when we went to the zoo at Memphis, Tennessee. My brother Ray is thirteen years old. He plays a cornet in the school band. . . .

We are back at school you know, and having many interesting experiences. I would like to tell you about some of these experiences and to give you an inside view of the place where I am spending several hours each day.

The name of my school is New Providence. About 300 boys and girls attend my school. I am in the sixth grade. Our school includes grades 1 through 8. Our building is made of brick. It has 13 rooms. Our school is about 2 years old. There are 10 teachers in our school. My teacher's name is Mrs. Powers. This year I will study these subjects: Arithmetic, Health, and a lot more. I think I will enjoy Arithmetic most. We are supposed to be at school every morning at eight o'clock and school is dismissed at three o'clock. The thing I like best about school is playtime.

Last year my highest grade was *E* in Arithmetic. My lowest grade was *S* in English. Some of our extra activities at school are playing ball, swinging, reading Uncle Wiggley. We spend thirty minutes on the playground each day. My favorite playground game is swinging. My school pal is Gailya Robbins. This year I want

to help make my school better by being kind. . . .

I am glad you have given me an opportunity to tell about my church. It is one of the happiest places I know. I have been going to the Gracey Avenue Baptist Church for one year. I usually attend Sunday school, B.T.U., morning and evening worship services, mid week prayer service, Girl's Auxiliary, and special meetings like revival services. Our church is a brick building with 16 rooms. We live two miles from the church and the way I usually get there is by car.

In Sunday school I am in the Junior class. There are 12 others in our group and their ages are from 9 to 12. The name of my book is *Sunday School Junior Pupil*. My teacher's name is Miss Burney. I do not have any special church jobs.

My pastor's name is Brother George Hyler. We have preaching twice every Sunday. One of the nicest things about church is the music. We have a piano and one of our favorite hymns is "Almost Persuaded." We did have a Vacation Bible school this summer. All of my family go to church with me. All four of us are members of the church. We do not usually sit together during the worship services. When I grow up, I think I would like for my special church job to be playing the piano. One way I can help my church now is by attending regularly.

I have attended Sunday school five years without being absent. I have a pen for each year's regular attendance. . . .

I wish you could visit our church sometime. You would find many friendly people there. And I'm sure you would have a happy time.

Aunt Polly, you seem really to want to know me better. So I want to tell you a bit more about myself. . . . I guess most boys and girls have favorites. I have already told you some of mine. Here are some more. Maybe they will help you to get a clearer word picture of me:

My favorite *color* is pink; kind of *shoes*, moccasins, *radio program*, gospel; *beverage*, Pepsi-Cola; *place to go*, church; *Bible verse*, John 3:16; *kind of weather*, fair; *indoor activity*, playing paper dolls; *musical instrument*, piano; *comic book character*, Dick Tracy; *way to travel*, automobile; *hobby*, playing; *kind of story*, Bible; *picture*, religious; *pet*, kitten; *sport*, ball; *playmate*, Florence Edgar; *older friend*, Joan MacKens; *book*, TOM SAWYER; *author*, Mark Twain; *ambition*, missionary; *work for grownups*, cooking; *rainy-day activity*, playing doll house; *food*, fruit.

I may think of something else to tell you about myself. If so, I'll send it later. One time you said you wanted to hear about all the interesting things we do, so I will try to keep you informed. I don't want my word picture to get out of date again!

Your friend,
SHIRLEY HARRISON

"Impossible to Measure Full Influence for Good"

As good nourishing food builds strong, healthy bodies, so does right thinking build strong healthy minds, and only strong well-balanced minds can build better churches. We readily recognize that our people who are best informed are our best workers in our churches. Undesired results are due many times to misinformation and defective thinking.

It is impossible to measure the full influence for good that the BAPTIST AND REFLECTOR has in our church. I can frankly say that those who regularly read the BAPTIST AND REFLECTOR are, usually, those who are first to see needs in our own church, first to volunteer for service, first to catch a vision of missionary opportunities about us, and last to criticize and find fault with those who are striving to do something for our Lord and His church.

Our people feel that it is their inherent duty and right to be informed as citizens of this great United States. Consequently, one or two and sometimes many newspapers come into almost every home. In addition to this almost everyone feels that he or she must listen to at least one news broadcast each day. I believe this is as it should be. Even so every mind ought to be "exercised to discern both good and evil" Heb. 5:14. A person can hardly be expected to be anything except, "just a member," if he does not know how a Baptist church is carried on. Likewise, he can hardly be expected to support the mission program of our churches except he be informed.

Because of the BAPTIST AND REFLECTOR, I do not have to take so much time to explain much of our work and as our people read of what other churches are doing they are inspired to do a greater work themselves.

Harry L. Winters,
First Church, Centerville

Twenty-one Orphanages in S.B.C.

In the Southern Baptist Convention territory, twenty-one orphanages are owned and operated by the Baptist conventions of the eighteen states in which they are located. They have a total property value of \$14,024,320 and combined endowment of \$5,070,954.

In 1950 the highest number of children in residence in the homes at any one time was 4,057. The twenty-one institutions have a total capacity of 4,146.

During the year 808 people were employed by the homes. They served as superintendents, matrons, teachers and domestic workers. Expenditures for the past year, including operating expenses and capital improvements, in the twenty-one homes was more than \$4,500,000.



A Cradle Roll In Every Church By December 23

The following is a note of special interest sent to us by Mrs. W. L. Blankenship, Superintendent of Cradle Roll work at the Baptist Sunday School Board:

"In the Sunday school is a department that specializes in babies and homes and parents. It is a ministry in the home.

"The Cradle Roll offers a ministry to expectant parents before the baby is born. It is then that preparation for baby's arrival is made.

"Spiritual preparation on the part of the parents will leave its imprint on the baby's life as long as he lives. These attitudes, ideals, the aspirations and ambitions of parents are absorbed by their precious little ones at a very early time in life and become a part of them.

"When the baby is born, he is enrolled in the Cradle Roll and becomes a member of the Sunday school. Regular visitation is made in the home by the visitors.

"Many of these parents are not Christians; some hold membership in far-removed churches; some are indifferent Christians; others are among our best church leaders. All need the church at this time.

"Every church should be interested in these homes. The church owes it to these families to minister to them.

"Many Cradle Roll parents join the Sunday school, thus enlarging its attendance; many of them become members of the local church, and increase the church membership.

"Because of the tremendous importance of Christian homes, we are working for a Cradle Roll in every church by December 23. Do you have a Cradle Roll? If not, write to the Cradle Roll Department, Baptist Sunday School Board, 161 8th Avenue, North, Nashville 3, Tennessee, or to the Sunday School Department, Belcourt at Sixteenth Avenue, North, for a free gift outfit card and further information."

* * *

We are printing another note of special interest from the Baptist Sunday School Board. This message comes from Gainer Bryan, Jr., Superintendent of Young People's work.

"Please refer persons requesting an Installation Service for Young People's class officers to THE SUNDAY SCHOOL BUILDER, September issue, page 47, and October issue, page 49. The page referred to in the September BUILDER is devoted to a suggested assembly program for class officers entitled 'Ye Are the Body of Christ.'

"Young People's assembly programs are published on page 49 of the October BUILDER: The October 14 program suggestion is devoted to installation of class officers."

Please pass these messages along to your Sunday school workers, particularly your Cradle Roll and Young People's workers.

"Worth All and More Than it Costs"

It is a joy to state my own evaluation of our Baptist state paper, the BAPTIST AND REFLECTOR, in the budget of our church. For ten years in my work I have enjoyed the state papers of South Carolina and Tennessee in our church budgets of First church, Spartanburg, S. C.; Temple church, Memphis; and First church, Kingsport, respectively.

In each instance I can truly say the paper to all our membership has proved a boon and useful organ for denominational dissemination and information.

Our people have been helped and inspired to better work through the information and inspiration that come through the south-wide, statewide, worldwide and local news. How any Baptist church could do as good work without this as she could with it—I do not know. Then, too, it is worth all and more than it costs.

E. Gibson Davis, Pastor
First Church, Kingsport

Baptist Highlights

. . . Baptist leaders have issued a joint call for a "crusade for peace and freedom" to combat encroachment on freedom of press, religion, speech, and action. The statement was signed by J. D. Grey, President of the Southern Baptist Convention, Kenneth Scott Latourette, President of the American Baptist Convention, J. M. Dawson, Executive Secretary of the Baptist Joint Committee on Public Affairs, and Stanley I. Stuber, representing the Baptist World Alliance.

. . . Thousands of telegrams and letters have poured into Washington protesting the appointment of General Clark as ambassador to the Vatican. J. M. Dawson called the nomination "perhaps a tragic bid for holding machine-ridden big cities in the approaching Presidential race," and branded it as "disruptive of national unity."

. . . Ralph Longshore, Montgomery, Director of Associational Sunday School Work for Alabama Baptists, has been elected Secretary of Co-operative Field Promotion through Associations in the Sunday School Department of the Sunday School Board, succeeding J. P. Edmunds.

. . . Leonard E. Wedel, associate in the Training Union Department of the Sunday School Board, has been elected secretary of the newly created Personnel Department of the Sunday School Board.

by J. P. EDMUNDS

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Dr. Arthur T. Allen supplied the pulpit of Central church, Chattanooga, Sunday, October 28. Dr. Allen was formerly pastor of this church for nine years. He now lives in Atlanta, Ga.

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Training Union

CHARLES L. NORTON, Secretary

Beginning October 22 through October 26 the first week of our Regional Planning Meetings were held. We have been pleased with the fine spirit and enthusiasm as each association presented goals for the year 1951-52. We list below the goals:

Southwestern Region

Association	Stan. Unions	Stan. Tr. Unions	New Tr. Unions	Awards	Churches Reached With Study Course
Beech River	2	1	1	150	5
Big Hatchie	10	2	3	750	30
Fayette	12	4	3	250	5
Hardeman	3	3	8	450	10
McNairy	3	1	2	300	15
Madison-Chester	12	3	1	1,500	32
Shelby	60	6	5	3,500	70

Northwestern Region

Association	Stan. Unions	Stan. Tr. Unions	New Tr. Unions	Awards	Churches Reached With Study Course
Beulah	7	3	5	500	10
Carroll-Benton	2	1	2	400	10
Crockett	1	1	3	100	4
Dyer	5	2	5	600	15
Gibson	6	3	6	1,000	30
Weakley	3	2	3	350	10
Western District	6	1	5	300	10

South Central Region

Association	Stan. Unions	Stan. Tr. Unions	New Tr. Unions	Awards	Churches Reached With Study Course
Duck River	3	1	1	350	12
Giles	1	1	1	200	10
Indian Creek	1	1	3	150	10
Lawrence	1	1	2	200	10
Maury	8	2	5	500	10
New Duck River	10	3	2	500	12
William Carey	3	1	2	300	12

Central Region

Association	Stan. Unions	Stan. Tr. Unions	New Tr. Unions	Awards	Churches Reached With Study Course
Bledsoe	3	1	3	200	8
Cumberland	10	4	3	500	15
Judson	1	1	1	50	2
Nashville	50	5	4	3,500	60
Robertson	5	2	4	600	18
Stewart	1	1	1	50	2
Truett	1	1	1	50	2

Tennessee Baptist Orphans' Home Cares for 260

During 1951, 260 homeless children have been cared for by Tennessee Baptists through the Tennessee Baptist Orphans' Home at Franklin and Memphis according to Dr. W. C. Creasman, Superintendent. This institution has a capacity of 268, employs a staff of 38 adult workers. The physical plant is valued at \$1,280,852. Tennessee Baptist Orphans' Home was organized in 1891. The present endowment is 25,000. The Home has branches located near Franklin and near Memphis with both

being operated under the supervision of Dr. Creasman.

Schroeder Named Brotherhood Secretary

MEMPHIS, Tenn.—(BP)—Elected recently to succeed Dr. Lawson H. Cooke as executive secretary of the Southern Baptist Brotherhood was George W. Schroeder who is now serving as associate secretary. Schroeder's election was announced following the annual meeting in Memphis of the Brotherhood Commission. Dr. Cooke's resignation will be effective January 1.

Texas Convention Approves Church Loan Association

HOUSTON, Tex.—(BP)—Establishment of The Church Building and Loan Association of the Baptist General Convention of Texas was the major action taken by Texas Baptists at the annual meeting of the Convention in Houston October 23-25.

The new agency, serving to assist small Texas churches in building programs, was created upon the recommendation of the executive board with a capital of \$250,000.

A \$10,000,000 budget for 1952 was adopted with half of it designated for Co-operative Program causes, both state and Convention-wide.

Dr. Forrest Feezor, pastor of the First Baptist church of Waco, was elected as president of the convention and Ft. Worth was chosen host for the 1952 convention, October 21-23.

Messengers to the annual meeting voted to go on record as being "against sending an ambassador to the Vatican or any other religious entity in the world" in response to the president's recent appointment of General Mark Clark. The resolution was part of the report of the Committee on World Order, Dr. W. R. White, Baylor University, chairman.

New Mexico Baptists First to Vote Support of '53 Stewardship Crusade

CLOVIS, N. M.—(BP)—New Mexico Baptists were the first to vote their support of the 1953 Simultaneous Stewardship Crusade as being planned by the Southern Baptist Convention Executive Committee when the New Mexico Baptist Convention met in Clovis October 16-18.

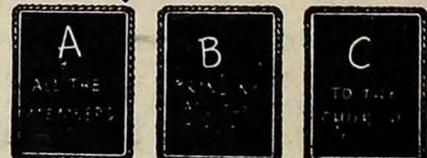
Several large-scale financial projects were promoted during the meeting including the adoption of a 1952 budget of \$200,000 for the state Co-operative Program in addition to \$156,000 for other purposes.

Dedication services were held recently for the newly completed \$267,000 State Baptist Headquarters in Albuquerque and a \$100,000 fund raising campaign is in progress looking toward the erection of New Mexico Hall, administration building on the grounds of the Glorieta Assembly near Santa Fe.

Re-elected president of the convention was T. J. Gamble, Jr., pastor of First church, Alamogordo. Harry P. Stagg continues to serve as executive secretary.

The 1952 convention is scheduled to convene at the First church, Las Cruces, November 5-7.

first thing to learn...





Woman's Missionary Union

MRS. M. K. COBBLE, President
MISS LAURA FRANCES SNOW
Young People's Secretary

MISS MARY NORTHINGTON, Executive Sec'y Treas.
MRS. DOUGLAS GINN
Office Secretary

Buckets of Water and The Water of Life

by STELLA AUSTIN
Agbor, Nigeria

In Nigeria the Week of Prayer for Foreign Missions is called the Christmas Week of Prayer and the Lottie Moon Christmas Offering is "Our Birthday Gift for Jesus." I want to tell you how the Agbor Baptist Girls' School observed this Week of Prayer last year. For weeks before the designated time, the missionaries had been mentioning the approach of the week and preparing the materials to be used. The girls were reminded of the purpose of the week and of the offering to be taken during the week. Some of the girls have very little money to spend or to give, so they began asking if they could work for us to earn money.

At the time we were building a water tank at the school, and since it was during the dry season, water to be used in making cement had to be carried from the river a mile away. The girls were carrying water from there for their personal use each day, so we asked them if they wished to carry water to use in building the tank in order to earn money for their Birthday Gift. We told them we would pay them 3 pence (about 4c) a bucket, the rate we were paying laborers to carry it. Everyone of the girls agreed to carry some, so every afternoon after school the 45 girls took their buckets and went gaily to the stream. One of the girls kept a record of the number of buckets carried and when they had finished it was found that some girls had earned as much as 4 shillings (56c).

In the chapel a week or more before the Week of Prayer, we began talking of a goal for our offering. Several girls suggested different amounts that they thought we could give and then the whole school voted on these. It was decided that the goal should be eight pounds (\$22.40). As the week drew near the girls began looking forward to the program and were enthusiastic about the offering. In order that we might see how nearly we were reaching our goal, a poster was prepared showing a thermometer, the degrees representing pounds and shillings.

During the first week in December at our daily chapel period, Mary Ellen Yancey, principal of the school, assisted by different girls, presented the program outline in such a way that every girl and faculty member was made to feel the need presented each day and to desire not only to pray for, but also to give liberally so that the need could be met. On Monday a jar was placed in the chapel and five shillings was given. On the thermometer poster the mercury rose to the level of five shillings. Each girl was told to bring her offering and place it in

the jar at any time she desired. After the program each day the money was counted and the amount registered on the thermometer. On the last day as we joined with others for the Day of Prayer Around the World we felt a fellowship with Christians everywhere and were happy that we could bring a gift to carry the message of Christ to others.

As the final offering was counted the mercury in the thermometer burst the tube and rose above the top. Our Birthday Gift for Jesus exceeded the goal of eight pounds and we rejoiced that we could have this part in carrying the message of God's love into all the world.

Attention Please

Junior GA and RA Counselors

Do you know about "gremlins?" They make a cake fall; they spoil a dress; they make mysterious mistakes. In the Editorial Department in Birmingham one crept into the booklet of Junior Stewardship Stories for 1951-1952 and we are all very sorry.

Recently you received from your state office a booklet of these Junior stories. It has an attractive green cover with the letters of the alphabet on it. But when you open it to page 1, it reads "Sunbeam Stewardship Stories." Please take your pencil and mark through the word "Sunbeam." These are for your Junior G.A.s and R.As.

We regret this mistake very much but hope that calling attention to the booklet will emphasize your using it once every month with your Juniors.

Juliette Mather,
Editorial Secretary

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Box 5148 Richmond 20, Va.

West Tennessee NEWS

by E. E. DEUSNER, Lexington

The pulpit of First church, Union City, W. A. Boston, pastor, was supplied on October 21 by C. H. Warren, retired pastor of Fulton, Ky. Brother Warren is a former pastor of First church, Lebanon.

During the past year Pastor Leonard F. Gassaway, West Paris church, has welcomed 111 new members. Of these, 77 were by baptism. A new pastorium has been built and a 50 by 50 foot Sunday school annex is now under construction.

Miss Clarice Thomason, secretary of First church, Martin, reports that during the recent revival conducted by Evangelist Homer Martinez there were 19 additions by baptism and 12 by letter.

Dr. A. U. Boone observed his 91st birthday on September 7. He is able to attend services at the First church, Memphis, and here of late has been dictating some articles for the denominational papers. He has been a Baptist minister since 1887.

Pastor J. G. Hughes, Union Avenue church, Memphis, did the preaching in a revival at Kennedy church, Memphis, Charles Wingo, pastor, the week of October 28. This church ministers in a great way to the patients of Kennedy (Veterans') Hospital. Pastor Hughes speaks in glowing terms of this aggressive church and its pastor.

Pastor R. E. Guy and West Jackson church were assisted in a revival the last of October by L. S. Sedberry, Nashville.

The pulpit of First church, Dresden, was supplied by Howard P. Colson, of the Sunday School Board, on November 4. Pastor Fred M. Wood was in a revival at Boulevard church, Memphis.

Singer Jimmy T. Williams was with First church, Huntingdon, in a revival, October 28-November 7. The preaching was done by the pastor, Jerry L. Glisson. In recent weeks Brother Williams has been with Broadview church, Fort Worth and First church, Greenville, Ala.

R. J. Sedberry is getting started in a fine way in his new field at Whiteville. Formerly he was pastor at Leawood church, Memphis.

Pastor B. G. Arterburn, South Side church, Paducah, Ky., died from a heart attack in Chicago on October 14. In former years he was pastor in Gibson association.

James Windham, Maryville, was the main speaker for the November meeting of the West Tennessee Baptist Pastors' Conference at Union University on November 5. Others on the program were A. L. Bishop, Henderson, and R. J. Sedberry, Whiteville.

Pastor Joe Sullivan, Earle, Ark., was the visiting preacher in a revival at North Jackson church, Waif Hamilton, pastor. October 21-28.

Pastor W. Herschel Ford, El Paso, Texas, was with Bellevue Church, Memphis, for a Bible Conference November 12-14. An attendance goal of 1,000 was set for this occasion.

L. H. Hatcher will observe his first anniversary at McKenzie on November 18. There have been 133 additions as of November 4.

Six new churches were added to the fellowship of Shelby Association during its 47th annual session at Highland Heights church, Memphis, on October 22, 23, and 24. These bring the total to 71. The 1952 session will be held at First church, Memphis, R. Paul Caudill, pastor.

Parkview church, Jackson, James A. Farrar, pastor, expects to use its new auditorium within a month or six weeks. For the time being the congregation is meeting in a school building across the street. The new auditorium cost around \$45,000. The membership is about 500.

Missionaries Carl Hunker and Mrs. Hunker have been in this area recently. Dr. Hunker spoke at the Mid-week service of First church, Jackson, W. Fred Kendall, pastor, on October 31. He spoke to the faculty and student body of Union University at a later date. The Hunkers have been in China since 1946 but recently were transferred to the Philippines.

Hillcrest Avenue church, Dyersburg, Robert Dills, pastor, dedicated their new pastorium on the afternoon of November 4. The debt on the home was retired the preceding Wednesday night. This church has voted to install germicidal lights and an inter-communication system in their Nursery.

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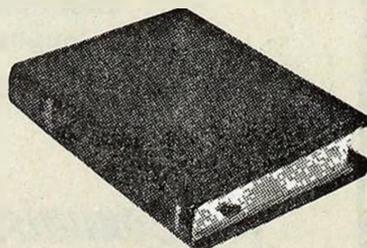
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ATTENDANCES AND ADDITIONS TO THE CHURCHES SUNDAY, NOVEMBER 4, 1951

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo	207	66	---	First	846	130	3
Antioch, Mt. View	137	77	1	Lincoln Park	708	245	---
Athens, Antioch	88	---	---	Sevier Heights	586	250	2
East	348	---	---	Lawrenceburg, First	315	166	---
First	547	236	---	Lebanon, Cedar Grove	89	54	---
West End Mission	56	---	---	Fairview	181	93	---
Calhoun	113	53	---	First	540	168	1
Coghill	78	63	---	Immanuel	182	96	1
Conasauga	24	29	---	Rocky Grove	37	---	---
Cotton Port	88	82	---	Rocky Valley	75	55	---
Eastanalle	68	26	---	Lenoir City, First	384	139	---
Englewood	171	59	2	Kingston Pike	24	---	---
Etowah, East	80	42	---	Nelson Street Mission	28	44	---
Etowah, First	401	111	28	Pleasant Hill	162	91	---
Etowah, North	305	155	8	Lewisburg, First	580	195	1
Good Field	83	40	---	Lexington, First	261	53	---
Good Springs	88	54	---	Loudon First	339	142	---
Idlewild	79	50	---	Madisonville, Chestua	62	28	---
Lake View	89	68	---	Martin, First	361	148	2
McMahan Calvary	83	43	---	Maryville, Broadway	412	180	---
Mt. Harmony No. 1	102	44	---	First	983	420	7
New Bethel	79	---	---	Maynardville	97	---	---
New Hope	47	29	---	Medina	149	95	---
New Zion	70	86	---	Memphis, Barton Heights	171	90	8
Niota, East	154	112	1	Bellevue	2930	1857	21
Niota, First	136	52	---	Bellevue Chapel	---	---	9
Riceville	104	51	---	Boulevard	822	276	10
Rocky Mount	56	41	---	Central Avenue	839	313	5
Rodgers Creek	32	---	---	Highland Heights	1230	554	5
Union Grove No. 2	107	43	---	LaBelle	777	226	1
Westview	40	31	---	McLean	395	166	2
Wild Wood	79	50	---	Chapel	103	---	2
Zion Hill	74	---	---	Parkway	537	170	3
Auburntown, Auburn	134	87	---	Poplar Avenue	419	190	2
Prosperity	155	122	3	Shirley Park	320	131	3
Bemis, Herron Chapel	244	77	---	Speedway Terrace	900	201	6
Bristol, Calvary	382	113	---	Sylvan Heights	387	202	---
Brownsville, First	449	171	12	Temple	1417	374	2
Brush Creek	96	61	---	Union Avenue	1188	319	3
Camden, First	221	96	1	Winchester	244	126	1
Carthage, First	214	92	2	Milan, First	373	110	---
Charleston	62	14	---	Millington	247	157	3
Chattanooga, Avondale	665	186	---	Monterey, First	264	120	3
Concord	285	102	1	Immanuel	182	96	1
East	361	116	---	Morristown, First	621	124	1
East Ridge	571	182	14	Morrison, Wilson Chapel	84	45	---
First	1046	348	8	Buffalo Trail	86	61	---
Highland Park	4039	1186	32	Murfreesboro, First	538	157	2
Red Bank	988	300	8	Walnut Street Mission	42	---	---
White Oak	356	96	3	Mt. Herman	119	79	---
Woodland Park	776	285	3	Powell's Chapel	115	92	---
Clarksville, First	525	215	10	Taylor's Chapel	89	31	---
Cleveland, Big Spring	265	184	---	Third	190	80	---
Calvary	149	105	---	Westvue	536	215	5
First	494	176	---	Nashville, Belmont Heights	1203	392	24
Clinton, First	505	146	12	Eastland	687	128	---
Columbia, First	428	151	2	First	1304	417	5
Godwin Chapel	26	---	---	Grace	807	290	4
Rock Springs	75	51	---	Inglewood	915	247	3
Second	180	140	---	Judson	638	169	3
Cookeville, West View	191	130	1	Duc West	64	27	2
Corryton, Fairview	119	68	---	State School	57	---	---
Cowan	196	79	---	Lockeland	658	212	21
Crab Orchard, Hailey's Grove	93	30	---	North End	187	71	---
Crossville, First	200	108	1	Park Avenue	595	165	3
Dyersburg, Calvary Hill	133	91	---	Third	250	65	---
Eagleville	100	48	---	Westwood	157	69	---
Elizabethton, First	581	222	---	Woodmont	453	138	---
Siam	201	139	---	Woodmont Center	156	84	---
Stony Creek	223	91	---	Oak Ridge, Central	328	152	2
Erwin, Ninth Street	237	102	---	Robertsville	427	145	---
Fowlkes	148	119	---	Old Hickory, First	653	316	3
Friendship	115	24	---	Paris, First	448	112	---
Gallatin, First	423	95	---	West	216	97	10
Gladeville	106	31	---	Philadelphia	190	35	1
Grand Junction, First	106	61	---	Portland, First	240	71	1
Harriman, South	369	139	2	Pulaski First	309	91	5
Trenton Street	471	152	---	Rockwood, First	341	141	---
Humboldt, Antioch	211	76	---	Rogersville, Hennard's Chapel	146	135	---
First	553	149	2	Rutledge	116	56	---
Iron City	125	47	---	Oakland	96	51	---
Jackson, Calvary	576	213	2	Savannah, First	147	79	---
North	330	143	1	Pickwick Road	31	---	---
West	825	334	8	Shelbyville, First	434	145	8
Jefferson City, First	511	306	---	Big Springs Mission	69	20	---
Northside	220	116	3	Sneedville	88	64	---
Kingsport, First	717	184	---	Springfield, Pleasant Hill	124	60	1
Glenwood	333	126	2	Mission	17	---	---
Lynn Garden	367	125	---	Stantonville, West Shiloh	200	104	---
Knoxville, Alice Bell	111	47	---	Statesville, Smith Fork	76	80	---
Arlington	467	151	3	Summertown	84	47	---
Bell Avenue	798	364	1	Tullahoma, First	283	63	2
Central	300	130	4	Union City, First	587	126	18
Fifth Avenue	871	281	1	Watertown, Round Lick	167	109	---
				Winchester, First	304	118	2



LAUGHS

From
Here and There

The longest word in any language is the one following the phrase: "And now just a word from our sponsor."

New Bride: "I cooked my first meal last night, and it was a huge success."

Friend: "It was? Tell me about it."

Bride: "Yes, my husband is going to get us a cook."

Small Boy (in theater): "Excuse me, but you have my seat."

Big Boy: "Yea? Can you prove it?"

Small Boy: "Yes, I left my ice cream cone and chewing gum on it."

New clerk in department store: "Our opening sale has closed. What now?"

Experienced clerk: "Our closing sale opens."

"I suppose," remarked the superior young man, "that you are one of those women who read the ending of a book first."

"Oh, no, I'm not that silly. I always start in the middle."

"In the middle?"

"Yes. It doubles the suspense. Then I can wonder how the story will end and also how it began."

A stranger, while traveling through Arizona, noticed the dry, dusty appearance of the country. He asked: "Doesn't it ever rain here?"

"Rain? Rain?" questioned the native. "Why, say, pardner, there's frogs in this town over 10 years old that have not learned to swim yet."

City Guide: "And that's a skyscraper."

Farmer: "What do ye know! I'd like to see it work!"

"Only last year in India," boomed the club bore, "I suddenly found myself face to face with a man-eating tiger."

"And only last week," murmured the quiet little man in the corner, "in a restaurant, I found myself face to face with a man-eating fish."

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Charles R. Trotter

Mrs. Traynor Hutchins, clerk, writes the following concerning the late Charles R. Trotter of Dayton, Tenn., who was the son of the Rev. and Mrs. J. B. Trotter:

"He was a public school teacher for 14 years in Tennessee, Georgia, and Louisiana. In 1911 he married Lilla Northcutt, a teacher of Holland, Mo. They moved to his farm near Dayton and agreed to take as their life's work, the Lord willing, to bear, rear, and train six children capable of holding the torch of faith higher and in more places than they could ever do. To this union were born six children and the training was faithfully done.

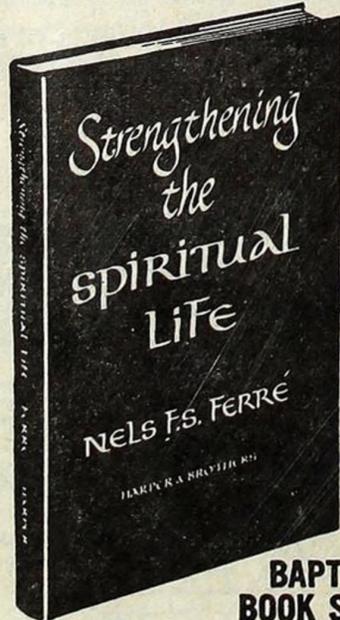
"In 1919, Mr. Trotter joined Salem Baptist church and was an active member and Sunday school teacher until his last illness, except for two short periods when he was away.

"He was an interested and cheerful contributor to missions, orphan's homes, deserving young Christians striving for better training, and to his church. His family gave financial aid in erecting and furnishing our new church."

The church at Oneida, Ky., where ex-Tennessean Lyn Claybrook is pastor, was recently assisted in a revival by W. K. Wood of Ashland, Ky. There were 71 professions of faith, 64 additions to the church by baptism, and 11 by letter. Since Brother Claybrook went to this pastorate in March 1949, there have been 400 additions to the church and more than 300 baptized. This church leads all the churches in Booneville association this year in gifts to denominational causes.

"A warm-spirited, practical book. Fresh phrasing of things often said about private and family devotions are coupled with profound new insights in soul development."

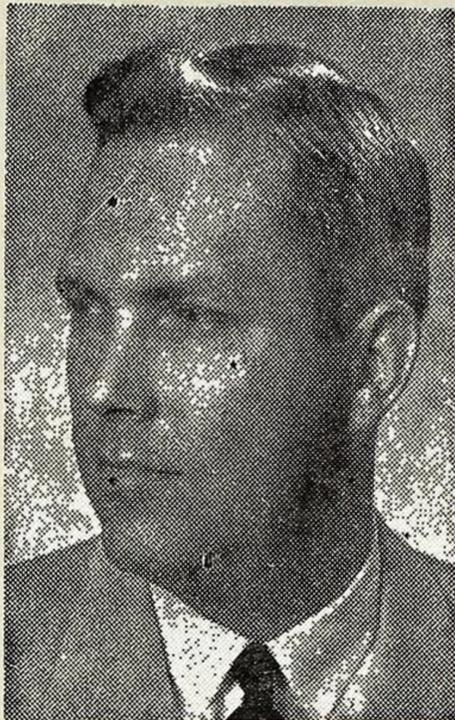
—DUKE K. McCALL



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BAPTIST BOOK STORE

Northside, Chattanooga, Pastor



The Rev. Donald W. Wells, who for the past five years served as pastor of Pollard Baptist church in Ashland, Ky., has resigned to accept the pastorate of the Northside Baptist church in Chattanooga. Mr. Wells' resignation became effective Sunday, October 14. He arrived in Chattanooga on October 15 and immediately started his work as leader of the local church. It is reported that the Pollard church is the largest Baptist church in point of membership in the Kentucky city.

Before going to the Kentucky church in August, 1946, Rev. Wells served as pastor of the First church in Hillsboro, Ala.

During the five years of service with the Pollard congregation the church experienced a period of progressive activity, there having been 617 additions, 457 of these being by baptism and 160 by letter and statement from other Baptist churches.

Under the leadership of Brother Wells the church completed a very active mission program. Two mission projects resulted in the establishment of independent Baptist churches with full-time pastors living on the field, each church with more than 200 members. These are the Wildwood Baptist church of Ashland, and the Flatwoods Baptist church. Four other missions operated by the Pollard church, are in full operation.

Gifts to the Pollard church increased from \$19,000.00 in 1946, to \$43,200.00 given during the current church year. More than one thousand dollars has been contributed directly to the Foreign Mission Board, and more than twenty thousand dollars to missions through the Cooperative Program.

He has been very active in denominational and local religious circles in Ashland. He has been vice-moderator and treasurer of Greenup Baptist association, president of Baptist Pastors conference, president and vice-president of Boyd County Ministerial association, vice-moderator of the Kentucky State Baptist convention for two years, and member of the Kentucky Baptist Radio com-

Books Received

"*Final Invasion of God*" by John P. Woods; W. A. Wilde Co., Boston. 87 pp.; \$1.50. Under this title the author presents the second coming of Christ as a logical and historical necessity based upon the resurrection of Jesus Christ and the credible statements of witnesses.

"*India, Give Me Thine Heart*" by Isabel L. Pettit; W. A. Wilde Co., Boston. 189 pp.; \$2.50. The author has spent the past 27 years in India and tells in this "historical fiction" based on real fact the far reaching results of winning a Hindu outcast to Christ.

"*53 Object Sunday Talks to Children*" by Joseph A. Schofield, Jr.; W. A. Wilde Co., Boston 190 pp.; \$1.75. Bible-centered, interesting object talks using simple materials.

"*Bible Quiz and Crossword Puzzle Book*" by Amos R. Wells and S. K. Davis; W. A. Wilde Co., Boston. 142 pp. One of the Blue Book Series Bible Recreation Books.

"*Sermons on the Ten Commandments*" compiled by H. J. Kuiper; Zondervan. 175 pp.; \$2.50. Sermons based on the belief that the Decalogue in this New Testament day is still valid not as a means of achieving righteousness but as the rule of a Christian's loving conduct.

"*Showers upon the Grass*" by Bob Jones, Jr.; Zondervan. 185 pp.; \$2.00. Ninety-eight sermonettes for devotional reading.

"*Don't Disappoint God*" by R. L. Middleton, Broadman Press, Nashville. 174 pp.; \$2.00. Presenting the challenge to high living through a wealth of inspiring material.

"*Broadman Comments*" on the international Sunday school lessons for 1952; R. Paul Caudill, 485 pp.; \$2.00. This eighth annual volume by Dr. Caudill, pastor of First church, Memphis, will be a valued help to a great multitude in grasping the coming year's lessons. Increasing recognition has been won throughout America by these clear, scholarly, spiritual expositions and comments, and application of the Bible teachings to today's life. Broadman Press, Nashville.

"*Eternal Retribution*" William Elbert Munsey; Sword of the Lord Publishers, Wheaton, Ill. 128 pp.; \$1.50. Seven sermons by a great Methodist preacher of nearly a century ago.

"*Rebuilding Revival Gates*" Douglas Winn; Sword of the Lord Publishers, Wheaton, Ill. 124 pp.; \$1.50.

"*Mysterious Passage*" Dama Winslow; Zondervan Publishing House, Grand Rapids, Mich. 94 pp.; \$1.00. Gospel light shining through bold adventure in India.

mission for four years. At the present time he is a member of the Kentucky State Baptist Executive Board and a member of the Budget and Appropriations committee.

Mrs. Wells is the former Miss Orlena Wright of Canton, Ohio. The Wells have two children, Donnie, age 4; and Valerie, age 17 months. The new minister and his family will reside at 822 Tremont Street, Chattanooga.

Grace Church, Nashville, To Open New Edifice

November 18 will be a red-letter day for Grace church, Nashville, when they open their beautiful new auditorium, one of the largest in the city. Dr. W. L. Stigler, pastor, rejoices with his people in the Lord's blessings upon them as a church. They will begin the day with a prayer meeting in the new structure at 8:40 A.M. The Sunday school expects 1,250 in attendance. At 10:55 A.M. the first sermon will be brought by Dr. L. S. Ewton, former pastor. At 2:30 P.M. a dedication service including the cornerstone laying will be followed by Open House when hundreds of friends will be on hand mingling with the congregation for an inspection of the well-appointed edifice. The dedicatory sermon will be delivered by Dr. W. L. Stigler, the pastor, at 7:30 P.M.

Revival services have been scheduled at Grace church for November 25-December 2 following the opening of the new sanctuary when the pastor's father, Dr. H. W. Stigler, of First church, Clinton, Oklahoma, will be the preacher in a series of doctrinal sermons twice daily.

"Weakley County association meeting was the finest we have ever experienced. It was on the highest spiritual and inspirational levels of any that I have ever attended. A. B. Adams, pastor of Sharon church was elected moderator for the second time, and Cayce Pentecost was elected clerk for the second time. The introductory sermon was delivered by J. R. Hamlin, pastor of Bethel church. The association voted to meet next year with the Public Wells church when they will celebrate their 100th anniversary of the organization of their church. This congregation has recently built a beautiful, new church building."

—T. N. Hale

The Las Villas State Baptist Convention of Cuba had as guest speaker during its annual session, November 8-9, Dr. John D. Freeman, formerly of Nashville, Tenn., and now teaching in the Baptist Bible Institute of Lakeland, Fla. Daniel Rodriguez, pastor of the Baptist church in Consolacion del Sur, is president of the convention. While a student in Wayland college, Plainview, Texas, he heard Dr. Freeman lecture on Rural Church Problems and became interested in the subject. Since returning to his home, he has been working toward founding a school where workers for rural fields may receive special training.

Harsh Chapel, Nashville, was greatly helped by revival services recently when Roy W. Hinchey of Park Avenue church was the preacher. There were seven additions by baptism and one by letter with two other professions of faith and one rededication.

THURSDAY, NOVEMBER 15, 1951

Florida Baptists Open Modern New Hospital

PENSACOLA, Fla.—(BP)—Pensacola Baptist Hospital opened the doors of a \$1,400,000 plant for its first patients in mid-October.

The institution was built and is operated under the direction of Baptist Hospital Corporation, a non-profit firm of Florida

Baptists. Pat N. Groner is administrator.

Plans for the hospital have been growing since 1942 when a group of Pensacola deacons were appointed by their pastor to look into the possibility of erecting additional hospital facilities in the area.

Pensacola Baptist Hospital opened with 148 beds and thirty bassinets, six operating rooms, a medical staff of seventy and a nursing staff of thirty-five.

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3. Enlist each Sunday school department and class to be definitely responsible for certain homes.
4. Distribute *Home Life* the last week of each month by Sunday school departmental and class visitation to reach every home.

Price per quarter, when ordered with other literature, 33 cents. Bulk shipments mailed to one address. For additional suggestions and information about this workable plan to provide every family with *Home Life*, write for the free leaflet *Your Sunday School and Home Life*.

Address all inquiries to

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