

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★

★ JOURNAL TENNESSEE BAPTIST CONVENTION

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## The Bravest Battle

The bravest battle that ever was fought.  
Shall I tell you where and when?  
On the maps of the world you find it not;  
'Twas fought by the mothers of men.  
Nay, not with cannon or battle shot,  
With sword or noble pen;  
Nay, not with eloquent words or thought  
From mouths of wonderful men.  
But deep in a walled-up woman's heart  
Of a woman that would not yield,  
But bravely, silently bore her part,  
Lo, there is the battle field.  
No marshalling troops, no bivouac song,  
No banner to gleam and wave;  
But, oh; these battles, they last so long  
From babyhood to the grave.  
Yet, faithful still as a bridge of stars  
She fights in her walled-up town,  
Fights on and on in endless wars.  
Then, silent, unseen, goes down.  
Oh, ye with banners and battle shot  
And soldiers to shout and praise!  
I tell you the kingliest victories fought,  
Were fought in those silent ways.  
O spotless woman in a world of shame,  
With splendid and silent scorn,  
Go back to God as white as you came,  
The kingliest warrior born.

—Joaquin Miller.

# Baptist and Reflector

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## EDITORIAL

### A Norm From Unbelief and Dissoluteness

THERE IS A REVOLT against the Bible. It is against the Bible as the norm—the authoritative standard—of belief and practice. The idea is that truth has not been finally and unchangeably set forth in the Word of God, but is being additionally revealed in history, and that the Bible is to be tested by reason and history instead of the reverse.

A phrase often used these days in certain quarters is "the historical study of the Bible." This means that the characters, events and teachings in the Bible are to be interpreted in terms of their age and environment and inherited beliefs and in harmony with modern science. The Bible is not to be interpreted from the viewpoint of divine inspiration, but is to be given a naturalistic interpretation "just like any other literature." Even Jesus is construed in terms of his age and environment and inherited religious legacy. Thus the Bible is shorn of its authority in view of divine inspiration and human reason and history are exalted above it.

The major initial impetus to this conception and treatment of the Bible came from Spinoza (1632-1677), a Jewish Catholic philosopher of Amsterdam, Holland. He came from an ancestry of "crypto-Jews," people who because of the Inquisition had been compelled to profess Christianity while at heart they remained Jews. He has been called "the prince of rationalists." In his writings he rebelled against authority in religion, whether in the Bible or in institutions. He posited a world of reality which was at once Nature and God. This was pantheism. In his world there was no room for the supernatural, hence, he rejected the idea of miracles. With him, the Bible was to be treated just like any other literature. Therefore, he rejected the doctrine of the divine inspiration of the scriptures and various other Bible doctrines. He was a rationalist and could not by any means be classed as a true Christian believer.

After Spinoza another man is referred to by liberals as a major influence in promoting "the historical method of Bible study." He was a Jesuit, Jean Astruc (1684-1766), of Paris, France, a French physician and medical teacher. He has been described as "an avaricious, beastly, lecherous and conscienceless scoundrel, the song of drunkards" (Dr. Howard Osgood). In his "Conjectures as to the Original Materials of Which Moses Seems to Have Availed Himself," he held that the Pentateuch had two writers. Thus he departed from Christ, who made no distinction between the parts of the Pentateuch. Yet a writer wearing the Baptist name said recently that Astruc "discovered" that there were two writers of the Pentateuch. He did no such thing. He only *conjectured* it.

Others have walked in the footsteps of Spinoza and Astruc, but these two led out in the matter. Neither of them was ever a Chris-

tian in the true sense and one of them was dissolute. Nevertheless some who wear the Baptist name, even in the South, adopt and recommend the rationalistic attitude of these men toward the Word of God. But with vigor we affirm that whoever adopts the so-called "historical method" of Bible study and interpretation does two things:

1. He embraces as *his* rule of faith and practice a norm which comes from unbelieving and dissolute sources.

2. He exalts human reason, observation and interpretation above the Word of God.

This rationalism in religion is infidelity dressed in the guise of religion. It is an alibi for the rejection of revealed truth. The real Christian and Baptist attitude is that "all scripture is given by inspiration of God" and is, therefore, the final and authoritative standard of all belief and practice. And one wishes that no one would claim to be a Christian and a Baptist unless he, too, has this same attitude.

Let none of our readers be led by a show of "scholarship and broadness" into accepting as a professedly "reasonable faith" what is only unbelief trying to appear religious.

### Are Baptists "High Church"?

DO YOU KNOW *any* Baptists who are "High Church?" We don't. But we have heard this charged against certain Baptists.

"High Church" arose as the designation of a party within Episcopalianism which holds to the apostolic succession of its ministerial "orders" and holds that ministerial ordination and the administration of the ordinances, to be valid, must be under the auspices of these "orders." The Catholic Church holds the same idea respecting its "apostolic orders."

Strict Baptists hold that in order to be valid ordination and the administration of the ordinances must be under Baptist church auspices and authorization and performance. We heard a brother beloved in the South declare that "This is High Church and plays into the hands of the Catholics." We respectfully disagree with him. In the discussion, the matter is considered from the angle of baptism only. For when this is settled the question of ordination and the administration of the Lord's Supper is settled.

Baptists generally believe in the *perpetuity* of Baptist churches through the centuries. Some believe that a good *historical* succession can be made out and some do not, but all believe that there has been a perpetuity of Baptist churches. But it is in the succession of *churches* that they believe, not the succession of ministers *per se*, much less in the apostolic succession of "ministerial orders." The strict Baptist viewpoint is that the authority to baptize rests in the churches, under Christ, and not in the ministers. The conviction is that only those churches have the authority to baptize under the Commission which believe and teach the doctrines in the Commission and are a part of that line of perpetuity of churches which "have preserved pure the doctrines of the gospel in all ages." The non-Baptist ecclesiastical historians, Ypeij and Dermott, say that these are Baptist churches. The baptismal authority is lodged in the churches and ministers are only the servants of the churches.

Historically, as early as 200 A. D., churches which were sound in the faith and had some members who were almost contemporaneous with Paul and John declined to receive as valid the immersions administered by heretical groups and re-immersed candidates for membership in the churches. The fact that sound churches did this indicates that this was the conception held before 200 A. D. The opposition called these churches "Anabaptists"—"re-baptizers"—and this name was variously applied to Baptists for hundreds of years.

Now we are not here attempting an exhaustive discussion of the matter. We have introduced only enough considerations upon which to base some questions which we would like to ask the brethren who charge strict Baptists with being "High Church."

1. Were these early churches and their immediate successors "High Church" in the unsavory sense when they declined to receive

alien immersion? If not, are churches today which follow the same course "High Church" in the unsavory sense?

2. How could strict Baptist churches be "High Church" in the unfavorable sense when they carried on before the Episcopal Church, which gave rise to the term, was ever established. Then how can strict Baptist churches today be justly charged with being "High Church" in the unfavorable sense?

3. How could anti-alien immersionist Baptist churches in the early days "play into the hands of the Catholics," when they were doing business for the Lord before the Catholic Church, as such, was ever established? Is it true that the heresies which finally issued in the Catholic Church were rearing their heads at an early day. But sound Baptist churches were carrying on for the Lord before there were any Catholics.

It seems to us that the brethren who charge "High Church-ism" in the unsavory sense against strict Baptist churches ought to reconsider and withdraw their charge.

### "Not Automatic"

**S**OUND BIBLE DOCTRINE is basic to sound morals and substantial social uplift. But we have often heard the following: "Sound doctrine does not automatically produce these results. There must also be instruction in duty and Bible teaching must be implemented by social action."

True enough, in itself, is this statement. But it can be misconstrued and misapplied. Of course, there must be instruction in duty and there must be implementation. But the instruction in duty and the implementation will get nowhere in solid results except on a solid Bible basis. Moreover, there is not a single Bible doctrine that does not have also a practical application. But the practical application of the doctrine cannot be properly made unless there is the right instruction in the doctrine.

Unfortunately, the prevailing tendency of the majority of social workers today seems to be to try to rear the superstructure without the foundation. Ministers, writers, political leaders and social crusaders galore water down or deny or reject outright the major teachings of the Word of God and yet claim to be "afire with social passion." For many years now, there has been an unusual emphasis upon what is called "the social application of the gospel" by many who reject the very fundamentals of the gospel. As to the result, look at the tragedy through which the world has passed and the social stress and storm and mess of today. The underlying reason is that people have departed from the preaching and teaching of the solid Bible verities and on this basis have tried to settle social problems. Both Capital and Labor and everybody else need to come back to the Word of God!

It is tragic that so often it seems that the acceptance and proclamation of solid Bible doctrines by men who commit themselves to "the social application of the gospel" are in inverse ratio to their social commitment. They flatly deny the Old Testament revelation of God, the virgin birth, atonement death and bodily resurrection of Christ, the inspiration of the scriptures, salvation by grace and other great Bible teachings, and then talk unctuously about crusading for social uplift. There are not wanting even Baptist papers which insist that sound doctrine does not automatically bring in social uplift when they themselves never shower down on the great Bible teachings. This means to put the cart before the horse.

Why should not one be committed to the proclamation of the great verities of the Word of God and also to social uplift? But if one is really committed to the Word, it will keep him from lining up with that social implementation which compromises the Word. Such lining up is not only unnecessary, but is also unfaithfulness to Christ.

The New Testament method of social uplift is to lay first the solid foundation and then build upon it. This gives room for all appropriate social implementation. On this basis, Paul could appeal

to Philemon to receive the runaway Onesimus as "a brother beloved." No man has ever been able to equal this method in genuine, substantial results.

If, as Bishop Oxnam says, "The good society awaits good men," then it is supremely important to show how alone men can become "good" in God's sight. To do it, one must proceed on the solid Bible basis. Not to do this leads people away from the Word of God. And departure from the Word of God, with the social crusade based upon it, aggravates the social disease which the crusade seeks to cure and opens the door to disaster.

### Centerville Baptist Church

**W**E RECALL being in the Centerville Baptist Church not many years ago on a week-day night. It then met in an inadequate frame building. Now it has a beautiful brick building and it paid for and also a pastor's home by the church and it paid for. But to take care of the work, the church will have to build additional rooms. And the church has BAPTIST AND REFLECTOR in the budget. It might be added that the church was once aided by the State Board—another proof of the value of our co-operate work.

Sunday, April 28, at both hours, the editor was with Pastor J. H. Turner and the church. Superintendent Dr. Robert K. Bailey was in charge of the Sunday School. James L. ("Jimmy") Hurt led the singing, with Mrs. Robert K. Bailey at the piano at the morning hour and Mrs. William Bradford at the piano at the evening hour. Grateful were we for the responsive hearing given our messages.

A pleasure in every respect was our stay in the pastor's home and the fellowship with him and his family, Mrs. Turner, J. B. and Doris June. J. B. was imprisoned by the Germans for twenty-one months. Doris is the office secretary of Mr. Herman F. Burns, Jr., at the Baptist Sunday School Board. We thank the family for their courtesies and we also thank Jimmy Hurt for his courtesies. Bro. Turner has been ill since February, but is improving. He attended both services that day. May the Lord continue to touch this faithful brother with His healing hand.

The Lord bless all the friends at Centerville. Our visit there warmed our heart.

### My Savior's Hands

**O** DEATH! is there no beauty nor grace  
in you, to crown your brow or deck your face:  
Is there no other destiny save  
Yours, to make transition's grave  
Less ghastly tragedy?

How sad your face when I behold  
You in the cross, and see your hands unfold;  
Those hands devoid of accusation,  
And in whose prints depicted supplication  
Is all for me!

My faith, my hope, my all concentrated in  
Those hands so drenched in guiltless blood for sin;  
I sometimes wonder if I am prone to be  
Like Thomas, wanting to know, to touch, to see  
Doubting thy Word.

Were ever hands a part of silent agony!  
Such hands as thine, O Lord, of purest chastity,  
I clasp them to my breast, they pierce my heart!  
I see in them a whole, and not a part  
My God and Lord!

—EVA GRAY

## Collierville Baptist Church Dedicated

SUNDAY AFTERNOON, April 28, the Collierville Baptist Church dedicated its new building. The pastor, R. W. Porter, presided and Executive Secretary Chas. W. Pope preached the sermon.

The total cost of the building was approximately \$35,000, which includes a Hampton Electric Organ, the pews and the pulpit furniture. All of this was paid for and no notes were burned, as no notes had been made. The former building was the second to be destroyed by fire since the organization of the church in 1875.

The former pastor, H. J. Rushing, now of West Laurel, Miss., served nine years. The present pastor, R. W. Porter, came to the church in June, 1945.

The building committee is composed of Ray Russell, chairman, Robert Pulliam, E. C. Cooper, Gail Wilson and E. A. Morton. The Finance committee is composed of J. P. Cheatham, chairman, Robert Pulliam, treasurer, Mrs. V. P. Thomas and Mrs. Sadie Isbell.

There are fifteen rooms in the building besides the main auditorium and balcony. It is heated throughout with natural gas. There is a beautiful kitchen with built-in cabinets and a gas range. The church has a seating capacity of four hundred or more.

The Collierville Church shows what faith and prayer and hard work and, above all, the grace of God can accomplish. Congratulations to pastor and people.

Go on from height to height "With the Cross of Jesus going on before."



DR. CHAS. W. POPE

## Great Missionary Spirit In Baptist Bible Institute

The Baptist Bible Institute has had some experiences recently which will live long in the hearts of all of us. Three weeks ago Dr. Chester Swor was with us for four chapel periods, making his unique appeal for a complete dedication of ourselves to Christ. A few days later Miss Inabelle Coleman was on the campus, speaking twice to our students.

The climax came on Wednesday of last week. Two of our students, Misses Edythe Montroy and Frances Talley, who were recently appointed by the Foreign Mission Board, to serve respectively in Africa and Japan, gave their testimonies at the chapel hour.

Following the testimonies of these two, President McCall, in a few simple words, asked if there were others who were ready to offer themselves without reserve for missionary service. Twenty-three students and two members of the staff went forward. Moved by spiritual emotion, President McCall said: "Words are inadequate in an hour like this. But I feel that I would like to kneel here and thank God for his presence among us. Will you kneel with me?"

As the President, faculty, and a chapel full of students knelt, the President led us in a prayer of thanksgiving and dedication. In the midst of it we wept and rejoiced.—P. H. ANDERSON, Professor of Missions, Baptist Bible Institute, New Orleans, Louisiana.

## Repeal and Increased Drinking

A 500 percent increase in home drinking since the first two years of prohibition was estimated today by Mrs. D. Leigh Colvin, president of the National Woman's Christian Temperance Union, who declared that American family life "has descended to bar-room standards, accordingly."

Mrs. Colvin said that her estimate was based on federal reports, increased "take-out" sales of alcoholic beverages by liquor, grocery and drug stores and the forced tie-in of wine, brandies and other table drinks.

"More than twice as much liquor, wine and beer is now sold for carrying home," Mrs. Colvin said, "as is served over bars."



REV. R. W. PORTER  
Pastor

\* \* \*

Right—The Collierville Baptist Church



# The Great Divide

By W. C. TAYLOR

**T**HE SEIGE AND FALL of Jerusalem is the great divide of the apostolic age. It loomed large in our Lord's prophecies of judgment upon his people.

## I

With the fall of Jerusalem fell also the altar, the temple, the Mosaic ritual and law, its priesthood and Levitical regime. That both ended the Jewish state and the glory of Jewish life and hope, and forever put a stop to that interim age in which our Lord's apostles, including Paul, were privileged worshippers and speakers in both synagogues and churches, being loyal Jews and loyal Christians. In the Jewish war, men had to choose. It was one of those soul-rending choices of Christ or country, faith or race, nationalism or religion, patriotism or revelation. Furthermore it finished the chapter of wholesale Jewish evangelism within the Jewish pale and brought on the Gentile phase of Christianity and missions that we are in today, whose peculiar Scriptures are the writings of the apostle John, anticipated to a degree, by those of Paul and Luke. When Paul, still operating occasionally from within the Jewish fold, called a meeting of his fellow-citizens in Rome, he found things on the eve of this break. For, while the Jews still considered his movement a "sect" within their own people, yet it was "everywhere spoken against." And when the hitherto revered brother of our Lord, James, was hurled to a violent death in Jerusalem and later the Jerusalem church fled, as Jesus had ordered, from the impending doom of their city to the Greek Pella, over the Jordan, then Judaism closed its doors on Jewish Christians and every Christian Jew was considered a traitor and a renegade. And John strikes back by considering such Jews as reject their Messiah a "synagogue of Satan;" and his Gospel aims to show how they got to be like that, while his First Epistle considers all such as Anti-Christ.

## II

Hebrews VI is a vivid picture of the awful delimitation, in A. D. 60-70, of the halting Jew who was near the kingdom in such a time, but would not come in. His final and radical decision, when he had to choose and determinedly rejected Christ once for all, is like the "unpardonable sin" which other Jews committed during the lifetime of our Lord. One of our greatest Southern evangelists used to preach a sermon on this passage, from the theme: "When the lights go out on the road to hell." I suspect that once again many men committed the same sin when they chose Hitler, hate and hell, against Christ and his Word.

An understanding of these issues will enable us to connect the movement of thought between the first three paragraphs of Heb. VI, verses 1-3, verses 4-8, and verses 9-12. First the inspired author states his determination not to act any longer as a mere teacher of beginners, but as a teacher of spiritual adults. In view of the critical situation of his people, it might seem that he ought to continue to teach the elemental things of Christianity. But he knows that in such a crisis mighty truths are needed as mighty bulwarks of the soul. So he resolves to set forth the eternal and race-wide priesthood of Jesus, its vicarious and all-availing sacrifice, its once-for-all offering and effect, its new covenant, its strong consolation, its abiding hope, and the immovable kingdom of the spiritual sovereignty of King Jesus. That determination gave us the Epistle. Its majestic apology takes all the most praised things in Judaism and, comparing the sure things of Christianity with them, affirms that our heritage is "BETTER." It calls for the Christian Jew, like his Lord, to carry his cross outside the walls of Judaism and suffer without the pale. When cold, clear minds, slam the door in the face of the gospel, determinedly and forever, then we respect their freedom of will. Give not that which is holy to the dogs, neither cast Christ's pearls before swine.

Having set forth (verses 1-3) that there is no use to tarry in the elementary grades of Christian instruction, and having passed by the closed door of Jewish Antichrist (verses 4-8) the author turns, in his third paragraph (verses 9-12) to the true Jewish believers. In just as grave a crisis, they have heroically decided for Christ; and our Epistle goes on to the senior truths of Christianity, for their strong consolation. There is perfect order and coordination in these three succeeding paragraphs, but the thoughtless reader is blind to it all, because he does not give a thought to the circumstances faced by writer and readers in that tragic hour.

## III

The fact of this Great Divide clarifies another fact. The original mission to the Jews was virtually over as the Jewish war drew on. James was slain in Jerusalem in 62. A bloody massacre of all the Jews in Caesarea brought on the Jewish War, and, at first, the Jews swept all before them, even in Galilee. This war raged from 66 to 70. You can see how all Palestine offered less and less as a mission field, in the sixth decade; and the Dispersion would close its doors gradually to the Gospel, as it allied itself with the homeland. The era of the world's synagogues as a mission field would be over. Doors closed all over the world and a whole type of mission work, that which fills the Acts and Epistles, as well as the Gospels, utterly ceased.

What would God do with the mighty leaders of his people who had been active in that interim Jewish Christianity, and its expansion by their ministry in and to synagogues? These very men Jesus had once forbidden to go into any way of the Gentiles or of the half-breed Jews of Samaria. Would they now be fitted for such a mission? The reference to Judaizing attitudes by "certain from James," and to the bald hypocrisy of Peter and even dear Barnabas at Antioch (Gal. 2), and James' speech to Paul in Acts 21, all make one wonder how such men could have cut loose utterly from Jewish life and manners and have lived a Gentile christian life. God may have used some for a while. He certainly did use John and Mark in the broad Roman world. To that world, whether in Asia, Africa or Europe, all apostles and evangelists would have to turn, after the Fall of Jerusalem and the hatreds engendered thereby.

In one of his books, Dr. A. T. Robertson examines one Epistle of Paul after another to show why Peter could not have been in Rome, at that time, or up to that time. He concludes that Peter and Paul never saw each other after their dispute in Antioch, but that Peter came to Rome after the first captivity there of Paul, and died there before Paul's second captivity and death. That is the maximum any man can say about the presence of Peter in Rome; and that is not said by the New Testament, but is a surmise based on late and largely untrustworthy traditions.

Now if Peter, James and John led the mission to the 'circumcision,' as in 50 A. D. they agreed to (Gal. 2), then they were all busy at that the rest of the fifth decade. Silas, Mark and Peter had a ministry together, for Peter so tells us in his First Epistle. Mark and Silas helped perpetuate, in literary form, the message of Peter. When the impending Jewish War barred the way against Peter or John, if they thought of returning to Palestine, and James was murdered, that pact would be at an end. An era came to a close. All who lived would join in the Gentile era of missions. John eventually may have come to Ephesus, and Peter to Rome. But while their contract of Gal. 2 was in force, Peter would have no place, function or mission in Rome, for he had definitely left the predominantly Gentile world to Paul. These facts are seen clearly against the dark background of the Great Divide. They fortify the gospel, against Romanism and other errors.

## Some Outstanding Conventions

By A. U. BOONE, *Memphis, Tenn.*

ARE YOU GOING to Miami? Some have attended sessions of other conventions, and some will attend this year for the first time in life. In both cases it may be somewhat interesting to hear a word from one who has attended fifty times.

The first one was in Louisville in 1887; the session was held in the Broadway Church, or, as the secretaries properly recorded, "In the meeting house of the Broadway Baptist Church." That edifice is still standing just where, and as it was sixty years ago. P. H. Mell was elected president for the fifteenth time. This was not consecutively, but numerically; and the last time. He was the fourth man to hold that office. There were 835 messengers, nearly all of them wore Prince Albert coats. J. B. Hawthorne was in his prime. Diaz, of Cuba, was the sensation. Tom Dixon, who died last week, was the brilliant young star. Very few who attended this meeting are now on earth.

The next year, 1888, we met in Richmond, Virginia. James P. Boyce, who had served from 1873 till 1880, was chosen to preside. During the session, he ruled out of order, a resolution on the evils of alcohol on the ground that the organization was a missionary body and should not consider other matters. An appeal was made to change the ruling, but Boyce was fully sustained. That incident was never used as a precedent, but the Convention has been put on record again and again as strongly against the liquor traffic. One wonders now why the Convention was so behind the times. During this session, in another Church house, the Women's Missionary Union was organized as an auxiliary to the Convention.

In 1891, the convention met in Birmingham, and the sessions were held in a theater for the first time. Carter Helm Jones preached the annual sermon. It is said that he was the youngest man ever appointed for this service, being around 30 years of age. At the previous session, held at Ft. Worth, the matter of establishing a Sunday School Board was the subject of an able debate, but for some reason it was decided to put off final decisions until the next year. There was much discussion in the papers and in other ways during the twelve months that followed. When the committee made its report, John A. Broadus arose and suggested that since discussion had been long and full it would be better to vote at once. His suggestion, or possibly his motion, prevailed and the vote was strong and earnest in favor of the new Board.

In 1899, the Convention met in Louisville again. The place of meeting was in the Warren Memorial Presbyterian Church. W. J. Northem, Governor of Georgia, was chosen as president. George W. Truett preached the sermon. Many of the messengers saw and heard him for the first time. He was, of course, comparatively a young man then, but he was perhaps the one man who has preached to more people than any one of modern times.

In 1919, the Convention meeting in Atlanta, authorized the \$75,000,000 Campaign. This story is well known and was a great success. For several reasons the movement left a heavy debt on the denomination, but that was finally lifted and great results came from the effort. It was during this concentration that an Eastern man was allowed to present to the body the claims of the Inter-Church Movement. When he had finished, J. B. Gambrell, who was presiding, rose and said, "Baptists refuse to ride a horse without a bridle." And then he added, "You cannot unite two trees by tying their tops together." In these homespun words, he spoke volumes. Not more than two votes were for the movement.

The largest attendance in the history of the Convention was in Washington the next year, 1920. There were 8,359 messengers and a vast number of visitors. Contributions went far beyond any year. The causes for the decline in subsequent years cannot be considered here, but the Lord has been good to us and We are moving on. God bless us now and always.

## Some Tributes To Mother For Mother's Day

ALL THAT I AM my mother made me—*John Quincy Adams.*

All that I am, or hope to be, I owe to my angel mother. I remember my mother's prayers and they have always followed me.—*Abraham Lincoln.*

I would desire for a friend the son who never resisted the tears of his mother.—*Lacretelle.*

Unhappy is the man for whom his own mother has not made all other mothers venerable.—*Jean Paul Richter.*

If you would reform the world from its errors and vices, begin by enlisting the mothers.—*C. Simmons.*

The future destiny of the child is always the work of the mother. France needs nothing so much to promote her regeneration as good mothers.—*Napoleon Bonaparte.*

I think it must somewhere be written that the virtues of the mothers shall be visited on their children, as well as the sins of the fathers.—*Charles Dickens.*

It is the general rule, that all superior men inherit the elements of superiority from their mothers.—*Nichelet.*

The future of society is in the hands of the mothers. If the world has lost through woman, she alone can save it.—*De Beaufort.*

The memory of my mother's singing has made my whole life sweet—Former Secretary of Labor *James J. Davis*, in "The Iron Puddler."

A mother has a sacred claim upon the world, even if the claim rests solely on the fact of her motherhood. Her life may be a cipher, but when the child comes, God writes a figure before it, and gives her life infinite value.—*Kate Douglas Wiggin.*

A lady was calling upon a friend whose children were brought in. The caller said, evidently with no thought of the meaning of her words, "Oh, I'd give my life to have two such children," to which the mother with subdued earnestness replied, "That's exactly what it costs."—*S. D. Gordon.*

I have tried to live my life as my mother would have wished. (She died when he was thirteen). She taught me as a boy that service is the highest duty in the world. I believed her then and I believe her now. I have tried to follow her teaching. I have not done half enough for her or the world.—*Henry Ford.*

When I was twelve years old my mother was taken away. She was a sweet and gentle influence. I recall her having my sister and me brought to her bedside to receive her blessing in her very last hours. She was a woman of taste and discretion and had a fine sense of discrimination.—*President Calvin Coolidge.*

A well known Methodist bishop was one day remonstrating with his son for staying out a bit late with his sweetheart, because the boy's mother could never sleep till he came home. Finally the son said to the father, "I don't see why mother needs to keep awake on my account." The good bishop's answer could not have been improved. "Well, God made mothers that way; that's all I know," and there the argument ended.

Men are what their mothers made them.—*R. W. Emerson.*

One good mother is worth a hundred schoolmasters.—*George Herbert.*

I arose a mother in Israel.—*Judges 5:7.*

God could not be everywhere, and therefore He made mothers.—*A Jewish Proverb.*

When God thought of mother, He must have laughed with satisfaction, and framed it quickly—so rich, so deep, so divine, so full of soul, power, and beauty was the conception—*Henry Ward Beecher.*

—*The Civil Bulletin.*

# A Digest of Religious Thought

By RUSSELL BRADLEY JONES, Contributing Editor, CHATTANOOGA, TENNESSEE

Neither the editor nor contributing editor necessarily concurs in the opinions expressed on this page unless so stated.

## Present-Day Preaching

Robert E. Humphreys in  
*Western Recorder*

The world is now at a great moral divide. One road of the divide leads to black despair; the other leads to righteousness and peace. Civilization is now poised for a plunge downward to destruction or a turn upward to God and security. All depends on what we Christians do now with Christ's Gospel. What part do we preachers have in meeting this unprecedented challenge? Is our preaching meeting the test of the present day crisis? The writer is profoundly impressed that we preachers should immediately and prayerfully re-examine our preaching. How far is our conduct below the standard of true preaching? Have we allowed ourselves to become engineers instead of prophets? Is our preaching in the wisdom of man instead of the wisdom of God? Is our thinking dominated by the spirit of the age instead of the Spirit of God? The word of God to Jonah is still applicable, "Preach . . . the preaching that I bid thee." What Paul said about God manifesting His word through preaching has not been annulled. It still "pleases God by the foolishness of preaching to save them that believe." There is no reason to believe that preaching has lost its supreme place in God's plan and program. Preaching for this day must have far more in it than analysis and condemnation. We have wisely emphasized preparation, programs and promotion—but all these are not substitute for preaching needed today. We pray, we preach after a fashion, but the results are meager compared to the emergency of the hour. There is evidence that modern preaching is seriously lacking in effectiveness.

(Back to prayer and the ministry of the word!—R. B. J.)

## Clericalism and Vilification

*Time*

U. S. Protestantism is seething. Recently, charges of too much politicking, too much publicity, too much pressuring of press and radio have been openly leveled at the Church of Rome, not only in the Pope-hating Southern Bible Belt but by top-drawer Protestant clerics and laymen as well. The president of Princeton's conservative Theological Seminary, Dr. John A. Mackay, raised his Presbyterian voice: "Two things fill me with concern regarding present trends in this country within our great sister communion, the Roman Catholic Church. The first is its increasing commitment to a Roman, as distinguished from the traditionally independent policy of American Catholicism. Such a trend has inevitably produced in history the phenomenon called clericalism, which has been the bane of Latin lands and from which we in the United States have been providentially spared. Clericalism is the pursuit of power, especially political power, by a religious hierarchy, carried on by secular methods and for purposes of social domination. My second concern goes deeper. It is the practice lately initiated in the official Catholic press in this country, of vilifying, in a most unworthy way, the Protestant Reformation and its great leaders, particularly Martin Luther and John Calvin. I plead with the distinguished scholars of the Roman Catholic Church in America that they frown upon every journalistic attempt to distort historical truth for ecclesiastical ends."

(We would not expect "Time" to appreciate the situation. But, if America does not want to revert to the Dark Ages spiritually, she had better guard her liberties.—R. B. J.)

## Let Us Sing

James E. Fogartie in  
*Presbyterian Outlook*

"Let us sing the hymn . . ." The fingers of the organist move over the keys; the melody flows through the sanctuary; and the choir rises to lead the congregation in the singing. Thus music, familiar and simple, is made a vital part in our worship of God. Yet often it seems that we are prone to forget that the singing of hymns touches us in any way. We are content to sit comfortably in our pews while the organist and the choir complete the hymn. Frequently we do not trouble ourselves to the extent of opening the hymnal to read the words as the choir sings them. If the hymnal is opened to the proper place, we seldom sing, for after all our voices are not trained . . . or . . . the tune is not familiar . . . or . . . we sing the hymn too often . . . or any other excuse which happens to fall from our lips. What is the matter with us? Why can't we sing and sing joyfully? Perhaps we should stop to consider the value of our hymns in worship. They are our songs of praise to Almighty God which should be sung with joyful and grateful hearts. We are not singing that our neighbor in the pew may hear our voice; we are singing notes of praise to our Father in Heaven. It does not matter that our voices are not in tune so long as our hearts are in tune with God.

(There isn't any wonder that some of us do not enjoy worship, we do not attempt to do so.—R. B. J.)

## Politics and Evangelism

Jacob Simpson Payton in  
*Christian Advocate*

If American Protestantism is not in deep slumber, it certainly is dozing. Repeatedly where church members are in the majority, they soon become the minority for no other reason than that so many are too apathetic to vote. Consequently, instead of sending defenders of our principles to city councils, state legislatures, and the halls of Congress, we have surrendered the power to unscrupulous men who have secularized our Sunday, restored the reign of the liquor tyrants, subjected youth to questionable literature and films, and foisted upon Christian America scores of other demoralizing influences. This country needs not only praying Christians but voting Christians. Unless the evangelism of which we are hearing so much produces converts who exercise both of these privileges, it will bode ill for America.

(We agree!—R. B. J.)

## Ganders and Goslings

*Christian Advocate*

The ancient proverb, "What's sauce for the goose is sauce for the gander" was vividly illustrated in a radio address given a few nights ago by a commentator on current moving pictures. He told the story of the care that is exercised by the officials of a certain prison in choosing pictures to be shown to the convicts. A considerable number had been turned down because of their possible bad effect upon the minds of men with criminal tendencies. The significant passage of the talk, however, was the speaker's comment to the effect that the pictures did not dare show to hardened criminals were being shown in thousands of neighborhood theaters to audiences of children. Verily, "What's sauce for the gander is sauce for the goslings."

(Our indifference to the movie menace is hard to understand.—R. B. J.)

## Baptist Papers Circulation Campaign

AT THE Baltimore Convention in 1940, the Editors of the eighteen State Baptist papers requested the Convention to appoint a committee to work jointly with the Editors and committees of the respective State Conventions in promoting the circulation of our State Baptist Papers. The total circulation of the eight State Baptist Papers in 1940 amounted to 190,683.

Our committee met in Nashville immediately following the Baltimore Convention and adopted unanimously plans for securing 500,000 subscribers to our State Baptist Papers by the Centennial of the Convention, 1945. The goal was reached in the fall of 1944. On April 1, 1945, we had reached a total of 547,254 subscribers. Restrictions on print paper slowed the effort, but reports just compiled, as of April 1, 1946, reveal the heartening fact that we now have 628,100 subscribers to our State Baptist Papers, with five of the papers not reporting within the period since April 1, 1945, and two papers not reporting since April 30, 1944. It is conservative to estimate that we now have close to 700,000 subscribers, despite the restrictions on print paper.

The report of the circulation of the papers, as of April 1, 1946, follows:

The Alabama Baptist.....	27,000*
Arizona Baptist Beacon.....	2,273
The Arkansas Baptist.....	27,700
California Southern Baptist.....	1,500*
District of Columbia Baptist.....	5,000*
Florida Baptist Witness.....	20,000*
The Christian Index.....	36,500
The Illinois Baptist.....	8,500**
Western Recorder.....	45,337
The Baptist Message.....	28,200
The Maryland Baptist.....	2,000**
The Baptist Record.....	52,299
The Word and Way.....	25,000
The Baptist New Mexican.....	7,661*
Biblical Recorder.....	36,521
Baptist Messenger.....	39,500
Baptist Courier.....	42,300
BAPTIST AND REFLECTOR.....	40,500
The Baptist Standard.....	167,029
The Religious Herald.....	13,300
	628,120

It is the unanimous and earnest recommendation of our committee that a goal of 1,000,000 subscribers be approved at the Miami Convention.

LOUIE D. NEWTON, Chairman

## Book Reviews

HEROES OF FAITH ON PIONEER TRAILS. By E. Myers Harrison, Moody Press, Chicago, Illinois. Price \$2.00.

As the title of this volume indicates, it is a book of missions and particularly the biographies of ten of the outstanding missionaries of modern times—viz., David Brainerd, William Cary, Henry Martyn, Robert Morrison, Adoniram Judson, John Williams, Robert Moffatt, David Livingston, Hudson Taylor and John G. Paton.

The author is especially fitted to write this book, being a missionary himself, having spent one term in missionary service in Burma and, having first hand knowledge of the task and problems of the missionary and being in position to enter into the utmost sympathy with the labors of those pioneers.

This is more than a book of biographies, for the author has discovered and presented the central ideal and scriptural text which governed the life of each character. This explains the urge that sent them to their work and kept them there.

This is an exceptional book and worthy of a place in any library. It is inspirational.—C. O. SIMPSON.

## Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

### New State B. S. U. Officers

President.....	Bob Boozer.....	U. T. Jr. College
Enlistment Vice-President.....	Betty Lou Carney.....	Tennessee Tech
Social Vice-President.....	Dale Kease.....	Union
Devotional Vice-President.....	Mildred Williams.....	Tennessee College
Secretary.....	Ruth Edenton.....	U. T. Jr. College
Treasurer.....	Theresa Beasley.....	Baptist Hospital
Editor of BY-LINES.....	Martha Ann Freeman.....	Peabody
Encampment Representative.....	Ed Milner.....	Vanderbilt
Magazine Representative.....	Virginia Robbins.....	University of Chattanooga
Pastor Adviser.....	Rev. Albert Hale.....	Jefferson City
Faculty Adviser.....	Rev. W. F. Hall.....	Harrison-Chilhowee

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### Schools Represented At the Retreat

School	No. Attending
Union University.....	4
Carson-Newman.....	4
Harrison-Chilhowee.....	7
Baptist Hospital.....	5
University of Tennessee.....	8
University of Chattanooga.....	2
Ward-Belmont.....	2
Tennessee College.....	14
Tennessee Tech.....	8
University of Tennessee Junior College.....	15
Vanderbilt.....	5
Peabody.....	6
Total.....	80

The annual State B. S. U. Spring Retreat was held at the Montgomery Bell State Park April 19-21. The above mentioned schools were represented in the attendance besides several visitors who were present with us.

Dr. Frank K. Means, professor of missions, Southwestern Baptist Seminary, Forth Worth, and Chaplain Harrold C. Diggs were our inspirational speakers. These two men brought very challenging and inspiring messages and we feel that everyone present received a blessing from them.

Some of the others who made great contributions to our program were: Mr. William Hall Preston; Miss Anne Crittendon; Mr. Charles Roselle; Mr. Bob Entekin; Miss Mary Gresham; and Miss Ruby Nell Brown. Mr. Earl Waldrup, secretary of the Visual Aids service of the Sunday School Board, made a real contribution to our program by showing the Ridgecrest pictures and some pictures that were made by Chaplain Diggs while he was in service in India and China. We had quite a number of students on the program and they were very fine.

# The Sunday School Lesson

LESSON FOR SUNDAY, MAY 12, 1946

By R. PAUL CAUDILL, Pastor  
First Baptist Church, Memphis, Tenn.

Subject: "LEARNING TO LIVE TOGETHER"  
Printed Text: Matt. 18:15-17; 21:22; Mark 10:35-37, 41-45

**F**OLLOWERS OF CHRIST face many problems in their effort to maintain Christian fellowship. If these problems are to be solved, it is imperative that we learn to maintain loving and harmonious relationships. Only in this way will we be able to convince the world of the power of Christian love.

The beloved apostle said, "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14). And, again, Jesus said, "By this shall all men know that ye are my disciples, if ye love the one to another" (John 13:35).

In the lesson before us we are brought face to face with some of the problems of our interrelationships and are given words of divine wisdom as to how to solve them.

## BROKEN FELLOWSHIPS

Here in Matthew (18:15-35) we have a discussion by our Lord on how to deal with a brother who has wronged us. "And if thy brother sin against thee, go, show him his fault between thee and him alone."

Jesus declares that our first effort should be to win back the brother who has sinned (The word "brother" as used here might, as Dr. Broadus suggests, mean any man. But it is evidenced from the context (v. 17) that the reference here is to a brother Christian.) It is not easy to go to a brother and reprove him of his sin; one runs the risk of losing his friendship.

A famous rabbi on one occasion said, "I wonder whether there is anyone in these times that accepts reproof." And another replied, "I wonder whether anyone nowadays knows how to give admonition." The advantage in dealing with a brother personally about his error lies in the fact that the discussion is kept within the smallest possible circle. By this approach one may save the individual from the error and at the same time win his friendship.

If, however, the brother fails to hear thee, then one is to take two or three witnesses in an added effort to win the man and to save him from his sin. If this fails, then the last step would be to bring the matter before the church where the individual is given an opportunity to set himself aright. If, however, he neglects to hear the church, then the church is to withdraw fellowship from him.

The matter of church discipline has all but passed out of our churches. Perhaps this is due to the fact that church members, by and large, pay such little attention to the discipline of their own lives that they are slow to suggest any steps of discipline as to the lives of others.

## THE MATTER OF FORGIVENESS

Absolute readiness to forgive constitutes the second step in our effort to deal successfully with those who have wronged us. Jesus said, in answer to Peter's question as to how often one should forgive a brother who had sinned against him, "I say not unto thee, Until seven times, but, Until Seventy times seven."

This was a new doctrine for many in Jesus' day, just as it would be for the average person of our day. The Talmud of Babylon says, "When a man sins against another, they forgive him once, they forgive him a second time, they forgive him a third time, but the fourth time they do not forgive him."

As Chrysostem suggests, Peter no doubt supposed in saying until "seven times" he was suggesting something great. But Jesus in his answer "practically removes all limit to the repetition of forgiveness" (Broadus). And, Dr. Broadus adds, "of course all this rests on the supposition that we believe the man sincerely repents" (Luke 17:4). Otherwise we are not bound to forgive even once, in the full sense of restoring to confidence and affection.

The importance of forgiving one another, if we wish to be forgiven, is clearly set forth in the Lord's Prayer (Matt. 6:14f) where the matter of forgiveness alone of all the topics of the prayer is taken up a second time" and amplified by stating it both positively and negatively" (Broadus).

## THE LAW OF SERVICE

In the closing part of our lesson, Jesus lays down for his disciples the eternal law of service.

Instead of a growing concern, however, as to how they should conduct themselves in the coming crisis, James and John came to Jesus with a selfish request: "Grant unto us that we may sit one on thy right hand, and one on thy left hand, in thy glory. (The right of the king was the traditional place of honor and next to it, the left. This custom is still observed in the seating of guests today.) Jesus replied, "Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?" And they said unto him, "We are able."

Jesus is trying to get the disciples to see that in his kingdom another order prevails, an order whose standards of greatness are wholly unlike those of the world. He is saying that service comes before greatness. Only in this way can one follow in the footsteps of him who came not to be ministered unto but to minister and to give his life a ransom for many.

THURSDAY, MAY 9, 1946

# The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

**D**EAR BOYS AND GIRLS:

I am sure you don't have to be reminded that next Sunday is Mother's Day. You may have learned in school about how the observance of Mother's Day began. Miss Anna Jarvis of Philadelphia was asked by a Sunday School superintendent in a Virginia town to plan a memorial service for her own mother who, before her death, was very active in that church. As Miss Jarvis planned the service, she began to realize that people were becoming so involved in things about them that they needed a reminder to be more thoughtful, respectful, and considerate of their parents. They needed a special opportunity to express their love and gratitude for dear, unselfish mothers, living and dead. Thus the "Mother's Day" idea came into churches and Sunday schools.

On May 8, 1914, Congress passed a bill authorizing a national observance of Mother's Day on the second Sunday in May. Each year the President of the United States issues "a proclamation calling upon the Government officials to display the United States flag on all Government buildings and the people of the United States to display the flag at their homes or other suitable places on the second Sunday in May, as a public expression of our love and reverence for the mothers of our country." President Woodrow Wilson was the first to issue such a proclamation. Have you seen President Truman's proclamation for this year's observance of Mother's Day?

It is nice to have a special day on which to honor Mother, but you and I know that we are either honoring or dishonoring our parents by the things that we do every day of the year. And we need more than one day of 365 to show our love for Mother. How can you honor your mother today? By being pleasant and not fussing? By helping with the housework? By doing jobs promptly and cheerfully? By telling her that you love her? You can think of lots of ways to prove your love for Mother. Will you try to do some of these things?

I am glad for all the letters you have been writing me. Here are parts of some of them.

Dear Aunt Polly: I am 15 years of age. I am a Christian. I go to Little Hope Baptist Church. The Rev. M. D. Crocker is our pastor. He is a very fine man. I read the Young South page and enjoy it very much. Your friend, LELA MARGARET FARMER, Route 2, Clarksville, Tenn.

Dear Aunt Polly: I am 21 years of age. I have blue eyes and blonde hair. I enjoy reading the Young South page every week. I go to Sunday school and church every Sunday. I am a Christian and belong to the Missionary Baptist Church of Lutts. I would like to have some pen pals from 19 to 22 years of age. Your friend, EDITH PHILLIPS, Route 2, Lutts, Tenn.

Dear Aunt Polly: I am 13 years old and am in the eighth grade at school. I am a Christian and belong to the Chinquipin Grove Baptist Church. I would like to have some pen pals and I would like to see my letter printed in the BAPTIST AND REFLECTOR. Your friend, LILLIAN RILEY, Route 3, Bluff City, Tenn.

Dear Aunt Polly: I read the Young South page each week and I enjoy it very much. I am 15 years of age. I am a Christian and go to church every time I can. I would like to have some pen pals . . . from 14 to 16 years of age. LUCILLE ROSE, Route 2, Box 44, Riceville, Tenn.

Dear Aunt Polly: I am a Christian. I am 15 years of age. I go to the First Baptist Church of Whitwell. I have dark brown hair and eyes. I would like to have some pen pals ages 15 to 17. . . . I have written to three pen pals. Sincerely, JUNE PERKINS, Route 1, Whitwell, Tenn.

Dear Aunt Polly: This is my first time to write. I am ten years old and in the fourth grade at school . . . I go to church every Sunday that it is possible. My Sunday School teacher is Mrs. E. C. Browning and my B. T. U. teacher is Mrs. V. W. Wells. Our pastor is Rev. T. L. Alexander. I go to the Brighton Baptist Church . . . JAMES TANNER, Brighton, Tenn.

Dear Aunt Polly: This is the second time I have written to you. I am a Christian and have been one for about a year. I go to the Hickory Cave Baptist Church. Brother Lambert is my pastor. I read the Young South page every week and like it very much . . . I would like to have some pen pals from 14 to 15. ANNIE B. KLEPPER, Route 4, Rogersville, Tenn.

Dear Aunt Polly: This is my second time to write to you. I am a little girl seven years of age. I go to school and am in the second grade. I go to Hopewell Baptist Church. My Sunday School teacher is Mrs. Rosie DePriest. I read the Young South page every week. DONA MAE JOHNSON, Huntingdon, Tenn.

Dear Aunt Polly: I am 13 years of age and am in the eighth grade at school . . . I go to church every Sunday . . . I have a girl friend who has been in bed since October. Please pray that she may soon recover. She is planning to go to the G. A. Camp this spring. She is hoping to be up soon. JUANITA TANNER, Brighton, Tenn.

I am sure other Young South readers would like to join Juanita in praying for her sick friend. And I hope Juanita will write again and tell us how her friend is. Perhaps we might even have a note from the sick girl herself, when she feels like writing.

More letters next week! Keep writing to me!

Your friend, Aunt Polly

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# Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE  
Superintendent

MISS MADGE McDONALD  
Office Secretary



MISS WILLIE MERLE O'NEILL  
Elementary Worker

MISS GLADYS LONGLEY  
Associational Worker

# Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

CHARLES L. NORTON, Director  
MISS ROXIE JACOBS, Int.-Jr. Ldr.  
HUGH KING, Associational Ldr.



MISS EVELYN WILLARD  
Office Secretary  
ORELLE LEDBETTER  
Convention President

## Vacation Bible School Conference Held In Lebanon, Tennessee

On April 26-27, a Vacation Bible School Conference was held for summer workers and associational missionaries. There were 67 present at this conference, representing nearly every association in the state.

Since the shortage of available rooms in Nashville made it necessary that the conference be moved to Lebanon, this department is indeed grateful to Dr. Alvin Hopson and the First Church, Lebanon, for their quick response in the emergency, and for their fine spirit of hospitality.

The work of each department was presented. Miss Mattie C. Leatherwood discussed before the entire group, the work of the Beginner department. Miss Willie Merle O'Neill led the discussion on the Primary work. Mrs. Homer L. Grice conducted the conference on the Junior materials, and, Miss Gladys Longley was conference leader for the Intermediate work. The open conferences were in the main led by Mr. Sibley C. Burnett of the Vacation Bible School Department, Baptist Sunday School Board, discussing special problems, such as, transportation, handwork materials, using the flags, promoting the schools, textbooks, and records.

An interesting and profitable feature of the conference was the actual organization of an Opening Worship Service. Those attending took part in this service even as if they were Vacation Bible school pupils. The exact details with which this was worked out was helpful and pleasing to the people in attendance.

Tennessee has a goal of 1,400 Vacation Bible schools for 1946. This goal has been entirely subscribed to by the various associations. If plans are carried out this summer, prospects are very good that we will exceed the goal of 1,400. Let every Vacation Bible school worker check the list of churches in his association and discover those places where no school was held last year. Make every possible effort to get a Vacation Bible school in these places. Even if we have 1,400 schools, there will still be about 1,000 churches in the state having no school. People who know the blessings of Vacation Bible school work will want to extend this privilege to the boys and girls in the churches which have not been having a school.

\* \* \* \* \*

## Notable Increase In Sunday School Enrolment

From recent figures released by the Statistical Department, Baptist Sunday School Board, we find that Tennessee has had an increase of 15,503 in Sunday school enrolment. This is an increase that compares very favorably with all of the other states in the South, there being only three which exceed it. We also had 38 new Sunday schools.

With this fine start in Sunday school enrolment for 1946, would it not be reasonable to say we ought to have a total enrolment of 300,000 in Sunday school this year?

During the first years of the war Sunday school enrolment fell off sharply. People were disturbed and uncertain about the outcome of events. They were moving frequently from one community to another and consequently did not enrol in Sunday school. But, as conditions are swiftly returning to normal, we find that people are again attending Sunday school in large numbers.

"Every Sunday school should grow"—both small and large. The outlook is very bright for an increased enrolment and more effective work.

\* \* \* \* \*

## Honor Roll

Again, we take pleasure in welcoming to the list of distinguished Sunday schools, Ridgeview Baptist Church, Chattanooga, Tennessee. The Sunday school has an enrolment of 124. Rev. C. L. Mosher is pastor; Mr. D. L. Mustoe, superintendent; and, Mr. A. L. Evatt, secretary. We congratulate the leaders of this Sunday school on reaching the Standard.

\* \* \* \* \*

## Some More Early Vacation Bible School Reports

Association	Church	Enrolment
Beulah	Gibbs	25
Big Emory	Chestnut Hill	31
Cumberland Plateau	Pleasant Ridge	40
Indian Creek	Ray's School	26
Riverside	Baptist Ridge	30

## West Jackson Baptist Church Observes Doctrinal Emphasis Week

"Beginning on Monday night, April 8, West Jackson Baptist Church, Jackson, Tennessee, started what proved to be one of the best Training Union Study Courses ever held in that church. Much enthusiasm and competition, such as can be 'stirred' by certain of those teachers present, was prevalent throughout the week. There was an average present for the five nights of 212 with 250 taking the examinations. There was special music provided for each night, and on Tuesday, Wednesday and Thursday nights, a doctrinal message was brought by Dr. C. M. Pickler, from Boulevard Baptist Church in Memphis. These messages were most inspiring and helpful. During the week there was one Junior girl, Rita Tillman, who came dedicating her life to definite work for the Lord. Mr. Charles Norton was with the adults, teaching 'Our Baptist Heritage'; Dr. R. E. Guy, teaching the Young People the same book; Mrs. Hattie Potts Rogers, teaching the Intermediates, the 'Meaning of Church Membership'; Miss Roxie Jacobs teaching the Juniors No. 2, 'The Junior and His Church,' and Miss Evelyn Willard teaching the Juniors No. 1, 'The Junior and His Church.' Mrs. Jesse Meeks was responsible for the Story Hour Children."—MRS. CLYDE BRUMLEY.

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## Dates To Be Remembered For the Summer:

- June 17—First Church, Jackson..... Southwestern
- June 18—First Church, Union City..... Northwestern
- June 20—First Church, Lawrenceburg..... South Central
- June 21—First Church, Springfield..... Central
- June 24—First Church, Monterey..... North Central
- June 25—First Church, Etowah..... Southeastern
- June 27—Northside, Jefferson City..... Northeastern
- June 28—Central, Fountain City..... Eastern
- July 5—State Training Union Sword Drill and Better Speakers' Elimination—First Church, Nashville
- July 11-31—Ridgecrest

\* \* \* \* \*

## Word of Appreciation

Please accept our sincere appreciation for the fine way in which you sent in your quarterly reports for the quarter ending March 31. If you have not sent your report won't you please do so; even though it is late it will give us information which will help in the promotion of Training Union work throughout the state.

\* \* \* \* \*

## Attention, Directors

If you would like to have one of our summer workers for a week sometime this summer please let us know immediately.

## Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. C. D. CREASMAN  
President

MISS MARGARET BRUCE  
Young People's Secretary



MISS MARY NORTHINGTON  
Executive Secretary-Treasurer

MRS. DOUGLAS GINN  
Office Secretary

## Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY  
Secretary



MARJORIE HOWARD  
Office Secretary



### Y. W. A. Camp—Ridgecrest, N. C., June 12-20, 1946

There Will Be Much To Do . . .

*IN THE MORNING*—inspirational Bible Hour, conferences and workshops.

*IN THE AFTERNOON*—planned recreation: sports—swimming, tennis, badminton, shuffle board, ping-pong, ball games, scheduled hikes and scenic trips . . . or handicraft, music, relaxation and meditation . . . then Inquiry Groups.

*IN THE EVENING*—Vespers at the lake, Inspirational Message, sometimes a campfire or a moonlight walk, and then Good Night.

#### How To Get To Camp?

Ridgecrest, N. C., is 18 miles east of Asheville, N. C. Travel rates:

Round Trip From:	Train	Bus
Memphis . . . . .	\$26.22	\$15.01
Nashville . . . . .	16.84	10.29
Knoxville . . . . .	6.90	4.60
Chattanooga . . . . .	11.73	7.76

Be sure to arrive in time for Vespers on Wednesday evening, June 12. No one leaves YWA CAMP before Candlelight Service on Wednesday night (June 19), a memorable climax to a glorious week.

#### You'll Have a Good Place To Stay—and Good Meals!

Springdale Annex \$2.25 per day for room and meals. Space for only 42. Those sending reservations first will be given preference to the cheaper rooms. Pritchell Hall \$2.75 per day.

YWA CAMP WILL HELP YOU FACE LIFE IN YOUR IMPORTANT DAY . . . FIND CHRISTIAN POWER FOR WORLD NEED.

A WORLD LIKE OURS NEEDS YOUNG WOMEN WITH THE SECRET OF SUCCESSFUL WORLD PEACE IN THEIR HANDS AND HEARTS . . . FOLLOWING CHRIST TODAY — BRINGING OTHERS INTO HIS WAY

Come and hear and meet noted Christian speakers, missionaries from everywhere, visitors from other lands, state young people's secretaries, W.M.U. and Y.W.A. leaders, and hundreds of young women with similar interests from all over our southland.

#### How To Make Reservations?

Send name and church to Miss Margaret Bruce, 149 6th Ave., N., Nashville, just as soon as possible. The \$2.00 reservations and registration fee will be paid upon arrival at Ridgecrest.

THURSDAY, MAY 9, 1946

### IMPORTANT ANNOUNCEMENT

### BROTHERHOOD NIGHT

WILL BE OBSERVED AT THE

SOUTHERN BAPTIST CONVENTION

MIAMI, FLORIDA

SATURDAY, MAY 18, 1946

. . . . .

### A Special Feature Program Will Be Presented

• •

### Brotherhood Organized Knox County Association Oakwood Church

REV. L. C. ROBERTS, *Pastor*

On April 18, 1946, the men of the Oakwood Baptist Church met and organized with eighteen charter members. The pastor, Rev. L. C. Roberts, advises that they had a splendid organizational meeting and that the men plan to double the enrollment by the next meeting because the men are enthusiastic about the Brotherhood possibilities.

The pastor and his men have given this new organization a very appropriate name. It is to be known as the Caleb Brotherhood and the motto of this newly organized and enthusiastic group is "Give Me This Mountain."

Officers elected and installed are as follows:

President . . . . .	G. W. Jackson
Membership Vice-President . . . . .	Earl A. Rogers
Program Vice-President . . . . .	Maynard Sharpe
Activities Vice-President . . . . .	Marshall Cox
Secretary . . . . .	Glenn Caldwell
Treasurer . . . . .	H. F. Hansard

The pastor states that the group will use the Brotherhood Journal as a basis for their programs and the officers will meet at an early date for the purpose of naming the various committees.

# AMONG THE BRETHREN

The First Baptist Church of Shelbyville, Homer A. Cate, pastor, has sold the old pastor's home and bought a newer, modern cottage of six rooms with breakfast room, furnace, stoker, electric hot water heater and a nice attic. Plans were approved for a 3½-story educational building. Recently, the pastor did the preaching and Prof. Troy G. Young led the singing in a revival in which there were twenty-eight additions, sixteen of them for baptism. In three years, the membership of the church has grown from 714 to 987.

—B&R—

Mark Harris, pastor Speedway Terrace Baptist Church, Memphis, did the preaching and Oliver Pittman, pastor of the Levi Baptist Church, led the singing with Pastor H. J. Rushing and the West Laurel Baptist Church, West Laurel, Mississippi, in a recent revival. There were thirty-four received on profession of faith and seven by letter.

—B&R—

Miss Juanita Byrd of Shanghai, China, Missionary to China under the Southern Baptist Foreign Mission Board, was married April 17 to Mr. Claude Huang. She is, at present, a teacher in the University of Shanghai. Mr. Huang is a graduate of the University and is a broker with the Shanghai Stock Exchange.

—B&R—

The Board of Directors of the Southern Baptist Hospital at New Orleans will petition the Southern Baptist Convention at Miami for permission to extend its ministry by establishing a hospital at San Antonio, Texas.

—B&R—

In five years, there have been 1,133 additions to the Latonia Baptist Church, Covington, Kentucky, John E. Huss, pastor. On a recent Wednesday night, 1,115 were present at prayer meeting.

April 25, there was a special called meeting of the Deacon Body and invited preachers in the Lockeland Baptist Church, Nashville, for questioning Brother Frank Kellogg with the view to ordination to the ministry. Dr. Charles W. Pope led the questioning, assisted by the pastor, L. S. Sedberry, and by Rev. L. G. Frey. Brother Kellogg is a ministerial student at Cumberland University, Lebanon. The presbytery recommended to the church that Brother Kellogg be ordained and the date was set for May 5 at 2:30 p.m.

—B&R—

Dr. John D. Freeman, former Executive Secretary in Tennessee and later Editor of *Western Recorder*, Louisville, Kentucky, and now a field worker under the Home Mission Board, is doing the preaching in a revival with Pastor Bunyan Smith and the Third Baptist Church of Nashville.

—B&R—

Brother O. Jack Murphy writes that the First Baptist Church of LaFollette has experienced a gracious revival meeting in which the preaching was done by L. B. Cobb, pastor First Baptist Church of Kingsport, in which Frances Tallant of Jellico was song leader. There was a total of fifty-two additions to the church, thirty-six of them upon a profession of faith.

—B&R—

In a Missionary Day address at the Southern Baptist Theological Seminary, Louisville, J. F. McLelland of Shreveport, Louisiana, said that almost one-half of the churches in the Southern Baptist Convention were organized by the Home Mission Board of the Convention.

—B&R—

Norris Gilliam, Secretary Tennessee Baptist Foundation, is in a revival with Pastor James T. Shirley and the First Baptist Church of St. Johns, St. Louis, Missouri.

Sunday, April 28th, John M. Cranford had been pastor of Rock Hill Baptist Church near Lexington for six months. In this period, the church has grown from one-half time to full time, the Sunday school has grown from an enrollment of 84 to 142 and there have been ten additions for baptism and two by letter with a revival spirit prevailing in every service of the church.

—B&R—

Marvin Cole, 3754 W. 5th St., Fort Worth, Texas, former state evangelist in Oklahoma, did the preaching in a recent revival with Pastor E. L. Williams and the Woodland Park Baptist Church of Chattanooga. Brother Williams says: "He cooperates with pastor and church and is a great booster of all Southern Baptist work."

—B&R—

In a revival with Pastor Homer G. Lindsay and the First Baptist Church of Jacksonville, Florida, in which the preaching was done by J. D. Grey, pastor of the First Baptist Church of New Orleans, Louisiana, there were eighty additions.

—B&R—

Rev. Carl P. Daw has entered upon his ministry as pastor of the First Baptist Church, Newport, Tennessee. Pastor and Mrs. Daw have four children—Carl, Sr., Sara Ruth, Carl, Jr., and Ruth Elon.

—B&R—

We invite you to attend the Radio Breakfast at the Central Baptist Church at Miami Convention on Friday morning, May 17, at 5 o'clock. You'll enjoy that forward looking discussion of religious broadcasting. Please notify us immediately of your acceptance—S. F. LOWE, Director, The Radio Committee, S.B.C., 427½ Moreland Avenue, N.E., Atlanta, Georgia.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR APRIL 28, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alamo	210	55	Erwin, Ninth Street	178	77	Central Avenue	560	125
Athens, East	186	—	Etowah, Cog Hill	87	—	Egypt	105	77
Good Springs	69	52	Cotton Port	98	66	Highland Heights	963	316
Idlewild	67	42	East	35	—	LaBelle	751	241
McMahan, Calvary	34	34	First	326	101	Lincoln Park	432	182
New Zion	89	—	Good Field	56	43	Louisiana Street	215	92
North	131	30	Good Hope	58	17	Mallory Heights	310	140
Wildwood	78	54	New Hope	44	14	McLean	365	116
Bemis	217	56	North	131	—	Prescott Memorial	497	122
Bolivar, First	221	129	Fountain City, Central	590	173	Seventh Street	531	114
Brighton	181	75	Gallatin, First	231	60	Speedway Terrace	589	131
Bristol, Calvary	256	86	Grand Junction, First	152	100	Speedway Chapel	130	53
Brownsville	236	53	Hampton, First	87	67	Temple	1418	492
Calhoun	94	—	Harriman, Trenton Street	—	123	Union Avenue, Main School	1030	225
Chapel Hill, Smyrna	51	48	Walnut Hill	204	75	Union Avenue, Strand Class	96	—
Chattanooga, Avondale	398	144	Humboldt, First	474	96	Milan, First	352	121
Baptist Tabernacle	286	72	Jackson, Bible Grove	125	103	Milton, Prosperity	113	59
Boynton	148	—	Calvary	397	116	Morristown, First	507	126
Daytona Heights	74	40	Holly Grove	113	72	Mt. Pleasant	141	88
Fairview	122	37	Madison	51	42	Murfreesboro, First	414	95
Northside	452	204	Jefferson City, First	434	176	Walnut Street Mission	46	—
Oak Grove	176	80	Piedmont	60	30	Powell Chapel	116	47
Philadelphia	153	—	Jellico, First	256	116	Westvue	94	32
Red Bank	432	130	Kingsport, First	594	129	Nashville, Edgefield	301	100
South St. Elmo	144	28	Lynn Garden	204	60	Inglewood	324	156
Spring Creek	171	87	West View	156	117	Lockeland	313	89
St. Elmo	295	103	Knoxville, Broadway	1068	359	Park Avenue	320	124
Woodland Park	1133	320	Fifth Avenue	869	252	Third	161	—
Christiana, New Hope	23	—	First	854	238	New Market, Dumplin	92	50
Cleveland, Big Spring	297	200	McCalla Avenue	600	102	Niota, Mt. Harmony No. 1	85	55
First	541	206	New Hopewell	155	76	Oak Ridge, First	812	183
North	150	80	Oakwood	358	182	Old Hickory, First	449	302
South	148	73	Smithwood	293	78	Parsons, First	174	61
Columbia, First	318	62	LaFollette, First	261	71	Portland, First	156	64
Cookeville, First	247	85	Indiana Avenue	190	—	Riceville, First	76	—
Fourth St. Mission	66	—	Lebanon, Barton's Creek	90	41	Short Creek	51	—
Stevens St. Mission	84	42	First	836	85	Rutledge, Buffalo	82	47
Corryton, Atkin	33	26	Lenoir City, First	364	57	Shelbyville Mills	100	47
Covington, First	222	65	Lexington, First	214	49	Stanton, First	58	—
Garland	107	41	Maryville, First	510	101	Charleston	132	—
Crossville, First	134	36	Memphis, Bellevue	2567	681	Trenton, First	441	175
Mission Sunday School	133	—	Berclair	183	89	Hickory Grove	66	26
Dunlap, First	55	40	Brunswick	65	43	White Hall	77	40
Elizabethton, East Side	164	105	Boulevard	551	144	Union City	572	144
Siam	158	97	Buntyn Street	150	67	Watertown, First	166	70

Reports are not published unless signed personally with the name of the sender and reports must be in the Baptist and Reflector Office not later than early Wednesday.

## Resignation of L. S. Ewton As Pastor of Grace Baptist Church, Nashville



L. S. EWTON

I HAVE BEEN your pastor nineteen years. These have been the happiest and most fruitful of my forty-six in the ministry. I have loved you dearly and have given the best I had to you in every way. I believe you have loved me and that you love me still. I know you have been very loyal and faithful, and have followed my leadership in the most beautiful harmony. There has been no friction through all these nineteen years, and so far as I know there is none now.

God has blessed our union with 2,694 additions. There have been 1,150 by letter, and 1,544 by baptism. This is an average of 142 per year, or an average of nearly three per Sunday. But God did it all. "All to Him we owe." God has called out of our membership the following preachers of the gospel: H. A. Hamby, C. O. Binkley, T. M. Megar, Jr., James E. Bellah, Clifford Lewis, James E. Binkley, J. J. Martin, Jr., Charles Julian, Jr., Robert F. Abbott, and J. Roy Bethune. Miss Georgia Whitt from Grace is in Carson-Newman College preparing for special work for the Master. We thank God for each of these.

God has blessed our church in a wonderful way financially. In 1927 the church gave to all Missions, Education and Benevolences, \$944.59. Last year for the same causes we gave a little more than that much per month, and we will give still more this year. These results have come because we believed in, preached and taught, without fear or compromise, the Bible doctrine of giving. Through all these years we have tried to be true to God our Father and Jesus Christ our Saviour. We have constantly preached Jesus as the only hope of a lost world. Jesus, says, "And I, if I be lifted up will draw all men unto me." God has been awfully good to us. We thank Him.

It would seem almost foolish to say that it grieves me deeply that the time has come when we must break the ties as pastor and church; but I must today offer my resignation to take effect the first of July. I am taking this step after much prayer and careful consideration, believing fully that it will be best for the church and for me.

"When we asunder part,  
It gives me inward pain;  
But we shall still be joined in heart  
And hope to meet again."

Your grateful, hopeful, happy, retiring pastor—  
L. S. EWTON.

## Carson-Newman College

Jefferson City, Tenn.

COMPLETION of plans for the annual school for Baptist preachers and their wives was announced by Dr. James T. Warren, president of Carson-Newman College, who will act as director of the school. The school, which will run from June 3 to June 14, will be held on the campus of Carson-Newman. Room, board, and tuition will be free to the preachers and their wives who attend.

Faculty for the school was announced to include: Dr. James T. Warren, president of Carson-Newman, Director; Dr. A. F. Mahan, of Fountain City, who will teach the Life of Christ; Rev. David N. Livingstone, pastor Lincoln Park Baptist Church, Knoxville, who will teach one of the Books of the Bible.

Rev. L. G. Frey, State Executive Board, will teach a course involving the denominational program. Miss Mary Northington, executive secretary of the Woman's Missionary Union, will teach a course in missions for the women.

Dr. James T. Warren, director, indicates that all preachers who expect to attend the school should write to him concerning it.

Calendar of events for Carson-Newman College's Ninety-Fifth annual commencement has been announced as follows: May 7th, Music Recital; May 9th, 10:30 a.m. baccalaureate sermon, 12:00 alumni luncheon, 1:45 meeting of alumni association, 2:30 Class Day exercises, 3:30 unveiling memorial tablet, 6:00 class reunions, 8:00 May Day Festival.

May 10th, 10:00 a.m. baccalaureate address, followed by the conferring of degrees and award of diplomas.

Dr. W. Douglas Hudgins will deliver the baccalaureate sermon, with Governor Millard F. Caldwell of Florida delivering the address.

In the graduating class are: Pauline Abernathy, Dandridge; Delores Baker, Chattanooga; Dorothy Bare, Ooltewah; Wheeler Boshears, Jacksboro; Ralph Campbell, Riceville; Glenna Carruth, Landrum, S. C.; Martin Cobble, Mascot; Cecil Davis, St. Petersburg, Fla.; Martha Lean Dorsey, Speed, Ind.; Charlsie M. Hobby, Knoxville.

Eva Kah, Lakeland, Fla.; Archie King, Lebanon; Juanita Larew, Knoxville; Mary Elizabeth Parkinson, Etowah; Henry Preston, Jasper, Ala.; Virginia Reed, Fleming, Ky.; Myrtle Sams, Glendale, S. C.; Buna Smelcer, Sevierville; Frances Sydnor, Jefferson City; Charles Walker, Fordsville, Ky.; Paul C. Watson, Etowah; Joyce Wade, Neuberts; Vail Wilhite, Sweetwater; Dorothy Wood, Greer, S. C.; Anne Witherington, Jefferson City, and Lucia Zachert, Cuthbert, Ga.—FRED NOE.

## First Baptist Church

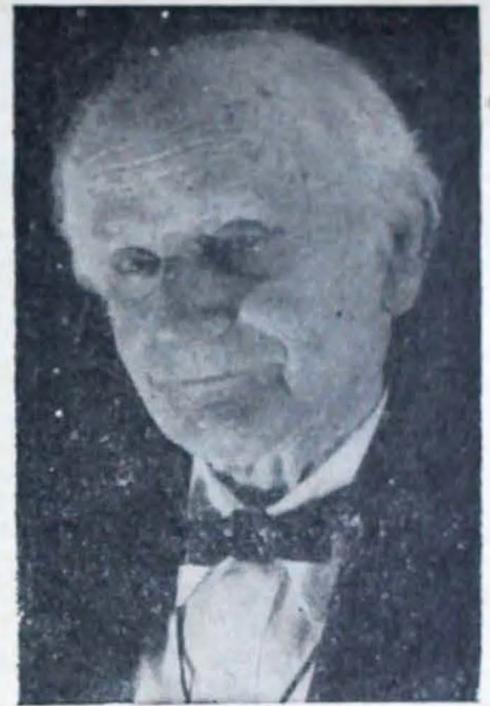
Morristown, Tennessee

THE SERIES of eight days of evangelistic services led by the pastor, the Rev. Clyde R. Widick, April 14 to 21, resulted in 56 additions to the church, 29 for baptism and 27 by letter, of which number 41 were adults.

Dr. B. B. McKinney, nationally known writer of hymns and sacred music, who is associated with the Southern Baptist Sunday School Board, directed the music of the adult, intermediate and junior choir of 97 voices, with Mrs. Charlotte Miller, organist, Mrs. J. P. Cope, pianist and Miss Katherine Crews, violinist.

Mrs. Widick and the church secretary, Miss Irene Kincannon, did active work during the revival and contributed much to its success.

Since the coming of the Rev. Mr. Widick, from the First Baptist Church, Pineville, Kentucky, last October 1st, there have been 158 additions to our church.—MINNIE LEA JARNA-GIN.



MR. W. H. DODD

The oldest member in the First Baptist Church of Trenton is Mr. W. H. Dodd, the father of Dr. M. E. Dodd, pastor of the First Baptist Church, Shreveport, Louisiana. Dr. Dodd baptized his father into the fellowship of the church in 1905. On March 16 of this year, the ninety-fifth birthday of his father was celebrated in Dr. Dodd's home. BAPTIST AND REFLECTOR salutes this faithful servant of Christ and prays abundant blessings upon him.

The Greater Miami Hotel Association assures that there will be ample rooms available during the Convention, May 15-19. Probably there will be those who have not received confirmation from hotel assignments, and these we want to assure that they will have accommodations. In the Convention Hall we will have a Reservation Booth to care for them. Then, too, we feel sure that there will be many homes with rooms at a very reasonable price to those who cannot pay hotel prices.—HAROLD DAVIDSON, Chairman Reservations Committee, 3501 W. Flagler St., Miami, Fla.

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WITH THE CHURCHES—*Alamo*: First—Received two additions by letter; J. Paul Palmer, pastor. *Bristol*: Calvary—Received one addition by letter, baptized one; James Gregg, pastor. *Bolivar*: First—Received one addition by baptism. *Chattanooga*: Baptist Tabernacle—Received one addition by letter; C. H. Petty, pastor. Northside—Received one addition by baptism; Carl Rogers, pastor. Oak Grove—Received two additions by baptism; C. J. Donahoo, pastor. Philadelphia—Received three additions by letter; Clarence Starling, pastor. Red Bank—Received five additions by letter and fourteen additions by baptism; Horace Smith, pastor. South St. Elmo—Received five additions by letter and seven additions by baptism; Buddy Brown, pastor. St. Elmo—Received fourteen additions by letter and seventeen additions for baptism, baptized sixteen; Wayne Tarpley, pastor. Woodland Park—Received four additions by letter and four additions for baptism, baptized eight; E. L. Williams, pastor. *Cleveland*: First—Received seven additions by letter; Fred Dowell, pastor. *Cookeville*: First—Received one addition by letter; Bob Ramsey, pastor. *Crossville*: First—Mission—Received two additions by letter and one addition by baptism, baptized six; J. E. Ledbetter, pastor. *Elizabethton*: East Side—Received two additions by letter; M. H. Carder, pastor. *Fountain City*: Central—Baptized twenty-one; Charles Bond, pastor. *Gallatin*: First—Received one addition by letter; Clyde Bryan, pastor. *Grand Junction*: First—Received three additions by baptism; E. C. Brunson, pastor. *Harriman*: Trenton Street—Received three additions by baptism and one addition by letter, baptized seventeen; O. C. Rainwater, pastor. *Jackson*: Calvary—Received three additions by letter; Walter Warmath, pastor. *Jefferson City*: First—Received one addition by baptism and one addition by letter; A. S. Hale, pastor. *Jellico*: First—Received two additions by baptism and four additions by letter; F. R. Tallant, pastor. *Johnson City*: Unaka Avenue—Received three additions by baptism and baptized one; D. B. Bowers, pastor. *Kingsport*: First—Received three additions by baptism and three additions by letter;

L. B. Cobb, pastor. *Knoxville*: Broadway—Received five additions by letter; Ramsey Pollard, pastor. Fifth Avenue—Baptized six; Frank Wood, pastor. McCalla Avenue—Received one addition by letter; C. C. Bowles, pastor. Oakwood—Received four additions by baptism; L. C. Roberts, pastor. *LaFollette*: Indiana Avenue—Baptized nine; S. C. Strange, pastor. *Memphis*: Bellevue—Received six additions by baptism and twelve additions by letter, baptized thirteen; R. G. Lee, pastor. Berclair—Received one addition by baptism and one addition by letter; E. B. Bowen, pastor. Boulevard—Received six additions by baptism; C. M. Pickler, pastor. Highland Heights, Received twelve additions by letter, and twenty-seven additions for baptism; Slater Murphy, pastor. Lincoln Park—Received three additions by letter and three additions for baptism, baptized one; David Livingstone, pastor. Louisiana Street—Received nine additions for baptism and two additions by letter; D. C. Applegate, pastor. Mallory Heights—Received two additions for baptism; Bennie Pearson, pastor. Seventh Street—Received two additions by letter and two additions for baptism; E. P. Woodroof, pastor. Speedway Terrace—Received twelve additions by letter

and three additions for baptism. Temple—Received three additions by letter; Wm. Young, associate pastor. Union Avenue—Received three additions by letter and baptized one; J. G. Hughes, pastor. *Nashville*: Edgefield—Received sixteen additions by baptism and three additions by letter; W. H. Barton, pastor. Inglewood—Baptized two; J. Harold Stephens, pastor. *Oak Ridge*: First—Received one addition by letter; W. Stuart Rule, pastor. *Parsons*: First—Received two additions by baptism. *Shelbyville*: First—Received four additions by baptism and three additions by letter, baptized fourteen; Homer Cate, pastor.

Wm. Porter, pastor of the First Baptist Church, Carthage, Miss., was recently elected president of Mt. Vernon University, Washington, D. C. He was ordained to the ministry by the Trinity Baptist Church, Memphis.

In a recent revival in the Brainerd Baptist Church, Chattanooga, B. Frank Collins, pastor, there were twenty-two additions. V. Floyd Starke, pastor of First Baptist Church of Elizabethton, did the preaching and W. K. Varnell led the singing.

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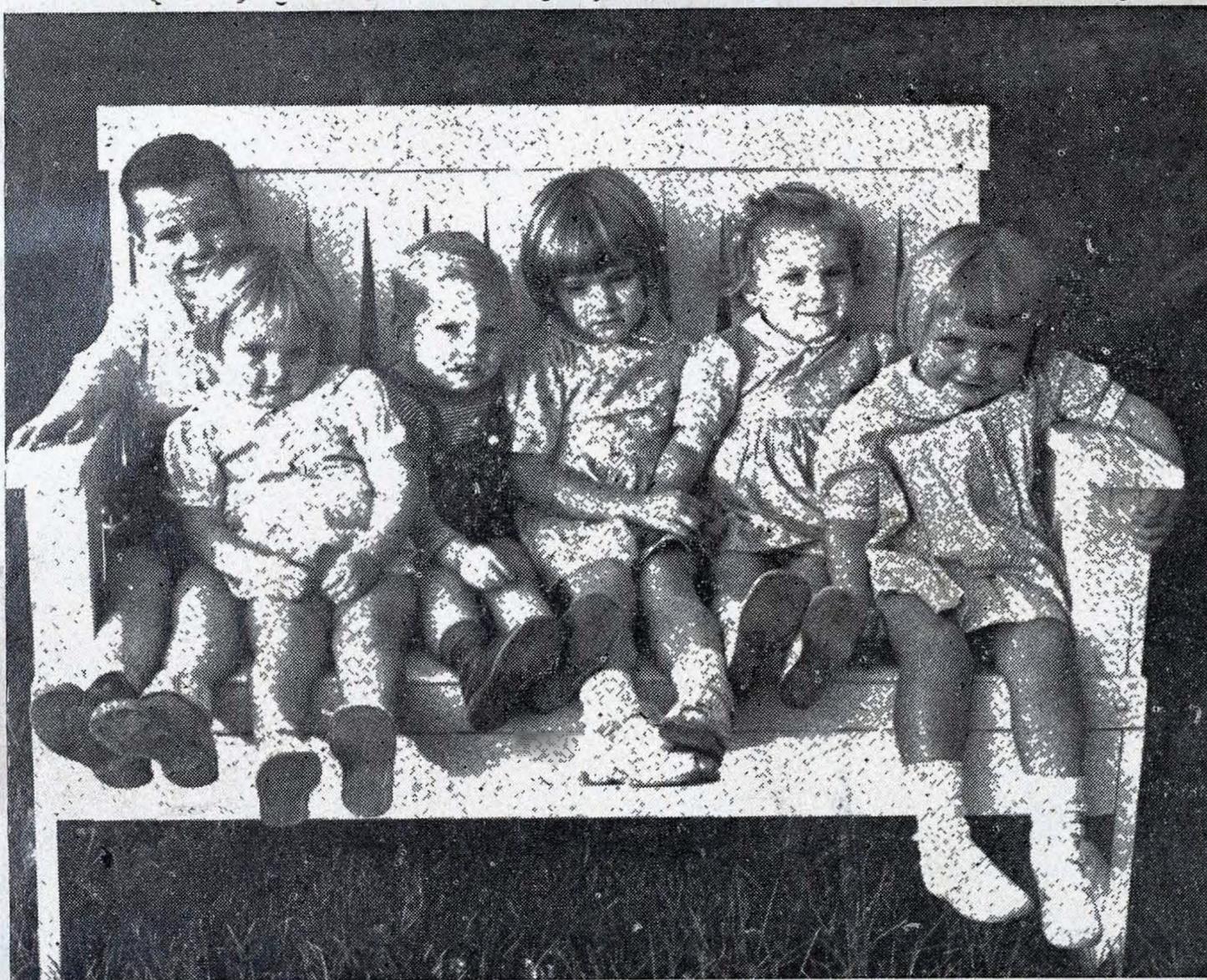
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