

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

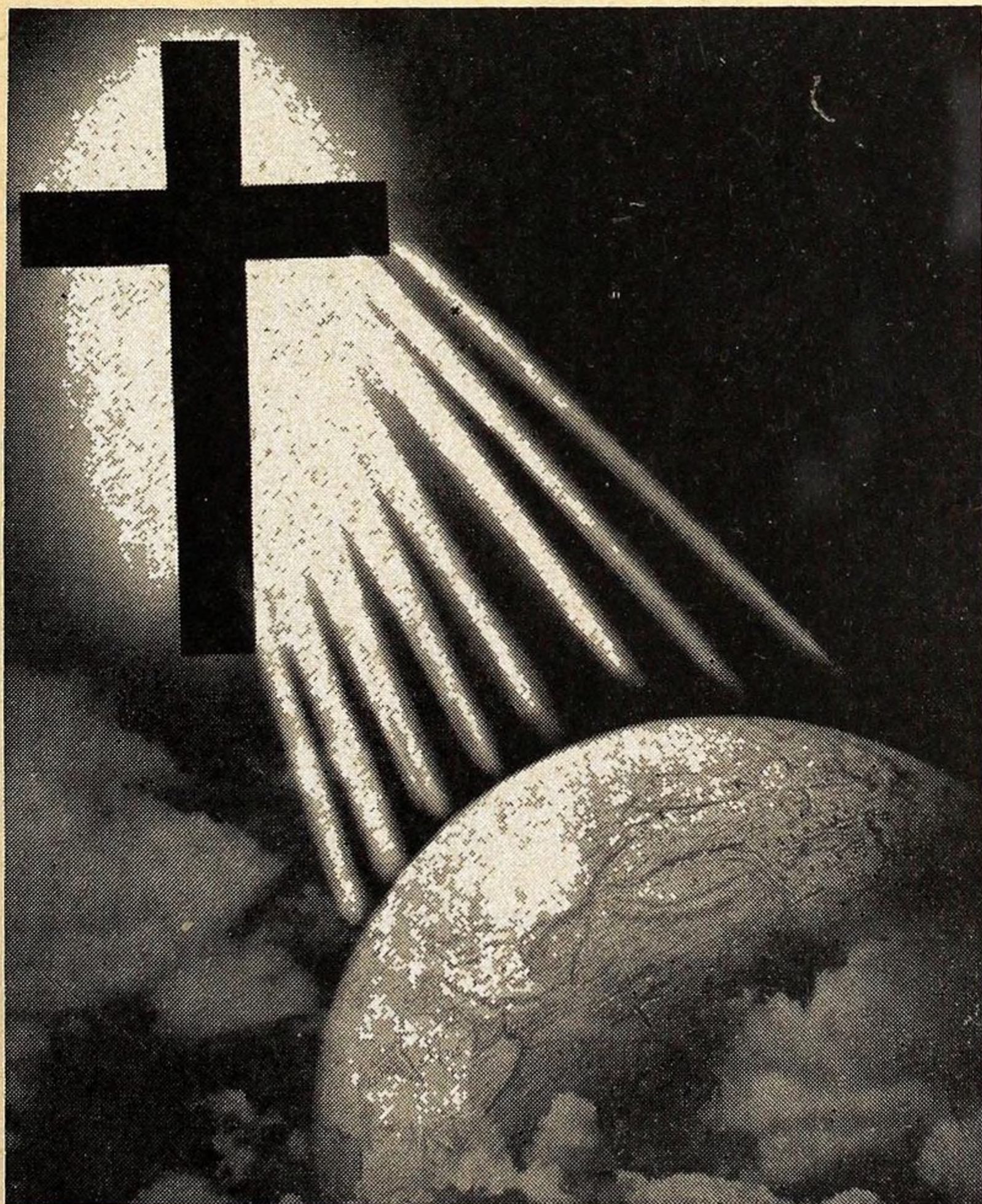
"SPEAKING THE TRUTH IN LOVE"

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*God Has  
Overmatched  
All Our Needs*

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## Life Dedication Day Scheduled In April

NASHVILLE—(BP)—Sunday, Apr. 12, will be observed as "Life Dedication Day" in many Southern Baptist Convention churches, since they will be closing the annual observance of "Youth Week" on that day.

It is expected that several hundred young persons will dedicate themselves to some church-related vocation in life at these services.

Young persons dedicating themselves to church-related vocational work need to receive literature and other information which will help them as they prepare for their life service.

These young persons may be placed on mailing lists for this material if their names are forwarded to John M. Tubbs, church-related vocations counselor at the Baptist Sunday School Board, Nashville.

Since the summer of 1957, when the Convention began a concerted effort to keep in touch with its young people called into church-related vocations, the names of more than 14,000 young persons have been forwarded to Tubb's office here.

"Each of these is now receiving an information bulletin, published quarterly, on church-related vocational opportunities and needs," Tubbs said. "In addition, a series of free pamphlets on individual vocations is available to any person or church desiring them."



## BAPTIST AND REFLECTOR

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Thus Saith the Preacher—

## We Need To Witness

Dear Editor:

According to the latest census of the religious population of the world, there are some 820 million professing Christians of all the various denominational groups. If we were to give the Christian witness to all the people on earth today that would mean, say the most recent figures, witnessing to some 2,700,000,000 persons. A gigantic task!

Yes, but in another way it's a relatively small task. For example, subtract the 820 million from the 2.7 billions and it leaves 1,880,000,000. Now divide 820 million Christians into 1,880,000,000 and you get a quotient of 2.3. That is, with all of the Christian witnesses available in all of Christendom, it would require each one to witness to 2.3 non-Christians to give the world a Christian witness. In other words, one-third of the world population would simply tell the other two-thirds about Jesus Christ.

What are we waiting for, you ask? I don't know. Certainly it's not for lack of marching orders. We were given the commission a long time ago.

Do you remember what Jesus said: "You will receive power when the Holy Spirit arrives upon you, and you will be witnesses of me . . . to the most distant part of the earth." (Acts 1:8) That isn't all He said. On more than one occasion Jesus told His followers to go into the world and preach the gospel and make disciples.

For some reason or other, we have failed to take seriously the commands of our Lord. Because of our failure, we have to contend with some 415 million Moslems, 315 million Hindus, 150 million Buddhists, and many others. We stand outnumbered by the other religions of the world better than two to one.

Here we are as Southern Baptists, more than 9 million of us, and we have something over 1200 missionaries to represent us in the world. Of course, that's not enough. But if everyone of the others of us would assume our portion of the 2.3, we'd soon meet our responsibility.

Witnessingly yours,  
G. Avery Lee  
First Baptist Church  
Ruston, La.

## MAIL BAG

### . . . Should Beware of Some "Bible Teachers"

● Dr. Donald Grey Barnhouse of Philadelphia is being invited, according to his own statement, into many Southern Baptist churches. He is being invited as a Bible scholar and teacher.

Dr. Barnhouse has been in Memphis this past week, and because I had heard him on the radio, I desired to hear him in person. What a disappointment. He made publicly this statement, "Any closed communion table is not of the Lord." He hit it hard, and repeated it. He sought to prove his point by saying that Jesus invited Judas to the Table. I asked him after the service if he thought Judas had been baptized and he said that he did not know. I asked, "Would you invite an unbaptized person to the Table?" He replied, "Certainly. Baptism has nothing to do with it. It is unimportant."

He said, in addition to the above "bosh", that he believed John baptized Jesus by pouring water over his head. I told him that I thought they went to much trouble just to accomplish that.

Dr. Barnhouse absolutely denies water baptism as taught in the New Testament, even the significance of it.

Baptist churches, and preachers are going to be faced with some grave problems when men of unsound doctrines occupy our pulpits. We need to realize that not all "Bible teachers" are acquainted with some of the great Bible doctrines.—J. Paul Palmer, Pastor, Charjean Baptist Church, 2210 Charjean, Memphis, Tenn.

## Church Library Leader

NASHVILLE—Wayne E. Todd, of Brookhaven, Miss., is the new secretary of the Baptist Sunday School Board's Church Library Service. He was elected at the annual meeting of the Board here recently. Todd will assume his duties April 1.



Todd, now pastor of First Baptist Church, Brookhaven, has held pastorates in Kentucky at First Baptist Church, Danville, and Immanuel Baptist Church, Lexington; and Daniel

Memorial at Jackson, Miss.

In announcing Todd's coming to the Board, H. E. Ingraham, director of the Service Division, said: "Mr. Todd has had unique pastoral experience with libraries in all types of churches; he has experienced great success in using reading as a means of soul winning, problem solving, and individual enlistment and development."

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# SBC Study Committee To Make 21 Recommendations To Convention

The Committee to Study Total Southern Baptist Convention Program will present 21 comprehensive recommendations on denominational work to the 1959 session of the Convention at Louisville May 21.

A major section of the report is devoted to recommend policies for the Convention's Home Mission Board, a topic on which the Convention deferred action at Houston last year.

Most of the other recommendations are also based on matters referred back to the committee a year ago for further study. At Houston, the Convention adopted 23 recommendations but referred 15 back to be given more consideration.

However, recommendations applying directly to the Committee on Public Affairs and one recommendation relating to Carver School of Missions and Social Work are new.

Highlights of the committee report are:

That the Home Mission Board let local conventions assume many phases of its work as soon as they can. This applies to state Baptist conventions in the United States, and the Home Mission Board's overseas work in Cuba, Panama, and Canal Zone.

That the Home Mission Board call in management consultants to review its work.

That the Home Mission Board continue its church loan activities. The Committee to Study Total Program announced it is withdrawing its earlier recommendation that the Convention establish a separate church loan agency.

That the Convention give second approval to creation of a new agency, the Stewardship Commission. First approval was granted at Houston last year. Convention regulations provide that two affirmative votes are necessary to create a new agency. Thus if this recommendation passes, the commission comes into existence.

That Carver School of Missions and Social Work not only continue to operate as a separate institution of the Convention but that its specialized work be expanded. The one new recommendation is that Carver report to the Convention each year for the next five years on its progress toward being accredited by recognized national groups.

That there be no change in status of any Southern Baptist agency at this time. Thus present boards would continue as such, commissions as commissions, institutions as institutions, etc., without moving from one category to another.

That agencies make wider use of facilities available through the Sunday School Board and that certain limits be imposed on materials which agencies may publish

independently of the Sunday School Board.

That seminaries require students to pay a higher share of the cost of their education.

That those who drafted a new formula for distributing funds among the six seminaries on a more equitable basis be commended.

That the Southern Baptist Foundation operate as a separate Convention agency and that those who would give trusts, bequests, and annuities to Baptist work be permitted to choose for themselves whether it will be administered through a state Baptist foundation or the SBC agency.

That an organizational manual on work of the Southern Baptist Convention be prepared by the Executive Committee.

That the membership of the Committee on Public Affairs be specifically defined in Convention bylaws. A rewording of the bylaws describing membership of the committee is included in the recommendation. The Committee on Public Affairs, a standing committee of the SBC, is not to be confused with the Baptist Joint Committee on Public Affairs, composed of representatives of the SBC and five other Baptist conventions.

## Home Mission Priority

"The Home mission program will continue indefinitely as one of the higher priority activities of the Southern Baptist denomination," the report says.

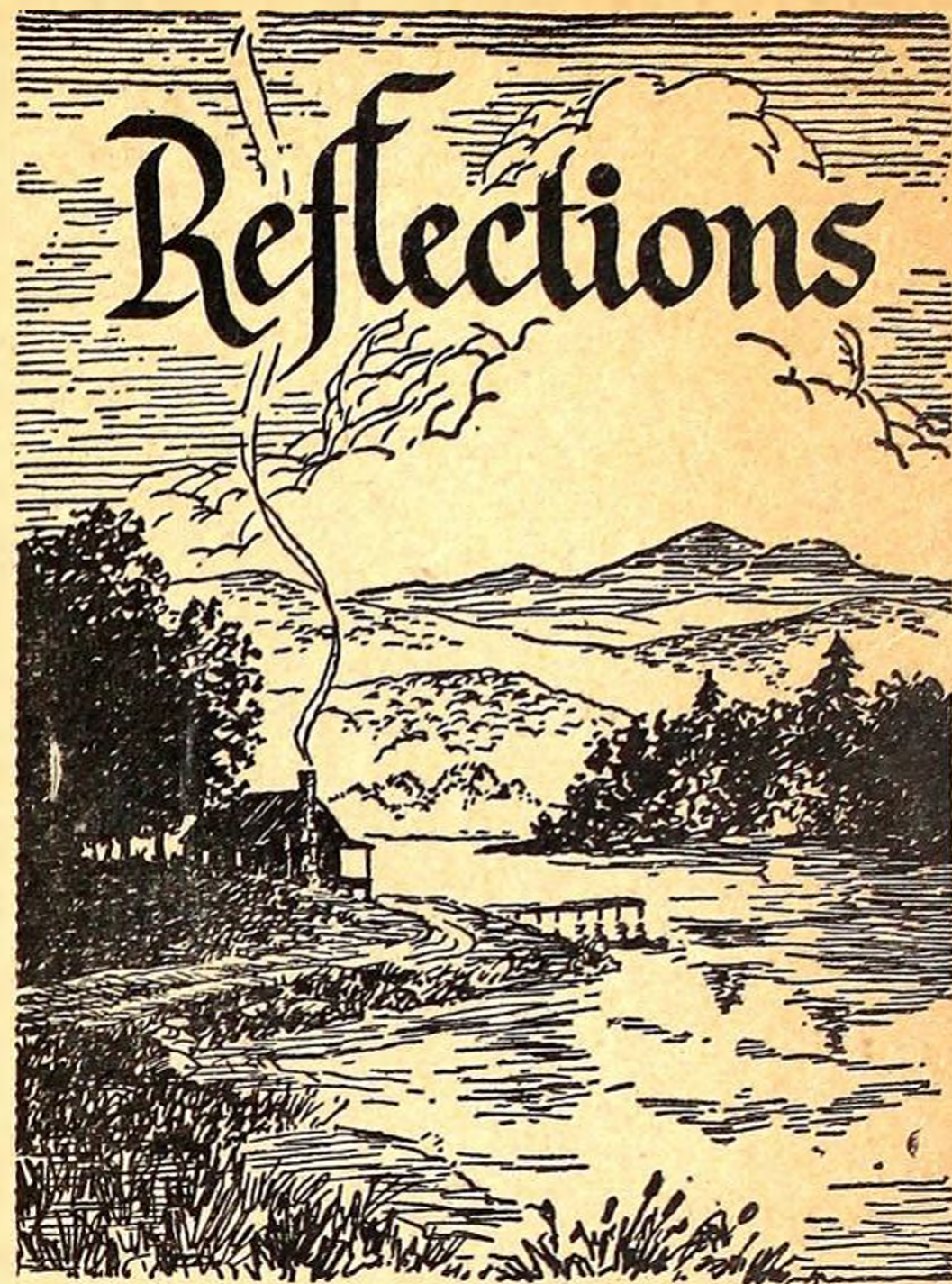
"The Home Mission Board should continue to increase its emphasis on work in areas where there is no state convention or where the state convention is not well established. . . .

"The Home Mission Board has in recent months been working with the state conventions to develop a uniform Southern Baptist Convention-wide pattern of mission work. This effort to develop a single uniform missions program should be commended. Such a missions program, identified as 'The Southern Baptist mission program' rather than as 'The state missions program' or 'The Home Mission Board's program,' should be developed and put into effect as rapidly as possible," according to the committee.

The board is to present a report to the Convention each year on progress made in implementing the policy of work with state Baptist groups.

"State conventions should be encouraged to assume administrative responsibility for direct mission work now conducted by the Home Mission Board as rapidly as possible," the committee recommends.

"While it is recognized that conditions will differ from state to state, it is sug-



Load each of 212 trucks with 5 tons of dollar bills and you've got a billion bucks. Lay those bills end to end and they'll circle the earth four times. Then remember the federal deficit for this fiscal year has already passed the \$10 billion mark.—*Detroit*.

Hate is a treacherous acid which can not be poured without spilling on the raw heart that held it.—Douglas Meador, *Matador* (Tex.) *Tribune*.

A good leader inspires other men with confidence in him; a great leader inspires them with confidence in themselves.—*Origin Unknown*.

Most of our homes have both a Bible and a radio—but allow the wrong one to be silent.—The Country Parson, *Register-Tribune Syndicate*.

gested that the plans should provide for transfer within a period of five years except in those instances where particularly severe problems would be encountered . . ."

The committee further reports, "State conventions should be encouraged to assume full financial responsibility for all mission work in their areas as rapidly as this is feasible. . . . It is recommended that a plan be developed cooperatively by the Home Mission Board and each state convention to provide for the orderly assumption of full financial responsibility for all missions activities by the state conventions."

The "better developed portions" of work in Cuba, Panama, and Canal Zone should be "gradually transferred" to local conventions "following the same general policy as is now being applied in the homeland." New work there, as it matures, should be transferred to local supervision.

"To strengthen the Board's organization and operations further, your committee recommends that the Home Mission Board be  
(Continued on page 11)



This is written because of some recent, disturbing observations. The growing use we note among our Baptist people of pictures to represent Jesus. Yesterday alongside a highway one jolted us. It was a picture on a sign calling attention to a Baptist church. The picture was crude to say the least. It was unworthy of a Baptist church. It was a dishonor to the Lord.

We have noted several churches using pictures in this manner. In addition they are displaying pictures within the church building itself. All of this represents an alarming change coming over our Baptist thinking. It should cause some very serious thought. During the past 20 years this indiscriminate use of pictures—Salzman's representation of Christ, Hunt's head of Christ, and others—has reached such proportions, we may well ask what will happen in the next 20 years? What will be the outcome of the growing use of so-called centers of worship and dependence on aids to direct our thinking in worship?

Today's trend in all of the religious groups that came out of Roman Catholicism is a reversion toward use of pictures and images in places of worship and in homes.

Why should Baptists allow themselves to be swept along with this dangerous tide? Must we have some visible representation of Christ before we can worship? What kind of faith then do we have? Are we not doing violence to the truth? Are we forgetting the words of our Lord who cautioned, "God is a spirit, and they that worship Him must worship Him in spirit and in truth." Does not the use in worship of these material representations, supposedly picturing Jesus, violate God's command in Exodus 20:4, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath." Can the human mind and the cleverness of artists really depict the true likeness of the Son of God?

## DIVINELY ACCOMPLISHED FACT



The use of pictures of Christ, no matter how good the artistry, results in the crippling of spiritual faith. Words of one of our Southern Baptist missionaries, who has been serving in a Latin American country, have bearing on this matter. Noting the change coming over some of our Baptist churches in their attitude toward pictures of Jesus and so-called "centers of worship", he remarked: "When a people become cold and indifferent and lack spiritual life and vitality, history shows that the material comes to dominate the scene, even in our churches. Formalism creeps in. Programs that appeal to the eye rather than the spirit come to dominate in the church services. The center altar in the church becomes evident. The colorful cloaks of the ministry, etc., all go to make an attractive sight for the eyes and the spirit goes away unfed." Is this where we are going, or want to go?

## God Has Overmatched All Our Needs

Once a year Easter comes with its brightness and its joy. If we get the true message we are reminded of the resurrection. This is history's greatest news. Jesus is risen from the dead as Lord and Master. It speaks convincingly to our minds as Luke says (Acts 1:3), "by many infallible proofs". Jesus showed himself alive from the dead to Mary Magdalene (Mark 16:9); to the other women (Mark 28:9); to two disciples (Luke 24:36); to Peter (I Corinthians 15:5); to the ten, Thomas being absent (John 20:19); to the eleven (John 20:26); by the Sea of Galilee (John 21:1); to a gathering of more than 500 (I Corinthians 15:6); to eleven disciples in Galilee (Matthew 28:17); to James (I Corinthians 15:7); at the time of his ascension (Luke 24:50); and to Paul, too, he appeared (Acts 9:5, I Corinthians 15:8).

What we are dealing with in these revelations is far more than the faint hope of immortality. It is resurrection from the dead. And the resurrection makes its appeal to reason. Reason and the resurrection go together. Yet it is something that rises far above reason. It speaks supremely to our hearts. The grave is empty. He is alive forevermore. Love has triumphed. There comes a deep peace in our hearts and our spirits are quickened with joy. God has done something for us. The reality of the resurrection deals with our deepest problems—the problem of sin, the problem of guilt, the problem of our fear.

In this day and time of looming shadows and gnawing fears, the news of His victory over death breaks with glorious light. We must not let it be a once-a-year occasion to take heart. Each recurring Sunday is the Lord's Day, a weekly reminder that He who died for us is alive forevermore! In the light of this glorious truth, through the grace of God in Christ, we can meet each new day through all the years. For in the power of the resurrection, God has overmatched all our needs.

## Join In Humble, Contrite Prayer

An earnest appeal for our daily prayers comes from a committee of six, all having served as president of the Southern Baptist Convention. Holding out an increasing hope for solution, it reports on its personal conferences relative to the situation at Southern Baptist Theological Seminary at Louisville. This situation grew out of dismissal last June of thirteen faculty members. The special "presidents committee", composed of Louie D. Newton, chairman; Brooks Hays, vice-chairman; J. W. Storer, secretary; J. D. Grey, Robert G. Lee and C. C. Warren was named last December by the SBC Executive Committee on request coming from trustees of the Seminary. Prayer is asked for a joint conference to be held at the Seminary Monday evening, March 30. At this conference, the administration and trustees, the present faculty and the dismissed



professors will meet with the "presidents committee". This joint conference is being approached with the earnest hope that it will lead to a solution for this severely trying situation. We give below the committee's formal progress report following their recent meeting, which was attended by five of the six, (Dr. Robert G. Lee being unable to attend):

### Formal Progress Report of Presidents Committee

"Since the initial meeting of the committee on January 8, we have spent many hours in face-to-face conference with members of the present faculty of the seminary, the dismissed professors, President McCall and the trustees, and representatives of the alumni and student body.

"We have approached every person in every situation in earnest prayer that the Holy Spirit direct our every thought and word, and we have been impressed with the generally fine spirit with all with whom we have dealt.

"We have witnessed, throughout these progressive conferences, increasing hope for solution for this crucial situation at the level of New Testament reconciliation.

"We now face a joint conference of the administration and trustees, the present faculty, the dismissed professors, and our committee on Monday evening, March 30, at the seminary.

"With this brief report to Southern Baptists, we link the earnest appeal that you will pray daily for this vitally important and urgent situation, so dear to the hearts of all our people, and that on Monday night, March 30, you, and each of you, be in special prayer for the meeting in Louisville. Thanks."

The plight of the Louisville Seminary has been the most distressing blow suffered by Southern Baptists in many years. Let us join in humble, contrite prayer that every one of us may be ready to follow the guidance of the Holy Spirit in effecting the solution of this crucial issue.

Don't be too quick to criticize the New regime in

## Cuba's Crucial Hour

by Marjorie J. Caudill, S.B.C. Missionary,  
Havana, Cuba

The island of Cuba is experiencing the most radical change it has ever been through in all of its history as a republic. After the blackest period in her national life she has suddenly emerged into the light of what promises to be a new day of freedom, justice and righteousness. After a long night-mare of bloody tyranny, in which there were no constitutional guarantees nor freedom of the press, in which Batista made a mockery of the courts, from the supreme court on down, and a mockery of elections, in which a knock on the door at midnight by secret police meant torture and death, we find ourselves in the dawn of a new regime that is trying desperately to give Cuba an honest government and to clean up her dens of vice.

The provisional government is made up of men of high ideals but, in many cases, little experience. They have the impetuosity of youth and the impulsiveness of the Latin, but their very boldness and courage in seeking to wipe out gambling, sinecures in the government, dishonesty in handling public funds, and all the other long lists of vices that have been afflicting Cuba, deserve the admiration of all, and the prayers of Christians everywhere. They have made mistakes, and will probably make others, but they have brought order out of chaos much more quickly than anybody might have expected.

Fidel Castro forbade drinking, gambling and immorality in his rebel army from the very beginning, and this is still being rigidly observed in the armed forces. What is going to be difficult to enforce will be the law against gambling in the nation as a whole. Gambling is deep-rooted in the Cubans for generations back: the Catholic church promotes raffling; there has always been a government lottery, and during the

Batista regime the "big gamblers" of the United States were imported and encouraged with all kinds of concessions. With the help of Batista fabulously luxurious hotels were built, whose main attraction and source of income were the gambling casinos. As an example, Batista gave six million of the total cost of fifteen million dollars for the construction of the Hotel Riviera. Naturally the big gamblers and other cohorts of Batista are not giving up the fight to keep their lucrative business, and the false propaganda being put out and the pressure being brought to bear on the new government is terrific.

Never before has Cuba had so many evangelicals and evangelically-inclined men in places of high office. Never before has a Cuban president called in a group of evangelical pastors and asked for their help in combatting crime and vice in the nation. Provisional President Urrutia, Jan. 16, told twelve pastors that the evangelical churches are the only organizations in Cuba that have the moral right to offer their help in combatting these evils, as they have always stood for social justice and clean living. Dr. J. M. Sánchez, one of our Baptist pastors, closed the interview with a prayer for the new president and his government, and for Cuba at this historical moment.

In one of the darkest periods of the Batista regime, in April of 1958, when the general strike which Fidel Castro had called failed and government brutality became more and more intense, our Baptist radio preacher, Rev. Domingo Fernández, called all evangelicals to unceasing prayer for some way out of the terrible situation. No solution was in sight, and many thinking people were saying, "There is no political figure on the horizon that offers any hope of a way out of our agony." But Christians

formed prayer groups, around-the-clock prayer chains, and every public and private prayer included a fervent petition for peace and for an end to injustice, torture and crime.

Bibles and testaments were sent in great quantities to the rebel soldiers, and when there were not enough to go around they copied passages (especially Psalms 91) before going into battle. Classes that were organized for the soldiers in the Sierra Maestra had a number of Baptists among their teachers.

God has answered our prayers beyond what we had asked. A Presbyterian doctor is a member of the new cabinet. A Baptist is administrator of the presidential palace. Another Baptist is assistant to still another member of the cabinet. In Police Station No. 5 in Havana, where the famous Ventura formerly held sway and tortured hundreds of "Fidelistas" with unbelievable instruments of suffering, a Baptist from Guantánamo is now the captain. Last Sunday the pastor of the McCall Baptist church stood within a few feet of the torture chambers and prayed for the new captain who has such a great responsibility upon his young shoulders.

Most of the leaders in the provisional government are cultured men with university degrees: doctors, of medicine, of law, of pedagogy. But many of them lack the school of experience, and it is not going to be easy to carry out the high goals they have set before them. We would plead with American Christians that they not be too quick to criticize the new government—new not only in time of existence but new in personnel from top to bottom, and completely different in ideals from anything Cuba has ever had. Will they be able to carry them out? Christian friends, Cuba needs your prayers in this, her crucial hour!





"The members of New Friendship Baptist Church, Cleveland, wish to take this opportunity to express our deep regret at the resignation of our pastor, Rev. Percy Maples, effective March 1. Rev. Maples suffered a heart attack last September and has failed to recover from this sufficiently to resume his work as pastor at this time. We wish to express our appreciation for the work that has been done while he served us for over 10 years. During this time the church saw an increase in average attendance of 25%. The church building has been remodeled, with installation of a new piano, church pews and class room equipment. Rev. Maples has served our church faithfully in ministering to the sick, during the loss of loved ones and in every capacity the church has had need of him. By his side his wife has worked faithfully and regularly. May God restore him to his much needed health is our prayer."—Mrs. Harle T. Harmon, clerk, New Friendship Baptist Church, Cleveland.

First Church, Bristol, Virginia-Tennessee will hold its Centennial Observance Week April 19-26. The church began a century ago with a membership of seven and has grown to its present membership of more than 1500. The church has had 20 pastors. Dr. J. L. Rosser served from 1913 to 1932. The present pastor, David H. Mefford, came to the church in 1956.

*Jefferson County Association*—John Lucas is the new pastor of Cliffside Baptist Church, Cliffside, N. C. He recently resigned as pastor of Dandridge Church. While at Dandridge there were more than 60 additions to the church and a brick educational plant erected at a cost of \$31,000. Talbott Church has purchased two acres of land and they raised \$1,200 in one service to pay for it. They plan to build a parsonage. They also voted to dig a well on the property and put water in the church as well as the pastorium. Roscoe Harless resigned as pastor of Pleasant Grove, March 1.

Miss Carolyn Wise is the new church secretary at Prescott Memorial Church, Memphis.

*Madison Chester Association* — First Church, Henderson, J. T. Drace, pastor, paid the last payment on a \$10,000 lot and they have \$1,300 in the building fund. Malesus, James Nunnery, pastor, recently purchased five new pianos for use in the educational building. North Jackson Church has voted to build an air conditioned auditorium with a seating capacity of 800. Since Sunday School Preparation Week in September this church's Sunday school enrollment has increased an average of two per Sunday. Lawrence Green is pastor. Bethany Chapel held open house in their new educational addition with 118 registering. James Williams is pastor.

Mrs. John B. Land of Tellico Plains writes that a Training Union has been organized at the First Church, Tellico Plains, with an enrollment of 110. Pryor Hunt is Training Union director. Pastor James E. Vanderford underwent major surgery on February 25. He is recuperating at his home.

Barren Plains Church, Springfield, Marion E. Smith, pastor, was assisted in a revival March 1-8 by J. E. Camp, pastor of Adairville Baptist Church (Ky.). There were 19 professions of faith, 15 of these presenting themselves for church membership. There were also two by letter and other decisions.

Mrs. Arthur Nanney is the new church secretary at Malesus Church near Jackson.

Without a dissenting vote Kennedy Church, Memphis, has decided upon an extensive building program. Baptist Security Bonds will be floated to defray the costs. D. Kenneth Duncan is the pastor.

Hillcrest Church, Dyersburg, R. H. Dills, pastor, will have as guest preacher in their revival, March 22-29, Marvin E. Hines, Clarksville.

Thomas W. Pope, pastor at Park Avenue, Memphis, will preach in a revival at First Church, Ripley, Bernard Scates, pastor, March 22-29. Fate Morris will direct the music.

Robert F. Smith has accepted a call to Oak Grove Church, Holston Valley Association. Smith received his B.S. degree from East Tennessee State College, and his B.D. degree from Southwestern Seminary.

Pastor Kenneth B. Combs and his family observed their eighth anniversary with Central Church, Oak Ridge, March 1. During this period, there have been 674 baptized and 735 additions by letter, with a total of 1409 additions. Offerings have increased from \$18,133.48 to \$67,866.07—for a total of \$368,255.70.

Victor Kanuebbe and his wife, appointees of the Home Mission Board led the services at Northside Church, Chattanooga during the week of prayer.

Dr. Melvin G. Faulkner has resigned as pastor of Arlington Church, Knoxville.

Bell Avenue Church, Knoxville, observed its second anniversary at its new location on Asheville Highway on March 1. Their new structure is valued at \$750,000.

Joe W. Byrd will begin his ninth year as pastor of Bloomingdale Church, Kingsport, April 1. This is the first pastorate for Brother Byrd and the Church has grown from 95 to 309. Of this increase, 139 has been by baptism. It is a "four star" full time church and the annual budget has increased from \$1,069 to \$18,619 in 1958. In 1954 the church purchased one half acre of land which adjoined the church property and built a \$30,000 educational building debt free. They recently voted to buy another house and lot which joins the church property. Plans are already complete to build an auditorium which will have a seating capacity of 574. Brother Byrd is the son of the late evangelist A. R. Byrd, Sr., of Kingsport.

Four Junior, four Nursery, two Beginner and the married Young People's departments moved into their new educational annex at Avondale Church, Chattanooga, March 15. Besides the new building the church has added a steeple. L. R. Whiddon is pastor.



## New Pastor McCalla Ave. Church Hails From Scotland

Alastair C. Walker of Middlesboro, Ky., has accepted a call to become pastor of McCalla Avenue Church, Knoxville. He and his family will move to Knoxville during the first week in April and will be with his new congregation the first Sunday in April. He will succeed E. Warren Rust who resigned several months ago to become pastor of First Church, Cleveland.

Brother Walker is a native of Paisley, Scotland. His parents are at present, and have been for several years, missionaries in South Africa. He spent his high school years in South Africa with his parents and came to the United States when he was 20 to further his education. He has degrees from three Baptist institutions: Northern Baptist Theological Seminary, Chicago, Ill.; master of arts degree from Baylor University, Waco, Tex.; and bachelor of divinity degree from Southern Baptist Seminary, Louisville, Ky. In 1957 he accepted a call to First Church, Middlesboro, Ky.

Mrs. Walker is the former Mary Virginia Carter of Indiana. They have three children, Kathy, seven; Steven, five; and David, one.

## McCluskey Comes To Wallace Memorial Pulpit

James Gordon McCluskey, a graduate of Carson-Newman College and Southern Seminary, has accepted the call to become pastor of Wallace Memorial Church, Knoxville. He has been pastor of First Church, Lawrenceburg, Ky., for the past three years. He is a native of Chattanooga. Mrs. McCluskey is the former Elizabeth Ann Peters, daughter of Mr. and Mrs. J. Fred Peters of Knoxville. They will move to Knoxville April 6 and live at 300 Victor Drive. They have two children, Ann Gordon, 2½; and Jan Elizabeth, 11 months. Wallace Memorial has been without a pastor since October 15, when A. W. Parker, resigned to pastor a church at Great Falls, Mont.

## Robert Harrell Begins Ministry In Nashville

Robert S. Harrell, a native of Edenton, N. C., is the new pastor of Brookside Church, Nashville. He began his ministry March 15. A graduate of the University of Richmond (Va.) and Southeastern (N. C.) he served as pastor of Crozet Baptist Church, Crozet, Va., two and one half years before coming to Nashville. Mrs. Harrell is the former Janie Mitchener also of Edenton, N. C. They have three daughters. They will reside at 112 Rural Avenue, Nashville, Tenn.



Fayette Baptist Association under the leadership of O. M. Dangeau, moderator, has had 15 minute programs each Sunday afternoon at 12:30 over the Covington Radio Station. These programs started January 25 and will continue through the simultaneous crusade. After the crusade the program will be changed to stressing conserving the results. Each pastor in the association is being asked to bring one of the messages. The group in the picture have furnished the music for the programs. They are left to right, Miss Beverly Crocker, Mrs. Duane Bedwell, Miss Iris Murphy, Miss Ann Morris, Mrs. O. M. Dangeau, Herbert Atkieson, Rev. Dangeau, T. H. Ferrell and Elmo Murphy. Mrs. H. B. Duquett and Mrs. Lowell Sanders are the pianists. Roy Morris, Jr., does the recording. Various Baptist business men of the association sponsor the programs.

BAPTIST AND REFLECTOR appreciated a recent visit from Mr. C. L. Fisher of Greenbrier. "Mr. Charlie" as he is known in his community despite his 77 years keeps young by doing something for others, especially children. And the children of his town love him. He has been a booster during the drive for the crippled children's fund. Mr. Charlie endeared himself to the youngsters when they were his guests last summer at a dinner he provided. A large group were on hand, tots and teenagers, to enjoy his hospitality. Before this, Mr. Charlie originated a unique affair, "Widows' Night," when he and his wife were hosts to all the widows in the community. They turned out sixty strong, in ages from 19 to 89, for a dinner at the school house. A happy time was had by all. One widow who hadn't been out of her house in three years came by way of a pick-up truck furnished for the occasion. Mr. Charlie's face beams as he recalls these events. He has found that happiness comes in helping others.

## Messenger Cards Ready

Messenger cards for the Southern Baptist Convention may be secured by writing the Promotion Department, Tennessee Baptist Convention, Belcourt at 16th Avenue, South, Nashville 5, Tenn.

Rev. and Mrs. Paul C. Bell, Jr., missionaries to Guatemala who are now in the States on furlough, announce the birth of a daughter, Terrye Ann. The Bells have four other children. Their address is 4232 Fifth Ave., Fort Worth, Tex. Mrs. Bell, the former Carolyn Crunk, is a native of Memphis.

Witt Church, Morristown, ordained three Rhoades Charles Marbin and Lynn Rouse. Assisting Pastor James Tilley in the service were Judson Taylor, Earl Smiley and Coy Coffey.



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program with a  
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## MISSIONARY TO WALKER'S GARAGE

Mark Wilson's decision to accept a job as a mechanic in a garage causes conflict with his parents and friends who expect him to become a minister or missionary dedicating his life to the Lord's service. By the witness of his Christian living, many come to know the Saviour. 16 mm., sound, 28 minutes. Rental, \$9.00

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# High School Athletes In Knoxville Area To Be Special Guests Of Student Convention

All sessions of the Baptist Student Convention, First Baptist Church, Knoxville, Tennessee, April 3-5, 1959, will be open to the public, and interested persons in the area are urged to attend. The Saturday evening session, April 4, will be of special significance for high school athletes in the area.

The program that night will feature two football players. Johnny Robinson, halfback on the Louisiana State University National Championship Football Team will give a testimony concerning the disciplines which any football player should observe. The closing message of the session will be given by Bill Wade, quarterback for the Los Angeles Rams. His subject will be "Christ As My Coach."

Bill is a native of Nashville, Tennessee, and formerly starred at Vanderbilt University. His senior year he was elected to the All Southeastern Conference Team. Last fall he stepped in as first-string quarterback for Los Angeles, and during the season set a club record for total passing yardage.

College students will attend from approximately thirty Tennessee campuses. Fifty students will appear on the program in addition to participation in choral groups. The registration of students will approach one thousand.

**Pictures** 1. Woodrow Wall, 2. Dr. W. Fred Kendall, 3. Dr. James L. Sullivan, 4. David K. Alexander, 5. Bill Wade

## Abbreviated Program Tennessee Baptist Student Convention First Baptist Church Knoxville, Tennessee April 3-5, 1959

CHARLES EMERSON, *Presiding*  
WOODROW WALL, *Song Leader*  
*Theme: "DISCIPLINED FOR TODAY'S DEMANDS"*

**Friday Evening 7:15**  
Devotional Period—"Decision"  
Featuring Student Testimonies, Special Music,  
Directed Meditation  
Special Music by Choirs from Middle Tennessee  
State College and Lincoln Memorial Uni-  
versity  
Address—"The Meaning of Christian Self Dis-  
cipline"—Fred Smith, Cincinnati, Ohio  
Fellowship Hour under the direction of the  
Belmont College Student Union

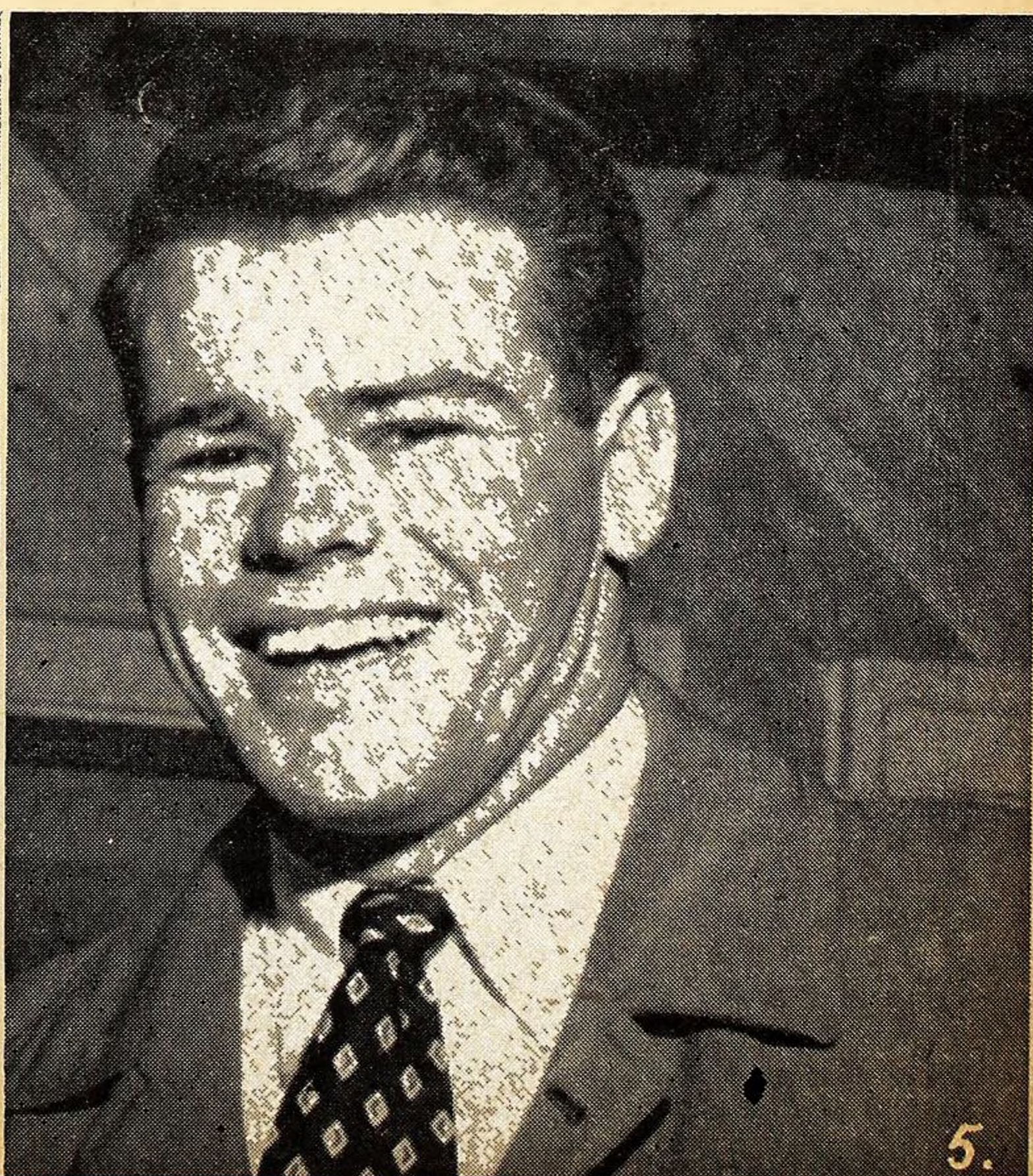
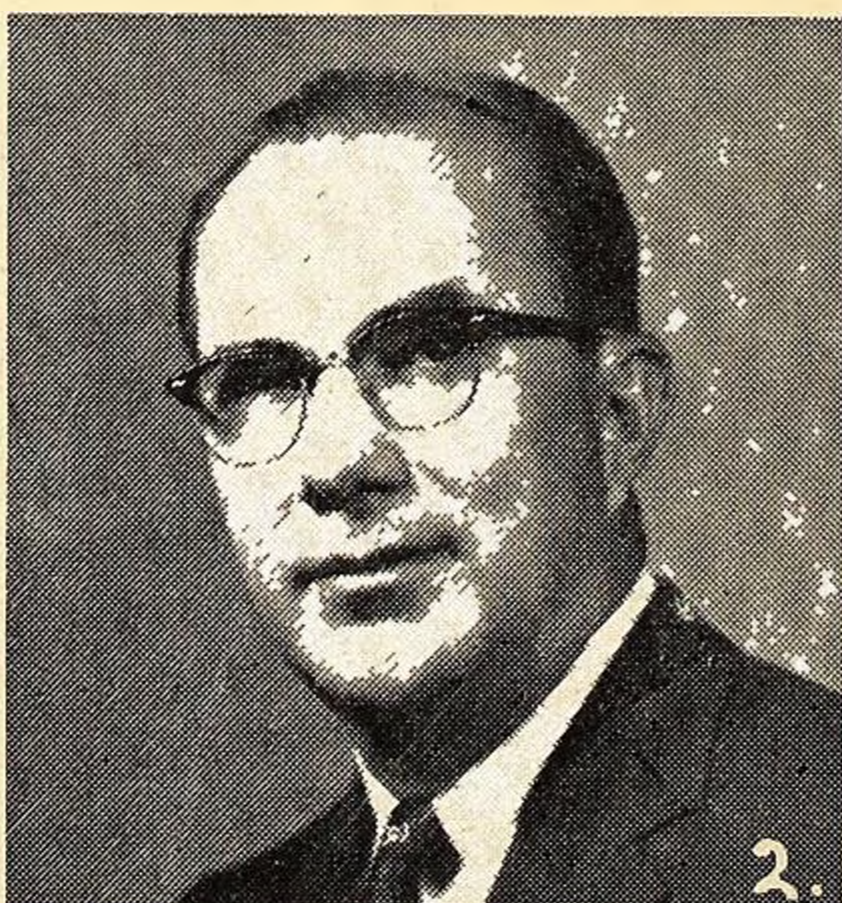
**Saturday Morning 9:00**  
Devotional Period—"Search"  
Featuring Directed Meditation, Student Testi-  
monies  
Panel Discussion: "Christian Courage on the  
Campus"  
Seminars: "The Future's Demands on Today's  
Disciplines"  
As a Lawyer—Bob Taylor, former Vanderbilt  
football player, Attorney at Law, member of  
the Tenn. House of Representatives  
As a Doctor—Dr. Spencer Thornton, Nashville  
physician  
As an Educator—Dr. Harley Fite, President,  
Carson-Newman College  
As a Scientist—Dr. Ralph Overman, Special  
Training Division, Oak Ridge Institute of  
Nuclear Studies  
As a Vocational Christian Worker—David K.  
Alexander, Student Department, Baptist Sun-  
day School Board  
As an Athlete—Johnny Oldham, Head Basket-  
ball Coach, Tennessee Polytechnic Institute  
Special Music—Glee Club, Baptist Me-  
morial Hospital, Memphis, Tommy Lane,

Bellevue Baptist Church, Director  
Address—"Spiritual Resources for Today's  
Demands"—Rev. Paul Turner, Pastor,  
Brook Hollow Baptist Church, Nashville

**Saturday Afternoon 1:30**  
Business Session  
Address—"Disciplined to Win"—Dr. W.  
Fred Kendall, Executive Secretary of the  
Tennessee Baptist Convention  
Seminars: "Areas of Required Discipline"  
"Citizenship"—Bob Taylor  
"Church Work"—Rev. James Ivey  
"Academic Preparation"—David K. Alexander  
"Moral Issues"—Dr. Ralph Overman  
"Social Life"—Dr. Spencer Thornton

**Saturday Evening 7:15**  
Devotional Period—"Commitment"  
Featuring 16 Student Summer Mission Ap-  
pointees  
Special Music—University of Tennessee B.  
S.U. Choir and Memphis State Universi-  
ty Choir  
Special Recognition of High School Athletes  
Address—"Disciplines for Champions"—  
Johnny Robinson, Halfback on the Na-  
tional Championship L.S.U. Football  
Team  
Address—"Christ As My Coach"—Bill  
Wade, Quarterback on the Los Angeles  
Rams Professional Football Team

**Sunday Morning 8:30—10:30**  
Devotional Period—"Perseverance"  
Featuring Student Testimonies, Instrument-  
al Music, Directed Meditation  
Discussion—"What God Can Do With One  
Man"—David K. Alexander, Editor of  
the Baptist Student Magazine and other  
student materials, Baptist Sunday School  
Board  
Morning Message—"The World Demands"  
—Dr. James L. Sullivan, Executive Secre-  
tary of the Baptist Sunday School Board





# How Does One Communicate?

(A manuscript written on the basis of an outline used in a devotional service at the Conference on Religious Liberty in Washington, D. C., in September, 1958.)

How does one communicate? John 1:1 helps us to understand: "In the beginning was the Word, and the Word was with God, and the Word was God."

How does one communicate? Hebrews 1:1 helps us: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son . . ."

A word that is central in Christian communications is found repeatedly in I Corinthians 13. "Though I speak with the tongues of men and of angels, and have not love . . . Now abideth faith, hope, love, these three; but the greatest of these is love."

People found ways to communicate to me when I traveled in Europe last summer. I walked along a street of Warsaw one evening with a Polish Baptist leader. He pointed to two Latin words engraved in stone on the front of a church: *Sursum Corda* (Lift up your hearts). "Those words have political as well as religious meaning," he said. In a land where communication is dangerous, he had communicated to me the fact of hope.

Some friends communicated to me in Krakow one night while we sat at dinner. A trumpeter sounded clear notes from the tower of a Medieval church and then stopped unexpectedly before the tune was finished. The clock struck nine. "What does this mean?" I asked. My friends said that this commemorates a deed over 500 years ago when the Mongols invaded the city at night. The city was asleep except for one trumpeter who climbed the tower to warn the city. As he sounded the notes of warning, a Tartar arrow pierced his throat. From that day until now a trumpeter has played the same music, stopping at the same place, every hour of the day and night.

With that story my friends communicated to me the fact that man's devotion cannot be destroyed by either Tartars or Communists.

In Warsaw they showed me a building given the city by the government at Moscow. The city needed a hospital and it needed apartments. Moscow gave them a "Cultural Center." The wits of Warsaw say "The best view of Warsaw is from the top of the Cultural Center because there you cannot see the Cultural Center." In those words the wit tells me what he thinks of Moscow.

We communicate when our minds reach the minds of others, and thoughts travel from each to the other. Something is de-

manded of each for each must reach the mind of the other clearly and he must evoke a response.

## How does one communicate to get a response?

Communicators have learned how to do this in the world of commerce. Years ago they found that psychologist Watson, or he found them, with his theory of behaviorism. People can be conditioned to respond favorably to something. Say it over and over again: "Drink Coca Cola." People will be conditioned so that they will receive the communication and will respond. Advertisers believed that and paid money for it. But the theories of behaviorism did not keep Pepsi Cola from taking a big slice out of the Coca Cola market.

That is because communicators in the world of trade discovered the subconscious. They discovered Jung and Freud and Adler. They became convinced that people do not know why they do what they do—they act from motives hidden even to themselves. On this supposition they sell products and ideas.

The Christian, viewing the success of modern communications designed to sell goods, has to ask himself: *Can the Goal of the Christian be achieved by getting people to act from hidden motives? Does a person ever become a follower of our Lord, not knowing what he does?*

We can answer this only if we examine two different areas of concern: We must examine our goals and we must examine our communications. The examination of goals must wait; let us turn to our communications, and see modern communications at work.

### I. "I Want to Possess"

The product of commercial communications is the man who says "I want to possess." Our economy is based on the success of advertising, planted news stories, magazine articles, pictures, radio programs and television programs, all designed to make people say, "I want to possess this for myself."

To succeed in that the communicator in the world of trade must make a person say, "This is good for me, now." That becomes the measure of value: An item is good if it is good for me at this moment.

If you are familiar with the terms of philosophy, you will recognize that such a measure of value is the first cousin of existentialism—the philosophy that says the only truth is what is true for me now. Modern communications create the existentialist-in-the-supermarket, the man who says "this is good because it is good for me now." This person becomes the impulse buyer, the buyer who succumbs to modern knowl-

edge of what color to use to get a person to take a box of cereal off the market shelf and put it in his cart; he is the person who is first made style-conscious and then the style is switched and he must buy a new model.

One hindrance in the way of the communicator who would make a man say, "This is good for me now and I want it" is the religion that controls a man's conscience. This religion may have given him the idea that he is a steward who is accountable to God, or it may have given him moral scruples about paying his money for certain things—liquor, for example. Modern communicators have faced this, they have analyzed it, they have researched, and they have counterattacked. They know how to destroy religious scruples and the sense of stewardship.

The person whose measure of value is "This is good for me now," and whose goal in life is to possess all he can, has already lost an element in his freedom. Freedom requires a longer view; a more profound standard of value. He is an illustration of the meaning of one Greek word for love, a word from which erotic is derived. It describes the man who says, "I want to possess for myself."

### II. "I Want to Belong"

The communicator who sells his services has other tricks to make a person say, "I want to belong." He, too, has become a sort of existentialist. He says: "The group that is good for me today in this community is the one I want to join." So we have seen the creation of the existentialist-in-suburban - back-yard-standing-over-a-charcoal-broiler. His neighbors are gathered around him, of course. In front of his house stands cars of the same style. They all have a taste for the same television program. They like the same music, and if someone among them spoke of the music of Bach, they would think he was speaking of something being wrong with his back, using a Harvard accent for "back."

This man, too, has taken the short view. He has perverted the idea of another Greek word for love, *phileo*—the word for brotherly love.

He is probably a product of our moving society. He joins the church that is good for him today. He joins the club in his neighborhood for the same reason—it is good for him now to join it. In the next community where he lives it will be something else that is good for the group, and he will join that.

This man, too, has already lost his freedom of choice.

One item is held in common by the two products of modern commercial communications: "I want to possess" and "I want to belong." Each of them is *self-asserting*. Each one emphasizes the big letter "I".

And people can be manipulated into that. But when they are manipulated into self-assertiveness, tricked into believing that the

(Continued on Page 13)



# These Associations Plan Baptist Youth Night

Association	Date	Place	Young People's Leader	Goal
<i>Southwestern Region</i>				
Beech River	5-11	First—Parsons	Rev. George Capps, Jr.	125
Big Hatchie	4-11	First—Covington	Miss Nancy Walton	100
Hardeman	4-6	Saulsbury	Miss Pat Yager	250
McNairy	4-11	First—Selmer	Mrs. Judson Lambert	100
Madison-Chester	4-4	Westover	Rev. A. B. Coyle	200
Shelby	4-11	Temple	Mrs. Thurman Prewett	600
<i>Northwestern Region</i>				
Beulah	4-24	First—Union City	Mrs. Robbie Harmon	125
Crockett	4-11	Maury City	Mrs. Austin Privitt	175
Dyer	4-11	Hillcrest	Mrs. Grace Davis	150
Gibson	4-11	Rutherford	Rev. Robert E. Brown	200
Weakley	4-10	Gleason	P. L. Summers	200
Western District	4-11	Fairview	Mrs. Don Baker	150
<i>South Central Region</i>				
Duck River	3-26	Winchester	Mrs. Hettie Corey	200
Indian Creek	4-6		Mrs. W. E. Copeland	200
Lawrence	4-11	First—Lawrenceburg	Mrs. W. L. Swafford	200
Maury	4-10	Cross Bridges	Rev. Howard Jones	200
New Duck River	4-11	El Bethel	Mrs. Gilbert Sweeney	150
William Carey	3-10	Prospect	Mrs. George Skutt	200
<i>Central Region</i>				
Cumberland	4-11	New Providence	Mrs. Ralph Turney	200
Nashville	4-11	First, Nashville	Miss Betty Choate	600
<i>North Central Region</i>				
Cumberland Co.	4-4	First—Crossville	Rev. Clarence Little	150
New Salem	6-9	Gordonsville		120
Stone	4-4	First—Cookeville		200
Wilson	4-11	Southside—Lebanon	Milton Lynch	200
<i>Southeastern Region</i>				
Bradley	4-11	Big Spring	Mrs. Ralph Galyon	150
Hiwassee	4-3			50
McMinn	4-10	Antioch	Miss Aileen Anderson	150
Polk	4-3	Zion	Ray Hughes	120
<i>Northeastern Region</i>				
Grainger	4-11	Rutledge	Jimmy Summers	100
Holston	4-11	First—Erwin	William Aspy	600
Holston Valley	4-11	Surgoinsville	Rev. Robert Markham	150
Jefferson	4-11	Pleasant Grove—Piney		150
Mulberry Gap	4-9			50
Nolachucky	4-11	Mt. View	Mrs. Benny Ballard	200
<i>Eastern Region</i>				
Big Emory	4-11	Eureka	Miss Betty McGee	200
Chilhowee	4-10	Mt. Lebanon	Eugene Hester	250
Clinton	3-14	Central—Oak Ridge	Mrs. John Walden	250
Cumberland Gap	4-9	New Tazewell	Milton Bolton	125
Knox	4-11	Broadway	Mrs. Robert Lockwood	400
Loudon	4-11	Pleasant Hill	James Pickell	125
New River	4-2	Oneida		50
Northern	4-7	Maynardsville		50
Sevier	4-11	First—Sevierville	Rev. Edmund Latham	250

# Young People Away Department

Hundreds of thousands of Baptists and prospective Baptist Young People are lost from active Christian service each year because military requirements or vocational training makes it necessary for them to be away from home.

The Young People Away department provides for a regular Sunday school and Training Union ministry to Young People and Married Young People who are temporarily away from home.

The purpose of the department is to provide a consistent church contact and spiritual ministry through the Sunday school and Training Union for all Young People temporarily away from home.

For additional information write:

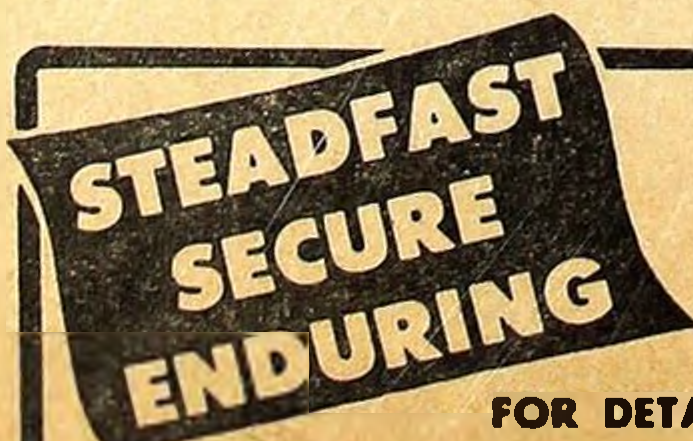
James V. Lackey  
Superintendent of Young People's  
Sunday School Work  
Baptist Sunday School Board  
127 9th Avenue, North  
Nashville 3, Tennessee

## Sunday School Convention, Knoxville

March 12-13, 1959

Registered 1,074 Associations 36

Beulah	2
Big Emory	25
Bradley	6
Campbell	5
Chilhowee	99
Clinton	89
Concord	14
Cumberland	2
Cumberland Gap	4
Duck River	2
East Tennessee	6
Grainger	3
Hamilton	33
Hardeman	1
Holston	27
Holston Valley	1
Jefferson	25
Knox	426
Loudon	67
Midland	6
Mulberry Gap	2
McMinn	15
Nashville	57
New Duck River	1
New River	9
Nolachucky	30
Polk	3
Riverside	1
Robertson	3
Sevier	34
Shelby	5
Stone	3
Sweetwater	16
Tennessee Valley	3
Union	2
Wilson	5
Miscellaneous (Asso. not listed)	40



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# SBC Study Committee

(Continued from page 3)

urged to have a comprehensive survey made of its organization and operations by an objective group of professional management consultants." The proposed survey would encompass a wide area of the Board's administrative, financial, and office management programs.

The committee feels that "All agencies of the Convention should continue to utilize the services of the Sunday School Board to the maximum feasible extent for editing, publishing, and distributing printed materials, films, filmstrips, recordings, and other materials that are to be sold. . . .

## What Agencies Publish

"Agencies should publish in their own names only periodicals that promote their own work, materials subject to early obsolescence, and materials for free distribution."

The recommended new Stewardship Commission, to be developed from what is now the stewardship promotion division of the Executive Committee. "should continue to sponsor the annual promotion conference and work with state conventions in the same manner and on the same basis as the Executive Committee now does."

The Stewardship Commission and the Executive Committee would work together each year in proposing a Cooperative Program budget goal for the SBC for the coming year.

"The Southern Baptist Foundation should be relieved of all responsibility for promoting giving. Responsibility for developing and promoting a program of endowment and capital giving should be assigned to the Stewardship Commission," the committee recommends.

Students at Southern Baptists' six seminaries now pay no tuition. However, the committee recommends that the seminaries "encourage their students to finance a larger share of the cost of their own education. Each seminary should adopt tuition and/or fee schedules that will permit the students to pay a larger share of the cost of their education and, thereby, permit the quality of seminary training to be improved without diverting as large an amount of Cooperative Program funds from missions as would otherwise be required."

No student who is "well-qualified" should be denied an opportunity to enrol at a seminary because of financial hardship. The committee recommends a suitable "student aid program" of grants, loans, and work opportunities.

## Social Workers Needed

"Baptist churches, institutions, and mission boards indicated that there exists a need each year for at least 70 skilled church workers and specialized mission workers to assume responsible positions in church programs, benevolent homes and hospital

# Woman's Missionary Union Annual Meeting

Opening Session—2:00 P.M. Monday, April 6

One of the outstanding speakers on the program of Tennessee Woman's Missionary Union Annual Session will be Miss Billie Pate, Promotion Associate, Young Woman's Auxiliary, Woman's Missionary Union, Birmingham, Alabama. Miss Pate, a native of Kingsport, Tennessee, is a graduate of Carson-Newman College and the Carver School of Missions and Social Work, Louisville, Kentucky. She is a sister of Mrs. Carl Yarnell, Jr., missionary to Malaya, who with her husband are now on furlough in Tennessee. Mrs. Yarnell will be a speaker on Tuesday afternoon and will participate in the missionary panel to be moderated by Miss Pate on Tuesday evening.

## Obituary Chairman

Your Woman's Missionary Union should send the names of deceased members (since March 1, 1958) to the State Obituary Chairman, Mrs. Luther Phillips, 3513

programs, and good-will center and other mission programs," the committee determined.

A review of courses taught at Baptist colleges, universities, and seminaries, showed that "none offers accredited or unaccredited programs which will meet the anticipated requirements of the denomination for church social workers and for some types of missionary specialists." Also none is training Baptist young people to serve as social workers in public and private secular agencies."

In the light of these facts, and the recognition that "merging Carver School with Southern Seminary was found not to be Carver School of Missions and Social Work at Louisville "continue in existence and improve and expand its program."

It was noted that Carver has "in past years," eliminated courses and degree programs which duplicated offerings at Southern Baptist Theological Seminary. The schools have adjacent campuses.

It was noted further that Carver is seeking accreditation by nationally recognized groups including the Council on Social Work Education. It asked that the Convention secure reports from Carver each year for the next five years on its progress toward being accredited.

## Inter-Agency Membership

A revised recommendation on the Inter-Agency Council from that offered at Houston will be presented. It changes the manner in which seminaries and other educational institutions will be represented on the Council and provides for representatives from the Committee on Public Affairs.

A proposed bylaw affecting the Committee on Public Affairs defines who its 15 members should be. It specifies that no more than two-thirds of the committee shall be ministers or laymen, to provide



Hoyte Street, Chattanooga. If you have not done this, please do so at once. Be sure to give name of church and association.

some balance between ordained and non-ordained membership.

"The Convention should commend state conventions that have appointed public affairs committees," the committee says. It should encourage other states to set up such committees.

The SBC organization manual to be developed by the Executive Committee will "define the responsibilities of each agency of the Convention for conducting specific programs and for performing other functions." This recommendation contains a suggested bylaw to be adopted to put it into effect.

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# Attendances and Additions, Sunday, March 15, 1959


Church	S.S.	T.U.	Add.
Alcoa, Calvary	234	85	
First	347	122	
Ashport	91	55	
Athens, Antioch	163	72	
East	495	171	1
First	646	198	3
Avalon Heights	72	28	
West End Mission	64	45	
North	236	137	
Idlewild	62	41	
Lake View	42	38	
McMahan Calvary	97	51	
Mt. Harmony	94	18	
Mt. Verd	50	30	
Niota, First	147	42	
Parkway	44	37	
Rodgers Creek	44	22	
Union Grove Meigs	41	38	
Valley Road	56		
Valley View	26	9	
West View	59	35	
Wild Wood	110	52	
Zion Hill	49	37	
Bemis, First	383	143	4
Blaine, Block Springs	137	38	
Bolivar, First	439	121	1
Mission	33		
Bradford, First	137	66	
Bristol, Calvary	394	82	
Tennessee Avenue	626	201	
Mission	44	35	
Brownsville	527	116	
Bruceton, First	210	72	1
Camden, First	376	91	
Chattanooga, Avondale	631	167	3
Concord	391	192	
East Lake	565	163	
East Ridge	751	319	4
Northside	385	86	
North Market	134	52	
Red Bank	978	350	3
Ridgedale	535	211	1
Ridgeview	256	116	1
Spring Creek	453	172	
White Oak	426	116	3
Woodland Park	366	160	1
Clarksville, First	798	232	5
Little West Fork	146	54	3
New Providence	252	108	11
Pleasant View	250	124	
Cleveland, First	669	282	4
Macedonia	122	38	
Maple Street	96	49	
Clinton, Second	517	117	
Columbia, First	601	196	1
Highland Park	286	190	2
Cookeville, First	544	135	2
West View	255	67	
Crossville, First	204	75	
Emmanuel	116	59	
West Side	56		
Daisy, First	294	94	
Decatur, Walnut Grove	63	50	
Dyer, First	305	115	4
New Bethlehem	190	94	
Dyersburg, First	602	181	
Elizabethton, First	550	165	1
Reservoir Hill	33		
Oak Street	147	93	1
Siam	201	84	
Etowah, First	324	108	
North	433	131	
Fountain City, Central	1260	357	
Smithwood	788	284	10
Gladeville	139	79	
Gleason, First	187	48	
Grand Junction, First	110	54	2
Greeneville, First	342	84	
Second	203	66	
Harriman, South	408	156	
Trenton Street	556	183	
Walnut Hill	296	112	1
Henderson, First	203	88	
Hendersonville, Rockland	46	23	
Hixson, First	364	211	
Memorial	181	61	
Humboldt, Antioch	269	106	
Emmanuel	267	114	11
First	564	153	
Huntingdon, First	328	164	
Jackson, North	335	162	2
Parkview	478	182	2

West	1048	536	9
Johnson City, Central	767	155	
Clark Street	211	56	
North	42	20	
Temple	360	128	
Unaka Avenue	405	144	3
Kenton, Macedonia	78	50	
Kingsport, Colonial Heights	129	39	
First	596	116	2
Litz Manor	189	107	
Kingston, First	606	254	
Knoxville, Alice Bell	330	112	
Bell Avenue	983	302	1
Broadway	1330	542	10
Fifth Avenue	801	308	
Lonsdale	345	113	3
Meridian	541	132	
Sevier Heights	750	291	4
South	613	236	2
Tennessee Avenue	158	89	
Wallace Memorial	428	180	
Washington Pike	349	90	2
LaFollette, First	334	88	3
Lawrenceburg, First	275	108	9
Meadow View	56	46	
Highland Park	232	107	2
Lebanon, Fairview	289	104	
First	544	203	2
Rocky Valley	114	71	
Lenoir City, Calvary	220	70	2
First	546	218	
Leoma	103	64	1
Lewisburg, First	635	184	2
Livingston, First	123	62	
Loudon, New Providence	217	119	
Madisonville, First	226	95	
Mission	51	37	2
Martin, Central	272	61	
First	418	105	
Southside	90	43	9
Maryville, Broadway	692	392	4
First	890	271	
Grandview	213	84	
Madison Avenue	145	77	

"commit thy way  
 unto the Lord."  
 .. Psalm 37:5

Monte Vista	206	111	1
McMinnville, Magness Memorial	363	101	
Mt. Pleasant, First	223	106	
Sandy Hook	25		
Scott Town	12		
Swan Creek	25		
Memphis, Ardmore	687	289	3
Arlington	77	54	
Baptist Center	75	64	
Bartlett	376	188	3
Barton Heights	268	135	1
Bellevue	2527	964	21
Berclair	1058	407	14
Beverly Hills	567	192	5
Boulevard	690	234	4
Breedlove	134	68	3
Brooks Road	222	107	2
Buntyn Street	227	95	1
Central Avenue	892	279	
Glen Park	159	80	
Charjean	491	210	1
Cherokee	1038	469	8
Lamar Terrace	70	49	
Cherry Road	279	119	4
Colonial	864		10
East Park	180	68	
Eudora	770	305	11
Fairlawn	508	206	10
First	1226	346	7
Fisherville	150	61	
Forest Hill	93	62	2
Frayser, First	916	382	1
Frayser, West	403	174	4
Georgian Hills	213	64	
Germantown	89	38	
Graceland	643	228	4
Graham Heights	309	126	1
Highland Heights	1566	697	11
Hollywood	473	216	1
Kennedy	507	165	4
Kensington	234	83	8
LaBelle	478	213	3
LaBelle Chapel	522	247	
Lamar Heights	649	253	
LeaClair	297	104	4
Leawood	907	312	2
Levi	281	99	2
Longcrest	144	87	

Longview Heights	451	195	3
Macon Road	118	60	5
Malcomb Avenue	259	161	
Mallory Heights	269	100	9
McLean	588	213	
Merton Avenue	469	130	4
Mullins Station	112	78	
National Avenue	337	186	
New Hope	66	61	
Oakville	377	181	3
Park Avenue	635	207	6
Parkway	612	245	5
Poplar Avenue	350	130	72
Prescott Memorial	660	210	3
Prospect Park	114	56	1
Raleigh	592	217	
Richland	247	94	1
Rugby Hills	217	95	4
Seventh Street	534	175	1
Sky View	175	106	1
Southland	213	106	
Southmoor	242	91	
Speedway Terrace	849	279	18
Temple	1121	365	4
Thrifhaven	666	302	7
Mission	67	40	
Trinity	537	215	6
Union Avenue	1168	356	6
Victory Heights	92	46	1
Wells Station	752	336	17
West Memphis	710	147	24
Whitehaven	576	134	
Mission	130	64	
Winchester	125	62	4
Woodstock	123	83	
Milan, First	478	177	2
Northside	155	65	
Morristown, Buffalo Trail	270	101	1
First	870	276	3
Murfreesboro, First	704	174	
Calvary	126		
Mt. View	177	68	
Third	325	118	
Woodbury Road	220	55	
Nashville, Antioch	114	39	
Bakers Grove	145	51	
Bethany	48	27	
Criewood	299	107	
Dickerson Road	346	107	
Eastland	659	138	1
Fairview	180	86	
Jordonia	34	25	
County Hospital	14		
First	1245	460	
Freeland	164	64	
Gallatin Road	394	131	
Glendale	198	60	2
Glenwood	254	75	
Grace	1030	359	14
Grandview	557	89	5
College Grove	32	38	
Harsh Chapel	174	58	3
Immanuel	354	118	4
West End Chapel	61	29	
Inglewood	1006	329	
Cross Keys	52	45	
Trinity Chapel	169	76	
Ivy Memorial	450	157	
Judson	728	204	2
Lincova Hills	397	90	2
Madison, First	655	186	
Neelys Bend	131	57	
Radnor	570	205	
River Road	56	50	
Saturn Drive	306	134	
Scottsboro	101	41	
Seventh	257	107	5
Haywood Hills	97	57	
Tusculum Hills	235	90	1
Una	302	146	
Woodbine	358	100	1
Woodmont	664	249	
Newport, English Creek	83	32	
Oak Ridge, Central	531	170	2
Robertsville	653	224	
Old Hickory, First	556	186	2
Rayon City	215	97	2
Oliver Springs, Beech Park	181	101	1
Parsons, Calvary	46	23	
Philadelphia	188	59	
Portland, First	316	126	1
Pulaski, First	399	121	1
Rockwood, First	449	149	2
Rutledge, Oakland	93	26	
Sevierville, Alder Branch	137	107	
Antioch	139	73	
Beech Springs	199	65	
Boyd's Creek	101	38	
Dupont	127	61	
First	554	144	4
Knob Creek	109	62	
Zion Hill	145	47	
Shelbyville, First	493	118	1
Smyrna, First	229	79	2
Somerville, First	294	159	
Spring City, First	174	57	1
Summertown	122	56	
Sweetwater, First	381	83	
Trezevant, First	180	85	
Tullahoma, Highland	180	127	
Union City, First	679	246	6
Samburg	61	40	
Second	323	136	5
Whiteville	163		
Winchester, First	273	62	3
Southside	81		

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# How Does One Communicate?

(Continued from Page 9)

good in life comes from self desire, they are not in the Kingdom of Heaven.

### III. "I Deny Myself"

There is another Greek word for love, and that word we must have if we are to understand Christian communications. It is *agaapo*—the verb for love that is for the sake of the other person. It is the love one has when he denies himself. It is the love that is shown when one bears a cross.

When we see this, we begin to see the difference between communications that are known in the world of trade, and communications that are employed in the world of Christian faith. Consider the paraphrase:

Though I speak with the cleverness of TIME magazine and of TV Channel 4, and have not love, I am nothing.

When we understand Christian communications, we know that it is not possible to manipulate a person into the Kingdom of God. You cannot trick a person into denying himself. A person may buy a box of cereal on impulse; he may join a club to get ahead, he may follow the crowd to church—manipulated into the pew of the Lord's house. And all along the way he has been saying, "I want to possess . . . I want to belong." Either consciously or unconsciously he has emphasized SELF all the time.

Let us admit that we have used the appeals that have this result in order to get people to give money to church and to get them to attend church. When these people discover that you promised them the Kingdom of God and only asked them to express themselves in order to get it—but that the Kingdom is not bought at that cheap price, they will leave the church. They are doing so already!

The task of the reporter of religious news is to find the event wherein people in the church are denying themselves, and through that event communicate to the people of the world what it means to belong to God's Kingdom. What the Christian communicator wants to communicate is the news of the cross in the lives of people in the church.

Futher, he wants to say the word that will motivate people to deny themselves, to give themselves up completely to God.

It is relatively easy to communicate to people in such a way that they will say: "I want to possess," "I want to belong." But to lead each one to say, "I offer myself," is our task.

Behind the Iron Curtain this past summer I met a man who still suffers much in his heart because of communist domination of the world in which he must live. Because of those restrictions, he had only a moment to communicate to me; but in that moment he communicated the essential Christian truth: He said, "I think often of that song, 'In the Cross of Christ I Glory.'"

## Committee On Boards Plays Major Role In Convention Life

NASHVILLE—(BP)—It's not often realized that more than 200 positions on over 20 agencies of the Southern Baptist Convention are filled by election each year.

Because of the Convention's constitution sets a limit on the number of years a board member's term runs, and on the number of terms the member may serve before "rotating off," this 200-vacancy item of business is a vital year-after-year event.

The nominating committee to fill these important positions has a major role in Convention life. It's called the Committee on Boards. In addition to nominating agency board members, it nominates persons also to make up the Committee on Order of Business which drafts the program for the next year's Convention session.

Chairman of the Committee on Boards which will recommend persons to be elected by messengers at Louisville in May is W. M. Marshall, pastor of Enon Baptist Church, Rome, Ga.

Marshall gained experience in this type of committee work last year when he was chairman of the committee on nominations of the Georgia Baptist Convention. The committee on nominations recommended persons for election to Georgia Baptist agency governing boards.

The Baptist Press asked Marshall what procedure the Committee on Boards followed in nominating 200 persons to key places of leadership in the Southern Baptist Convention.

He first explained the way the Committee on Boards is composed in membership. It has one member from each state in the SBC qualified for representation. (A state must have at least 25,000 members of co-operating churches to qualify.)

After that he outlined some of the steps the 1958-59 committee has followed:

Step I—The committee members each received a worksheet for the Committee on Boards especially prepared by the office of the Executive Committee of the Convention. The worksheet lists, by agencies, each vacancy that must be voted on at the 1959 Convention.

Step Two—The committee considers, on basis of information in the worksheet, whether the person is eligible for re-election. "A man is entitled to a second term by normal procedure the Convention has followed," Marshall explained. These eligible will most likely be renominated.

Step Three—The committee considers vacancies which must be filled by the election of new persons. These vacancies occur in several ways. A board member may have served the limit of years imposed by the constitution; he may have moved into another state during the year and thus become ineligible; or members may have resigned or died.

Step Four—The committee member from each state lists the vacancies requiring new persons who must come from his state. "The name suggested by the state representative on the committee for a vacancy from his state is usually accepted. It is presumed that the state member is familiar with those in his state, and has selected the

best qualified persons for nomination," Marshall continued.

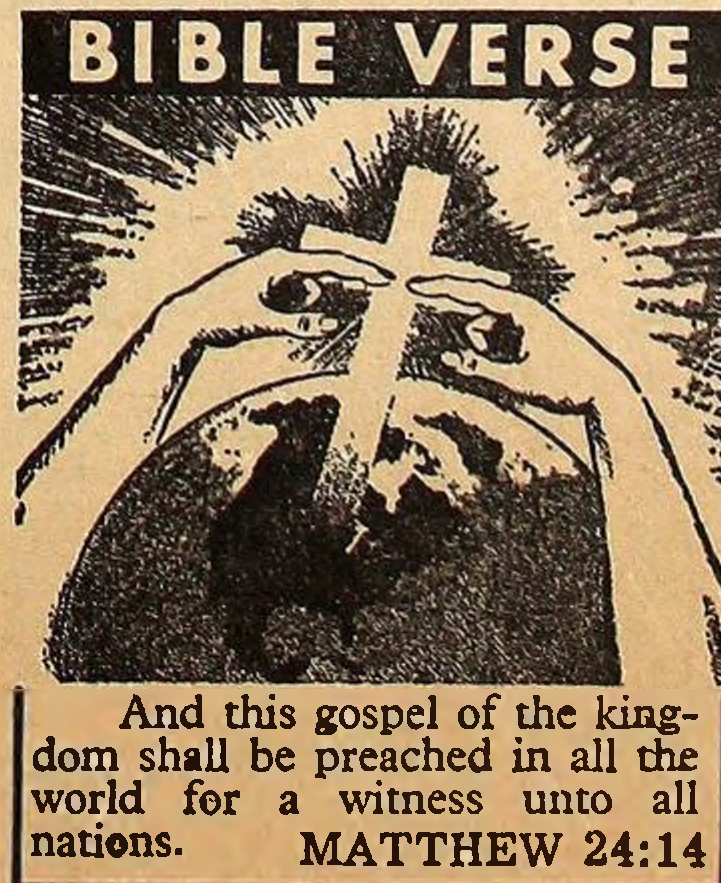
Step Five—The committee studies the balance of laymen and ordained members on the various agencies, working toward the two-thirds, one-third balance approved by the 1958 Convention. This requires that no more than two-thirds of the members of a board be laymen or ordained. Because there are hundreds of board members with several years of service left, this can not be achieved immediately but is being effected through filling of vacancies each year.

The Committee on Boards holds one meeting in Nashville each year. Members who can not be present send in their worksheets to the chairman by mail, recommending on it persons to fill vacancies from their states.

In addition, the committee will hold one or two meetings in Louisville immediately before submitting its nominations to the Convention. These last-minute meetings are necessary to make any readjustments in nominations. With almost any Baptist pastor or layman technically eligible for nomination, and with the factors entering into a person's eligibility for nomination, a few last-minute changes may be required.

Marshall said that the committee feels that nominations to serve on the Convention's Executive Committee, which functions for the Convention in many major business matters during the year, are the most important.

In considering nominations for vacancies occurring on boards of trustees for the seminaries, "the person considered will usually be a graduate of that seminary," Marshall said. "We feel that its own graduates know more about the seminary and have a particular interest in it because it's their alma mater."





## Jesus Christ Lives

TEXTS: Luke 24:13-53 (Larger)—Luke 24:33-48 (Printed)—Acts 2:32 (Golden).

Since the Golden Text does not occur in the printed text, as is usually the case in our recent lessons; and since it is so appropriate both to the text and the topic derived therefrom, it is given here. "This Jesus hath God raised up, whereof we all are witnesses". It is, of course, the heart of Simon Peter's sermon delivered at Pentecost. A careful scrutiny of the Golden Text shows that Jesus Christ had actually arisen from the dead and thus His resurrection, according to Simon Peter and those associated with him, was nothing short of literal and physical rather than figurative and spiritual (as some misguided interpreters would insist today). Jesus Christ lives. What an affirmation that is! What a Gospel to proclaim!

### The Living Testimony (vv. 33-35)

Jesus had made His appearance to some followers after His resurrection. They did not expect this to occur which helps to cancel out suppositions by some that they were the victims of delusion. There were ten appearances in all before His ascension, scattered over a period of forty days. In His appearances there was assurance given that He was the same individual that had walked among them for some three and a

half years before the Crucifixion. The testimony, then, was given by living men. In addition, it was living and vital and meaningful. His disciples were reciting facts but they were unusual and even unique facts. They were facts of the heart as well as of the head. "The Lord is risen indeed", they said with fervor and conviction.

### The Living Presence (vv. 36-43)

Jesus' presence in their midst was in the flesh. One purpose was to have fellowship with them. Thus He ate and talked with them. Their fright and fear, thinking they were seeing "things", was changed to quiet confidence and trust. His first word to them was, "Peace be unto you". The tremendous change that they experienced in such a short time simply cannot be explained except upon a factual basis, visible and audible. Later He will appear to Thomas and ask him to employ the sense of touch along with those of hearing and seeing. The record, as we have it here from the pen of Luke the physician and scientist, does not yield any interpretation other than that Jesus was alive and in the flesh as He talked and ate with the Eleven. This is important and must be kept in sharp focus for certainly these men were not following "cunningly devised fables" or even their own imaginations.

### The Living Word (vv. 44-46)

The living Lord proved by the living Word, the sacred Scriptures, that He was indeed their fulfillment. He both opened the Word and their minds to its inner meaning. Thus they were able to understand. Central was the idea of His sufferings coupled with His rising from the dead. Moses, the prophets and the psalms were examined with this concept in view. What a Bible study that must have been as the Word "made flesh" explained and interpreted the Word inscribed! Who among the group could ever forget it?

## The Gospel Message on Film ... Easter Message

High point of "Televangelism 1959" will be reached on Sunday, March 29th . . . Easter Sunday . . . when the drama "Valley of Shadows" will be telecast by more than 100 TV stations covering over two-thirds of the nation's TV homes. This episode in "This Is The Answer" is specifically designed for Easter. It is an inspiring portrayal of the message of the Resurrection . . . the message which enables men to conquer the fear of death.

The Easter presentation also culminates the "Televangelism 1959" program which was planned to occupy the first 13 weeks of the year and to launch the cooperative "Baptist Jubilee Advance". The drama is the 13th film in the new series of "This Is The Answer" episodes produced by the Southern Baptist Radio & Television Commission for "Televangelism".

"Valley of Shadows" portrays how a man obtains new courage when he understands Jesus' words . . . "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live".

### The Living Mission (vv. 47, 48)

Repentance and remission of sins were to be preached by these who had witnessed Him as the Risen One. Their mission was to begin at home and extend to all nations. It was a vital mission, throbbing and pulsating from the very heart of the living Lord. Its urgency could not be avoided, therefore, since it was a part of Himself. But the mission did not die with these men but has been given to us who live centuries afterwards for we are witnesses ourselves, not through our senses but through our faith, to the same vital truths. Also, we are related just as vitally to that same living Lord. For what He did for them He has done for us, namely, saved us from our sins and given to us eternal life. Easter Sunday, then, is a glorious celebration as well as a ringing challenge. Because He lives, we live. Because we live, others are to live. The Word must keep on becoming flesh.

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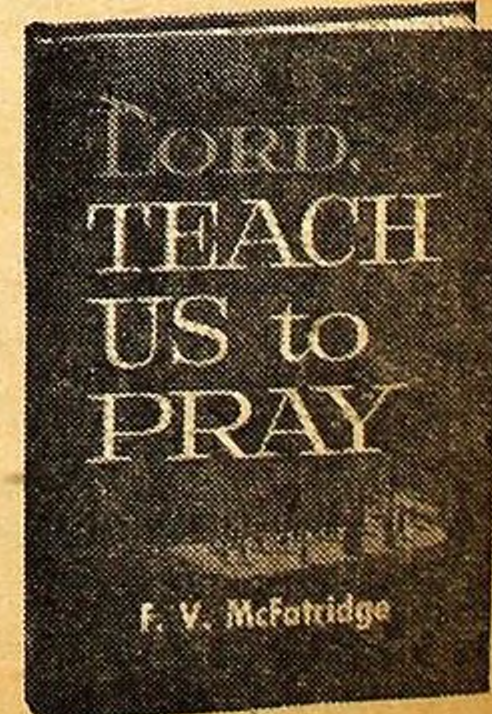
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If you could choose only one of today's letters, which would it be? Would you choose a friend who is your age? Would one of these clues help you decide which letter to answer:

Skating	Birthday	Homework
Swimming	Grade	Trumpet
Baton	Cooking	Pets
TV	Reading	GA
New friends	Piano	Music
		Age

Read each letter carefully. Try to "see" each writer in your mind. Think what you would talk about, if you should meet at school or somewhere other than "on paper." What will you talk about in your letters?

*From Billy Brock, 3416 Garden Drive, Knoxville 18, Tenn.:*

I am a Christian and a member of Lincoln Park Baptist Church. I am 12 and my birthday is in April.

My hobbies are music and baseball. I play a trumpet in the band at Smithwood School. I am on the Little League baseball team. My team finished first place last year.

I would like to have a pen pal from every state in the United States.

*From Betsy Armour, Route 2, Collierville, Tenn.:*

I go to Forest Hill Baptist Church and am a member of the GA. I go to Byhalia School. I am 10 years of age and my hobbies are reading and playing the piano. My birthday is December 29. I would like pen pals ages 10-12 years of age. I will try to answer every letter I get.

*From Shelia Gean, Route 1, Box 82, Paris, Tenn.:*

I am 11 years old. My birthday is October 5. I go to Friendship Baptist Church. My hobbies are cooking and reading. I would like to have pen pals ages 9-13.

I go to Central Point School. I will try to answer every letter I get. I would like to get pictures of my new friends, if that is possible.

*From Sandra Fay Allen, 1815 Holly St., Nashville 6, Tenn.:*

I was 11 years old last February 5. I am a Christian and a member of Edgefield Baptist Church. I am a Junior GA and I'm completing the Lady-in-Waiting step this month. I enjoy Training Union and am also vice-president of my Sunday school class. My pastor is Rev. Roy W. Babb. He has been sick lately.

I attend the Lockeland Elementary School and am in the fifth grade. My brother David is in the fourth grade and is also a Christian. I love pets and at present have a small

dog named Patch because she is white with one black eye.

I would like to have pen pals ages 10-13. I promise to answer every letter that I receive.

I enjoy television after I finish my homework. And I like to twirl a baton.

Hoping to hear from many new friends very soon.

*From Sandra Law, 1020 McMahon Avenue, Nashville 6, Tenn.:*

I am a Christian and a member of the Inglewood Baptist Church here in Nashville. I am 12 years old. My birthday is February 20. I have one pen pal, but would like to have many more. I would like to get pictures of new pen pals, if that is possible. I will answer every letter I get. My hobbies are skating, swimming, music, and making new friends. I am in the sixth grade at Jere Baxter School. I hope to be hearing from many new friends.

*From Priscilla Watkins, 606 Michigan Avenue, Oak Ridge, Tenn.:*

I do not take the BAPTIST AND REFLECTOR, but my girl friend lets me read hers, and I like it very much.

I go to Jefferson Junior High School where I am in the seventh grade.

I go to Robertsville Baptist Church. I am a member of the G.A. there.

I am also a member of the Y-teens in our city.

I would like to have many pen pals, any age. I will try to answer every letter I get. Thank you very much.

Did you match the clue words to letters? Perhaps you have already decided which new friend you will write first. Get your letter in the mail today or tomorrow—while you know exactly what you want to say! Soon you will be receiving an answer, and you will be on your way to regular pen pal correspondence with another new friend!

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This is the  
way it was  
told to us . . .

A merry heart doeth good like a medicine  
Prov. 17:22

He had taken his youngest son to the pet shop to pick out a puppy as a birthday present and the lad spent half an hour looking over the assortment of pooches in the window.

"Decided which one you want?" asked his father.

"Yes," replied the lad, pointing to one puppy which was wagging his tail enthusiastically, "The one with the happy ending."

Two first graders were standing outside school one morning. "Do you think," asked one, "that thermonuclear missiles will pierce the heat barrier?"

"No," answered the second. "Once a force enters the substratosphere . . ."

Then the bell rang. Said the first: "There goes the bell. Darn it. Now we gotta go in and string beads."

During a community drive to round up unlicensed dogs, a policeman whistled an automobile to the curb. When its driver asked why he had been stopped, the officer pointed to the dog on the seat beside him.

"Does your dog have a license?" he asked.

"Oh, no," the man said quickly. "He doesn't need one. I do all the driving myself."

Mrs. Emma Louise Mehring, third grade teacher in Hillsboro, Ohio, asked her pupils to write out the pledge of allegiance to the flag. They started writing, but one suddenly raised his hand.

Asked what he wanted, the boy said: "What about the Democrats, Mrs. Mehring?"

"What do you mean?" the puzzled teacher asked.

"Well, they left them out. It says, 'I pledge allegiance to the flag and to the Republicans for which it stands.'"

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## Longer Service Possible For Retired Pastors

Action taken by the Relief and Annuity Board will permit age annuitants to serve some new churches and missions for a year upon certain conditions without relinquishing their annuity rights. The present limitation is three months. Places of service are to be approved by the state executive secretary according to an announcement coming from Dr. Alton Reed, Executive Secretary of the Relief and Annuity Board, Dallas, Texas. It is also expected that such congregations to be served in this way will become enlisted in the retirement program. This new arrangement will be allowed through 1961. It will make it possible for men now retired, to pastor some missions and new churches (under one year old) without sacrificing their right to their regular annuity check.

Following is the action taken by the Relief and Annuity Board relative to this matter:

"We recommend that as our part in the

30,000 new churches and missions program of the Southern Baptist Convention we extend to age annuitants on our rolls the privilege of some service to these new churches and missions without relinquishing their annuity payments. We recommend that the places of service, as approved by the state executive secretary, be not more than one year old; that the state secretary advise the congregation that within six months after the annuitant begins such service, enlistment in the retirement program will be anticipated with 10% of some salary figure a part of the budget. We recommend that the age annuitant be permitted to serve any one such church or mission point for as long as twelve months without such service affecting his regular receipt of annuity check. This program is to continue through 1961 at which time it will be studied as to cost and advisability of continuing through 'Jubilee Year' 1964."

## ABOUT OUR STATE

First Church, Monterey, held a dedication service of their new educational building and had Open House for the churches of Stone Association and the community March 15. Oscar Davis, missionary for the association, assisted in the service. The building consists of Young People's Department and Intermediate Department, a church office and pastor's study, along with some other facilities. The church plans to complete the interior walls of the second floor which will provide adequate space for some time. Herman E. Callahan is pastor.

Rev. J. L. Robertson, pastor of Northside Church, Milan, has been in the hospital at Trenton following a heart attack March 10. Robertson, who had retired from the active ministry was called back into active service following an interim pastorate of three months at Northside. He became pastor last September. W. L. Brown, pastor of Scottsboro Church, Nashville, is assisting the Northside Church and Brother Robertson in revival services. A note from the Northside Church states, "We are happy that Brother Robertson is much improved and we hope he will be able to be back with us soon."

Fourteen Tennessee Baptist leaders will serve as campaign directors in the Southern Baptist Convention-wide Sunday School Clinic April 5-12 in Miami, Florida. They are from the Baptist Sunday School Board, William A. Cox, Robert A. Dowdy, Leroy Ford, Lawson Hatfield, Harold E. Ingraham, James V. Lackey, John T. Sisemore, and William O. Thomason; Jesse Daniel, Sunday school secretary, Tennessee Baptist Convention, and his associate Bob Patterson; Harry Hollis; and three Nashville

## Extend Final Pay For Dismissed Profs

LOUISVILLE — (BP) — Trustees of Southern Baptist Theological Seminary voted here to extend severance pay for 12 dismissed professors to one year from date of their termination. Previous action had limited pay to six months.

All dismissed professors whose salaries under present employment are less than they would have been at the seminary will be paid the difference. The professors were dismissed June 12, 1958.

The board also considered, but without final decision being made, a procedure to follow in future employment and release of seminary teachers. Members will study the plan with a view to future action. It is an adaptation of the plan advocated by the American Association of University Professors.

J. Lamar Jackson of Birmingham, Ala., said he "didn't know" if "enough had been done to save accreditation." But the new chairman of Southern's trustees reported that trustees "would make every effort" to retain accreditation by the American Association of Theological Schools.

A committee of the AATS visited Louisville late last year. Afterward, its report criticized the seminary for the way in which the professors were dismissed.

Trustees of the seminary, present faculty, dismissed professors, and a committee of Southern Baptist Convention presidents will meet here Mar. 30 to consider problems resulting from the dismissals.

ministers of education, Dean Kaufman, Woodmont Church, Ramsey Pollard, Jr., Belmont Heights Church, Richard Sparks, Judson Memorial Church.

## Abraham Marshall Organizes Negro Baptists In Georgia

SAVANNAH, Ga., January 20, 1788—(BP)—The First Negro Baptist Church of Georgia, which once was hindered and persecuted for worshiping, has been constituted near here by Abraham Marshall, Georgia's famous traveling preacher.

Marshall, who perhaps has baptized more converts than any other preacher in Georgia, added forty-five more to the ranks of Baptists as the Negro church was gathered. All were baptized in one day, which may be a record even for Marshall.

The pioneer Baptist preacher also ordained Andrew Bryan, a former slave, as pastor of the new church. Bryan once was whipped, not long after the Revolution, for preaching the gospel. During the ordeal, the Negro Baptist said to his persecutors, I rejoice not only to be whipped, but would freely suffer death for the cause of Christ."

The First Negro Baptist Church of Georgia is another in a long line of churches organized and strengthened by Marshall. Almost since the day he was baptized in the Savannah River in 1770, he has preached the gospel.

A deep compassion for the souls of pioneer settlers sent Marshall into the frontier for thirteen years, where he has preached, baptized, organized churches, and ordained preachers. He long has been a guide and counselor for others who have heard the call to preach.

Although he probably has done more than any other to establish Baptist work on the Georgia frontier, Marshall has not limited his ministry to this state. During the Revolution he was forced to flee to North Carolina to escape the Tories, but he preached along the way. On a recent business trip to Connecticut, his native state, the itinerant evangelist never missed an opportunity to preach.

Abraham Marshall doubtless acquired some of his missionary zeal from his father Daniel Marshall, the fearless frontier settler who before migrating south was a missionary to the Mohawk Indians. The younger Marshall, who has had little formal education, explains with a smile that he was "raised a Mohawk."

Marshall is now pastor of the Kiokee Baptist Church, oldest Baptist church in the state, founded by Daniel Marshall in 1772. He succeeded his father following the elder Marshall's death in 1784. But the fact that Abraham Marshall is now a pastor of established reputation has scarcely hindered him from saddling his horse and hitting the wilderness trail when there is an unchurched settlement to be reached with the Baptist message.

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