

Baptist and Reflector

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

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I Am The Christian College!

I am the oldest institution of higher learning in America. Before there had been state universities or other institutions of college rank, I had been founded. Three centuries of achievement vindicate my right to be.

I stand for life's highest ideals. I search for truth, believing God's universe is fireproof, and that I may light the torch of truth anywhere. I lay emphasis upon genuine scholarship. My graduates are among the nation's greatest scholars.

I believe in God. In the student's expanding circle of adjustment I open wide the portal to the unseen world of spirit. My sons and daughters are men and women of vision and spiritual power.

I train for service. Through me, culture dominates the work of the world. I give leadership to the nation. From me have come presidents, governors, legislators, judges, educators, editors, in greater proportion than from any other source. Upon me the church depends for its preachers, its missionaries—all its leaders. Without me the work of the church could not go on.

I deserve your support. I receive from each student less than half the cost of what I give. From me the poor are not turned away. I still look to you, the members of the church, to make this possible. I cannot continue the splendid record of the past unless I have help.

I am the church college. I need your prayers and your gifts.

—Baptist Bulletin Service

(Remember the Christian Education Offering in June.—Editor)

LEBANON TENN
10-49

Baptist and Reflector

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EDITORIAL

UNA BAPTIST CHURCH

SUNDAY, May 29, marked the second anniversary of the fruitful pastorate of Frank B. Kellog as pastor of Una Baptist Church, Una, who succeeded J. C. Miles, who through a number of years laid solid foundations.

In summary, these two years have witnessed the following: Additions 101; Sunday School nearly doubled, Ben B. Rice, Superintendent; Training Union tripled; Sunday School wings added; lot for a pastorium bought; plumbing brought into the building and a kitchen provided; ten per cent of contributions through the Cooperative Program; a bus owned and operated; and Baptist and Reflector in the budget.

That Sunday morning the editor preached and was grateful for the cordial attention. At the conclusion of the service, the pastor took an offering to apply on an item of church indebtedness but we do not know how much was raised. It was a joy to worship with these good people.

JARED BAPTIST CHURCH

SUNDAY AFTERNOON following the service at Una, the editor and his wife drove to Jared Baptist Church near Chestnut Mound in Stone Association. The Fifth Sunday Meeting of the association was being held there that day, with services morning and afternoon and dinner on the ground. Oscar Nash, pastor at Gainesboro, is pastor of the Jared Church.

We were told that prior to our arrival Isam G. Rogers, J. H. Roberson and Charles Smith had spoken. Missionary Vaughtie B. Rowland was speaking when we arrived and doing it effectively.

Jared is under an arm of the Dillard Creek Baptist Church until it becomes a full-fledged church and it is being aided by our State Board. It has constructed a splendid frame house of worship. That Sunday afternoon the editor preached the dedicatory sermon and appreciated the responsive hearing. Pastor A. M. Senter of the Stevens Street Baptist Church, Cookeville, prayed the dedicatory prayer. Following this, the right hand of fellowship and Godspeed was given.

It is an inspiration to see what has been accomplished at Jared by the grace of God.

AN INTERPRETATION OF A MOTION

AT OKLAHOMA CITY, E. P. Alldredge moved to amend Article VI of the Constitution of the Southern Baptist Convention, as follows:

No one who belongs to or affiliates with any state or local council of churches which is connected with or sponsored by the Inter-council Field Department of the Federal Council or any one or more of its six affiliated councils shall be eligible to serve on any board, agency, or institution of this Convention—either as an official, employee, or board member.

After discussion by various parties and after an effort to refer the matter to a committee to report back to the Convention had been voted down, the motion was finally tabled. We wish to offer some comments on this.

The tabling of the motion by the larger vote of the Convention did not mean that the body as a whole looked with favor upon affiliation with the Federal Council of Churches. Again and again, it has frowned on alignment of this character. Why, then, was the motion tabled? We give our judgment.

1. THE MOTION CONSIDERED TOO RADICAL OR ABRUPT BY SOME. In a few states some Baptist churches with members from both the North and the South affiliate with both the Northern and Southern Baptist Conventions, the former being affiliated with the Federal Council. Should relationship with Convention personnel which might come from these churches be abruptly severed? Certain men affiliated in some measure with the Federal Council have been valuable to the Convention along some lines. Should these be abruptly dropped? Dr. Alldredge is connected with the Negro Seminary at Nashville, the American Baptist Theological Seminary. This institution is supported jointly by the Southern Baptist Convention and the National Baptist Convention, Inc., the latter being affiliated with the Federal Council. It has been suggested that a strict application of Dr. Alldredge's motion would exclude him from this position.

Consequently, while they might be in sympathy with the intention of the motion under consideration, as we believe the most of the messengers were, these felt that the action involved in the motion was too radical or abrupt. If a motion designed to take effect gradually in eliminating affiliation with the Federal Council had been made, our judgment is that it would have passed.

2. PRESIDENT LEE'S ACTION. For awhile it looked like the Alldredge motion would carry. Feeling that the motion was unwise, Dr. Lee vacated the chair temporarily and stated this and moved that it be tabled. He is sound in the faith and is not affiliated with the Federal Council. Rightly having confidence in his wisdom and leadership, the Convention sustained his motion. In our judgment, the Alldredge motion would have carried otherwise.

But before the motion to table was made, the mood of the majority in the Convention for a house-cleaning wherever it might be necessary seemed to be unmistakably indicated. The effort to refer the matter to a committee to report back to the Convention was decisively voted down. "Liberals" have nothing to crow over. And, in our judgment, they had better not use the Convention's action as an alibi for affiliation with the Federal Council. Probably the matter will come up again.

We believe that the Convention has by implication warned its personnel, agencies, and institutions to clean house wherever such may be necessary and thus make it unnecessary for the Convention to do it. A period of grace has been given. Southern Baptists are, as a whole, sound in the faith and mean to avoid affiliation with unionizing movements compromising that faith.

Baptist and Reflector is in full accord with this attitude.

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.

The Approaching Battle

Walter Pope Binns in Quarterly Review

Let us frankly face the fact that there are religious groups in America who do not agree with the Baptists in their opposition to the appropriation of public funds for the support of sectarian institutions. These groups are going to bring all possible pressure to bear upon the Government to support their church owned schools. The issue will be clearly drawn. It will be essentially the same issue which was so sharply debated years ago when Madison addressed to the General Assembly of the Commonwealth of Virginia his famous "Memorial and Remonstrance Against Religious Assessments." When the Baptists come to meet that issue, let them come with clean hands. If we are to offer a clear and convincing testimony, it is necessary that we shall steadfastly refuse to accept Government grants for the support of any of our Baptist institutions. To compromise here will be to stultify our witness.

(Important.—R. B. J.)

Baptists and "Holy Seasons"

The Baptist Courier

It is evident that some of our churches have gone a long way toward accepting the "church calendar" with all its special seasons and their special emphases. Lent, Holy Week, and Easter illustrate the question involved. Just how much attention should these be given in our churches? Just to provoke thought, and with no desire to enter a controversy with any person, we offer some observations:

1. As a general principle, we believe that too much emphasis upon special days and seasons is inconsistent with the true nature and spirit of our Christian faith. For a Christian, all days and all seasons are (or should be) regarded as holy. Every week is holy even as the week preceding Easter is a "holy week," and no magical power or virtue inheres in a season so designated.

2. The observance of such special days and seasons tends to become a conformity to custom and to become stereotyped, formal, and burdensome, and to lose the spiritual values which it intends to promote. These special seasons such as Easter and Christmas, are also made the vehicles of commerce and even of vice as they are popularized, secularized, and cheapened. In their promotion, we may, therefore, become allies in the fostering of influences which tend to militate against the intent of the church practices and customs.

3. It is to be recognized, of course, that we have these seasons and their customs and that they are so well established as to condition the thinking of people to a great extent. They, therefore, afford a good opportunity to emphasize the great central truths and the essential spirit which are back of the seasons and customs. On this basis, Christian people, including most Baptists, seem to feel justified in going along to a varying extent in the observance of such seasons. Some attempt to disregard them entirely but this usually results in an unwholesome negative attitude.

4. Personally, the editor is now, more firmly than ever, committed to the position that special seasonal emphases are not good for our Baptist people and churches and should, therefore, be discouraged. Or perhaps it would be better to say that, instead of discouraging these seasonal emphases, Christians should be so busy "in season and out of season" at the

Lord's business that these special seasons would be less needed and, consequently, lose much of their popular appeal while their true spiritual significance would be preserved and enhanced.

(Many of these "Holy Season" observances come from Catholicism and not from the Bible.—R. B. J.)

Sentiment

The Prairie Overcomer

In a lengthy editorial the *Seattle Post Intelligencer* berates the putting to death of the Nazi and Japanese war criminals. The paper suggests that these are acts of injustice and vengeance, "a return to savagery." Surely anyone who had followed these long-drawn-out trials has appreciated the infinite patience and fairness with which these men have all been judged. The thing which blinds the eye of this commentator is the same wicked sentiment which pervades so much thinking on this continent relative to crime. He says, "It is of little importance whether these condemned men, convicted of criminal responsibility for a war which wrought so much havoc and anguish in the world, live or die, for the harm which they had the power to do is now fully done." What is all this but to say that justice should never be meted out to any murderers. No, never hurt the criminal. That would be vengeance, a return to savagery. Is his victim not already dead? What good can come from slaughtering another man? And such sentimental reasoning prevails as soon as a man has committed a crime. To cover up such a suggested miscarriage of simple justice the indulgent editor quotes the word of Jesus on the Cross pleading that His enemies be forgiven, "for they know not what they do." Did not Hitler know? Did Tojo and his fellows not know? By such fallacious sentiment capital punishment as instituted by God—"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:6)—is utterly repudiated.

(Do you agree?—R. B. J.)

Who Furnishes the Money?

Southern Baptist Home Missions

The World Council of Churches which was formed some time back at Amsterdam is, according to Harold E. Fey, managing editor of *The Christian Century*, dominated by the state churches, while on the other hand most of the money for the support of the council is given by the free churches. The council is also Europe-centered as well as state-church dominated. It seems that the great Christian leaders of the world are thinking more about authority, union, and control than they are about preaching the gospel of redeeming grace to a lost world. The New Testament knows nothing about ecclesiastical order. The churches in Asia Minor were not bound together in one great body called "The Church." The New Testament Christians evangelized practically the entire world in the first hundred years after Christ. They did not have in the beginning a church house, a college, a seminary, an ecclesiastical organization, or any of the things which our leaders today seem to think necessary; but they did have the gospel of Christ and were filled with the Holy Spirit, and that's what we need today.

(Obedience to the Great Commission is the main thing.—R. B. J.)

Making Life's Earnings Work for Good After Death

By HARRY PHILLIPS, Nashville, Tennessee

AS A LAWYER, I have seen many wills fail to accomplish the purpose of the maker. Too often the distribution of the estate causes family quarrels and litigation. More often than not, the savings and life insurance of the deceased—accumulated by thrift and self-denial—are spent lavishly by the heirs for luxuries which the deceased never felt that he could afford to buy.

Every Baptist would like to know that his life's earnings—large or small—would continue to work for good after his death. By leaving his property and life insurance to one of our Baptist schools—Carson-Newman College, Cumberland University, Union University or Harrison-Chilhowee—a Baptist can be sure that his estate will serve future generations.

As Executive Chairman of the Cumberland University Second Century Program, I am particularly interested in strengthening Cumberland University which has the greatest need for financial support and is located in Middle Tennessee, where Baptists are weaker numerically than in the other two grand divisions of the State.

How better could you invest your estate than in educating the youth of the future in a Christian institution? This plan should have a particular appeal to those who have no children or whose children already are in good financial condition.

Here are some of the ways you can accomplish this purpose:

(1) Write a specific bequest of cash or property in your will for Cumberland University (or other school of your choice.)

(2) Bequeath your property to your wife (or other persons dependent on you for support) for her life, with the right to use all she needs for expenses as long as she lives, with all that is left at her death to go to Cumberland University.

(3) Make Cumberland University the *contingent* beneficiary of your will or life insurance policies—to go to your wife and children if they are living at your death, but to Cumberland if your wife and children predecease you or die simultaneously with you. (Under this plan, if your entire family were killed in an automobile accident or other catastrophe, your property and life insurance would go to Cumberland University instead of nieces, nephews, cousins or more distant kin).

(4) You and your wife can make mutual wills to each other, each bequeathing to the other all your property for life, with the remainder to Cumberland University.

(5) You can deed real estate or convey stocks, bonds, mortgages or other property to Cumberland University now, but reserve the income or the use of the property to yourself or to yourself and your wife as long as you and she shall live.

(6) Make insurance policies payable to Cumberland University.

Conveyances or bequests to Cumberland University or our other Baptist schools by will or insurance policies, are exempt from federal and state inheritance taxes. Gifts to Cumberland are exempt from gift taxes and are deductible as contributions for federal income tax purposes. Premiums on insurance policies payable to Cumberland University are deductible from income for federal income tax purposes.

You may make a gift in securities, such as stocks and bonds. Such securities are given at their present market value at the time you turn them over to the University. The effect is that

you escape entirely the tax on the appreciation. You get the benefit of the deduction at the higher value, yet you are not taxed for the appreciation.

For example, if you own stock that you brought for \$500 and that has now risen to \$1000 in value, you may give this stock to Cumberland University as a \$1000 gift. You will not be required to pay any capital gains tax on your unrealized profit of \$500. The cost of your gift to you is only the \$500 you originally paid, less a tax deduction, *not of \$500, but on the full \$1000.*

Gifts of appropriate articles of other types of property (books, laboratory equipment, furniture, works of art, musical instruments, etc.) and building materials (brick, lumber, cement, plumbing equipment, and the like) may be made to the University, and deduction made from your federal income tax based on the fair market value of the property that you have given. However, in accordance with tax laws, University authorities must be consulted in advance to determine whether or not the intended articles of gift are acceptable.

Gifts and bequests for our Baptist Schools can be made for a specific project or for endowment. If designated for endowment, the money will be invested or the property administered by the Tennessee Baptist Foundation and the income paid to the school.

Few of us have enough wealth to establish a foundation or set up a charitable trust, but our gifts, large and small, when added together, can build the financial security of our Baptist institutions.

Proposed Amendment Report on Social Service

Offered by O. K. Armstrong
University Heights Baptist Church
Springfield, Mo.

WE FACE the necessity to protect the morals of our citizens and particularly of our children and youth, from indecent, suggestive, salacious and generally immoral material in moving pictures, in current fiction and other literature, in radio and television programs, and other media of entertainment. We recognize the growing demand for a united and effective voice on the part of people who are spiritually minded, to accomplish this protection.

It is the sense of this Convention that such a voice should be expressed through an agency, which might take the form of a cooperative committee, widely representative of Christian people throughout our entire nation, so that its counsel will be heeded with prompt respect; that such an agency should not concern itself merely with censorship, but should assume the greater task of advising with producers of all forms of entertainment, whether on screen, stage, over the air, by the printed page or other means, as to what will or will not conform to the Christian code of morality, in advance of such production or publication; that in the spirit of Christian cooperation such agency assist in eliminating the dirty and immoral, and in strengthening the clean and moral, in all forms of entertainment; and that it give notice that lack of cooperation on the part of producers and publishers will result in such condemnation on the part of such agency, and in efforts to secure condemnation on the part of the public generally, as to render the dirty and immoral unprofitable.

We hereby request the Social Service Commission to take this matter under careful consideration, with a view to making a special report at our 1950 Convention.

MINISTERIAL ETHICS

By WILLIAM CLYDE KIRK, *Pastor*
Edgefield Baptist Church, Nashville, Tenn.

IN DISCUSSING the subject of "Ministerial Ethics," I realize that I am playing with an atomic bomb; that it may be a case of a "fool rushing in where angels fear to tread." But I am convinced that there are those who will agree that something needs to be said to ministers upon this subject.

The Pastor's ethical responsibility to other pastors within the denomination is most pronounced in the city where people live closely and are not thinking in terms of ethical practices. Therefore, it is up to that minister to "be-wise as a serpent and harmless as a dove." The following observations and suggestions may be helpful:

1. MUCH ETHICAL DISREGARD IS SHEER EGO. Even if God has highly honored us by calling us into His ministry and given us a "most wonderful voice," we hold no monopoly in this field, and our ministry is not indispensable, especially to those who do not rightly belong to us. A pastor told me once that 75% of his Extension Department whose names were upon his church roll, were closely visited by another pastor a few blocks from his own church. He said that the church paper and bus service of his neighbor were always in evidence in those homes to break down his own ministry to those who rightly belonged to him. Such high-handed disregard of ethics would not be countenanced even by rogues; yet under the cloak of piety it is perpetrated in the name of Christ.

2. WE BAPTIST PASTORS ARE TOO MUCH A GROUP OF LONE EAGLES. Our boasted liberty so easily degenerates into pious license. Our heralded "individual competence" often takes the form of "hogging,"—the proverbial "Big I," without even a recognition of a "little You."

I was pastor in a certain city where other Baptist churches were located some eight or ten blocks from my pulpit in opposite directions. Periodically, both churches swept past my church, ringing door bells directly in front of my office and next door to my own church. Even at the pastorium the census takers and personal workers would plead with the passion of an evangel for me to join their church, and ignore my own church almost next door. Only when I told them who I was and where I was pastor would they desist—one ardent worker still said that she would "like for us to come and join her church." When revivals would be held—these church teams of personal workers would zealously comb my street and all around my church door fervently trying to get everyone—*my own members included*—to join their church by letter. I wonder if that sort of revolting practice was what prompted a new-comer to my community to say to me when I visited her "Oh I know you preachers; you are not interested in *me* and my burdens; you only want to increase your membership and make a record for yourself." When I assured her that she was mistaken, that I *was* interested in her spiritual welfare, and that as long as she remained faithful to her present church, still within reach) that I definitely did *not* want her to join my church, she was perplexed and murmured something about not being able to understand.

3. IN OVERLAPPING CHURCH COMMUNITIES, it is inevitable that a pastor—especially while still new on the field—will find himself in a home where the people belong to his neighbor. What should he do then? I always make such a visit "short and sweet" with explanation that I did not know such was the case. Then immediately I begin extolling their own church and pastor. I get out and away as quickly as gracefully possible. But I have often found in reverse cases that I have not been so kindly treated. I sometimes wonder if I am just plain odd, or are some of my fellow ministers utterly devoid of all ethical concept, to say nothing of old-fashioned honesty and fair play.

4. A PASTOR SHOULD STAY OUT OF THE HOMES OF PEOPLE BELONGING TO OTHER MINISTERS except on rare occasions—

and then only by invitation or the knowledge and approval of that pastor. One of my deacons said to me recently, "Oh, say! did you see Brother Blank at our church last Sunday? He said his family is very unhappy in their church and are considering joining our church. A visit from you would get them." I took the prospect's name and address, not to visit, but to be sure to avoid that house in my visiting. I explained to my well meaning deacon that I had no right to go into that home; that it belonged to my brother in the ministry, and that a trouble-maker in one church would be the same in another. To this date, he has not joined our church, and it is fervently hoped that he will not.

5. WHEN A PASTOR RESIGNS A FIELD HE SHOULD STAY RESIGNED and not break his successor's heart and keep the affections of the flock divided. To keep one's thumb stuck in the new pastor's pie is to make an unpalatable plate for all concerned. To advise adversely or to comment critically upon the present program of your successor is as good as Satan wants to have you quoted by every Diotrophes who opposes the new program.

Or, to hover around for funeral or wedding invitations is lamentable. My wife recently read a book about this very thing. The former pastor continued to court the people banteringly for wedding invitations, visiting among the people upon the basis of "personal friendships." A double wedding was coming up. The brides-to-be had embarrassedly explained to their new pastor that "Brother X had meant so much" to the families—and besides, he said that he was going to be present anyway. Then came the wedding day. The ceremony began. The former pastor intoned the question if there was any objection to the wedding. The father of one of the brides spoke up and bravely said, "I object, sir, to *your* performing my daughter's marriage. She and I and all the families involved want *our* pastor to have that honor." After some little excitement and well deserved embarrassment for the preacher who should have been somewhere else, the wedding was continued by the rightful pastor. No former pastor should officiate in weddings or funerals belonging to his successor except with the present pastor's cooperation and approval—and *rarely* then.

6. RETIRED MINISTERS OFTEN TRIED. Retired pastors should be slow to move back to former pastorates. To do so invites temptation. Former ties of love and fellowship so easily spring up into very real problems—for the present pastor. Problems that he dare not mention at the expense of being called jealous or narrow. A retired preacher, especially a former pastor of a flock, can be a benediction or a bleeding to his successor; a heartening influence or a heartache. To live among one's former members while another leads, without complications is the supreme test of ethical conduct, but it can be done. There are among us today many happy cases of such. But, as a rule, it is risky business.

I have read but few books on Ministerial Ethics. I know of but few books on the subject. I inquired of our own incomparable Baptist Book Store and received the information that they had practically nothing to offer. This can only mean that there is practically nothing available.

I do not plead for an arbitrary "Blue Book" of rules, regulations and thou-shalt-nots. But physically, mentally, morally, and ETHICALLY we ministers should be the cleanest group on earth, not only in euphonic ideals, but in down-to-earth everyday practice.

For when the one great Scorer comes
To write against your name—
He writes not that you won or lost,
But *how* you played the game.

TRUE TO THE FAITH

By H. N. WILKERSON, Nashville, Tenn.

WHEN WE THINK of being "True to the Faith" it causes us to pause and think of the meaning of the phrase and the words within it, of the full meaning which we ourselves assign to being in accord with its concepts.

There are many instances in both the Old and New Testaments that show us God's plan for being true and faithful. There are given the rewards for worthiness and the punishments for unworthiness. We must therefore chart our course in accord with the divine instructions with eternal life as our goal.

Our faith is part of our salvation and salvation is the gift of God through his son, Jesus Christ. Therefore, it behooves us to be "True to the Faith" because of our great salvation, if for no other reason.

To my mind being "True to the Faith" involves acceptance of God's word, and implicit faith in His promises and prophecies. It involves consideration of fellow Christians and a desire for lost souls to receive salvation. It means a faith that can be exercised throughout the seven days of the Week and the use of what talent I may possess to help in Christian work. It means that I can carry my problems concerning personal living, business affairs and religious problems to my Lord in prayer. When true communication is had in prayer there is rest for the tired body and the weary mind.

"True to the Faith" means a Christian family, daily prayer and Bible reading, tithing and a sense of being humble and thankful for the many blessings that have been bestowed upon us. We thank thee, Lord, for the full measure, pressed down and overflowing, which thou has poured out upon us. Help us to be True to the Faith.

How Be Happier With More?

By MRS. JOHN PARSONS, Elizabethton, Tenn.

HAVE YOU EVER visited an old Folks Home? What a heart-breaking thing it is. You see the pitiful attempts of these poor old people trying to give the few square feet of space they call their own a touch of the real home they once knew. Not much can be done with only a cot, a bureau and a chair. Yet those who feel the home-hunger try pathetically to make the place seem like home, by tacking up a few pictures torn from magazines and by keeping photographs on their bureau. And they call these places "homes!" The place where the poor, the sick, the deaf, the blind, the orphans and other public charges are housed. "Shelters only"—compared with real homes such as some of them formerly had.

More real homes and fewer "Homes" are what this country needs right now. The welfare of the individual, the family, the Nation, the whole world is founded upon the home. Have you a real home or just a roof and four walls? If you have a home make it permanent and home like, guard against the necessity of ever seeking shelter in a "Home." Look at your home, think about it, what can you do to make it better? Home surroundings exert such a tremendous influence over family life. Better homes mean better children, better children mean better men and women, and better citizens mean a better America.

All of us admit that if the owner of a home neglects it, it will run down. Where interest is high, human institutions prosper. This coming year when we have everything we need, please let us remember the less fortunate and help and pray for their welfare. Let us all go out and visit these (Homes) for

the poor and bring a little joy into their lives. They would be so grateful and what a tremendous spiritual uplifting we will get. It will be a mountain top experience for us.

ARE YOU ONE OF THESE?

By LADY LOIS ROBBINS, Covington, Tenn.

THERE ARE PEOPLE who seem to take special delight in criticizing other people, and their criticism is sometimes very unkind as well as untrue.

The Bible forbids such, even Christ himself forbade it when he was on earth. Perhaps his reason for doing this was because he knew so well that no one is perfect enough to judge his brother, and that is why he told them to get the beam out of their own eyes before attempting to get the mote out of someone else's eye. Maybe another reason that he said it was because no one knows why another person does things, and if the critic were placed in a like position he might do far worse.

Circumstantial evidence has caused many to lose their lives and many more to lose reputation when that evidence is twisted and enlarged upon by someone who has too much tongue and too little brain.

It is such a wonderful thing that God knows all things that people do not know. It is also very good that he has said, "Vengeance is mine" for someday he will use his vengeance on those who slander others with what they think and do not know.

Luke 18:7 tells us "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" Further on in the same chapter we read "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalted himself shall be abased; and he that humbleth himself shall be exalted."

There you have Jesus' own word for it. If that is not plain enough, read it in still plainer language in the Sermon on the Mount where Jesus said, "Judge not, that ye be not judged."

He knew well the sting of unjust criticism. So often was he accused even while doing a kindness for some poor sufferer. At other times when he was alone with terrible burdens, praying to his Father in Heaven for strength, there were critics plotting and speaking lies about him, not satisfied with their own bitter thoughts they were saying things to influence others against him.

They thought evil of him because they did not understand, and the same thing is still going on today. People criticize because they do not know the reason lying behind the actions of others. Perhaps, even while they talk the one whom they think so evil may be at that moment kneeling in prayer, pleading with God for strength to carry an awful burden.

When will people who call themselves Christians learn to search well their own hearts for faults which in God's sight may be greater than those they point out in others. When will they learn to obey Christ's commandment "Judge not, that ye be not judged?"

An Open Letter To Southern Baptists

By E. R. ELLER, Pastor, First Baptist Church
Pickens, S. C.

THE 1949 session of the Southern Baptist Convention voted to hold the 1951 meeting in San Francisco. This letter comes after prayerful consideration, as an earnest plea for reconsideration of that action. Reconsideration is asked for the following reasons:

First, the distance of the convention city from the density of Southern Baptist population. Most pastors would have to be away from their churches two Sundays. It would be necessary for them to spend an amount equivalent to, and in many cases, more than the sum paid as a monthly salary. In many instances, the total would be more than the monthly mission gifts of the church. Because of this added cost, hundreds of our pastors of small town, village, and rural churches would be deprived of the privilege of attending the convention. Our people are reminded that the great masses of Southern Baptists are members of the churches served by the above named group.

Second, from the viewpoint of plain economy in general. Surely in this period, when we are striving for a mighty advance in our foreign mission work, we should not take the convention to a city so distant as to add thousands of dollars to the cost of attending. This money will directly or indirectly affect the mission gifts of our churches.

Third, because of the unprecedented action of the convention in deciding meeting places for two years at the same time. Certainly the messengers comprising the 1950 session should have the right and privilege of saying where the 1951 convention should meet.

This open letter gives advance notice that if Houston, Atlanta, or some other more centrally located city will invite the 1951 session, a motion will be made in 1950 to reconsider the action of the 1949 meeting.

It is the hope and prayer of the writer that our people will give prayerful consideration to this matter and express themselves through our Baptist papers and in Chicago in 1950.

This letter is being sent to our Baptist papers, and copies to the officials of the convention.

(This is published as an expression of the opinion of the author without committing Baptist and Reflector—EDITOR.)

Holding Out On The Lord

That is an exceedingly and dangerous thing to do. Besides, it is most reprehensible. Since our Heavenly Father gives us all we have and is our constant Benefactor, it is the basest ingratitude to withhold from Him the tithe of our income which He declares is "holy unto the Lord." (Lev. 27:30). Malachi gives us a specific example the result of such procedure: "Will a man rob God? Yet ye have robbed me. But you say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." (Mal. 3:8, 9).

In New Testament times we have another notable example of "holding out on the Lord" in the persons of Ananias and Sapphira, who sold a possession "and kept back part of the price" (Acts 5:1-10). As a consequence of their deliberate, concerted plot to withhold from the Lord's work a part of what they pretended to be giving, they were both stricken with sudden and ignominious death.

Even from a purely material and selfish standpoint, it does not pay to withhold from the Lord that which He expects of us. Solomon said: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself" (Prov. 11:24, 25).—Selected

Quotable Quotes

... "A DEACON can never forget that he is the representative of Christ, the representative of his church, and a witness to the world that Christ redeems men and transforms them in his image." ... J. E. Lambdin in *The Baptist Training Union Magazine*.

... "Young people in this country have never had a greater opportunity to dedicate life and all its possibilities to meeting a more urgent need than exists today. The call is for teachers, missionaries, for spiritual leaders to serve at home and abroad, and who will endeavor to bring to the peoples of all lands the light of the world—the Hope of the ages" ... C. Oscar Johnson in *The Baptist Student*.

THURSDAY, JUNE 16, 1949

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

Summer means Vacation Bible School time for many of us. It would seem strange to think of a Vacation Bible School held any other time of the year, wouldn't it?

I have just read a letter reporting several "Daily Bible Schools" which were held during the Christmas holidays! They were very successful schools, too. There were 2,341 pupils enrolled in six schools, with an average daily attendance of 2,127. In these schools 189 pupils became Christians.

Can you guess where these schools were? Perhaps it will help if I tell you that the pupils do not live in brick or frame houses as we do, but in huts made of hard, baked mud, with pointed roofs of thick grass. They speak a language which would be strange to us. They were not white, but black. Yes, some of the Vacation Bible Schools in Africa were held during the Christmas holidays. One reason for this was because that was a time when many of the older students could help our Baptist missionaries conduct the schools. And, of course, December weather in Africa is much like our June or July weather in America.

Our reports on African Daily Bible Schools came in a letter from Miss Ethel Harmon, a Southern Baptist missionary. It's thrilling to think of 2,341 African boys and girls learning and playing together in Bible schools. It is even more thrilling to think of the 189 who trusted Jesus as Saviour then.

Perhaps you helped to lead these boys and girls to Christ! You did, if you gave missionary offerings to help pay the expenses of Miss Harmon and other missionaries. Of course, if your church contributes to the Co-operative Program, part of all your love offerings is used for missions.

You may have helped in another big way—by praying for Miss Harmon and her helpers. Missionaries tell us over and over again that our prayers do help a lot. They say their work is easier and they feel a difference when friends back home in America back them up with prayer as well as offerings. Isn't it good to know that you and I can have a part in leading boys and girls—and men and women—in faraway Africa, or China, or South America, or elsewhere, to know and love the Lord Jesus?

A few months ago some of you helped Miss Harmon in another way. Do you remember when she asked us for some Bible pictures to use in her work in Africa? A number of you responded generously to her request. However, she has written us for more help along this line. Here is a part of her letter:

"If there are those who would like to send more pictures for our use, we will be so glad to have them. My supply that I brought out with me, that I felt should last for three years and answer all who requested them, is all gone, and I get requests almost daily for Bible pictures. I wonder if our people at home realize how blessed they are in all of the lovely things they have to help them in the study of God's Word! I wish I could bring them all to Africa for just a short time and let them see hungry souls with so little."

How about it? Do you have some Bible pictures which you could share with Africa? This request comes at a good time, because our April, May, June quarter is just ending, and most churches have a little leftover literature at the end of a quarter. Perhaps your Sunday school class could plan a clean-up party to assemble some pictures—even a few will help. Isn't it fun to think of an African boy or girl taking home one of our own Bible pictures, to hang on the wall of an African hut? One leftover picture from you might be the means of leading a whole family in Africa to become interested in God's Word and the way of love which it teaches.

If you gather some Bible pictures to send to Miss Harmon, you may address the package like this:

Miss Ethel Harmon
Baptist Headquarters
Ife Road
Ibadan, Nigeria, W. Africa

If you will write the "Gift Pictures of no value" on the front of the package, the post-office will not place an import fee on the pictures. (Sometimes friends forget to mark their packages, and it becomes necessary for missionaries to pay large amounts of money to get the gifts which have been mailed to them!)

I hope you will write to me and tell me when you send your Bible pictures to Miss Harmon. I'd like to add a note about it to your word picture. Besides, other Young South friends will want to know how many pictures are sent and who is interested enough in sharing stories of Jesus with faraway friends to make a special effort to find and send pictures to them. Send me your report as soon as your pictures are mailed, won't you?

Love,

AUNT POLLY

In foreign mission personnel

"KNOWLEDGE IS But Sound Christian

Brazil



MRS. ROBERT G. BRATCHER, the former Lois June Heaton, is a Chattanooga girl. She attended Chattanooga public schools and Carson-Newman College. It was after a conference at Ridgecrest where she dedicated her life to full-time religious work that she met Robert Bratcher, son of missionaries to Brazil, and they were married June 2, 1944. They were stationed in California for awhile, but when he went on sea duty, she returned to Tennessee and their first baby girl was born there. Another was born last April, a month after the Bratchers received appointment to Brazil. A stenographer and a specialist in religious drama, Lois June Bratcher will make a worthy missionary mother.



EVERETT GORDON CROCKER has spent all of his life in Tennessee. Trezevant is his birthplace, Englewood his permanent address, and Union University his alma mater. He left Tennessee to get his graduate training at Southwestern Baptist Theological Seminary, and during seminary days he got practical experience in evangelism and pastoral work in near-by churches. He married his college sweetheart at the end of his Junior year at Union; they received their B.A. degrees together, and in July they expect to receive their Th.M. and M.R.E. degrees respectively. Colombia is their field.



MRS. EVERETT GORDON CROCKER is also a Tennessean by birth and rearing. She spent her girlhood days on farms near Chattanooga and near Etowah. When she finished high school she entered Mars Hill College, and during those two years made public her desire to serve in full-time Christian work, probably foreign missions. Returning to Tennessee she entered Union University and there she met the man who later became her husband and fellow missionary. They have worked together in the churches of which he has been pastor since 1944, and Bettye Ruth Williams Crocker of Englewood will be a good partner in Colombia.

Colombia

See That Your Church Has A Worthy Part In the Christian Education Day Offering June 26

NOT EVERYTHING,"

Says FOREIGN SECRETARY M. THERON RANKIN

Character Is!

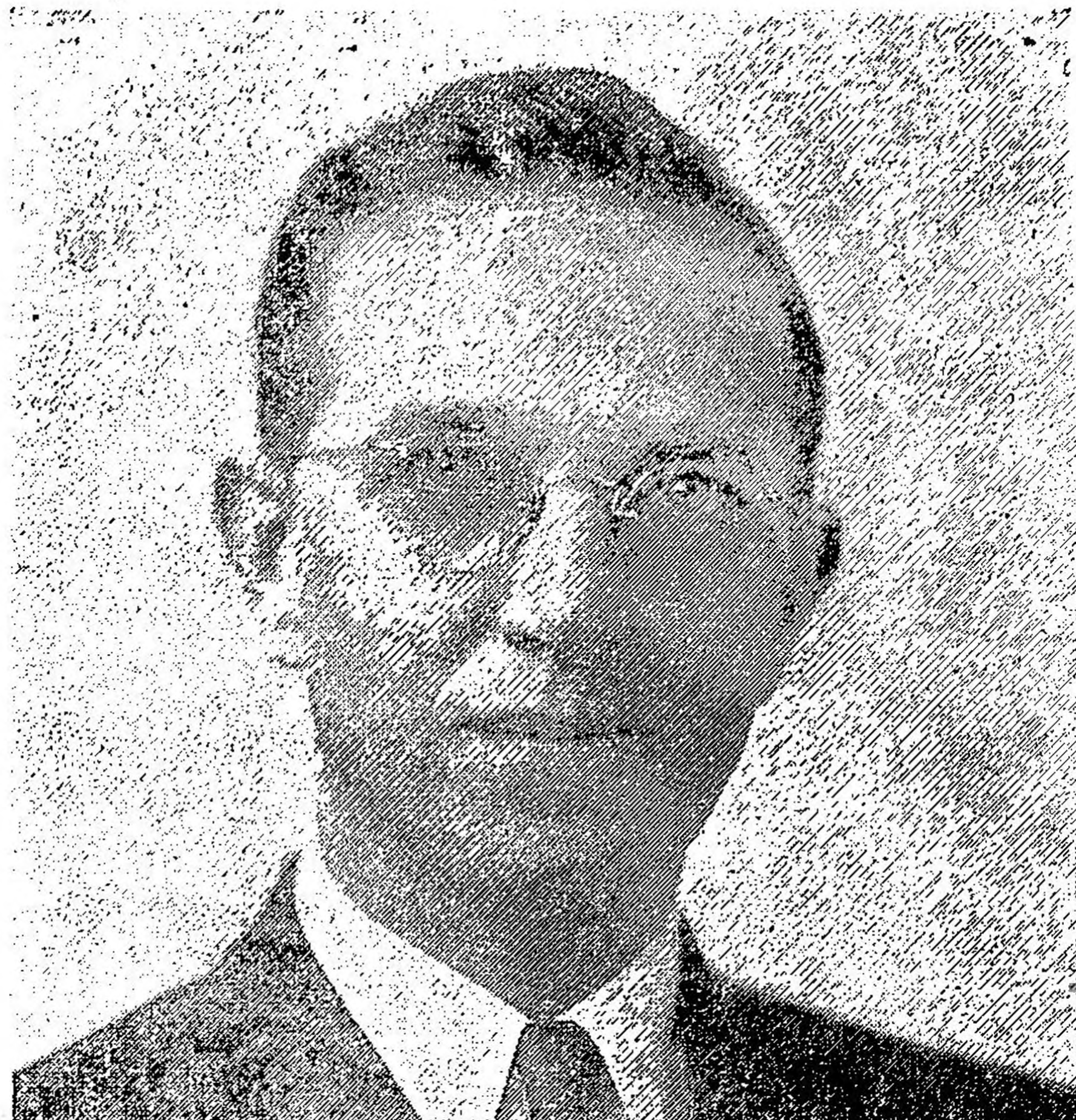
se young missionaries appointed for life-
e service overseas during the past year are
ducts of Tennessee Baptist schools. Next
he home and the church, the Christian
cational institution beyond the public-
ool level is the denomination's most im-
tant missionary training force. You give
oreign missions when you provide colleges
young Baptists in Tennessee.

artin America



EVELYN SCHWARTZ of Win-
chester is a bookkeeper. For ten
years after high school graduation
she worked in grocery stores, but
during a revival in 1945 she began
to feel that God needed her in
Christian service. She entered South-
western Baptist Theological Semi-
nary that September, only to dis-
cover that she needed a college edu-
cation first. She entered Carson-
Newman College during the summer
of 1946 and did not rest until she
had earned her bachelor's degree in
August, 1948. Back at Southwestern
last fall she applied to the Foreign
Board for appointment to Hawaii,
and was accepted in May. She will
be a valuable office assistant in the
Mission headquarters.

GARET PAGE McGAVOCK was born in Louisville
located in Chile. She was three months old when
parents were appointed missionaries to South America,
he spoke only Spanish until she was five years old.
l she came to the States to enter Carson-Newman
ge, and during her senior year she started teaching
sh to Navy V-12 students. She did graduate work at
r University and at New Orleans Baptist Theological
ary. In March this second-generation missionary
ed appointment as editor and translator for Christian
ure for all Spanish Latin America. She will work
Spanish Baptist Publishing House, El Paso.



JAMES EDWARD WOOD, JR., another Carson-New-
man graduate, was born and reared in Virginia. Dur-
ing college days he preached at country churches and
took part in debates and school plays. In August,
1943, after graduation he married his Newport News
girl, Alma McKenzie, and accepted a full-time pastor-
ate. Going to Southern Baptist Theological Seminary
in 1944, he became the seminary book store manager
and later pastor of two country churches. He and
Mrs. Wood are now students at Columbia University
getting ready to join the faculty of the University of
Shanghai, as English teachers.



China



Hawaii

Send All Funds Received to Dr. C. W. Pope, Ex. Sec.-Treas., 149 6th Ave., N., Nashville, Tenn.

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

W. G. RUTLEDGE
Superintendent
MISS GLADYS LONGLEY
Associate



MISS OLETA MEEK
Elementary Worker
MISS DOROTHY CAMPBELL
Office Secretary

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

Hats Off to the "Volunteers"!

By GLADYS LONGLEY

The Sunday School Department in cooperation with the Student Department is enlisting thirty Baptist college students to be used in Vacation Bible Schools and Sunday School Training courses for five weeks during the summer. These students will work in teams of two conducting either two Vacation Bible Schools or a Vacation Bible School and a training course each week. Their expenses will be paid by the State Sunday School Department. In each church where a team works a free will offering will be taken. The offerings will be pooled and divided equally among the thirty workers.

Who Are the "Volunteers"?

Name	Home Address	School
Miss Frances Nance	Martel, Tenn.	Carson-Newman
Miss Carolyn Singleton	Memphis, Tenn.	Memphis State
Msis Peggy Anne Farthing	Sugar Grove, N. C.	Carson-Newman
Mr. Carlos R. Owens	Paris, Tenn.	Union University
Mr. Thomas Scott Moncrief	Oakville, Tenn.	Union University
Mr. Bobby Zambro	Manchester, Tenn.	Union University
Mr. Bobby Iee Branam	Chattanooga, Tenn.	Harrison-Chilhowee
Miss Marcella Mays	Knoxville, Tenn.	Carson-Newman
Miss Evelyn Craddock	Shelbyville, Tenn.	Middle Tennessee State
Miss Della Jo Galyon	Knoxville, Tenn.	Carson-Newman
Miss Geraldine Conner	Old Hickory, Tenn.	Carson-Newman
Miss Thelma L. Elkins	Brighton, Tenn.	Union University
Miss Barbara Hicks	Madisonville, Tenn.	Maryville College
Miss Margaret Tutteron	Knoxville, Tenn.	Union University
Miss June Spencer	Shelbyville, Tenn.	Middle Tennessee State
Miss Anne Higdon	Mayfield, Ky.	Maryville College
Mr. Harold Gower	Memphis, Tenn.	Union University
Mr. Joseph Dolan Henry	Sikeston, Mo.	Union University
Miss Ramona Hall	Fayetteville, Tenn.	Tennessee Temple
Mr. Gerald B. Sanders	Memphis, Tenn.	Memphis State
Mr. Milton A. Anderson	Chattanooga, Tenn.	Carson-Newman
Miss Martha Virginia Crocker	Kenton, Tenn.	Union University
Miss Wrennelle Yeaman	Nashville, Tenn.	Peabody College
Miss Margaret Joyce Cayce	Nashville, Tenn.	Donelson High School
Miss Martie June Stephens	Shelbyville, Tenn.	Mid-State B. Hospital
Miss Helen Vaughn	Shelbyville, Tenn.	Carson-Newman
Miss Margie Webb	Elizabethton, Tenn.	Mars Hill College
Miss Bertie Flowers	Greenfield, Tenn.	Golden Gate Seminary
Miss Martha Ann Smith	Old Hickory, Tenn.	Carson-Newman
Miss Martha Joyce Longley	Ooltewah, Tenn.	Carson-Newman

Where Will the "Volunteers" Work?

Though many associations have asked for the services of these fine consecrated students, the following have been chosen as fields of work:

June 19-25—Providence Association
June 26-July 2—Sweetwater Association
July 3-9—McMinn Association
July 10-16—Nolachucky Association
July 17-23—Sevier Association

How Are the "Volunteers" Trained?

A training clinic for the students will be conducted at First Church, Lenoir City, Dr. Hampton Hopkins, pastor, June 16, 17, 18. Mr. Sibley Burnett, Southwide Vacation Bible School leader, Mrs. J. Smith Womack, State approved Primary worker, Mrs. Sanford Swann, Niota, will be among the leaders. Special study will be given to the worship program and to the textbooks.

Training Union Study Course Awards Issued During the Month of April, 1949

BEULAH	29	KNOX	16
Gibbs	1	Beaver Dam	16
Union City	30	Black Oak	75
		Broadway	9
BIG HATCHIE		Churchwell Avenue	74
Covington	56	City View	128
Allen	35	Fifth Avenue	1
	91	Knoxville, First	6
BLEDSOE		Glenwood	25
Gallatin	1	Grace	1
	1	Island Home	159
CARROLL		Lincoln Park	38
Camden	43	Mountain View	11
	43	Powell Station	145
CHILHOWEE		Sevier Heights	21
Beech Grove	35	Sharon	18
Cedar Grove	3	Smithwood	11
Chilhowee, First	2	South, Knoxville	18
Mt. Lebanon	1	West End	2
New Hopewell	1	Tennessee Avenue	774
Pleasant Grove	1		
Prospect	18	LAWRENCE	1
Stock Creek	1	Iron City	63
Wildwood	41	Leoma	64
	103	MADISON	8
CLINTON		Ararat	6
Clinton	1	Bemis	9
Main Street	53	Calvary	1
	54	Clover Creek	1
CONCORD		East Laurel	1
Murfreesboro, First	1	Jackson, First	11
Murfreesboro, Third	2	Jackson, West	199
	3	Liberty Grove	9
CUMBERLAND		Malesus	1
Blooming Grove	23	Parkburg	44
Clarksville	2	Pleasant Plains	3
Clarksville, Second	39	Royal Street	1
	64		293
DUCK RIVER		MAURY	26
Magness Memorial	70	Centerville	71
	70	Columbia, First	56
DYER COUNTY		Knob Creek	153
Dyersburg	1	McMINN	6
Enon	29	Athens, East	6
Fowlkes	81	Athens, First	69
	111	Union Grove 2	31
EAST TENNESSEE		West View	112
Newport, First	38	MIDLAND	29
	38	Fairview	29
GILES		NASHVILLE	30
Pulaski	6	Centennial	7
	6	Edgefield	1
HOLSTON		Belmont Heights	2
Bluff City, First	1	Franklin	2
Tennessee Avenue	3	Nashville, First	4
Calvary, Bristol	51	Freeland	61
Virginia Avenue	7	Grace	39
Woodlawn	17	Harpeth Heights	22
Ninth Street	106	Hermitage	1
Central, Johnson City	25	Joelton	3
Nnaka Avenue	21	Judson	11
Jonesboro, First	40	Lockeland	175
Lynn Garden	108	Old Hickory	5
Midway	13	Park Avenue	68
Oak Grove	7	Radnor	13
Pine Crest	80	Shelby Avenue	1
Fall Street Chapel	1	Third	58
	480	Una	8
JEFFERSON		Woodmont	34
Jefferson City, First	1	Antioch	2
White Pine	45	Berryfield M	547
Nina	3	NEW SALEM	36
JUDSON		Carthage	36
Charlotte	7	NOLACHUCKY	42
	7	Beulah	45
		Fairview	17
		Leadvale	2
		Westview	20
		Thankful	126

(To be Continued)

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY
President



MISS MARY NORTINGTON
Executive Secretary-Treasurer

MISS NELLIE TALLANT
Young People's Secretary

MRS. DOUGLAS GINN
Office Secretary

Preachers' Wives—Attention!

You preacher's wives who stay at home while your husband goes to all the meetings, have your chance now for a real vacation from cooking and washing dishes. Not only will this be a rest from work, but a chance to study for two weeks, at no cost to you, even your books are furnished free.



MRS. W. C. TYLER

Teacher Preacher's School, Cumberland University

Cumberland University has the school for preachers and their wives June 20-July 1st. Miss Northington will teach the new W. M. U. Manual from June 20-22. Mrs. W. C. Tyler will teach her own book "Pray Ye" from June 23-July 1st.

If you live in Middle Tennessee plan to attend the school at Cumberland. Write Dr. W. E. Richardson, Lebanon, that you will be there.

At Carson-Newman the school will be July 4-15th. Miss Northington will teach the W. M. U. Manual the first week and Mrs. E. H. Howard, Harriman, president of the Eastern Division, will teach plans for the young people's work the second week.

Mrs. Howard is the wife of a pastor, leader of the young people in her church, R. A. Counselor for several years and well qualified to help other preacher's wives with their problems.

Write President Harley Fite, Jefferson City, that you are coming.

Our Indian Trip

On Saturday morning, May 21st a group of missionary minded Baptists left Oklahoma City to visit the Indian mission fields in Oklahoma. Most of the Tennesseans went to the Northern section visiting the Kickapoos, Osages, Pawnees, Cherokees, etc. This scribe went on the trip to the Choctaws and Creeks. It was my privilege to travel in the car of Victor Kanubee, who is in charge of the Indian Center at Shawnee.

At each church there was an interested group assembled to welcome us. They sang and prayed in their own language, but would talk to us in English. There was a W. M. S. in every church and the auxiliaries in many of them.

Twice a day we were served most bountifully by hospitable Indian groups. Fried chicken was piled on the table and was cooked deliciously, also Indian food was served.

Around each church were camp houses that were occupied by families on the week end of each month. They come on Thursday evening and stay until Monday. They have services day and night. The W. M. S. meets at that time. They have preaching every Sunday now, but cling to their old custom of a fourth Sunday week end camp. It was this group that sent Willie King as a missionary to the Seminoles in Florida and he has won many to Christ. In each church was a sign "Every Baptist A Tither."

Our last meeting was Sunday evening at the Indian Center in Shawnee. The Training Union was composed of Indians from nine tribes. They gave a most interesting program. Not one read a part. Many of these Indians are students at Oklahoma Baptist University. Victor Kanubee and his wife are doing a great work as missionaries in Shawnee.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

Summer Mission Project

We are happy to announce that the gifts for the summer mission project are coming in very well. We appreciate very very much the response of the students and interested friends to this program, and are deeply grateful for their assistance in financing it.

Bill Jones, from Memphis State, who was chosen to work in Hawaii, left his home in Memphis Monday, June 6, and arrived in Los Angeles on the ninth. The group left Los Angeles by plane June 10 and arrived in Honolulu the morning of the eleventh. They will spend their first week at Kokokahi (Little Ridgecrest) and then will be assigned to their respective stations. There are fourteen students in all from over the South going out to Hawaii.

Hugh Davis, from Carson-Newman, will leave Miami Saturday, June 18, and will arrive in Barranquilla, Colombia the same day. He will be there until Monday, the twentieth, when he and the other students will fly to the San Andres Island. These young people will spend the summer assisting Brother and Mrs. C. W. McCullough in their mission program. They will conduct Vacation Bible Schools, Sunday School and Training Union study courses, and hold revival meetings. These students will be of great assistance to this one missionary couple on the Island and will make it possible for them to have a program of activities during the summer which they could not have had otherwise for the lack of personnel.

Mr. Rogers M. Smith, State Student Secretary, who is being sent by the students to the World Baptist Youth Congress in Stockholm, Sweden, will sail from New York on Wednesday, July 6, and will arrive in Southampton on the thirteenth. A few days will be spent in England and then the party will make their way to Stockholm where the Youth Congress will be in session from August 3-9. Following the meeting of the Congress, the party will proceed on a brief tour of several European countries and will return on September 6. The party will be under the direction of the Brownell Travel Bureau with Mr. Robert S. Denny, Associate Southwide Student Secretary, in charge. There will be approximately twenty people in the group with most of them being college students.

If you will watch the Student Column in the *Baptist and Reflector*, you will receive additional information from these three people about their experiences during the summer.

* * *

Honors for University of Chattanooga B. S.U.'ers

We are delighted to announce that Miss Evelyn Gibbs and Mr. Davis Bingham, president and music director respectively of the University of Chattanooga B. S. U., have been awarded the Music Club scholarships for the coming year. These two scholarships are valued at \$300 each and Miss Gibbs' will be used to continue her study of piano under Mr. Harold Cadek, teacher of piano at the University. Mr. Bingham's is a voice scholarship and he will continue his study under Mrs. Werner Wolff, also a member of the faculty at the University.

These scholarships were won by these fine two Christian young people by competition with several other students. We are very very proud of the music ability of these two and predict great things for them, but we are even prouder of the fine Christian influence that they exert on the campus of the University of Chattanooga.

AMONG THE BRETHREN

As a part of its commencement program, May 24, Louisiana College at Pineville, La., conferred the degree of Doctor of Laws on J. Norris Palmer, pastor of First Baptist Church, Baton Rouge, La.

—B&R—

William Jewel College, Liberty, Mo., Walter Pope Binns, president, bestowed the degree of Doctor of Divinity upon F. Townley Lord, outstanding Baptist leader of Great Britain.

—B&R—

Pastor James R. Heifner and the First Baptist Church, Roan Mountain, were recently assisted in a revival by James M. Gregg, pastor of Calvary Baptist Church, Bristol. There were 16 additions to the church, 15 of them for baptism and 1 by letter.

—B&R—

Baptist and Reflector calls the attention of its friends to a statement which appears in the masthead of the paper, page 2, each week. "We do not assume the cost of cuts." This does not apply, of course, to those cuts which the paper has made for its own use and files. Otherwise, contributors are requested to notify us to whom to bill the expense when they desire cuts to be run with the material which they send.

—B&R—

Pastor James L. Sullivan and the Belmont Heights Baptist Church, Nashville, were glad to have Dr. R. Kelly White, pastor of West Palm Beach, Fla., and Mrs. White in the service Sunday morning, June 5. Dr. White was formerly pastor of the Belmont Heights Church. Sunday evening he preached the baccalaureate sermon at Cumberland University, Lebanon. Among other things he said the following:

"The world does not need graduates to go out and tell what is to be done, but urgently needs those who will go out and do what needs to be done."

—B&R—

Mrs. John R. Boon writes that the Ministerial Auxiliary of Harrison-Chilhowee Baptist Academy has elected new officers. They are as follows: President, Mrs. Bray; Vice-President, Mrs. Florence; Secretary, Mrs. Queen; Assistant Secretary, Mrs. Wagoner; Treasurer, Mrs. Coleman; Assistant Treasurer, Mrs. Hazelwood; Publicity Chairman, Mrs. Boon; and Critic, Mrs. Taylor.

—B&R—

J. O. Carter, pastor of First Baptist Church, Greenville, did the preaching in a revival with Pastor Luther Reed and the Russellville Baptist Church recently in which there were some 25 or 26 professions of faith and several by letter. In another revival with Pastor Joe Gayle and the Crichton Baptist Church, Concord, there were 18 additions to the church. Lawrence Trivette, Knox County missionary, led the singing. Pastor Carter and the Greenville Church have been assisted in a revival by J. Walker Martin, pastor of Beverly Baptist Church, Chicago, Ill. There were 23 additions, 22 of these by baptism.



Sunday School Furniture prompt shipment
Opera Chairs two or three months
Pulpit Furniture sixty days
Church Pews delivery depending on materials, etc.

SOUTHERN DESK COMPANY
 Hickory, North Carolina

NOTICE!

TO

Churches, non-profit religious, and charitable institutions, schools, hospitals, and orphanages, etc.

At the last session the Tennessee Legislature amended the Sales Tax law to exempt churches, non-profit religious, and charitable institutions, schools, hospitals, orphanages, etc., from payment of the State Sales Tax. The law provides, however, that the exemption "shall only apply to sales made direct to the church, school, charitable institution, etc. There shall be no exemption upon sales to independent contractors with such organizations."

In order to avail themselves of the exemption mentioned above it will be necessary for each church, school, or institution to secure an exemption certificate number, which must be used when purchases are made. To secure this number write to:

Department of Finance and Taxation
 State of Tennessee
 Nashville, Tennessee

Chas. W. Pope
 Executive Secretary

Ripley Baptists to Hold Tent Meeting

The First Baptist Church of Ripley will hold a tent meeting for the entire county August 14-28. Pastor Chesley L. Bowden will be assisted by Ramsey Pollard, pastor of Broadway Baptist Church, Knoxville, preaching, and the music will be under the direction of Edwin McNeeley, Fort Worth, Texas.

The tent will be placed on the square in Ripley. More than 1600 seats will be provided. This is the third such meeting held by Ripley Baptists. In previous meetings the preaching was done by C. C. Morris and J. Howard Williams.

—B&R—

MY DEAR DR. TAYLOR:

Many churches are seeking adequate leadership for Youth Revivals. I am happy to commend a Youth Team composed of Gordon D. Dorian and George Starke. Both of these young men are attending Carson-Newman College and have had excellent training and experience in Youth work. They properly magnify the church and its program in their ministry.

Gordon Dorian, who does the preaching, served in the Pacific for three years and has had several years experience in Christian Camp work and served a church of Knox County for nearly two years as Pastor.

George Starke, the singer, has a splendid background under the leadership of his father, Dr. Floyd Starke, of Chattanooga. He is a top ranking athlete at Carson-Newman College, possesses a splendid voice and knows how to interest young people.

I trust that they may be used during the summer throughout Tennessee in reaching our youth for Christ. This Youth Revival team can be reached by addressing Gordon D. Dorian, Trailer Camp, Jefferson City, Tennessee.

With every good wish,
 Ramsey Pollard

—B&R—

In a revival at McEwen in which Pastor H. D. Hagar was assisted by E. M. Freer, pastor at Belleview, Fla., there were 3 additions by baptism and 2 by letter.

John G. Dickinson, educational and music director of St. Elmo Baptist Church, Chattanooga, writes that the Pastor, V. Wayne Tarpley, recently underwent an operation for kidney stone at Barton's Clinic in Chattanooga. He is now at home and improving splendidly. The following have supplied the pulpit in Bro. Tarpley's absence: E. C. Masden of Carson-Newman College; Wayne Maddox, B. S. U. secretary for Chattanooga; A. F. Mahan of Knoxville; and L. G. Frey of Nashville.

—B&R—

What is reported to have been the greatest memory of many members was recently experienced in the Dickson Church. There was a wonderful attendance in spite of inclement weather. Pastor H. D. Burns did the preaching, and the singing was led by Vernon Davis. There were 15 additions to the church by baptism and others by letter.

—B&R—

At the seventy-sixth annual commencement of Blue Mountain College the following Tennessee girls were among the graduates: Ella Thomas, Millington; Nancy Warmack, Humboldt; Eva Sherwood, Nashville; Marian Mann, Brownsville; Edith and Ruth Hines, Saulsbury; Carrie Abernathy Echols, Merna Jean Hocum, Mary Lou McGee, Mary Murphy, Dorothy Smith, and Evelyn Singleton, all of Memphis.

—B&R—

May 27, Roy Ferguson with his wife, and six weeks old son, arrived in Grand Junction to begin his first pastorate as pastor of the Baptist church there. Bro. Ferguson finished his seminary course in the Southwestern Baptist Theological Seminary in May. The Grand Junction people extended a royal welcome and had the pantry at the parsonage filled with all kinds of good things to eat.

—B&R—

At the recent commencement program of Oklahoma Baptist University, Shawnee, Okla., Maynard Franklin Ewton, pastor of First Baptist Church, Enid, Okla., was honored with the degree of Doctor of Divinity. He is a son of Dr. and Mrs. L. S. Ewton of Nashville.

—B&R—

J. Gilbert Hutchinson, pastor of the Thomasville Baptist Church, Thomasville, Ala., has resigned to accept the pastorate of the First Baptist Church, Clanton, Ala., effective June 15.

During the three and one-half years of his ministry all departments of the church have greatly increased. There have been 281 additions to the church. The church budget has increased from \$7,000 to \$21,000. The church has secured \$42,000 in cash and pledges in preparation for an educational building to take care of its increased growth.

The church has been very active in Sunday school and Vacation Bible School work. The Sunday school enrolment has increased from 179 to 639. During the past year four mission Vacation Bible Schools were conducted.

—B&R—

Visiting in the Baptist and Reflector office recently were: W. E. Perry, Nashville, Ark.; J. C. Yelton, Lebanon; Joe M. Strother, Johnson City; U. W. Malcolm, Rome, Ga.; Wm. S. Bates, Rossville, Ga.; J. H. Boner, Donelson; Jack R. Kenner, Lebanon; John T. Paul, Shreveport, La.; M. B. Jenkins and D. D. Smothers, Fayetteville; O. L. Rives, Jefferson City; A. M. Senter, Cookeville; Leonard F. Gassaway and Robert B. Thetford, Savannah; C. S. Wilson, Columbia; H. D. Hagar and Mrs. Hagar, Mt. Ewen; Clyde C. Bryan, Gallatin; R. Kelly White, West Palm Beach, Fla.; Edwin E. Deusner, Lexington; David Livingstone, Maryville; E. L. Smothers, McMinnville; H. F. Ensminger, Oneida; and J. O. Carter, Greenville.

ATTENDANCES AND ADDITIONS TO THE CHURCHES

JUNE 5, 1949

Isham Emmanuel Reynolds An Appreciation

By ERNEST O. SELLERS, Prof. Emeritus

Few esteemed "IKE" Reynolds higher than this writer. Our first contact was in the fall of 1907. I had just assumed my first teaching position at the Moody Institution in Chicago. Stepping upon the platform for my first class, Mr. Reynolds was seated in the front row of students.

Our paths soon parted. He went to work with the Home Mission Board Evangelists of Atlanta with Dr. Scarborough and later to launch the School of Sacred Music at the Southwestern Baptist Seminary, Fort Worth, his crowning life's work. So far as we know this was the first fully staffed and equipped school of church music in the land.

When in 1919 I arrived in New Orleans one of my first invitations was to take part in a Church Music Conference at Fort Worth. His visits to our institution in New Orleans and mine to Fort Worth were annual events for many years. It was my privilege, at the invitation of Dr. J. W. Cammack, to present the first Church Music special program at Ridgecrest, N. C. Later it was conducted by Mr. Reynolds. Thus was launched what has become one of the most outstanding and influential gatherings of its kind in America.

Largely at Mr. Reynold's suggestion we secured a place on the program of the Houston, Texas, session of the Southern Baptist Convention. This resulted at first in a convention committee on music, (Dr. J. W. Storer, Tulsa, Chairman). Since then it has become the effectively organized Department of Church Music of the Sunday School Board, Nashville, directed by Drs. McKinney and Simms. This work is being further promoted by the several organized state forces. Thus we two, Reynolds and I, have seen and rejoiced in the development of that pioneer work into perhaps the most complete and outstanding denominational promotion and leadership of church music to be found anywhere.

Mr. Reynolds was not counted as a "popular" judged by quantity-musical composer. Few of his larger works found permanent form. Only a comparatively few of his gospel songs, like those of every writer, seemed to have secured any world-wide circulation. We feel convinced that the writings of Dr. Reynolds, aside from his song leading and great teaching ministry, will prove to be his greatest contribution.

Others more closely associated with Dr. Reynolds, knowing him more intimately, can perhaps give a more accurate evaluation of his contribution made to the cause of better church music and leadership, especially to Southern Baptists, but none will esteem him higher for his ideals, and sane Christian life and testimony than this writer. In him I always knew I had a true friend and a fellow laborer beloved.

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THE YOUNG SOUTH
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Nashville, Tenn.



Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Ashland City, First	49	37	—	Knoxville, Alice Bell	70	28	—
Athens, Antioch	123	69	—	Arlington	441	118	—
East	338	134	—	Bell Avenue	843	305	11
First	470	200	—	Broadway	1325	342	12
West End Mission	113	—	—	Fifth Avenue	991	282	2
Calhoun	142	—	—	Immanuel	425	86	—
Clearwater	93	50	—	John Sevier	204	102	—
Coghill	75	47	—	Lincoln Park	637	202	—
Cottonport	92	59	—	Lonsdale	436	138	—
Eastanalle	51	19	—	McCalla Avenue	884	179	1
Englewood	165	28	—	Sevier Heights	508	147	—
Etowah, East	62	28	—	Washington Pike	251	59	—
Etowah, First	318	92	—	LaFollette, West	186	64	—
Etowah, North	311	78	—	Lawrenceburg, First	239	162	6
Good Springs	91	51	—	Lebanon	417	—	—
Idlewild	68	57	—	Cedar Grove	120	76	1
Lakeview	69	29	—	Lenoir City, First	423	126	4
McMahan Calvary	100	43	—	Nelson Street Mission	33	—	—
Mt. Harmony No. 1	93	40	—	Leoma	129	87	—
New Hope	36	—	—	Lewisburg, First	371	105	2
New Friendship	88	60	—	Lexington, First	218	45	—
New Zion	96	—	—	McEwen	78	38	4
Union Grove	83	59	—	Madison, First	382	91	5
Wildwood	80	42	—	Madisonville, Chestnut	87	34	—
Zion Hill	49	—	—	Maryville, Broadway	350	139	—
Blaine, Richland	138	77	—	Everett Hills	241	127	4
Brighton	215	115	—	First	643	201	3
Bristol, Virginia Avenue	329	70	—	Maynardville	164	42	—
Brush Creek	63	19	—	Medina	189	95	—
Carthage	192	49	—	Memphis, Bellevue	2237	709	8
Centerville, First	92	59	—	Boulevard	648	221	—
Chapel Hill, Smyrna	69	65	—	Central Avenue	491	119	—
Chattanooga, Avondale	530	120	—	Highland Heights	1026	384	7
Concord	245	92	2	Hollywood	375	123	1
First	924	192	4	Kennedy	137	59	2
Chapel	28	20	—	LaBelle	714	183	—
Highland Park	3007	701	40	Leawood	270	102	5
Red Bank	554	163	—	Barton Heights Mission	133	54	—
Ridgeview	213	79	2	McLean	330	105	4
Second	—	—	8	Parkway	294	131	—
Signal Mountain	72	75	—	Prescott Memorial	569	130	—
South Daisy	108	66	—	Speedway Terrace	1063	179	4
Church Hill, Oak Grove	201	105	—	Sylvan Heights	182	110	5
Block City Mission	22	—	—	Temple	1439	286	5
Cleveland, Big Spring	312	199	—	Union Avenue	1004	—	7
First	519	180	5	Milan, First	304	58	—
South	143	87	1	Milton	54	21	—
Clinton, First	403	61	—	Prosperity	143	100	—
Columbia, First	399	104	—	Monterey, First	300	103	1
Rock Spring	106	86	—	Murfreesboro, First	434	103	3
Cookeville, First	339	78	1	Walnut Street Mission	58	—	—
Algood Mission	49	—	—	Powell's Chapel	114	73	—
Fourth Street Mission	119	49	—	Taylor's Chapel	75	20	—
Steven Street	95	65	5	Third	130	51	3
Covington, First	244	63	1	Westvue	533	107	7
Dunlap, First	130	78	3	Tucker Town Mission	12	—	—
Eagleville	110	69	—	Woodbury Road	87	49	—
Elizabethton, Big Spring	151	130	2	Nashville, First	1200	—	—
First	545	76	—	Grace	789	198	5
Oak Street	163	69	—	Inglewood	650	128	2
Siam	221	116	—	Lockeland	605	161	3
Fountain City, Central	832	191	—	North End	133	43	—
Hines Valley Chapel	—	—	—	Park Avenue	580	136	2
Gallatin, First	308	85	6	Woodmont	279	98	8
Gladeville	132	60	—	Newport, First	277	68	7
Grand Junction	120	85	—	Oak Ridge, First	509	91	3
Center Point	10	—	—	Highland View	506	131	5
Hampton, Union	202	122	—	Robertsville	409	67	2
Harriman, South	252	103	—	Old Hickory, First	615	215	6
Trenton Street	452	119	1	Parsons, First	210	64	—
Jackson, Calvary	424	—	—	Philadelphia	147	18	—
First	789	160	4	Rogersville	373	112	29
Madison	93	67	—	Missions	179	—	—
North	248	93	—	Henard's Chapel	150	105	3
Jellico, First	239	92	—	Rutledge	99	47	1
Kingsport, First	641	—	2	Oakland	129	61	—
Lynn Garden	383	113	4	Shelbyville, First	362	64	2
Mission	39	—	—	Somerville, First	143	90	1
				Union City, First	584	97	1
				Watertown, Round Lick	135	—	—
				Whitwell, First	195	57	—

THURSDAY, JUNE 16, 1949

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Resolutions

Burke

Whereas, Brother Clyde Burke has been led of the Lord to resign his work as Pastor of First Baptist Church in Mt. Pleasant, Tennessee and to accept the call of the First Baptist Church of Medina, Tennessee,

Therefore, be it resolved by the Executive Board of Maury Association that,

1. We appreciate him and Mrs. Burke as fellow workers in our Association.

2. We are grateful for his service as Moderator for two terms, and for her leadership among the Young People and Women of the Churches.

3. We shall miss their presence in all our meetings, but commend them to the Church at Medina and to the brethren of Gibson County Association as faithful servants of the Lord.

J. F. Brewer, Moderator
Claude McAdams, Secretary

Atwood

Whereas, Brother Bob Atwood has been led of the Lord to resign his churches (Wrigley, Blue Buck, Pine Grove and Cross Roads) in Maury Association to accept the call of the Church at Puryear, Tennessee,

Therefore, be it resolved by the Executive Board of Maury Association that,

1. We appreciate him and Mrs. Atwood as fellow workers in our Association.

2. We are grateful for their service in the Churches, especially among the Young People.

3. We shall miss their presence in all our meetings, but commend them to the Church at Puryear and to the brethren of that Association as faithful servants of the Lord.

J. F. Brewer, Moderator
Claude McAdams, Secretary

Bowles

SINCE BROTHER Charles Bowles, who has been pastor of McCalla Avenue Baptist Church for the past four years, has resigned to accept the Hunter Street Baptist Church, Birmingham, Alabama, the Baptist Pastors Conference of Knoxville adopts the following resolutions:

First, that we commend Bro. Bowles for his fine leadership not only in his church but in our city and association.

Second, that we commend him as a sane substantial preacher of the Gospel.

Third, that we commend him for his evangelistic zeal in winning the lost to Christ and in the promotion of God's kingdom here and unto the uttermost parts of the earth.

Be it further resolved that copies of these resolutions be sent to Bro. Bowles, Hunter Street Baptist Church, and to the *Alabama Baptist*.

Respectfully;
Charles S. Bond
Freeman Baker
Shields Webb
C. A. McKenzie, Sec.

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HEAR THE BAPTIST HOUR

SUNDAY MORNING

JUNE 19, 1949

Preacher: DR. J. D. GREY

Subject: "THE WOUNDS OF JESUS"

Subject for June 26: "What Will You Do With Jesus?"

Heard in Tennessee over the following Radio Stations: WCYB Bristol; WNOX Knoxville at 8:30 a.m. EST; WSM Nashville at 7:30 a.m. CST; WREC Memphis at 9:30 a.m. CST.

With the pastor, Roy W. Hinchey, doing the preaching and William F. Swor, associate pastor, directing the music, Park Avenue Baptist Church, Nashville, recently closed a revival in which there were 22 additions to the church. Since Bro. Hinchey came to Park Avenue, February 1, there have been 66 additions to the church.

Names of Students Requested

THE PASTOR, W. C. Wood, of the College Avenue Baptist Church, Annapolis, Maryland, requests that *Tennessee Baptist Pastors and parents having boys in the U. S. Naval Academy* write College Avenue Baptist Church, Annapolis of these boys and their address at the Academy. Our Church with its Sunday School and Training Union Organizations is eager to contact all Baptist boys in the Naval Academy and to extend to them all possible fellowship and Christian service. In addition, there are homes within the membership of the Church which from time to time welcome these boys as guests. It is not possible to secure the Midshipmen's names and religious affiliation from the Academy officials. This is due to the desire of the Academy to protect its Midshipmen from self-seeking people. Please send this information now, so that the new class of Midshipmen may be contacted. In order to join the Baptist Church Party from the Academy each Sunday morning, the Midshipman must formally make this request to Academy officials before the Fall session begins.

The Church address is 90 College Avenue, Annapolis, Maryland—three short blocks from the Academy grounds.

What Cumberland University Means to Rural Baptist Churches

By PAUL S. JENNINGS, Christiana, Tenn.

AS A MEMBER of a small rural church in Rutherford County, I want to write this word about what Cumberland University means to the rural churches of Middle Tennessee.

Three years ago many of the rural churches in Concord Association were without pastors. Today ministerial students from Cumberland University are serving as pastors, and the churches in rural areas—the backbone of the denomination—are growing stronger.

I used to wonder how the Baptists became so strong in East and West Tennessee. Now I am convinced that it was in large part because of Carson-Newman College and Union University, which have not only provided ministerial students as pastors, but have trained the laymen who returned from college to serve as deacons, Sunday School teachers, choir leaders and other church workers. Wherever you go in East or West Tennessee, there is a strong Baptist Church. If we will make Cumberland University strong, our Middle Tennessee churches likewise will grow stronger.

It was a great blessing for Baptists when Cumberland University was transferred to the Tennessee Baptist Convention in 1946. Cumberland already had a great heritage—built over a century of service. However, the financial condition of the school was extremely weak in 1946 and the buildings were in need of repairs. The Baptists have made a good start toward rebuilding the school, and we have a wonderful opportunity ahead. We should support Cumberland University in every way.

Cubans Honor Caudill on Anniversary

By JOHN CAYLOR



HERBERT CAUDILL

For twenty years Rev. Herbert Caudill has been a missionary serving the Home Mission Board in Cuba. Quiet of manner but definite in leadership, Herbert Caudill is the type of missionary to lead Cuban Baptists. Fellow missionaries honor him, and Cuban brethren follow him.

Mrs. J. D. Granberry and Miss Mildred Matthews report an anniversary banquet held in May at the Gran America Hotel in Havana honoring the Home Board missionary upon the completion of 20 years in Cuba.

The banquet was held by members of the English-speaking congregation, but friends from widely separated places came to pay their respects to the Caudill family. Guests, now resident in Cuba, are from Scotland, Austria, Germany, Costa Rica, Panama, and the United States.

Mrs. Granberry reports: "He was praised for his loyalty and devotion to the task of winning souls for Christ in Cuba. Gratitude was expressed to Mrs. Caudill for her tireless efforts in helping to maintain a Sunday school, Woman's Missionary Society, and an English-speaking church in Havana. Recognition was given to the little Caudill missionaries, Margaret, 15, already a teacher of Bible in her school; Jane, 12, a leader in her Spanish-speaking church and mission at Regla; and Herbert, Jr., three years old, a faithful member of the Sunbeam Band and of two Sunday school classes, one in English and one in Spanish."

Superintendent Caudill has varied responsibilities in connection with the Cuban work. There are 65 churches and 136 missionaries. The churches need buildings, and the missionaries need encouragement. It is a part of the responsibility of the superintendent to direct the building program. The Bottoms Trust Fund of the Home Mission Board has provided funds for the erection of a number of beautiful stone buildings for Cuban Baptist churches. There is need for money to build a dozen churches which are greatly in need of meeting places at this time.

Contract is to be let soon by the superintendent acting for the Home Mission Board for the erection of a school building to cost \$118,000.

Miss Ruth Heene O'Dell has been elected by the Home Mission Board as a missionary to Cuba. She is a musician of known ability, a native of Lebanon, Missouri, and graduate of Woman's Missionary Union Training School. Miss O'Dell will replace Mrs. Frank K. Pool who has resigned her work in Cuba to return to the States.

WEST OF THE RIVER

By EDWIN E. DEUSNER, Lexington, Tennessee

Pastor Wade Carver of Parsons was seriously injured on May 27 near Linden and has been a patient at Fitts-White Hospital in Jackson. He was returning home from a Revival at Waynesboro when his car was wrecked. He suffered a broken pelvis, chest injuries and numerous cuts and bruises. His car, a 1948 model Chevrolet, is a total loss. Dr. Warren F. Jones supplied for him on May 29 and on his way home gave us this information.

The Baptist Standard for May 26 carries an excellent write-up concerning the work of one of our West Tennessee boys, Howard C. Bennett, Pastor at Kilgore, Texas. Twenty-nine new members were added to his Church recently during a revival in which Dr. Bennett did the preaching and the Dibbles had charge of the music. The Church has built a new pastorium—one of the finest in Texas—and is now in the midst of a building program costing \$134,000, a large part of which has already been subscribed. Dr. Bennett is the son-in-law of our beloved friend, Dr. John Jeter Hurt.

Union University honored one of its graduates, Pastor Robert Orr of Brownsville, with an honorary Doctor of Divinity degree at the recent Commencement exercises. Dr. H. H. Hill, President of Peabody College, was given the degree of Doctor of Laws.

Central Avenue Church, Memphis, J. S. Riser, Pastor, is fortunate in the number of ministerial students that have gone out from that great Church. Kepler Sorrell was graduated from Union University in May; William Ferrell finished the Southern Seminary on May 6; Gordon H. Griffin received an A.B. degree from Memphis State on June 6 and will enter New Orleans Baptist Seminary in the fall. To this list another can be added. On May 25 the Church licensed Robert N. (Bobby) Sanders to preach. Pastor Riser gave the Baccalaureate Sermon to the graduates of Messick High School on May 22. His son, Sherwood, was a member of the class.

Clyde Burke has entered upon his duties at Medina in a fine way. He and his wife have been graciously received and the work continues to grow.

Singer Jimmy T. Williams of Jackson has been in two good meetings recently. April 17-24 he assisted Pastor J. Carroll Chadwick of the First Church, Center, Texas, with Pastor T. Richard Gathright of Marble Falls, Texas, as the evangelist. May 1-8 he was with Calvary Church, Tyler, Texas, S. R. Beaty, pastor. C. E. Autrey, State Evangelist of Louisiana, was the preacher. There were 60 additions in the two meetings.

Pastor H. H. Boston of Martin has been in two good meetings in Illinois. There were some sixty-five additions to the First Church, Herrin, and to the First Church, Carmi, during the services conducted by Dr. Boston. He will return later in the year to assist the Church at East St. Louis in a meeting.

Pastor R. J. Cooper of Halls did the preaching in a Revival at the Lacawanna Baptist Church, Jacksonville, Fla., beginning June 6. Carter M. Ramsey is the Pastor. Beginning August 17 he will assist Pastor Rudy Bouland in a Revival at the Tabernacle Baptist Church, Gainesville, Texas. Bro. Cooper's work at Halls is off to a fine start.

First Church, Lexington, will engage in a revival beginning June 12. The pastor's brother, C. Ford Deusner, Supt. of the Kentucky Baptist Children's Home at Glendale, Ky., will do the preaching.

Your scribe will do the preaching for Pastor H. B. Burress and the Ward's Grove Baptist Church in Madison Association beginning July 17. August 15-21, he will lead the singing for a Revival at Ridgley, Morris Prince, Pastor. S. R. Woodson of Columbus, Mississippi will do the preaching.

Missionary Robert L. Newman will do the preaching in a Revival at Hawthorne Baptist Chapel, Dyersburg, beginning June 19. This is a new mission of the First Church. Jack Criswell will lead the singing for the meeting.

Recent supplies at the First Church, Dyersburg, include Norris Gilliam (two Sundays), D. A. Ellis and W. A. Keel.

B. H. Forman, for twenty years a missionary to Brazil, supplied at Calvary Church, Jackson, on June 5.

Enroute to the Southern Baptist Convention, Pastor John S. Wimbish of the First Church, Edgefield, S. C., stopped over in Memphis and supplied for Pastor R. G. Lee and Bellevue Baptist Church. Dr. Lee speaks in eloquent terms concerning this young man's ability.

Miss Myrtle Archer, Director of the School of Nursing, Baptist Memorial Hospital, was presented with a certificate for a new Ford upon her retirement May 31. She had been with the hospital for thirty-seven years. The gift was presented by Dr. Thomas D. Moore, president of the medical staff, on behalf of the doctors and staff employees. Chaplain Frederick P. Lomax was also on the program which was held in the hospital chapel.

Missionary M. W. Rankin, a brother to Secretary M. T. Rankin of the Foreign Mission Board, spoke at the mid-week service of First Church, Memphis, on June 1. His subject was "Conditions in China Today." Pastor R. Paul Caudill presided at the special service.

Mt. Ararat Church in Beech River Association dedicated its new building with appropriate services on May 29. Pastor A. U. Nunnery gave the dedicatory message. Pastor Wade Carver is to assist this Church in a Revival later in the summer.

The sympathy of the brethren will be extended to Pastor Arvin Rhodes of Judson Baptist Church, Beech River Association, in the passing of his brother, Henry M. Rhodes, on May 23. The deceased was Sunday School Superintendent at Judson.

Some activity has begun at the site of the West Tennessee unit of our orphanage. A contract has been let to dig a well and contractors are working on bids for the first building. It is thought that they will be ready for occupancy by January 1950.

Miss Lillie Willard of Murfreesboro has begun her duties as Church Secretary at First Church, Humboldt, Hayward Highfill, Pastor. She is a former student at Tennessee College, and was for more than two years secretary to W. C. Creasman at the orphanage.

Royal Street Church, Jackson, Jesse H. Newton, Pastor, began a Revival June 5 with Franklin Paschal of Hazel, Ky., as Evangelist and Joe Bomar of Steele, Mo., as song leader. In preparation for the meeting Pastor Newton led his people in a discussion of the Person and Work of the Holy Spirit over a period of several weeks at the mid-week service.

R. C. Briggs, Professor of Greek at Union University, supplied for W. A. Boston at Union City on May 22, and spoke to the fellowship meeting of Beech River Association at Chesterfield on June 3.

Pleasant Hill Church in Beulah Association held a Bible Institute May 27-29. Ministers taking part were S. S. Borum, L. J. Carlin, J. O. Colthorp, Paul Isbell, J. T. Drace, B. G. Artburn, J. R. Hamlin, Cayce Pentecost, D. L. Hemphill and Ralph Allman. Leon Penick is the pastor of this Church. They are in a building program at this time.

Missionary S. S. Borum of Beulah Association reports a great day at Kenton on May 29. Showers of blessings fell upon the congregation and there were four additions. A total of \$1,263 in cash was contributed toward the Church's building program. While Bro. Borum was at Kenton, his wife spoke to the ladies at Mason Hall, L. P. Fleming, Pastor, on the subject, "The Larger Stewardship." Dr. and Mrs. P. W. Johnson of Union City taught a group of young people, and Bro. Borum brought a stewardship message in the afternoon. This Church is building a new pastorium.

Pastor and Mrs. Henry J. Huey had the joy of seeing their second son, Brooks, graduate from McCallie School, Chattanooga, the week of May 29. (An older son, Jere, was graduated there about four years ago.) In his absence from the pulpit at Milan on that Sunday, the Brotherhood had charge of the service. Three business men, George Wood, John Fuqua Kizer and C. E. Bradley, were the speakers.

Summer school enrollment at Union University is well over expectations, according to President Warren F. Jones. They had prepared for 204 and the enrollment reached 325.

Speedway Terrace Baptist Church, Memphis, observed the fifteenth anniversary of the pastor, Mark Harris, on June 5. The new \$150,000 educational building is now in use.

Barney Flowers, Trezevant, is assisting Pastor H. D. Lankford and Dover Baptist Church in a revival beginning June 12. A. E. Cross is leading the singing.

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For information contact:

Waller M. Ethridge, Vice-President

The Bible: The Greatest Necessity of The Brazilian People

By ALMIR S. GONCALVES, Recording Secretary
Bible Press of Brazil

I AM A BRAZILIAN, and as a Brazilian I wish to say to the millions of Baptists of the noble sister republic to the North some things which are directly from my heart.

1. Ours is a country of almost 9,000 square kilometers and 45,000,000 inhabitants. The majority is nominally Catholic, but already there exists hundreds of thousands who belong to the evangelical faiths. Of Baptists alone there are already, according to the best calculations, 100,000 or more, because the statistics of 1947 show a total of 90,618. This number certainly has been increased considerably.

2. All of this great evangelical multitude and millions of those who profess some other creed are famished for the Word of God. The believers wish to have this sacred volume in greater abundance for their own use and for educational and missionary purposes. Those who are not members of our churches are in many cases friends of and sympathizers with evangelical beliefs. They appreciate our faith and our principles; but, sad to say, very little do they know of the Bible, because in general they are not able to possess one.

3. The Bible Societies which operate in Brazil have done a great deal to satisfy the necessity, but the supply which they have had has always been far less than the demand for printed Scriptures.

4. A group of idealists founded the Bible Press of Brazil in 1940. The members of the Press are Baptists, but it enjoys the cooperation and good will of a host of members of other evangelical denominations.

5. It is not an easy matter to relate all of the activities of the Bible Press since its organization. All we can do here is give a brief sketch as follows: In June of 1943 the Press began the printing of the New Testament and in 1944 completed the first edition of the entire Bible ever to be published in Brazil. In 1947 the Press printed a large edition of pocket-size New Testaments. In 1948 the Psalms were added to some of these pocket Testaments. So far there have been three printings of the Bible and four printings of the New Testament, bringing the total production of Bibles and New Testaments to 230,400. There is now in the press a fourth printing of the Bible, which will add another 50,000 copies. In the only year in which there was a full stock during the entire twelve months, the Bible Press of Brazil distributed 30,922 Bibles. In the same year the Bible Societies, American and British, together distributed only 28,071 Bibles.

6. This Press is not only the first to publish a complete Bible in Brazil, but it is the first even to possess Bibles in the simplified spelling adopted by the Brazilian government some fifteen years ago.

7. There is a tremendous demand for Bibles. The Bible Press of Brazil cannot satisfy even one-third of its requests. The truth is that we need much larger resources for the printing of the Bible in greater quantities and various types and prices, in order to distribute them to the four ends of our great country.

8. The plan of the Bible Press is to build up as rapidly as possible and maintain intact its working capital. So far it has maintained it in spite of the fact that it has sold at least half of its production below cost.

9. There is a decree already on the statute

books prohibiting the importing of any and all books written in Portuguese. If this decree is put into effect, it will make it very difficult, if not impossible, to obtain Bibles printed in other countries. The importing of them from England and the United States would be immediately stopped. This is another impelling reason for strengthening the great work so auspiciously begun by the Bible Press of Brazil.

10. Any good friend who wishes, whether Baptist or some other evangelical or someone who sympathizes with our aims and ideals, may help us very much. Anything which you may do will be a very meritorious work, because you will be helping to increase still further the greatness of the Brazilian nation, giving to her sons the greatest treasure, the Divine Book, the same Book which has created the greatness of the people of the North.

William Clyde Kirk, pastor of Edgefield Baptist Church, Nashville, will do the preaching in a revival with Pastor Oscar Nelson and First Baptist Church, Madison, June 12-24. Ray H. Dean, Central City, Kentucky, will direct the music.

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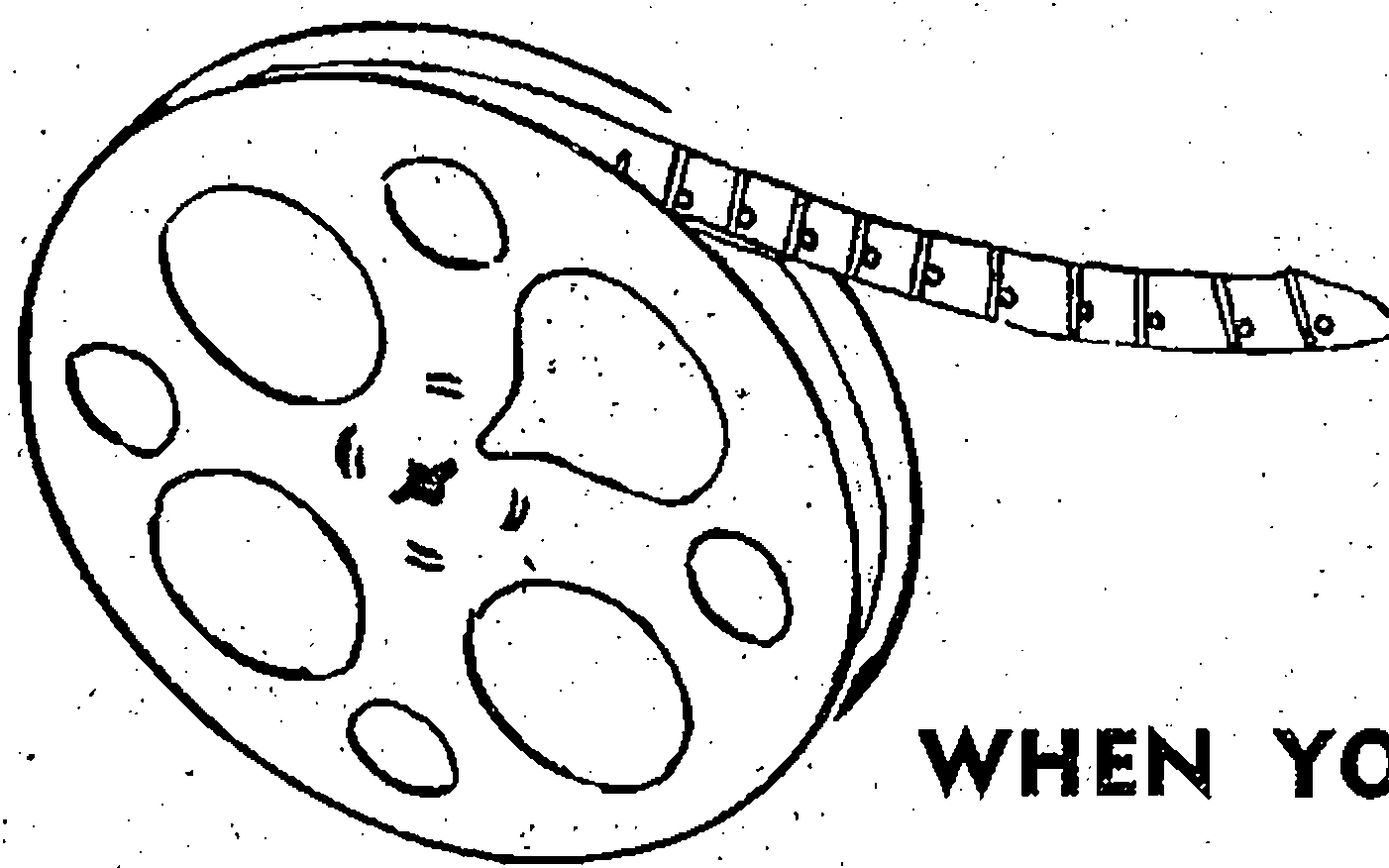
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