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"SPEAKING THE TRUTH IN LOVE"

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WHAT Is a Church Budget?

Missions Ministry Preaching Ministry



The Cooperative Program. "... unto the uttermost part of the earth" (Acts 1:8).



"... and he gave some evangelists . . . and . . . pastors (Ephesians 4:11).

Educational Ministry Building Ministry



"... till we all come . . . unto the measure . . . of Christ" (Ephesians 4:13).



"... cleanse the house of the Lord" (2 Chronicles 29:15).

Office Ministry Music Ministry



"... let all things be done decently and in order" (1 Corinthians 14:40).



"... let us sing unto the Lord" (Psalm 95:1).

Youth Ministry Printing Ministry



"Let no man despise thy youth . . ." (1 Timothy 4:12).



"And the word of the Lord was published . . ." (Acts 13:49).

Associational Ministry Fellowship Ministry



"... minister the same one to another, as good stewards . . ." (1 Peter 4:10).



"... we have fellowship one with another" (1 John 1:7).

State Paper Ministry Miscellaneous Ministry



"... publish and proclaim in all their cities" (Nehemiah 8:15).



"... not slothful in business" (Romans 12:11).

We Are Ambassadors for Christ

2 Corinthians 5:20

LEBANON TENN

Oracles—and Their Answers

Delphi was famous for the Oracle of Apollo. Pythia, its priestess, often kept people puzzled by the ambiguous answers she gave those seeking the wisdom of the Oracle at Delphi.

It's a long way from ancient Greece to modern Oak Ridge. But Oak Ridge like old Delphi now has an Oracle. It is a man-made brain which has been given the name "Oracle," which is an abbreviation of Oak Ridge Automatic Computer, Logical Engine. Scientists designed and built it at Argonne National Laboratory in Lemont, Illinois, at a cost of \$350,000. It is said to be the fastest and best computer yet made.

It's quite a long way in space and time from the Oracle of Apollo to the Oracle of Oak Ridge—or is it? Can we find clear answers from today's scientifically contrived Oracle which has been shipped from the laboratory that gave it birth and is now set up in our East Tennessee city? Can we solve our problems with its wisdom?

According to an article in the *New York Times*, the Oracle has a prodigious internal memory system and an uncanny auxiliary memory. Its speed staggers us. Here is what this Oracle can do:

"It contains three features which make it superior to other computing devices. First, its internal memory system has the greatest capacity of any high-speed general-purpose computer ever built. It can receive, retain, and process as many as 2,048 twelve-digit decimal numbers, which is twice that handled by computers of this type and about eight times that of most of the earlier machines.

"Second, the Oracle is provided with a remotely-controlled auxiliary memory system [magnetic tape] which provides for the memorizing or storing of four million words. [One word is equivalent to one twelve-digit decimal number.] This is the largest memory system ever contemplated for a computer.

"Third, the Oracle is the fastest of the general-purpose computers. It can multiply twelve-digit numbers such as 999,999,999,999 by 999,999,999 in less than 1/2000 of a second. The addition of two twelve-digit decimal numbers takes place in about 5/1,000,000 of a second.

"A difficult mathematical problem which would take about five to six years for two mathematicians to solve with the use of desk-type electric calculators could be completed in about 29 to 30 minutes by the Oracle."

It leaves us a bit stunned to see what the ingenuity of modern science can contrive—an Oracle that gives the answers with such lightning rapidity.

But I don't find myself overjoyed. I can't work up any elation. This Oracle, veritable symbol of modern science, has no answers to the problems that really concern me. I haven't been disturbed to know the sum of the digits with which it deals. I haven't been losing any sleep over the calculations it so neatly computes. But the old problems of figuring out the freedom of man within the sovereignty of God—for that the Oracle makes no computation. The reach of Divine mercy?—it is powerless to determine. The time that remains?—it will not answer me. How much more can iniquity increase before the sword of judgment falls?—the "Brain" provides no solution. The Oracle created by modern science can only figure a few problems in the hard and fast realm of mathematics. Only the Oracle of God—the Spirit in His Word—deals with those deep problems of sin, judgment, grace, eternity, and redemption.

Duck River Association—Huntland was the meeting place, near the Alabama border, and Winchester at the foot of the mountain for the second day in the 127th session of this body of Baptists. We appreciated the opportunity of being with this fine group in its second day meeting at Winchester. We found several new faces among the pastors, the newest among the group being, William A. Foote, pastor of the host Church who brought the morning's concluding message. Curtis Erwin, pastor of Magness Memorial of McMinnville, was song leader for the sessions which were ably presided over by Moderator Roy C. Magill of Highland Church, Tullahoma. Layman B. E. Cockrum of Cowan brought a message on "Man Power for the Master." The Cowan Church graciously entertained the body at dinner. This church has under construction a two-story educational building which will greatly increase its facilities. Missionary H. C. Adkins assisted us in securing subscriptions. Roy W. Babb, of Winchester, presented to the body a proposed revision of its constitution. We felt a fine fellowship in

Before the End of Fifty-Three

One of our correspondents has just written us making a suggestion about the slogan next year along-side what he thinks should be our immediate consideration. He writes: "A Million More in Fifty-Four," this would be wonderful, but the following would be far better: "Our Lord we may see, Before the end of Fifty-Three." Our friend sends us this brief sermonette.

We believe that Southern Baptists have set before themselves a great objective for next year. That objective is to reach and teach a million more in our Sunday schools in 1954. This slogan is not to become an end in itself. And our united concern to reach a million more in fifty-four does not mean that we are postponing till next year our all-out effort to do what we ought to do to reach people for Christ. This slogan of, "A Million More in Fifty-Four" will not be taken as a substitute on our part for the kind of spiritual alertness to which our friend would summon us. But we welcome most readily his additional slogan, "Our Lord we may see, Before the end of Fifty-Three."

We sincerely believe that each one of us should live each day as if it might be the last one in which we have opportunity to do our best and utmost for Christ. At the same time we believe in making plans for more than today; for more even than next week, or even next month, for we must so build that what we put our efforts into will be worthy and enduring so long as time shall last!

Our Baptist foundations, both the Tennessee Baptist Foundation of which Dr. Norris Gilliam is executive secretary-treasurer and the Southern Baptist Foundation of which Dr. T. L. Holcomb is the executive secretary-treasurer do us all, and the cause of Christ, a great service in reminding us constantly of the wisdom of making our wills, and counselling us to make these wills in such a way that they will be valid.

We've just come across another illustration of the need of this kind of advice, the estate of Miss Margaret D. Allen, of Los Angeles amounting to 28,319.00 has now gotten into the courts to rule on what she meant by willing three-fourths of her estate "to reach souls for God." Some relatives have protested that the bequest was so vague that they asked the court to hold that Miss Allen died intestate as to the residue, of her will by which she meant "to reach souls for God."

the meeting of this Association and from Clerk John W. Outland, First Church, Tullahoma, secured the following summary of church letters, from 19 of the 22 churches: 356 baptisms, 245 additions by letter; total membership of 4,540; 1,017 in the Woman's Missionary Union; 175 in the Brotherhoods; Mission gifts, \$17,420.05; Total gifts (expenditures) \$151,200.66.



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The Doctrine of God and His Sovereignty

In John Calvin's system of theology, the doctrine of the sovereignty of God was the controlling idea. Doctrines such as election and decrees, the security of the believer, and the helplessness of the unregenerate issued from the doctrine of the sovereignty of God.

Mounting the throne of God, Calvin had a tendency to read everything in the light of the eternal divine decree. The attitude with which Calvin approached God was partially inferred in his statement that "we are unworthy to lift our eyes and to appear in thy presence."

Calvin's doctrine of the sovereignty of God included the notion that God made the world, that he sustains it, and that he will bring it to consummation in Christ. "Even wicked men," said Calvin, "Observe the causes of nature and attribute them to God, the creator." Faith penetrates still deeper and infers that God is not only the creator, but that he is also the governor and preserver of the world. By a special providence he sustains, cherishes, and superintends all there is even to the life of the little sparrow.

In Calvin's doctrine of God there is no such thing as fortune. All the affairs of all things were minutely mapped out by the creator's determinate counsel previous to creation itself. Every hair on our head is numbered and the secret counsel of God governs all events whatsoever. The Creator did not establish a law so that all things work apart from his supervision. The affairs of this world are not stimulated and moved by mere natural influx. God decreed all that ever happens before he began the creation of the world. Now he is executing all that he has decreed. God does not, however, whirl men about as a ball being tossed by a circus juggler. He directs the affairs of men according to justice and his own judgment. We ought to revere God so much, maintained Calvin, that we would "account his will the best of all reasons . . . and regard his will as our one rule of justice, and the most perfect cause of all things. . . . God's justice and power are not separated but everything which flows from the universal overruling providence of God is perfectly right notwithstanding the fact that we may not see the reasons involved. God has fixed the boundaries of our lives. Yet, he has given us faculties which he expects us to use for the protection and the preservation of life. More than that, he holds us responsible for the proper use of such faculties.

When the Christian man suffers any loss, either by imprudence or negligence, he will believe that it came from God. At the same time, he will impute the loss to himself. If a loved one slips away in death because of his neglect, he will believe that it was the Lord's will, nevertheless, he will impute great negligence to himself.

In Calvin's pattern of thought, the doctrine of God's sovereignty had as its logical outgrowth the doctrine of predestination

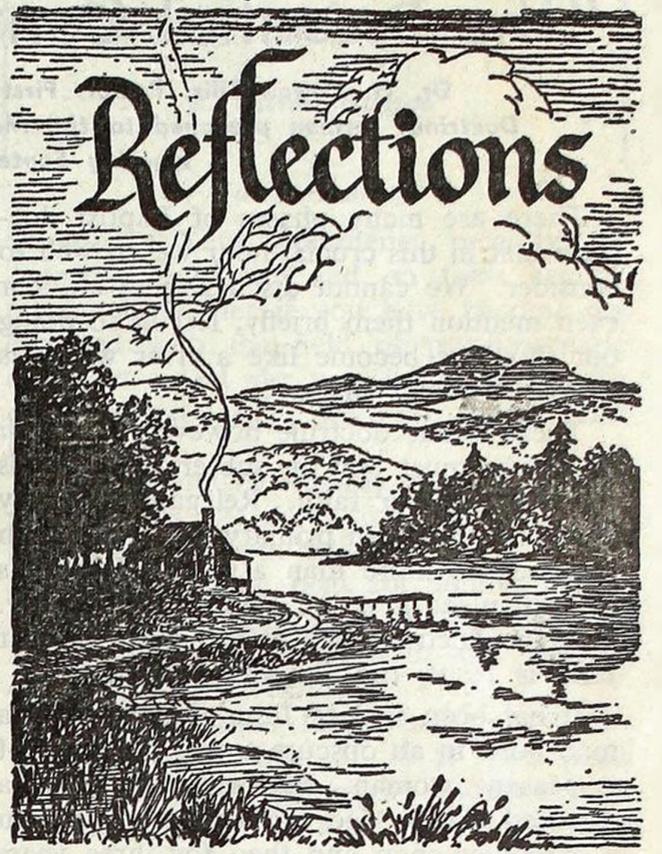
and election. Here in Calvin's own words is his definition of predestination: "By predestination we mean the eternal decree of God, by which he determined with himself whatever he wished to happen with regard to every man. All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation: and accordingly, as each has been created for one or the other of these ends, we say he has been predestined to life or death."

Calvin considered man as being entirely dependent upon God's initiative and God's mercy for salvation. Neither was God dependent upon the foreknowledge of man's own choice. He predestined some to life and others to death irrespective of foreknowledge. Calvin made the statement that God "foresees the things that are to happen, simply because he has decreed that they are to happen. . . ." Again, he said that "God not only foresaw the fall of the first man . . . but also at his own pleasure arranged for it."

Calvin vindicated the course of action taken by God in predestination by pointing to the fact that "the will of God is the supreme rule of righteousness." He posited the doctrine of predestination within the nature of God then came forth with the notion that judgement and justice mark the very essence of God's nature.

Calvin placed the responsibility for man's condemnation both in the predestination of God and in the corrupt nature of man. In Calvin's view, man is neither a tin soldier, nor is God an irresponsible tyrant. All things were minutely foreordained by God according to Calvin but at the same time contingent upon the action of man.

The beginning, the continuation, and the consummation of salvation is dependent upon God's predestination and election. Man perseveres in salvation because God works in him to that end. It is in reality God who works in a man in deeds of righteousness and holiness. God elects certain ones unto salvation to the end that they should lead lives of moral goodness. Since this is the end of salvation those who were elected ought to be zealous in works of righteousness. By no means can slothfulness be justified. In this connection, Sabine made a good statement when he said: "The belief that men are not saved by their own merit but by the free act of



The people who really harm freedom of speech are not so much the would-be suppressors as those persons who have convictions and refuse to express them for fear of exposing themselves to attack. The right of free speech belongs to those with the courage to express themselves.—Sydney J. Harris, *Chicago News*.

We make a living by what we get, but we make a life by what we give.—Lion.

A famous newspaper editor defined a good reporter thus: "A guy who can handle another man as an astronomer handles his telescope—draw him out, see through him, then shut him up!"—Mike Connolly, *Hollywood Reporter*.

It is nice to know that when you help someone up a hill you are a little nearer the top yourself.—Lion.

The amount of trouble in the world is probably in direct proportion to the amount of dust that collects on the average Bible.—Dan Smith.

"Somewhere, some time the world must provide an answer to Communism. The only people who can do that are those who make Christ Lord of life." Dr. Townley Lord, President, Baptist World Alliance.

God's grace might seem, on its face, to take the heart out of human effort. In fact it had the opposite effect. Calvinism lacked almost all trace of the mysticism and quietism which colored Luther's idea of religious experience. Calvinist ethics was essentially an ethics of action."

Calvin considered both the church and civil government to be broken lights of God's sovereignty. He held both the church and civil government to be miniature replicas of God's sovereignty here in the earth. Yet above the church and the state God must reign over all the affairs of men. This was God's rightful place in his supremacy and in his sovereignty.

"The Essential Centrality of the Christ"

Dr. H. Cowen Ellis, Pastor, First Baptist Church, Etowah, Tennessee
Doctrinal sermon preached to the McMinn Baptist Association in its annual meeting September 18, 1953.

There are many phases of Baptist doctrine that in this crucial hour we do well to consider. We cannot discuss them all, nor even mention them briefly, lest in so doing our thoughts become like a river which is so broad it runs shallow.

There is one doctrine however, to which all others must bow in subservience. It is the heart of our faith. Relegate it to any position other than primary and one's faith becomes no more than a creed. Given its rightful place it is the gateway to eternity. It is the doctrine that at the center of our faith is Jesus, the Son of God.

It has been said of Jesus that "he was a man born in an obscure town, the child of a peasant woman. He was reared in a despised village. He worked thirty years in a carpenter shop and then for three years was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never visited a big city. He never traveled, except in his infancy, more than 200 miles from the place of his birth. He had no credentials but Himself."

The contrast of these is the standards by which the world measures success. In the light of worldly criteria, when Jesus was crucified he was an abject failure, yet let us look at the picture today. In our own denomination alone what do we see?

We see 5 seminaries, 29 senior colleges and universities, 22 junior colleges, 8 academies and 3 Bible schools ministering to some 36,000 students annually in the name of this man Jesus.

We see great hospitals that show concern for the suffering of humanity as Jesus felt compassion for human pains.

We see a Foreign Mission Board that reaches its long arm of love into 32 countries through 879 missionaries—these men and women are the ones upon whose shoulders God has laid His hand and whose eyes have seen the beckoning finger of His Son.

We see the Home Mission Board; the Baptist World Alliance. We see 28,000 Sunday Schools with 5½ million members. We see a great Sunday School Board with its many and varied departments, handling millions of dollars each year, whose watchword is "advance" . . . all for the cause of this one Individual.

If I were a student of the life of Abraham Lincoln and I sought to know all I possibly could about him and someone told me that there is yet living one who heard his classic speech at Gettysburg; if at all possible I would seek out that person to gain further information.

So with Jesus. We learn most about Him from His contemporaries. If we listen, we will, across the nineteen centuries since His earthly ministry, catch their voices. That

rugged, intrepid, individualist, John the Baptist, had a large following. The people came to hear him. He was gaining in popularity; his fame was spreading; his name was upon the lips of thousands and his words were heard by multitudes. Yet he was willing to step from this famed position, fade into the background, relinquish his popularity and release his disciples to One who was unknown, but before whom he bowed in humility and declared to be the Lamb of God. Peter and Andrew looked upon Him and left all to follow Him. The multitudes heard him speak and were astounded for He spoke with authority. The Roman soldiers who came with that betraying, hissing mob faced Him and fell back. These men were not cowards. No doubt their bodies bore the scars of many battles and their minds were steeped in the philosophy that the noblest of all deaths is to die for the emperor. Yet, when they saw Him they "went backward and fell to the ground."

Would not the average Christian fear to ask for the open scrutiny and criticism of his life by those who know him best? Certainly I would. I would not care to have my peculiarities, idiosyncrasies and shortcomings paraded before the world. We all are aware of the difficulty of "taking greatness home." Yet Jesus dared to ask of those who knew him best, "whom say men that I am?" The ones to whom he asked that question were those who knew his life, no doubt, from his youth up. These were the men who would have known his human weakness. Yet as we see their reply they were even more amazed than those who knew him only casually. For the people thought him to be some prophet raised from the dead—perhaps Elijah, Jeremiah or John the Baptist. But this was not so with the disciples. They believed him to be the Son of God. What manner of man is it who can so impress his most intimate friends?

We compare Jesus with other prominent figures of his day and find another picture. When the people looked at Peter they thought of the fishing banks. When they looked at Matthew they thought of taxes. When they looked at Mary Magdalene they thought of a woman of the streets. When they looked at Pilate they thought of the power of Rome. When they looked at Nicodemus they thought of learning. When they looked at the priests they thought of religious law. But when they looked at Jesus they thought of God. What manner of man can so command his followers?

His matchless personality was like a perfect mirror in which one sees his own life as it is and compared with what it ought to be. Zacchaeus looked and saw himself as one selling his soul for money. Nicodemus saw his own wisdom and understanding appear as a superficiality compared with the scintillating brilliance of Jesus. Mary and

Martha saw in Him the answer to their own weakness in grief. The Scribes saw their professional interpretation of the law as little more than ignorance when compared with the depth of interpretation Jesus gave. The man at Bethesda saw his helplessness and reached in hope to Jesus. Judas saw the treachery of his crime against the loving sacrifice of the Lamb of God. What manner of man can so impress his contemporaries?

The testimony of men and women through the ages has been that the closer one comes to God the more aware he becomes of his own imperfections. Let us look at some of the great men of God. Job was a good man. He feared God and eschewed evil and is even referred to as a "perfect and upright man." Yet this same Job who lived close to God cries out, "I repent in sackcloth and ashes." David, referred to as, "a man after God's own heart," upon drawing nearer to God cries in anguish "Have mercy upon me, O, God." Isaiah lived so close to God that he was able to prophecy the coming of Jesus, yet we hear the pains of his soul give words to his lips as he says, "Woe is me for I am undone." Peter lived as close to Jesus as any of the disciples and for that reason could perhaps have been excused had he boasted, but we hear him cry in profound sincerity, "depart from me for I am a sinful man." Paul, the recipient of one of the most unique ordinations any preacher of the gospel ever had, confesses his limitations when as an old man he says, "I am the chief of sinners." The closer these men came to God the more penetrating became their introspection and the more honest became their confession. But what of Jesus. Facing death and in the presence of his most intimate friends at a time when He was closest to God, he said, "He that hath seen me hath seen the Father."—What manner of man, we cry, can so identify Himself with God?

Our question does not end there. Rather it just begins. We can ask it over and over again and we still are amazed. What manner of man can resist temptation as He did? What manner of man can speak with such authority? What manner of man can be transfigured with heavenly visitors? What manner of man can in his prayer make himself one with God? What manner of man can transform lives in such a way as to baffle modern science? What manner of man can raise the dead; give voice to the dumb; sight to the blind; health to the ill? What manner of man can feed a multitude with scarcely enough to feed a family? What manner of man can change water into wine; restore the mind of the insane; disappear from the midst of an angry mob; still the tempest; and walk upon the water? What manner of man can do these things and so many others that John supposed the world itself would hardly contain the account of it all? What manner of man can hurl his influence across twenty centuries and make modern men realize that the only hope of the world is in Him? This Christ is our centerpiece. This Lord is our Saviour. His promise is our doctrine.

Misprint Preaches Its Sermon

by Dick H. Hall, Jr., Decatur

THE BULLETIN of the Rose Park Baptist Church of Salt Lake City, Utah, for September 13 contains an apology for a misprint in a previous bulletin which had it that "Mr. Michael has *untied* with our church."

It is interesting how a whole field of thought is sometimes accidentally opened up. As a colored friend once said, "This says more by accident than one often says on purpose."

How closely should one be tied with the church? Is it possible for a family to be tied too closely with the church? Is one really "tied with the church" who is not active in the full program of that church? Is it not possible to be "tied" with the church in certain ways and yet to be at loose ends in other vital church relationships?

Sunday School

To watch the traffic jams at the close of Sunday School each Sunday is to wonder if there are not those who are "tied with the Sunday School," with no other vital connection to the church program.

There are those who are specialists in the church in that they go all out for one phase of church life to the neglect of the rest. If one attends the morning worship and neglects the evening worship and prayer meeting, can one be said truly to be "tied with the church?"

One may be tied to the teaching service of the church and be woefully negligent of the vital opportunity to train in Christian service, for which the Training Union exists. It is possible for one to be concerned about one phase of the missionary program of the church to the neglect of others.

Financial Tie

There are those who neglect to tithe themselves into the financial program of the church. The Lord was very greatly displeased with those who worshipped him with their lips but whose hearts were far from him and who neglected to bring the tithes and offerings which he had commanded.

The question would naturally arise as to whether anyone who makes no contribution to the work of the Kingdom can be said to be "tied with the church." The percentage of our giving will indicate the strength of these ties.

There has been no little development in the art of tying packages. Sometimes the "gift wrapping" and the ties on a package indicate much more than the package contains.

Sometimes the ties of church membership are rather in evidence and ornamental, and yet when the stress comes, they are found to be all too lacking in strength and durability. No life is really tied to a church until it has come to a feeling of overwhelming responsibility for the cause of missions and for the cause of personal soul-winning.

Bless Be Tie

Jesus' final word to all of his followers was that they should be witnesses unto him to all the world. If the church's mission in the world is to win souls to Christ, is not anyone who fails to try to win people to Christ, to that extent, "untied with the church?"

The whole thing may well be summed up in the one word of "devotion." Life is a unit. Love in the home requires many expressions, but all of these expressions are but indications of one thing, affection. "If ye love me," Jesus said, "Ye will keep my commandments." Complete church loyalty is not so much a program and a routine as it is a symptom of love for Christ.

At this season of the year, we are urging people to unite with the church where they live. One cannot be said to be tied with a church if one's church membership is in a location other than one's home.

So, this fortunate error in the bulletin of the Rose Park Baptist Church, of Salt Lake City, may be a means of asking and thereby of helping to answer the question for many of us as to whether we are properly and completely "tied with our church," or sadly "untied with our church."

—*The Christian Index*

The People Had a Crop Failure

by Garland A. Hendricks

Recently I talked with a number of pastors who are very much discouraged about what the churches will be able to do next year. These churches are located in rural communities where there was a serious drought this year, which resulted in a crop failure. The people in these churches are eager to go on making progress in their program of work. They do not want to take a backward step, yet it will be impossible for them to do as much as they had hoped to do. What should such a church undertake next year?

In every church we should be humbly grateful to God for every blessing we have received all during our lifetime. Lean years are as old as human history. God's people have always been confronted with them at times. But there are more fat years than lean years. Even in the leanest of times we should remember this with gratitude.

The spiritual destiny of man does not hinge purely on good crops and large income. We should bear this in mind. When we are confronted with a time of difficulty as now we can appreciate each other more and bonds of fellowship bind us a little closer together. Our sense of dependence upon God is a little more real. We can go on growing spiritually in lean years as well as fat years.

Counselor's Corner

R. Lofton Hudson

Faith Healing

Question: Your comments recently on "negative thinking" and on faith healing make me wonder if you have become acquainted with the field of psychosomatic medicine. And do you know about the many people today who are doing faith healing?

I do not understand why my own denomination does not go in for divine healing. Others do. Can you tell me?

Answer: I cannot speak for Southern Baptists. But I imagine most of them believe, as I do, that God can heal, and that we ought to pray for healing.

But professional faith healing is a different thing. Most of it is just plain quackery. I have personally known several people, who are now dead, who might have been alive if they had turned to a physician for proper diagnosis and treatment. This is especially true of cancer and heart cases. Furthermore, many people who claim faith healing have simply switched symptoms. They are still disturbed people, and some of them physically ill. I believe in medicine and faith. Not either or.

If you think that the new field of psychosomatic medicine claims that all illnesses are due to "negative thinking," you are wrong. It simply recognizes that the emotions can make the body sick and that the mind needs to be treated accordingly.

The "positive thinking" cults is very widespread today. It does not cure. It does not get rid of the causes of illness but deceives and represses. Imagine Paul or Jesus telling someone to "think positively."

I am glad for any example of true divine healing. But God does not honor those who reject his true Gospel. This is Satan's method of misleading the unsuspecting.

(Address all letters to Dr. Hudson, Wornall Road Baptist Church, Kansas City, Missouri.)

We should determine to keep the church program going forward in every possible way. There will be something to work with. We should be good stewards of little as well as of much. Sometimes we do not recognize that as a part of stewardship every person in a church does a little. It is amazing how it adds up to something big. Some of us have not proved good stewards of our plenty. Why not make an all out effort to be a good steward of our little, then when we are blessed more bountifully later, we will know better how to be good stewards of plenty.

We should keep in mind that $\frac{2}{3}$ of the people in our world have not accepted Christ as Lord. The unsaved people of the world are in the same need of Christ as always. We must not let our missions effort slacken. We must not let our interest in the salvation of souls wane. God is counting on us.

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: Proverbs 23:29-35; 31:4-5; Isaiah 5:11-14; Matthew 18:6; Romans 13:11-14; James 4:17 (Larger)—Isa. 5:11-14; Mt. 18:6; Ro. 13:11-14; Jas. 4:17 (Printed).

The War Against Beverage Alcohol

This war continues with increasing intensity, or at least it should do so; when it is remembered that those who profit most from its manufacture and sale never cease to spread their mis-leading propaganda concerning its desirability. The subtlety with which this is accomplished, so as to befuddle even the discerning, continues to amaze those who view the same. Christian concern for those who fall victims of such evil traffic needs to be aroused more often and more earnestly than often proves to be the case. It goes without mentioning that one cannot be a faithful follower of Christ and at the same time either make or sell or consume the damnable stuff. And so for Christian forces the war-cry against beverage alcohol must always be directed against the liquor forces with a demand from them of "Unconditional Surrender."

The notes below will be based upon those Scriptures suggested in the list above that bear upon the topic suggested. It will be seen that two of these passages are omitted from discussion. The reason is that both appear to have no connection whatsoever with the topic chosen, as even a casual examination of the context in each case will show. But the four other passages are rich in suggestions concerning the war against beverage alcohol.

Wisdom's Warning (Prov. 23:29-35)

There is the warning of beverage alcohol's sting. The Wise Man compares it to the sting or bite of a very poisonous serpent or snake. In our part of the country, we would think of the copper-head or rattler. If people could be made to regard beverage alcohol with the same kind of fear and hate and horror as they do the deadly cobra, for instance, the war against its use could be won readily and easily.

There is the warning of beverage alcohol's bringing indescribable uneasiness to its victimized consumer. The writer of the Scripture here compares it to the uneasiness and restlessness of the stormy ocean. The medical profession calls it, "delirium tremens." It must be fearful to experience. Incidentally, do liquor advertisements ever mention or picture this even as a possibility for those who use such products? If not, why not? If a thing will benefit one at first, why may it not increase in benefits with increased usage? The answers to these questions are obvious.

Statecraft's Soliloquy (Prov. 31:4-5)

King Lemuel seems to be talking to himself, here, about a ruler's use of strong drink. He points out that law and judgment are sure to suffer when those in govern-

mental responsibility engage in such an act. We have only to look about us here in America during recent years to see illustrations in this connection. A certain well-known figure, high in national affairs at one time, has made his supporters red-faced with shame at his apparent delight in profanity; induced (so it would seem) by having his stomach filled with beverage alcohol rather than having his mind and heart filled with the teachings of God's Word. Indeed, it is altogether possible that the historian of the future may be able to show errors in judgment upon the part of that individual, errors caused by his being under the influence of intoxicating liquors, errors costly not only to himself but also to the country as a whole. Men disqualify themselves for leadership and responsibility when they themselves are guided by a bottle instead of a brain. For, in reality, the bottle neutralizes the brain.

Prophecy's Pronouncement (Isa. 5:11-14)

It is a pronouncement or proclamation

of utter destruction and woe. It is God speaking, here, through His faithful and fearless spokesman. The herald must proclaim the message of his master. He has no other alternative but to do so. We come upon a sad and tragic day when the pulpit, where the man of God has been placed to deliver God's solemn Word, fails for some reason or other to sound the clarion note of what happens when people traffic with a commodity whose inherent make-up is to damn and destroy all who are touched by it. Isaiah says, "Therefore hell hath enlarged herself." How true!

Doctrine's Dictum (Ro. 13:11-14)

From the great book of doctrine, Romans, we note this admonitory dictum concerning sobriety. Christianity brings a new day and age to those who yield themselves to its Founder's teachings. The darkness of sin is replaced with the light of forgiveness. Such a new day has no place for rioting and drunkenness. A civilization thoroughly permeated with Christian teachings would not permit beverage alcohol to exist.

It is when men put on the Lord Jesus Christ, like a person who puts on his clothes, that fleshly appetites (such as the desire for strong drink) become subservient to His will and manner of living. This is to remind again of the concept suggested by the "Expulsive Power of a New Affection." For regeneration makes possible reformation. When Christ comes in, the devils flee. He longs to enter and abide. Let Him in.

WORDS TO BANK ON



Want a new friend? Want to get letters from friends in other cities? Here are some opportunities for you to do both. In each of these letters you will find an invitation to you to become someone's pen pal. Would you like that? Choose one of the letters and answer it. Tell the friend who wrote it why you chose his or her letter. Tell something about yourself. Ask some questions which will make it easier for your new friend to answer your letter. Draw a border around the letter which you choose to answer.

Dear Aunt Polly:

I am a girl twelve years old. I have blond hair and blue eyes. I can't go to school. A teacher comes to my home and teaches me. I love her very much. I am a Christian and go to the McKenzie Chapel Baptist Church. My hobbies are listening to the radio, writing letters, and reading. I would like to have lots of pen pals. I will answer every letter I get. I would like to have letters from boys and girls from eleven to fourteen years of age.

JOY FINCHER

Route 1
Stanton, Tennessee

Dear Aunt Polly:

I am eleven years old. I am a Christian and go to the Central Baptist Church. I want to have many pen pals and will answer every letter I get.

JAMES LEONARD

Route 6
Johnson City, Tennessee

Dear Aunt Polly:

This is my first time to write. I am thirteen years old and have blond hair and blue eyes. I go to the Highland Heights School and my favorite sport is basketball. I am a member of Southside Baptist Chapel of Lebanon. I would like to have many pen pals. I will try to answer every letter.

WILLIE LEE VANTREASE

Cainsville Road
Lebanon, Tennessee

Dear Aunt Polly:

I am eleven years old. I am in the seventh grade at Rule High School. I go to Third Creek Baptist Church. My pastor is Brother Roy Arwood. We have a broadcast every Sunday morning at 8:30 o'clock over Station WKXV at Knoxville, Tennessee. I don't have any pen pals, but I would like to have some my age. This is my first time to write to you.

JOYCE KAY LARGE

2530 Western Avenue
Knoxville, Tennessee

Dear Aunt Polly:

I am a girl twelve years old and in the seventh grade at Old Fort School. I am a Christian and a member of Beech Springs Baptist Church, where Brother Lester Lea is pastor. I would like to have many pen pals.

VIRGINIA MOORE

Route 1
Old Fort, Tennessee

Dear Aunt Polly:

I am a girl nine years old. I go to Pinson Baptist Church. And I am a Christian. My pastor is Brother C. E. Tutor. And I like him very much. I would like to have some pen pals. I will answer every letter I get.

LOIS MARIE HAMMONS

Box 81
Pinson, Tennessee

Dear Aunt Polly:

I am nine years old and in the fourth grade at Rockvale School.

I am a Christian and a member of Mt. Pleasant Baptist Church.

I have a brother who will soon be four. I would like to have some pen pals. I will try to answer every letter I receive.

CONNIE GILES

Rockvale, Tennessee



Dear Aunt Polly:

I am nine years old and in the fourth grade. My birthday is April 28. I hope to have many pen pals. I will try to answer every letter I get.

This is my first time to write to you. I go to Dotson Memorial Baptist Church. This is all I have to say. Good-by.

LUCINDA DOTSON

Route 9
Maryville, Tennessee

Count the letters in today's Young South column. How many? Count the invitations to become pen pals. Count the promises in the letters. Will you give these boys and girls an opportunity to keep their promises? Will you give yourself an opportunity to make at least one new friend this week? Write your get-acquainted letter today!

Love,

AUNT POLLY

Belcourt at Sixteenth Avenue, South
Nashville, Tennessee



LAUGHS

From
Here and There

Years of tribulation with a shiftless husband finally drove a certain mountain woman down into the valley to seek relief in the divorce court. After the plaintiff had offered her grim bill of particulars against her erring mate, the husband was placed on the stand to offer his defense. "Is it not a fact that your wife came at you one day with an axe?" the defense attorney prodded his client. "It shore is," the husband agreed, "but I got clean away." "But she might have killed you, had you not escaped," the lawyer observed. "Shucks, no," the husband demurred. "Sarah wouldn't harm a fly. What I got away from was cutting some wood!"

We have heretofore looked upon flagpole-sitting as strictly an American idiosyncrasy. But the craze, it seems, has spread to England, where one Victor Reeves claims to have outlasted all contenders to date. "This," says a British contemporary, "is one record which so far Pravda hasn't claimed for Russia, even though Russians have been sitting on Poles for years."

Two neighbors were discussing one of their friends and his frugality. "Why, he's so economical," one remarked, "that he got his kids a dachshund so they could all pet it at the same time."

Half way through her First Reader, and inordinately proud of a lately acquired skill, little Eloise eagerly asked: "Mama, do I know more that I don't know?"

Two fishermen were driving along a highway when they came to a crossroad with a "CLOSED" sign blocking the main road. They noticed fresh tire tracks led around the sign so they decided to follow the tracks and disregard the sign. They had gone some 3 miles when the road ended at a broken bridge. The only thing to do was to turn around, and on passing the road block again they observed this inscription on the reverse side of the sign: "It really was closed, wasn't it?"

The teacher had taken her pupils for a trip through the Museum of Natural History. "Well, my lad," asked Papa of little Elmer on the latter's return, "where did you go with your teacher this afternoon?" "Huh," replied Elmer with disdain, "she took us to a dead circus."

On a crowded cross-country bus, a youngster occupied one section of the seat just ahead of his father and mother. When the space beside him was pounced upon by a lady of Gargantuan proportions, the boy turned to his mother and announced discreetly, "F-A-T, huh, Mom?"—*Capper's Weekly*.



Attention Training Union Directors

In last week's BAPTIST AND REFLECTOR we announced the Southeastern Regional Planning Meeting to be held in the First Baptist Church, Athens. This meeting will be in the First Baptist Church, Cleveland.

Pictures Are Silent Teachers

Do you have the pictures you need? Eight sets of Nursery and Beginner pictures now available. Order them today from the Baptist Sunday School Board, Nashville, Tennessee. Each set, 1.50

Set One: God Is Near

- Picture 1—*Thank You, God*; song on back—"A Child's 'Thank You'"
- Picture 2—*Family Prayertime*; song on back—"Thank You, God, for Prayertime"
- Picture 3—*Bedtime Prayer*; song on back—"God Takes Care of Me"
- Picture 4—*Prayertime with Friends*; song on back—"Thanksgiving Prayer"
- Picture 5—*The Big Church Bible*; song on back—"The Church"
- Picture 6—*The Boy Timothy*; song on back—"Bible Stories"
- Picture 7—*Family At Church*; song on back—"A Happy Family"
- Picture 8—*God's Beautiful World*; song on back—"God Is Near"
- Picture 9—*Nighttime*; song on back—"God Is Very Near"
- Picture 10—*Jesus Loves Me*; song on back—"Jesus Loves Me"

Set Two: Wonders Around Me

- Picture 11—*Planting Seeds*; song on back—"How They Grow"
- Picture 12—*Morning Time*; song on back—"God's Beautiful World"
- Picture 13—*Raindrops Falling*; song on back—"The Rain Drop"
- Picture 14—*Fun With Nature*; song on back—"Wonder Song"
- Picture 15—*Rainbow*; song on back—"Who Made the Rainbow?"
- Picture 16—*Feeding Pets*; song on back—"Glad Song"
- Picture 17—*Caterpillar, Cocoon, and Moth*; song on back—"Spring Is Here"
- Picture 18—*Red Squirrel*; song on back—"He Loves Me Too"
- Picture 19—*Harvest of Foods*; song on back—"Give Thanks unto the Lord"

Picture 20—*Winter Wonderland*; song on back—"I Open My Bible Book and Read"

Set Three: My Friend Jesus

- Picture 21—*Shepherds Visit Baby Jesus*; story on back
- Picture 22—*Wise Men Visit Little Jesus*; story on back
- Picture 23—*Boy Jesus Goes to the Temple*; story on back
- Picture 24—*Jesus Teaches about God*; story on back
- Picture 25—*Jesus Helps the Sick*; story on back
- Picture 27—*A Man Who Said Thank You*; story on back
- Picture 28—*Jesus Loves Little Children*; story on back

Picture 29—*Jesus Makes Friends*; story on back

Picture 30—*A Special Gift for Jesus*; story on back

Set Four: Favorite Old Testament Stories

- Picture 31—*In the Beginning*, story on back
- Picture 32—*Noah and the Rainbow*; story on back
- Picture 33—*Baby Moses*; story on back
- Picture 34—*Food in the Wilderness*; story on back
- Picture 35—*The Tabernacle-Church*; story on back
- Picture 36—*Samuel and Eli*; story on back
- Picture 37—*David and Jonathan*; story on back
- Picture 38—*Old Testament Family at Prayer*; story on back
- Picture 39—*Room for Elisha*; story on back
- Picture 40—*Daniel and His Friends*; story on back

To be continued--



Woman's Missionary Union

MISS MARY MILLS, Executive Sec'y-Treas.

Correction

Southwestern divisional meeting, Memphis, Bellevue, all day and evening October 30 instead of 29.

Young People and Stewardship

Faithful stewardship makes possible a worldwide program of missions. In an article on "Why I Am a Tither," one Intermediate G.A. member wrote: "We cannot send missionaries to the uttermost parts of the earth without money. I would not want my failure to tithe to be the cause of boys and girls in other lands not knowing about Christ." The financial security of Baptist mission enterprise is dependent upon the faithful stewardship of Baptist people. As a child learns to tithe his allowance and his first small earnings, the continual financial support of Kingdom work is secured.

Woman's Missionary Union provides a plan of stewardship education for young people. In previous years, a booklet of stewardship programs has been available for use with Juniors and Sunbeams. This year, a new plan is being followed. Stewardship program material will be found in the organizational magazines. Be sure to make use of this material month by month or each quarter as the plans suggest. Begin now to plan for a Church Night of Stewardship program for next year!

Something New!

G.A.'s and their counselors will be happy to know that crowns, scepters and capes are now available from W.M.U. Literature Department, 600 North 20th St., Birmingham,

Alabama. They are priced as follows: crown for 50 cents, scepter for \$1.00, cape for \$5.00.

The half-inch Sunbeam gummed seals are also ready, and these will sell 25 for 15 cents, 50 for 25 cents, and 100 for 40 cents. Order all these supplies from Birmingham. They are not handled through the Nashville office.

Missionary Biographies

Broadman Press is publishing two series of brief biographies of Southern Baptist missionaries especially designed for Juniors and Intermediates. Readable and inexpensive, they are just "the thing" for young people working on ranks or forward steps. Other young people and adults would profit by reading these delightful stories. Perhaps they could be made available on the "missions" shelf of your church library. The following titles are now available:

Much To Dare Series (Junior)

1. "Alonzo Bee Christie, of Brazil"
2. "James Edgar Davis, of Mexico"
3. "Emma Williams Gill, of Europe"
4. "Willie Hays Kelly, of China"

More Than Conquerors Series (Intermediate)

1. "Charles Kelsey Dozier, of Japan"
2. "George Greene, of Africa"
3. "Agnes Graham, of Chile"
4. "Everette Gill, Sr., of Europe"

The booklets are 20 cents each. Order from your Baptist Book Store.

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Sunday School

JESSE DANIEL, Secretary

Apply Now for Atlanta Clinic

One thousand state, associational, and local church leaders are invited to attend the Convention-wide Sunday school clinic in Atlanta, January 9-22, J. N. Barnette, secretary, Sunday School Department, Baptist Sunday School Board, announced this week.

Atlanta Baptist churches will provide accommodations and three meals a day for the first 1,000 workers who apply and are accepted. Workers will arrange their own transportation to Atlanta and pay a registration fee of \$15, covering all expenses except personal items.

Those especially urged to attend are state workers, pastors, educational directors, superintendents, missionaries, associational officers, and a few additional well qualified workers from the churches.

The Sunday School Board, through its Sunday School Department, will provide the program. A liberal two weeks' course in how to build and use the Sunday school will be offered, including practical on-the-job participation and observation in one of the churches under the guidance of an experienced, successful leader.

There will be morning sessions at a central location both weeks. Forty-four periods of testimonies, case studies, and interview conferences will be offered in these morning sessions.

Afternoons and evenings will be devoted to enlargement campaigns in the more than 100 Baptist churches of the Atlanta association. Clinicians will serve as faculty members and workers for these campaigns, and will learn from experience how to build and use the Sunday school in their own churches.

Four centrally located churches will be hosts for evening sessions the second week, when 4,000 Sunday school workers are expected to come together for training.

This clinic will be one of the major efforts in the promotion of the "A Million More in '54" objective.

Applications should be mailed immediately to J. N. Barnette, 161 Eighth Avenue, North, Nashville 3, Tennessee.—Gainer Bryan

Opportunity Knocks Again

Here is another opportunity for ambitious Sunday school workers. There is no opportunity offered pastors, educational directors, Sunday school superintendents, general and departmental officers and teachers that will give a greater boost to their work.

The program will be full but interesting every minute. Go prepared to work as you have never worked before. You will never be the same after attending this clinic. Your school, department, or class will never be the same either if you attend.

Send those who have a passion for Sunday school knowledge. J. D.

November One-Half 85,000 Enlargement Goal

Plan now to reach half of your part of the million more in '54 goal in November.

Size of Church	Net Gain Per Sunday	Net Gain for Month
0- 99	5	25
100- 199	6	30
200- 299	7	35
300- 399	8	40
400- 499	9	45
500- 599	10	50
600- 699	15	75
700- 999	25	125
1000-1999	35	175
2000- Up	40	200

Planned Visitation Produces Powerful Churches

Plan Visitation:

1. Know where to visit and who to visit.
2. Set a specific time to visit.
3. Give out definite assignments.
4. Collect reports on visits.
5. Follow up. Keep on—Go again and again. Visitation is the major factor in all Sunday school growth.

State B.S.U. Convention



William Hall Preston

The State Student Convention will be held at the Central Baptist Church, Johnson City, October 23-25. One of our honored guests is Dr. William Hall Preston. Dr. Preston has been connected with the Student Department of the Baptist Sunday School Board for twenty-five years and we are greatly indebted to him for his great contribution to this program. He is a favorite among college students throughout the South. Dr. Preston will speak on "The Challenge of the Baptist Student Union" and lead a seminar for prospective student workers.

There will be fifteen simultaneous vocational seminars on Saturday morning. Other leaders for these seminars are: Miss Kathleen Manley, Mr. Idus Owensby, Dr. W. R. Rigell, Dr. C. T. Bahner, Miss Eleanor Robertson, Mrs. Shirley Morlan, Dr. Harry N. Waggoner, Mr. R. B. Herring, Mr. John Wallace.

All Baptist students throughout the state are invited to attend this convention. There is a \$1.00 registration fee to help defray expenses of the convention. The only other costs are transportation and meals since lodging will be provided free in the Baptist homes of Johnson City. The convention begins at 7:30 Friday night and closes at noon on Saturday.—Rogers Smith

See You in Johnson City!

E. N. Delzell, secretary, Tennessee Baptist Brotherhood, suffered injuries as did his wife also in an auto wreck which occurred in Nashville, October 11. Mr. Delzell is expected to be able to resume his duties by the time this paper reaches you.

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East STATE Briefs

by Lloyd T. Householder, Maryville, Tennessee

McCarty Church of Chattanooga, observed annual homecoming day, October 4, with special services and dinner on the ground. W. E. Crosby, a former pastor delivered the message, "Back to Bethel," at the morning worship service. Rev. Crosby is now attending Southeastern Baptist Theological Seminary at Wake Forest, North Carolina. Pastor R. R. Denny of Eastdale Church, Chattanooga, delivered the afternoon's message. Highlight of the day was the launching of the church's building fund campaign. All services were marked by record attendances. Rev. H. Ray Graves is pastor of the McCarty Baptist Church.

Sunday evening, October 4, an Ordination Service was held for T. L. Bowling, Harold Boyce, and Newt Swope, who are newly elected deacons of the Red Bank Church, Chattanooga. The ordination sermon was brought by Dr. Ralph Norton, pastor of the church.

First Church, Athens, has begun an educational annex which will be two stories in height to accommodate three departments of its Sunday School together with church offices and pastor's study. We were happy to note on a recent Sunday the wonderful progress this church has been making under the able leadership of Pastor F. M. Dowell, Jr. The average Sunday School attendance now is running 650 or above in quarters that were designed for 500. The church has just purchased an adjacent residence and has moved some departments into it.—RNO.

September 20-27, William McLean Grogan, pastor of First Church, Greeneville, assisted Ralph E. Lattimore, and First Church, Winnsboro, South Carolina, in a revival. During his absence J. R. Huggins, pastor of Brown Springs Church, Mosheim, was supply preacher.

Lynn Miller has resigned the pastorate of Blountville Church, and Don Strother has resigned Enon Church in Holston Association. Both of these young men have entered Southeastern Seminary at Wake Forest, North Carolina.

L. W. Lee has been called as pastor of Calvary Church, Erwin. He comes to this church from Nashville.

Woodlawn Church, Kingsport, has completed a new educational building.

First Church, Newport, has employed a firm of architects to draw plans and specifications for a building. Gordon Clinard, pastor of First Church, Huntsville, Texas, led the church in a recent revival. Lowell D. Milburn is pastor.

While Vern B. Powers of First Church, LaFollette, was preaching in a revival at Lake City, Pastor W. M. Bodlien of Lake City Church, preached for Brother Powers on October 4.

October 5, Paul Turner began a revival at Forest Hills Church, Raleigh, North Carolina, where Douglas Aldrich, formerly pastor of First Church, LaFollette, is pastor. Fred Brown supplied at Clinton while Brother Turner was away.

J. Carroll Chapman, formerly pastor of First Church, Sevierville and at present pastor of First Church, Barbourville, Kentucky, was the evangelist in a revival at Central Church, Oak Ridge. Kenneth Combs is pastor.

Leonard Sanderson, secretary of Evangelism and Promotion for Tennessee Baptist Convention, was the evangelist in a revival at Robertsville Church, Oak Ridge. W. C. Summar is pastor.

September 20 was the third anniversary of the pastorate of Harold L. Malone at First Church, Madisonville. During the years of his ministry in this church there have been 96 additions to the membership; every phase of the work has grown. The present enrollment in Sunday school is 530, with an average attendance of 320. The enrollment for Training Union is 153; W.M.U. 197, and a Brotherhood has been organized. A total of more than \$95,000.00 has been given to all causes. A new educational building has been built and equipped at a cost of \$75,000.00. The total indebtedness in connection with this building program is \$19,000.00.

Pastor Richard R. Lloyd of First Church, Jellico, has been leading his church in a study of the lives of the Apostles, at the Wednesday evening services.

First Church, Elizabethton, observed the first anniversary of its Pastor Herman W. Cobb October 4. The bulletin for that day was filled with expressions of appreciation for the Pastor and his family, and their work during the year.

William Walter Warmath, pastor of Fifth Avenue Church, was the evangelist in a revival which began at First Church, Clinton, September 27. Paul Turner is pastor.

October 17-25, I. C. Frazier will assist Pastor Ralph Norton, and Red Bank Church, Chattanooga, in a revival.

McCalla Avenue Church, Knoxville, has called Lauren Sprunger as associate pastor, and he has accepted effective November 2. He comes to McCalla Avenue from Eastland Church, Nashville. Mr. Sprunger is a graduate of Carson-Newman College, and Southwestern Seminary. He has served as music and education director at Smithwood and Deaderick Avenue Churches in Knoxville.

Pastor Charles S. Bond of Central Church, Fountain City, assisted Pastor Ray Dunn and Rocky Hill Church, Knoxville, in a revival.

More than 60 people united with Broadway Church, Knoxville, during a revival conducted by Pastor Ramsey Pollard and Music Director Elmer Bailey, September 20-27.

Brooks Ramsey has begun his work as pastor of First Church, Maryville. He comes to Maryville from Galena Park Church, Houston, Texas, and succeeds Leonard Sanderson. We welcome him to this strategic field of service and its unlimited opportunity.

Raymond DeArmond, pastor of Sevier Heights Church, Knoxville, assisted Pastor J. Burch Cooper and Everett Hills Church, Maryville, in revival services.

During the past summer 53 of the 59 churches in Chilhowee Association conducted Vacation Bible schools. Seventeen churches in the association have enlarged their buildings.

Broadway Church, Maryville, has ordained five new deacons as follows: Fred Biggs, Fred Parkey, John Rose, Roy McCarter and Roy Valentine. Clyde Cobb, W. H. Lodwick, and J. Burch Cooper assisted the pastor in the service.

E. L. Williams, pastor of Bell Avenue Church, Knoxville, assisted Harold Stephens and Inglewood Church, Nashville, in a revival which began October 4. At the same time, Homer Cate, pastor of Immanuel Church, Knoxville, was in a revival at First Church, Franklin.

Meridian Church, Knoxville, used its new House of Worship for the first time on October 4. This is one of the old churches of Knox County. The new building is located in one of the better residential sections of Knoxville on Chapman Highway, leading from Knoxville to Sevierville.

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Lindsay's Ministry Noted By Jacksonville Church

First Church, Jacksonville, Florida, devoted its bulletin, "The Evangel" October 4, to a summation of and appreciation for the 13 years of ministry of their Pastor, Dr. Homer G. Lindsay and Mrs. Lindsay, whom they greatly love. The 14th year upon which they have entered sees still further expressions of the faith and love of this pastoral relationship as a new Educational Building is being constructed.



During Dr. Lindsay's pastorate First Church has received 6,425 new members of whom 2,030 were by baptism. Total offerings have been \$1,512,954.35 and of this amount \$285,985.03 have been gifts to missions. Average attendance in the Sunday School during the 13 years has risen from 445 to 1,062 while Training Union attendance has been upped from 125 to 551. In 1940 the church had no debt-free property but today has assets totaling nearly one million dollars.

Both Dr. and Mrs. Lindsay are Tennesseans and were with the Avondale Church, Chattanooga, before going to Jacksonville. Dr. Lindsay began his ministry in Tennessee, following graduation from Southwestern Seminary, Ft. Worth, Texas, with First Church, Covington.

Woodlawn Church, Birmingham, Alabama, under the leadership of Dr. Frank W. Wood has broken all previous records. During this associational year there have been 137 baptisms; 206 additions by letter; and the total membership has reached 2,955. Gifts to the cooperative program amounted to \$21,637.74 and total gifts to missions \$38,048.52. On the last Sunday in September the attendance at Sunday School was 1,476 and in training union, 407. Dr. Wood came from the pastorate of Fifth Avenue Baptist Church at Knoxville to his present pastorate in Birmingham, June 1, 1948. An educational building costing one-half million dollars was constructed two years ago. Dr. Wood is scheduled to deliver the message on Christian Education, following reports on the colleges, to the Alabama Baptist Convention meeting in Montgomery next month.

Pastor John Lundy was stricken as he preached Sunday morning October 11, in Eureka Baptist Church near Rockwood and died a few hours later from a heart attack. Brother Lundy, who suffered the attack in his pulpit, was assisted to a chair by members of the congregation and from it completed his sermon, bidding his people goodbye. He died in Rockwood hospital at 5:30 that afternoon. His wife was at his bedside. Pastor and Mrs. Wallace Carrier of First Church, Rockwood were in the room with the Lundys when death came to the 55-year-old Baptist minister.

Wyatts Report Spanish Baptists Steadfast in Trials

A letter has just come from the Roy Wyatts, Southern Baptist Missionaries now in Barcelona, Spain, telling of the cordial reception which they received when they arrived in that Spanish city, September 13. "We were especially blessed in landing on Sunday when we could go to church and meet more of the people to whom God had led us. In spite of the fact that we could not understand many of the words they said, we could understand their love and their sincere happiness in our coming to their country. On Sunday evening we went to another church where about 80 people were crowded in a small store-like building which has no ventilation. Roy had the privilege of preaching to these radiant Christians. After the service the pastor took us to the new church building which is being built with Lottie Moon Christmas funds and is soon to be opened. How happy you should feel about your part in this wonderful offering which gives to those who have so very little a place where they can worship God—and how much more you would give if you could see the joy and pride they show in their lovely new building."

The severe restrictions upon evangelicals and Baptists in Spain was briefly mentioned in the letter:

"Our three missionary men took a trip inland to see about the possibility of re-opening a church which had been closed there on April 9, for no reason except it was growing. It was heart-rending to see the door of a small room in the home of an elderly couple sealed because believers had dared to meet to pray and sing, and worship their Lord. About thirty people gathered in a small room for a prayer service with them. When Missionary Whitten told them in his sermon that Southern Baptists prayed for them at the Southern Baptist Convention in Houston, the people cried for joy that their Christian brothers in America were praying for them in the midst of their privation and persecution."

The Seminary in Barcelona which was closed in 1950 was to open again this October 5 according to the letter. The opening had been under police investigation and the letter asked that prayer be offered that the young men who had applied for entrance might be able to remain and to prepare themselves for the ministry. The letter gave some further indication of the restrictions under which the Baptist people in Spain worship as you may gather from the following paragraph:

"Not only have we had wonderful experiences with our Christian people in Spain, but we have been inspired by the things we have been told of the steadfastness of their faith and consecration in spite of the restrictions placed on them. In an inland town the police told the WMU that only twenty of their twenty-two members could meet at one time. Now twenty of the ladies

meet together, while the other two, in turn, meet in another place to pray for the meeting. To these ladies the WMU is a vital part of their lives. Maybe this will help you be more faithful to your church organizations in America where you are free to do as you see fit."

Joyce (Mrs. Wyatt) is a native of Rogersville, Tennessee. The Wyatts have a small son, Mike, who according to his parents has crossed the language barrier better than they.

Mr. and Mrs. Lloyd H. Neil, Southern Baptist missionary appointees, are transferring from Colombia to Nigeria. They have arrived on their new field of service and may be addressed temporarily c/o Baptist Headquarters, Ibadan, Nigeria, West Africa. Mr. Neil is a native of Niota, Tennessee.

Rev. W. Howard Ethington, pastor of Ridgedale Church, Chattanooga, who resigned October 4 has begun his ministry with First Church, Cornelia, Georgia, October 18. A letter from the secretary of the Chattanooga Church states, "The people of Ridgedale feel very keenly the loss of this fine pastor who has served 17 months. During this time there have been 150 additions to the church and contributions have amounted to \$125,916.12."

October 4, Siam Church, Elizabethton, ordained Oattie Hardin as a deacon. Pastor Murray F. Jackson, acted as moderator and led the examination. Mrs. Dorothy Jacobs served as clerk. Ray Grindstaff gave the charge to Brother Hardin; Hobert Linkous charged the Church; the sermon was preached by Ed Burnette, and Homer Salyer offered the prayer.

September 20-30 First Church, Oneida, experienced a gracious revival. The preaching was done by O. Jack Murphy, well known in Tennessee on account of his fine work at LaFollette and Etowah and at present pastor of Penelope Church, Hickory, North Carolina. There were 21 by baptism and seven by letter. Hugh Widick is pastor.

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Jackson Has Record Breaking Revival



The churches of the Madison-Chester Association united in a three week tent revival, with evangelist Eddie Martin as the preacher, and Garland and Reba Cofield in charge of music. The revival began September 13 and closed October 4. Services were conducted each night in a tent that seated 3,000. The churches dismissed their Sunday evening worship services and united in mass services at the tent.

From the first service when the tent overflowed, the crowds increased and broke all previous records of attendance for a revival in Jackson. The average attendance was around 4,000. The crowd on the closing night was between seven and eight thousand. The last Sunday afternoon a meeting was held in the football stadium and more than 5,000 attended.

During the revival there were 958 decisions. Many church members previously unconverted were saved. Christ was accepted as Saviour by 369 who had never made a decision. There were 169 young people who dedicated their lives for definite Christian service. There were many decisions that were not registered, such as pledges to start tithing and to start family altars. Results cannot be measured by statistics. Every church in the city felt the impact of the revival. Large numbers of additions both by letter and on profession of faith were registered. Churches of other denominations were also blessed.

Eddie Martin preached the Gospel in simplicity. He gave great emphasis to devoted Christian living. He was dynamic without being sensational. He was dramatic and his preaching held the attention of the large crowds with intense interest and reverence. He gave great emphasis to assurance of salvation. His preaching produced great conviction and concern among the lost. After the invitation he held an after service in which he used the Gospel of John to carefully instruct all who had made decisions.

The extension work during the meeting included all the high schools of the county, the factories where the evangelist was invited to speak to the workers, the chapel service at Union University, and West Tennessee Business College, and every civic club except one. Radio messages carried the revival to the sick and shut-ins.

The young people of the city responded in a wonderful way and hundreds attended every service. Two nights there were football games but the young people came to the revival by the hundreds. Three of the high school football teams attended as a unit and many of the boys made vital decisions. The Jackson High School Band attended in a body and furnished a brass ensemble that played for the vast crowd. A large youth prayer meeting was conducted each Monday evening.

Mrs. Robert Martin, mother of the evangelist, taught a class in soul-winning each morning and engaged in personal work in the afternoons. The visitation by the pastors and church members was a vital factor in keeping the interest growing with every service.

The finances were cared for by free will offerings. The pastors of the association worked out a budget and it was met the first week. No other offerings were taken except one for the singer and one for the evangelist.

The revival was definitely church centered. Eddie Martin filled pulpits in different churches each Sunday morning. His work with the pastors was very close. His messages brought emphasis on a full church life for the whole family. He proved himself a real Baptist and a pastor's friend. The

Alabama Man Criticizes Annual Call Movement

BIRMINGHAM, Ala.—(BP)—The "annual call of pastors" was criticized by the state secretary of Alabama in a special article printed in *The Alabama Baptist*.

Dr. A. H. Reid said that "the annual call is not scriptural and it has never grown a strong church. It often leads to a division in the church membership and is unfair to good pastors. No pastor who is subjected to the whims of the people annually can feel any freedom or security in his ministry. Often he is not given time to become acquainted with the people so as to effectively serve them as pastor before he must move. He is unable to lead the church in a worthy program because he may be let out as pastor before he can develop a program. Also, the annual call opens the way for the transient Sunday preacher to move on to another church. He moves from church to church and gives little time or no time to the churches. He is only a Sunday preacher."

"Many of our churches are getting away from this unscriptural custom of the annual call," Reid said. "They are now looking for a pastor and not just a Sunday preacher. As a result these churches have found a new day. Many of them that were struggling to live only a few years ago, are now strong with a full program of work for the Lord. For a church to grow and effectively minister to the people in the community, it must have more than just a Sunday preacher; it must have a pastor and leader as well as a preacher."

Every Baptist a Tether

churches of the Association were drawn closer together than they have ever been. The pastors had a prayer meeting and fellowship breakfast each Sunday morning during the revival. Nearly one hundred per cent of the people who made decisions joined the churches before the meeting closed. The churches baptized at the morning services during the last two Sundays.

The lasting results of the revival are seen in the definite life commitments, the awakening of a new interest in evangelism and soul-winning throughout the county, and the deep renewal of so many church members to the sense of their own obligation to Christ for their personal spiritual lives and those of their home and community.

At the last Sunday evening service a vote was taken on the invitation to the evangelistic team to return in 1955. The vote was unanimous and enthusiastic as the entire crowd stood as one person voicing their sentiments. Church attendance and interest is continuing at a new high peak since the close of the revival. The coming year promises to be one of the best in Madison-Chester Association.

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ATTENDANCES AND ADDITIONS TO THE CHURCHES

SUNDAY, OCTOBER 11, 1953

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo, First	247	104	—	Glenwood	443	156	10
Alcoa, First	359	—	—	Lynn Garden	441	146	—
Calvary	270	108	13	Knoxville, Alice Bell	222	92	4
Ashland City, First	132	46	—	Bell Avenue	936	247	—
Athens, Antioch	123	51	—	Broadway	1432	641	8
Bethsadia	39	22	—	Calvary	268	146	2
East	484	186	—	Deaderick Avenue	372	99	37
First	607	245	—	City View	492	144	1
Missions	85	73	—	Fifth Avenue	895	261	—
North	188	78	—	First	1098	216	21
Calhoun	117	55	—	Lincoln Park	1038	245	—
Calvary	65	54	—	Meridian	278	90	32
Cambria	20	17	—	South	656	265	2
Clearwater	94	57	11	LaFollette, East	88	26	—
Coghill	72	60	—	First	325	98	—
Conasauga	29	22	—	Tascasas Wards Grove	97	51	—
Cotton Port	59	89	—	Lawrenceburg, First	317	137	—
Double Springs	57	45	—	Mission	22	—	—
Eastanalle	50	36	—	Lebanon, Cedar Grove	119	72	—
Englewood	195	81	—	Fairview	256	79	—
Etowah, East	68	—	—	First	497	175	6
Etowah, First	409	155	—	Immanuel	274	112	—
Etowah, North	417	206	—	Mt. Olivet	62	32	—
Etowah, West	44	—	—	Rocky Valley	58	52	—
Good Field	96	44	—	Southside	131	89	1
Good Springs	131	76	—	Lenoir City, First	543	178	—
Idlewild	85	55	1	Kineston Pike	37	20	—
Lake View	96	75	—	Nelson Street	75	—	—
McMahan Calvary	78	24	—	First Avenue	226	57	—
Mt. Harmony No. 1	90	48	—	Pleasant Hill	264	160	2
Mt. Harmony No. 2	36	26	—	Second	128	52	3
Mt. Verd	36	29	—	Lewisburg, First	586	209	1
New Bethel	103	—	—	Lexington, First	308	94	—
New Zion	79	68	—	Loudon, First	316	136	4
Niota, East	150	80	—	Mission	95	—	—
Niota, First	143	61	—	Martin, First	416	114	2
Oak Grove	77	—	—	Central	331	130	—
Old Salem	47	—	—	Maury City	126	27	—
Pond Hill	200	78	41	McKenzie, First	298	107	3
Riceville	150	51	—	Grace	48	—	—
Rocky Mount	28	27	—	Mt. Juliet	120	87	—
Rodgers Creek	95	—	—	Silver Springs	54	46	1
Shiloh	75	30	—	McMinnville, Magness Memorial	79	30	—
Short Creek	107	65	—	Martel, Midway	396	79	—
South Liberty	45	21	—	Marville, Broadway	566	213	2
Union McMinn	77	—	—	First	954	333	—
West View	49	33	—	Mission	85	40	—
Wild Wood	103	76	—	Mrdina	216	105	—
Auburntown, Auburn	121	69	—	Memphis, Ardmore	488	167	40
Bolivar, First	226	77	—	Bartlett	295	161	—
Bristol, Calvary	415	135	—	Bellevue	3118	1372	27
Brownsville	449	140	4	Berclair	647	264	12
Carthage, First	248	135	—	Beverly Hills	281	111	12
Chattanooga, Concord	276	126	—	Boulevard	1186	325	14
East	359	90	—	Brooks Road	67	36	7
East Lake	680	168	4	Brunswick	134	55	—
East Ridge	600	154	2	Calvary	275	96	—
First	1137	348	9	Central Avenue	1073	370	2
Northside	270	90	—	Collierville	244	101	—
North Market	139	62	—	Colonial Mission	81	22	3
Red Bank	883	335	3	De Sota Heights	174	76	6
Ridgedale	646	194	—	Eastland	80	54	—
Ridgeview	235	80	7	Foynt	168	112	—
Second	205	71	2	Fudora	312	115	4
Signal Mountain	122	33	—	First	1220	273	10
White Oak	434	151	—	Fravser	603	181	5
Woodland Park	533	183	—	Graham Heights	114	83	—
Clarksville, First	624	199	4	Greenlaw	201	118	6
Cleveland, Waterville	175	100	—	Highland Heights	1583	661	46
Calvary	235	130	9	Hollywood	374	147	—
First	656	250	—	Kennedy	381	128	2
North	230	111	—	LaBelle	849	315	8
Clinton, Second	416	106	4	La Belle Mission	37	14	—
Columbia, First	497	178	2	Leawood	562	168	—
Godwin Chapel	52	—	—	Longview Heights	386	114	—
Cookeville, First	483	143	9	Mallory Heights	188	88	—
West View	167	94	—	Malcomb Avenue	286	105	1
Corryton, Atkin	175	116	—	McLean	618	214	—
Crossville, Cumberland Homestead	160	76	—	McLean Mission	86	39	—
Dyersburg, First	713	257	4	Merton Avenue	481	137	5
Elizabethton, Doe River	155	90	—	Mt. Pisgah	178	104	—
First	652	170	2	Mullins Station	90	58	—
Siam	237	146	—	National Avenue	444	140	3
Fountain City, Central	1129	319	8	Park Avenue	628	326	—
Hines Valley Mission	57	22	—	Poplar Avenue	413	131	9
First	385	222	7	Prescott Memorial	707	189	—
Smithwood	737	253	—	Raleigh	510	204	2
Fowlkes	145	105	—	Riverside	116	73	1
Friendship	185	90	—	Rueb Hills	178	90	5
Gallatin, First	515	119	—	Southland	263	113	8
Gladeville	126	46	—	Southmoor	176	68	7
Gleason, First	186	55	—	Speedway Terrace	956	241	—
Goodlettsville, Union Hill	139	72	—	Sylvan Heights	543	166	1
Grand Junction, First	83	46	—	Temple	1494	468	5
Harriman, South	427	191	3	Trinity	494	291	2
Trenton Street	539	176	1	Union Avenue	1153	368	4
Henderson, First	224	—	4	Wells Station	268	93	2
Hendersonville, New Hope	112	73	—	Whitehaven	555	118	—
Humboldt, Antioch	246	148	2	Whitten Memorial	90	60	2
Emmanuel	154	63	4	Winchester	354	129	—
First	557	216	3	Milan, First	466	138	2
Huntingdon, First	236	76	—	Northside	92	48	—
Jackson, Calvary	787	283	30	Mitchellville	74	23	—
First	1013	257	16	Morrison, First	100	82	—
Parkview	461	113	—	Morristown, First	835	206	2
West	1015	381	—	Buffalo Trail	162	90	2
Jamestown, First	305	76	—	Murfreesboro, First	593	200	7
Jefferson City, Northside	204	121	2	Calvary Chapel	73	—	—
Jellico, First	336	69	—	Mt. Herman	104	95	—
Kenton, Macedonia	99	76	—	Mt. View	176	87	—
Kingsport, First	786	164	6	Powell's Chapel	102	82	—
Cedar Grove	125	—	—	Third	215	102	2

New Books Received

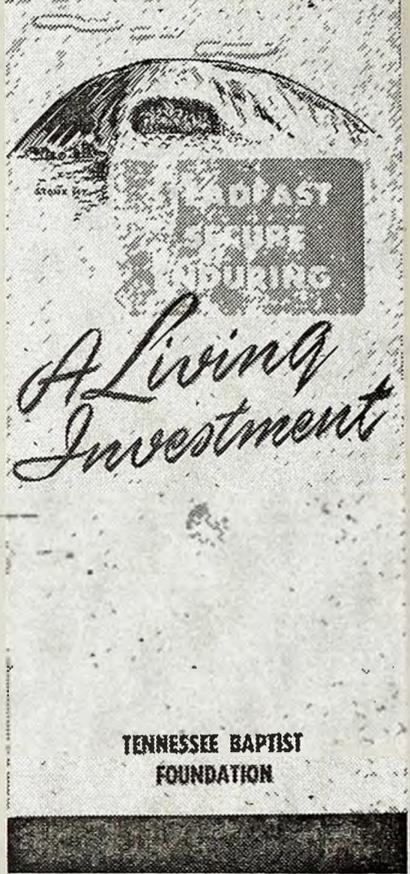
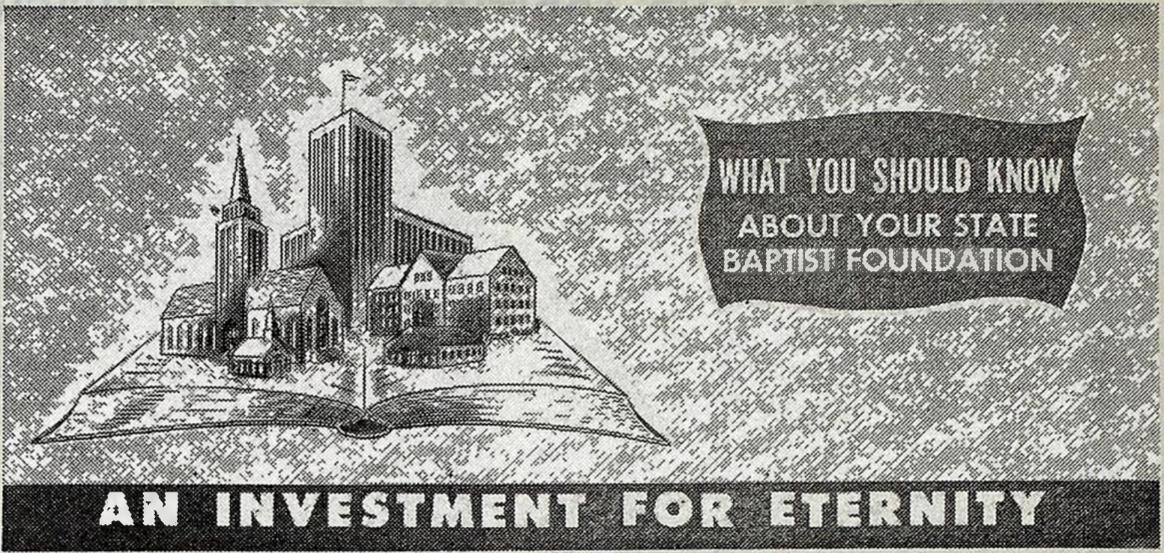
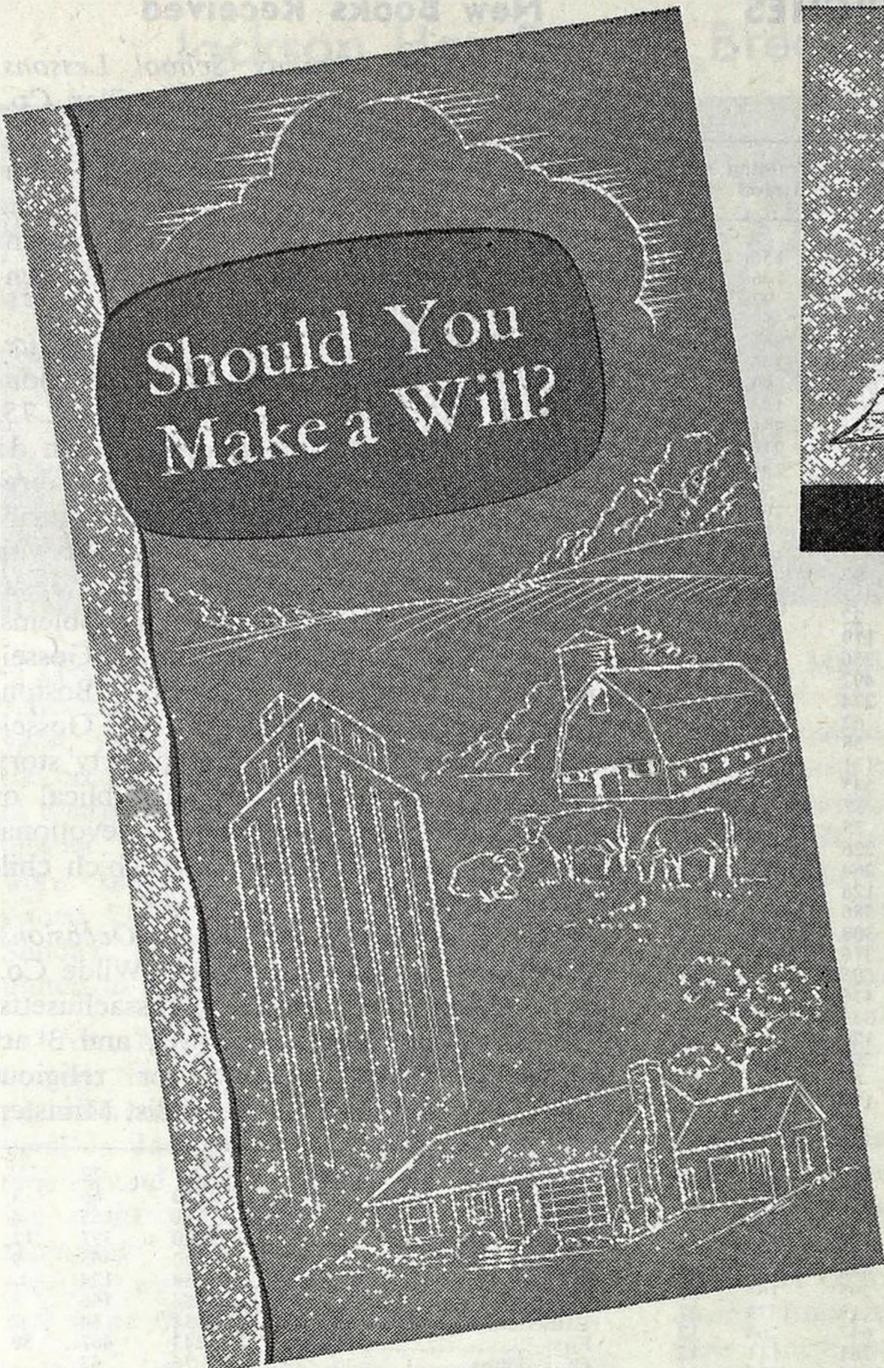
The Douglass Sunday School Lessons, 1954, by Earl L. Douglass; Macmillan Co., 60 5th Ave., New York; \$2.95; 473 pp. This commentary on the international Sunday School lessons is the successor to the Snowden-Douglass series, and the present is the 33rd annual volume. It is Bible-centered and evangelical in emphasis.

The Church and Social Responsibility, edited by J. Richard Spann; Abingdon-Cokesbury, Nashville 2, Tennessee; \$2.75; 272 pp. What the Christian gospel can do to solve the world's social problems is presented in a symposium by fifteen contributors whose opinions will carry weight with those who believe the teachings of Jesus are effective to meet the world's problems.

Junior Story Talks, by Marion G. Gosselink; W. A. Wilde Co., Publishers, Boston, Massachusetts; \$2.00; 128 pp. Dr. Gosselink has prepared in this volume forty story talks for Juniors, each with a Biblical or ethical theme and containing a devotional message phrased in words with which children are familiar.

Plays and Pageants for Many Occasions, by Earnest K. Emurian; W. A. Wilde Co., 131 Claredon St., Boston, Massachusetts; \$2.50; 192 pp. These are 1, 2, and 3 act non-royalty plays suitable for religious groups. The author is a Methodist Minister.

Woodbury Road	167	72	—
Nashville, Bordeaux	140	66	3
Dalewood	312	155	4
Belmont Heights	1240	397	12
Bending Chestnut	110	65	9
Eastland	654	124	—
Edgefield	655	166	3
Fatherland Street	38	34	2
First	1343	467	30
Cora Tibbs	76	33	—
T. I. S.	290	—	—
Fair View	52	37	—
Friendly Chapel	90	74	2
Gallatin Road	247	96	1
Glendale	170	18	—
Glenwood	192	116	—
Grace	977	313	1
Grandview	380	110	4
Grubbs Memorial	175	72	2
Harsh Chapel	168	88	1
Hendersonville	113	52	—
Hermitage	78	57	—
Inglewood	1101	381	45
Joelton	157	78	—
Lockeland	600	143	11
Madison Heights	184	61	—
New Hope	138	77	1
Neelys Bend	98	65	—
North Edgefield	240	93	4
Park Avenue	746	267	8
Radnor	553	187	2
Riverside	263	85	1
Saturn Drive	242	108	2
Richland	179	101	3
Seventh	277	101	2
Shelby Avenue	433	125	2
Tennessee Home	239	182	2
Trinity	—	40	9
Westwood	258	156	3
New Market, Pleasant Grove	93	80	—
Newport, First	466	218	8
Bethel	105	63	3
English Creek	72	68	—
Oak Ridge, Central	459	157	47
Robertsville	640	197	20
Temple	221	127	—
Old Hickory, First	583	290	11
Rayon City	101	88	—
Paris, First	551	100	4
Paris, West	298	129	—
Philadelphia	176	90	1
Portland, First	271	89	—
Theatre Mission	14	—	—
South First	8	—	—
Ripley, First	367	112	—
Rockwood, First	460	173	4
Rutledge, Oakland	97	47	—
Whites Creek	88	71	—
Sevierville	555	171	—
Shop Spring	119	67	—
Somerville, First	221	148	—
Springfield, North	192	67	14
Sweetwater, First	420	92	—
Trezevant	227	42	1
Tullahoma, First	389	61	—
Highland	137	85	3
Watertown, Round Lick	206	126	2
Winchester, First	308	107	—



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West STATE Briefs

by Edwin E. Deusner, Lexington, Tennessee

The week of October 4-11 found Pastor Herbert C. Gabhart, McLean Church, Memphis, assisting Southland Church, Memphis, and Pastor Keith Wilson in a revival.

McLean, Memphis, recently ordained Ray Barton, C. H. Cole, D. L. Hitchcock, A. C. Needham and O. B. Windham as Deacons.

Pastor O. G. Lawless, Selmer, did the preaching for Calvary Church, Bowling Green, Ky., the latter part of September. During the revival there were 16 professions of faith, 9 additions by letter and 12 rededications. Brother Lawless was pastor at Albany, Ky. for ten years. The Bowling Green pastor is H. L. Carter, a former Tennessee pastor.

There were 27 additions to First Church, Paris, O. E. Turner, pastor, during the recent revival. Charles A. Trentham, First Church, Knoxville, did the preaching and Bert Arnold was the song leader.

There are four new pastors in Madison-Chester Association. R. E. Wakefield is now at Clover Creek; H. D. Hudson at Pleasant Plains; Duane Whitman at Palestine; and Millard Evans at Wards Grove.

Participating in the first meeting of the year for the West Tennessee Baptist Pastors Conference on October 5 were: E. H. McCaleb, Decaturville, who gave the devotional; and Vice-president H. H. Boston, Union U., who spoke on "The Pastor Meeting Present Day Problems." The next meeting will be November 2, Ellis Chapel, Union University.

Calvary Church, Jackson, had its greatest home-coming on October 11. Two former pastors, Walter Warmath, Fifth Avenue Church, Knoxville, and W. P. Reeves, were present for the occasion.

Missionary A. L. Partain, Parsons, taught "The Pull of the People" to the pastors and interested laymen of Beech River Association at Darden, October 5-9. Each night there was a sermon to conclude the program. Preachers who delivered messages were Earl Owens, Elmus Flowers, Ernest Woods, J. V. Reeves and J. T. Todd.

Pastor Jonas L. Stewart, Somerville, gave the message at Gallaway Church on the afternoon of October 4, the occasion being the dedication of a new educational annex. Others participating in the program were the pastor, W. R. Whitlow; Bob Elliott, Mrs. A. K. Morrison, Clay Saunders, Mrs. S. N. Saunders, Dovey Stafford, Betty Knox Morrison, Mrs. Frank S. McKnight and Harold Alexander.

Union Avenue Church, Memphis, J. G. Hughes, pastor, ordained James W. Brown, Roger M. Bullard, E. H. Reeves, J. W. Thomas, Sr., Bill Van Hersh, and Joe B. Wright, Jr., to the deaconship on October 4.

The newly constituted Greenlaw Church, Memphis, has Leon Crider as pastor. He has been associated with Seventh Street Church, Memphis, for some time.

Charles D. Riley has resigned as pastor of Winchester Church, Memphis.

First Church, Paris, lost a valued member in the passing of Ross Rogers, Sr. The funeral was conducted by Pastor O. E. Turner. Brother Rogers served Western District Association for eleven years as Clerk and was also a trustee of Union University for several years.

While Pastor W. A. Boston was engaged in a revival at Somerville the pulpit of Raleigh Church, Memphis, was supplied by Robert Brown, Jr., on October 4.

Pastor Fred Wood, Eudora Church, Memphis, was with Glenview Church, Memphis, in a stewardship revival October 5-9. Billy J. Turner is the pastor and is getting off to a nice start in his work there.

Highland Heights Church, Memphis, is in the midst of a great revival with Pastor W. A. Criswell, Dallas, Texas, as preacher and John Ward, Sherman, Texas, as song leader. Slater A. Murphy is the pastor.

K. L. Moore, Greenfield, was the preacher in a revival at Riverside Church, Memphis, James Stokes, pastor, October 4-11.

Largest Missouri Church Completes Building Program

ST. LOUIS, Mo.—(BP)—Third Baptist Church, largest Protestant church in Missouri, recently completed a twelve-year building program which cost more than \$1,500,000.

Duke K. McCall, president of Southern Baptist Theological Seminary, Louisville, Ky., dedicated the new \$900,000 church auditorium, which was the last unit finished. The total plant has 123 rooms and can accommodate a Sunday school of 4,000.

C. Oscar Johnson has served as pastor of the church for the past twenty-three years.

Pastor R. O. Pittman, Pocahontas, Arkansas, writes to commend to the brethren Edward R. Black, Forrest City, Ark., who was recently ordained by Hickory Grove Church, Pogeville, Miss. During the past year Brother Black has been in 20 revivals in Baptist churches of Arkansas, Tennessee and Mississippi. Currently, he is assisting Pastor Pittman at Pocahontas. Brother Pittman was formerly with Levi Church, Memphis.

Pastor Robert Cannon, Merton Avenue Church, Memphis, will be the guest evangelist at North Jackson Church, Jackson, Waif Hamilton, pastor, November 8-22.

Seventh Street Church, Memphis, T. J. Tichenor, pastor, ordained the following as Deacons October 7: W. B. Yates, Robert West, Neil Oakley, Neff Coney, W. A. Suber, Leroy Hathcock, W. R. Petreman.



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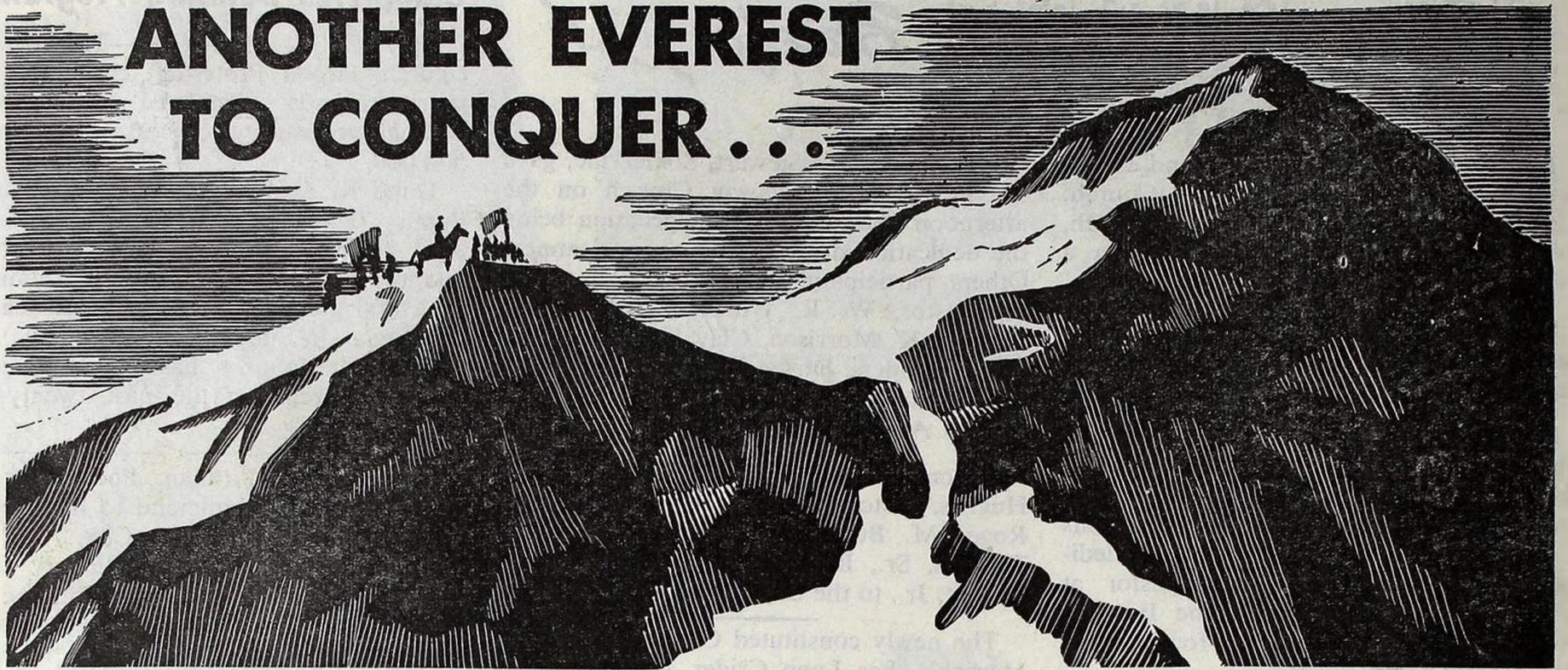
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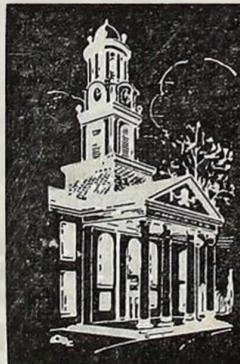
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AT SOUTHERN SEMINARY the establishment of a School of Religious Education has met with immediate success—and success has brought additional problems and challenges.

The number of women students in the new School of Religious Education, added to those enrolled in the School of Church Music, has over-taxed Southern Seminary's dormitory facilities. Williams Hall, traditionally a men's dormitory, is now being used temporarily to house women.

It is necessary that these young women enrolled in Southern Seminary live on the campus, and we want to provide adequate housing specially for them. We are therefore planning a new dormitory for single women.

We Are Counting on the Cooperative Program!



**Southern Baptist
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