

Baptist and Reflector

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

VOLUME 115

THURSDAY, MAY 12, 1949

NUMBER 19

"God Gave Me Two Talents"

By OLGA ANNE BERRY

IT WAS A RAINY night, we would not have a very big crowd for our Y. W. A. business meeting. But we must not delay as there was to be a "meeting" of the church choir afterwards. An atmosphere of quiet and peace permeated the little church in Tijuca, Rio; a church that has out-grown its building and even now is suffering the agonies of a remodeling program.

In a very little while our small group of Y. W. A. members is increased by the arrival of a few men. Soon we have finished our program but remain seated. There is an air of expectancy in the auditorium. Conversation is carried on in low tones. We are in God's house and there is reverence.

Suddenly the door opens and a small man enters. He is wet from the down-pour of rain that falls incessantly. Using glasses with thick lenses he approaches the small group with slow, deliberate steps. A young man arises and asks him to come forward and to take a seat at the front. There is a look of passiveness about him as he obeys.

And then begins a very unique program in honor of the choir counselor, this man with the quiet commanding air and thick lensed glasses. All the songs that are sung are written by him.

The choir members are present, even though the night is uninviting. The songs are sung with feeling rather than to be heard—among them the 121st psalm, "There is a Song in My Heart" and others. Sr. Delcio, for such is his name, sits with downcast eyes, a look of quiet happiness on his face. Now the simple ceremony is over, presents have been given, a few have

spoken words of congratulations, appreciation and praise. It is time for Sr. Delcio to speak.

Very quietly he arises, (in secular life a reporter for the city police), very slowly he speaks:

"God," he says, "Gave me two talents—one to teach, and one to write. There were those who thought I should preach. But I felt differently. God also gave me a comparison who likes to sing. And as she sings different melodies, words form in my heart and mind. I feel impelled to write these words. For more than twenty years I have been writing songs for this choir. God has blest me greatly. You have made me entirely happy tonight. Both my wife and mother are ill and I had thought to spend this day alone in the Tijuca woods, meditating on God and his wonderful love. You have helped to bring joy to me by singing for me at this time when I am separated from loved ones. I am deeply grateful to you and to my American friends, whose music is so beautiful that I cannot resist bringing it to our own people. One thing only I ask of you this night—that when you sing that it be with a prayer in your hearts that souls will be saved by the singing of that word. I have just finished a new song, 'The Way of Love.' It is dedicated to you with a prayer that your souls may be on fire for lost souls as you sing."

Another prayer, then very quietly they come, one by one, to shake his hand and wish him Godspeed. Another presence was with us and we felt His power as we said good-night and went our separate ways into the night.

Baptist and Reflector

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149 Sixth Ave., North, Nash-
ville 3, Tenn.

Terms of Subscription—Single subscriptions payable in advance one year, \$2.00, six months, \$1.00. Other rates and plans sent on request.

We do not assume the cost of cuts.



Obituaries and Obituary Resolutions—The first 200 words free; all other words one cent each. Non-obituary resolutions 1 cent for all words.

Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, \$2.00 per insertion.

Advertising Representative—Fred W. Noe

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

TENNESSEE BAPTIST PRESS, INC., NASHVILLE, TENN.

EDITORIAL

Rural Church Dedicates Annex

SUNDAY, April 24, Pastor C. W. Baldrige and Parish Chapel Baptist Church near Dyersburg dedicated their new Sunday School annex.

Superintendent Travis Robinson was in charge of the Sunday School, with Estelle Putman at the piano. The Men's Bible Class was taught by Herman Smith. We attended the class and enjoyed his teaching. For the remainder of the day while we were there, M. E. Presley led the singing, with Joe Meeks and Paul Smith taking turns at the piano. The editor preached at the eleven o'clock hour to an attentive congregation. Then followed the dedication proper in charge of the pastor. At noon the church served a bountiful and delicious dinner.

The afternoon was given over to brief informal talks and testimonies. Former pastors present, J. T. Barker, T. E. Williams and M. E. Presley, spoke feminiscently. Also Pastor—Jones of Beech Grove spoke briefly. We had to leave before this service ended. At night the church was to observe the Lord's Supper.

We remember when Parish Chapel worshipped in a one-room building and had fourth-time preaching. Later it built a larger house of worship. Now its auditorium has been improved and neon lights have been installed and a new Sunday School annex has been placed at the back of the building and the church has half-time preaching. Bro. Baldrige is also pastor for half time at Obion. Through the years we have been with him in revivals at various places. We count him as one of our warmest friends. It was a joy to be with him and his good people.

Our thanks are expressed him and his wife and Deacon Charlie Golden and the other members of the church for their courtesies and to John Gooch, who carried us to catch the train that afternoon. May this church continue to go forward, "with the cross of Jesus going on before."

Postmillennial and Premillennial Ramming

AN EDITORIAL in Baptist and Reflector indicated that most of our Sunday School literature is written from the postmillennial viewpoint and that premillennialists have no opportunity in denominational meetings to express their convictions. Then we said: "Adding these things together, it can be seen that, so to speak, postmillennialism is rammed down the throats of premillennialists."

We really had in mind the feeling which the average premillennialist might have in the case. By Sunday School literature we meant such literature in the country as a whole. Naturally postmillennial and premillennial writers express their own viewpoint. We were not "taking a pot shot" at our Sunday School Board. But lack of space prevented our going into these explanatory details.

Ramming tactics are not confined to postmillennialists. There are balanced postmillennialists and premillennialists and there are some in both camps who are unreasonably positive and belligerent and rabid. The latter employ ramming tactics.

An ardent postmillennial pastor of this kind brought a lot of ill will and trouble and division into his church by his unreasonably positive and his belligerent postmillennialism. He finally left the church as a result. He proposed to ram his views down the throats of people.

Then there is the ardent and rabid premillennial pastor. He is a dictator in his church. He bears down upon his members to force them to conform to premillennialism, perhaps even threatening them with hard pressure and serious consequences. He kicks out our Baptist Sunday School and other organizational literature and weakens the denominational loyalty of his people. He charges and storms until some of the best members are driven away and division is created in the church. That is ramming things down the throats of people.

We have known of some Baptist preachers who attended a non-denominational rabid premillennial school and who were called as the pastors of Baptist churches. They taught the universal, invisible church theory, open communion, alien immersion and so on and weaned away the most of the members from the historic Baptist position and from denominational loyalty. And division was created which harmed these churches for years, if not permanently. That's ramming things down the throats of people.

We have a letter from a correspondence in another state telling how a certain Baptist church was nearly ruined by a belligerent premillennial pastor and his associate leaders who constantly fed the church on dispensationalism and kindred matters instead of feeding it a balanced diet. That's ramming things down the throats of people.

As we have frequently said before, with our present understanding we are more premillennial than anything else. But our study through the years has caused us to modify several opinions which we once positively and even belligerently preached. We are now very uncertain as to the true interpretation of several scriptures which are alleged to refer to the last days and to related matters. We accept God's Word without the slightest reservation, but we cannot say this about some of the *human interpretations* thereof. So we are open to further light. But we do say that both postmillennialists and premillennialists should be reasonable and considerate and not rabid, dictatorial and divisive.

Ramming tactics are not confined to either the postmillennial or the premillennial camp. Such tactics properly become neither. Neither of them should become a *battering ram*.

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.

Social Services Held Vain Without Ministry to Souls

New York Times

tion."

"It is not enough to make nations better fed, better housed, better educated, and more secure in defense," he said. "If we have cared for them socially and neglected their souls, then we have failed." Defining Christian love as "compassion in action," Mr. Stainback urged his hearers to be missionary-minded and get busy in the spiritual care and training of men. This, he held, is the ultimate in service, with preaching and social agencies only a means to this end. "Like the men who fell among thieves, many today lie by the roadside around the world, dying spiritually," he said. "When we see it we should not ask 'Why don't the proper agencies take care of this?' Instead, we should ask: 'What am I going to do?' We are stewards and we have a responsibility to the spiritual wayfarer and to God."

(*Good preaching from New York City.—R.B.J.*)

The Scandal of the Gospel

Christian Advocate

Crucified is a scandal to complacent, self-centered, self-satisfied church people today. The church which is more concerned to save itself than to save the world is not the true church. The greatest foe of religion is a false religiosity. The greatest danger to Christianity is the danger of losing Christ. When John Wesley felt the call to minister to the poor and oppressed outside the established church, he was denounced by good church people as a radical and a fanatic. He was heckled and hated, accused of trying to overthrow the government and trying to establish the papacy; he was persecuted, denounced, hounded by mobs, stoned, and treated like a criminal and an outcast. One wonders if modern Methodists are worthy of Wesley. One wonders if modern Baptists are worthy of Roger Williams, if modern Presbyterians are worthy of John Knox. These men were filled with the power of a great gospel. They believed in the eternal lordship of a Saviour who laid down his life to save mankind. They preached Christ crucified. The cross was even more central in their lives than in their words. And that is a scandal in any age.

(*Paste this on your mirror, and look at yourself in the light of it every day.—R.B.J.*)

Extracurricular School Activities

The Watchman-Examiner

tion in local church work. Occasionally, parents and ministers protest, but most of the time with not much success. The ministers of Allentown, Pennsylvania, recently obtained an order from Dr. Charles S. Seidel, superintendent of schools, which went to public school principals curtailing the extracurricular activities of public school pupils in order to permit local churches

The Rev. Arthur House Stainback, pastor of the Madison Avenue Baptist Church, told his congregation that "without ministry to souls social services produce better housed criminals and educate for more corrup-

The gospel of a crucified Christ was a stumbling block to the pious Pharisees of Paul's day. The word "stumbling-block" in the Greek is "skandalon," from which our word "scandal" comes. The gospel of the

Crucified is a scandal to complacent, self-centered, self-satisfied church people today. The church which is more concerned to save itself than to save the world is not the true church. The greatest foe of religion is a false religiosity. The greatest danger to Christianity is the danger of losing Christ. When John Wesley felt the call to minister to the poor and oppressed outside the established church, he was denounced by good church people as a radical and a fanatic. He was heckled and hated, accused of trying to overthrow the government and trying to establish the papacy; he was persecuted, denounced, hounded by mobs, stoned, and treated like a criminal and an outcast. One wonders if modern Methodists are worthy of Wesley. One wonders if modern Baptists are worthy of Roger Williams, if modern Presbyterians are worthy of John Knox. These men were filled with the power of a great gospel. They believed in the eternal lordship of a Saviour who laid down his life to save mankind. They preached Christ crucified. The cross was even more central in their lives than in their words. And that is a scandal in any age.

(*Paste this on your mirror, and look at yourself in the light of it every day.—R.B.J.*)

Many parents feel that their children are assigned too heavy a load in the extracurricular activities of the public schools. Churches, also, are hard pressed to get at many of their young people for the legitimate participa-

tion in local church work. Occasionally, parents and ministers protest, but most of the time with not much success. The ministers of Allentown, Pennsylvania, recently obtained an order from Dr. Charles S. Seidel, superintendent of schools, which went to public school principals curtailing the extracurricular activities of public school pupils in order to permit local churches

to carry out their youth programs. The ministers had complained that a "heavy" schedule of activities had made it impossible for them to do their work with the young people. They protested especially against the scheduling of Sunday programs for school bands and choruses, claiming that such activities kept the children from church. As a result of the protest, it was agreed that all extracurricular activities would be suspended on Wednesdays and Sundays. The work of school boards is widely appreciated, but zeal can carry activities beyond a wise and legitimate limit. It might be well for a conference to be held in almost every community between pastors, parents, school board members, and principals as to a proportionate distribution of activities, so that at least the churches will be allowed to function as they must in the interest of the spiritual welfare of young people.

(*An excellent suggestion.—R.B.J.*)

Share Your Pastor

The Christian Index.

We were turning the pages of various Southern Baptist state papers. Two of them were reporting on the addresses at state rallies that pastors from Georgia had made. Two others were advertising Georgia pastors as attractions at rallies yet to be held. Do the homes churches of these men appreciate the added responsibilities they have accepted? We were wondering for we were proud of the honor that came to Georgia with the invitations. We can't think of a greater compliment one church can pay to another than to ask the loan of its pastor for a revival. Nor can we think of a greater compliment to the church and the pastor than that he be invited to speak at state-wide meetings. The pastor profits. He gets ideas that can be used at home. His thinking and his planning are stimulated. The church profits, just as the pastor. Too, many a Baptist moving from one city to another joins a church because he has heard the pastor preach elsewhere: The church that is frequently sharing its pastor with others isn't losing. It should be proud of the invitations that come to him.

(*Who was that deacon that complained about me being away too much?—R. B. J.*)

Church Going

Roger Babson, in Capital Baptist.

Church going is like advertising in one way. We must keep constantly and incessantly at it to make it pay. Then we can be guaranteed good dividends. In fact, were I a preacher, I would offer to refund in full the annual subscription to the church of any one who, after attending seventy-five per cent of the Sundays, feels that he has not got his money's worth. There is another reason why I go to church service every Sunday. This is to encourage my children and grandchildren to acquire the habit of church-going. We oldsters may check out before real trouble comes to our nation. But let me tell you that the younger generation will need to have something more than real estate, bank accounts, insurance, or even democracy. Unless they have a sane spiritual foundation, they are licked. We can do for them far more by setting them an example of church-going than by bequeathing them land, securities, or any other property. I am talking only hard-boiled common sense. Go to Sunday school with your children. Take an active interest in the Young People's work of your church. It's the biggest thing you can do for your family.

(*Sound advice.—R.B.J.*)

Christianity A Business Proposition

By E. L. EDENS, Powell Station, Tenn.

THE CHRISTIAN RELIGION is a business proposition. Yes, it is a business which pays the biggest dividends for all eternity. Every individual has a soul which is going to spend eternity either in heaven or hell. And what one does with Jesus decides the destiny of the soul. Salvation of the soul is a business proposition: "Christ died *for* our sins"; that is, He *paid* our sin debt. (Of course there must be the Holy Spirit working with the Gospel to bring conviction, repentance, faith and regeneration). THEN, He gives us Eternal Life. Something which we cannot earn, deserve or buy. It is a business proposition: Christ paid for our Eternal Life and He offers it to us as a gift. That gift includes a new nature brought about by regeneration, and assurance of a home for the soul in heaven where Christ has gone to prepare.

After the soul is saved with assurance of eternal life based on what Christ has done for us, THEN, He bids us to invest our lives (of usefulness in this world) in loving service for him or we will lose our lives. For our loving service he assures us that when He returns that He will pay (Reward) every Christian according to his work.

It is a business proposition to work for our Lord after the soul has been saved, with the assurance that He will pay us when he returns. In fact, the purpose of the Judgment is to determine the rewards or degrees of happiness in heaven for the service rendered our Lord. Reward in heaven is something in addition to the soul entering heaven. Paul in speaking to Christians, said, "Ye shall be my joy and crown" in heaven. Jesus said to Christians, "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven." Such treasures can be laid up in heaven by working as a soul winner or the supporting of soul winners with your substance. A layman not only needs to be a soul winner, but he needs to be a faithful supporter of our pastors and missionaries who are leaders in this great world challenging task.

This writer, when he caught a vision of investing his life from the eternity viewpoint, left the business world and entered the ministry of the Gospel. Our laymen need more instruction from the business viewpoint of religion. God did not institute a plan of world redemption which will cost immense sums of material substance and multitudes of workers without providing support for such a plan. God has his plan of stewardship of possessions in his plan of world redemption. He has a very definite place for every redeemed soul to invest his life with all its possibilities in winning a lost world from Satan unto Himself.

When our laymen are properly instructed how they may invest their lives from the eternity viewpoint, many of them will be ready to use their God given ability to make money for the support of our Lord's world program of redemption. Thank God for some laymen today who have caught the vision and are doing this very thing. It will take time and patience to train our men with such a challenging vision.

Double Check the Car

THE TENNESSEE Safety Council has adopted the slogan, "To Check Accidents—Double Check Your Car," to spearhead its fight this month for removal of "jalopies" and unsafe cars from the streets and for a systematic check of every car's condition by its owner, Nolen E. Puckett, executive director of the Council, said today.

"Since 16 per cent of all fatal traffic accidents in 1947 were traced to cars in need of repairs," Puckett said, "It's time we stopped winking at, and condoning, these junkers. One of these days it may be YOU in front of that junk-heap when its brakes don't hold."

Five thousand people die annually in the nation, the Council Director points out, through neglect, carelessness, or postponement of needed repairs.

"The chief causes of these accidents," Puckett said, "are defective brakes, faulty tires, and badly-aimed headlights—all items that are easily checked and easily repaired. In spite of this we can estimate that one out of three cars on our streets is defective in some respect. This is a fair average of rejections made at state and city inspection lanes during the past few years—in some cases the investigators have found it necessary to reject up to 70 or 75 per cent of the vehicles tested," he said.

The Tennessee Safety Council's traffic safety program for May is a part of the year-round Operation Safety program of the National Safety Council.

"To check accidents—double check your car," Puckett said, "is more than a slogan. Actually it's just good common sense."

"Honest Sunday" Is Tithing Approach

SOMERSET, Ky.—(BP)—"Honest Sunday" is the secret of Missionary George Grubbs in enlisting tithers among Kentucky's rural population.

"I put all I have in the invitation just as I do when appealing to lost people," explains the Mr. Grubbs, worker with the Rural Church Program of Kentucky Baptists, who pleads with farm people to be honest with God in tithing their income.

"If a person will be honest with the Lord just one week, he is likely to do so again," says Mr. Grubbs. On recent Honest Sundays observed in two rural churches of Pulaski Association, 39 farm people walked the aisles of their churches to pledge themselves to tithe. Twenty-five of these are members of Mt. Pisgah Church where gifts totaled \$155 on Honest Sunday. The other 14 are members of Bethany Church where the offering reached \$137.50.

Missionary Grubbs had his first experience with Honest Sunday in 1945 shortly after he went to Whitley City, Ky., as pastor. Announcement was made several weeks in advance of the special day, and the people who dared to bring a week's tithe on Honest Sunday gave the first \$100 offering at a regular service in the history of the church. Offerings for the year totaled \$4469.53 as compared with \$1991.74 the previous year. The second year gifts climbed to \$9424.48.

In the fall of 1947 when Southern Baptists were in the midst of the three-months tithing campaign, Mr. Grubbs moved to Benton Church, a small country pastorate. Honest Sunday was observed immediately, and 40 members signed tithing cards. The offering which reached \$100 on this special day grew to \$400 on a December Sunday two months later. Then in the spring when milk prices were good the little church went three months with the offering not falling below \$110. Within the associational year, this rural church gave \$7000 to missions.

"I have never used anything so effective as Honest Sunday to get people to tithe," concludes Mr. Grubbs.

When My Soul Rejoices

VAUGHTIE B. ROWLAND, Cookeville, Tenn.

MY SOUL REJOICES to know that Jesus died to save the world. He saved my soul, when I was eleven. He not only saves but has power to keep and guide us in the straight and narrow way.

I

I was happy when I made the first money of my own and could give something back to God, who had done so much for me. I made my first money when I was seventeen by staying with an old maid school teacher who lived next door who was afraid to stay by herself. I received fifty cents per week; it was small and my tithe was but a nickel. I soon started to work at the shirt factory. My first check for part of a week was \$1.25, plus the fifty cents for sleeping which made my tithe seventeen and one-half cents. I am thankful I started tithing the small amounts, and if I have ever made a dollar that I did not tithe, I do not know it.

My soul rejoices as I have realized more fully what Paul was saying in Phil. 4:19, "But my God shall supply all your needs according to his riches in glory by Christ Jesus." I knew in June, 1937, God was calling me into full-time Christian service. It looked almost impossible for me to go to college, since I had my mother to support. Because I did not have the money, I fought the urge to go on to school as long as I could, but finally started to college December, 1944. By working 21 hours per week and with what I had I payed for the first two quarters. After that, I had to work, borrow and trust Phil. 4:19. Thanks be unto God, mother, and Christian friends, when I graduated June, 1948, my bills were all paid.

II

I shall never forget the joys and blessings I have received on B. S. U. "prayer dates" during my four years in college. On these "prayer dates" burdens have been made lighter, lost people have been saved, Christians that were drifting have rededicated their lives for a closer walk with God, and decisions as to what God was calling them to do have been made.

The community mission work of the Y. W. A. and B. S. U. of Tennessee College for Women and Cumberland University has made lasting impressions of real joy. One Saturday, as we were taking the census and working for the revival in North-West Lebanon, a young man was trying to find God's will for his life. He knew it was God's will for him to be a missionary or a preacher. After much prayer and discussion as to how I knew what God wanted me to do and how he could know, he was able to leave the place of prayer realizing and knowing what God's will was for his life.

At other times, we would go out in groups of two or more to visit the jail, in the homes of the lost, and the indifferent church members. Cottage prayer meetings were conducted in different homes. One unforgettable week was during a series of three cottage prayer meetings: the first night, a father and mother were saved; the next night, in another home there were two professions and one rededication; and the third night in another home, there were two professions and four rededications.

I was made to rejoice, when I went to a church in East Tennessee that was praying God would send them someone to teach a Training Union Study Course. They had tried two different ones and neither of them showed up at the appointed time. I did not know a person in the community. When I arrived at the church and they found out why I was there, they said, "God has sent you to us in answer to our prayer for help." This, needless to say, was a great week and results can still be seen although this was eighteen months ago.

It really is a great joy to go back to a church after a few months or a year and see how they have improved and that

they are still trying to do the things you have tried to teach them through the leadership of God. Prayer, work and time and most of all the leadership of God will change heart-breaking situations into rejoicing, if we as Christians and especially as leaders, from the class officer to the full-time worker, will practice 2 Chronicles 7:14.

III

Again, my soul was made to rejoice, when I was appointed to be the Divisional Missionary for Middle Tennessee. This is the type of work that I had felt for eleven years that God wanted me to do. These eleven years of waiting and preparation have been filled with experiences that have helped me in my new work. Many happy days have been spent working with Junior boys and girls. I have seen many of them accept Christ as their personal Savior and follow Him in baptism. Several have said, "God is calling me into full time Christian service."

My soul has been made to rejoice as I have worked in thirty-six different churches in Tennessee in the six months that I have been full-time state worker, to see how the young people and older people are wanting to know more about God's word and how to carry on His work in a greater way. It is always a joy to see young and old seeking Christ as their personal Savior. I saw a man, about seventy-five, come, almost in a run, to the altar for prayer and heard him say, "I can't wade through and against the prayers of these Christian friends much longer." He was gloriously saved that night, and before the service closed he went back in the audience to talk to other lost men.

Other times of rejoicing are when we have had at least a small part in carrying the gospel to those in sin and in helping the Christian to walk closer to God. In talking to a person in need of help a few weeks ago, he said, "Why didn't you come sooner? Many heartaches would not have been, if you had come and talked to me sooner." We never know how God can use our feeble efforts for His glory. May we all determine to go to our lost friends and the Christians who need our help and prayers before it is too late.

IV

When people say a thing can not be done, my soul rejoices when two or more people say, "By the help of God it will be done." I have had the joy of working in the organization of a church when many said if it was impossible to organize a church there. A Sunday School was organized in November, 1947, with eleven present; now they have an enrollment of one hundred and eighty-six, with attendance of one hundred and thirty or more. Two weeks after the Sunday School was organized, the church was organized with sixteen members under a tent. My last report, they had one hundred and thirty-two members, a full-time pastor and have built a beautiful educational building. I am working in a W. M. S. now that some say will not keep going, but by God's help I am going to do my best to keep it going. In October, 1948, we organized a Baptist Training Union in a mission. We had twenty-six the first night and they now have an enrollment of sixty-eight with an average attendance since organization of fifty-eight.

The way seems hard and rough sometimes but, if there were no hell to shun and no heaven to gain after this life, the things that cause my soul to rejoice are worth the heartaches and efforts. When my soul gets to heaven, and I see Jesus face to face there will be greater rejoicing. When I hear my Savior say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25:21, then my soul will rejoice with Him for evermore.

Mission Rallies In Florida

By CHARLES A. LEONARD, SR.

TWO MONTHS recently spent by the two of us speaking in churches of the "Sunshine State" on the Lord's work in China and the Hawaiian Islands were busy ones, but full of pleasure, interest, joy, and, we hope, were of profit toward advancing there the Kingdom of our Lord.

This method for giving missionary information and inspiration in the churches this year was somewhat different from the plan usually used. Instead of putting on schools of missions, where, in a given group of churches each church has a missionary every evening for a week and only a comparatively few churches touched, it was thought best to have a mission rally of only one service in as many individual churches as possible. Many rural churches had never had the visit of a missionary, so it was felt that it would be better to get into ALL the churches with SOME missionary information than to continue from year to year going into a few small groups with a more elaborate program.

The plan used entailed harder work for the speakers because it meant going to a different church each evening and usually spending the night in a different home or hotel. Addresses were also sometimes made during the day before public schools, civic clubs, or over radio, and there were usually three services on Sundays. Churches were frequently considerable distances apart and not always easy to reach. But the denominational state and local leaders were solicitous and helpful; the churches, as a rule, co-operative; the people cordial and hospitable; the audiences interested and appreciative. Attendance was usually larger than expected and was good, except when rainfall was excessive or church members so backward they cared only for the salvation of themselves. We heard of only one church so "hard shell" that it refused to have a missionary.

The plan seemed a real success. Many churches entered had never before had the visit of a missionary. Not a few of these manifested surprise at the great needs of the gospel in heathen lands and keen interest in results in foreign mission work. Interested pastors expressed a belief that gratifying results in prayer, interest and gifts are sure to accrue in coming years.

An offering for the Co-operative Program was taken in every Church, except in a few cases, and these had all given through the budget plan. Some churches visited had never co-operated in this way and sometimes made offerings surprisingly large. Five hundred subscriptions were secured for *The Commission* and many for *Home Missions*. During the five days spent in the Suwannee Association alone, churches "way down upon the Suwannee River" had an attendance of 2,300, offerings were \$550, subscriptions to the two mission magazines 150.

Baptists in Florida are progressing in many ways and occupy a large, important place in the spiritual and moral welfare of the State. Some of the rural churches are backward, of course, as in other states, but much is being done for their advancement.

The winter was delightfully mild. The freezing of citric fruit in California raised somewhat the price on oranges in Florida, but this will not make up for the losses of last season, and tons of grapefruit are rotting in Florida this year because of the big yield in Texas. There is much criticism of laws which make impossible the shipping or carrying, in a profitable way, of fruit to other states by small growers. Some of these are experiencing great financial loss and suffering material want while their rich, delicious fruit goes to waste. One Christian man claimed that he would be arrested should he attempt to take his own oranges and grapefruit across the state lines from Florida, even as a gift to the Baptist orphan homes in any other state.

A Problem Southern Baptist Must Face

By JNO. H. BUCHANAN, Pastor
Southside Baptist Church, Birmingham, Ala.

WITH THE EXPANSION and growth of the Southern Baptist Convention both geographically and numerically, the Convention is faced with a very difficult and serious problem of finding a city within its borders which can provide adequate hotel and auditorium facilities to entertain the Convention.

We all recognize that there is tremendous value in having great throngs of our people attend the annual meeting of the Convention. The fellowship of the brethren and the inspiration and impetus such meetings give to our whole denominational program cannot be measured. It would be most unfortunate to deprive any Southern Baptist of that privilege. But on account of the lack of facilities mentioned above, the Convention must face the problem of either limiting the number of messengers or revising its constitution.

If the Convention would revise its constitution to create the following pattern, a solution might be found.

First: Create an Administrative Convention composed of a limited representation, in one of the following ways. A. Since we have a few less than 1000 District Associations, let each state be represented by one messenger for each District Association within its bounds, to be a member of an Administrative Convention. B. Or let each cooperating state in the Southern Baptist Convention be represented by one messenger for every 10,000 church members within the given state. These messengers to be nominated by the state groups and elected by the current session of the convention for the ensuing year.

Then let the amended constitution provide for two or more Regional Meetings of the Southern Baptist Convention, all business and the determining of policies to be delegated by these regional conventions to the Administrative Convention. The Regional Conventions will be for promotion, inspiration and fellowship. All business and fixing of policies and program to be delegated to the Administrative body, which shall fairly and equitably represent all states and sections of the Southern Baptist Convention.

The Regional Conventions could not change the policies or programs adopted by the Administrative Convention. However, a Regional Convention could memorialize the Administrative Convention for a change of program or policy or the innovation of any new matter. Final authority in all matters would rest with the Administrative Convention.

The President elected by the Administrative Convention would become the President of all Regional Conventions. However, each Regional Convention would elect two vice-presidents and a Recording Secretary. These regional officers by virtue of their office would be members automatically of the Administrative Convention.

At the Regional Convention all Boards and Agencies would submit their reports and provide the same type of program as now obtained in the Southern Baptist Convention. Members of all Boards and Agencies may be nominated by Regional Conventions but elected by the Administrative Convention. All committees for each meeting of the Regional Convention are to be nominated and elected by that convention.

It is recognized that this is a radical change in the organization of the Southern Baptist Convention. But it is a realistic approach to a serious problem that now confronts us.

This suggestion would have to be very carefully implemented, but to the writer it offers one solution to our problem which the Southern Baptist Convention might well explore.

Evangelism Among The Children

By BERNARD SCATES, Bemis, Tenn.

(Delivered at the West Tennessee Pastors' Conference, April 4, 1949)

"Then Manoah entreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born." Judges 13:8.

THIS PETITION of Samson's father is the same plea of parents and pastors today. The problem of the 1950's will be the evangelizing of the children born in the 1940's. These will be "war babies," children born in the most disturbed period of family life our nation has ever experienced. Yet, this fact should not make us to despair. When Napoleon dominated Europe in 1809, like Hitler did four generations later, people could have said that was a sad day in which to be born. But in that year we find the birthdays of Lincoln, Gladstone, McCormick, Mendelssohn and Tennyson and scores of others equally important.

What will our churches do for these children so recently born is the major question before us now. We can rest assured that grammar schools with prepared teachers will be provided. The church in any community that fails to cherish its children is simply committing spiritual suicide. Too many of our Baptist churches still have good members who think their children are not old enough to be converted yet. Parents, with the best intentions no doubt, tell their Juniors and even Intermediates to "wait until you know what you are doing." The critical parent may even go so far as to speak unkind words about some other child or personal worker in the church.

There are still two views held by Christian people about their children. There is the "educational evangelism" principle. Then there is the "emotional persuasion" program. These terms are bad names. We would not want evangelism without the response of the emotions, nor would we want an appeal which did not have a sure foundation of spiritual knowledge.

Recent statistics show that about one-fourth of those joining the church do so while under twelve years of age. About half of our additions come between the ages of twelve and twenty; fourteen being the median age. (*New Testament Evangelism* by Arthur C. Archibald). A further astounding observation is made by Dr. Sidney W. Powell in his book, *GREAT AWAKENING*.

He declares that three out of five who came to our churches in Sunday school leave without even becoming Christians. Only one out of five children who enroll thus is won for Christ while he is in the school. If this condition is a sample of any Baptist pastor's church, he might do well to rework the whole program of the entire church.

In the early Christian centuries children were not evangelized through teaching agencies of the Church. In spite of the protest of Tertullian and others, babies were sprinkled and were given the bread and wine of the Lord's Supper. Thus were the children taken into the church membership and a sense of the necessity for evangelism was soon lost. Indeed, if the grace of God could be mediated without the faith of the individual recipient there would be no need for evangelism in any age group! From such observations in his book, *Choose Ye This Day*, Elmer G. Homrighausen makes the following conclusions for the two views still held by church people. Those who regard children as "naturally" Christian because of their Christian parentage have subjected the child to three deadly dangers: (1) Evangelism becomes a matter of educational growth and response; (2) Children grow up without ever having any profound experience of salvation thus never having any sense of security; (3) Redemption from sin is minimized or even eliminated. The great danger of modern educational evangelism is its direct leading to naturalism, the basic assumption of all paganism.

Even though we do believe the child realizes he is lost at an early age (the writer was converted at nine) we face great danger in our method of evangelism. The reaction of a child should not be expected to be the same as that of an adult. Paul writes very plainly about life. No adult, parent or preacher, should set himself up as judge and jury of the child's experience. Jesus had some plain words to say about men who would dare to hinder the spiritual experience of a child. All too often a child that is reached is recorded on the church book and then forgotten. "But most of them were children" is too often a spoken apology for the results of a Revival Meeting. Too many Tennessee children have been converted during the "Big Meeting" in August but were not expected to join the church that same year. Many become parents and still have never done anything about that religious experience. So now they doubt it, consequently they admonish their children accordingly. The devil would rather use a good, well-meaning parent to keep souls from being saved than to use the vilest unbeliever in the whole county. Their influence is more powerful. May God help fathers and mothers to pray Manoah's prayer. Let us pray that there will be "the man of God" in every pulpit to preach this sure word of evangelism so desperately needed in this generation.

THURSDAY, MAY 12, 1949

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

When I was a little girl someone taught me a song in the German language, and I still remember how proud I was to sing those German words, then to be able to tell what they meant in English.

Somehow it is always a bit surprising to realize that foreign words which have no meaning at all to us are very clear to the boys and girls who use them every day. And it's just as surprising to think that our English words would be as confusing to foreign children as their language is to us!

Just for fun, let's see how many of these foreign words you can say—using the pronunciation key in the righthand column.

		Pronunciation
Mexican Indian:	nan tli	non tly
French:	mere	mare
Swedish:	moder	moh der
Polish:	mat ka	mot ka
Italian and Spanish:	madre	mah dray
Hawaiian:	makuahine	mock waheeney
German:	mutter	moo ter
Dutch:	moeder	moo i der
Welsh:	Ma	ma
Irish:	Mam	mom
Rumanian:	Mama	ma-ma

You have just said the same word in twelve different languages. Can you guess what the word is? _____

Some of these sounded quite strange to you, didn't they? Two others which were not listed—because they would have to be written in a sign language—were the Chinese and Japanese terms. Some Chinese children call their mothers "Moo," and the Japanese word for "mother" is "ha-ha."

Isn't it interesting that no matter what the language is, the word still means the same? To the boys and girls who use it naturally, it stands for love and kindness and helpfulness, and all else that describe good mothers.

Do you have a nickname for your mother? Perhaps it is a pet term which you began using when you were very little; before you could speak plainly. I know one three-year-old who says "Muddy." Until I started to school I called my mother "Muvver." Many big boys and girls say "Mom." I heard one grown man refer recently to his "Mummy." No matter what we call our mothers, they are wonderful folks, aren't they? I hope you did something extra special to say "I love you" to your mother last Sunday.

Somehow we think our own word "Mother" is the prettiest way of all to say it. That is natural, because the very word "Mother" sound warm and loving, doesn't it. It brings to our minds a picture of our own dear mothers and makes us feel good inside. Maybe that's what the Belgian author, Maeterlinck, was thinking about when he said: "There are no poor mothers, no ugly ones, no old ones; they are lovely, for love makes them the most beautiful women on earth."

Especially since last Sunday—Mother's Day—you've probably been noticing more closely the many things your mother does for you each day. You appreciate her more than you used to. Perhaps you are trying harder to show that appreciation. If you are, you are helping to make every day Mother's Day in your home!

Your Young South word picture should show some of the things you are doing along this line. Wouldn't you like to write and tell me about them, so that I can add them to your picture?

Love,
Aunt Polly



ED PRODUCT

DUCT

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ome Type

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Of Christian Education

our children get in homes, schools, movies and churches. Road houses and
y million drinkers are the result of education. The wrong kind of education

eam that must be harnessed together if
ion is to endure

**R YOUR HELP THROUGH THE CHRISTIAN
ERING ON JUNE 26**

o DR. C. W. POPE, Ex. Secretary and Treasurer, 149—6th Ave., North, Nashville, Tenn.

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

W. G. RUTLEDGE
Superintendent
MISS DOROTHY CAMPBELL
Office Secretary



MISS OLETA MEEK
Elementary Worker
MISS GLADYS LONGLEY
Associational Worker

Glenwood Holds Enlargement Campaign

Pastor J. C. Blalock is leading his people in a great enlargement campaign. This started more than a year ago when his people accepted the idea of building an educational plant and enlarging all organizations.

Last week the Sunday School Department assisted the church in a Sunday School Enlargement campaign looking to the time when the Sunday School will occupy its new quarters. The organization was more than doubled. Plans are now providing for forty-two classes instead of nineteen. The school is being changed from one that was formerly operated almost entirely on the class basis to a full department school. Superintendent and workers have been enlisted for this greatly expanded organization.

Marvelous possibilities were discovered. The census indicated that more than 1900 people ought to be reached by the church. The following teachers directed the department work:

Nursery.....	Miss Oleta Meek
Beginner.....	Mrs. Jesse Meek
Primary.....	Mrs. J. Smith Womack
Junior.....	Mrs. W. G. Rutledge
Intermediate.....	Mrs. A. B. Clark
Young People.....	Rev. Harvey Gray
Adult.....	Mrs. L. G. Frey
Director.....	Mr. W. G. Rutledge

A Pastor Rejoices In A Census Experience

Recently, during the enlargement campaign promoted in the Kimball Baptist Church, the workers who were taking a census of that community had an unusual experience.

Without any of the workers having any idea where the others were, they all came together; six of them, including the Sunday School superintendent, pastor and our state employed helper, in a home where a mother of five children was under deep conviction of her sins. We engaged in talking to the woman, quoting scripture passages on salvation, had prayer and the woman then and there gave her heart and life to the Lord and was gloriously saved.

That's not all. The same evening the family came to the training course class, carried on by the church and taught by Rev. I. J. Freeman. After the teaching period everyone was giving the converted woman the right hand of Christian fellowship and her eleven year old daughter gave her heart to the Lord.

The following day in the grammar school two other Junior age girls were saved as a result of the testimony of the child who was saved the night before.

All of which goes to prove that if we obey the commands of Jesus Christ and "go out into the highways and hedges and compel them to come in," we will be wonderfully blessed and souls will be saved.—William J. Powell, Kimball Baptist Church.

Another Sunday School Increases Enrolment

While conducting a revival meeting last October at the Ivy Chapel Baptist Church, Nashville, Associational Sunday School Superintendent, Dr. J. Clark Hensley suggested that the church could well increase the Sunday School enrolment at least 25% by a proper emphasis upon the Cradle Roll. Taking the suggestion seriously, Pastor Phil Shelton and Superintendent J. W. Dorris re-organized the Cradle Roll Department adding eight new workers for a total of eleven and since that time ninety-six members have been added through the Cradle Roll. At the same time the nursery work has been expanded to care for those who come. The total Sunday School enrolment October 1 was 327 thus a 29% increase.



REV. J. C. BLALOCK

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

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



MISS EVELYN WILLARD
Office Secretary
O. O. MIXSON
Convention President

Training Union Awards Issued In Tennessee During March, 1949

(Continued from last week)

NOLACHUCKY		Mine City	40
Grace	6	Mt. Zion	1
Montvue	9	Zion Hill	1
Morristown, First	50		43
Calvary	3	ROBERTSON	
West View	6	Mt. Carmel	16
	74	Springfield, First	5
			21
OCOEE		SALEM	
Apison	61	Woodbury	1
Avondale	42		1
Bethel	19	SEQUATCHIE VALLEY	
Blue Springs	32	South Pittsburg	4
Brainerd	31	Whitwell	17
Brainerd Hills	18		21
Calvary	10	SHELBY COUNTY	
Candies Creek	50	Ardmore	1
Cedar Hill	15	Bellvue	67
Central	20	Berclair	4
Cedar Springs	45	Boulevard	8
Chamberlain	30	Buntyn Street	8
East Chattanooga	20	Central Avenue	49
First Chattanooga	104	Parkway	6
Clifton Hill	64	Highland Heights	43
First, Cleveland	150	Hollywood	4
Big Springs	103	Kennedy Memorial	40
North, Cleveland	71	LaBelle	25
South, Cleveland	55	Lamar Heights	2
Concord	117	Levi	11
Daisy	25	Louisiana Street	24
Dallas	28	Malcolm Avenue	3
Daytona Heights	36	Mallory Heights	7
Eastdale	9	Merton Avenue	10
East Lake	79	Millington	9
Chapel, First	1	Prescott Memorial	1
East, Cleveland	95	Raleigh	5
East Ridge	41	Riverside	1
Edgewood	11	Seventh Street	1
Fairview	18	Sylvan Heights	3
Falling Water	78	Temple	2
Goodwill	20	Trinity	1
Highland Park	19	Union Avenue	2
Hixson	37	Park Avenue	1
Hughes Avenue	22	Shirley Park	4
Kings Point	19	Beverly Hills	1
Lookout Valley	49	Whitten Memorial	1
Lupton City	72	Barton Heights	3
Macedonia, B	9		347
McCarty	6	STONE	
Michigan Avenue	36	Cookeville	1
Middle Valley	36		1
Mile Straight	49	SWEETWATER	
Morris Hill	101	Oakand	31
Mountain Creek	5	Philadelphia	2
Mt. Carmel	25	Vonroc	7
Northside	53		40
Oak Grove B	29	TENNESSEE VALLEY	
Oak Grove H	34	Tennessee Valley	59
Oakwood	44	WATAUGA	
Ooltewah	35	Oak Street	32
Parker's Gap	48	Union	21
Philadelphia	20	Stony Creek	57
Phillipi	12		110
Pleasant Hill	20	WEAKLEY	
Pleasant Grove	1	Central	6
Red Bank	77		6
St. Elmo	60	WESTERN DISTRICT	
South St Elmo	27	Jones Chapel	12
Shepherd	2	Maplewood	28
Signal Hill	11		40
Signal Mountain	29	WILLIAM CAREY	
Silverdale	69	Petersburg	11
Soddy, Oak Street	13		11
Soddy, South	8	WILSON	
Spring Creek	41	Fall Creek	3
Second, Chattanooga	94		3
Temple	22	TOTAL	6441
Tyner	23		
Victory	17		
White Oak B	4		
White Oak H	38		
Woodland Heights	23		
Woodland Park	118		
Alton Park	26		
Ridgedale	40		
Pine Ridge	16		
Kingwood	1		
Rutledge Memorial	60		
South Daisy	23		
Four Point M	3		
Tabernacle, Cleveland	18		
Galilee M	60		
Lookout Mountain	2		
	3203		
POLK			
Isabelle	1		

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY
President

MISS NELLIE TALLANT
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL
Secretary



ANNE BAKER
Office Secretary

Mrs. Starmer Writes From Italy

I certainly will not let another Easter come around without writing to you. I want to thank you and the Tennessee W. M. U. for the GOOD HOUSEKEEPING magazine. I get a lot of joy out of looking at it and seeing what 'Americans' are doing back home. I never get to READ it, however, but it is a relaxation to be able to LOOK at it. However, if we are in Europe next year—I wish you would change it to McCALLS.

Roy has been in Paris since the second of February. The children and I are living at the Missionary Home here in Rome. Dr. and Mrs. Dewey Moore live downstairs, and we have an apartment upstairs. Rome is so much like Bucharest, that we have felt at home and happy since the minute we arrived. The Baptist People here are just like our Rumanian Baptist Friends. Truly we love Italy and the Italian people. Roy is working with the Rumanian refugees in Paris. News from our Rumanian friends is certainly dark. We just pray that God will give them courage and physical and spiritual strength for this great suffering they are having. But the Holy Spirit can penetrate the Iron Curtain!

I am taking the children and going to Zurich, Switzerland this Friday (April 8) to visit John Allen Moore and Polly. We will spend Easter with them at the Seminary there. The children have had quite a bit of sickness this winter—and I feel the change will help them. They get a long vacation for Easter from School.

I have felt impelled in my heart to ask Tennessee W. M. U. a BIG FAVOR. As you know the Armstrong Memorial Training School for Italian Baptist Girls, will be opened here in Rome, soon. One of my greatest hopes for our School in Bucharest was to have a good organ for the school. The one lacking thing in the field of equipment in our European Seminaries and Training Schools, has been musical instruments! Even the Baptist Churches here have the same need! I have been so anxious that this NEW Training School here in Rome, at least, have a good organ to START with. Virginia Wingo, from the Training School in Louisville, Ky., has been chosen to head this School. Virginia will come to Rome in August—PLEASE, couldn't Tennessee W. M. U.—or SOMEONE IN Tennessee, PROVIDE A HAMMOND ORGAN for this great school—and let Virginia BRING IT WITH HER IN AUGUST ??? If she brings it, it would not cost so much duty. Too, she could bring it as part of her equipment and save a lot of freight.

It is asking a big favor, I know—but SURELY there is someone in Tennessee with a Missionary heart (and pocket-book) full of the Love of Christ enough to do this great piece of GOOD! I'm asking you, because I feel SURE MY TENNESSEE Baptists will do this for this great School for Italian Baptist girls. If I had the money, I would do it alone. But I'm asking you—and PRAYING that God will touch the right heart!

Thank you again for all you've done for us. May God bless you and Tennessee W. M. U. this year and give you a great Victory for Him. The Happiest of Easters to you all.

Sincerely, Lillie Mae (Mrs. Roy F.) Starmer

Annie Rines Sails for Africa

Tonight I'm sitting in the Prince George Hotel, New York, writing letters as fast as I can. Tuesday, my ship, the S. S. Templar will leave from New York and go by way of Belgian Congo to Africa. I'm going to get plenty of rest this trip. It's the long way home.

Tennessee has been wonderful to me this year. I'll write a letter to the paper as soon as I arrive and can get a bit of Nigerian news.

* * *

DR. AND MRS. FRANKLIN T. FOWLER

announce the arrival of

JAMES CATE FOWLER, JR.

Asuncion, Paraguay

February 28, 1949

"Every boy born is proof that God is not discouraged with men."—Coronet

THURSDAY, MAY 12, 1949

It is hoped that in the near future we will have in this office a complete mailing list of all Brotherhood organizations in the state. This will include the officers of the local Brotherhood as well as the officers of the associational Brotherhood.

We have observed that where we have associational officers the Brotherhood work is making much more progress than in the associations where we do not have associational officers. When our associations have their annual meeting this fall, we sincerely request that the nominating committees will present to the associations the following officers:

President	Chorister
Program Vice-President	Secretary-Treasurer
Attendance Vice-President	Pastor Advisors

This will enable us to keep in touch with the Brotherhoods in any association in the state through the associational officers.

We have also observed that where we have an active regional president that much more interest is manifested in this particular region than where we do not have an active regional president. I have just visited the Eastern Region and met with the associational officers of Knox County. These officers are doing a magnificent job. The regional president, Mr. Charlie Walker, assures me that the Eastern Region can have associational officers in each association in the near future. We are looking toward having an active regional president in each of our eight regions by the time the Convention meets this fall.

In addition to the afore stated officers and due to the fact that our president, A. Roy Green, who is doing a fine job but is being called upon for many more engagements than he could possibly accept, we have suggested three vice-presidents for our state officers; a vice-president for East Tennessee, a vice-president for Middle Tennessee, and a vice-president for West Tennessee.

We have asked that Mr. Harry Hollis, promotional director of First Baptist Church at Jackson, Tennessee, serve as the vice-president for West Tennessee and that the former secretary, Mr. E. K. Wiley, serve as vice-president for Middle Tennessee, and Mr. Loran Baker of Knoxville serve as vice-president for East Tennessee. These three men have agreed to serve in these positions until Convention time when it is hoped that such officers will be elected by the Convention.

Friday night, April 29, I met with the men of five churches in Oak Ridge. We met in a government warehouse that had been purchased from the government and converted into a tabernacle that will seat from eighteen hundred to two thousand people. All of this work was done by men who were interested in the revival meeting which was to begin the first of May. These men assured me that they could fill this tabernacle for each service.

I am sure that any minister or evangelist will agree with me that they do not have the number of unsaved people in their services, in order that they may be under the power of the preaching of the gospel, as they would like to have. The only solution, as I see it, is a Brotherhood with an evangelistic committee who have a passion for lost souls such as the men of these five churches in Oak Ridge.

Will the Brotherhood secretaries please send to this office their monthly or quarterly reports.

We have just received this report from the Brotherhood of Stevens Street Baptist Church in Stone Association under the heading of Brotherhood activities carried on this month:

- (1) Evangelistic committee secured minister for Revival.
- (2) Special committee investigated and recommended purchase of lot for building of pastor's home.
- (3) After church voted to purchase lot, a committee to assist pastor in building his home was appointed.
- (4) Campaign for establishing family altars launched.
- (5) Pastor assisted in visiting absentees and some shut-ins.

We appreciate this report of this Brotherhood, which was sent in by Mr. Morris T. Frank, president, and suggest some similar activities for some of our other Brotherhoods.

WILSON ASSOCIATION

Shop Springs Baptist Church

REV. J. H. SHANNON, Pastor

President	W. T. Patton
Activities Vice-President	Charles Turner
Program Vice-President	Joe Hawkins
Membership Vice-President	Earl Price
Secretary-Treasurer	Hal T. Hall

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AMONG THE BRETHREN

Pastor Lyn Claybrook and the Oneida (Ky.) Baptist Church are rejoicing over entering their new house of worship, which was celebrated with a special program and list of speakers May 1-8.

—B&R—

Cog Hill Baptist Church, Etowah, recently closed a successful Training Union Training School under the leadership of the director, John Pratt, with E. N. Pack, Mrs. Melvin Nunn, Mr. and Mrs. Bob Culpepper and Mrs. Crandall Duggan as instructors.

—B&R—

George W. Griffin, Rural Church Consultant, Washington, D. C., writes that because of the large number of missionaries to be entertained rural pastors cannot be given free lodging and breakfast at Oklahoma City, as was done at the Southern Baptist Convention last year, but that there are plenty of rooms in homes at \$1.50 a day. It would be a great thing if rural churches could pay the expenses of their pastors to the Convention. Mr. Griffin's address at Oklahoma City is the Bristol Hotel.

—B&R—

President Edwin S. Preston announces the receipt of a \$1,000 gift in memory of Ancil Neal Womack for the Cumberland University Second Century Program. Mr. Womack was with the Naval Air Corps in World War I.

—B&R—

Pastor A. W. Parker did his own preaching in a revival in McPheeters Bend Baptist Church and B. H. McKay, music director at the Rogersville Baptist Church, led the singing. There were 10 additions and 5 backsliders reclaimed and 1 young man surrendered to the ministry.

—B&R—

Edgar Folk Lambert, 56, business and civic leader of Lewisburg and deacon in the First Baptist Church there, died Monday morning, April 25, at his home. Funeral services were conducted April 26 by his pastor, Leonard Sanderson, with burial in Lone Oak Cemetery.

—B&R—

Miss Bettye Jeane Longley, daughter of Mrs. Elsie T. Longley of Apison, Tenn., and sister of Miss Gladys Longley of the Sunday School Department, was presented in a graduate piano recital April 21, 1949, at Carson-Newman College. Miss Longley is a student of Miss Ersa N. Davis under whom she has studied for four years. Recently Miss Longley was chosen as one of the students to represent the college in "Who's Who Among American Colleges and Universities." She will be graduated with an A.B. degree in May.

HEAR THE BAPTIST HOUR



SUNDAY MORNING AT 8:30 o'clock
May 15, 1949

Speaker—DR. J. D. GREY

Subject—"JESUS KNOCKS AT YOUR DOOR."

Subject for May 22, 1949—"Our Sufficient Saviour."

Heard in Tennessee over radio stations—WCYB Bristol; WNOX Knoxville; WSM Nashville and over WREC Memphis at 9:30 A.M.

The American Tract Society, 21 West Street, New York 19, N. Y., has available for distribution a 16-page folder entitled "Communism," by Robert I. Wells, Chicago pastor who was formerly an infidel and a communist worker.

—B&R—

W. Fred Kendall of First Church, Jackson, did the preaching in a recent revival in the First Church, Jefferson City, and W. Hines Sims of the Baptist Sunday School Board leading the music. There were 32 additions to the church. In the eight months in which E. C. Masden of the Department of Bible of Carson-Newman College supplied the Jefferson City Church prior to the coming of Francis M. Warden as pastor there were 304 additions.

—B&R—

The Executive Board of Madison Association at its recent session adopted resolutions commending Bernard Scates to the First Baptist Church of Lawrenceburg where he went to be pastor after eight years pastoral work at Bemis. For four years he served as moderator of the association and three years as clerk.

—B&R—

Pastor Ray P. Turner and the Washington Pike Baptist Church, Knoxville, have been assisted in a gracious revival by V. Wayne Tarpley, pastor of St. Elmo Baptist Church, Chattanooga, preaching, and Bob Gilliam, son of Norris Gilliam, leading the singing. There was a great spiritual awakening and 32 additions to the church.

Secretary Chas. W. Pope is still recovering in a fine way from the shake-up which he recently received in an auto wreck.

Sunday, May 22, S. R. Woodson, graduate of Union University and the Southwestern Seminary and now pastor of First Baptist Church, Columbus, Miss., will deliver the baccalaureate sermon at the commencement exercises of Union University. President Henry H. Hill of Peabody College, Nashville, will deliver the commencement address on Tuesday afternoon, May 24. The seniors will be entertained according to the annual custom at the home of the President for breakfast on Saturday morning, May 21. The Strickland Medal Contest, the Alumni Picnic, M. E. Dodd Oratorical Contest, and the J. R. Graves Sermon will all be held at various hours on Monday.

—B&R—

J. L. Stafford, pastor of South Harriman Baptist Church, Harriman, and his people recently conducted a spring revival in which there were 26 additions, 22 of them for baptism. D. P. McFarland, pastor of First Church, Covington, was the visiting preacher. In the three months that Bro. Stafford has been pastor of the Harriman church, there have been 45 additions.

—B&R—

April 24, Rock Spring Baptist Church, Robertson County Association, organized a Sunday school at Cross Roads schoolhouse. Associational Sunday School Superintendent Ralph Eidson, Howard Davis, pastor at Whitehouse, and G. C. Roberts of Greenbrier were on the program. The officers of the Sunday school are Ira Moore, superintendent; and Pauline Bracy, secretary. The teachers are Howard Bracy, Onna Moore, Wallace Moore, Miss Louise Moore, Robert Moore, and Mrs. Robert Moore. W. O. Bracy was elected choir director. H. D. Woodham, pastor of Rock Springs Church will preach on the first and third Sundays.

—B&R—

Rachel Sims Memorial Mission, oldest of the River Front Baptist Missions in New Orleans, La., held open house in its new home on Sunday, May 8, from two until five in the afternoon. A quiet service of dedication was held at eight o'clock Tuesday evening.

—B&R—

Paul Tabor, student at Cumberland University, supplied the pulpit of First Church, Carthage, recently while Pastor W. W. Harrison was assisting in a revival at Pennington Gap, Va.

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Application blanks for enrollment in the Mid-State Baptist Hospital School of Nursing are now available by writing to the Director of Nurses at the Hospital.

The Nursing School Bulletin, stating admission requirements, cost, course of study, etc., will be sent upon request. Plans are being made for the enrollment of 25-30 students in the September class.

Application should be made early, in order that they be completed by August.

Need for Relief Continues Great Among European Refugees

By MARJORIE E. MOORE

RICHMOND, Va.—(BP)—Steadily diminishing income for relief, over against an appeal from European Representative Jesse D. Franks for help in meeting new needs, was the problem faced by the Relief Committee of the Southern Baptist Foreign Mission Board at its April meeting.

"It looks like we'll soon have to close up shop," L. Howard Jenkins, the chairman, said after hearing the treasurer's report for receipts for the first three months of 1949. "We can't do relief business without funds."

Yet letters from missionaries in China, Japan, Israel, and Europe arrive every week expressing unlimited gratitude for bales of clothing from the Southern Baptist Relief Center, New Orleans, and Dr. Franks reports needs in Europe which cannot be ignored.

"The biggest and most urgent need of all is that growing out of the refugee problem," Dr. Franks wrote, "In the Displaced Persons category are between 800,000 to 1,000,000 miserable, though not entirely hopeless, souls in Germany, Austria, and Italy. The most pitiable and helpless refugee group is that horde of eight to ten millions who do not qualify as Displaced Persons and therefore have least hope of finding homes in other parts of the world."

Dr. Franks said the number of refugees is growing. "Every day they keep pouring across the borders. They come from behind the iron curtain needing everything—food, clothing, medicine, work, and spiritual comfort."

Another needy group are the students, who need food, clothing, books, and scholarships, Dr. Franks wrote. "I am so glad that Southern Baptists are doing something really big and constructive in this field. In this group the churches have their most far-reaching opportunity, one which they dare not neglect."

Contributed goods of all kinds will be needed for at least another year, in the judgment of the leaders of relief projects who met recently for conference. Dr. Franks expressed the opinion that "Southern Baptists again have shown up to good advantage here. New Orleans Center has been a great success. This service we should continue."

In conclusion the relief representative said, "Southern Baptists are in a peculiarly favorable position in Europe now to render a great spiritual service, sharing with our Baptist brethren the fellowship of service so richly inviting fields of evangelism, education, missions, and church reconstruction. The churches and only the churches can enter this wide open door. This is no time for us to do less for relief; it is the time when we should begin to shift our emphasis from the largely physical to the definitely spiritual service of relief."

The committee authorized its director, Dr. George W. Sadler, to write Dr. Franks that the relief effort would be sustained so long as support for it from the Convention permitted the program.

ATTENDANCES AND ADDITIONS TO THE CHURCHES SUNDAY, MAY 1, 1949

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Ashland City, First	59	36	---	Knoxville, Alice Bell	100	37	5
Athens, Antioch	---	45	---	Arlington	460	147	10
East	383	115	35	Bell Avenue	956	278	4
First	527	171	---	Broadway	1693	370	81
West End Mission	73	---	---	Fifth Avenue	1067	285	3
Clearwater	99	37	---	First	1179	---	---
Coghill	77	25	---	Highland	154	75	---
Cottonport	73	33	---	Immanuel	454	72	2
Eastanalle	59	14	---	John Sevier	300	114	10
Englewood	214	---	---	Lincoln Park	642	162	---
Etowah, East	80	---	---	Lonsdale	519	182	38
Etowah, First	407	107	---	McCalla Avenue	923	190	---
Etowah, North	316	56	3	Oakwood	376	202	8
Good Springs	70	30	3	Sevier Heights	553	176	22
Idlewild	56	61	---	Washington Pike	281	61	4
Lakeview	64	16	---	LaFollette, West	187	56	2
McMahan Calvary	80	40	---	Lawrenceburg	215	143	2
Rodgers Creek	40	---	---	Lebanon, Barton's Creek	130	61	---
Sanford	56	---	---	Cedar Grove	119	62	1
Union Grove No. 2	55	46	---	Fairview	131	45	---
Wildwood	100	---	---	Leoma	151	77	9
Zion Hill	69	---	---	Lewisburg, First	405	136	---
Blaine, Richland	126	55	---	McEwen	58	45	1
Brighton	145	124	---	Madison, First	382	112	1
Bristol, Calvary	518	160	18	Boulevard Mission	36	---	---
Virginia Avenue	365	112	2	Maryville, Broadway	367	137	2
Brownsville, Woodland	100	115	---	Everett Hills	319	130	3
Brush Creek	62	23	---	First	721	205	2
Carthage, First	179	62	---	Oak View	96	45	---
Chattanooga, Apison	107	36	---	Mascot	202	87	4
Avondale	591	117	---	Maynardville	108	14	---
Birchwood	87	15	---	Medina	99	105	2
Brainerd Hills	104	30	2	Memphis, Bellevue	1766	1541	7
Calvary	386	---	---	Boulevard	496	201	14
Clifton Hill	315	97	---	Central Avenue	389	154	---
Mission	12	---	---	Highland Heights	919	443	5
Concord	274	102	---	Hollywood	391	140	---
Daisy	175	45	---	Kennedy	90	48	---
Eastdale	447	119	---	LaBelle	430	193	17
East Ridge	288	106	1	Leawood	132	107	---
First	916	215	1	Levi	179	120	8
Chapel	97	26	---	Barton Heights	117	50	26
Highland Park	2961	658	19	McLean	293	144	---
Hughes Avenue	209	60	3	Parkway	221	157	3
Lupton City	166	88	---	Prescott Memorial	371	120	---
Morris Hill	287	110	2	Seventh Street	490	229	6
Philadelphia	144	4	---	Speedway Terrace	703	222	4
Red Bank	602	181	3	Temple	1031	361	3
Ridgedale	591	197	3	Union Avenue	749	267	2
Second	300	90	2	Milton	49	23	---
Signal Mountain	69	52	---	Prosperity	131	89	---
South Daisy	121	95	2	Monterey, First	320	150	---
Spring Creek	258	92	---	Morristown, First	578	121	9
St. Elmo	385	84	6	Montvue	185	32	1
Woodland Park	1079	---	13	Murfreesboro, Powell's Chapel	99	48	---
Church Hill, Oak Grove	242	130	---	Third	109	50	---
Cleveland, Big Spring	343	117	---	Woodbury Road	73	31	---
First	570	192	3	Nashville, Belmont Heights	1028	342	31
South	142	82	1	Glendale Mission	34	---	---
Columbia, First	409	137	3	Jordonia	48	---	---
Rock Spring	85	67	---	Madison Street	32	24	---
Second	109	70	---	First	1174	---	2
Cookeville, First	416	139	1	Grace	1003	213	39
Steven Street	111	71	1	Harsh Chapel	179	82	1
Corryton, Fairview	146	80	2	Lockeland	572	153	---
Covington, First	177	61	---	North Edgefield	300	116	22
Crossville, First	265	123	3	North End	172	71	1
Antioch	34	---	---	Park Avenue	674	159	5
Chestnut Hill	28	---	---	Una	195	104	2
Laural Grove	48	---	---	Woodmont	296	114	6
Decatur, Goodfield	63	44	---	Woodmont Center	93	38	---
Eagleville	97	43	---	Oak Ridge, Highland View	515	115	12
Elizabethton, Big Spring	159	129	---	Robertsville	376	68	15
First	566	100	1	Old Hickory, First	649	285	6
Oak Street	142	107	---	Oneida	246	---	---
Siam	203	125	---	Parsons, First	156	57	---
Fountain City, Central	934	202	1	Philadelphia	196	18	---
Hines Valley Chapel	49	---	---	Pigeon Forge	164	81	---
Fowlkes	77	82	2	Rockwood, First	310	131	---
Gallatin, First	350	93	1	Rogersville, Henard's Chapel	189	137	---
Goodlettsville, First	224	103	---	Rutledge	116	35	---
Hampton, Union	240	152	5	Oakland	132	58	1
Harriman, South	253	92	---	Shelbyville, First	341	90	---
Trenton Street	442	96	1	Shelbyville Mills	228	90	1
Walnut Hill	287	99	---	Watertown, Round Lick	148	74	---
Jackson, Calvary	253	149	---	Whitwell, First	200	42	---
First	488	166	4				
Madison	43	47	---				
North	146	93	---				
West	483	338	---				
Jellico, First	288	142	---				
Kingsport, First	641	115	---				
Lynn Garden	426	158	4				
Misslon	28	---	---				

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Puncheon Camp Ordains Deacons

Sunday afternoon, April 24, Puncheon Camp Baptist Church in Grainger County Association ordained three deacons.

Ministers taking part in the service were: John Ogan, Clay Lambdin, Verlin Booker, Don Frazier, Loy Shelton, Joe Coffey, John Hipshire, Ben Rucker and Charles Bronson. Deacons taking part were: H. H. Acuff, Fayette Rucker, and Perlow Ruth of the local church and Shields Hipshire, J. H. Overby and Joel Taylor from other churches.

The presbytery chose J. G. Hipshire as moderator, Loy Shelton as clerk, John Ogan to preach the sermon, Verlin Booker to examine the candidates, Clay Lambdin to charge the deacons, Joe Coffey to charge the church and Ben Rucker to pray the ordination prayer.

The men ordained were: Harvey Vittetoe, George Jackson and Arthur Welch.

Hymn Festival A Great Success

By ARTHUR J. FINEOUT

On Tuesday evening, April 26, a great crowd of at least 867 people filled the Calvary Baptist Church of Elizabethton to overflowing to listen to and participate in singing hymns old and new. An ensemble from the Elizabethton High School Band opened the Festival at 7:15 with a twenty minute concert of hymns. Then under the direction of Training Union Chorister, Arthur J. Fineout, the congregation sang the Doxology and hymns "He keeps Me Singing," "Jesus Saves," and "We're Marching to Zion."

The following choirs then sang two songs each: In the Junior division, Immanuel Baptist Church, Big Springs Baptist Church, and First Baptist Church of Elizabethton; In the Intermediate division, the First Baptist Church of Elizabethton; In the Young People—Adult division, Doe River Baptist Church, Fairview Baptist Church, Calvary Baptist Church, Oak Street Baptist Church, and Big Springs Baptist Church. All of these choirs received ratings that will entitle them to enter the Regional Hymn Festival at Morristown. The Judges were Professors Virgil Self and Clarence Carder of State College in Johnson City, and Mrs. Robert Warner, Head of the Music Department at Milligan College.

After singing such hymns as "Follow On," "Christ Returneth," "When We All Get to Heaven," "Whosoever Will" and "When I See the Blood" while awaiting the Judges' decision, the inspired congregation arose to pay tribute to the Lord Jesus Christ by singing "All Hail the Power of Jesus' Name." As the Benediction was pronounced and the great crowd began to go its several ways home, there were none who did not feel within him the glow of the presence of the Spirit of God.

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Resolutions

HAMILTON

WHEREAS, our pastor, Rev. W. R. Hamilton, presented his resignation at the close of the Sunday morning worship service March 27, 1949, effective April 30, 1949, to accept a call to serve the First Baptist Church at Sarasota, Fla., and his resignation has been accepted, albeit with reluctance, because we discern the workings of the Holy Spirit; now therefore,

BE IT RESOLVED that we place on record our appreciation of his ministry which has been so fruitful during his four years seven and one-half months with us, recognizing the solid growth in numbers, progress made in enlistment of members hitherto inactive, sustained support of all phases of Kingdom work through the dedication of material resources, especially deserving of mention being our City Mission work which has resulted in the establishment of Calvary Hill Baptist Church in West Dyersburg, now a full-time church numbering almost 400 members, and the approaching completion of Hawthorne Baptist Chapel in East Dyersburg in which the first service has been held and in which revival services will be held in June. Both of these buildings were erected by our church.

There have been more than 500 additions to the church, 267 by baptism. In addition to a net gain in membership, from 1005 to 1157, our church has strengthened other Baptist work in the community by granting more than a hundred members to the newly organized Calvary Hill Baptist Church, and to the Hillcrest and Southside Baptist Churches, and we have more than 87 names on a supplementary list. There has been steady growth in average Sunday School and Training Union attendance, the average local Sunday School attendance having increased from 320 to 433. A system of committees has made contribution to the enlistment and training of more members

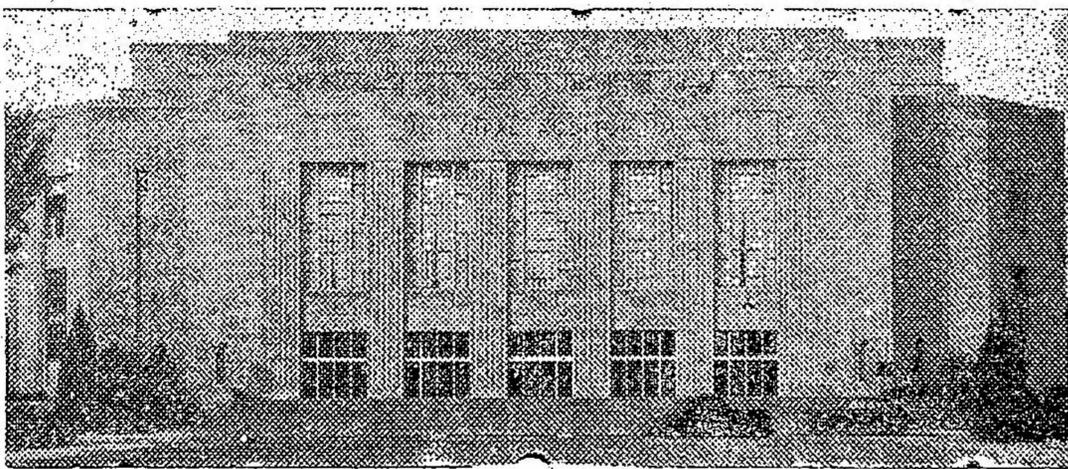
in various fields of Christian activity. Among the committees which have been particularly active are the Mission, Evangelistic, Counting, Baptismal, Lord's Supper, Finance, Benevolence, Church Property, and Flower and Decoration Committees. A pipe organ has been purchased and will be shipped to us in May for installation.

Throughout his ministry with us our pastor has served as a member of the Tennessee State Executive Board and the Baptist and Reflector Committee. He was one of the incorporators of the Tennessee Baptist Press, Inc., and up to the time of leaving our state was a member of its Board of Directors. He was also a member of the Board of Directors of the United Dry Forces of Tennessee, Inc., was serving a second term as Moderator of the Dyer County Baptist Association when he left us, held various offices in the Dyersburg Ministerial Association throughout his stay in Dyersburg, and has been on Tennessee Baptist Convention programs.

We would further recognize the sterling qualities of Mrs. Hamilton, and assure her and Barbara, Martha, and Russell, Jr., that they will live long in our hearts. Mrs. Hamilton is truly one of God's choicest spirits, talented, and capable in all departments of church activity, and it is with reluctance that we give her up.

BE IT FURTHER RESOLVED that we sincerely commend Rev. and Mrs. Hamilton to the First Baptist Church at Sarasota as a pastor and wife who will do all that is humanly possible to further the cause of Christ in their new field of labor. With the cooperation of the church they will soon find place in the hearts and lives of all who seek to know and do the will of the Master. We will watch with prayerful interest your advance with them in Kingdom accomplishments. We bespeak an interest in your prayers, and theirs, as we seek a worthy successor to continue the development of a field which has possibilities limited only by the measure of faith of pastor and people.

Respectfully submitted, Mrs. Max Pence
Arch Vaughn Robert Cloar



Oklahoma City's 6,500-seat Municipal Auditorium, above, will be the scene of day sessions of the 1949 Southern Baptist Convention. Night and Sunday sessions will be held in Taft Stadium, seating 20,000.

CAMP PROGRAM CAMPAIGN RECEIPTS

Received to October 31, 1948	\$50,607.72
Additions during November, 1948	2,121.81
Additions during December, 1948	15,064.11
Additions during January, 1949	1,356.02
Additions during February, 1949	4,397.67
Additions during March, 1949	8,068.42
Additions during April, 1949	7,960.90
Total	\$89,576.68

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In Memoriam

Willson

MR. E. L. WILLSON, president of the Athens Plow Company, Athens, Tennessee, went to be with the Lord, Saturday, April 9, 1949. Mr. Willson was in Knoxville on business Friday, April 8, where he took suddenly ill and was rushed to the East Tennessee Baptist Hospital. He lived until the next afternoon. His funeral was conducted in the First Baptist Church, Athens, Tennessee, on Monday, April 11, with his pastor, F. M. Dowell, Jr., and a former pastor, Charles Bond of the Central Baptist Church, Fountain City, Tennessee, in charge.

Brother Willson was a great Christian layman in his own church and in his denomination. He had served faithfully as Superintendent of the Sunday School for many years, and taught the Sunday School lesson to the Teachers on Wednesday evening before he passed away. He had been a deacon in his church for 36 years, and always put his church above all other interests.

Brother Willson served his denomination well in every way possible. He attended Carson-Newman College as a student, and had been a member of the Board of Trustees of that institution for more than a quarter of a century. He attended the meeting of the Board of Trustees on Friday, April 1, just one week before he was fatally stricken. He was one of the committee who secured the services of Dr. Harley Fite as president of the college. He was also a member of the Board of Trustees of the East Tennessee Baptist Hospital and of the Tennessee Baptist Foundation. He had contributed generously of his money to these institutions, and his wise counsel as a successful business man was a great contribution. He was moderator of the Sweetwater Association at the time the McMinn Association was organized and was elected moderator of the New Association.

His church and his denomination will feel greatly their loss in his going, but they rejoice in what the Lord has done for them through him. Truly the words of Paul in 2 Timothy 4:6-8 apply to him as a layman, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me that day: and not to me only, but unto all them also that love his appearing.—F. M. Dowell, Jr.

Hutson

ON MARCH 10, 1949, just as the sun was setting God saw it best at this time to call our Brother Frank Hutson from the walks of life and relieve him of suffering he had been enduring for a number of years, and we saw his body for the first time free from pain and agony.

Of course we all hated giving him up but we should not grieve after one whom has suffered as Mr. Hutson did when we have the testimony from him that he was ready to go any time.

Blessed are the dead which die in the Lord. Mr. Hutson was born December 26, 1870, and was married to Miss Lucinda Jarrell in 1896, who preceded him in death a number of years. To this union were born two children, Mrs. C. L. Radford and Mrs. L. W. Green, who survive, both of Henry county. Other survivors are five grand-children and two great-grand-children, one brother, Taylor Hutson, two half brothers and two half sisters and a host of relatives and friends to mourn his passing.

He found peace through faith in God in 1908 and united with the Primitive Baptist Church and later in 1946 joined the Missionary Baptist Church at Bethlehem and was baptized by Brother Haynes Lankford.

He enjoyed very much talking of his conversion and his love for the Master although his health prevented him from attending church for sometime before death.

Therefore, be it resolved that Mr. Hutson was a member of our church and community and that we-as church brethren do sympathize with the family in his death, as he will be greatly missed. Be it further resolved that a copy of this be given the family, a copy be recorded on the church minute, and a copy be sent the Baptist and Reflector for publication.

Respectfully submitted,
Isaac Bunn
Homer Allen
Lee Joyner
Committee

Baptist and Reflector requests its readers please remember that the deadline for receiving reports of Sunday school and Training Union attendances is early Wednesday morning. Reports received after that date can not be published. Recently the paper received a large stack of reports from a certain section as well as a good many other reports, but all of them were received after the deadline and, therefore, did not appear in the paper. If your report has not been appearing, maybe this is the reason. Remember that reports must be in our office not later than early Wednesday morning.

Pastor J. Floyd Rogers of Toone did the preaching April 17-May 1 for a Revival at Parkvue Church, Jackson, James A. Farrar, Pastor. The Parkvue Church has much of their material for a new building paid for and on the grounds.

—B&R—

In the Ocoee Association Simultaneous revivals directed by C. B. Jackson, associate superintendent of the Texas Baptist Convention, there were 740 received for baptism and 397 by letter. In the Ridgedale Baptist Church in which Mr. Jackson preached there were 69 additions and 33 for baptism.

—B&R—

Matriculation dates for summer school at Southwestern Seminary are May 23 and June 20. The session, which is to be directed by Dr. T. B. Maston, will be conducted in two four-week units, May 23-June 17 and June 20-July 15. Courses will be offered in all three schools, Theology, Religious Education and Sacred Music.

Southwestern at Fort Worth is the only one of the three Southern Baptist Seminaries that offers summer school courses. There are pastors, educational workers, and music directors in the churches and other organizations who cannot get away from their work for enrollment during a regular session but who can leave for a few weeks of summer study. Students may enroll for either one of the four-week units or for the eight-week plan.

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Average Salary Paid Pastors Lower Than Estimated

By PORTER ROUTH

THE AVERAGE annual salary paid Southern Baptists pastors, tabulated for the first time for every church in 1943, is lower than had been estimated on a selected sample in previous years, according to a study which will appear in the 1949 *Southern Baptist Handbook*.

For many years, the average annual salary paid pastors of full-time, quarter-time, and half-time churches has been estimated from a selected group of associations. The complete tabulation of the salary paid by every church in the Southern Baptist Convention made this year by church group shows that the sample reflected largely the better organized churches paying a larger salary.

The average annual salary paid by the 12,333 full-time churches in 1948 was actually \$2,139, compared with the \$2,636 estimated in 1947. Outside of the District of Columbia, pastors of churches with full-time services in Missis-

issippi received the highest annual average salary, \$2,392.

The average annual salary paid by half-time churches in 1948 was actually \$498, compared with an estimated \$677 for 1947. Half-time churches in Mississippi had the highest average, \$652. The average salary paid by the churches with only one Service per month was actually \$227 compared with a 1947 estimate of \$366.

The complete tabulation, by states, will appear in the 1949 *Southern Baptist Handbook* which will be available at Baptist book stores around May 1.

July 1, according to an announcement of President W. R. White.

Bryant graduated from Baylor in 1939 and handled publicity work for the school until June 1942 when he entered the Southern Baptist Theological Seminary at Louisville. During the school year he was elected editor of the *Arkansas Baptist* and served until two years ago when he moved to Nashville as publicity director on the staff of the Southern Baptist Executive Committee.

In addition to publicity Bryant will also teach courses in religious journalism at Baylor, according to Dr. White.

As publicist for Southern Baptists, Bryant is editor of the *Baptist Program*, promotional publication for Executive Committee sent to Southern Baptist pastors, and also editor of the *Baptist Bulletin Service*. He has started a religious mat service for churches and a monthly mailing of Baptist news to 3,400 county weekly papers in the South.

In his move to Baylor, Bryant will be following in the footsteps of another Southern Baptist publicist, Frank E. Burkhalter. Professor Burkhalter served as publicity director for the Southern Baptist 75-Million campaign and the first publicity director for the Executive Committee before going to Baylor as publicity head and teacher of religious journalism. Bryant studied under Dr. Burkhalter while a student in Baylor.

BOOK REVIEWS

THE THIRD STRIKE by Jerry Gray, publishers, Abingdon-Cokesbury, Nashville. Price \$1.00.

He made a try, but was unsuccessful. This is the unfinished story of that try. It is told in dramatic fashion, with words of pathetic insight, this terrific, and for him losing, fight against the demon alcohol. The very thing that would have made him conquer, which he knew would, and said would, he never committed himself to fully: "This drinking—this Jekyll and Hyde business—needs more than laws or man or doctor to solve it. It needs divine assistance." Multitudes could and would profit from reading this little book.—T. C. Meador.

BOB JONES REVIVAL SERMONS by Bob Jones, publishers, Sword of the Lord Publishers, Wheaton, Illinois. Price \$2.00.

The nine sermons in this volume were preached in a revival campaign in Chicago in 1946. This campaign was sponsored by two hundred churches within the Chicago area. The preacher has been an evangelist for more than fifty years. One would not classify his messages as scholarly; they were meant primarily to reach the hearts of men. With honesty and sincerity he preached, and men could understand what he said. He gives this testimony concerning himself: "If I had to die tonight I could . . . tell him that I never trimmed my message." Although one may not be in agreement, he can appreciate a man who never compromises. He knows a Christian as one who has "experienced conviction, repentance, conversion, and the new birth."—T. C. Meador.

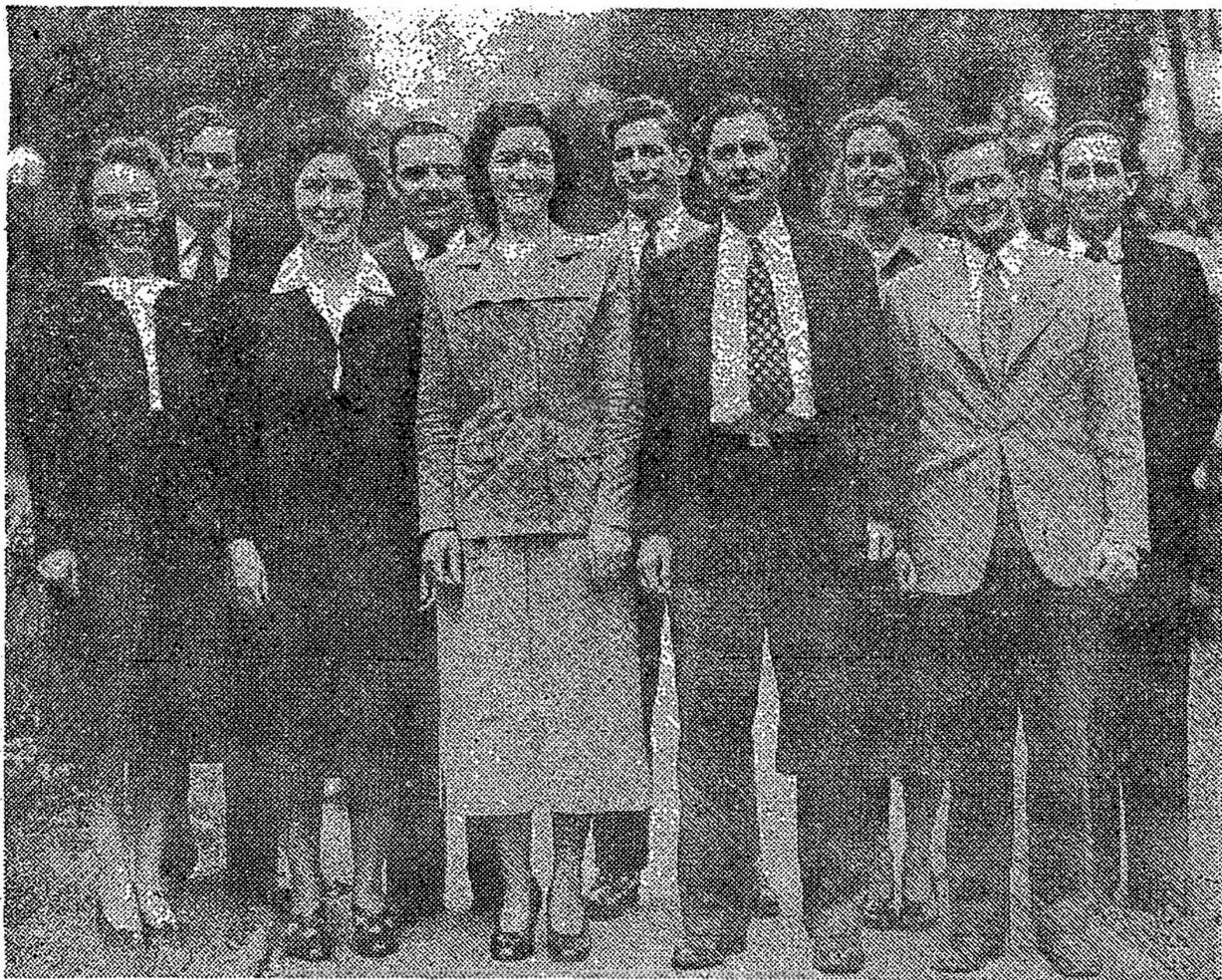
THE SOVEREIGN EMBLEM by Ernest Wall, published by Abingdon-Cokesbury Press, New York—Nashville, Tennessee. Copyright 1948. 117 pp. Price \$1.25.

Dr. Wall has given a very good discussion of the meaning of the crucifixion and the significance of the Lord's Supper as a demonstration of that meaning. In the second chapter, entitled "The Meaning of the Cross," and in the third division of that chapter, you will find the best in the book. The author's expressions, Holy Communion, The Holy Communion, and Sacrament of Communion, when referring to the Lord's Supper, do not appeal much to Baptist readers. The author seems to have had in mind college and seminary graduates when he wrote *The Sovereign Emblem*.—L. G. Frey.

C. E. Bryant Will Direct Baylor Press Relations

WACO, Tex.—(BP)—C. E. Bryant, publicity director of the Southern Baptist Convention, has accepted the position as director of press relations for Baylor University effective

Tennessee Students at New Orleans Seminary



Students from Tennessee attending the New Orleans Baptist Theological Seminary, recently organized their own state club.

Club officers include: Rev. Beecher Hammons, president; Gerrell G. Pierce, vice-president; Rev. R. Paul Strickler, program chairman; and Miss Drucilla King, secretary.

Members of the club pictured above are, first row (left to right): Mrs. Earl Procter, Maryville; Mrs. Paul Strickler, Kingsport; Miss Drucilla King, Milton; Rev. Charles Cantrell, Nashville; and Mr. Gerrell G. Pierce, Harriman.

Second row: Rev. Earl Procter, Maryville; Rev. R. Paul Strickler, Kingsport; Rev. Charles Riley, Memphis; Mrs. Beecher Hammons, Harriman; and Rev. Beecher Hammons, Crossville.

Rev. Charles Cantrell received the Bachelor of Theology degree, and Rev. R. Paul Strickler received the Certificate in Christian Training at Commencement, May 3.—Louis E. Bohlen, *Seminary Reporter*