

Baptist and Reflector

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

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Today *Youth* must
Plan

Tomorrow Entrusts
to *Youth's Hand!*



Youth Week In Our Churches

LEBANON TENN
10-51

From the Editor's Desk

The Lid Off

The Kefauver crime committee has taken the lid off at various points about the USA and the sights and scenes of underworld's liquor, gambling, vice and corruption nauseates and outrages citizen John Doe's plain American decency. What has been turned up emits a very offensive odor, the foul smell of something that ought to have been attended to long ago.

The sickening disclosure of slimy characters who have grown well-heeled in contempt of law was long overdue. Some of the things brought to light in this public hearing have not been secret. Some of the evils have been widely known but ignored officially. At least to the average citizen it has seemed that nothing was being done about these sordid evils so corrupting to our American life.

The Kefauver committee touched upon the Cairo liquor syndicate which has made millions out of running the distillers' liquor into dry states—evading taxes. Some moral indignation has been aroused over the loss of revenue. Not enough righteous wrath has been aroused over the sin of America in legalizing the liquor business which as its case history reveals has repeatedly defied the law. This business is corrupt and destructive to America. It has shown itself consistently intent on profits, and an aroused citizenry is beginning to see that it must not be allowed to continue. Liquor has had its tie-in with the corruptions disclosed. Liquor has its henchmen fighting for it in Washington, in Nashville, in your town and county. They

are fighting against America, against your state and your community's best interests.

The Christian citizenry can be grateful that such men as Tennessee's Kefauver and New Hampshire's Tobey have served on the committee which has been ferreting out these evils. This probe has been essential for America's health. But it deals largely with symptoms—the symptoms of a deadly sickness in the political and social order. Beneath the symptoms and producing them is the fact of the unregenerate heart, the individual whose nature needs to be changed in the likeness of Christ.

Only in Christ and his power to redeem can we find the real solution to these corrupting,—destructive—evils.

One Thing Left to Try

Having tried all other ways only to find them failing, men have but one way left—maybe men will now try God's way. At least there are those who now think they see signs of men turning in that direction. So it is to be hoped.

Dr. Louis H. Evans, pastor of Hollywood's First Presbyterian church, recently speaking to students of the University of Southern California said "civilization is coming back to religion" because "nothing else works."

Men have given themselves to the *pessimistic theory* that human society is decaying and there is nothing we mortals can do about it. Then they have also subscribed to its opposite, the *optimistic theory* that all is fine and there's nothing to worry about. Men have also contrived the *oscillation theory* with its idea of the pendulum swinging to a crisis every quarter century. Then men have fatalistically yielded to the *military theory* with its resultant that the world keeps at war. They have accepted an *educational theory* but humanity digs itself underground to shelter against its own inventions. With all these theories man can find no place to hide!

The *regeneration theory* is the only one left. It remains untried and maybe unknown by the vast majority of those who make up the peoples of the earth. It may be men are turning now in the right direction. It may be that men will begin to see that they themselves must be changed by the power of God and made into new creatures before the world itself can be changed for the better. But it isn't religion (that's too vague a term) that civilization must now turn to if it is to be saved from destruction in atomic war. Religion is a loose word covering a multitude of species, bad as well as good. It is to the regenerating power of the Holy Spirit that men must now penitently turn, or else the curtain may soon fall.

Relative to Resolutions And Memorials

The greatly increased number of resolutions and obituaries sent us for publication far exceed the limited space available for them in your state paper. We have therefore adopted the necessary step of discontinuing their printing in full, but instead will make news items of such submitted matter if possible. We request those submitting resolutions and memorials to the BAPTIST AND REFLECTOR to send us instead the items out of these resolutions and memorials which can be used for news purposes. Please type your contributions, double space, using only one side of paper with allowance for wide margins.

REFLECTIONS

You cannot strengthen the weak by weakening the strong.—*Le Digest Francais*

Happiness is not in congenial circumstances but rather in triumph of the spirit over circumstances.

The man that makes every minute count often becomes the man of the hour.—*"Food for Thought"*

We cannot get a better America without going to the trouble of being better Americans.

Children need discipline, but discipline without love means severity. Love without discipline means over-indulgence.—*Homiletic and Pastoral Review*

Christ does not bring us into a position where it is impossible to sin but where it is possible not to sin. Sin in the case of a true believer should be only analogous to a railway accident, and never according to a timetable.—*Sister Eva of Friedenshort*

Above 50,000 Now

More than 50,000 homes are now reached each week by BAPTIST AND REFLECTOR. Our subscription list passed beyond this mark in March. We appreciate all the churches which are now providing the BAPTIST AND REFLECTOR for their church homes through the budget plan. These churches are among the most forward looking in Tennessee. We appreciate also the large number of clubs of subscriptions recently sent in by interested workers who by this act are helping these new subscribers as well as Kingdom causes through their state paper.

The following figures on circulation show the continued growth of BAPTIST AND REFLECTOR. Subscribers as of:

- Jan. 1, 1950, 43,905
- Jan. 1, 1951, 47,085
- March 15, 1951, 50,034

Baptists to Operate a School at Ward-Belmont next Fall

BY DR. CHARLES W. POPE

The action of the Executive Board of the Tennessee Baptist Convention in its recent session determined four things: 1. Baptists will operate a school on Ward-Belmont Campus next fall. 2. It will be a co-educational school. 3. In policy and program it will be operated according to the Baptist pattern of schools for Christian education. 4. It will not be an additional school, but will be a part of one of the schools Baptists already operate, or will take the place of one of them. These conclusions are clear from the recommendations of the Education Committee which were adopted by the Board. The recommendations adopted provided:

Action of the Executive Board

"That such of the Ward-Belmont property needed for school purposes be tendered to Cumberland University trustees, provided that they will remove the School of Arts and Sciences to the Ward-Belmont Campus, leaving the law school to be operated in Lebanon; provided further, that the overwhelming majority of the present trustees of Cumberland University approve this proposition; and provided further that the proposition be approved by the overwhelming majority of the Board of Trustees of Cumberland University serving at the time of transfer to Baptists; and further provided that all restrictions and claims by the former Board for the operation of Cumberland be removed."

Why Move the School of Arts and Sciences

The suggested removal of Cumberland's School of Arts and Sciences is an effort to secure accreditation for Cumberland and thus save the institution. This action does not violate our contract with the former Board of Trustees of Cumberland University. When Baptists took over Cumberland University it was with the agreement that Cumberland University would be operated as "A four-year Co-educational Christian Institution, with a college of Arts and Sciences, and a Law Department, and that the school should be fully accredited." 2. To retain the original charter and the corporate name of Cumberland. 3. That financial arrangements be made which would give the school sufficient endowment income to assure accreditation.

Tennessee Baptists have complied with all the foregoing conditions except the matter

of obtaining accreditation. Notwithstanding the fact that Cumberland University has practically as much unconditional endowment, and exactly the same income from the Cooperative Program as one of our accredited schools, we have not been able to secure accreditation. We understand that the greatest handicap to accreditation is a lack of facilities, including buildings. Every effort to provide these facilities through professionally conducted campaigns has been unsuccessful. Cumberland is the only unaccredited school Baptists have, and as a result of this condition the student enrollment has decreased until at present it is at the danger point.

All other attempts having failed, it now appears that the only hope to provide the necessary buildings and facilities is to move the school of arts and sciences to Ward-Belmont Campus, where buildings and facilities, already meeting accreditation requirements, are available.

What Baptists Have Done for Cumberland

Tennessee Baptists have made an heroic effort to operate and improve Cumberland University. They have paid off thousands of dollars of indebtedness which was on the school at the time of its acquisition, including a mortgage of \$21,000.00; have restored several thousand dollars of original endowment which had been spent by the former Board for current expenses; have added more than \$200,000.00 of new endowment; have greatly enhanced the value of the property by repairs, redecoration and renovation of buildings and equipment; and since the acquisition of the school have contributed from the Cooperative Program a sum in excess of \$273,000.00 for operating expenses. In addition the Tennessee Baptist Convention has loaned large sums of money to Cumberland, enabling them to pay all claims against the school and thus restore the credit of the institution. No debt or account owed to any business concern has been charged off during operation by Baptists. At the present time Cumberland University owes the Reserve Fund of the Tennessee Baptist Convention \$85,000.00 which is in the form of a note.

Baptists cannot continue to spend large sums of money on a school which has little hope of becoming accredited, and which is gradually being deserted; nor can Baptists

continue to operate a school if its former owners hold veto power over our efforts to improve the school. The Executive Board therefore approved the recommendation of the Special Committee of the Education Commission that, "In the event either of these boards rejects the proposition to remove the school of arts and sciences to the Ward-Belmont Campus, that Cumberland University be returned to the Board of Trustees serving at the time of transfer to Baptists, after compliance with the contract which provides that "In the event Cumberland University ceases to be operated by Baptists all endowment and other monies and property provided by the Tennessee Baptist Convention be returned to the Tennessee Baptist Convention."

Ward-Belmont

The Executive Board also approved the following recommendation of the Special Committee: "In the event that Cumberland University does not accept the above proposition, we recommend that the accredited Junior College be continued at Ward-Belmont, and that it be a co-educational college conforming to the Tennessee Baptist School pattern."

Ward-Belmont was transferred to Baptists on the condition, that the school continue with its present system, faculty and administrative staff to the end of the present school year in June, 1951. This was set forth in a letter to the Ward-Belmont patrons and alumnae, prepared by Dr. Robt. Provine, the splendid and capable president of Ward-Belmont. Baptists are deeply indebted to him for his noble spirit and cooperative attitude.

Any operation which a surgeon performs on one of our loved ones is painful, and causes apprehension and fears on the part of friends. When it becomes necessary to remove or merge institutions a certain amount of regret and disappointment is inevitable; but the action indicated above can be the means of preserving and improving two great institutions. We confidently believe and expect that under the leadership of God, the cooperation of Tennessee Baptists and the friends of two great Institutions, that the future will reveal that their combined service has been more glorious and more productive of benefits to humanity.

Tennessee W. M. U. Convention

Mrs. M. K. Cobble, President

Mrs. Sam Holloway, who served Tennessee so faithfully as president for the past four years, declined the nomination for another year. Mrs. M. K. Cobble of Knoxville was elected. She comes to us as no stranger, having served many years as young people's leader for the Eastern Division. She has directed our camps and has served on the state camp committee. Her husband is pastor of the Gillespie Avenue church.



Mrs. M. K. Cobble

We give Mrs. Cobble our warmest welcome and pledge our full cooperation in every plan she makes for Tennessee's advancement.

The sixty-third annual meeting of the W.M.U. Convention was held in the First church, Nashville, March 13-15.

The Executive Board, the superintendents and associational young people's leaders met Tuesday at nine o'clock in the Jarman Chapel for their annual conference. All officers made reports and a plan of work was adopted. At noon, a beautiful luncheon was served by the Nashville Association W.M.U. with Mrs. John Lancaster serving as chairman.

Promptly at two o'clock, Mrs. Sam Holloway, president called the convention to order. The theme of the meeting was "Jesus Calls Us," so this was the hymn for the convention. Dr. W. F. Powell, pastor-host, led the opening prayer. Miss Kathleen Mallory, former secretary of the W.M.U. of the South, led each of the devotional services. She inspired the women to give of their best to the Master, every day, especially at this time of revival season.

Mrs. W. O. Gray, president First church, and Mrs. H. C. Sprouse, superintendent, brought words of welcome.

The divisional officers made their reports by marking their figures on a large map of the state. The secretary and young peoples leader gave their annual reports. The following banners were awarded:

Tithers: New Duck River, Holston; New Organizations: Grainger, Holston; Cooperation: Jefferson Co., Shelby; Mission Study: New Salem, Gibson; A-1 Organizations: Tennessee Valley, Shelby.

It was a privilege to hear from six Tennesseans who had served in Africa: Miss Kathleen Manley, Miss Ruth Womack, Mr. and Mrs. Buford Cockrum, Rev. and Mrs. Archie Dunnaway.

The young people's session and the B.W.C. federation meeting will be reported next week.

Wednesday

After Miss Mallory's devotional message, Mrs. Douglas Ginn led the Memorial Service honoring Miss Margaret Buchanan, Mrs. Eva Hollis and Mrs. Joe Martin, and all others who passed away last year.

Miss Northington presented the plan of work. Miss Snow and Mrs. Fallis, spoke of the plans for the young people and mission study.

Miss Edith Stokely, Community Mission Director of the South, was welcomed back home. She brought a real message on serving the Lord at home. She was practical and yet brought an inspirational message.

Another Tennessean, Mrs. Minnell Graves, in charge of the Good Will Center of Miami, represented the Home Mission Board. She spoke of working with the large number of different nationalities. Her enthusiastic messages made us feel that the Home Mission money is well invested in our mission in Miami.

Dr. Ramsey Pollard, chairman of the evangelistic campaign in Tennessee, challenged the women to be soul winners. He made us realize that much of the success of the campaign rest on W.M.U. members.

Wednesday Afternoon

The band from the Tennessee Children's Home delighted the women by playing several numbers.

Mrs. William J. Fallis, mission study director challenged the women to do real mission study, not book reviews. She urged the women to have more institutes and round tables.

Mrs. Dewey Peters of Knoxville made an appeal for Harrison-Chilhowee Academy, urging all the women to be interested in the campaign for this, our only Baptist high school.

Mrs. C. T. Bohner, trustee of W.M.U. Training School, reported that we had two girls in Louisville, one scholarship girl in New Orleans and one with scholarship in Fort Worth. She announced the resignation of Dr. Carrie Littlejohn as president and the election of Miss Emily Lansdell to succeed her.

Dr. T. L. Holcomb, Executive Secretary of the Baptist Sunday School Board, brought a heart warming message on "The Master Is Calling." He is calling today for the best of every member in every church.

Mrs. J. D. Hughey, missionary from Spain, pictured the difficulties of doing mission work in a Catholic land. She made us realize that we need to really pray for those working in a field where there is no religious liberty.

All were invited to meet the missionaries and the state officers at a tea given by the Nashville W.M.U. with Mrs. Allen West

serving as chairman. The parlors of the church were decorated with exquisite African violets. The pastors' wives of the city welcomed the guests and served tea and delicious homemade cookies.

Wednesday Evening

Dr. C. W. Pope, our Executive Secretary, read the scripture and prayed. He introduced the state missionaries present. Rev. Earl Stallings, Chattanooga, chairman of the camp committee, made an appeal for gifts and support for our camps at Carson and Linden. He announced as money is given, additional buildings are being erected. All departments will use the camps this summer. An offering of \$185.81 was given that evening.

Dr. Duke McCall, Executive Secretary of the Executive Committee of the Southern Baptist Convention, used as his theme "God Is Calling the World." So recently had he returned from around the world trip that his message was filled with fresh information. He made us see our missionaries at work in Africa, in South America and in Japan. He challenged us to give our sons and daughters to carry the message around the world.

Thursday Morning

On Thursday morning conferences were held on all phases of our W.M.U. work. In spite of the snow, a large number remained for the last day.

After Miss Mallory's heart-searching devotional, Dr. Edwin Richardson, president of Cumberland University, brought a message on Christian Education.

Mrs. Shepard brought an invitation from Memphis for the 1952 convention which was gladly accepted. The date, March 25-27.

Mrs. Lloyd T. Householder expressed the thanks of the delegates for all courtesies shown while in the city.

Mrs. John F. Vines, who was appointed last June as chairman of the committee on revision of the constitution, asked for an extension of time which was granted.

Mrs. Thomas Bradbury reported 1192 had registered from 52 associations—in spite of the snow. Mrs. W. C. Summar, chairman of the nominating committee, stated that Mrs. Holloway asked not to be renominated, so she presented the name of Mrs. M. K. Cobble of Knoxville as president, Mrs. Merrill Moore as vice president, Mrs. Lloyd T. Householder as community mission chairman and the re-election of all other officers. All were unanimously elected. The names of the other members of the Executive Board will be printed later. The election of a stewardship chairman was left to the Administrative Committee.

Mrs. Cobble pledged her best as she accepted the gavel presented by the retiring president. Mrs. D. C. Shepard of Memphis moved that \$1000 be given to our new W.M.U. Building in Birmingham to honor Mrs. Holloway who served on the building committee. This was voted enthusiastically.

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"Go back and take care of the hospital. I am ready to give my life," said

William Wallace

MARTYR FOR CHRIST

Dr. Wallace, native of Knoxville, Tenn., who was appointed for medical work in China in 1935, died February 10, after 53 days in a communist prison. He was serving as superintendent of the Stout Memorial Hospital in Wuchow when he was arrested on December 19.

Dr. M. Theron Rankin, executive secretary of the Foreign Mission Board at its March meeting paid tribute to Dr. Wallace:

Without specific evidence that his death was caused by some other means, it is natural to infer that during the period of imprisonment from December 19 to February 10, Dr. Wallace contracted some form of illness. We do know that he was confined in a prison with inadequate protection from the weather which reaches freezing points in January and February. Under these circumstances he could have contracted pneumonia or dysentery or cholera, any one of which would have been fatal within a few days without expert medical attention and drugs. Therefore, in the absence of other information, it is natural to infer that his death was a result of illness contracted through his imprisonment. . . .

Whatever the immediate cause of his death may have been, Dr. Wallace's name must be added to the long list of those who through the centuries have been martyrs for their love to Christ and to men

The irrefutable quality of Dr. Wallace's love made it imperative that the Communists get rid of him. His life refuted everything the Communists said. They have tried to get rid of the witness of Bill's life. But that is precisely where they will fail. Bill Wallace's witness of God's love in Christ has been made immortal. Communism will beat itself to pieces against the indestructible strength of such love. . . .

When God undertakes to make a superlative witness of his love he chooses a superlative character to make such a witness. This he did when he chose Jesus, his Son, to make his witness through the cross. No one less than Jesus could have made that witness. In our day God has chosen Bill Wallace to make a superlative witness. No one less than Bill could have made such a witness. The quality of his love and the quality of his witness are parts of one another. "Greater love hath no man than this, that a man lay down his life for his friends."

He Went About Doing Good

A beautiful tribute from a Roman Catholic priest, a member of the Catholic Maryknoll Mission, was read. The letter, which had been sent to *New York Times* with a request that it be published, said the only possible charge the Communists could have

placed against Dr. Wallace was that "he went about doing good."

In part the tribute said:

From the orderly science of his medical books he stepped into the reality of one of China's most backward sections, where ignorance and necromancy had always surrounded illness and death. He was the heart of the Stout Memorial Hospital, interesting himself in every patient; going untiringly from operating room to bedside in a never-ending round of charity. With great patience he trained a staff of Chinese doctors and nurses to supplement and extend the great work he was doing.

The Maryknoll Fathers of the Wuchow Diocese mourn the loss of Doctor Wallace whose friendship they esteemed. He healed our malaria, our skin ulcers, and the other illnesses that missionaries manage to pick up. He will be mourned by thousands of Chinese, at whose bedside he sat and in whose eyes the name of "Wa I Shaang" will always bring a light of gratitude, though governments may come and go.

The report of Dr. Baker James Cauthen, the Board's secretary for the Orient, reviewed the incomplete details of Dr. Wallace's arrest and imprisonment:

"Go back and take care of the hospital"

Before dawn on December 19, more than twenty communist soldiers came to the hospital compound saying they had brought a sick man. When the gate was opened, they rushed to Dr. Wallace's house. Arousing him from sleep, they ordered him to assemble all the staff on the top floor of the hospital.

As Dr. Wallace left his house, his servant tried to lock the door but was ordered by the soldiers to leave it open as nothing would be taken away. After the staff had been assembled a long while, they were ordered to select two of their number to witness the searching of the doctor's house. The pastor and a surgeon were chosen. Dr. Wallace also witnessed the search.

Under the mattress of his bed, they found a pistol. Dr. Wallace assured them that it was not his gun. They would not listen to his explanation. It was obvious that the Communists had planted the gun in the room while Dr. Wallace was with the hospital staff. Dr. Wallace was then led away to prison. The pastor and the surgeon voluntarily accompanied him and spent the day. Friends were allowed to send him various things but were not permitted to see him. Dr. Wallace was quoted as saying, "Go on back and take care of the hospital. I am ready to give my life if necessary."

At first he was kept in a single room which was fairly decent. Then he was moved

to a large room with many prisoners. There he was required to do menial tasks. He took it patiently for Christ's sake and spent his time witnessing to the prisoners about Jesus.

The hospital was able to send food to him daily although they did not know how much reached him. They were never permitted to see him.

During all this time, Miss Everley Hayes was still at the hospital compound. She had not been permitted to continue her nursing service but had been required to move from her house and occupy one room in the doctor's residence. She had been free to work about in the hospital yard but did not go outside. The hospital was taken over by the government and a communist administrator was appointed.

On February 10 when food was sent to the prison as usual the guard said, "You need not bring it any more. He is dead." He stated Dr. Wallace had died at 10:00 o'clock in the morning.

Two days later Miss Hayes was given permission to go to the prison and receive the body. Our information here is very brief because we have had only very short notes and the report of a Chinese member of the Catholic mission who came from Wuchow. He reported that Miss Hayes was seen accompanying the box from the prison with eight soldiers. The notes we received stated he was buried in the Christian cemetery on February 12.

Dr. Cauthen paid tribute to the life and work of Dr. Wallace:

Amid his sufferings . . . like our Master

We may never know exactly how he died. Whether he became ill and died or whether he was slain, he was a martyr to the cause of his Lord.

Dr. Wallace was a Christlike missionary. His one desire was to serve his Lord and minister to suffering humanity. In 1944 he kept the hospital functioning in Wuchow until invading Japanese armies were marching upon the city and then evacuated staff and equipment up the West River to a remote city where they continued ministering to the suffering until they could return to Wuchow and reopen the hospital at the end of the war

We are confident that amid his sufferings he, like our Master and Stephen, prayed for those who sought his life. It would be his desire that through his death we might more fervently pray and more devotedly labor for the salvation of the people of China. . . .

Hard days lie ahead for Christ's people in China. Many will be called upon to lay down their lives as did Dr. Wallace. Most Christian institutions will eventually be lost. But this is not defeat! . . . Let us pray that when the servants of God in China see the crushing hand lifted to strike, they will have no fear but will say, "The same wonderful Lord who stood by Bill Wallace will stand by us." . . .

You had better learn from this firsthand source what kind of dictatorship our Congress (under pressure) recently bolstered up with a huge American loan to Spain as an Evangelical Pastor there asks

Is There Religious Liberty in Spain?

Spanish Protestants have always been a small minority in Spain, but at the fall of the monarchy in 1931, there were about 250 Evangelical chapels in the land according to lists published in the national paper of all Protestant denominations called "España Evangelica." This number increased a little during the Republic.

At the end of the civil war, Protestant chapels were allowed in Madrid, Sevilla, and a few other places. Altogether not more than twenty chapels were allowed to open in all of Spain.

Various Decrees

Five years after the civil war, the Spanish Chamber of Representatives approved in June 1946 a Bill of Rights for the Spanish people. Article 6 of this document reads: "No Spaniard shall be molested on account of his faith nor in his private worship, but public demonstrations will not be allowed except by the state religion."

On November 12, 1946, an order was issued to the governors of Spain authorizing them to grant permits for Protestant services, but warning them to see that no political activities were carried on in chapels. This part of the measure was unnecessary as Protestants in Spain as Protestants do not engage in any political activity.

As a result of this order, between November, 1945, and December, 1946, forty chapels were allowed to open. The authority for this is a Roman Catholic paper "El Sagrado Corazon de Jesus" No. 250, page 10, which has published a list of churches opened each month. But what is this for about 300 groups of Evangelical Christians that existed in Spain during the Republic?

In spite of the above-mentioned order, a conference of Metropolitan bishops held in Madrid in April, 1947, presented a complaint to the Chief of the Spanish State arguing that private worship should mean worship in homes and not public services in chapels which the Catholic church considered to be a means of illegal Protestant proselytizing.

As a result of this unreasonable protest, the Government in order to please the bishops, issued another decree to the governors in May, 1947, which was in contradiction of the former decree. This new decree ordered:

(1) That no more permits should be granted to Evangelical groups that might apply for them. This left the majority of Spanish Protestants outside the law and liable to be arrested for worshipping publicly in their chapels.

(2) That all outside signs giving hours of

service should be removed from the few chapels allowed to open. All active efforts to win non-Protestants were to be severely punished.

This order has been strictly carried out by the governors and since then the only new place to be opened where Protestant worship is allowed is in the Usera quarter of Madrid.

Scores of applications to the governors for permits to hold religious services in chapels or in private houses have been left unanswered. When a few courageous Evangelicals have dared to meet in secret, they have been punished by imprisonment and fines as in Medina del Campo (Valladolid), where fourteen persons had to pay 12,950 pesetas because they were found, when the police broke in, on their knees worshipping God. When the Government in Madrid was petitioned to set aside this unjust punishment, the request was refused. Thus the Government encourages the governors to persecute Protestants everywhere.

Chapels Closed

Heavy fines have also been imposed on Evangelical Christians in Muras (Lugo), San Clodio (Lugo), and other places. The Evangelical chapel in Gijon which had an official permit to hold services was closed and sealed because some religious tracts had been distributed inside.

In Villanueva y Geltru (Barcelona) a congregation which had permission to hold services had its chapel closed because it had committed the "crime" of enlarging the chapel. Not only was the permit to hold services withdrawn, but guards were placed at the doors every Sunday morning to prevent the Evangelical Christians from holding meetings in their own building.

On January 22, 1950, a group of some forty Evangelical Christians were able to enter the church and started a religious service. But about thirty worshipers were kept outside by the guard who also broke up the service inside the chapel. The congregation sent a delegate to Madrid with proofs that the meeting was purely religious and that it had no political character. But up until January, 1951, the chapel has remained closed and guards watch the building to prevent anyone from entering it for worship. In this way more than one hundred Evangelical Christians are deprived of the use of their property. The only meetings they can hold where they can worship God according to the dictates of their own consciences are small meetings in private homes on Sunday. The number who can meet in this way is so small, they must hold two such meetings in the homes on Sunday, one group coming

to one service and another group coming later.

Only those Evangelicals who can persuade the local authorities to turn a blind eye to what goes on in their chapels have been able to escape persecution. Not one single case of intolerance on the part of local authorities has been overruled by the Government in Madrid since the unjust complaint of the bishops in April, 1947.

Schools

No schools except Roman Catholic schools are allowed in Spain. All non-Catholic teachers have been forced out of schools.

In Valdepenas (Ciudad Real) a small orphans' home had been established by Spanish Evangelicals. This home was supported by gifts from English and Spanish Christians of all denominations. On the ground that the orphanage had no right to train children outside Catholic control, it was closed in February, 1950. The orphanage offered to send the children to the public school while still caring for them otherwise. This was refused. An appeal to the Government in Madrid brought no relief.

Marriages

Evangelicals cannot be married in Spain according to law if both or one of the couple were ever baptized in the Roman Catholic Church. Recently the High Court of Justice in Barcelona handed down a decision in such a case refusing to sanction a marriage of Evangelicals who had left the Catholic Church. The judge stated that baptism made an indelible impression upon a child that could never be effaced, and for this reason he could not allow former Catholics to marry as Evangelicals.

It must be said, however, that in some towns where Evangelical Christians are very numerous, Evangelical couples may still be married. But in most places, the only persons who can marry outside the Catholic church are persons who were never baptized in the church.

Military Service

No Evangelical Christian can be an officer in the Spanish army. There is a law in Spain which permits university students to serve one year only in the army as officers instead of the two years for ordinary soldiers. Many Evangelicals have tried to take advantage of this law and have taken several months of training hoping to become officers. When it is discovered they are Evangelicals, they are refused commissions as officers and are forced to do two years of service.

In some cases, Evangelical soldiers have refused to attend mass and have been condemned to long terms of imprisonment. In one case an Evangelical soldier spent ten months in prison for refusing to attend Catholic church services. Another Evangelical soldier was condemned to six months imprisonment for the same reason and was so badly beaten that he became insane and died soon afterwards.

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Strength to Them That Turn . . . The Battle to the Gate

by W. C. Kirk

Since last Sunday thousands of Baptist churches across the South, including Tennessee, have been engaged in glorious revival services. Seldom, if ever within the span of recorded history, has there been so much earnest gospel preaching, so much glorious gospel singing. Since last Sunday morning, thousands of decisions have been made for all eternity. In unnumbered places the words of the simple chorus, sung to the refrain of "Since Jesus Came into My Heart," are true:

"Since Jesus came into our town,
The Devil's been wearing a frown;
Many lives have been changed,
Many homes rearranged,
Since Jesus came into our town."

—Author Unknown

But human elements do figure in revivals, whether we want to admit it or not. By this time some have slowed down, some are planning to close on Friday night or Sunday. Don't do it if at all possible to go on. That is exactly what Satan wants; he wants the Crusade to stop, especially in your community. There may be certain situations that will surely be changed for good if the revival goes on, and Satan does not want them changed.

The people are getting tired. They held prayer meetings for weeks and nights before the beginning of the revival. Since then, they have been going day and night, and they are tired. Truly, they are. It is for such situations that the Scripture above was written. Strength is what is needed in this hour, and God has promised that strength if we don't quit. If you quit now, you will quit tired, for God has not promised strength except to those "that turn the battle to the gate." Is your revival thus far a protracted meeting, a disappointment? The "turn" will surely come if you will go on. The writer has been in many meetings like that, when practically all the conversions came in the very last service. What if we had stopped short? Experience proves that from 40% to 60% of the visible results of a revival always come the last week.

Drive on, brethren! Make a fresh start. Spend longer hours in more earnest prayer. The Psalmist declares (23:3) "He restoreth my soul." Spend yourself. Perhaps not enough sleep has been lost over the meeting, nor enough tears have been shed in your revival. Indeed, have any tears been shed in any service? Have you had tearless services? You can't have a revival in a dry-eyed church. You may be depending upon the pulpit when you should depend

upon prayer and perseverance. During Dr. Truett's life, occasionally a pastor and church would make that mistake, and even "The Prince of the Pulpit" beat his heart out against a half-houseful of church members or of visitors from other churches; the lost were conspicuously missing, even in Dr. Truett's meetings when this mistake was made.

"To Them That Turn the Battle to the Gates," the promise is conditional. Announce tonight that the revival will go on through next week. Come before your people with contagious, burning enthusiasm, speak optimistically, and watch the fire spread. "Throw your soul's fresh glowing ardor into the battle for truth" and the second week of your revival will be better than the first. You'll be glad next week that you went on this week.

Don't close your revival yet!

Relief and Annuity Reports Growth

DALLAS, Tex.—(RNS)—Increases in assets, income and benefits were reported at the annual meeting here of the Relief and Annuity Board of the Southern Baptist Convention.

Dr. Walter R. Alexander, executive secretary, said assets now total \$20,518,200.12 as compared to \$17,613,434.86 the year before. Benefits paid last year totaled \$1,413,885.82 as against \$1,375,209.25 the previous year.

Total income for 1950 was \$4,824,268.72. In 1949 it was \$4,269,496.13.

W. M. U. CONVENTION

(Continued from Page 4)

The climax of the convention came when messages were given on "Jesus Calls Us to Witness in Jerusalem," by Miss Edith Stokeley; "In Judea," Miss Vaughtie Rowland, state missionary; "In Samaria," Mrs. Minnell Graves, home missionary; "Unto the Uttermost," by Mrs. J. D. Hughey of Spain and Miss Kathleen Manley of Africa. Miss Manley closed the convention with prayer.

While the attendance was much smaller than was expected, we felt that nearly 1200 to register at the convention, with 251 at the B.W.C. meeting, was remarkable considering that snow fell every day. To have 52 associations represented made the attendance outstanding. To all who made the meeting worthwhile, we give grateful thanks.

Religious Liberty in Spain

(Continued from Page 6)

Spanish Government Deaf to All Appeals

Many appeals have been made by Protestants outside Spain and by foreign diplomats urging the Spanish Government to grant full toleration to Evangelicals in Spain. In most cases no answer has been given, and when there was an answer it was very evasive.

In the meantime, Spanish consuls in Europe and America keep on stating that there is full toleration for Evangelicals in Spain. Long reports have been published to prove that the Evangelicals are a very small minority in Spain and that most of these are foreigners. This is absolutely false. The number of Protestant foreigners in Spain is very small compared to the number of Spanish Christians who have had the courage to confess their Protestant faith.

As a proof of their statements the Spanish consuls have published a photostatic copy of an old report giving the addresses of 220 Evangelical groups in various parts of Spain. They hope in this way to convince the outside world that there is full religious freedom in Spain. But most of the groups in the list can meet only in secret in peril of being arrested. This list was published some years ago by the Evangelical Alliance to give Protestant travelers in Spain some indication as to where Spanish believers could be found.

The Evangelical Alliance never intended to say that these Evangelicals enjoy freedom of assembly and worship. On the contrary, the Evangelical Alliance knows very well that Evangelical Christians enjoy the freedom to meet and worship in only a few important cities. In most of the towns and villages there is no such freedom.

This is the situation of Spanish Protestants on the first of January, 1951.

Dr. and Mrs. Lorne E. Brown, Southern Baptist missionaries, have been transferred from Bahrein, Persian Gulf, Arabia, to Gilead Mission Hospital, Ajloun, Jordan. Mrs. Brown, the former Miss Martha Virginia Allen, is a native of Byington, Tenn.

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Next Sunday's Lesson

by O. L. RIVES, Professor of Religious Education, Carson-Newman College

Lessons based on International Sunday School Lessons; the International Bible Lesson for Christian Training, copyrighted by International Council of Religious Education

TEXTS: Genesis 1 to 2; Psalms 104; John 1:1-3 (Larger)—Gen. 1:1-5, 26-31 (Printed)
—Psalms 104:24 (Golden).

The Creation

We may approach this lesson with the following Scripture in mind. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3). For it is through or by means of faith that we can begin to comprehend the origin of the material universe. And it is for this reason that both the little child and the adult with the child-like faith have no serious difficulty in reading and appreciating Genesis, the book of beginnings.

The Source is God (vv. 1-2)

If one will, in his investigations concerning the universe, recognize God as the ultimate source there is not much likelihood of going astray and falling into error. More and more of the abler scientists of the present day are doing exactly that, which should be a source of deep gratitude to all who love the Genesis account. There can be no essential disagreement between God's book (the Bible) and God's handiwork (the material universe).

"In the beginning God," wrote the inspired Moses in the long ago. "In the beginning was the Word," wrote the inspired John many centuries later. The former was learned in the arts and sciences of Egypt. The latter was the bosom-companion of Jesus Christ while He lived among men. God the Father is the source of the first creation. God the Son is the source of the second creation. Faith makes the first understandable and the second actual.

The Beginning is Light (vv. 3-5)

At God's majestic command, light came out of darkness and order came out of chaos. What is this strange essence that we call light, that moves at the speed of around one hundred eighty six thousand miles per second? What is this substance (if it be a substance) that moves so swiftly but at the same time so silently? The physicist may have a good and descriptive answer, but the poet seems to have a better one.

The Psalmist speaks of the Deity and says concerning Him, "Who coverest thyself with light as with a garment" (Ps. 104:2). If we knew more about the reality of light we would at the same time know more about God upon whose being the light enfolds. John, the mystic, writes, "In Him was life; and the life was the light of men" (Jn. 1:4). Jesus said, concerning Himself, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life" (Jn. 8:12). Creation's light points thus.

The Acme is Man (vv. 26-30)

Man was the last and best of God's creation. This was so because he was made in God's image. This, it seems, consisted in being given the right of choice in his conduct. He was made with the capacity for freedom. Thus we derive one of our "axioms" of religion which says, "To be responsible, man must be free." He was made "a little lower than the angels" (Ps. 8:5).

But man must use his freedom rather than abuse it. By giving himself back to his Creator, through faith in Christ, he secures

The Young South

This is word-picture day. It might also be called "New Friends Day." For through the word pictures which are shared in this column, many of you have met boys and girls whom you might never have met otherwise. Sometimes I get letters from grown-up friends who say they are still corresponding with someone whom they met through the Young South Column.

Would you like to have a new friend? Would you like to know about people and happenings in other towns? Choose a pen pal who lives in a distant place. You will have lots to share with each other. Your pen pal will be glad to learn about you and your town.

If you are fourteen to sixteen years of age, you will thoroughly enjoy knowing KATHERINE LANNOM who lives at Lebanon, Tennessee (Star Route).

Katherine's birthday was the ninth of this month. She is a freshman at Watertown High School. English and Speech-Art are her favorite studies. She also enjoys music, though I do not know whether she is learning to play some instrument, or to sing. You might ask her about that when you write to her.

She goes to Fall Creek Baptist Church, where Brother T. A. Thacker is pastor.

Here is a bit from the closing paragraph of Katherine's letter to me:

"Aunt Polly, I have chosen two pen pals from the Young South page already, and would like to hear from many others about my age. I read the Young South every week and love to write letters, so I hope I will have lots of new pen pals soon."

Another teen-age friend who wants to know you is IMOGENE NEWMAN, Route 2, Rockwood, Tennessee. Imogene's letter begins: "I am writing to see if I can get some

his highest and best freedom. For to know Him is to be free indeed (Jn. 8:32).

The Work is Perfection (v. 31)

The work of creation of the material universe was completed by the Master Workman and then pronounced as being very good. There was no flaw whatsoever in it. It lacked nothing. There was no more to be desired in its matchless construction. The world was, and is, essentially beautiful and altogether good. Whatever mars its beauty and goodness has come about as the result of the work of evil men motivated by the Evil One, the Devil. It is in keeping with this idea of perfection that the Golden Text speaks. Maclaren comments as follows: "The picture of earth and its inhabitants is now complete, and the dominant thought which it leaves on the psalmist's heart is cast into the exultant and wondering exclamation of verse 24. The variety as well as multitude of the forms in which God's creative idea is embodied, the Wisdom which shapes all, His ownership of all, are the impressions made by the devout contemplation of Nature."

pen pals. I have written to Sharon Rader and Frances Manley whose word pictures were in our column."

Imogene is in the eighth grade at school. She likes to read, especially mystery stories. Her favorite sport is basketball.

Imogene is a Christian, a member of the Baptist church where her father is pastor.

DORIS POWERS is an older Young South friend. She is now nineteen and has for a long time been one of our friends. Doris lives on a farm at Route 1, Atwood, Tennessee. She, her parents, and her twelve-year-old brother attend a Baptist Church two and a half miles from their home. "It really is a good church," says Doris. "We have been building some new Sunday school rooms. They are going to be nice when done."

This seems to be a special day for teenagers, for the next word picture in our file is of sixteen-year-old MARY JO PRICE who lives at Minor Hill, Tennessee. Mary Jo already had a word picture on file, but she wanted to bring it up to date. The best news in the letter was that she had started back to school! Here is what she says: "I quit school the first of this year. But it starts back this week and I think I'll go on. I am going to try hard to pass on to the eleventh grade this year. Maybe with the Lord's help I can." I know she can, don't you? Maybe you'd like to write and tell her so.

Mary Jo already has eleven pen pals—and she wants more!

There are some more word pictures on file—perhaps one of someone nearer your age. But space tells us we must save those for another time! I'm sorry, but I know you will understand and will keep watching the column for other pictures.



We now have in our office the textbook study leaflets for Beginner, Primary, Junior, and Intermediate departments of the Vacation Bible school. Please order one for each worker in each department as soon as possible and train your workers for a better Vacation Bible school.

VACATION BIBLE SCHOOL

TEXTBOOK STUDY LEAFLET—BEGINNER

BOOK B



VACATION BIBLE SCHOOL

TEXTBOOK STUDY LEAFLET—PRIMARY

BOOK B



VACATION BIBLE SCHOOL

TEXTBOOK STUDY LEAFLET—JUNIOR

BOOK B



VACATION BIBLE SCHOOL

TEXTBOOK STUDY LEAFLET—INTERMEDIATE

BOOK B

The purpose of these textbook study leaflets is to guide prospective workers in the various departments of the Vacation Bible school in the study and mastery of the books. A training award (Section VI of the Sunday School Worker's Diploma) may be earned individually or as a class member by meeting the requirements.

The department superintendent should either teach the class or select the teacher. The main purpose should be to master book's contents in order to do better teaching. Earning awards should be of secondary importance.

The class meetings should be so arranged that the members can do the assigned readings before they are to consider them in the class. If the readings are not done in advance, much of the values of the class meetings will be lost. The ideal arrangement will be five days with two class periods each day, with intervening days for reading and study. If fewer days are used for class meetings, the more necessary it will be to have intervening days for study.

The study is based on the Manual, pages 5-23, of all four books. However, all sections of the book will be used in relation to the Manual.

There should be enough copies of the textbook for the class members to do the assigned readings and study.

VBS Training Clinic, Jackson, Tenn.

We just closed out a three-day training clinic for the Vacation Bible school workers who are going to tour the state by associations the last two weeks in April. Our meeting was held in the First Baptist church, and we are grateful to them for their fine spirit and hospitality. Mr. Sibley C. Burnett of the Baptist Sunday School Board, and your Sunday school secretary led these workers in a concentrated program of activities and suggestions for the tour. We hope that you will plan to attend your Vacation Bible school associational clinic. Watch the BAPTIST AND REFLECTOR for the time, date, and place of meeting.

Senator Urges Church Members Take Militant Stand

BRIDGETON, N. J. — (RNS) — The United States will not cleanse its public life of immoral influences unless the Church takes a militant stand in politics.

This message was given the 18th annual convention of the Sunday League, Inc., here by Senator Edward Martin (R.-Pa.). The Sunday League is an interdenominational organization devoted to combatting the secularization of the Sabbath. Bridgeton was selected as the site of its annual convention this year because of the defeat in a recent referendum here of a proposal which would have permitted the showing of movies on Sunday.

Senator Martin, referring to the current exposures of graft and influence in high places, and disclosures of political protection given gamblers and racketeers, said, "Victory over the racketeers and grafters can be won only if every right-thinking, law-abiding citizen takes an interest in government."

Druggist's Store Is Mission Field

LONOKE, Ark. — (RNS) — A druggist whose business is his mission field preached at laymen's revival services in First Baptist church here.

Jack Parks, owner and manager of the Capitol Drug Store, Pasadena, Tex., opened his store several years ago with a dedicatory service. A woman employee professed faith in Christ and became reconciled to her estranged husband the same day. The druggist gave them advice from the Bible on how to make a happy home.

Mr. Parks closes his drugstore on Sunday. He devotes profits from the business to religious causes and lives on an income received from a near-by paper mill where he is employed as maintenance contractor.

Bank checks issued by the drugstore bear a scripture quotation. Saturday night pay checks given to employees are likely to bear the quotation, "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God, not of works lest any man should boast."

Mr. Parks, formerly an alcoholic and a wanderer, says he had a miraculous experience of conversion in the boxcar of a freight train, where the unceasing prayers of a Christian mother caught up with him. He is trying to salvage the wasted years of his life by making Christ known to others.

Miss Annie Josephine Rines, Southern Baptist missionary who has been stationed at Iwo, Nigeria, has moved to the Baptist Hospital, Ogbomosho, Nigeria, West Africa. When the school for missionaries' children is opened in Oyo, she will go there as school nurse. Miss Rines is a native of Jefferson County, Tenn.

Organize to Outlaw Gambling

ELIZABETH CITY, N. C.—(RNS)—The Elizabeth City Ministerial Association is organizing a state-wide fight to have the current session of the North Carolina legislature outlaw legalized gambling in all forms.

"We have seen what the gambling interests can do to college basketball players," said the Rev. W. W. Finlator, pastor of First Baptist church and chairman of the association's special committee set up to direct the fight. "We have read the report of the Kefauver Senate committee uncovering the close alliance between gambling interests, the underworld and political corruption."

"We know what is happening in our own area. The story is the same everywhere. Wherever there is legalized gambling there is vice and corruption in every area of life: political, educational, church and home."

"We call upon the citizens and groups of this area as well as throughout the state to register the conscience and decency of North Carolina in eliminating now and always the menace of legalized gambling."



this year eight new Training Unions have been reported for Bradley Association.



Write Miss Mary Anderson, 149 Sixth Avenue, North, Nashville, Tennessee, for your Youth Week posters. Be sure to report the results of your Youth Week to this office.

Gibson County Training Union Central School

During the week of February 26, the churches of Gibson County Association participated in a very successful central school in the First Baptist church of Trenton.

Nineteen of the forty-one churches in the association were reached. 342 were enrolled with an average attendance of 229. Awards were granted to 184. Thirteen classes were offered on methods and soul-winning.

One of the highlights of the school was the inspirational messages of Tuesday, Wednesday, and Thursday evenings by Rev. D. M. Renick, pastor of the LaBelle Baptist church, Memphis.

In every way the school was profitable and by way of approval, the Executive Board of the association voted to have another one next year. We highly commend Miss Mary Margaret Boggs, Associational Director, for her splendid leadership.

Annual Training School in Bradley Association

Bradley County Association held its second annual Training Union study course on February 19-22, in the First church of Cleveland. There was an enrollment of 654 with an average attendance of 443. Of the 39 churches in the association, 29 were represented in the school. Fourteen classes were offered which included the manuals and the new soul-winning books.

One fine feature was a class in music. The book, MUSIC AND THE SCRIPTURES was taught by Dr. L. B. Cobb, host pastor. He was assisted by Mrs. Frank Manly.

The 33 faculty members were all from the Bradley Association with the exception of Rev. R. W. Prevost, pastor from Ooltewah.

Mr. Raymond Ledford, director for the association, reports 391 awards. Already

Eight Group Schools in Big Emory Association

During the week of March 4, approximately 900 were enrolled in eight simultaneous schools in Big Emory Association. Culminating the week's effort, a mass meeting was held with Dr. Norris Gilliam as the speaker. The people of this association are happy with the results of this worth-while effort.

Big Hatchie Association Holds Three Fine Schools

Groups schools were held the week of March 4, in Brownsville, Covington, and Ripley. The highlight of the evening's program in the three schools was the inspirational addresses. The speakers were: Dr. Robert L. Orr, Rev. Hayward Highfill, Dr. Clark Hensley, Miss Helen Gardner, Mr. Charles Norton, Miss Roxie Jacobs, and Miss Mary Anderson.

All of the ten churches in the Brownsville group were represented in the enrollment of 180 attending the school at Brownsville Baptist church. Mr. W. H. Walker, dean of the school, reports a fine spirit of response in the first attempt of this kind. Rev. Joe Harting was host pastor.

The Covington school was a decided success from many standpoints. There were 386 enrolled with an average attendance of 220 from eleven churches in this group. Awards issued for the week numbered 252. Mr. H. A. Simonton was the dean and Rev. D. P. McFarland was host pastor. Special emphasis was placed on preparation for the Revival Crusade as well as on strengthening methods for enlisting and training all church members.

Six churches were represented in the school at Ripley with 165 enrolled. Rev. H. B. Donnell was dean of the school and Rev. C. P. Bowden was host pastor.

Pastor P. B. Kinsolving, Morley church, Morley, Mo., reports a good revival in his church with 21 additions, 32 rededications. Rev. E. Floyd Olive, Nashville, was the preacher and Frank Adams, Little Rock, Ark., song leader in these recent services in the southeastern Missouri town. "Mr. Adams has led singing in more than 600 revivals from coast-to-coast. Rev. Floyd Olive is a real Bible preacher, true to the Baptist faith and heritage," writes pastor Kinsolving. Brother Kinsolving, who preached in Tennessee for many years, is conducting a revival in Havre de Grace, Md., during the Simultaneous Revivals.

Youth Rally Planned For 'Frisco

BERKELEY, Calif. — (BP) — Dr. G. Kearnie Keegan, secretary of the Department of Student Work, was in San Francisco and Berkeley February 27-March 3, to begin preparation for a giant youth rally in San Francisco on June 23.

To be held in San Francisco's Civic Auditorium, the rally attendance goal is 10,000. The rally is in connection with the Southern Baptist Convention which meets June 20-24.

Coming from his office in Nashville, Dr. Keegan spent the week conferring with Baptist leaders in the Bay Area and students of Golden Gate Baptist Seminary.

The American Baptist Executive Board of Northern California voted unanimously to render any service possible for the coming rally.

Howard Butt, successful grocer and Baptist layman of Corpus Christi, Texas, has been chosen as the main speaker for the rally. Other plans include the Wayland College International Choir and testimonies from prominent Christian laymen.

Prohibition Drive Begins In Kansas

KANSAS CITY, Kan. — (RNS) — A state-wide drive to bring prohibition back to Kansas was launched here by Kansas United Dry Forces. The Rev. Sam Morris, San Antonio, Tex., temperance leader, will address a series of regional rallies held in connection with the campaign.

"When you vote for legal control instead of prohibition," Mr. Morris said, "you endorse the sale of liquor, whether you ever buy or sell any of it yourself or not."

Mr. Morris, a Baptist clergyman, cited statistics from townships, towns, and counties of states which have local option, showing how much the prohibition movement has advanced in recent years.

Ministers Organize for Law Enforcement

BELZONI, Miss.—Ministers of Humphreys County, impatient with the laxity of gambling and liquor law enforcement, have organized a county ministerial association and called a mass meeting of laymen to consider the problem.

The Rev. Chester A. Molpus, pastor of the Belzoni Baptist church and a leading figure behind the movement, was elected chairman of the association.

He announced that the mass meeting would be called to "acquaint the public more fully with the general negligence of our law enforcement officers, and to form a Christian citizens league which shall be dedicated to the securing of better law enforcement" and making the county more Christian.

Promoting Home Missions . . .

by John Caylor

Every missionary of the Home Mission Board is a promotion secretary. Woman's Missionary Union has just closed a great promotional emphasis in the Annie Armstrong Week of Prayer for home missions. Every pastor who preaches on home missions promotes the cause.

A Promotion Secretary

The Home Mission Board has just elected Reverend L. O. Griffith, of Louisville, Ky., as secretary of promotion for home missions. Brother Griffith will move to Atlanta



L. O. GRIFFITH

from his present position as assistant to the executive secretary of Kentucky Baptists where he has served in an executive capacity for the past six years. He is beginning his work with the Home Mission Board on May 1. A native of western Kentucky, Brother Griffith is a graduate of Georgetown College and Southern Baptist Theological Seminary. For twelve years he served as pastor in the mountain area of Kentucky at which time he was director of boys' and girls' camps at Clear Creek Springs, Pineville, Ky.

A Missionary Retires

Dr. J. B. Rounds who for the past eight years has been superintendent of Indian work for the Home Mission Board is retiring April 1 from active service with the Board. He will devote as much time as his physical condition will allow in institutes and camps as he continues to serve the Indians in a spiritual way. Dr. Rounds has had a colorful ministry in Indian service both with the Home Mission Board and in pioneer days. An Oklahoma writer, Phyllis Sapp, has written an interesting biography of Dr. Rounds titled *The Ice Cutter*. It is a 30,000 word book advertised this month by Baptist book stores through this paper.

See Home Missions on the Way To the Convention

The Home Mission Board has prepared a free map giving names and locations of home missionaries in the western area. Those who drive to the Southern Baptist Convention are invited to order from the Home Mission Board the map of the western area and are encouraged to stop and visit the missions on their way to and from San Francisco.

For the convenience of those who travel by train the Home Mission Board will try to secure reservations for those who can make such trip with stop-overs on a special train visiting home mission interests in New Orleans, San Antonio, El Paso, and Phoenix. John Caylor, 161 Spring Street, N.W., Atlanta 3, Ga., will assist in getting reservations on the special train. No extra fare is charged and only rail and Pullman accommodations will be secured for passengers who desire to go together on a special train for that trip. Inquiries are invited.

Home Missions in 1950

The annual report indicates that the Home Mission Board employed 754 regular missionaries and 271 summer student missionaries during 1950. These missionaries reported 32,600 conversions; 87,241 Bibles and Gospels distributed; 1,130,261 pages of tracts distributed; 18,512 classes taught; 3,988 revivals conducted; 598 new missions opened; and 293 new churches constituted.

In addition to the work of the regular missionaries 259 chaplains reported 6,120 conversions. The home mission challenge is greater than it has ever been in the history of Southern Baptists.

First church, Portland, during the past several months has greatly enjoyed the interim ministry of Dr. L. S. Sedberry of Nashville, who has supplied the pulpit and endeared himself to a host of friends in that town and community. Resolutions of appreciation and commendation of Dr. Sedberry "for his most helpful work with the young people of the church" and his "inspiring us with the Word of God" have been received from First church, Portland, with Katherine Green, clerk, Mrs. E. S. Elliott and Mrs. C. O. Riggs as the committee.

First church, Dover, has sent us resolutions expressive of the deep sense of loss sustained in the passing of Mr. and Mrs. Joe Martin whose efforts were untiring in service for Christ in that church, community, and in Stewart association. Brother Martin was superintendent of the Sunday school and chairman of deacons. Mrs. Martin was teacher of junior girls and counselor to the G.A. John W. Lowrance, pastor, Woodrow Dill, chairman of deacons, Clay Groves, G. C. Milligan and Roy Vinson composed the resolutions.

480 Native Korean Pastors Vanish

SAN FRANCISCO—(RNS)—Four hundred and eighty native pastors, Protestant and Roman Catholic, have "vanished" under the North Korean regime.

This report was made here by the Rev. Edward Adams, Presbyterian field secretary in Korea, en route to that country after a visit to the United States.

"I would say the chances are nine to one against their still being alive," he said.

Dr. Adams said he based his figure of 480 on reports collected by church headquarters in the United States.

"It began under the Russians," he said, "and when they pulled out the North Korean government continued with it.

"First the pastors were asked to sign pledges supporting the North Korean government. Then many of them were told to give only one service a week.

"Children were told not to attend Sunday school. They seemed far more concerned with the children than with the old people."

Dr. Adams said the Communists also applied pressure against Christians through their system of giving out food and jobs.

Born in Topeka, Kan., Dr. Adams was taken to Taegu, Korea, at the age of three months. He seldom has left Korea for long periods of time: once in 1921 to get a doctorate of divinity in the United States and again at the outbreak of World War II when he was interned by the Japanese.

Since the outbreak of the Korean war, he has been working with Korean refugees.

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Richmond, Va.

To Members of Our Churches

Some Suggestions by

Dr. Ryland Knight

Sunshine Manor, Apopka, Florida

Your church joins with thousands of churches in our Southland in a simultaneous evangelistic program. I am sure you want this program to succeed. I am taking the liberty of suggesting to you the only way in which it can be successful in your church.

Perhaps you have invited someone to help your pastor with the preaching. If so, I am sure he is doing his prayerful best. Your own noble pastor also is doing his prayerful best. But neither of these nor both of them together can guarantee the success of your meeting. Its success, under God, depends upon you, the men and women of the pew.

If you, the members of your church, do your part, the meeting will succeed. If you fail, the meeting will fail also.

May I suggest to you a few simple things, well within your ability, which if you do them will guarantee a successful meeting in your church?

1. Pray for the meeting. There can be no success without united, earnest prayer. Pray for the meeting daily. Pray individually and in groups. Each time there is a gathering of a class, a circle, a group of friends, spend a while praying for your meeting. "These all continued with one accord in prayer" (Acts 1:14), and Pentecost came.

2. Attend the meeting. For the period of your meeting give it first place in your plans. Put off other things until a later date, refuse to make engagements that interfere with the meeting. You can at least be present. Anybody can do that.

3. Be enthusiastic about the meeting. There is no success without enthusiasm. This is true of sports, business, politics, religion. Why should your meeting be dull and drab? It should be vibrant with enthusiasm.

4. Invite people to your meeting. You and the other members of your church should see to it that every person in your community is invited to attend your evangelistic services.

5. Better still, bring them to the meeting.

Call someone who does not attend church, or who is not attending these services, and say: "I'd like to have you go with me to our church tonight. I believe you will enjoy the services. I'll be by for you at seven o'clock."

6. Most important of all, seek to win them to Christ. Vastly more people are won to Christ by individual personal invitation than by all our sermons. Go out two and two and ask your friends and neighbors to accept and trust your Christ. Go at supper-time when you will find them at home. Ask them to come this very night and confess their faith in Him. You can do it if you will. And God will own and bless your trying.

All six of these are simple things which each of you can do. But on your doing of them the success of your meeting depends.



Sen. Tobey Asks Return to Righteousness

NEW YORK—(RNS)—Sen. Charles W. Tobey (R.-N.H.), made an impassioned plea for a return to religious principles at an open hearing of the Senate crime investigating committee in Federal Court-house here.

The 70-year-old New Englander wept as he told a crowded courtroom that there is a need for "the return by men to the Master of Men."

Sen. Tobey quoted from the poem, "Problems," by John Greenleaf Whittier, which ends with the couplet, "Solution there is none, save in the Golden Rule of Christ alone."

"When the hearts of men and women are touched," Sen. Tobey said, "they take their inspiration from the Master of Men, and then we will have a righteous and a new America, and we will have in this nation a nation in which dwelleth righteousness, and before God, it is high time!"

For a moment the spectators were silent, then they burst into applause.

Gracey Avenue church, Clarksville, ordained as deacons February 25 Lester Carneal, Foster Blaylock, Henry Potts, Sr., and Allen Wall with Pastor George Hyler as moderator. Sharing in the service were Rev. Paul Kirkland of First church, Rev. W. C. Skinner of Second church, Rev. E. C. Sego of Calvary church, and Associational Missionary Dallas Hill.

In the ordination Feb. 25 of Bill Beard, Howard Weatherford, and Lauren Atkins as deacons of Immanuel church, Cumberland association, the pastor Garner Swift served as moderator with pastor Foster Chestnut of Fellowship church, George Hyler of Gracey Avenue church, David Pittman of Little Hope church, Marshall Fletcher of Kenwood church assisting, together with deacons Sid Black and W. J. Weatherford of the local church.

Jesse E. Carter, from his hospital bed, made the plea to fellow members of the Cordova church, "Don't let the mission go down." His faithful work in many capacities in his church and its mission have been memorialized by L. L. Milam, Roswell Davis, and Wallace Leigh for the Cordova church, who mourn his passing.



David Pittman assumed the pastorate of Little Hope church, Cumberland association, January 1, 1951, coming from Calvary church, Dalton, Ga. His new charge has now gone to a full-time status. Mr. Pittman attended Southwestern seminary and has served pastorates in Texas, Oklahoma, South Carolina and Georgia. He served as clerk of the North Georgia association and was on the executive committee of the Georgia convention.

Egypt church, the oldest in Shelby county, will celebrate the beginning of James H. Oakley's seventh year as pastor of the church during the Simultaneous crusade. They have asked Bro. Oakley to do the preaching in their revival, and plans are being made to raise \$100 for each year he has been their pastor. This amount will be used on the new building which is expected to be completed by August 1.

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ATTENDANCES AND ADDITIONS TO THE CHURCHES SUNDAY, MARCH 18, 1951

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo	215	69	1	Knoxville, Alice Bell	102	28	1
Athens, Antioch	62		2	Arlington	446	114	3
East	448	159		Broadway	1320	470	6
First	522	275	1	Churchwell Avenue	181	80	
West End Mission	75	65		Fifth Avenue	880	287	
Calhoun	120			First	817	125	1
Clearwater	95	34		Inskip	465	183	2
Coghill	85	35		Lincoln Park	568	176	3
Cotton Port	90	69		Sevier Heights	546	236	
Eastanalle	35	20		Washington Pike	267	90	2
Englewood	123	31		Lawrenceburg, First	270	113	
Etowah, East	78	40		Lebanon, Cedar Grove	127	85	4
Etowah, First	289	149		Fairview	171	75	
Etowah, North	267	110		First	424	137	
Good Springs	81	51		Rocky Grove	30		
Idlewild	58	50		Lenoir City, First	380	152	5
Lake View	93	72		Nelson Street Mission	16	10	
McMahan Calvary	92	21		Kingston Pike	23	20	
Mt. Harmony No. 1	96	59		Pleasant Hill	164	90	
New Hope	35	22		Lewisburg, First	455	145	1
New Zion	48	69		Lexington, First	247	47	
Niota, East	149	59		Martin, First	291	82	
Niota, First	120	43		Maryville, Broadway	410	170	
Riceville	114	45		First	768	254	4
Rodgers Creek	38	20		Maynardville	93	14	
Wild Wood	74	40		Medina	134	79	
Zion Hill	48			Lathams Chapel	93	66	
Bemis, Herron Chapel	267	82	3	Memphis, Bellevue	2503	1040	22
Benton, First	173	79		Boulevard	775	249	5
Bristol, Calvary	436	132	2	Central Avenue	779	290	15
Brownsville	443	136	3	LaBelle	700	250	5
Woodland	139	84		Levi	193	123	
Camden, First	198	91	1	Barton Heights	161	83	2
Charleston	59	20		Parkway	552	175	14
Chattanooga, Avondale	515	151		Seventh Street	597	254	10
Concord	235	93		Rugby Mission	15		
First	1001	313	1	Speedway Terrace	902	179	6
Highland Park	3455	1074	37	Union Avenue	1119	291	1
Red Bank	582	189	1	Monterey, First	268	92	
Signal Mountain	85	60		Morristown, First	597	129	3
Soddy, Oak Street	171	80		Buffalo Trail	98	32	4
White Oak	301	52		Northside	17		
Clarksville, First	479	140	1	Murfreesboro, Barfield	75	57	
Cleveland, Big Spring	271	140		First	489	107	
Calvary	182	131	1	Walnut Street Mission	31		
First	405	110		Mt. Herman	107	63	
Rutledge Memorial	62	35		Powell's Chapel	100	50	
Four Point Chapel	14			Taylor's Chapel	98	31	
Columbia, First	457	145		Third	179	69	1
Godwin Chapel	24			Westvue	481	134	1
Second	150	95	1	Whitsetts Chapel	70	53	
Cookeville, Steven Street	115	53		Nashville, Calvary	126	75	
West View	163	75	1	Eastland	609	128	4
Corryton, Atkin	117	69		Edgefield	517	151	1
Fairview	166	85		Inglewood	803	189	4
Crab Orchard, Hailey's Grove	81	29		Due West	73	14	1
Decherd, First	132	100		Lockeland	594	149	
Dyersburg, Calvary Hill	158	138	1	Madison, First	383	103	
Eagleville	115	37		State School	51		
Elizabethton, First	613	202	4	North End	192	85	
Immanuel	229	93	5	Park Avenue	657	172	
Slam	231	147		Radnor	374	142	7
Elkton	76	24		Shelby Avenue	485	116	1
Erwin, Ninth Street	250	156		Third	233	41	
Fountain City, Central	917	195	5	Westwood	135	61	2
Hines Valley Mission	39			Woodmont	404	149	3
Fowlkes	136	93		Woodmont Center	192	99	
Gallatin, First	457	98	1	Oak Ridge, Glenwood	346	95	1
Gladeville	157	72		Old Hickory, First	638	234	
Gleason, First	94	40		Philadelphia	202	31	
Grand Junction, First	102	58		Pulaski, First	283	99	
Harriman, South	279	126	4	Rockwood, First	312	148	
Trenton Street	459	147	5	Rutledge	108	43	2
Walnut Hill	250	97		Oakland	112	54	
Hohenwald, First	135	79		Savannah, First	136	43	
Humboldt, Antioch	194	62		Shelbyville, El Bethel	123	62	2
First	482	122	4	First	410	90	
Jackson, Calvary	516	167	3	Big Springs Mission	58	28	
First	849	132		Spencer	61	36	
North	276	105		Springfield, Pleasant Hill	121	44	
Johnson City, Unaka Avenue	353	175	55	Mission	17		
Kingsport, First	824	214	8	Statesville, Smith Fork	73	58	2
Fort Robinson	119	72		Tullahoma, First	244	57	1
Glenwood	285	97	6	Highland	101	56	
Lynn Garden	399	113	3	Union City, First	650	118	
				Watertown, Round Lick	184	95	
				Winchester, First	219	75	1



LAUGHS

From
Here and There

Neighbor: "When is your sister thinking of getting married?"
Little Brother: "Constantly."

Teacher: "Billy, what is a flood?"
Billy: "A river too big for its bridges."

Daughter: "Should I marry a man who can take a joke?"
Mother: "That's the only kind you'll get."

Son: "Dad I think I will settle down and raise chickens."
Father: "Better raise owls. Their hours will suit you better."

Young Husband: "This pie is burnt. Send it back to the store."
Young Wife: "I didn't buy it. It's my own cremation."

Tramp: "Can you oblige me with something to eat?"
Housewife: "Go to the woodshed and take a few chops."

A five-year-old boy had been having trouble at the hands of a small school fellow. One day, on his return from school, he remarked to his mother: "Johnny isn't nasty to me any more; every time I see him I hit him to keep him kind."

"How did the Smith wedding go off?"
"Fine, until the parson asked the bride if she'd obey her husband."
"What happened then?"
"She replied, 'Do you think I'm crazy?' and the groom, who was in a sort of daze, replied, 'I do.'"

The preacher came along and wrote upon the signboard:
"I pray for all."
The lawyer wrote underneath: "I plead for all."
The doctor added: "I prescribe for all."
The plain citizen wrote:
"I pay for all!"

The traveler was relating some of his adventures: "On one occasion, I was on a ranch in Argentina, and quite unarmed, when to my horror a wild steer charged me. There was a tree about thirty yards away; I dashed toward it and jumped for its lowest branch, about fifteen feet from the ground."

Listener (as the traveler paused for breath): "Did you reach it?"
Traveler: "I missed it going up, but I caught it coming down."

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Porter Routh Reports

Baptist Highlights

. A study on SBC pastoral tenure to appear in the 1951 *Southern Baptist Handbook* shows that the average Southern Baptist pastor has served in his present pastorate for 3 years and one month. Pastors of open country churches have served in their present pastorates for 35 months, compared with 27 months in 1924 when Dr. Alldredge made his study of rural churches. Pastors of urban churches have served an average of four years, two and one-third months.

. Another study to appear in the 1951 *Handbook* will show that there are now 23,146 rural (open country, village, or town under 2,500) churches compared with 22,043 in 1923 when the last comprehensive study was made. The 1950 study will show that 39.7 per cent of these churches with pastors report the pastor living on the church field, compared with only 29.9 in 1923.

. In 1924, only 36.4 per cent of these had W. M. U. organizations. Today, 50 per cent have one or more organizations. Only 27.2 per cent had B. Y. P. U.'s. Today, 53 per cent have Baptist Training Union organizations. Only 80.3 per cent of the rural churches had Sunday schools in 1923. Today, 96 per cent of these churches report Sunday schools.

. Oklahoma Baptist University has been approved by the Oklahoma State Board of Regents for a master's degree in church music. Dr. Warren Angell is the dean.

. Powhatan W. James will retire as president of Bethel Woman's College, Kentucky Baptist school, at the end of his present term in June.

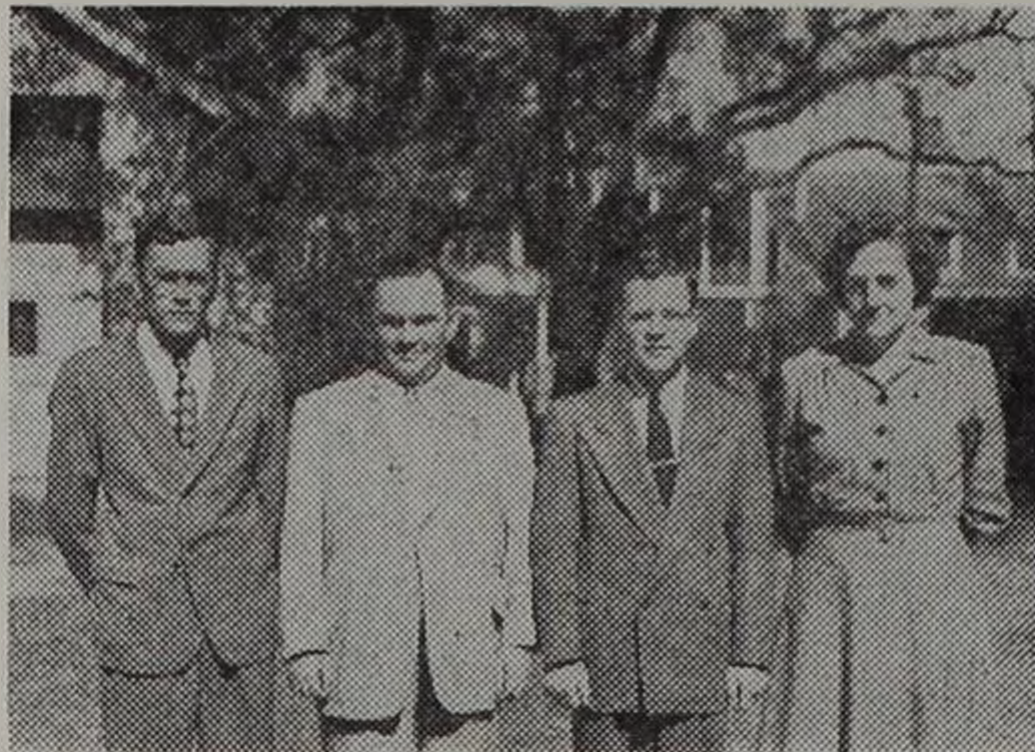
. The Baptist World Alliance Displaced Persons office in Munich, Germany, was closed March 1. Fred C. Schatz, director, returned to the U. S. March 20.

In the World of Religion

. Methodists now report 190 hospitals, home for aged, and orphanages. They gave more than \$5 million service to 1,183,136 persons in 1950

. The New Mexico Senate and House have approved a bill granting bus transportation to parochial school students.

. The China Children's Fund, Inc., has



These Tennessee students are expected to graduate from the New Orleans Seminary in May. Left to right: Earl Proctor, Maryville, with the Bachelor of Divinity degree; Richard B. Smith, Chattanooga, Bachelor of Religious Education; Eugene M. Fleming, Memphis, B. D.; and Miss Emma Lou McGraw, Certificate of Christian Training.

changed its name to Christian Children's Fund.

. Protestant and Catholic Relief Agencies have joined to set up "American Relief for Korea."

. Dr. Stanley I. Stuber has been named executive secretary of the Japan International University Foundation.

. A news editor of a Roman Catholic weekly has been named director of public affairs for the Federal Civil Defense Administration.

. Centenary College in Louisiana has received nearly \$2,000,000 in endowment from the estate of the late W. Archie Haynes.

. Dr. James Cannon has been named dean of the Duke Divinity school.

. A daily religious program has been scheduled by a Washington television station.

. Dr. Armin C. Oldsen has been named preacher of the Lutheran Hour.

Facts of Interest

. John D. Rockefeller, Jr., has given the United Negro College Fund \$5,000,000.

. General Motors reported net profits of \$834,044,039 for 1950, the largest for any one company in the history of private American enterprise.

. American Tobacco reported sales of \$871,621,130 for the year, a net profit of \$41,732,716.

. A study of 92,667 salesmen by the Harvard University Graduate School of Business Administration shows that salesmen paid on commission change their jobs more often than those paid on a salary.

. And after much research, the Ohio State University School of Agriculture reports that there is no such thing as a contented cow. They report that all cows are sensitive creatures, affected by social arrangements of the herd.

Continuation of Present Postage Rates Asked

WASHINGTON, D. C.—(RNS)—An appeal for continuation of the mail subsidy for religious publications which has been in effect since 1879 was made to the House post office and civil service committee here by representatives of 38 Protestant publishing houses.

Five witnesses, appearing jointly on behalf of the church-owned publishing houses, told the committee that a proposed doubling of second-class mail rates would cost their denominations nearly one million dollars a year.

Testifying before the committee were Dr. Luther Wesley Smith, secretary, American Baptist Publication Society, Philadelphia; Porter Routh, representing the Southern Baptist Convention, Nashville, Tenn.; Col. H. Torrey Walker of the United Lutheran Publication House, Philadelphia; Dr. John Ribble of the Presbyterian Church in the U.S.A., Philadelphia; and Dr. Roy L. Smith of the Methodist Publishing House, Nashville.

The joint statement submitted to the House group said that in 1949 alone these 38 Protestant church-owned publishing houses had mailed 54,000,000 pounds of second-class matter, paying \$810,000 in postage.

Dr. Luther Wesley Smith called the committee's attention to the fact that the religious press does not carry advertising which would enable it to meet the increased postage cost out of profits. In many instances, he added, church magazines are published at a loss because they are vital to the institutional programs of the churches.

Dr. Roy L. Smith also called the committee's attention to the heavy use of other classes of mail by local churches and urged that there be no increase in those other rates, as they affect nonprofit institutions.

"The Church is the center of the social life as well as the place of religious worship for many Americans," he declared. "We ought not do anything to cripple its program in these critical times."

The death of J. Frank Seiler, prominent attorney of Elizabethton, has been mourned by his many friends especially in upper East Tennessee. Grace church, Elizabethton, of which he was a charter member and chairman of deacons since its founding and which he faithfully served as Sunday school superintendent has forwarded a copy of its resolutions lamenting the passing of this "sturdy Christian character" and staunch Baptist who was "friendly and courteous, a counsellor and a helper of the needy." The resolutions bear the names of Pastor M. R. Thomason and Chairman of deacons, P. H. Wallace. Mr. Seiler was at the time of his death and for several years preceding clerk of Watauga association and served in various capacities in civic and Christian work. Heartfelt sympathy is extended to his widow and son.

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Gordon G. Singleton, Ph.D., President
Belton, Texas

East Tennessee NEWS

by Lloyd T. Householder

Central church, Bearden, has called Henry M. Chiles, formerly located at Maysville, Ky., and he is on the field. He is a nephew of John R. Chiles, for many years pastor at Rogersville. We welcome him back home.

Broadway church, Knoxville, Ramsey Pollard, pastor, named its new education building "the William Wallace Building" in memory of Dr. William Wallace, missionary to China, and a member of Broadway church, who recently died at the hands of the communists.

Ramsey Pollard, Broadway church, Knoxville, was the speaker at a rally for the men of Chilhowee association, at Calvary church, Sunday afternoon, March 4. Approximately 400 men were present.

Clyde Cobb, formerly pastor of First church, Monterey, has taken up his duties as field worker for Chilhowee association, and has moved on the field. He succeeds the late C. D. Martin.

East Tennessee Baptist Hospital is receiving applications for student nurses for its new class.

The writer observed his second anniversary as pastor of Broadway church, Maryville, March 4. In these two years, 223 have united with the church, a modern sanctuary has just been completed, and many other evidences of the blessing of the Lord upon the work are apparent.

Elizabeth Street mission of Trenton Street church, Harriman, has called Beecher Hammons as pastor. Bro. Hammons has been supply pastor for some weeks and is doing a fine job there according to reports.

Norman W. Cox, executive secretary of the Southern Baptist Historical Commission, is the preacher in a revival at First church, Knoxville, which began March 25.

Norris Gilliam, Nashville, was the speaker at the observance of Founders Day at Carson-Newman College.

East Tennessee Baptist Hospital held commencement exercises for the first class from the school of nursing on Friday evening, March 16, at First church, Knoxville.

Miss Margaret Duncan, Martin, has accepted the position of student secretary at the University of Chattanooga and will begin her work in July. She has been serving as student secretary on the Junior College campus, Martin. Miss Duncan will succeed Wayne Maddox, who resigned to enter Southwestern Seminary.

Mount Harmony church, Knox county, ordained Bruce Kennedy, Charlie Merri-man, and Marvin Neal as deacons. D. J. Harris, Carson-Newman College, preached the sermon. W. F. Waggoner, student at Carson-Newman College, has served as pastor of this fine church for more than a year. During his pastorate, a building fund has been started, two young men have been licensed to preach, and many other signs of genuine progress are in evidence.

Fred F. Brown, Knoxville, was supply preacher at Bell Avenue church, Knoxville, February 11. On the same day Charles Wellborn was supply preacher at the morning service at Broadway church, Knoxville, and S. F. Lowe preached at the evening service on the same day.

City View church, Knoxville, Ira C. Frazier, pastor, has started a mission in its territory. The work was begun on December 17 and the attendance is around 50 each Sunday. Prayer services are conducted on Thursday evenings.

Horace Genoe has accepted the call to become field worker for Bradley association, coming from Hiwassee association, succeeding J. C. Williamson, who accepted a similar position in Dalton, Ga.

Sunday, March 4, Calvary church, Bristol, observed the first anniversary of its pastor, Earl Ogg, a native of Knoxville and formerly pastor of Mountain View church there. Bro. Ogg came to Bristol from Andrews, N. C. His choir director is Ramsey Pollard, Jr.

E. L. Williams, pastor of Bell Avenue church, Knoxville, was the speaker at an associational Brotherhood rally at First church, Rogersville, in February. More than 100 men were present.

Raymond DeArmond of Sevier Heights church, Knoxville, was the speaker at a Training Union rally held at Mooresburg, February 12.

Fred Tucker, director of Institutional Work in Long Run association, Louisville, Ky., taught the book "O, Jerusalem," at White Pine church, February 23. Roland C. Hudlow is pastor.

Mrs. Virginia Line is the new librarian at First church, Jefferson City. Luther Joe Thompson, formerly pastor at Springfield, is the preacher in their revival which began March 25.

Paul Hall, pastor of First church, Loudon, taught "The Place of the Sunday School in Evangelism" during a week at Avondale church, Chattanooga.

The choir of Southern Baptist Theological Seminary, Louisville, Ky., on its spring tour of East Tennessee presented concerts at First churches, Kingsport, and Morristown.

On a recent business meeting, First church, Cleveland, voted to give special recognition to Pastor L. B. Cobb on his twenty-fifth anniversary as a preacher of the gospel. No higher honor can come to a man than that which is involved in preaching the gospel over a long period of years. Congratulations to this faithful servant of the Lord.

Bruce Whitaker, professor of Bible, Cumberland University, taught "The Bible and Prayer," at First Church, LaFollette, A. Douglas Aldrich, pastor. The average attendance for the week was more than 100.

Recently George Burnett, Memphis, spent a week with Pastor J. E. Ledbetter and First church, Lenoir City. As usual, in connection with the work of this good man, a very fine week was enjoyed by the church.

New Hopewell church, Knox county, has just completed a beautiful new church building. It was used for the first time Sunday, March 4. W. A. Parker is the noble pastor of this old church. Congratulations to pastor and people.

March 12-16, First church, Etowah, O. Jack Murphy, pastor, conducted a Training Union enlargement revival.

James L. Sullivan, pastor of First church, Abilene, Texas, and well known in Tennessee, is the guest preacher in a revival at First church, Chattanooga, which opened March 25. Carl Giers is pastor of the Chattanooga church.

J. P. Owens, pastor of First church, Jena, La., is the preacher and Kenneth Cochrane conductor of the music in a revival at Red Bank church, Chattanooga, beginning March 25. Ralph Norton is beginning his fourth year as pastor of the church.

Clifford E. Myers, son of Roy Myers, treasurer of Carson-Newman College, was presented in a recital at the college, February 27. Mr. Myers, a bass-baritone, is a senior, a member of the college quartette, and business manager of the A Cappella Choir.

Churchwell Avenue church, Knoxville, Frank Waters, pastor, ordained James Leon McElyea to the gospel ministry and Earl Street and Elmer Cluck as deacons, Sunday afternoon, March 4. The presbytery consisted of D. L. Hammer, Jr., Lawrence Trivette, E. L. Williams, and J. Burch Cooper. E. L. Williams preached the ordination sermon.

James Riley, pastor of First church, Paris, Texas, will do the preaching and James Caldwell of Chattanooga will have charge of the music in the spring revival at First church, Cleveland, L. B. Cobb, pastor.

SOUTHERN SEMINARY FACULTY ELECTIONS

LOUISVILLE, Ky.—(BP)—Following a meeting of the Board of Trustees of Southern Baptist Theological Seminary on March 13, Erwin L. McDonald, publicity director of the seminary, announced the election of Edward A. McDowell as head of the Department of New Testament Interpretation. Leo T. Crismon was elected librarian.

Claud U. Broach, pastor of St. John's Baptist Church, Charlotte, N. C., was elected associate professor of preaching. Also elected was J. Estill Jones, assistant professor of New Testament interpretation, and Henlee H. Barnette, from the staff of Stetson University, was elected associate professor of sociology and Christian ethics.

The committee of the trustees to nominate a president had no nomination to make. Gaines S. Dobbins, now serving as interim president, will continue in this position.

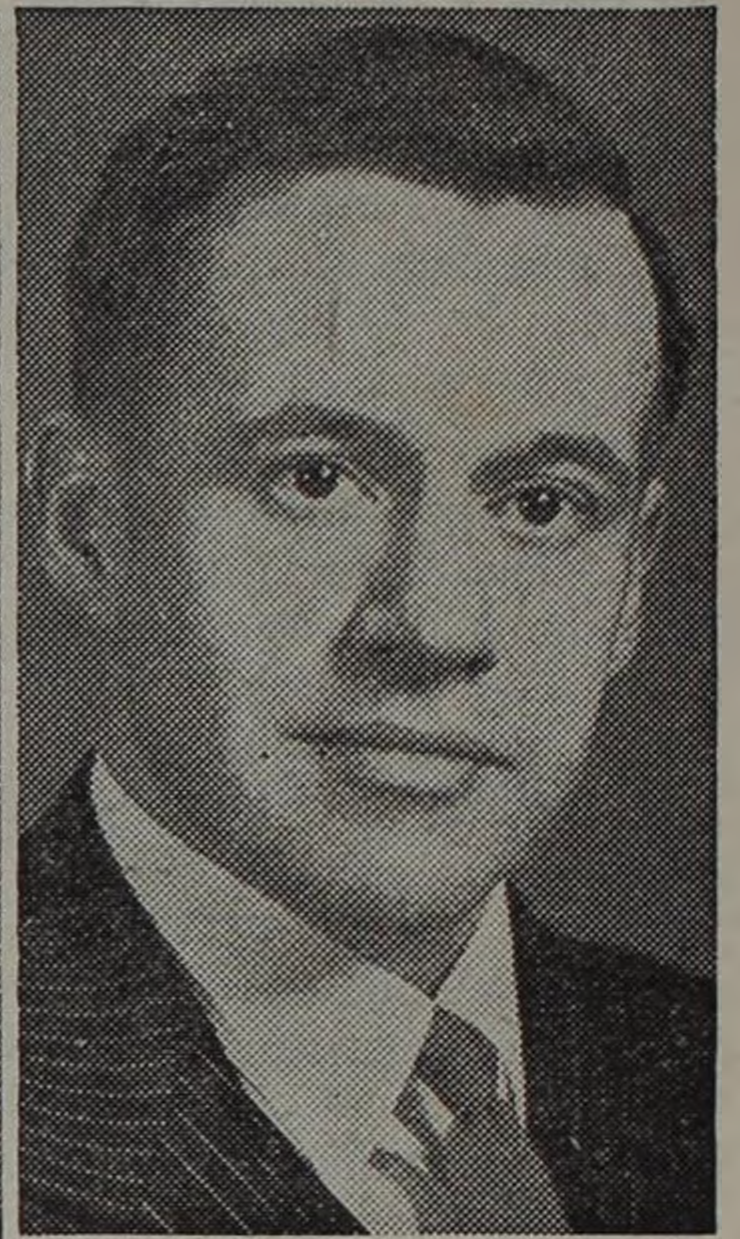
The next meeting of trustees will be at the Southern Baptist Convention in June.



DR. HENLEE H. BARNETTE
Sociology, Ethics



DR. CLAUDE U. BROACH
Homiletics



DR. J. ESTILL JONES
New Testament

Southwestern Schedules Alumni Breakfast

Southwestern Seminary, Fort Worth, Texas, will have its convention-wide Alumni Breakfast in San Francisco at Hotel Whitcomb, Friday, June 22, at 7:30. The hotel is located one block from the Convention auditorium.

Former students who expect to attend are urged to make reservations as soon as possible through Ralph D. Churchill, publicity director, Seminary Hill Station, Fort Worth, Texas.

Tickets are \$2.00, which includes tax and tip.

American Seminary

In order to promote fellowship, and better understanding between the two denominations, Southern Baptist pastors and leaders are being invited to address the faculty and students at the chapel hour each Wednesday. These addresses have been helpful and inspiring. Some of the speakers who have recently visited the Seminary are,— Dr. T. L. Holcomb, Secretary, Baptist Sunday School Board; Rev. J. Harold Stephens, pastor Inglewood church, Nashville, President Tennessee Baptist Convention, and Chairman of Commission on the American Seminary; Rev. James M. Gregg, Pastor, Lockeland church, Nashville; Rev. Archie

Dunnaway, Missionary on furlough, Nigeria, Africa; Rev. Harold Gregory, Superintendent of City Missions, Nashville; and Rev. Oscar T. Nelson, pastor First church, Madison, Tennessee.

Paul H. Strickland, of Chase City, Va., will become chaplain of the Missouri Baptist Hospital, St. Louis, June 1. Mr. Strickland will be filling a vacancy created by the resignation of Chaplain Everett Barnard, now associated with Chaplain Richard Young at North Carolina Baptist Hospital and a member of the faculty of the Bowman Gray School of Medicine.

Edward A. McDowell, III, son of Professor and Mrs. Edward A. McDowell, Jr., of Southern Seminary, and Miss Mary Ann King, daughter of Mr. and Mrs. G. C. King, Tullahoma, Tenn., were married February 10 in Tullahoma, with Professor McDowell performing the ceremony. The bride is a graduate of Stephens College and Vanderbilt. Mr. McDowell, now a student at Southern Seminary, is a graduate of Furman University and did graduate work at Vanderbilt University.

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Harley Fite, President



PLANNING

YOUTH WEEK

OBSERVANCE

IN THEIR CHURCH

Pictures here and on cover page courtesy of
The Baptist Training Union Magazine and The Sunday School Builder