

BAPTIST & REFLECTOR

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TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

VOLUME 119—NUMBER 45

THURSDAY, NOVEMBER 5, 1953



East Tennessee Baptist Hospital, Knoxville, and Student Nurses (see page two)

LEBANON TENN

M&R 2-54

Baptists Need to Know Their History

A people who don't know their past will be incapable of charting their future. For this reason Baptists need to know their history. Those who can furnish the present generation with a clear and comprehensive view of the past render a great service. Such a service has been rendered by Dr. W. W. Barnes in his forthcoming book, "The Southern Baptist Convention, 1845-1953" which is being published by the Historical Commission of the Southern Baptist Convention. The book will come from the Broadman Press and is expected to be available January 12, 1954.

Upon reading this book, I felt myself wishing that I had had such a scholarly, inclusive work in my hands when I began my ministry. It answers a long-felt need. Doctor Barnes, research professor in Baptist history at Southwestern Seminary, has devoted many years to the preparation and writing of this carefully documented volume. It is enlightening in the understanding it brings of the beginnings, and of the development, of our Baptist work through the past century. This book is the first of its kind, and in its chapters the reader is able for the first time to get the thrilling story of our Southern Baptist Convention in its breadth and fullness. Dr. E. C. Routh assisted with editorial revision, while the record of the last eight years has been added by Dr. Porter Routh.

The book will be of interest to all Baptists. It will be of particular interest to Tennessee Baptists because the story is related here of great figures among Tennessee Baptists in the generations ago, R. B. C. Howell, J. R. Graves and others, who played such monumental parts in the shaping of the life of the Southern Baptist Convention and its agencies.

Every pastor will want this book. It ought to be in every church library. It ought to be read by every Baptist who would be informed and inspired to cherish aright out great religious heritage. It can be ordered through your Baptist Book Store at the pre-publication price of \$3.25 which is being offered by Broadman Press on orders before January 12, after which the regular price of \$3.75 will obtain.

Whiskey-Soaked

The most shocking and brutal crime of modern times was done by a whiskey-soaked couple, Carl Austin Hall and Bonnie Brown Heady. They dug the grave for Bobby Greenlease before they kidnapped and murdered him. The liquor business isn't going to claim Hall as their "man of distinction" but he is just that. Modern

paganism isn't going to advertise itself by pointing with pride to Mrs. Heady. But it was she who, since her arrest as an accomplice in this dastardly deed, refused some tracts being offered her with the curt comment: "I've never had any use for religion in my life and I'm not going to now."

Final Action To Be Taken on Constitution Revision

One of the most important matters before the Tennessee Baptist Convention in session November 10-12 in Knoxville will be final action on the Constitution Revision and By-laws which were presented to the Convention last year in Memphis following a year's study by a committee appointed for this purpose under the chairmanship of M. W. Egerton.

Goal To Go!

Tennessee Baptists in Knoxville will hear from Treasurer, C. W. Pope, the Convention's largest financial report. Cooperative Program receipts October 28 totaled \$1,999,606.52—only \$393.48 short of the Two Million Goal.

October 28 Southwide's share of C.P. funds from Tennessee totaled \$631,485.72. But due to Tennessee changing from a 50-50 to a 60-40 division of receipts this amount was \$67,477.94 less to Southwide causes than the same date last year. Designated receipts from Tennessee, however, were up \$33,132.40 above last year, totaling \$226,534.11.

The new By-laws were adopted last year to become effective on the meeting of the Convention in Knoxville this year.

The procedure set forth concerning two of the committees is an involved one which has caused some confusion. We refer to the functioning of the Committee on Committees and the Committee on Boards. In our issue of October 15 page 5 we carried an article concerning this. It is not the purpose of the BAPTIST AND REFLECTOR to interpret but simply to record the action of the Convention concerning this matter.

We would suggest that all study carefully the Tennessee Baptist Convention Annual for the 1952 proceedings so as to be fully acquainted with this important matter upon which final action will be taken by the Convention when it meets in Knoxville.

The preliminary report submitted by the Committee on Constitution is printed in last year's annual pages 89 through 96.

Along with the above there should be a careful study of the recorded ruling (see page 33 of 1952 Convention) on the functioning of the Committee on Committees and the Committee on Boards. This ruling was made by President Henry J. Huey when no objection appeared to the opinion on this matter as presented by Mr. M. W. Egerton as chairman of the Committee on Constitution and By-Laws.

BAPTIST AND REFLECTOR

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Cover Photo

While in Knoxville at the Tennessee Baptist Convention many messengers and visitors will avail themselves of the opportunity to visit East Tennessee Baptist Hospital just across the river from First Baptist Church. Pictured on our cover page is this hospital, and here are the names and home towns of the young ladies in its recently enrolled nursing class.

1. Dorcas Howard, New Market
2. Sylvia, McAfee, Soddy
3. Edith Fern Rickman, Maryville
4. Jewell Bettis, Jefferson City
5. Elizabeth Patrick, Williamsburg, Ky.
6. Peggy Hairrell, Athens
7. Joyce Sizemore, Middlesboro, Ky.
8. Phyllis Jean Shadden, Englewood
9. Nancy Jo Irwin, Jonesboro
10. Sue Christopher, Highland Hills, Knoxville
11. June Arnett, Roane Mountain
12. Jean Chapman, LaFollette
13. Barbara Lasley, Soddy
14. Claranel Thompson, Friendsville
15. Peggy Lovett, Ocoee Trail, Knoxville
16. Marcia Cook, Harriman
17. Lynette Longmire, Sweetwater
18. Doris Coleman, Cleveland
19. Madge Fife, Maryville
20. Marilyn Reed, Oak Ridge
21. Maxine Flynn, Rockford
22. Callie Wrather, Columbia
23. Verla Jo Smitherman, Oak Ridge
24. Evah Harkins, Harrogate
25. Elizabeth Cregger, Kingsport
26. June McGee, Oakdale
27. Jessie Troutman, Johnson City
28. Paula Boster, Pineville, Ky.
29. Mary Anne Redwine, Newport
30. Gail Farmer, Fork Ridge
31. Ruth Clark, Jerry Lane, Knoxville
32. Dorothy Sneider, Kingston Pike, Knoxville
32. Jeanette Hubbard, Virginia Ave., Knoxville
34. Mary Lois Campbell, Jellico
35. Rowann Smith, Keith Street, Knoxville
36. Jewell Weigal, Route 8, Knoxville
37. Ann Carter, Canton, North Carolina
38. Marjorie Hopkins, Maryville
39. Shirley White, Spring City
40. Jayne Pyle, Northshore Drive, Knoxville
41. Carolyn Cooper, Maryville
42. Frances Ditto, Maryville
43. Mary Ruth Hobbs, Lacey Road, Knoxville
44. Betty Craig, Johnson City
45. Jo Ann Hawk, Johnson City
46. Margaret Jane Elliott, Oneida
47. Ruby Quisenberry, Jefferson City
48. Patsy Johnson, Rockwood
49. Frances Bruce, Turtletown
50. Jo Sue Archer, LaFollette

Foreign Board Elects Officers

RICHMOND, Va.—(BP)—At the semi-annual meeting of the Foreign Mission Board in Richmond recently L. Howard Jenkins, Richmond, was re-elected president of the Board for the twenty-second year. Other officers elected are: Monroe F. Swilley, Jr., Atlanta, Ga., first vice-president; T. Shad Medlin, Richmond, second vice-president; W. Rush Loving, Richmond, recording secretary; Mary Elizabeth Fuqua, Richmond, assistant recording secretary; Oscar L. Hite, Richmond, medical adviser; and John C. Williams, Richmond, attorney. Baker James Cauthen, secretary for the Orient, was elected executive secretary to succeed the late M. Theron Rankin.

Full-time officers re-elected were George W. Sadler, secretary for Africa, Europe, and the Near East; Everett Gill, Jr., secretary for Latin America; Frank K. Means, secretary for missionary education and promotion; Elmer S. West, Jr., secretary for missionary personnel; Josef Nordenhaug, president, European Theological Seminary, Ruschlikon-Zurich, Switzerland; and Everett L. Deane, treasurer.

Fon H. Scofield, Jr., associate secretary for audio-visual education; Ralph Anderson Magee, assistant treasurer; Miss Fuqua, assistant to the executive secretary; Edna Frances Dawkins, assistant secretary, missionary personnel; Ione Gray, associate editor, *The Commission*, and press representative of the Board; and Genevieve Greer, book editor.

Elbert L. Wright, Richmond, was named business manager to succeed Louis P. Seay, who is to retire January 1. Election of a new secretary for the Orient to succeed Dr. Cauthen was postponed.

Historical and Epochal

by J. W. Storer

Reference is to the really monumental work by Dr. W. W. Barnes on the history of the Southern Baptist Convention. Carefully documented, its reliability is beyond question, and its content reveals a vast deal of research in arriving at the facts presented.

The chapters dealing with the background of the Southern Baptist Convention's formation and the organizational session will open the eyes of many who have thought that the slavery issue was the only excuse for departure from the Triennial Convention.

Moreover, the reading of this book will disabuse the minds of many of our brethren that some of the problems now confronting the American Baptist Convention and the Southern Baptist Convention are new ones.

It is a book that commends itself to the readers interested in why and how our Convention began, the varied fortune of its growth, the trials it overcame, the success it has reached, the horizon of its future, and the personnel of its leadership, as well as the stability of its fellowship.

THURSDAY, NOVEMBER 5, 1953

Southern Baptists To Be Featured on Nation-wide Television Network

ATLANTA, Ga.—(BP)—Southern Baptists will be featured on "Frontiers of Faith," a weekly NBC television religious program, on November 30, Paul M. Stevens, director of the Radio Commission of the Southern Baptist Convention, announced.

The program will be under the direction of Stevens and will originate in the studios of the National Broadcasting Company in New York.

Vernon B. Richardson, member of the Radio Commission and pastor of the University Baptist Church, Baltimore, Md., will be the speaker for the worship service. Music will be provided by a mixed quartet from the Baltimore church, and G. Kearnie Keegan, secretary, Department of Student Work, Baptist Sunday School Board, Nashville, Tenn., will serve as soloist.

New Baptist Association Formed

A new Association for the Cumberland County area constituted October 16, at First Church, Crossville, Tennessee, has been named, The Cumberland County Association of Missionary Baptists. Officers elected at the meeting for the ensuing year are: Shields Webb, pastor of First Church, Crossville, moderator; Glen Melton, pastor of Emmanuel Mission, Crossville, associate moderator; Glenn A. Toomey, pastor of Cumberland Homestead Church, clerk; Mr. Arthur Reed, member of Haley's Grove Church, associate clerk, and H. B. Harris, pastor of Oak Hill Church, treasurer.

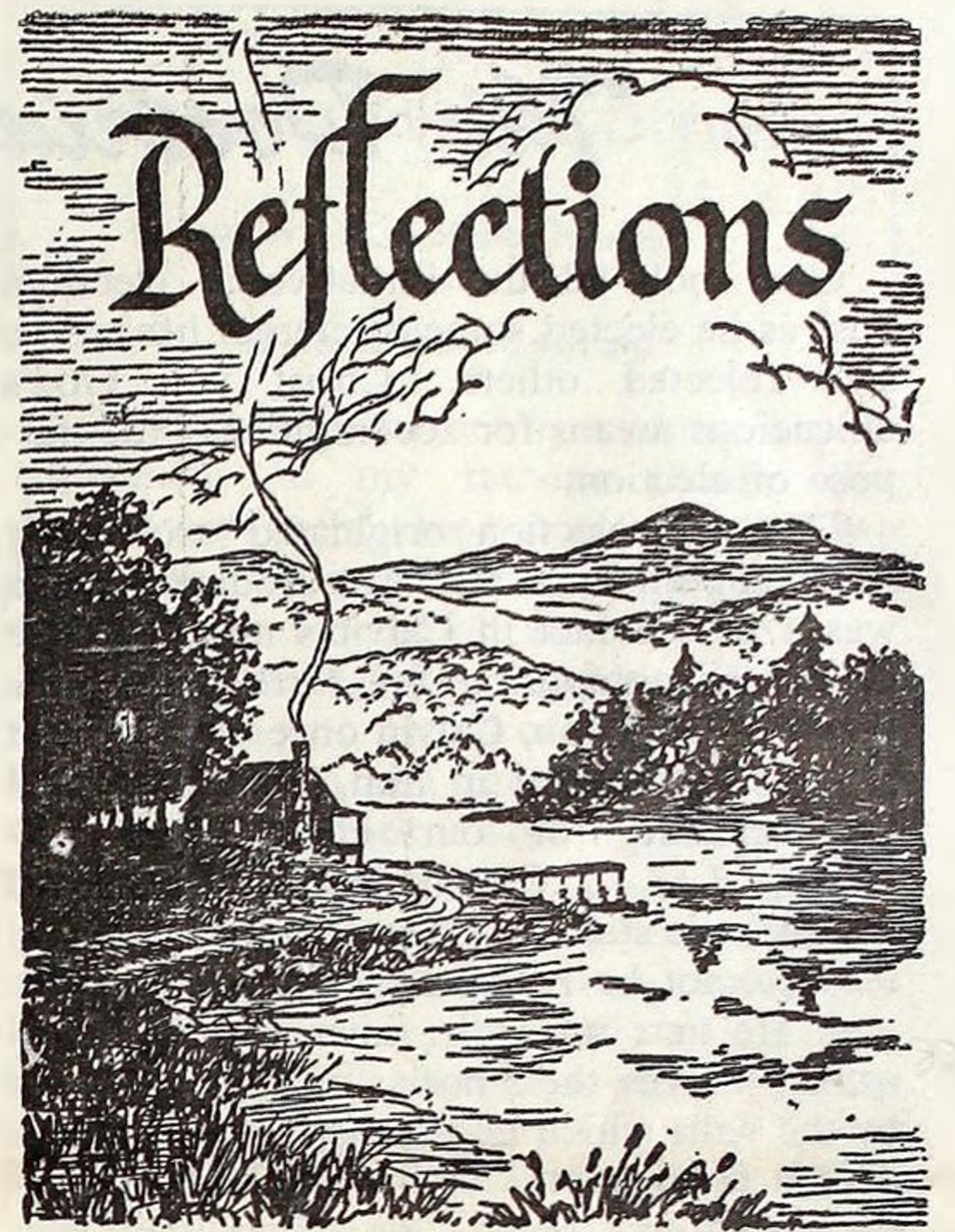
The Association was constituted with fifteen churches as charter members: First, Crossville, Cumberland Homestead, Oak Hill, Chestnut Hill, Haley's Grove, Fredonia, Bethlehem, Dorton, Fairview, Mayland, Ozone, Plateau, Dogwood, Mt. Zion, and Vandever.

This new Association grew out of a felt need for closer fellowship among the churches of Cumberland County which were holding membership in three Associations that were somewhat scattered. In this new Association the churches will all be in the same time belt and will be closer together geographically. The new Association is in full fellowship and co-operation with the Tennessee Baptist Convention and the Southern Baptist Convention.

The first annual meeting of the Association will be the first Thursday in October, 1954, at the Cumberland Homestead Church.—Glenn A. Toomey, clerk.

Clarence Duncan Goes to Radio Commission

ATLANTA, Ga.—Clarence Duncan, professional newspaper man and former director of public relations of Belmont College, Nashville, became director of publicity and promotion for the Radio Commission of the Southern Baptist Convention, Atlanta, Ga., November 1 according to an announcement by Paul M. Stevens, director of the Commission.



He who only plans is a dreamer; he who only works is a drudge; but he who plans and works his plans is a conqueror.—*Life Assistant News.*

I learn more by letting the other fellow tell all he knows than I learn by telling him all I know.—E. L. Edson, *New Outlook.*

Owen D. Young once said to a university graduating class: "Perhaps only 1% or 2%, certainly not more than 5%, of what one thinks or sees or feels can be translated by language to another. Be careful to see that your language is clear, and your sentences short."—James D. Woolf.

It isn't a bad idea to try to live each day as if it were your opportunity—tomorrow may be some other chap's.—*Durez Molder.*

You're not driving your car after you pass 65 miles an hour. You're aiming it.—*Hoosier Farmer.*

Today twenty-five aircraft equipped with modern weapons can—in a single attack—visit upon the enemy as much explosive violence as was hurled on Germany by our entire air effort throughout four years of World War II.—Dwight D. Eisenhower, U. S. *Air Services.*

We have come to a moment when in certain circles in our country you can be anything you want, if you are anti-Communist. You may be a liar, a rake, or a Fascist: everything is condoned so long as you vociferate against Communism. And yet, the way in which Communism is being fought today is the way to give it ultimate prestige and to bring our country ultimate discredit. The real problem of Communism as a system of ideas and an attitude towards life is simply not being touched.—John A. MacKay, "The Menace," *Watchman-Examiner.*

The Doctrine of Election

God took all the initiative in election. Just as he elected some to eternal life, so he also rejected others. Christ was God's efficacious means for accomplishing the purpose of election.

That our election originated exclusively in the supernatural and transcendental realm was a settled fact in Calvin's mind. In the course of composing his *Institutes of the Christian Religion*, Calvin once wrote: "But if we were elected in him, we cannot find the certainty of our election in ourselves; . . ." Calvin heartily approved Augustine's statement that "the will of God . . . cannot be resisted by the human will. . . . He acts inwardly, inwardly holds, inwardly moves their hearts, and draws them by the wills which he has wrought in them." In this connection Calvin raised the following question: "Since God places your salvation in himself alone why should you descend to yourself?"

Calvin believed that God elected some to be saved through exercising his will and his counsel. ". . . God so predestined," said Calvin, "and predestined according to the good pleasure of his will." Again, Calvin held that the secret, eternal, and immutable counsel of God determined whom God elected to admit to salvation. Moreover, God's counsel was founded upon free mercy without any regard whatsoever for human worth.

As surely as he elected some for salvation God also rejected still others. But here let us cite Calvin's own words: ". . . God by his secret counsel chooses whom he will while he rejects others. . ." A little later in the same discussion Calvin said: ". . . God of his mere good pleasure electing some passes by others. . ."

God's electing purpose was not complete apart from Christ. God decreed that the elect should be ingrafted into Christ's body. Calvin believed that the elect would come

into communion with Christ. In communion with Christ the Mediator the elect come to be joined to God. They become inserted into the body of Christ and coalesce with him more and more until completely united to him in the heavenly life. Calvin spoke of the elect's being ingrafted into Christ's body. He believed that the elect are buried with Christ—that they come to be bone of his bones, and flesh of his flesh so that his life becomes theirs.

Many statements have been issued relative to Calvin's doctrine of election. But from his prime theological treatise, the *Institute of the Christian Religion*, we have Calvin's own rather concise statement of the doctrine of election in the following words: ". . . We say, then, that Scripture clearly proves this much that God by his eternal and immutable counsel determined once for all whom it was his pleasure one day to admit to salvation, and those whom, on the other hand, it was his pleasure to doom to destruction. We maintain that this counsel as regards the elect, is founded on his free mercy, without any respect to human worth, while those whom he dooms to destruction are excluded from access to life by a just and blameless, but at the same time, incomprehensible judgment. In regard to the elect, we regard calling as the evidence of election, and justification as another symbol of its manifestation, until it is finally accomplished by the attainment of glory. But as the Lord seals his elect by calling and justification, so by excluding the reprobate either from the knowledge of his name or the sanctification of his Spirit, he by these marks in a manner discloses the judgment which awaits them."

Thus, according to Calvin, election was the work of God entirely. God took all the initiative in the process of election. Moreover, God made election effective through the agency of Christ. Christ was both God and man. Significant in Calvin's thought on election was the scriptural statement that ". . . God was in Christ, reconciling the world unto himself. . ." God worked in the elect through Christ who became diffused and transfused in them. The elect, in their turn, coalesced into Christ. Yet Christ never became confused in the elect.

Calvin's point of emphasis was that when the elect live holy, charitable, and just lives the glory and honor belong to God. God did this work in the elect. Calvin would have explained proper ethical conduct manifested in the lives of the elect as being the work of God in Christ—Christ being in the elect. Thus, it is easy to see why Calvin had no place for penances and satisfactions in his system of religion and ethics. Penance and satisfactions were works originating in man and were man's works. Calvin believed that genuine works of salvation originated in God and were the works of God in and through man.

Hamilton Association Gains Four Churches

Hamilton Association admitted four new churches this year: Central, Hixson whose pastor is E. J. Bramlett; East Chattanooga Tabernacle, Plez E. Giddens, pastor; Midway, D. P. Casey, pastor and Tremont, J. A. Campbell, pastor. Totals from the church letters as presented to the recent annual association list: 2,901 baptisms; 3,465 additions by letter; \$543,410 gifts to missions and \$2,267,950 total gifts for all causes. These figures will be still further increased since six of the churches had not yet reported when Mrs. Ruth O'Leary, the clerk, tabulated this report.

Alder Branch Church, Sevier County, experienced a great revival with T. C. Wyatt, Chaplain of East Tennessee Baptist Hospital, doing the preaching and Ike Petree of Knoxville leading the singing. There were 21 additions to the church; 18 by baptism; 3 by letter and statement. The meeting began September 27 and closed October 4. One of the best revivals in the Church in many years.—L. W. Clark, pastor.

First Church, Lenoir City, elected the following on September 23 to serve as deacons for a term of three years: Sam Bledsoe, Orville Conner, Rex Leuze, Freeman Littlefield, Paul Phelps. The first three and the last named being new men were ordained to the full work of deaconship in a special Ordination Service Wednesday night, October 4.—Mrs. W. H. Edwards, secretary.

South Harriman Church had a very good year in 1953. With membership of 750 at the beginning of the year we added 113 new members making a total of 863. Of this number 63 were by baptism. We finished paying for a 13 Sunday school room addition, and plans are now well underway for still another addition of 21 rooms. The regular offerings have doubled from an average of \$1,000.00 a month to average \$2,000.00 per month above last year. Layman's Day and Building Fund Day was observed October 11, 1953 and the amount of the offering was \$2,153.00. Number enrolled Sunday school 772. Averaged attendance 390. Training Union enrolment 226; average attendance 219. Total given for missions last year, \$4,005.69.—Noah E. Howard, Church Clerk.

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European Baptists To Set Up Missionary Society

ROME—(RNS)—Formation of a missionary organization to operate in Central Africa was decided upon at the meeting here of the Council of the Baptist Federation of Europe.

The new mission group will be called the European Missionary Society. It will be staffed by missionaries supplied by the Baptist Churches of Italy, France, Spain, Germany, Yugoslavia and the Scandinavian countries.

Representatives of Baptist groups in Spain and Yugoslavia were among the 20 Council members attending the meeting, the fourth the Council has held since the Baptist Federation of Europe was formed in 1948.

Dr. Edwin A. Bell of Zurich represented the Foreign Mission Society of the American Baptist Convention at the Meeting.

A resolution protesting the arrest and sentencing of four Czech Baptist leaders at Pardubice, Eastern Bohemia, last June was adopted by the Council. The four were sentenced to prison terms of five to 18 years after a Communist court had found them guilty of "espionage and sabotage carried out at the direction of the World Baptist Union in the U.S.A."

The resolution said these charges were "totally unfounded" and that the only "crime" of the Czech Baptist leaders was that they had "expressed feelings of Christian solidarity with men and women of other lands." Such action, it said, "cannot be considered harmful to the interests of their fatherland."

While the Federation Council was in session, the Council of the European Union of Baptist Women also met here to consider ways of strengthening the ties between Baptist women in the various European countries and of sharing one another's problems.

Texas Business Man to Preach in Nashville Revival



Grace Church, Nashville, W. L. Stigler, pastor, will have Howard Butt of Corpus Christi, Texas, in a 3-day revival, November 20-22. George Starke, outstanding young tenor from Louisville, will lead the singing. Karl Steele, noted Bible artist and director of the Art Department at Wheaton College, Illinois, will be with the team. Karl is one of the most outstanding religious artists in the world today.

Mr. Butt, a young business executive, is a dynamic preacher and evangelist. Billy Graham says of him: "He is America's outstanding young preacher." Howard preached and George was soloist during youth night at the recent Southern Baptist Convention in Houston.

Services will begin at 7:30 each night.

Counselor's Corner

by Dr. R. Lofton Hudson

Mother Still Grieving

Question: My mother is making a poor adjustment to my father's death. She doesn't want to be alone at any time. When I am dressing for a date, she begins to snifle and talk about being all alone.

This is making me miserable. I cannot stay at home with her all of the time, even if she does cry. And I cannot take her with me. How long does it take a person to get over this? And what can I do to help her?

Answer: If your father has been dead for as much as six months to a year, I would say that your mother needs the help of a trained counselor. Grief situations often lead to chronic maladjustments.

No, I would not stay at home all of the time. Neither would I be harsh and unkind to my mother. She is sick, emotionally and spiritually.

The best thing to remember is to be kind and firm with her. When she tells you how pathetic her situation is say, "Yes, I know you feel that way. I hope you can find some way to overcome that feeling." It does no good to blame, and usually little good to advise. Just drop a suggestion here and there.

Take your mother to church. She may hear a sermon which will challenge her to move on in life.

No one can tell you how soon she may get over her withdrawal from life. But if you let her dominate you by her illness, you will develop a deep hostility toward her. So don't blame yourself as a daughter. Just live a normal life and trust God for the future.

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

Trustees File Suit Against Seceding Southern Baptist Church

ROCKY MOUNT, N. C.—Court action to block withdrawal of the Rocky Mount Baptist church from the Southern Baptist Convention was instituted here by a group of the congregation's former officers.

The suit was filed by G. C. Reid, W. H. Pittman and Frank Taylor, trustees, and A. J. Silberhorn, deacon, of the church until last August 9 when the 1300-member congregation voted 241 to 144 to withdraw from the Convention.

Charging that the Rev. Samuel H. W. Johnston and certain congregation members are "interlopers who wrongfully and unlawfully entered into and took possession of" the church's \$250,000 worth of real and personal property, the plaintiffs asked the court to restore legal title of the property to them.

Pending a ruling on the suit, the plaintiffs asked that the defendants be enjoined from withdrawing any of the church's funds from savings banks or loan accounts, be required to render an accounting for any money already withdrawn and be directed to pay \$600 a month for use of the church property.

The complaint said that the church membership "in all of its operations enjoyed harmony and spiritual tranquility" from its founding in 1894 "until some time after" Mr. Johnston became pastor in 1952. Shortly afterward, it said, the minister "commenced to make speeches, deliver sermons and engage in conversations designed and intended to create dissatisfaction among the members."

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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: Acts 2:41-47; 5:42; Philippians 1:27-30; 2:12-18; I Peter 2:4-10;
Revelation 3:7-22 (Larger)—Acts 2:41-47; Phil. 1:27-30; I Pet. 2:4-10
(Printed)—Phil. 1:27a (Golden).

Stronger Churches Make Better Communities

A study of the history of Christianity shows that the influence of New Testament churches has been world-wide in extent. This was in Jesus' mind when He said, "The field is the world" (Mt. 13:38a). No church should forget or overlook the fact that its community is, in the truest sense, the entire world. But while this is the case, it should also be remembered that the church has a definite responsibility for the uplift of the immediate community in which it is located. And it is this approach that is emphasized in the study of this lesson.

Empowered and Enlarged (Acts 2:41-47)

Pentecost was a memorable day in the life of the Jerusalem church. For it was on that day that the Holy Spirit empowered it. The members were united, engaged in prayer, ready to witness to the Lord Jesus Christ and waiting for the promise of the Father (Acts 1:4). Simon Peter preached while the members of the church did personal work among the multitude. Divine power was vouchsafed upon all alike. Those who heard the word of God, with their hearts as well as their heads (Ro. 10:9, 10), were baptized (which can only mean that they joined the church). The number was about three thousand, Luke the good historian writes. The expression "added" negates entirely the idea that the church had its origin on the Day of Pentecost.

In the days that followed, further enlargement of the church took place. This is explained, at least by implication, by verse forty-two. Right doctrine, genuine fellowship, and earnest praying—these, then as well as now, bring enlargement. A powerful church means a growing church, and vice-versa. Such a church will always influence its community in the right direction. Then, as now, there was profound respect for the church by those on the outside.

Enjoined and Encouraged (Phil. 1:27-30)

This passage begins, according to Weymouth's translation: "Only let the lives you live be worthy of the Good News of the Christ." Thus the members of the church at Philippi were enjoined to conduct themselves in a manner in keeping with their profession. This would enable them to stand fast against their adversaries as well as insure their success in their ministry in Christ's stead. Nothing so imperils the progress of a church as the inconsistent living of its members. Such a statement may seem to be trite but it is everlastingly true. In a

world filled with hypocrisy and shame, the church simply cannot be what God intended it to be for the community if its members lead insincere and dishonest lives. On the other hand, if its constituency earnestly strive to be like Christ the church will indeed become and remain the salt and light in a decaying and darkened society as Jesus taught in the Sermon on the Mount (Mt. 5:13-16).

Let the church expect to suffer, at various times and in varied ways. Its sufferings of the twentieth century may not be at all like those of the first or the fifth or the fifteenth. For instance, one of the most devastating ways to suffer is to be completely ignored or pushed aside. And this is what is happening before our eyes in all too many cases right here in America. Many persons of many communities, but by no means all, want the church solely for its social prestige or for its economic bene-

fits. They would not buy or build a home in a community where no church existed. They would use its facilities for weddings or for funerals, without at the same time giving to it their best in time or talent or finance. Such an attitude manifests a selfishness of the lowest order, to say nothing of being displeasing to its Head. But these verses offer words of encouragement, whatever form of suffering comes.

Elected and Elevated (I Pet. 2:4-10)

The members of the church have been chosen of God. This makes them precious in His sight. This should make them humble and submissive in their own sight. For it means everything to be chosen or elected by a sovereign God, such election encompassing one's acceptance of God's choice. Suppose, for instance, God had not chosen us; as He had a perfect right not so to do. The thought is indeed terrible to contemplate! But since He did so elect and we chose to yield ourselves to Him in repentance and trust, we may rejoice in the same and seek to prove our appreciation by unreserved service for His sake.

The elevation that comes to members of the church could be focused in the expression found here, "a royal priesthood." For it is an elevation of function. Since each Christian is a priest, with Jesus Christ as the High Priest, there is to be a continuous mediatorship upon the part of all. The church, made up as it is (at least, ideally) of baptized believers in Him, is to make God known to men as well as make men known to God.



The Young South

At the beginning of this Thanksgiving month, perhaps you are already thinking of some blessings for which you are thankful. If you should begin a list of those blessings today, would "friends" be near the top of that list? I imagine so. You have made lots of new friends this year, haven't you? Would you like to add one more name to your pen pal list this week? Here are some letters which will help you do that.

Dear Aunt Polly:

I like to read the Young South column. I would like to have many pen pals. I would like for my pen pals to be about nine or ten years old. I am nine years old and in the fourth grade at Alnwick School. I have been going to Alnwick for four years. I like to go to school there. My birthday is April 28. My hobbies are singing and playing the piano. I like sports too. I will try to answer every letter I get from pen pals.

LUCINDA DOTSON

Route 9

Maryville, Tenn.

Dear Aunt Poly:

I am a girl eleven years old and in the sixth grade at school. My hobby is collecting books. I am a Christian and go to Trinity Baptist Church. This is my first time to write to you. I hope to have many pen pals and will try to answer every letter I get.

CATHERINE AZLIN

1205 Cummings

Memphis, Tenn.

Dear Aunt Polly:

I am a girl twelve years of age. I go to Parkview Church. I am in the eighth grade at Junior High School. I am a Christian. I like to read the Young South column and "Laughs from Here and There." I would like to have a lot of pen pals and will answer every letter I receive.

LENNIE RUTH LEWIS

595 E. Lafayette

Jackson, Tenn.

Dear Aunt Polly:

I am eleven years old and in the sixth grade. I go to Asbury Baptist Church where my daddy is the pastor. My Sunday school teacher is Mrs. Wilson. I am program chairman of the Mary Burns G.A. Mrs. Hyder is our counsellor.

JEWEL TRANBARGER

Route 3

Johnson City, Tenn.

Dear Aunt Polly:

I am a girl nine years old. I go to Valley Forge School. I am in the Fourth grade. My teacher is Mrs. N. E. Hyder. I am a Christian and belong to the Doe River Baptist Church. My pastor is Brother H. R. Hunting. I want many pen pals.

CAROLYN GRAY

Route 6

Elizabethton, Tenn.

Dear Aunt Polly:

I am a girl eleven years old. I am a member of the First Baptist Church at Halls, Tenn. My pastor is Brother J. H. Newton. I am in the sixth grade. This is my first time to write to you and I would like to have many pen pals. I promise to answer their letters.

MARIETTA GRIFFIN

119 S. College St.

Halls, Tenn.

Dear Aunt Polly:

I am ten years old. I am in the fifth grade. My teacher's name is Mrs. Ellen Jobe. She is very good. My birthday is May 28. I go to Macedonia Church. I live on a farm. I would like to have some pen pals. This is my first time to write you. I will answer every letter I get.

CATHERINE EDWINA MAGNUSON

Route 2

Ardmore, Tenn.



Dear Aunt Polly:

I would like to have many pen pals. I am twelve years old, a member of the Baptist church. I go to Crockett High School. I am in the seventh grade. My favorite activities are singing and reading. Thank you for the chance to make friends.

LINDA MONITA GADDY

Route 3

Friendship, Tenn.

Dear Aunt Polly:

I am twelve years old. My birthday is February 7. I have never written you before. I would like to have many pen pals. I promise to answer every letter I receive. My favorite sport is basketball.

I am a Christian and a member of Henard's Chapel Baptist Church. My pastor is Brother J. J. Johnson.

SYDELLE CLARYCE GATES

535 Bynum St.

Rogersville, Tenn.

Young South friends who are nine to twelve years old will be especially interested in today's letters. Did you notice the ages of the writers? I hope that every new friend will get at least one letter before the week is ended. Which letter do you plan to answer?

AUNT POLLY

Belcourt at Sixteenth Avenue, S.

Nashville, Tenn.



LAUGHS

From

Here and There

Before marriage the average man declares that he will be master of the house or know the reason why—after he has been married awhile, he knows the reason why.—Virginia Spectator.

Mother to frightened child in motion picture theatre: "What are you scared of? It's only a 3-D monster from outer space."

A Toronto Baptist seminary placed this notice on the bulletin board: Wanted: a young preacher with the experience of a parrot, the sagacity of an owl, the strength of an eagle, the grace of a swan, the gentleness of a dove, the friendliness of a sparrow; up with the lark, at work with the hawk, and who, when they get him caged, will live on the feed of a canary. Some bird!

People who live near "the wonders of the world" do not think them wonderful. Familiarity has stolen all sense of awe. . . . "It must have been wonderful," said a visitor to an old man who had been one of the company which discovered the Yosemite, "to have the valley burst suddenly upon you." The old man spat over the verandah and gave it a moment's thought. Then he said: "Well, I'll tell ya. If I'd ha' knowed it was going to be so famous I'd ha' looked at it."

Two girl friends were talking about a third. Said one, "Well, Sally got married at last." "Yes," said the other sweetly, "but she had to work like a horse to get herself a groom."

After looking up and down the crowded sidewalks of a large city, a little boy went up to the policeman standing on the corner and asked, "Did you happen to see a lady going by without me?"

The subject before the class was "The Cow." The teacher asked the class about the uses to which the parts of the dead animal were put, when it was brought out that the flesh was eaten, and from the hide leather for boots and shoes was made. "And what do we make of the horns?" the teacher queried. Up shot the hand of a small boy.

"Well, what it it, my boy?"

"Hornaments, ma'am."—Home Life

In a New England town noted for its stormy blustering citizens, a clergyman told his friend: "We have just had the greatest revival our church has experienced for many years."

"I'm glad to hear it," replied the friend. "And how many did you add to the fold?"

"We didn't add any," said the clergyman. "But we got rid of three."—Arkansas Baptist.

Mid STATE Briefs

By W. Alvis Strickland, 2635 Nolensville Road, Nashville, Tennessee

Oakland and Rock Springs, rural churches of Robertson County, have had a fine growth during the past two years under the leadership of Pastor Earl Wagonner. Extensive remodeling programs have been carried out at both churches. There have been 51 additions at Rock Springs and 59 additions at Oakland.

Churches of Lower Cumberland Mountain area recently sponsored a tent meeting at Coalmont, Grundy County. Joy Brown, Chattanooga, did the preaching. There were 23 professions of faith. First Church, Winchester, has organized a mission Sunday school in this area.

Layman J. P. Edmunds, Secretary of Department of Survey, Statistics, and Information of the Baptist Sunday School Board, was a recent guest speaker at First Church, Columbia. Roy Greene, past president of Tennessee Baptist Brotherhood, was Layman's Day speaker in the same church.

More nursery space, aid-conditioned building, day nursery, kindergarten, and an enlarged church staff are on the program of advancement at Park Avenue Church, Nashville.

First Church, Lawrenceburg, has set out to accomplish some worthy objectives. The church has built a building and is sponsoring a mission at Crowder Field. There is talk, also, of enlarging the present church building.

Carl Norman Price was ordained as minister of the gospel and Authur Andrew Weeks was ordained a deacon by the First Church, Lebanon.

Revival services, November 1-8, Woodmont Church, Nashville, being led by Dr. John Barnes, evangelist, and Dee Wayne White, singer.

Anonymous gift of \$600 in the offering plate of First Church, Shelbyville, was designated for the purchase of property next to the pastor's home.

Pastor Carl Allen is doing the preaching in a revival meeting in his own church at Lewisburg.

There were 338 additions to Belmont Heights Church, Nashville, during last year. The total membership now stands at 2769. Gifts for all causes amounted to \$179,168.83 and gifts to missions amounted to \$48,408.66.

Lofton Fisher was re-elected chairman of deacons at First Church, Carthage.

Foreign Mission Volunteer Greer Garrott, who came to Lafayette from West Memphis, Arkansas, resigned as pastor of First Church, Lafayette, in October.

November 1 was the 50th Anniversary at Lockeland Church, Nashville. Homecoming was observed with a special program, a basket lunch, and a special offering for the Building Fund. James Gregg is pastor.

Alton Garrard resigned the work at Pine Grove Church, Hickman County, and the Allenville Church, Mount Pleasant, to become missionary in the Union Association. Brother Garrard began his new work in October.

Layman E. N. Delzell supplied the pulpit of First Church, Mt. Pleasant, while Pastor J. Lowell Knupp led revival at Stones River Church, Smyrna.

Dean Harold Massey, Belmont College, shared honors with Dr. A. C. Miller as guest speakers in the Sunday services at Belmont Heights Church, Nashville.

Hugh Myers, Franklin, was evangelist for November 2-8 revival at Ashland City Church.

There were seven professions of faith in a revival at Nash Grove Church, New Salem Association. Brother Everett Hooper was the evangelist.

A revival meeting at Sullivan's Bend Mission is being led by Brother Clay H. Boss, pastor of Brush Creek Church. Brother O. E. Hackett is the mission pastor. Sullivan's Bend is a mission of First Church, Carthage.

There are 525 enrolled in the seven Training Unions of New Salem Association according to Director Norris Davis Thomas of Hickman.

George C. Monroe, Librarian of American Baptist Theological Seminary, has been called as pastor of Holts Corner Church, New Duck River Association.

President Monroe Brooks, Baptist Brotherhood, Bledsoe Association, plans to organize three new Brotherhoods. Associational Brotherhood officers plan visits to all churches during the coming year. First meeting of new year is December 10 at Gallatin Church.

Who Has Rights In Liquor Ads?

Since the National Temperance and Prohibition Council has launched a Crusade Against Liquor Advertising, their right to do so has been called in question on the ground that the manufacture and sale of intoxicating liquors is a legal business and, therefore, its advertising is legal and no one has any right to interfere with it. What right, its challengers say, have you to bring the pressure of public opinion to bear upon the editors, publishers, managers or owners of newspapers, magazines, radios, televisions, or other media that accept liquor advertisements or on legislators, to enact legislation, to stop this advertising?

What is the answer to this?

The answer is that there is no *right*—no *natural, inherent*, or, as we say in the Declaration of Independence, "*Inalienable*" right to engage in the business of manufacturing or selling intoxicating liquors, and, therefore, no right—*natural, inherent, inalienable* right—in advertising them for the purpose of aiding in their sale.

To engage in the business of an ordinary calling, such as agriculture, mining, manufacture of goods—of any business which is not injurious to the public welfare—is a natural, inherent right in which any one has a right to engage.

The traffic in intoxicating liquor does not belong to this class of business. It is a "*Special Privilege*" business, which has no right to exist apart from a *special* permit by government, and in the conduct of which the government can hedge it about with all manner of restrictions, can even prohibit it altogether.

The reason for this is the inevitably dangerous and evil character of the business. Thus our Courts, from the lowest to the highest, have declared for a hundred years.

Since the liquor business is special privilege business, which exists by sufferance and has no *inherent* right to exist, it follows that the business of advertising it is also a *special* privilege, and not an inherent right, business. It follows, therefore, that the advertising of alcoholic liquors can be regulated, restricted and also prohibited without infringing upon any right of the advertisers.

The National Temperance and Prohibition Council is clearly within its rights in launching a Crusade Against Liquor Advertising. Furthermore, the Council believes it to be its *imperative duty* to arouse the American people to protest to those who are annually receiving from the liquor industry the huge sum of \$250,000,000 for the use of their facilities for advertising the industry's products to increase their sale and consumption.

The Crusade is gaining in momentum from week to week. Letters are pouring in to headquarters from all parts of the United States, expressing interest and a desire to participate in the Crusade. A four-page Circular which gives full information regarding the Crusade is going out, on orders, at the rate of 300 to 400 daily.

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Roman Catholic Invincibility

by Duke K. McCall

Baptists and other evangelical Christians have created a Frankenstein. This horrible monster is the myth of the invincible power of the Roman Catholic Church.

Like the nurse who tells her little children of boogie men and ghosts in order to frighten them into being good, we have amplified our descriptions of the Roman Catholic Church in order to provoke our fellow church members to good works. As a minority in the United States, Roman Catholics were happy to have themselves described as a great and powerful people. Indeed, they have capitalized on the description and sought to magnify themselves.

"Roman Catholics," the myth has it, "are many in number and always vote in a block." This may frighten some Baptists into personal work to win the unsaved in order that they might not become another set of votes for the Catholic Church. It will certainly frighten politicians into giving heed to the official position of the Roman Catholic hierarchy.

Actually, no one has ever demonstrated that the Roman Catholic hierarchy can deliver a block of votes. There are issues on which Roman Catholics tend to react alike and therefore, to vote alike. For example, they would tend to vote for a man who favored a United States ambassador at the Vatican. Remember however that Southern Baptists react alike and will tend to vote against anyone favoring a U. S. ambassador at the Vatican.

"The Roman Catholics," says the myth, "are omniscient in business transactions, in political maneuvering, and in the handling of propaganda." Actually, the main difference between Roman Catholics and such a democratic body as the Southern Baptist Convention is that the Roman Catholics are under no necessity of washing their dirty linen in public. Their mistakes do not have to be discussed before 10,000 people in a convention. Roman Catholics do have two advantages over evangelicals, both of which result from the organizational structure of the Roman Catholic Church.

The first is that only the experts try to act like experts. Unlike the more democratic denominations, Roman Catholics do not have great pulpites trying to act like financial wizards. Even the Southern Baptist Convention can achieve all of the advantages of the Roman Catholic organization

simply by learning to use delegated responsibility. For example, our Baptist handling of the church and state issue has improved tremendously since the establishment of the Baptist Joint Conference Committee on Public Affairs. Dr. J. M. Dawson has been an expert who has led us wisely in a delicate area.

A second advantage Roman Catholics have had has been their sense of continuity. To illustrate, Baptist church leaders tend to feel that they must accomplish everything in their own generation. Thus, we have majored on the immediate. Catholics on the other hand have been content for one generation to plant, another to water, and still another to reap the fruits. As a result, they have been willing to take a hundred years to build a great cathedral, or to buy large areas of land on the edge of a city with the expectation that the city will grow around it. Sometimes they have guessed wrong with their long-range planning, but the instances of good judgment stand out.

On the mission fields of South America in the very heart of Catholic power Southern Baptists are beginning to demonstrate that they, too, can make such long-range plans. The purchase of twenty-six acres of land on the outskirts of Cali, Colombia, the erection of large churches for small congregations, as in Caracas, Venezuela, the projection of long term mission programs as in Lima, Peru, are all a part of a new sense of continuity among Baptists.

The rising tide of liberalism in South America will destroy the economic and social feudalism which still hangs on there, and it will also shake the Roman Catholic Church as by the hand of an earthquake. Either the Catholic Church in South America will reform or become an unimportant part of the life of the people. In either case the door will be open for evangelical missions with Baptists standing ready to enter. Baptists now are getting ready there. We can do the same sort of planning here in the United States in our local churches, our district associations, our state conventions, and the Southern Baptist Convention.

The Roman Catholic Church is not invincible. The only thing invincible is the kingdom of God.

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Brother J. H. Taylor of Smithville has supplied our pulpit (Auburn Baptist Church)—during October while we have been pastorless. He also assisted with our week of stewardship study by teaching our Intermediates and young people's group.—Mrs. J. L. Owen, reporter.

Eugene M. Fleming of Horn Lake, Mississippi, has been called as pastor of Mount Carmel Church in Robertson Association and took up his duties in his new field November 1.

Mr. and Mrs. Otis Wilmore, Magness Memorial Church, McMinnville, received the thanks of their pastor and fellow church members for their gift of shrubbery to beautify the pastor's home.

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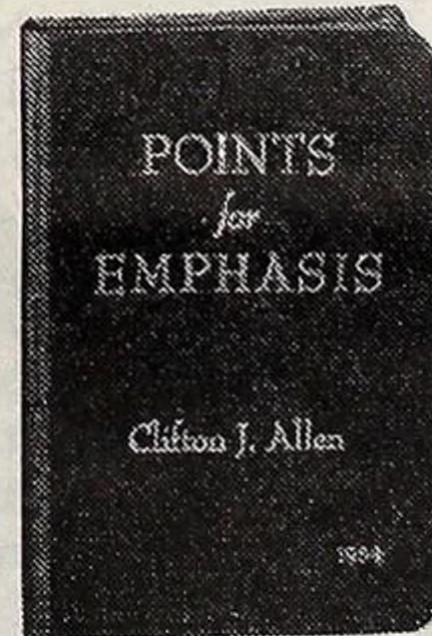
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All who oppose this advertising of alcoholic beverages are asked to join with the 23 national organizations of the Council sponsoring the Crusade. For information and copies of the Crusade Circular (Cost: 1 to 10 copies, 10 cents each; 25 to 40 copies, 8 cents each; 50 copies and over, 6 cents each), write—Dr. R. H. Martin, Chairman, Committee Against Liquor Advertising, N.T.P.C., 209 Ninth Street, Pittsburgh 22, Pa.



Sunday School

JESSE DANIEL, Secretary

Use Your Extension Department to Help Win "A Million More in '54"

Can you see them, the three and one-half million who cannot attend our Sunday schools? Maybe you cannot see so many. Then look closer.

Can you see those around your own church who cannot attend? Can you see the little old lady who used to teach a class? She is elderly and sick now and cannot come. The Extension department can minister to her.

Can you see the middle-aged man sitting in his wheel chair, a helpless victim of arthritis? Can you see that fireman, the one who is on duty while you enjoy the sermon each Sunday morning? Can you see the doctors and nurses busy in the hospitals, the taxi driver, the telephone operator, and many others who work to serve you on Sunday?

Maybe some of these are not Christians. Maybe no one has ever been interested enough to find out. Maybe they need to be won to Christ and to the church through your Extension department. These and many others are waiting for us to come to them.

In the campaign for "A Million More in '54," we have been asked to enlist 90,000 new Extension members. Tennessee's goal is 9,000. Surely the bigness of such a task startles us. But it is one that can and must be done. It would be entirely possible to reach 90,000, or even a million more people who work on Sunday if we really wanted to do it.

In your church, should you organize an Extension department, enlarge the one you now have, or organize an additional department?

1. If you do not have an Extension department, organize one. Enlist a strong superintendent and a group of visitors. Send to the Baptist Sunday School Board in Nashville, Tennessee, for the *Free Offer* of Extension supplies. Study the book *The Extension Department Lifting Through Love*.

2. If you already have a department, now is the time to enlarge it. Until every Extension prospect in your church territory is enrolled, you should be planning to reach them. More workers mean more members. Your goal should be about a 5 per cent increase over your present membership.

3. If you have over one hundred members in your Extension department, you should organize another. The plan of multiple Extension departments works well in many of our churches. Most departments stop growing before they reach a hundred members.

There are people around your church who will not be reached unless you organize or enlarge the ministry of your Extension work. Will your church open its heart to these? Lift up your eyes and see them. Then go

out and enlist them. The call is clear, the need is urgent, the time is now!

—Mrs. Will S. McCraw

Baptist Sunday School Board

November Is One-Half Million Month

Tennessee churches are urged to reach 42,500 of their 85,000 goal during November. That means adding 8,500 for each of



Training Union

CHARLES L. NORTON, Secretary

Total Number of Awards Issued by Associations

from October 1, 1952 to October 1, 1953

Association	Total Awards		
Beech River	128	Madison-Chester	1,173
Beulah	347	Maury	528
Big Emory	931	Midland	141
Big Hatchie	927	Mulberry Gap	57
Bledsoe	143	Nashville	3,788
Bradley	631	New Duck River	553
Campbell	150	New River	49
Carroll-Benton	350	New Salem	209
Chilhowee	1,618	Nolichucky	685
Clinton	1,059	Northern	0
Concord	340	Polk	211
Crockett	108	Providence	351
Cumberland	447	Riverside	58
Cumberland Gap	0	Robertson	478
Duck River	391	Salem	142
Dyer	996	Sequatchie Valley	305
East Tennessee	611	Sevier	357
Fayette	223	Shelby	6,888
Gibson	476	Stewart	95
Giles	119	Stockton Valley	0
Grainger	272	Stone	180
Hamilton	3,562	Sweetwater	537
Hardeman	432	Tennessee Valley	178
Hiwassee	18	Truett	13
Holston	2,211	Union	58
Holston Valley	501	Watauga	1,208
Indian Creek	108	West Union	69
Jefferson	582	Weakley	234
Judson	0	Western District	299
Knox	5,405	William Carey	317
Lawrence	289	Wilson	775
McMinn	945	Cumberland Plateau	0
McNairy	396	Southwestern District	0

Total Awards issued 44,652



Woman's Missionary Union

MISS MARY MILLS, Executive Sec'y-Treas.

The Gold Coast Beckons

Southern Baptists have many opportunities in the Gold Coast today. This country was named by the Portuguese sea captains in the fifteenth century when they found much gold within a few miles of the shore. Today the country is making great changes in its political, social and spiritual life.

The Gold Coast is divided politically into four parts. These divisions were made by Europeans, and since they do not always conform to tribal boundaries, cause much discontent and unrest. Southern Baptists have churches in three of these divisions, and a small group of members in the fourth.

The first political division lies along the coast. Our largest group of Baptists in this area is in Sekondi, which was already a town when the white man first went there. Fort Orange, built by the Dutch in 1670, still stands there as a mute reminder of the days when the white man bought the black man for his slave and held him captive in forts until slave boats arrived to take him away from his beloved Africa.

In 1950 the members of Sekondi Church bought four acres of land near the top of a hill overlooking the ocean, one of the prettiest sites of any African Baptist Church. Since then the members have labored faithfully trying to build a church there. In the meantime they have had their services in a rented Methodist school room. The \$2,000.00 allocated in this 1953 Lottie Moon Offering will help them immeasurably.

Notes on Week of Prayer

Our W.M.S. in Hsin Chu, Taiwan has 25 members, and we observed our first Week of Prayer in 1952. We met each evening for an hour and a half. We first used the material designated for each night, and then had thirty minutes of prayer, with the group kneeling and remembering each item in turn. The average attendance was about twenty-five per night, and the offering came to U. S. \$21.25. (488.60 N.T.)

—Mrs. C. L. Culpepper

Macao Baptist Church

Our Week of Prayer for Foreign Missions in Macao Baptist Church was held at the time planned. Thanks be to God for the wonderful blessings and the good opportunities. Every morning we had prayer-meeting. The chairman of BYPMO, the chairman of the W.M.S. and the officers the meeting. On Friday, we held our prayer meeting from 1:30 P.M. to 3:30 P.M. There of our church took charge in turn to lead was an average of about twenty persons attending every morning. But on Friday afternoon, the number attending increased to forty. The total amount of the six offerings which we collected is about \$4.40 (U.S.) It was passed by all of us that this sum

of money should be given for the use of carrying out the work of Baptist Press Hong Kong.

—Miss Wong Pui Man

From Hong Kong

In Hong Kong there was rather general observance of the Week of Prayer, especially the Day of Prayer around the World. Special observances were held in the Hong Kong Baptist Seminary at their chapel hour. In Pooi To Girls' School, the program was well worked out with those participating in various national costumes with globe and Christian flag in the center of the platform. Also in the several Baptist Young People's Missionary Organization groups in Pooi To, the Day of Prayer program was used in their regular meeting time.

Among the larger churches with Senior BYPMO the Day of Prayer program was also used as their weekly program. From our Baptist Press Office we sent colorful posters out to a number of the churches calling their attention to the Week of Prayer and its importance.

In the Stirling Road Baptist Church, a prayer-meeting using W.M.U. Week of Prayer program was held each morning from 7:30 to 8:30 with attendance beyond expectation. At the end of the week, their offering was H.K. \$300.00. The Hong Kong City-Wide W.M.U. Association had its Day of Prayer program all together on December 5. Each city church had held their prayer-meetings during the week in their own groups. The general meeting was held at the Hillwood Road Baptist Chhrrch. The continents were represented by six women bearing aloft the Christian flag, and also a paper with large characters indicating which continent they represented. They, as their continent was called, grouped around the globe and clasped in turn a golden paper chain indicating the Christian world bound together by prayer. In turn, the needs of the various lands were represented, and prayer offered.

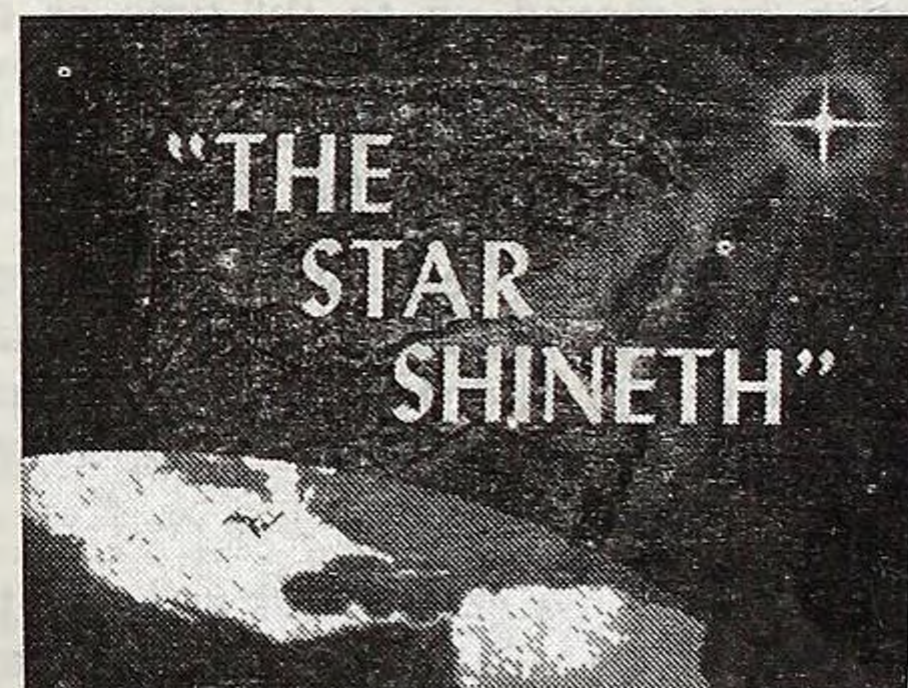
—Mary C. Alexander

Extension Department Enrols 870 Students

JACKSON, Miss.—(BP)—Eight hundred and seventy students enrolled in courses offered by the Seminary Extension Department of the Southern Baptist Convention for the fall term, according to an announcement made by Lee Gallman, director, Jackson, Miss.

Four hundred and nineteen of these students enrolled in courses in Old Testament, 277 in New Testament, 218 in sermon preparation, 161 in religious education, and 51 in theology.

Texas leads the states with 140, North Carolina next with sixty-two, Mississippi next in line with fifty-nine, Florida next with fifty-eight, South Carolina fifth with fifty-seven, Louisiana sixth with fifty-six, Missouri seventh in line with fifty-five, Tennessee eighth with forty-six, Kentucky ninth with forty, and Illinois tenth with thirty-seven. Other states represented are Alabama, Arizona, Arkansas, California, Indiana, Iowa, Kansas, Maryland, Michigan, New Jersey, New Mexico, New York, Nevada, Oregon, Georgia, Ohio, Utah, Virginia, Washington, Washington, D. C., Pennsylvania, West Virginia, Idaho, Colorado, South Dakota, Rhode Island, and Wisconsin. Foreign countries represented include Southeastern Asia, Canal Zone, Costa Rica, Brazil, Africa, Canada, and the Philippines.



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West STATE Briefs

by Edwin E. Deusner, Lexington, Tenn.

Pastor Henry J. Huey, Milan, was the evangelist in a revival at Virginia Avenue Church, Louisville, Ky., October 4-19. The Church at Milan began a revival October 25 with Pastor B. Frank Collins, Goodlettsville, doing the preaching and E. Doyle Chatham, Union City, leading the singing.

A. Gordon Dodds, County Superintendent of Schools at West Frankfort, Ill., was the Layman's Day speaker at First Church, Trezevant, Eugene F. Dodds, pastor. There were 20 additions in the recent revival at Trezevant and all the work is on the upgrade.

First Church, Ripley, Bernard Scates, pastor, ordained Joe Walker and Robert Willis to the deaconship on October 18.

Pastor J. T. Poe is off to a good start in his ministry at Alamo. He comes to Tennessee from Calvary Church, Corsicana, Texas.

Prof. T. O. Hall of Union University supplied for First Church, Union City, October 11 in the absence of the interim-pastor, Norman W. Cox.

Hopewell Church in Carroll-Benton Association has moved up to full-time as of October 11. W. O. DePriest has been serving the church on a half-time basis and is now devoting full-time to the work.

H. B. Burress has been called as pastor of Wildersville Church in Beech River Association. This is one of the stronger half-time churches in this area. Brother Burress' address is Huron, Tennessee.

Clyde Martin has resigned as assistant to Dr. Robert G. Lee, Bellevue Church, Memphis, to accept a call to the pastorate of First Church, Senatobia, Miss., effective November 1.

W. W. Cox recently resigned as Sunday school superintendent at First Church, Bolivar. This would not ordinarily be considered news, but the fact that Dr. Cox has served in this capacity for a period of 32 years makes it noteworthy. Hall Brooks is his successor.

Pastor Lacy W. Freeman has been absent from his pulpit at First Church, Dresden, for three weeks due to illness. In his absence C. H. McClure, Jackson, supplied the pulpit. The new annex is going up nicely and when completed will provide space for two new departments. The present building will be re-modeled to provide additional space for the remaining departments. The building fund offering on October 11 amounted to \$3,207.35.

A note from Pastor H. A. Turner, Emmanuel Church, Humboldt, states that he is well pleased with the reception he has received. Since going there just a month ago there have been ten additions.

Many churches have been observing Stewardship Week and one of the most elaborate observances we have noticed was that of First Church, Covington, D. P. McFarland, pastor. In addition to graded classes each night he arranged for some outstanding speakers to appear before the church each night. These were George Schroeder, October 18; Eugene D. Rutland, Tri-State Editor of the *Memphis Commercial Appeal*, on the 19th; Lawson H. Cooke, on the 20th; R. L. "Dick" Sherrick, district governor of the Lions Clubs of West Tennessee, on the 21st; Judge John W. McCall, on the 22nd; and James Sapp on Sunday, October 25.

Pastor T. J. Tichenor, Seventh Street Church, Memphis, was, with Westwood Church, Dayton, Ohio, in a revival beginning October 12. This church affiliates with the Southern Convention, holding membership in White Water Association which is listed as a cooperating association with the General Association of Baptists in Kentucky. John Kurtz is the pastor. In Pastor Tichenor's absence the Seventh Street pulpit was supplied on October 11 by E. Lowell Adams and on the 18th by Joe Chumley.

Kennedy Church, Memphis, Charles A. Wingo, pastor, will ordain as new deacons in the near future: Quincy Raines, C. W. Billingsley and Clovis Fincher.

Rev. Chester M. Truex died recently at Liberty, Missouri. He was a brother of Spencer Truex, a loyal deacon in First Church, Jackson.

Wayne R. Maddox has resigned as Minister of Music and Education at First Church, Dyersburg, Robert L. Orr, pastor, to accept a similar position with Judson Memorial Church, Nashville.

By doing most of the work themselves members of Bethel Church, near Huntingdon, erected a nice new brick building. The church affiliates with Southwestern District Association. Clarence Carter, Huntingdon, is pastor.

Pastor J. H. Butler, West End Church, Birmingham, Ala., was with Park Avenue Church, Memphis, in a revival October 11-18. J. E. Williams is the pastor.

Something new under the sun! Lawson H. Cooke reports a delightful experience at Pontotoc, Mississippi, the week of September 27, the occasion being a Log Fire Revival sponsored by the Brotherhoods of Pontotoc Association. The four-night revival attracted around 175 men each night. Services were held outdoors at the West Heights Church, A. J. Northcut, host pastor. A big log fire blazed during the services and added a fascination to the occasion. Several men pledged more active participation in the work of their respective congregations.

First Church, Camden, Roert A. Sanders, pastor, was blessed by the ministry of Pastor F. M. Dowell, Jr., Athens, and Genter L. Stephens, Nashville, in a revival September 27-October 4. There were 30 decisions, 19 being added by baptism.

Perry Parker, ordained recently by First Church, Camden, is pastor of Big Sandy Church and a student at Union University. Brother Parker is the son of Mr. and Mrs. Vilus Parker of Camden.

Under the leadership of Pastor W. A. Boston, Raleigh Church continues to go forward with giant strides. At the recent annual homecoming and Victory Day there were large crowds at all services, 14 additions and a financial goal of \$5,000 exceeded. Following dinner on the ground there was open house and a dedicatory service of the new pastorium. The Babyland and Junior Department buildings were also inspected. These will be ready for occupancy later in the year. Brother Boston has been at Raleigh since May 17 and has welcomed 72 new members in that relatively short stay.

First Church, Lexington, recently honored Cpl. Allen Yates, our first Henderson County repatriate of the Korean War. Cpl. Yates was a prisoner of the Communists for 28 months. He testified to the strength and comfort that came to him from reading the Bible during his confinement and said that the Book of Revelation seemed to be his favorite. He spoke briefly at the opening assembly of Training Union and was presented a handsomely bound copy of the Bible at the close of the hour. Cpl. Yates stated that public religious services were permitted only three times a year—Easter, Thanksgiving and Christmas.

Malcomb Avenue Church, Memphis, Virgil W. Cavender, pastor, dedicated a new Sunday school addition on October 16. It is the second floor of a structure whose first floor was built five years ago, and provides 30% additional facilities for the fast growing church. Assisting in the dedicatory service were City Missionary R. R. Moore, D. A. Ellis and Pastor Cavender.

Beech Grove Church in Dyer Association has called Varnell Daugherty as pastor.

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ATTENDANCES AND ADDITIONS TO THE CHURCHES
SUNDAY, OCTOBER 25, 1953

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo, First	285	125	—	First	796	166	2
Alcoa, Calvary	261	113	4	Glenwood	404	137	—
First	334	92	1	Lynn Garden	425	157	3
Ashland City, First	120	46	—	Knoxville, Alice Bell	216	79	1
Athens, Antioch	111	51	—	Arlington	574	180	2
East	447	154	—	Bell Avenue	925	366	5
First	620	241	2	Broadway	1387	534	3
West End Mission	86	73	—	Calvary	259	144	1
Calhoun	126	68	—	City View	466	146	—
Cambria	18	29	—	Deaderick Avenue	296	93	—
Clearwater	126	68	—	Fifth Avenue	934	270	5
Coghill	92	73	—	First	1108	246	7
Cotton Port	105	81	—	Gillespie Avenue	269	95	3
Double Springs	37	52	—	Lincoln Park	1025	200	21
Eastanalle	55	31	—	Meridian	220	79	4
Englewood	216	86	4	Smithwood	705	255	7
Etowah, East	71	—	—	Sevier Heights	643	276	—
Etowah, First	360	118	—	South	662	235	—
Etowah, North	385	165	—	LaFollette, First	329	178	2
Etowah, West	51	—	—	Lawrenceburg, First	340	131	—
Good Field	110	60	—	Hoover	48	29	—
Good Hope	27	—	—	Lebanon, Cedar Grove	124	66	2
Good Springs	131	79	—	Fairview	257	93	3
Idlewild	72	56	—	First	517	161	1
Lake View	118	70	—	Immanuel	281	144	10
Liberty South	38	22	—	Mt. Olivet	94	48	—
McMahan Calvary	76	59	—	Southside	122	85	—
Mt. Harmony No. 1	88	80	—	Lenoir City, First	558	233	4
Mt. Harmony No. 2	64	50	—	First Avenue	215	51	—
New Bethel	127	—	—	Kingston Pike	27	20	—
New Zion	76	45	—	Nelson Street Mission	69	30	—
Niota, East	161	90	—	Pleasant Hill	210	128	—
Niota, First	142	47	—	Second	150	44	4
Oak Grove	84	—	—	Lexington, First	332	82	5
Old Salem	50	—	—	Loudon, Blairland	224	94	—
Pond Hill	197	107	—	First	336	125	3
Riceville	104	44	—	Mission	98	—	—
Rocky Mount	38	20	—	Martin, Central	293	119	—
Rodgers Creek	103	—	—	First	429	117	—
Sanford	54	40	—	McKenzie, First	288	100	—
Short Creek	92	57	—	Grace	50	—	—
Union Grove McMinn	82	35	—	Mt. Juliet	126	70	—
Union McMinn	93	—	—	Silver Springs	58	47	—
West View	49	26	—	McMinnville, Magness Memorial	410	120	—
Wild Wood	101	64	3	Maryville, Broadway	494	197	—
Zion Hill	41	27	—	Everett Hills	443	206	2
Auburntown, Auburn	113	62	—	First	992	328	1
Bolivar, First	285	122	1	Mission	64	35	—
Bristol, Calvary	461	131	—	Madison Avenue	103	41	—
Brownsville	447	132	1	Maury City	107	25	—
Chattanooga, Avondale	988	256	36	Memphis, Ardmore	501	163	—
Brainerd	978	306	33	Bartlett	263	152	8
Calvary	366	135	3	Bellevue	3149	1342	24
East	398	87	3	Berclair	679	267	5
East Lake	815	218	69	Beverly Hills	273	93	4
East Ridge	600	184	5	Boulevard	970	298	2
First	1154	373	11	Calvary	300	95	2
Northside	291	84	—	Central Avenue	1101	380	6
Red Bank	949	360	13	Cherokee	407	219	3
Ridgedale	767	237	35	Cordova	74	50	—
Ridgeview	238	103	4	Colonial Mission	103	34	2
Second	204	63	—	De Sota Heights	198	119	13
Woodland Park	677	241	22	Eads	62	38	—
Clarksville, First	606	202	2	Fairlawn	117	68	5
Cleveland, Waterville	182	91	5	Eastland	69	58	—
Calvary	202	122	1	Egypt	181	103	—
First	635	254	5	Ellendale	70	—	—
North	240	97	—	First	1297	289	16
Rutledge Memorial	93	44	1	Forest Hill	123	63	—
Clinton, First	566	199	1	Frayser	537	184	7
Second	462	114	5	Glendview	103	61	—
Columbia, First	527	169	7	Graham Heights	108	75	2
Godwin Chapel	52	—	—	Greenlaw	211	112	2
Highland Park	300	182	3	Highland Heights	1408	619	8
Cookeville, First	478	141	2	Hollywood	390	161	—
West View	174	88	1	Kennedy	341	131	8
Wilhite	95	—	—	LaBelle	825	306	6
Corryton, Atkin	179	102	—	Mission	48	13	—
Cowan	210	71	3	Lamar Heights	914	260	4
Crossville, First	221	87	—	Leawood	558	177	1
Antioch	32	—	—	Levi	—	—	8
Cumberland Homestead	167	96	—	Mallory Heights	262	90	1
Emmanuel	58	—	—	Malcomb Avenue	257	106	—
Pleasant Hill	37	—	—	McLean	657	253	7
Dyersburg, First	661	243	4	Mission	81	35	—
Elizabethton, Doe River	156	80	—	Merton Avenue	627	158	—
First	682	189	1	Millington	457	186	5
Immanuel	268	135	2	Mt. Pisgah	169	85	—
Siam	242	175	—	Mullins Station	78	53	—
Fountain City, Central	1407	376	11	National Avenue	470	149	2
Hines Valley Mission	76	52	—	Park Avenue	584	234	3
First	396	215	1	Parkway	783	291	5
Fowlkes	126	91	—	Popular Avenue	445	150	2
Friendship	213	82	—	Prescott Memorial	703	208	6
Gallatin, First	515	103	—	Riverside	80	57	—
Gleason, First	181	75	—	Rugby Hills	168	81	—
Grand Junction, First	88	48	—	Sanga	20	—	—
Greenbrier	250	86	—	Southland	215	100	—
Hampton, Ritter Town	151	109	4	Southmoor	191	91	1
Harriman, South	391	189	1	Speedway Terrace	906	222	4
Trenton Street	594	170	4	Sylvan Heights	646	191	—
Hendersonville	118	52	—	Temple	1501	464	4
New Hope	113	38	—	Trinity	538	329	2
Humboldt, Antioch	231	121	—	Union Avenue	1158	372	5
First	562	203	—	Winchester	362	127	1
Huntingdon, First	256	86	1	Milan, First	414	157	—
Jackson, Calvary	709	284	9	North Side Mission	67	31	—
First	1034	241	10	Morristown, First	775	202	2
North	350	161	—	Buffalo Trail	135	59	3
Parkview	468	115	2	Murfreesboro, First	554	179	3
West	995	379	4	Calvary	69	—	—
Jamestown, First	264	80	—	Mt. View	149	98	—
Jefferson City, Northside	215	116	4	Powell's Chapel	113	75	—
Kenton, Macedonia	120	80	—	Wards Grove	104	48	—
Kingsport, Cedar Grove	170	60	—	Mitchellville	64	57	—

Sympathy is extended to Miss Mary Anderson because of the death of her mother, Mrs. Betty Holloway Anderson, at Toone on October 16. The funeral and burial were at Bolivar. Your scribe enjoyed a wonderful week of fellowship in the home of Mrs. Anderson a few years ago while preaching in a revival at Toone. She was a lovely lady.

First Church, Lexington, honored 11 of its members on October 18 for having given fifty or more years of service to the church. The nine ladies were presented corsages, the men were given boutonnieres. The members thusly recognized were: Mrs. Betty Edwards, Mrs. A. S. Stanford, Mrs. Will T. White, Mrs. G. W. McCall, Mrs. Myrtle Parker, Mrs. Carlie Oakley, Mrs. Ryanna Dennison, Miss Jessie McCall, Mrs. Mary Barry, John W. Stewart and E. W. Essary. The last named is one of the oldest living graduates of Union University, and Lexington's oldest attorney.

Robert M. Jennings, 60, passed away recently in Jackson. He was formerly of Martin and had pastored some churches in that vicinity.

Pastor and Mrs. A. D. Foreman, Jr., observed their fourth anniversary with Temple Church, Memphis, on October 18. In the afternoon two men were set apart to the office of deacon: Maurice F. Keathley, Jr., and Herbert Scruggs.

Monteagle	60	66	—
Nashville, Antioch	91	45	—
Belmont Heights	1104	386	13
Jordonia	51	—	—
Madison Street Mission	92	20	—
Bordeaux	175	56	—
Dalewood	278	143	12
Donelson	548	125	5
Eastland	683	113	—
Edgefield	632	163	4
Fairview	53	32	—
Fatherland Street	44	31	—
Franklin	234	79	1
Freeland	119	84	1
Friendly Chapel	62	62	1
First	1406	475	4
Cora Tibbs	81	35	—
T. I. S.	330	—	—
Glendale	154	44	—
Grace	942	302	—
Grandview	340	120	4
Harsh Chapel	181	78	—
Hermitage	71	52	—
Joelton	142	76	9
Judson	777	191	5
Lockeland	609	141	2
Madison First	485	129	—
Neelys Bend	79	46	—
Park Avenue	780	297	2
Radnor	495	207	2
Richland	125	64	—
Riverside	263	84	4
Seventh	283	116	6
Third	248	68	—
Una	158	143	1
Westwood	235	143	1
Woobine	244	51	2
Newport, Bethel	123	69	—
English Creek	66	49	—
First	400	160	—
Union	82	41	—
Oak Ridge, Central	483	143	2
First	741	138	13
Robertsville	632	188	—
Old Hickory, First	603	279	—
Rayon City	81	72	3
Paris, First	586	101	—
Paris, West	252	126	9
Portland, First	266	78	2
South First	11	—	—
Theatre Mission	21	—	—
Ripley, First	394	136	1
Rockwood, First	451	141	—
Whites Creek	84	75	1
Rutledge, Oakland	111	66	—
Sevierville	589	168	—
Shelbyville, Shelbyville Mills	229	134	5
Shop Springs	129	70	—
Somerville, First	244	147	1
Springfield, North	134	48	1
Trenton, White Hall	101	81	—
Watertown, Round Lick	205	111	—
Winchester, First	316	100	—
Coalmont	36	—	—

Foreign Mission Board Reports To the People

Dr. Cauthen Elected Executive Secretary

Dr. Baker James Cauthen, secretary for the Orient, was named executive secretary of the Southern Baptist Foreign Mission Board at its semiannual full meeting in Richmond, Va., October 13-14. He fills the vacancy left by the death of Dr. M. Theron Rankin in June.

The Board requested Dr. George W. Sadler, who has served as interim executive secretary, to remain in this position until January 1, 1954, when Dr. Cauthen will take office.

Other Officers

L. Howard Jenkins, of Richmond, was re-elected president of the Foreign Mission Board and thus begins his 22nd year of service in this capacity. Other officers elected are: Dr. Monroe F. Swilley, Jr., Atlanta, Ga., first vice-president; T. Shad Medlin, Richmond, second vice-president; Dr. W. Rush Loving, Richmond, recording secretary; Mary Elizabeth Fuqua, Richmond, assistant recording secretary; Oscar L. Hite, M.D., Richmond, medical adviser; and John C. Williams, Richmond, attorney.

The Board re-elected the following paid officers of its staff: Dr. Sadler, secretary for

Africa, Europe, and the Near East; Dr. Everett Gill, Jr., secretary for Latin America; Dr. Frank K. Means, secretary for missionary education and promotion; Rev. Elmer S. West, Jr., secretary for missionary personnel; Dr. Josef Nordenhaug, president, European Theological Seminary, Ruschlikon-Zurich, Switzerland; Everett L. Deane, treasurer.

Rev. Fon H. Scofield, Jr., associate secretary for audio-visual education; Ralph Anderson Magee, assistant treasurer; Miss Fuqua, assistant to the executive secretary; Edna Frances Dawkins, assistant secretary, missionary personnel; Ione Gray, associate editor, *The Commission*, and press representative of the Board; and Genevieve Greer, book editor.

Elbert L. Wright, Richmond, was named business manager to succeed Louis P. Seay, who is to retire January 1, 1954. The Board postponed action on the election of a new secretary for the Orient.

Tribute to Dr. Rankin

The Foreign Mission Board, led by Dr. John H. Buchanan of Birmingham, Ala., and Dr. J. Hundley Wiley, of Richmond, paid tribute to Dr. Rankin, who was a missionary to China for 14 years, the Board's secretary for the Orient for 10 years, and

then was executive secretary from 1945 until his death.

"I think the best adjective for describing Dr. Rankin is the word 'big,'" Dr. Buchanan said. "He was big in his perspective—he could see beyond the desirables to the essentials; in his personal relations—he could keep faith with Southern Baptists and with all the friends of Christ; in his devotion—he gave his first devotion to the Christ he loved."

Dr. Wiley told the Board that the president of the Foreign Mission Board said about the group of missionaries appointed in 1921, of which Dr. Rankin was a member, "This is the best group of young missionaries we have ever had."

Dr. Wiley said that during his first voyage to China Dr. Rankin spent hours talking to veteran missionaries; and, when one commented on the coastline of China, Dr. Rankin said, "Tell me more about the people." Dr. Wiley pointed out, "Even in those days, he was on his way to becoming a Baptist with a well-stocked mind."

Speaking of Dr. Rankin's gift for making and keeping friends, Dr. Wiley said: "They come from many countries and from all walks of life white, black, and yellow men; the butcher, the baker, the world policy maker. . . . His favorite pronoun? It was that little word, 'we.' . . . He preached one message, 'Working for people is no substitute for working with people.' . . . The Baptists of Asia spoke of him as the secretary from the Orient."

Southern Baptists' Mandate

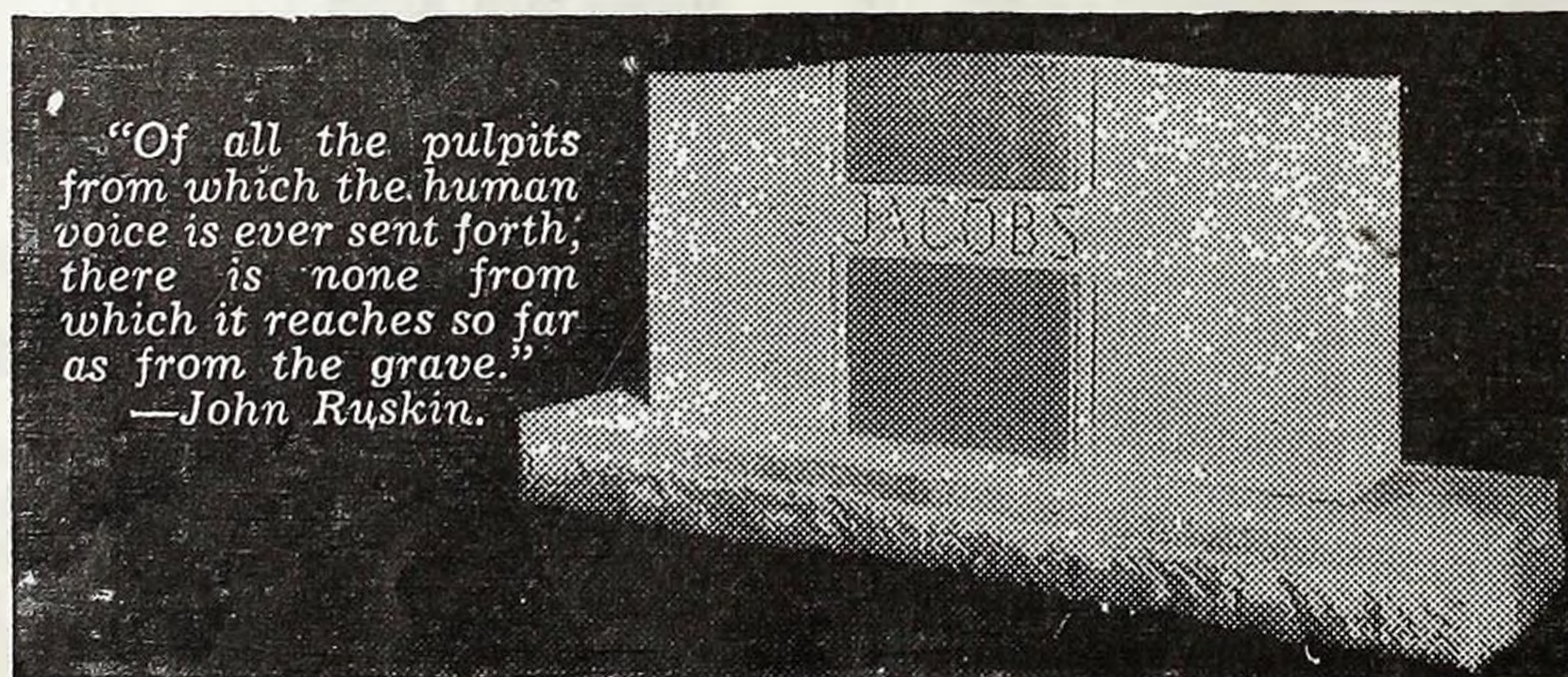
"Southern Baptists have a mandate," Dr. George W. Sadler told the members of the Foreign Mission Board. "Regardless of his trappings, or the lack of them, or the environment in which he moves, the pagan is without God and without hope. If he lives in the regions beyond, he is the responsibility of this Foreign Mission Board. . . . We have a mandate . . . primarily because when we accepted Christ we accepted the responsibility of sharing him."

Dr. Sadler said that in Nigeria about five persons in every thousand are evangelical Christians. He reminded the Board that Southern Baptists have work in only three areas of Africa and that, as far as he knows, a group of 2,000,000 in French Equatorial Africa is still without any kind of Christian witness.

"There is foreign mission passion on the home base," Dr. Sadler told the Board. "A pediatrician and his gifted wife come to talk to us about appointment as medical missionaries; a young lawyer closes his practice in a large city and goes to one of our seminaries to prepare for foreign service; an aged widow plans to give her husband's \$500 war bond to send the gospel to the regions beyond. But there are not enough of us who are willing to match this kind of devotion."

1954 Budget

The Foreign Mission Board adopted a budget of \$6,461,465.84 for 1954, the largest in its history and an increase of approximately \$800,970 over its 1953 budget.



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firmly believe that a boy in the 7th grade can get more information from this Bible in two days than a preacher can get from an ordinary Bible in a week." **Dr. E. D. Head:** "The New Chain Reference Bible is in reality a library in itself." **Dr. B. W. Spillman:** "I use it constantly and find it the most valuable volume in my library. When it is known that my library has in it about five thousand volumes and not ten per cent of the books are in the realm of fiction, you can see how I prize this volume. To Bible students it has a value which can not be counted in money." **The Late Dr. J. B. Tidwell:** "The New Chain Reference Bible (Thompson's) is the best yet. It has more helps than any other Bible. At my home, we are one hundred per cent for it and wish that a copy of this best of all Bibles might be in every home in the land." **Dr. Charles W. Koller:** "Its helps are superb. I know of none better."

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