

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

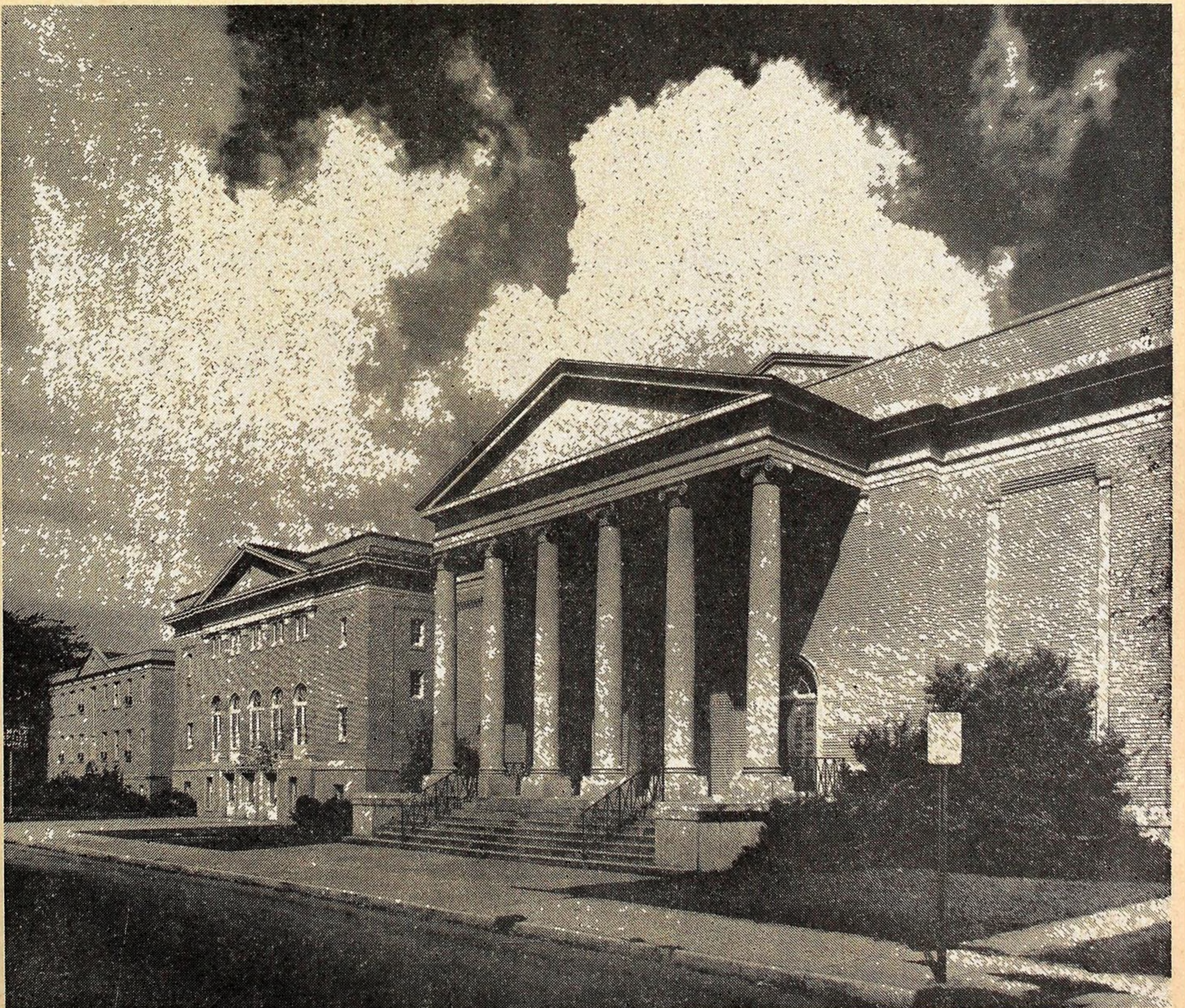
"SPEAKING THE TRUTH IN LOVE"

VOLUME 126

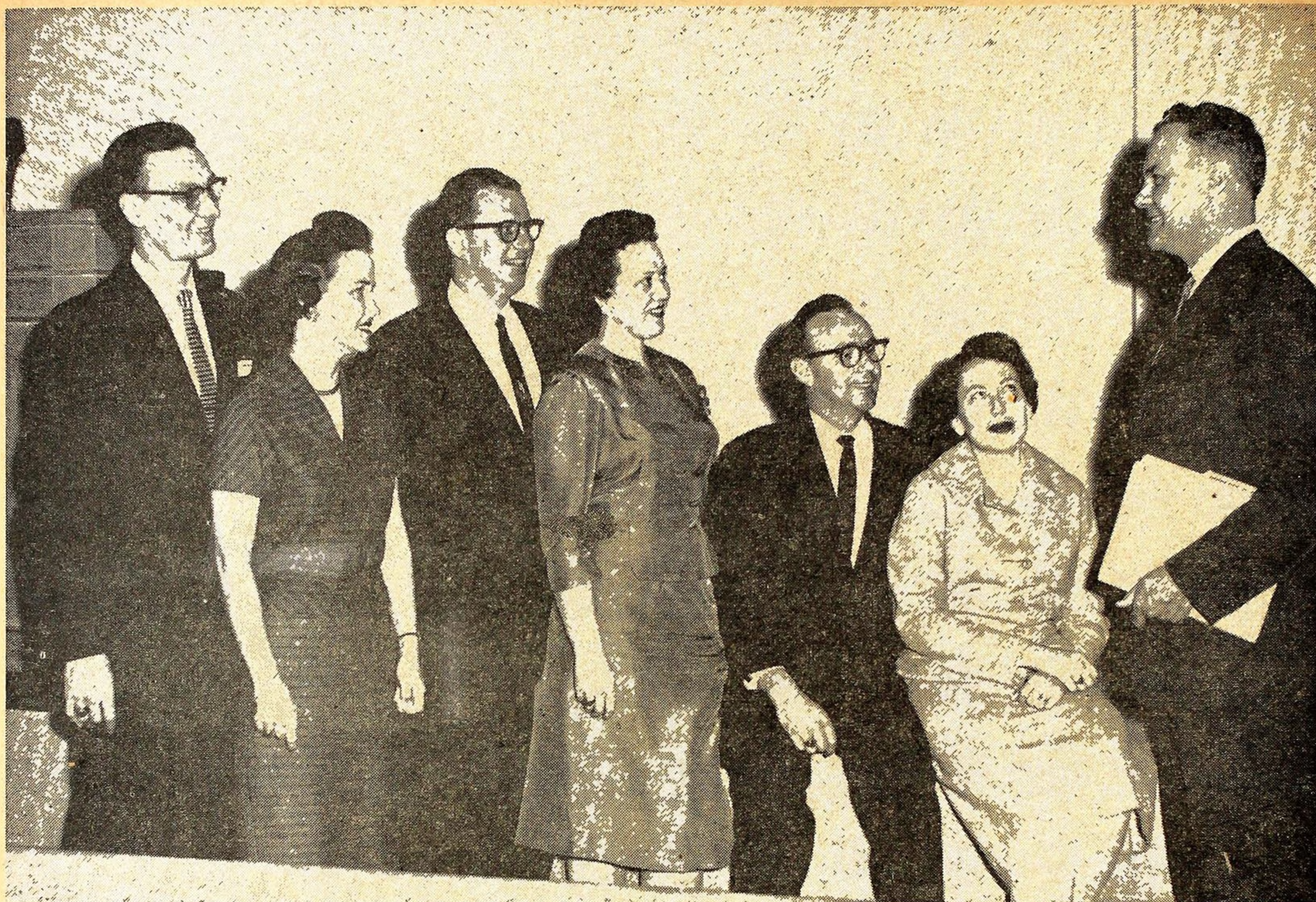
THURSDAY, MARCH 24, 1960

NUMBER 12

LEBANON TENN
BGT MISSION



MEMPHIS—Temple Baptist Church, here, is to be the meeting place for the next annual session of Tennessee Baptist Woman's Missionary Union April 11-13. Facade of the Church's auditorium, located at 986 S. Cooper St., is shown above. See pages 12-13 for program and personalities.



Newly appointed missionaries from Tennessee get some advice from Dr. Elmer S. West, Jr., (right) secretary for missionary personnel for the Southern Baptist Foreign Mission Board. Pictured are (left to right) Rev. and Mrs. Lewis E. Lee, Rev. and Mrs. Ira P. Singleton, Jr., and Rev. and Mrs. James N. Westmoreland.

Tennesseans Appointed Foreign Missionaries

Tennessee was represented by six of the 14 new missionaries commissioned by the Southern Baptist Foreign Mission Board at its March meeting in Richmond, Va. Pastor and Mrs. Lewis E. Lee, of Union Hill Baptist Church, Goodlettsville, were appointed for Peru; and Pastor and Mrs. James N. Westmoreland, of First Baptist Church, Dyer, and Rev. and Mrs. Ira P. Singleton, Jr., natives of Tennessee, were appointed for Central Africa.

Mr. Singleton is from Memphis, and Mrs. Singleton, the former Georgia Lowrance, is from Dyer. Mr. Singleton has pastored First Baptist Church, Barlow, Ky., since October, 1956. Formerly he was pastor of Friendship Baptist Church, Kennett, Mo., Central Grove Baptist Church, Centertown, Ky., and Cottonwood Grove and Hathaway Baptist Churches, Ridgely, Tenn., and a missionary for the Beulah Baptist Association, Tiptonville, Tenn.

He received the bachelor of arts degree from Union University, Jackson, Tenn., and the bachelor of divinity degree from South-

ern Baptist Theological Seminary, Louisville, Ky.

Mrs. Singleton also received the bachelor of arts degree from Union University. She taught in the public schools of Neboville and Tiptonville, Tenn., Shepherdsville, Ky., and Holcomb, Mo. She and her husband have one son, James David.

The Singletons dedicated their lives to overseas mission service in 1958. Both began considering this work while they were college students.

Mr. Westmoreland, native of Culleoka, Tenn., has served the Dyer church for more than two years. Formerly he pastored Paradis (La.) Baptist Church, French Corner Baptist Church, Ponchatoula, La., Southtown Baptist Church, Sulphur, Okla., and Quebeck (Tenn.) Baptist Church.

He attended Cumberland University, Lebanon, Tenn., and received the bachelor of arts degree from Oklahoma Baptist University, Shawnee, and the bachelor of divinity degree from New Orleans (La.) Baptist Theological Seminary.

Mrs. Westmoreland, the former Wynema Mayo, was born in Mazie, Okla., and grew up in Pryor, Okla. She received the bachelor of science degree from Oklahoma Baptist University and the master of religious education degree from New Orleans Seminary. She and her husband have one daughter, Connie Lynn, nearly four.

The Westmorelands decided to seek missionary appointment after attending the 1959 meeting of the Southern Baptist Convention.

The Lees are both natives of Texas, he of Dallas and she, the former Jo Ellen Rutherford, of Anna. Before coming to the Goodlettsville church in October, 1956, Mr. Lee served Texas churches, as pastor of Elmont Baptist Church, Van Alstyne, Westminster Baptist Church, and Rosamond Chapel Baptist Church, Anna, associate pastor of Immanuel Baptist Church, Paris, music and educational director at Second Avenue Baptist Church, Dallas, and music director at First Baptist Church, Melissa.

He attended Austin College, Sherman, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex., and received the bachelor of arts degree from Baylor

Israel Baptists Dedicate New Church

NAZARETH, Israel (RNS)—The Israel Baptist Convention has dedicated a church at Kafr Kana near here at the site where, according to Christian tradition, Christ performed his first miracle by transforming water into wine.

Canan, as the place is called in English, is now an Arab village whose 3,000 inhabitants are half Christian and half Moslem.

Elsewhere in Israel Baptists have churches in Jerusalem, Tel Aviv, and Haifa, a church and college here, and a children's village near Petah Tikvah.

University, Waco, Tex. He expects to receive the bachelor of divinity degree from Southern Seminary in May.

Mrs. Lee attended Howard Payne College, Brownwood, Tex., and Belmont College, Nashville, Tenn. The Lees have four daughters: Sherry Jo and Cherry Lynne, twins, eight; Paula Denise, five; and Stephanie Grace, nearly six months.

Mr. Lee said that several years ago, while confined by a prolonged illness, he spent much time reading *The Commission*, Southern Baptist world journal. "For the first time, I had to face squarely the question, 'Does God want me on the foreign mission field?'" he said. After much consideration and prayer he and his wife contacted the Foreign Mission Board about missionary appointment.

The March appointments bring the total number of active Southern Baptist foreign missionaries to 1,390.



BAPTIST AND REFLECTOR

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Let's Face It

by E. N. Patterson

All good Catholics will vote for a good Catholic, and all good Protestants will vote for a good Protestant.

Recently a very popular Catholic ran for Governor of Louisiana, and he lost because there were not enough Catholics in Louisiana to elect him. This same man has been mayor of New Orleans for many years, and almost everyone would say he has been the best mayor in the memory of those living today.

New Orleans will not elect a Protestant mayor because there are too many Catholic votes. On this same basis, Louisiana will not elect a Catholic Governor.

If John F. Kennedy is nominated by the Democratic Party, you can rest assured the Pope, Cardinals, Bishops, and Priests of the Roman Catholic Church will urge all Catholics to vote for him. This is normal and

certainly no right thinking person will blame the church for supporting Mr. Kennedy.

You can rest assured the Protestants will not vote for a Catholic president if there is a Protestant running against him. This will surely be true if Vice President Nixon is the Protestant Candidate.

Let us not call each other names because we vote our convictions. If the two candidates are good men and well-qualified for the office, Catholics will vote for the Catholic candidate and Protestants will vote for the Protestant candidate.

It seems that we will have two good candidates for the office of President in 1960. If one is a Catholic and the other is a Protestant, the United States will elect a Protestant president.

(Dr. Patterson is President of Grand Canyon College, Phoenix, Arizona)

MAIL BAG

... Rising Cost of Burial Ground

● I was greatly impressed with your Observation on "Memorial Gardens" in the issue of February 11. It seems to me that you started a good thing and I think it should be carried much further and with emphasis from a business and religious standpoint.

Here's what happened in my town about thirty years ago. Someone purchased several acres of land in the south part of the town and prepared it for a cemetery and started selling grave privileges at \$25 and \$30 each. Since the inflation started, of course, he naturally raised to \$30 and \$50. A syndicate bought the cemetery and also quite a bit of adjoining acreage and prepared it and raised the price of a privilege to \$100 and \$295.

Now tell me what are the poor people going to do about a burial place in a few years?

Instead of Christianity, is this not extortion? These are facts, but I don't care to be quoted publicly.—signed.

... Those Air Force Manuals

● I wish to express my appreciation for the editorials, "Those Air Force Manuals", and "Investigation Needed", in the March 10, edition of BAPTIST AND REFLECTOR.

In my opinion, this was something which needed to be said, and you presented the matter in an excellent manner. I believe you have focused the readers' attention on a most deplorable situation, something about which every citizen should be concerned.—A. W. Parker, Pastor, East Maryville Church, Maryville.

● I was pleased with your editorial, "Those Air Force Manuals." It is especially gratifying when a Christian editor sees a thing like that in its true light. Everyone should preserve a copy of this fine declaration of Christian common sense.

Senator Kefauver has invited the irresponsible parties who wrote the manuals to visit the churches in Tennessee and see for themselves. He says they will find God-fearing, loyal citizens who despise communism and who represent the best in America.—Tom Gambill, Athens, Tenn.

● Your editorials are read and enjoyed by me. I, too, think the Air Force Manual went too far and should not have been issued.

We must be ever watchful though. I am one who believes that the communists have not only infiltrated the teacher profession at all levels in the USA but also our pulpits. Do you think these "Anti-Christ" devils would ignore the power of our pulpits? I'm accusing no one. I am just saying they should not, in their zeal to kill Christianity, overlook the pulpits as a sounding board (a very subtle application would be used) for their doctrine.—A. Judson Bryan, 236 Oakhill Ave., N.E., Knoxville, Tenn.

... Convention Attendants Invited to Cuba

● I hope that you will give publicity to this invitation we wish to extend to the messengers who will be going to the Southern Baptist Convention in Miami Beach in May. Previously when the convention has met in Miami we have had from one to two thousand people visit us in Cuba.

Due to the unfavorable publicity that Cuba has received for the past many months it seems that people are afraid to make plans to come to Cuba. I have been all over Cuba during the past four months and know that one is free to go wherever he wishes. In fact those who have come on former trips will find the people more courteous and friendly than ever. One is just as safe in Havana as in Miami.

Our work is growing under very favorable conditions for the preaching of the gospel. Right now we are having a special campaign in the Cienaga de Zapata with plans to open work in one of the sections that has been closed to everything previously. One of our pastors held a revival for one month in the hills of Escambray where some of the worst fighting took place in the latter part of 1958. There is a will to give the gospel to the people, and there is a willingness on the part of the people to receive the gospel.

In November we had with us a group of American pastors and in January another group who were very much impressed with the opportunities as they found them, and the response that they received to their preaching in spite of the fact that their messages had to be interpreted.

We do not want people to leave the convention to come here, but we do feel that this is a special opportunity to visit us either before or after the convention.—Herbert Caudill, supt., Templo Bautista, Dragones Y Zulueta Habana, Cuba.

Editorially

Extensive Work With Negroes

OFTTIMES WE HEAR THE BAD and the good goes unheralded. In this respect the extensive work being done by Southern Baptists with Negroes has gone unnoticed. A recent survey, however, turns up the following facts:

THREE AND ONE HALF MILLION DOLLARS is annually spent by Southern Baptists with nearly 400 full-time workers in an extensive work with Negroes in the world. These figures are part of a comprehensive study made for the Convention's Advisory Council on Southern Baptist work with National Baptists. The study was made by the Baptist Sunday School Board's Research and Statistics Department.

LOCAL WORK BY CHURCHES with Negroes is greatest in Vacation Bible School activities. Leadership and financial assistance has been provided. Negro churches assisted previously in Vacation Bible School and other ways are more and more able to provide their own leadership the survey committee observes. They also note a slight tendency for rural and town churches to be more active in this kind of cooperation than city churches. The rate of response in deep Southern states having sizeable Negro populations was somewhat less than that from fringe and newer Convention states. The survey seems to indicate also that the larger the church the greater the probability that it cooperates in some way in work with Negroes and once a church cooperates in one respect the probability is high that it will cooperate in additional ways. Cooperation grows on cooperation.

ASSOCIATIONS of Southern Baptist churches in one year were engaged in more than 22 different activities among Negroes. Like the churches which help promote Negro education work, the associations engage most frequently in Vacation Bible School activities with Negroes.

The other most frequently reported activities were the simultaneous revivals and planning or conferring. Sunday School work, extension schools, camps, and institutional services are some of the other activities listed.

118 of the 751 associations surveyed spent \$85,341 in their activities among Negroes.

STATE CONVENTIONS affiliated with the Southern

Baptist Convention spent \$265,000 in work with Negroes with 25 full-time workers and 100 part-time workers in 1958, the most recent year for which figures are available. The use of summer student workers is the most frequent activity of state conventions as reported in this survey of educational work with Negroes. Institutional scholarships, gifts to schools, and free literature were reported in nine states. Extension classes, camp funds, goodwill centers, aid to mission pastors, and kindergartens were also listed among the services. Seven of the states employ full-time directors of Negro work and WMU leaders, three had full-time BSU directors, 21 had part-time Sunday School workers, 11 had part-time missionaries, and 10 had a part-time BSU leader.

IT IS POINTED OUT THAT A MAJOR PORTION of Southern Baptist work with Negroes is directed by three Convention boards: the Sunday School Board at Nashville, the Foreign Mission Board in Richmond, Virginia, and the Home Mission Board in Atlanta, Georgia.

In Africa, the Foreign Mission Board spent nearly \$3 million dollars with 307 missionaries and 3,516 nationals in one year.

In the U. S. the Home Missions Board working in co-operation with state conventions, budgets more than \$250,000 for 71 workers. The Sunday School Board provides scholarships and offers many other agency services to Negro churches.

SIX OF THE SEMINARIES operated by the Southern Baptist Convention, in addition to the Carver School of Social Work, are open to Negroes. Seven state Baptist colleges are open also. The Southern Baptist Convention is part owner and operator of the American Baptist Seminary at Nashville whose student body is Negro. More than 150 Negroes are enrolled in the seminaries and colleges, according to figures released by Lee Gallman, of Jackson, Mississippi, director of the Seminary Extension Department.

THE SEMINARY AT NASHVILLE is a joint enterprise of Southern Baptists and the National Baptist Convention, USA, Inc., which resulted 26 years ago from a petition by National Baptist leaders asking Southern Baptists to join hands with them in the training of ministers and religious workers for Negro churches. The plant's value is now \$750,000. The Southern

Baptist Convention gave \$70,000 for operating expenses in 1959 and will give \$80,000 in 1960. Present enrollment is 81, a 32 per cent increase over last year.

TWENTY-NINE NEGRO SEMINARY STUDENTS in 1958 and 47 in 1959 were assisted with scholarship funds by the Tennessee Woman's Missionary Union.

ADDITIONAL EDUCATION AID is provided Negroes by the Southern Baptist Convention's Education Commission which has given advice and made surveys for Negro Baptist schools. It recently assisted Owen College in Memphis to become accredited and it has advised American Seminary and three other colleges.

Rescue the Word 'Mission'

Let's rescue the word 'mission' from its 'rescue mission' image. Too many Baptist church members have the idea that a 'mission' is a store-front location in the skid row section where bums are provided beds, and soup is ladled out with salvation. We wouldn't in any wise disparage 'rescue mission' efforts to reach any down and outs. But it is a tragic mutilation of the

gospel to limit the word 'mission' to such social endeavors, needful and worthy as they may be.

"We are in danger of losing one of the greatest words we have," Executive Secretary Kendall took pains to remind Sunday School Convention attendants last week in Nashville's Belmont Heights Church. Concerning this word 'mission' Dr. Kendall diagnosed our problem as one of re-educating our people in its New Testament meaning of 'sent'. Workers sent out from a church to a location where they teach and witness for the Saviour constitute a mission.

It is not merely down-and-outs, but all men who need such mission to proclaim the message of redeeming love. Southern Baptists' goal of 30,000 new churches and missions during the present five year period of our Jubilee Advance is hindered by limiting our idea of missions. During the two and a half years ending Dec. 31, 1959, 179 missions were started by our Tennessee Baptist churches, according to a report recently released by Rev. L. G. Frey. Frey, who is secretary of our Convention's Associational Services Department (formerly known as the Missions Department) states that 118 new churches have been constituted during this period of time extended to Jan. 31, 1960. Field surveys show that 216 additional new missions are now needed.

Self-installed Shield Of Separation



Revival Is Related To The Scriptures

Revival of religious life always brings in its train a richer understanding of the scriptures and conversely, a richer understanding of the scriptures issues in revival. It was Dietrich Bonhoeffer who, turning to the Word of God, turned against Nazism. He was martyred. But his life and his writings bear witness to a loyalty transcending that of state and nation. In a time when the Confessional Church seemed too much concerned with its own existence and inherited rights than with the fate of persecuted and oppressed peoples Bonhoeffer contended that Christ must be obeyed as Lord. He followed Christ with faithfulness and won the martyr's crown. It is the story of his life that now touches many others with a telling witness to the redeeming love of God in Christ.



Miss Irene Priest, bookkeeper for the State WMU Office, suffered a broken hip when she fell on ice as she was going to work, March 3. She is improving. Miss Priest is in Room 3300 at Baptist Hospital, Nashville.

Clayton Logan has announced his resignation as head of the Valdosta (Ga.) State College department of music, effective June 31. At that time he will enter full time Christian service as a soloist and song leader, available for revivals, choir workshops, and religious concerts throughout the southern states. Logan resides with his wife, the former Sue Ann Horne of Chattanooga, and daughter, Clara, at 2304 Oak Street in Valdosta, Ga. Tennessee pastors or other Baptist friends who may be interested in his services or desire more information concerning him, are invited to contact him.

Four Nashvillians have articles in the April issue of *Church Administration*, monthly magazine of the Baptist Sunday School Board, Nashville, with a circulation of 40,000. Dr. W. Fred Kendall, executive secretary of the Tennessee Baptist Convention, wrote an article entitled "Do You Have Too Many Committees?" Three Sunday School Board staff members have articles as follows: Leonard E. Wedel, personnel manager, "Personnel Committee: An Aid to Administration"; W. A. Harrell, secretary of Church Architecture Department, "Steps to Better Building Success"; and Versil S. Crenshaw, director of Intermediate work of the Board's Training Union Department, gives suggestions as to proper equipment, choice of flowers, etc.

St. Elmo Avenue Church, Chattanooga has launched a "Spring Advance for the Saviour" crusade for March and April and will conduct two morning services each Sunday, with McKnight Fite, pastor.

With Dr. Charles A. Trentham, pastor, First Church, Knoxville on March 6 observed open house from 3:30-5:30 p.m. for its new Educational Building. This new structure contains 41,912 square feet of space, 18 departments; dining room capacity for 650; modern recreational area; with complete air conditioning.

Upon recommendation of the Pulpit Committee, Educational Director Elmer F. Bailey of the Broadway Church, Knoxville was unanimously elected by the church membership to serve as interim pastor.

On February 21, Haven C. Lowe observed his fourth anniversary as pastor of Temple Church, Johnson City. Some accomplishments of this period are: 272 additions; the erection and equipping of a 468 capacity two-story educational building at a cost of \$100,000; a new Hammond organ purchased; offering increased from \$31,426 to \$47,761; gifts to missions more than doubled.

The ministry of Dr. and Mrs. Ramsey Pollard with Broadway Church, Knoxville was brought to a thrilling climax on February 28. An unusually high attendance in Sunday school and Training Union and the auditorium packed to capacity for both morning and evening worship services gave evidence to the love and affection which Broadway has for this devoted couple. During the Sunday evening service, John Carson, representing the membership of Broadway Church, presented a check to Dr. and Mrs. Pollard in the amount of \$1,500 as a farewell love offering.

On March 7, Dr. E. Gibson Davis, pastor of First Church, Kingsport, flew to San Francisco to attend the annual meeting of the trustees of the Golden Gate Theological Seminary. The meeting of the trustees this year is significant in that the new seminary campus and buildings will be dedicated in their new surroundings.

Under the supervision of Miss Cosette Baker, director of Children's work, First Church, Knoxville is now publishing "Children's Newsletter, published quarterly—to keep the membership abreast of children's news.

Dickerson Road Church in Nashville has awarded the contract for the construction of its new auditorium to R. L. Scobey & Sons for \$86,439.00 and work has already started. Revival services will begin March 28 with Eldridge Miller, pastor of Fairview Church as evangelist.

Bradley County Association—Ridgeview is in a new building program. Michigan Avenue Church had 22 awards in the Study of Timothy. Washington Avenue Church has broken ground for a new church building. Georgetown has a new pastorium.

Holston Valley Association— This association will again this year promote simultaneous revivals beginning April 17 and running to April 30. Robert Norton has resigned as pastor of Providence Church. East Rogersville Church has ordained Glenn Woody, Grady Robinette, and Jim Johnson as deacons.

Dr. Ernest L. Ackiss, field secretary of military personnel service with the Home Mission Board, was guest speaker of Lookout Mountain Church.

On March 6, third anniversary observances were held by Bell Avenue Church, Knoxville, and first ground broken for an addition to the educational plant, with Emory L. Williams, pastor. Since moving from McCalla Avenue in 1957, Bell Avenue Church has enrolled 939 new members in Sunday school and 510 have come into the church.

Madison - Chester Association — Beech Bluff has called William E. Boyer, a student at Union University, as pastor. East Laurel, L. M. Mayer, pastor, has added a Sunday school room and plans to build another soon. Mifflin has called Warren G. Davie of Memphis as pastor. He plans to attend Union University. Pinson has called Warren Armour as pastor. He was formerly pastor of Enon Church in Dyer Association. Poplar Heights, James Busby, pastor, recently finished remodeling the Nursery at a cost of approximately \$3,600. It now provides for five Nurseries and has a capacity of 75 children. Sanford Hill Mission, of Henderson Church, has a new pastor, Max Walker, a student at Union. Poplar Street Mission of West Jackson Church, William A. Davie, pastor, has completed a two-story brick veneer educational structure to its building. The new addition almost doubles the mission educational space and provides space for a kitchen, dinning room and a library.

East Tennessee Preachers To Hear Summers And Gallman

Dr. Ray Summers, professor of New Testament at Southern Baptist Theological Seminary, and Dr. Lee Gallman, Director of the Seminary Extension Department, will address the quarterly East Tennessee Baptist Preachers Conference being held on the Carson-Newman College campus, April 14.

Dr. Summers, author of a book on Ephesians which came off the press on February 10, will give two lectures based on this study. His subjects will be "How to Be Saved" and "How the Saved Should Live." Dr. Gallman will speak twice on the general theme: "Continuous Learning for Continuous Change."

Kenneth B. Combs, president, will preside. The program was arranged by Tom V. Wells, program vice president.

The meeting will begin at 10:00 a.m. and is scheduled to adjourn with the fellowship luncheon in the college cafeteria at 1:00 p.m. All ministers are invited.

Rev. Powell Holt, age 80, died March 3 at his home in Knoxville after an illness of several months. Brother Holt was a retired Baptist minister having preached in Cocke County and surrounding counties for the past 60 years. He organized Lincoln Avenue Church, formerly Second Baptist Church in the old Tannery Schoolhouse. He also helped to organize Cave Hill Church. Funeral services were conducted at Center View Church with H. R. Click, Clarence Barnes and Paul Haney officiating. Brother Click stated, "He was one of the pioneer horse and buggy preachers who had probably traveled into more hollows and out of the way places than any other preacher in Cocke County."

Patricia Ann Binkley, 412 Moss Trail, Goodlettsville, assumed duties February 16, as Cataloguer, in the Baptist Sunday School Board's Dargan-Carver Library, Nashville. She attended Blue Mountain College for two years and received a B.S. degree from Memphis State University. Miss Binkley has done summer work at the Sunday School Board for the past three years. She was secretary to Baptist Student Union director at Memphis State University, 1958-59.

East Brainerd Church, Chattanooga, reports election of a special Building Committee, to plan a "long range" expansion program including remodeling the present building with an addition. The members of the committee are Prince Broyles, chairman, Wayne Sims, Brice Cole, James Johnson, James Hendon. Plans from the Architectural Department of the Sunday School Board have been received and adopted by the church. Also, an architect has been employed to complete the plans and specifications.

THURSDAY, MARCH 24, 1960



Polk County's first Brotherhood sponsored Father and Son Banquet was held Saturday evening, March 5, in the cafeteria of Benton Elementary School with approximately 150 persons attending. Kenneth Green, headed the Polk County Brotherhood, and was assisted in this project by the following committee: Cecil A. Lillard, D. W. Pickelsimer, C. M. Bowers and Jethro Smith. Guest Speaker of the evening was Spence Dexon, layman of First Church, Etowah. At the conclusion of the dinner, Jethro Smith, Supt. of Evangelism for Polk County gave an invitation, which resulted in two professions of faith.

Associational Brotherhood officers are: Kenneth Green, president; Edward Lea, vice-president; Eulan Bramlett, secretary-treasurer; Alfred Newman, RA leader; and W. Jasper Woody, pastor advisor.

In the front, extreme right hand side of picture, is seen J. Edward Firestone, missionary for the Polk County Association.

Charles Norton, State Training Union Secretary, will be the evangelist during a revival to be conducted by Concord Church, Chattanooga, April 3-10.

Fifth Avenue Church, Knoxville had as its guest speaker, J. V. James, secretary of the department of juvenile aid and broken home, Home Mission Board.

Harry L. Carter, former pastor at Dickson, began his service as interim pastor of Burton Memorial Church, Bowling Green, Ky., on March 13. He completed a similar service for Glen Lily Church on March 6.

Rev. Jack Randles, pastor of Bethel Church, Nolachucky Association for over a year resigned February 28 to assume his duties as chaplain in the U. S. Army, March 15.

Mr. Paul Phelps, state Brotherhood president, showed slides concerning Baptist work in Alaska at Mt. Olive Church, Knoxville.

The Y. W. A. of Dixie Lee Church, Lenoir City, presented the drama "Burdened Earth." J. C. Parrish is pastor.

Calvary Church, LaFollette, had the official opening of its new auditorium and educational plant March 6. The church, constructed on West Beach Street with a 275 foot, street front cost \$45,000. The auditorium seats 249, the balcony 72. The beautiful church furniture was made by Clear Creek Springs Baptist Preachers School at Pineville, Ky. Pastor Ralph Cordell writes, "We are planning for a visitation program which will reach into every home in the community."

Dr. Theodore Adams says . . .

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BIRMINGHAM, ALA.

Gallery Of Presidents At Pastors' Conference

MIAMI BEACH, FLA. — (BP) — The President of the Southern Baptist Convention, and Evangelist Billy Graham will appear on the program of the Pastor's Conference, preliminary to the annual Southern Baptist Convention here May 16-17.

Pastors' Conference President W. O. Vaught, Jr. of Little Rock, Ark., released the program. Theme for the 1960 Conference is "I Surrender All."

W. Ramsey Pollard, after April 1 pastor of Bellevue Baptist Church, Memphis, Tenn., serving his first term as Southern Convention President addresses the Pastors' Conference in its opening session Monday morning, May 16. Pollard's topic is "Unconditional Surrender."

Herbert J. Gezork, President of Andover-Newton Theological School, Newton Centre, Mass., and President of American Baptist Convention, brings an address Monday afternoon. His topic is not yet announced.

Dr. Lee To Be Honored

The 50-year ministry of Dr. Robert G. Lee, Bellevue Church, Memphis will be observed with a week-long celebration beginning Apr. 3. This will mark the 50th year of Dr. Lee's ordination to the gospel ministry. Convention leaders, governmental figures, and other long-time friends of Dr. Lee will share in the observance.

Dr. Lee, who resigned his ministry at Bellevue, after 32 years, will leave that post Apr. 10 to be succeeded by Dr. Ramsey Pollard. Both Dr. Lee and Dr. Pollard will share in the Sunday services Apr. 3 at which all who have joined during Dr. Lee's ministry and who have been married by him during this time will be given special recognition.

Testimonial banquets are scheduled for Monday, April 4, and Friday, April 8. Wednesday night, April 6, the ministers who have been ordained during Dr. Lee's ministry are specially invited guests. Rev. J. Ralph McIntyre, former assistant pastor at Bellevue and now pastor of Brainerd Church, Chattanooga, will preside at this service at which Dr. J. D. Grey, pastor of First Church, New Orleans, will be the principal speaker. Tickets for the two banquets, 800 each, have been sold out. The church has prepared a beautiful brochure on the 50 years of Dr. Lee's ministry.

Denominational leaders will be guests of honor and will share in the service of testimonies on Monday evening. Senator Strom Thurman of South Carolina and Governor Jimmy Davis of Louisiana will be among those on the program Friday evening at which Dr. Homer Lindsay, pastor of First Church, Jacksonville, Florida, will preside. Dr. Lee's final sermon at Bellevue will be April 10. Dr. Pollard will preach his first sermon as pastor on April 17.

Evangelist Billy Graham, ending his "Safari for Souls" in Africa, delivers the closing message of the Conference on Tuesday afternoon under the title "God's Man in a World of Revolution."

Another featured speaker is Theodore F. Adams, pastor, First Baptist Church, Richmond, Va., and president of the Baptist World Alliance. Adams forecasts the soon-to-come Baptist World Congress. He speaks Monday Afternoon, May 16.

The Congress is scheduled at Rio de Janeiro, Brazil, in late June, early July.

Several thousand Southern Baptist pastors from probably every state in the Union are expected to be present at the Conference.

Dr. Robert G. Lee, pastor of Bellevue Church, Memphis, will close the Tuesday morning session speaking on "Lullaby, Alibi, and By-and-By."

Special musical attractions for the Pastors' Conference include: Bellevue Church Women's Quartet from Memphis; Miss Joe Ann Shelton, soloist from the faculty of Southwestern Baptist Theological Seminary, Fort Worth, Tex.; Mrs. Hoke A. Branham of Dallas, Tex.; Al and Ivy Walsh of Atlanta, Ga., and combined choirs led by Warren M. Angell, dean of music at Oklahoma Baptist University, Shawnee, Okla.

Jimmy Karam, Little Rock businessman who figured in news from that city several years ago, and who accepted Christ last year, will bring his personal testimony during the Tuesday morning session, May 17.

Knoxville To Host Music Clinic

NASHVILLE—Knoxville, Tenn., will play host to Southern Baptists' Eastern Church Music Clinic August 30-September 2, 1960. Central sessions will be conducted in Knoxville's First Baptist Church each morning, afternoon, and evening, while a hymn festival will be conducted on the concluding evening in a huge amphitheater in one of the city parks.

The Knoxville meeting is one of two nation-wide church music clinics to be sponsored by the Church Music Department, Baptist Sunday School Board, Nashville, all Southern Baptist State Music Departments, and this one will also be sponsored by the Knox County and Clinton Baptist Associations. It is suggested that the Knoxville Clinic should be attended by music leaders east of the Mississippi River, while those west of the Mississippi attend the Western Clinic in Tulsa, Okla.

The clinics are planned especially for ministers of music, music directors, organists, pianists, graded choir workers, and pastors.

W. Hines Sims, church music department secretary of the Baptist Sunday School

ABOUT OUR STATE

Joseph Fred Reed, Sr., of Knoxville died following a heart attack March 7. He was a member and deacon of Mars Hill Church. He had been head inspector at Fulton Sylphon Company for 32 years.

Charles Kirby has accepted a call to become the first full-time minister of music at First Church, Rockwood. Mr. Kirby, his wife, Barbara, and two sons, Ken and Lyle, came to Rockwood from Central Church, Johnson City, where he has served in a like capacity. A native of Louisiana, he is a graduate of the Southern College of Optometry, a graduate of New Orleans Baptist Theological Seminary from which he received both the Bachelor and Master of Sacred Music Degrees. He has also served as minister of music at East Lake Church, Chattanooga.

J. B. Climer, formerly of Dyersburg, enrolled the second semester at Clear Creek Baptist School, Pineville, Ky. He has been pastor of Gage Park Church in Chicago. He is married and has two children, Sue, age 12, and Rickey, age 10.

Ralph Duncan, formerly of Speedwell, has been called as pastor of Friendship Church, Jonesville, Va. He is a student at Clear Creek Baptist School, Pineville, Ky. He served as pastor of churches in the pioneer areas of Ohio and Michigan seven years before enrolling at Clear Creek. Mrs. Duncan is the former Louise Sandifer of Tazewell. They have two children, Kelly, age three, and Ronda, age eight months.

Cumberland Association—Calvary has purchased 115 new Baptist Hymnals. James Corbin is its supply pastor. First Church, Clarksville, has two Senior boys, Larry Partain and Allen Deloach, who have qualified for the Merit Scholarship Award. Only 6/10 of 1 per cent of all high school students in the United States qualify for this award. Gracey Avenue Church will dedicate its new educational building Sunday, April 3. Pastor Gardner Burden will complete his seventh year with the church on that Sunday also. New Providence has called Terry Fulbright as its minister of music. Terry is a pre-med student at APSC and a native of North Carolina.

Board, will direct the clinic, assisted by department associates and state church music secretaries. Dr. Sims said that some of America's greatest music specialists have been invited to participate in the clinic programs.

"Prayer May Be Our Largest Challenge," Says Cauthen

Calling for creative thinking in organizing and harnessing the prayer potential of Southern Baptists for world missions, Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board of the Southern Baptist Convention, says, "We may discover that bringing spiritual power to bear upon needy places across the world through prayer may be our largest challenge in the years ahead."

Dr. Cauthen's report to the Foreign Mission Board in its March meeting was concerned primarily with accelerating the impact of overseas mission work by an enlarged missionary staff, increased evangelistic efforts, and the employment of intercessory prayer.

"The recent evangelistic crusade of Billy Graham in Africa bears evidence of the readiness of vast areas of the world to hear the gospel of Christ," he said. "We must recognize that in the decade before us large-scale evangelism to a degree not attempted before in mission work has now become practical and possible.

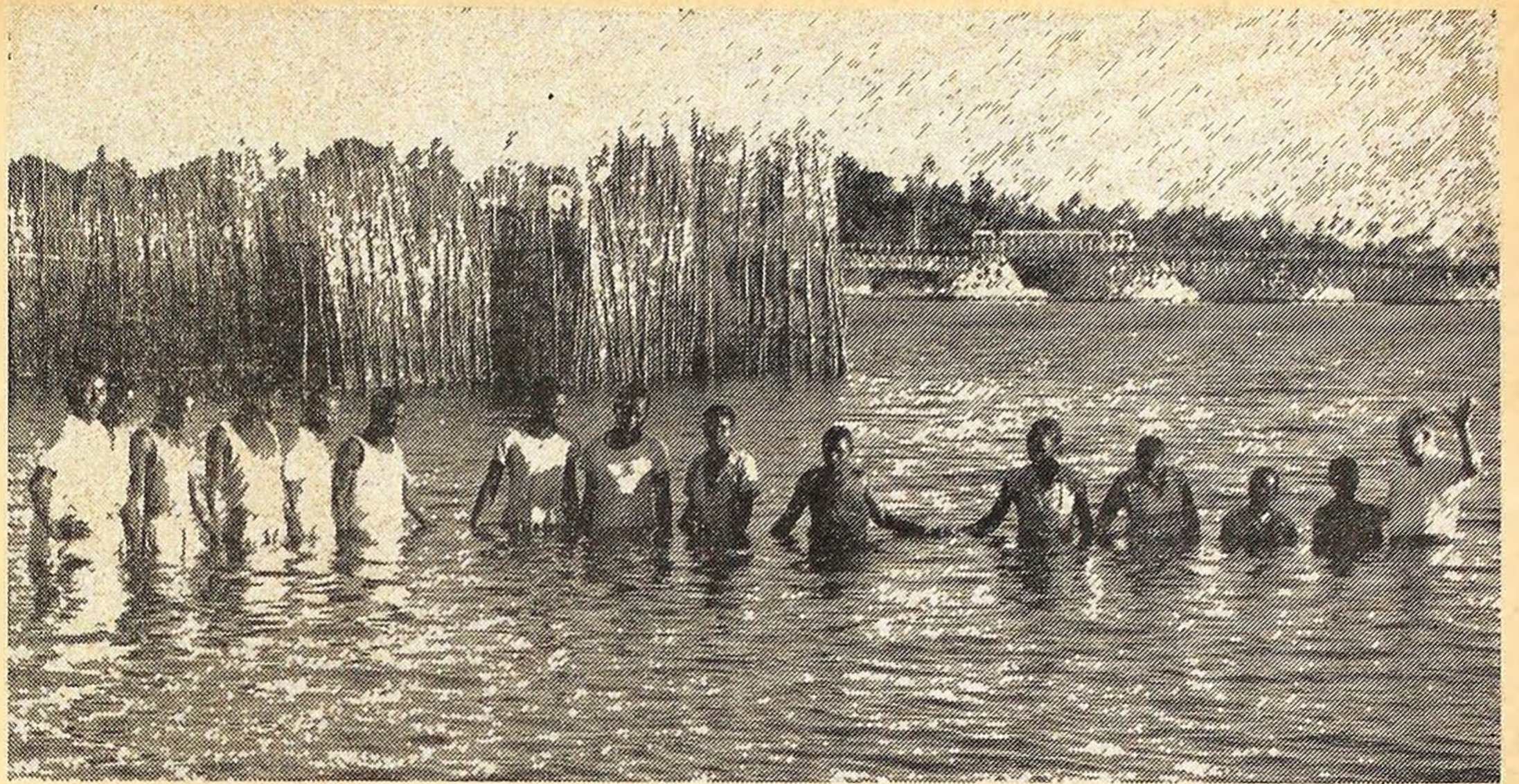
"It is because the harnessing of our prayer potential and the responsibility for larger evangelistic efforts on a world scale go hand in hand that the call to greater prayer support for missions is so imperative.

"We have learned to organize for enlistment, evangelism, stewardship, and other important functions in our church life, but there remains a vast area of need in organizing the prayer potential of the millions of people who make up the churches."

The board appointed 14 of the 150 new missionaries expected during the year, bringing the active foreign missionary staff to 1,390.

New missionaries and their fields of service are: Rev. and Mrs. Arthur R. Haylock, of Gulf Breeze, Fla., appointed for Honduras; Rev. and Mrs. Charles H. Lawhon, Sr., of New Orleans, La., for the Philippines; Rev. and Mrs. Lewis E. Lee, of Goodlettsville, Tenn., for Peru; Rev. and Mrs. Herbert W. Neely, of Greer, S. C., for Central Africa.

Also, Miss Doris Penkert, of Jacksonville, Fla., appointed for Brazil; Rev. and Mrs. Ira P. Singleton, Jr., of Barlow, Ky., for Central Africa; Miss Louise Sparkman, of Columbus, Miss., for Nigeria; and Rev. and Mrs. James N. Westmoreland, of Dyer, Tenn., for Central Africa.



The Indian Ocean becomes baptismal pool as Missionary A. Ray Milligan (right) baptizes 14 persons into the membership of Kisauni Baptist Church, Mombasa, Kenya. This church was organized last Easter with 18 members.

Kenya Church Baptizes 14

Fourteen persons were recently baptized into the Kisauni Baptist Church, Mombasa, Kenya, bringing the total membership to 32. The church was organized last Easter with 18 members.

Prior to baptism, each candidate had publicly confessed faith in Christ, spent a minimum of six months in Bible study and faithful church attendance, and passed an oral examination by the African pastor and Missionaries A. Ray Milligan and W. Boyd Pearce.

During the examination each person gave a testimony of his experience. "Each referred to ugly almost indescribable experiences of sin which he had engaged in prior to an experience with Christ," notes Mr. Milligan. "Then, radiantly, each hastened to refer to repentance which brought the sweetness of forgiveness and the peace, joy, and happiness which accompanies positive living for Christ."

A young man testified: "When I became a Christian I was not welcome at the home of my family. After I had lived for Christ these several months my parents recognized the change in my life, and now they welcome me to tell them of Christ."

The baptismal service was held in the colorful Indian Ocean. The church met on the beach to sing hymns and hear Mr. Pearce preach on "The Meaning of Believer's Baptism." Then Mr. Milligan led the candidates into the water and baptized them.

The ocean-side service also drew non-Christian Arabs, Indians, and Africans. "It is hoped that the message remains indelibly stamped on their memory so that many of them shall seek forgiveness of sin through the only true and living God," says Mr. Milligan.

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These Associations Plan Baptist Youth Night

| Association | Date | Place | Goal |
|-----------------------------|----------|----------------------|------|
| <i>Southwestern Region</i> | | | |
| Beech River | April 11 | Chesterfield Union | 150 |
| Fayette | April 19 | Feathers Chapel | 100 |
| Hardeman | April 7 | Whiteville | 200 |
| Shelby | April 9 | First | 999 |
| <i>Northwestern Region</i> | | | |
| Beulah | April 9 | | 200 |
| Carroll-Benton | April 4 | First, Bruceton | 150 |
| Crockett | April 9 | Friendship | 125 |
| Dyer | April 9 | Fowlkes | 150 |
| Weakley | April 9 | | 150 |
| Western District | April 9 | | 122 |
| <i>South Central Region</i> | | | |
| Duck River | March 29 | Manchester | 175 |
| Giles | April 9 | Bradshaw | 200 |
| Indian Creek | June 6 | Calvary-Waynesboro | 150 |
| Lawrence | April 9 | Loretto | 250 |
| Maury | April 8 | Mt. Pleasant | 225 |
| New Duck River | April 9 | East Commerce | 150 |
| William Carey | April 7 | Park City | 250 |
| <i>Central Region</i> | | | |
| Cumberland | April 9 | Pleasant View | 225 |
| Nashville | March 19 | First, Nashville | 650 |
| Robertson | April 9 | Springfield | 125 |
| Stewart | April 11 | Model | 150 |
| <i>North Central Region</i> | | | |
| Concord | April 9 | Third, Murfreesboro | 150 |
| Cumberland County | April 9 | Homestead | 500 |
| New Salem | June 7 | Hickman | 100 |
| Riverside | April 9 | Livingston Memorial | 75 |
| Salem | April 9 | Sycamore | 75 |
| Stone | April 9 | First | 100 |
| Union | March 24 | Sparta | 125 |
| Wilson | April 9 | Immanuel | 125 |
| Central | March 28 | Shellsford | 375 |
| <i>Southeastern Region</i> | | | |
| Bradley | April 16 | North Cleveland | 150 |
| Hamilton | April 9 | Brainerd | 350 |
| McMinn | April 9 | North Athens | 150 |
| Polk | April 9 | Antioch | 200 |
| Sequatchie Valley | April 9 | South Pittsburg | 100 |
| Sweetwater | April 9 | Notchy Creek | 100 |
| <i>Northeastern Region</i> | | | |
| East Tennessee | April 8 | Lincoln Avenue | 111 |
| Grainger | April 9 | | 175 |
| Holston | April 9 | First, Kingsport | 800 |
| Holston Valley | April 7 | Surgionsville | 111 |
| Jefferson | April 9 | Northside | 300 |
| Nolachucky | April 9 | First, Morristown | 150 |
| <i>Eastern Region</i> | | | |
| Big Emory | April 9 | Beech Park, Harriman | 300 |
| Campbell | April 16 | | 100 |
| Chilhowee | April 8 | Everett Hills | 450 |
| Clinton | March 12 | Zion | 250 |
| Cumberland Gap | April 9 | | |
| Knox | April 9 | Arlington | 1200 |
| Loudon | April 9 | First, Loudon | 200 |
| Midland | March 28 | Atkins | 125 |
| New River | April 1 | First, Oneida | 125 |
| Northern | March 31 | Maynardville | 50 |
| Sevier | April 9 | First, Sevierville | 350 |

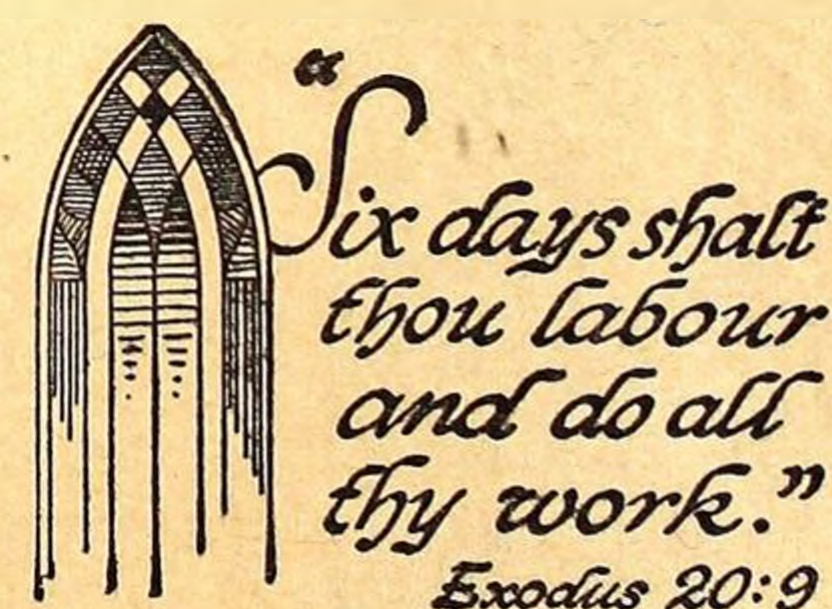
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MONDAY EVENING, 7:00

Hymns of Praise
Meditation.....Dr. A. D. Foreman
Organization
Presentation of WMU Aims for Advancement
Hymn
Special Music
Message.....Mrs. William McMurry
Benediction.....Verse Choir interpretation of theme
Mrs. William McMurry will autograph
her book, EDUCATING YOUTH IN
MISSIONS, in the Book Store immediately following adjournment.

TUESDAY MORNING, 9:30

Hymns of Praise
"Go . . . Teach Them World Awareness".....
.....Mrs. W. C. Summar
Presentation of Hostess Committees.....
.....Mrs. E. C. Wirotzious
Business
Memorial Service.....Mrs. O. M. Laughlin
"Go . . . Teach Through Woman's Missionary Society"
Miss Mary Mills
Hymn

Offering
"Go . . . Teach in Tennessee"
Special Music
"Go . . . Publish in Braille"
Benediction

TUESDAY, 7:00

Hymns of Praise
"Go . . . Teach Them Through the World"
"Go . . . Teach Through the World"
"Teaching Them Through the World"
"I Was Taught By Missions"
"Teaching Them in Holy Spirit"
Hymn
Special Music
"Go . . . Witness in Nigeria"
Benediction

Young Woman's Auxiliary
Galloway Methodist Church

TUESDAY, 7:00

Hymns of Praise
"Go . . . Teach Them Through the World"



BABB



DEATON



PEOPLES



HAWKINS



GUY



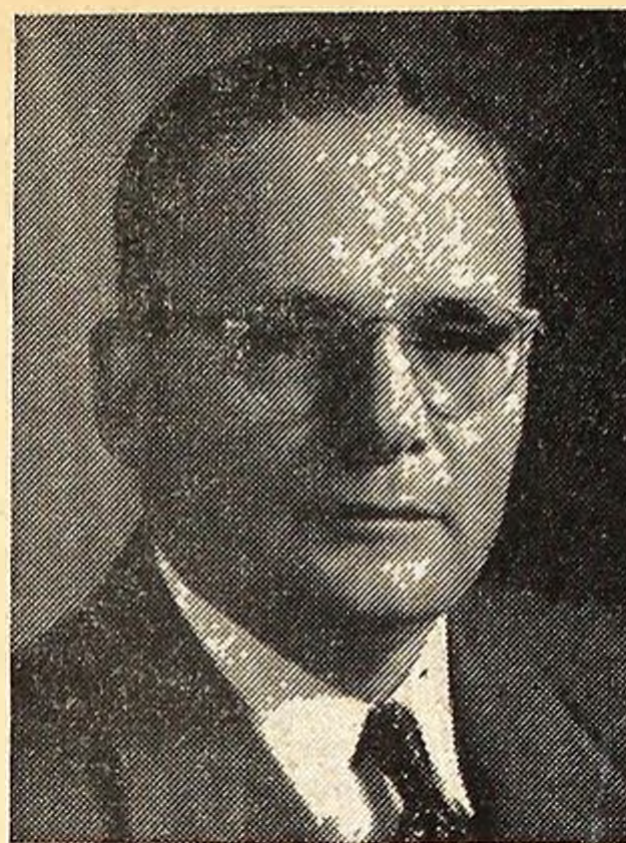
IONARY UNION

ee Baptist Convention

ty-Second Year

s, Tennessee April 11-13, 1960

ching Them All Things



POLLARD



LEE

Dr. W. Fred Kendall

Mrs. Fred Hawkins

ERNOON, 2:30

iritual Life Development"

Mrs. S. T. Bowlin

rls' Auxiliary"

Miss Beulah Peoples

graduate Loan Scholarships"

Mrs. Lyle S. Moore, Jr.

ries"

Miss Georgette Jeries

ng" Miss Frances Tsou

Mrs. W. D. Frazier

*

Banquet

ch 5:45 o'clock

ENING, 7:30

ness"

Mrs. T. M. Deaton

"Go . . . Teach Through Young Woman's Auxiliary"

Recognition of YWAs of the Year—Miss Frances

Sullivant

Symposium: "Educating Youth in Missions"

Miss Georgette Jeries

Miss Frances Tsou

Mrs. W. D. Frazier

Mrs. Fred Hawkins

Hymn

Special Music

"Go . . . Educating Youth in Missions" Dr. Cal Guy

Benediction

WEDNESDAY MORNING, 9:30

Hymns of Praise

"Go . . . Teach Them To Share Possessions"

Mrs. Grover C. Lee

"Go . . . Teach Through Sunbeam Bands"

Miss Mary Mills

Committee Reports

Appreciation

Greetings

Time and Place

Registration

Nominating

Hymn

"Go . . . Teach Language Groups in the Homeland"

Dr. L. D. Wood

Special Music

"Go . . . Teach All People" Dr. Ramsey Pollard

Benediction



BOWLIN



SULLIVANT



SUMMAR



FRAZIER



JERIES



LAUGHLIN

THURSDAY, MARCH 24, 1960

First Church Jackson To Host 1961 Convention

The 1960 State Sunday School Convention recently held at Belmont Heights Church, Nashville, voted to accept the invitation of First Church of Jackson to hold the 1961 convention there. Jesse Daniel, secretary of the Sunday School Department of the Tennessee Baptist Convention, said the dates for the 1961 Convention would be announced later.

New officers were elected during the Friday afternoon session of the March 10-11 convention. Jim Parker, a layman from Signal Mountain Church was elected president. Serving as vice-presidents will be Wayne Dehoney, pastor of First Church, Jackson; and Donald Holton, educational director, Highland Heights Church, Memphis.

Theme for the convention was "Teaching Them . . . All Things." Keynote speaker was Martin Bradley, statistician, Research and Statistics Department of the Baptist Sunday School Board, who used slides to illustrate his message. Bradley said that

during the past 14 years, Tennessee had a net gain of 18,000 per year in the total Sunday school enrolment, or a total net gain of almost 252,000 during that period. Speaking in terms of nation-wide conditions, he said, "There are 110 million white people in the United States not enrolled in any Sunday school."

Bradley was followed by Dr. W. Fred Kendall who stressed the fact the horizon in Sunday school work must be extended "in order that we may extend His kingdom to more and more people who need Him."

After a word of welcome by Dr. Harold J. Purdy, pastor of Belmont Heights, the Thursday morning session was closed with a panel discussion, "Tennessee Baptists Moving Together," led by W. Alvis Strickland, superintendent of associational promotion, Sunday School Department of the Baptist Sunday School Board. Panel members were Gene Kerr, administrative assistant, Tennessee Baptist Convention; Vern

comments from the floor, he suggested ways of encouraging participation in the training program.

Associational missionaries, moderators, associational superintendents of training, associational superintendents of enlargement, and associational Sunday school superintendents, were guests of the State Sunday School Department for dinner Thursday evening. At this dinner a summary of the 1959 Sunday School work was presented and plans for advancement during the Baptist Jubilee years were outlined.

A demonstration, "Improving Bible Teaching Through Visual Aids," was given Thursday evening by Frank Armstrong, superintendent of audio-visual aids BSSB. Final message of the evening was brought by Dr. Gaye L. McGlothlen, pastor of Immanuel Church, Nashville, and president of the Tennessee Baptist Convention. Dr. McGlothlen's topic was "Our Main Task: To Teach the Word."

W. Rudolph Howard, minister of music, Belmont Heights Church, served as music director for the convention Thursday. He brought the special music Thursday morning and afternoon. Special music Thursday evening was brought by the Belmont Heights choir. Music director for the convention Friday was Dee Wayne White, minister of music for Woodmont Church, Nashville, and head of the music department of Belmont College.

Daniel led a special Vacation Bible school conference before the Friday morning session of the convention. After a song service, the general session began with a panel discussion, "Increasing Evangelistic Harvest," under the leadership of Lacy Freeman, superintendent of Adult and Extension Work, State Sunday School Department.

Members of the panel were Aubry Gaskins, minister of education, Berclair Church, Memphis; Milburn Jones, Sunday school superintendent, Brookhollow, Nashville; Wayne Tarpley, pastor of Smyrna Church; Fred Wood, pastor of Eudora, Memphis; Bill Riley, pastor of Englewood, Jackson; and Howard Cook.

After special music brought by the men's quartet from Belmont College, James P. Craine, pastor of First Church, Gallatin, spoke on "How We Can Use Our Sunday School in Evangelism."

Craine said, "To meet in many meetings is needful, to commit on many committees is commendable, to train in training is helpful, to standardize by standards is excellent; but stars in the eternal crown will be placed there only as you teach to win and win to teach."

Special music Friday afternoon was brought by the Belmont College girls' quartet. John T. Sisemore, superintendent of adult work, BSSB assisted by his wife, demonstrated the right and wrong ways to enlist Sunday school workers.

Before their skit Sisemore pointed out the necessary leadership qualities a good Sunday school worker should possess. He

By Patsy Parker

Powers, pastor of Glendale Church, Nashville; Thomas Bryant, pastor of Lincova Hills Church, Nashville; and Howard Cook, minister of education, Radnor Church, Nashville.

The Thursday afternoon session began with testimonies on "Training that Helped Our Sunday School Workers Succeed." Miss Maurine Elder, superintendent of Intermediate and Young People's Work in the State Sunday School Department, led this discussion. Those taking part included Buck Morton, pastor of Pleasant Grove Church, Covington; Lee Griggs, pastor of Daisy Church, Chattanooga; Mrs. Jesse Daniel, superintendent of training, Belmont Heights.

Others giving testimonies were Vester Blanton, pastor of Mt. View, Antioch; and Mrs. Vester Blanton, superintendent of training for Mt. View; Richard Sparks, minister of education, Judson Memorial, Nashville; and James Singleton, pastor of Signal Mountain Church, Signal Mountain.

"Our Church Study Course" was the subject presented by Crawford Howell, superintendent of training, Southwide Sunday School Department. Asking for suggestions for improving the new church study course plan and comments about features of the plan that were especially liked, Howell called for audience participation. After



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said, "The main reason why many people are not at work in your Sunday school is that nobody has asked them to work." He suggested that a personal appeal is the best approach for enlisting workers.

Speaking on "Get Those Needed Workers Now," W. Alvis Strickland brought the closing message of the afternoon. Strickland emphasized the power of positive thinking in seeking workers. He said that the person seeking workers must think positively that this is God's man for the task.

A panel discussion Friday evening was led by Miss Ethel McIndoo, State Sunday School superintendent of Primary and Junior Work. Taking part in the discussion, "We Can Get More People in Sunday School" were Ed Phillips, pastor of Haywood Hills, Nashville; Vern Powers; Othar Smith, pastor of First Church, Lebanon; Charles Dinkins, pastor of Lakewood, Nashville; and Roy Magill, pastor of Highland, Tullahoma.

Others on the panel were Donald Holton; Maurine Elder; Thomas Bryant; and Mrs. John T. Sisemore. Before the panel discussion the Bellette quartet sang, and the Belmont College Glee Club sang after the panel. The Bellettes are a girls' quartet which sings with the Belmont College Glee Club.

Speakers Friday evening were Ellis B. Evans, consultant in the church architecture department of the BSSB; and John T. Sisemore. Evans' subject was "Provide Space and Step Up Your Growth;" Sisemore's was "And the Multitudes Wait." Sisemore said the multitudes must wait "until the average Christians overcome their average condition."

Four simultaneous conferences were held during the convention to discuss plans for advancement in Sunday school work among all age groups.

The state Religious Education and Music Association had a luncheon at the Belmont College cafeteria Friday. Crawford Howell spoke to this group on "What Lies Ahead in Church Administration."

National Baptists Pledge Faith In Freedom For All

WASHINGTON—(BP)—Negro Baptists believe in the American principles of freedom and democracy, according to a statement inserted in the Congressional Record by Sen. Paul H. Douglas (D. Ill).

The statement entitled "Reaffirmation of our faith in the Nation" was adopted by the National Baptist Convention, U. S. A., Inc., which has a constituency of five million, or about a third of the Negro population in the United States.

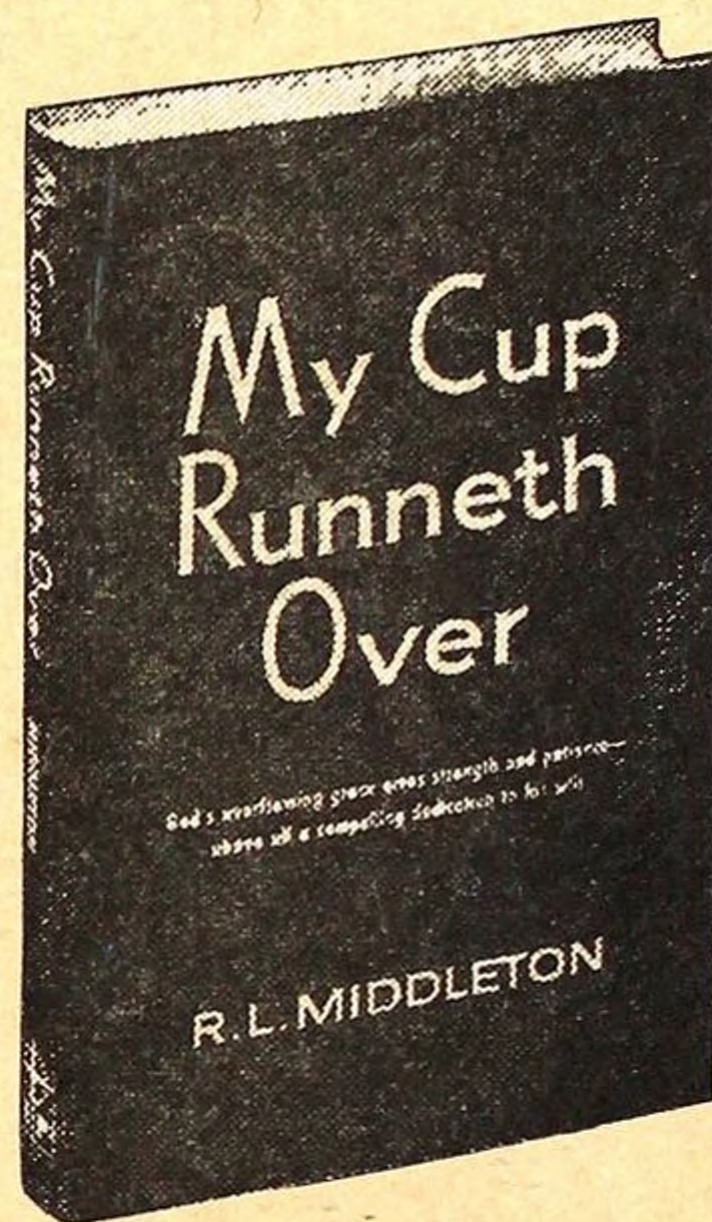
Reaffirming their faith in separation of church and state, the Negro Baptists said that they also believed that the "Christian Church" should be "A Redemptive Influence and a Vital Part of the Soul of the Nation."

The statement called on the Negro press and organizations to recognize the "vast number of white people who are dedicated to the laws of the land, who are ashamed of the sins being committed against the soul of the nation, who are working for the growth of democracy and who are suffering for the fulfillment of America's dream of freedom."

Expressing the historic Baptist faith the Negroes said "We believe that the battle for freedom is not only America's battle but also the battle of all humanity supported by the moral laws of the universe and by the God who made out of one blood all races of men to dwell in peace on the face of the earth. And the struggle must move forward to victory since right is right and God is God."

In an appeal for first-class citizenship the Negroes said that this concept "is essential for the realization of a first-class democracy and that a first-class democracy will give first-class freedom in which will be developed first-class personalities, first-class people, first-class thinkers, and first-class statesmen; all of these working together will build a first-class social order of good will, justice, understanding, and peace."

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A Legend In His Own Time

The date was October 22, 1879.

The frost was on the pumpkin and weary cornstalks stood as silent sentinels over cold windswept fields. That day in Lick Skillet, Tennessee, a child was born that would change the lives of many people during the next 81 years.

Joseph Andrew Shelton grew and worked as a boy on a farm in Cocke County.

At the age of 11, Joseph was "hired out" on the farm of a Scottish Methodist circuit preacher. Being so small, his main duties consisted of household chores, and the care of a large family of children.

From that family he was to marry Cleo Kirk in May, 1906.

The union was a happy one and he and his wife were converted in a Baptist Church. In the years to follow, their personal contribution to the Baptist Church was five girls and one boy.

Shortly afterwards, Joseph Shelton was called by the Holy Spirit to preach.



Joseph would not heed the Lord's call and withdrew within himself in complete disobedience. He refused even to attend services of his church. The call was continually on his mind and one day it happened!

Joseph Andrew Shelton was completely blind.

He knew the cause of his affliction and the cure, but he steadily refused to hear the Lord.

Sightless days dragged into months and months into a year. Finally, at the insistence of his family he sought the services of an earthly physician.

The doctor examined his eyes and could find nothing organically wrong. He suggested that Joseph be led back to his hotel for more examinations the next day.

That night in his room, Joseph Andrew Shelton knelt by his bedside. "Lord", he said, "I have been disobedient unto you. I

will hear your call and take up the cross and follow you."

The sun the next morning was bright and glorious to the eyes of the seeing, and Joseph rejoiced with the Lord in the return of his vision.

He was ordained and called to preach in October, 1916, by the Clear Creek Baptist Church.

In the years to follow Preacher Shelton held pastorates at Liberty Hill, Shady Grove, and Wilsonville.

Shady Grove pastorate proved a difficult one. Every pastor that they had was persecuted by the local bootleggers. Rock throwing, destruction of church property, and vocal disturbances interrupted every meeting.

Preacher Shelton was called to hold a meeting and word of the new preacher reached Satan's helpers. Rock throwing and threats greeted the first congregational singing.

Preacher Shelton slipped out the back way, and as if it were a re-enactment of Moses bringing forth water from the rock, so did the preacher bring forth religious respect from the head of the bootlegger with his cane.

Once more Shady Grove became a peaceful pastorate.

He became an evangelist and preached many places in Cocke and surrounding counties. In the course of his ministry, Joseph led some 1500 persons to Christ.

In 1940 he became physically unable to continue as a full-time Baptist minister. He turned to law enforcement and became a deputy sheriff.

Being the only man fearless enough to raid stills in his own section of the County, he alone raided and destroyed 20 stills in 30 days. He so aggravated the operators that one night they burned his store and filling station to the ground.

During the war he worked in defense plants in Ohio and at age 64 received the notice that he was classified 1A and was to report to the Draft Board in Newport, Tennessee. He was ready to go, but the call was in error and directed to another Shelton, age 18.

In 1949, Ex-Governor Hooper urged him to be caretaker at the new Baptist Camp to be at Carson Springs. Joseph Shelton agreed and was moved to a rented house adjoining Camp Carson property.

As the moving van departed, he chased it for a half-mile to tell them he had changed his mind. Fortunately for all Tennessee Baptists, he never caught the truck and was to spend ten fruitful years at the camp.

Fondly called "Uncle Joe" by all the

Come Over To Cuba And Visit Us

Cuban Baptists extend a special invitation to Southern Baptists to visit us this year. We are always happy for you to come but this year there is a special need for your visit. Thousands of messengers will come to the Southern Baptist Convention in Miami Beach in May.

Twenty-one Baptist churches in Metropolitan Havana invite you to come to Cuba. The flying time from Miami, Florida, to Havana, Cuba, is fifty-five minutes. We want you to see our churches. The pastors and members of these churches will help you see something of our work in this great city of 1,500,000 people.

We want you to see our institutions also.

The Baptist Seminary, Morell 102, Loma de Chaple, formerly known as Loma de Luz which is translated Hill of Light, is seeking to prepare men and women to give the light of the Gospel to the Cuban people. This year we have 25 students enrolled. From our Seminary you will have one of the very best views of the city of Havana.

The Baptist Student Center is located at J Street No. 555, Vedado, near the University of Havana. It ministers to more than one hundred university students and about the same number of secondary students.

Our Baptist Clinic at Eighth Street No. 254, Vedado, is rendering a splendid service to the sick.

Our Baptist Home for the Aged, near Kilometer No. 15 on the Central Highway going east from Havana is ministering to a few aged people. This institution is maintained completely by our Cuban Baptists.

The Camp at Yumuri is located sixty miles east of Havana. This trip may be made on the new Via Blanca Highway with return trip on the Central highway.

Tours are being organized for those who wish to come to Cuba before and after the convention at Miami Beach. Those who are interested may get in touch with Mr. B. M. Crain, Home Mission Board, 161 Spring Street, N. W., Atlanta, Georgia, or Rev. Wendell G. Davis, Midwood Baptist Church 2029 Mecklenburg Avenue, Charlotte 5, North Carolina, or Herbert Caudill, Templo Bautista, Zulueta 502, Havana, Cuba. We shall be very happy to serve you.—Herbert Caudill, superintendent, Templo Bautista, Dragones Y Zulueta Habana, Cuba.

campers, he has done more to firmly establish Camp Carson than any other living person.

The fruits of his energy, honesty, integrity, and love will continue to be present by the many souls added daily unto the Lord. As this early Baptist pioneer evangelist now rests in retirement, he can surely hear the Lord's words ringing upon his ears, "Well done thou good and faithful servant—."

MOST OF US would agree I think that something would be drastically wrong with our sense of values if we placed a premium on hypocrisy, but fortunately for us the average person almost seems to have an innate hatred for this vice in any form. This is as it should be. There is so much in the world to distract, to cheapen and prostitute life, that if we really did admire hypocrisy and not rise up against it, then the deception that too frequently characterizes modern life would be even more marked.

It is not the most pleasant experience to conclude that someone else is hypocritical in one way or another, but when we begin to look at our own inconsistencies and discover that this terrible term could be applied to some aspects of our conduct, then there is cause for alarm. And as much as we would like to ignore this fact, the truth cannot be denied, all of us at times play the hypocrite, sometimes consciously, but more often unconsciously. Personally I am convinced that the majority of people do not deliberately set a calculated course toward hypocrisy. No person deliberately aims at ugliness, but in most instances we feel that somehow "we can break the rules" and achieve a desirable goal even if we do have to cheat a bit. Our goals always appear attractive, the rub comes when we try to use "unspiritual means" to attain something which seems legitimate. This is where "hypocrisy" becomes an expedient worth embracing for the sake of something "good" and perhaps even "spiritual". But the rules for the "race of life" just do not allow for such manipulative juggling. We either play according to the prescribed "rules of the game" or we sooner or later suffer the consequences.

But what about the "hypocrisies" which are more cleverly obscured and which very frequently do not bombard the conscious mind? These are slippery and elusive, but their subtle impact upon the totality of personality are in many respects more destructive than those which are deliberately planned, sometimes out of fear, but always out of expediency. These hypocrisies lie buried in our minds mainly because we have conditioned our thinking to accept some things unquestionably as right and others as absolutely evil. This often sets the mechanism of our mind to the task of glossing over some of our own personal inconsistencies and "pet peeves" which cannot be justified in one area of our lives but which must be tolerated in another. Let me explain what I mean by one or two examples.

One of the most common sins which the average church member commits is one which our Lord heartily condemned: sitting in judgment upon others. Jesus, you remember, taught that we should not judge (condemn) another person for his conduct, because judgment is in the hands of God and

not man. Our Lord categorically stated that if we do make it a habit of judging then we can expect judgment to crash down upon us with catastrophic force. And the interesting thing about this type of sin is that it is based entirely upon hypocrisy. When we sit in judgment upon others we do so behind a "false-face" which has not taken in to account our own sins which should be our first objective. We mouth our pious opinions like the insensless Stoics of old, never feeling all the while our own hearts condemned. Such conduct is surely a "hidden hypocrisy". It fails to distinguish between the Bible injunction to condemn sin and the example of our Lord who loved sinners, even when one was caught in the very act of adultery.

On a more superficial level, certain attitudes toward various entertainments of our day clearly reveal "hidden hypocrisies." Here again our motives usually are good, but frequently they are so fragmentary in

what we personally want to do and "condemn" others when their choices run contrary to ours.

I am not trying to make the point that all dramatic productions in the theater or school are bad or good, but I am trying to emphasize that often we unconsciously act the hypocrite by giving the nod of approval to our own little whims and the look of disdain to the legitimate aspirations of others. The most blatant and obnoxious form of worldliness in the days of our Lord's earthly ministry was the hypocritical, legalistic externalism of the Pharisees which meticulously sought to keep man's external conduct always within the orthodox tradition even when the tradition ran contrary to God's Revealed Will. It is not inconceivable that this sin is just as rampant today in our "hidden hypocrisies" and I am sure that we make just as conscientious an effort to justify ourselves as the Pharisees did of old. And to make matters more pathetic, like them fre-

Unmasking Our Hidden Hypocrisies

their practical application that they cause us to act in hopelessly inconsistent ways. Take the subject of drama, for instance. Some church members (if they could) would practically "snatch salvation away" from their fellow members if they went to see a play in a theater, but at the same time think nothing of going themselves to see the senior play at the high school which could consist of anything from a goary mystery to a rather risque vaudeville. Others would never think of going to see a film but think nothing of staying up to view the late show on television. Such inconsistency seems to me to be clear evidence that within each of us there are "hidden hypocrisies" which tend to cause us to "justify" ourselves in

quently we do not even recognize our hypocrisies as hypocrisy. This is truly our Achilles Heel.

We also see "hidden hypocrisies" at work in the relationship between a minister and his congregation. The Holy Spirit frequently gets blamed for many things which in reality can only be traced to deception and vanity. Congregations composed of people who pride themselves in being ambitious in their own personal vocations often conclude that a minister is "greedy of filthy lucre" if he moves to a larger and more challenging field of service. But in reality a minister's desire to serve more people and at the same time provide more adequately for the needs and future of his family is perfectly wholesome and spiritual. On the other hand some pastors who "feel that they should move" see no inconsistency or hypocrisy at all in leading two or three churches to call them simultaneously as pastor and at the same time keep each congregation in the dark concerning his negotiations with the other. A pastor owes it to the churches to be absolutely honest in this respect, and for

(Continued on Page 20)

By Jack R. Kennedy

Dr. Kennedy is pastor of the Lookout Mountain Baptist Church, Lookout Mountain, Tennessee.

THURSDAY, MARCH 24, 1960

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Southwide Meetings In Miami

Woman's Missionary Union Annual Meeting

MAY 16-17, 1960

MIAMI BEACH AUDITORIUM, FLORIDA

MRS. R. L. MATHIS, *President*

PROGRAM

"Holding Forth the Word of Life"

Philippians 2:16a

Monday Morning—9:30 O'clock

Prayer
Song Service Director, Claude H. Rhea, Jr., La.
"Thy Word Is Like a Garden, Lord"—Gill Claude H. Rhea, Jr.
"Letter Home" Mrs. W. B. Hicks, Philippines
Hymn
Organization
Recognition of Hostess Committees
Business
Special Music Mrs. Cecelia Pate Ward, La.
World Communism, Its Future Outlook . . . Dr. Karliss Leyasmeyer, European author
Philippians II Verse Choir and Bell Choir Directed by K. K. Cochrane
Adjournment

Monday Afternoon—2:00 O'clock

Song Service
"Look Unto Me"—Nathan Claude H. Rhea, Jr.
"Letter Home" Mrs. Jack Walker, Tanganyika
Hymn
The Seminoles of Florida Mrs. Genus Crenshaw, Fla., and Cody Micco
Special Music Cecelia Pate Ward
The World Comes Nearer
The Forty-ninth State Mrs. Willie Johnson, Alaska
The Fiftieth State Itsuko Saito, Hawaii
Philippians II Verse Choir and Bell Choir
Adjournment

Monday Evening—7:30 O'clock

Song Service
Philippians II Verse Choir and Bell Choir
"Letter Home" Mrs. Charles B. Clark, Venequela
"Behold the Lamb of God"—Handel Cecelia Pate Ward
Southern Baptist Roll Call of the Nations
Presented in Dramatic Episode Dr. Baker J. Cauthen, Va.
Dr. J. Winston Crawley, Va.
Dr. H. Cornell Goerner, Va.
"Almighty God" Stetson University Choir
Adjournment

Tuesday Morning—9:30 O'clock

Song Service
Philippians II Verse Choir and Bell Choir
"Letter Home" Aletha Fuller, Nigeria
Hymn
Woman's Missionary Union Training
Through: Woman's Missionary Society
Young Woman's Auxiliary
Girl's Auxiliary
Sunbeam Band
The Woman's Hymn
"Eternal Life"—Dungan Claude H. Rhea, Jr.
This Turning World Mrs. R. L. Mathis, Tex.
"Holy Radiant Light"—Gretchaninoff and "Creation"—Richter
Stetson University Choir, Director, Harold M. Griffin, Fla.
Adjournment

Tuesday Afternoon—1:30 O'clock

Song Service
"Tell Me the Story of Jesus"—Crosby Claude H. Rhea, Jr.
"Letter Home" Mrs. Marion Moorehead, Japan
Hymn
Business
From Communism to Freedom Mrs. Don Kim, Calif.
Special Music Mrs. Cecelia Pate Ward
The Jubilee Advance 1960-61 Miss Alma Hunt, Ala.
"The Lottie Moon Story"—Premiere
Dr. D. M. Nelson, Jr., S. C., "Cooperative Program"
Dr. D. H. Hall, Jr., Ga., "Annie Armstrong Offering"
Dr. J. Ralph Grant, Tex., "Lottie Moon Christmas Offering"
Philippians II Verse Choir and Bell Choir
Adjournment

Southern Baptist Church Music Conference

Riverside Baptist Church

Miami, Florida

MAY 16-17

Theme: "Unto Full-Grown Christian Church Musicians"

Monday Morning

10:00-12:00 Meeting of Executive Council

Monday Afternoon

2:00 Devotional Moments Eugene Bartlett, Okla.; Charles Sego, Tex.
Presentation of Program Dwight F. Phillips, Tex.
Welcome to Miami F. Eugene Brasher, Fla.
Response W. R. Howard, Tenn.
Roll Call of the States
Report of Membership Committee T. W. Dean, Tex.
Report of Special Committee on Relations Paul McCommon, Ga.
"Growing Through Stewardship and Enlistment" W. Hines Sims, Tenn.
Solo, "Sound An Alarm" by Handel Edgar Nolte, Mo.
President's Address
Hymn
"Growing in a Common Ministry" Lory Hildreth, Tex.
Moments of Meditation Mrs. Cecelia Pate Ward, La.
"The Twenty-Third Psalm" by Creston

Monday Evening

7:30 Devotional Moments Carl Perry, N. C.; Charles Sego, Tex.
Program by Stetson University Choir, Director, Harold M. Giffin, Fla.
"Growing a Singing Congregation" V. F. Forderhase, Tex.
Solo James Berry, N. C.
"Growing in Spiritual Leadership" J. Winston Pearce, Fla.
Program by Travis Ave. Church Bell Ringers, Fort Worth, Tex.
Director, Saxe Adams, Tex.

Tuesday Morning

9:30 Devotional Moments Kenneth Osbrink, Fla.; Charles Sego, Tex.
Report of Budget Committee W. C. Morgan, Miss.
Report of Executive Council Joe Santo, Jr., Okla.
Report of Registration Committee D. Neil Darnell, Tenn.
Panel: "Next Year with Our Children's Choirs" Loren R. Williams, Tenn.
Nettie Lou Crowder, Bill F. Leach, Tenn., and
Writers of Units of Work for Children
Program by the Nurses' Glee Club, East Tennessee Baptist Hospital,
Knoxville, C. L. Huling, Director
"Growing in Concern for Unreached Millions" Mrs. Hugo Culpepper, Ky.
Missionary Hymn by Ross Coggins (Indonesia) William J. Reynolds, Tenn.
"Send Me, O Lord, Send Me"

Tuesday Afternoon

2:00 Devotional Period Leroy McClard, Ark.; Charles Sego, Tex.
Solo John Sims, Ky.
Report from Seminary Workshops
"Growing Through Combined Efforts" Departmental Conferences
Paul Bobbitt, N. C.; Eugene F. Quinn, Ky.; Hugh T. McElrath, Ky.
Hymn
Report from the Conferences
Introduction of New Officers
Choral Worship, "The Southwestern Singers"
R. Paul Green, Tex., Director
Dramatic Monologue, "Yes, I Remember Bethlehem" by Frederick Speakman

Sterling Lorenz Price, Mo.
"The Hallelujah Chorus"
from
"Messiah"

Adjournment

Southern Baptist Religious Education Association

MAY 16-17, 1960

Miami Beach, Florida

Theme—The Gospel and Religious Education

MONDAY AFTERNOON

Findley Page, Ky., Presiding

Theme—Evangelism and Religious Education

2:00 Devotional
2:10 Appointment of Committee and Other Business
2:15 Program Preview
2:30 How Does One Enter the Christian Life?—J. Kelva Moore, La.

Cuban Missions Face Greatest Opportunity

ATLANTA, Ga. — (BP) — “Southern Baptist missionaries in Cuba report today the greatest opportunity in history to win Cuba for Christ,” according to B. M. Crain of Atlanta, who has returned from a tour of Southern Baptist mission stations in Cuba.

Crain, business manager of the Southern Baptist Home Mission Board, is a veteran observer of the Cuban situation, having conducted four tours of the country in previous years. This was his ninth trip to the area.

“Cuba has religious freedom and separation of church and state for the first time,” Crain reported. “Our people feel safe to go and come at night to attend worship services as they please. The difference in the way the people now live and the way they used to live is startling.” No church now receives government subsidy, he says.

Crain reports that since 1959, 10,000 classrooms have been opened, many in the countryside where the children never had an opportunity to attend public schools. Many teachers with degrees are teaching for the first time, because there were not enough classrooms and no compulsory school law.

The Cuban government has built 10,000 new homes in the interior. One missionary said, “In my area many homes were sold

to people who had lived in shacks of thatch with dirt floors, and the land was given with the homes in order that the people might raise their food. Payments are set according to income of the people.”

Minimum wages for sugar plantation workers have been raised from 45 cents a day to \$4. The government has established commissaries for the laborers to buy at low rates their clothing and food.

Cuba's first Social Security was enacted January 1, 1960.

Soldiers and police are no longer allowed to drink in public places while in uniform, Crain said. If they do they automatically lose their jobs.

New work has been opened by Southern Baptists in the swamplands of Cuba, which cover 4000 square miles and 32,000 people. There had been no religious services in this area. A missionary now spends half time there, and in May a seminary graduate will go to give full time there. The government is draining much of the swampland for rice.

The people in the swamplands first heard the gospel message through the Southern Baptist radio program. “That area was a closed book until the revolution,” says Crain.

Southern Baptists work in the four western provinces, with approximately half of the six million Cubans; American Baptists

work in the two eastern provinces.

There are 166 Southern Baptist missionaries, including wives, with 84 churches, 8750 members, and 201 missions. All but 10 of the 166 missionaries are natives of Cuba. Last year, there were 451 baptisms, 361 Sunday schools with an enrollment of 14,826, and 199 Training Unions with an enrollment of 2701.

Southern Baptists have eight primary schools with 610 children enrolled, and a Baptist seminary in Havana, which has an enrollment of 24; 16 of those are ministerial students. Four preachers, graduating in May, will face five vacancies to be filled.

Cuban Baptists contributed more than \$175,000 to all causes in 1959.

“One of the greatest needs in Cuba is buildings,” said Crain. “There is not enough space to take care of the people who come.”

Southern Baptists maintain a modern student center near the University of Havana campus. Thirty Baptist students live in the center and help to carry on the BSU work on the campus. Of the 25,000 enrolled at the University, 250 are Baptists—a ratio of one to 100. The over-all ratio of Baptists to the total population of Cuba is one to 400.

Crain will conduct a tour of Cuba and Southern Baptist missions leaving Miami May 12, and returning in time for the Woman's Missionary Union convention on May 15.

- 2:55 Seeking a Regenerate Church Membership—J. Leo Garrett, Ky.
- 3:20 Discussion: What Does This Mean for Us in Our Churches?—Bryant M. Cummings, Miss.
- 3:45 Song
- 3:50 A Program of Perennial Evangelism for Our Churches—Leonard Sanderson, La.
- 4:15 Discussion: What Does This Mean for Us in Our Churches—Russell Noel, Mo.
- 4:30 Adjourn

MONDAY NIGHT

S. C. Ray, N. C., Presiding

Theme—The Bible and Religious Education

- 7:00 Devotional
- 7:10 Bible Knowledge Among Southern Baptists—Robert L. Bishop, Okla.
- 7:30 Bible Teaching for Changing Life—Ellis A. Bush, Tenn.
- 7:55 Discussion: What Do You Think?—Dean Kaufman, Tenn.
- 8:10 The Study of the Bible in Its Historical Setting—William A. Hull, Ky.
- 8:35 Response—Curriculum Editor—Howard P. Colson, Tenn.
- 8:40 Response—Local Church Worker—Joe Burnett, S. C.
- 8:45 Discussion: What Do You Think?—Bill Bumpas, Tex.
- 9:15 Adjourn

TUESDAY MORNING

R. Othal Feather, Tex., Presiding

Theme—The Christian Life and Religious Education

- 9:00 Devotional
- 9:10 What Is the Nature and Meaning of the Christian Life?—Foy Valentine, Tex.
- 9:35 Is Growth in the Christian Life Optional?—Ralph A. Phelps, Ark.
- 10:00 Discussion: What Does This Mean for Us in Our Churches?—Charles Lowery
- 10:30 Sectional Conferences:
 - Ministers of Education (More than 5 years experience)—William H. Souther
 - Ministers of Education (Less than 5 years experience)—Frank L. Stubbs
 - Youth Directors—John E. Seelig
 - Children's Workers—Mrs. Helon B. Harwell, La.
 - Teachers—R. Othal Feather, Tex.
 - Sunday School Field Workers—C. F. Barry, Fla.
 - Training Union Field Workers—James H. Whaley, Ky.
 - B.S.U. Field Workers—Chester Durham, Ky.
 - Brotherhood Workers—James M. Sapp, Tenn.

“My Cup Runneth Over”

NASHVILLE—“My Cup Runneth Over”, a new book of inspirational messages, will be released by Broadman Press, Nashville, March 21.

Written by R. L. Middleton, Director of the Baptist Sunday School Board's Business Division, Nashville, “My Cup Runneth Over” contains 22 devotionals that confront the reader with the fact that there is still much evidence of God's goodness to give us joy in living—even when needs arise and doubts distress us.

The central ideas of some of the chapters—which make use of many illustrations—include a call for sacrificial living as well as dying, points up the fact that God has a never-failing hand, reminds the reader that it is not so much how he makes his living but what he lives for, and the reader is warned not to face the perils, joys, and temptations of the day unclad with prayer.

A native North Carolinian, Middleton was employed in the business office of the State Mission Board in Raleigh prior to beginning his career with the Sunday School Board of The Southern Baptist Convention in 1925 as chief accountant. He is the author of eight books of devotional and program materials.

EDITOR'S NOTE: Mr. Middleton suffered a heart attack about nine weeks ago and has been hospitalized almost continuously since. However, doctors report that his condition is improving steadily.

12:00 Adjourn

TUESDAY AFTERNOON

James H. Whaley, Ky., Presiding

Theme—Denominational Developments and Religious Education

- 2:00 Devotional
- 2:10 The New Royal Ambassador Campcraft Program—Edward Hurt, Jr., Tenn.
- 2:35 Discussion: What's Your Question?—Jack Culbreath, Fla.
- 2:50 Business—Committee Reports—Election and Presentation of Officers
- 3:00 The 1961 Emphasis on Stewardship and Enlistment—Merrill D. Moore, Tenn.
- 3:50 Discussion: What's Your Question?—Cliff Elkins, N. C.
- 4:15 Adjourn

Suggestions To Help Race Relations

ATLANTA, Ga.—(BP)—Southern Baptists have given 16 suggestions designed to further co-operation between the denomination and Negroes.

These came at the close of the first total study made of co-operative work of the SBC with Negroes.

The Advisory Council on Southern Baptist work with Negroes authorized the study, which was made by the survey and statistics Department of the Sunday School Board in Nashville, Tenn.

Surveyed were all churches, associations, state conventions, and agencies of the denomination.

The suggestions of the council are the following:

- Seek to understand how deeply we are involved with Negroes as persons, citizens, and Baptists.
- Develop the spirit of co-operation in all of our work with, not to, for, over, or under.
- Recognize that we need the good will and co-operation of Negroes as much as they need our aid.
- Seek out and maintain communication at the personal, church, state, and national levels.
- Maintain a Christian attitude toward the Negro's desire to become a first class citizen.
- Recognize that no "crash" or "representative" program will be sufficient in our desire to work with the Negro. It will be a long, hard pull and a team effort.
- Encourage talks and conferences between

the leaders of our conventions.

—Seek to become better informed concerning the organizational structure of the Negro conventions.

—Continue to make surveys and note the progress of our co-operative effort with Negro Baptists.

—Give more attention to the students in Negro colleges and universities.

—Develop a total mission program in co-operation with Negro Baptists.

—Keep our constituency informed on all of our work with Negroes.

—Study the public acceptance of Negroes into the main streams of American culture.

—Examine population trends of Negro people—rural to city, south to north and east.

—Recognize the missionary potential in Negro youth.

—Encourage Negro Baptists to participate with us in seasons of prayer, schools of missions, and simultaneous revivals.

The Advisory Council was organized in January of 1954 (four months prior to the Supreme Court decision on education) to discuss and correlate plans, share ideas and procedures, and strengthen the total program of Southern Baptist work with Negroes. The council was nearly four years planning and conducting this survey.

Membership of the council consists of representatives from the SBC boards, commissions, seminaries, WMU, the executive committee, and state directors of Negro work.

Unmasking Our

(Continued from Page 17)

a pastor to lead two or three churches to call him so that he can "take his pick" seems to me to be hypocritical. But to turn the picture around, a congregation puts on an equally "false-face" when it leads a man to think that it is seriously interested in him as a prospective pastor and then the truth bursts into the open that the pastor is simply one among many to be paraded before the church. Such practices are downright hypocritical and make the Man of God the caricature of an expendable pawn. This "trial and error", "play them off against themselves" policy is wrong and congregations should avoid it.

But in our day there is a "hidden hypocrisy" that is more serious, more devastating in its scope, than any I have mentioned. And this involves our concept of the Biblical view of man and the practical expression which we give to it in our communities, churches and homes. We are fond of saying that in Christ there is neither Jew nor Barbarian, male or female, North or South. We enjoy describing a New Testament Church as a fellowship of baptized believers and we often say that the ground around the cross is level. And none of us will deny that the Blessed Book clearly teaches that people from every tribe and nation will inhabit that glorious house not made with mortal hands, and there all of God's children will worship and serve together. But all of these claims seem hollow and meaningless when we look about us and see so much racial tension and so little real evidence that we really believe that the Gospel transcends external barriers.

I think I saw the power of the Gospel to transcend these externals which men so strongly emphasize these days in a service recently in the First Baptist Church of Rio de Janeiro, Brazil. It was a Sunday morning service and the Lord's Supper was being observed. The bread and the juice were passed. Spanish hands, Indian hands, African hands, American hands, Brazilian hands—all members of the First Baptist Church—took bread and drink that morning in an uncontested assertion that in the Lord Jesus Christ, love makes us one. I left that service saying in my heart, "God, I have seen your Gospel at work today" and as I think back on it now I feel like saying, "Dear God, deliver us from our hypocrisies. Help us to realize with the man of old that your house must be a house of prayer for all nations" and give us all the wisdom meekly to help those "who oppose themselves." (2 Tim. 2:25).

What are your "hidden hypocrisies" and are you willing to unmask them?

SBC Agencies Promote Proper Race Attitudes

ATLANTA, Ga.—(BP)—Southern Baptist Convention agencies wage a continuous war through publications, tracts, and meetings against improper attitudes and actions toward other races.

This was revealed in the first total survey of what Southern Baptists do through all channels of work in co-operation with Negroes. The study, made by the denomination's advisory council on work with Negro Baptists, has just been released for publication.

The survey covered work by churches, associations, state conventions, SBC agencies, and other SBC groups. The survey was conducted by the research and statistics department of the Baptist Sunday School Board.

The Woman's Missionary Union, Brotherhood, Christian Life Commission, and the three boards (Sunday School, Home, and Foreign) all devote space in their periodicals toward an emphasis on Christian attitudes and actions toward other races.

Each also promotes meetings which use speakers of other races, and the Christian Life Commission deals with problems of race at its annual conference at Summer assemblies.

The Woman's Missionary Union Co-operates in numerous ways: Providing literature for Missionary organizations in Negro churches, encouraging women to work in Negro good will centers, summer camps, and Vacation Bible schools, contributing funds for evangelism and scholarships.

Through the Annie Armstrong offering the WMU contributed in the year of the survey \$136,000 for salaries, mission centers, and other work of the Home Mission Board.

Other groups in advisory positions for co-operative work with Negroes are the SBC executive committee, the joint inter-convention committee on Negro ministerial education, and the advisory council on Southern Baptist work with Negroes.

A Witness In Chains

TEXTS: Acts 28:16-31; Philippians 1:12-30; Colossians 4:2-18 (Larger)—
Acts 28:16-24, 30-31 (Printed).

The dream of Paul comes to fruition in this lesson. He arrives at Rome at last. But he enters the Imperial City as a prisoner, bound with chains but allowed a great deal of freedom since he awaited trial before the Emperor. During this wait of two years he was diligent in prayer, in writing, in personal testimony and in encouraging fellow Christians. His letter to the Philippians is characterized as one of deep and abiding joy, although written while a prisoner; and is the favorite one of many today. How we react, as Christians, when the going gets tough is a searching question that we need to face. Are we merely "fair-weather" followers of the One whose name we bear; or are we the same regardless of difficulties or temptations? The Apostle's attitude and example while in chains should challenge, or even rebuke us. The printed text yields the following.

Explanation of the Wrong (vv. 16-19)

After three days of being within Rome, Paul called together the chief people of the Jews to explain to them what might be considered the wrong done to him in sending him as a prisoner. The Roman officials were willing to set him free, since he had violated none of the laws of the Empire; but since his Jewish enemies spoke against it, Paul had appealed his case to Caesar. This he had done in exercise of his rights as a Roman citizen, and to protect his life against the wrath of his enemies. Paul insists before them that he had done no wrong against his people or their customs. He also disclaims any sort of resentment or bitterness against his own people who were at least indirectly responsible for his being in Rome for trial. He is anxious to clear their minds of any misunderstanding, thus

the explanation. To witness effectively often requires the removal of erroneous thinking.

Exposition of the Way (vv. 20-24)

An appointment is made with the chief Jews for further consideration of this vital matter, and they came to his lodging place where he "expounded and testified the kingdom of God." Paul used the Scriptures in a lengthy exposition of the Way of life, centering in Jesus Christ who had lived and taught and died and risen again in order that men might find and follow the Way that leads to the fullness here and now and everlasting hereafter. Paul's thorough acquaintance with Moses and the prophets equipped him admirably to do this. His long experience as missionary and preacher, winning converts and strengthening them in their new-found faith, added further to his equipment. But, as nearly always, "some believed . . . and some believed not." In any case, the Apostle had done his whole duty and discharged his responsibility. We are not responsible for the results but we are responsible for the message God has given us in His Son. Our exposition of the Way begins in our own experiences with Him as Saviour and Lord. It continues and is made clear in and through the Bible.

Exhortation of the Witness (vv. 30, 31)

Paul the prisoner was bound with a chain, so far as his body was concerned; but he was free in spirit because his heart was hidden in the purpose of God. And so he received all who came to him in his rented dwelling and exhorted them to receive the same Lord he had received on the Damascus road some time ago. His method was that of persuasion. He preached and taught, "with all confidence." The Lord Jesus Christ was at the very center of all of his efforts. Soon he hoped to stand before Caesar's court as a civil witness. Meanwhile he would stand before all comers as a faithful witness of Christ. And this is our last altogether reliable glimpse of him but what more fitting picture do we need than to see the Apostle within this scene? Our final look is in keeping with our previous ones during these last lessons. Paul, Peter and the others pass on but the work continues. Let it continue even in us and in those who come after us.

for every Christian witness... READY ANSWERS on the Christian faith... FUNDAMENTALS OF OUR FAITH

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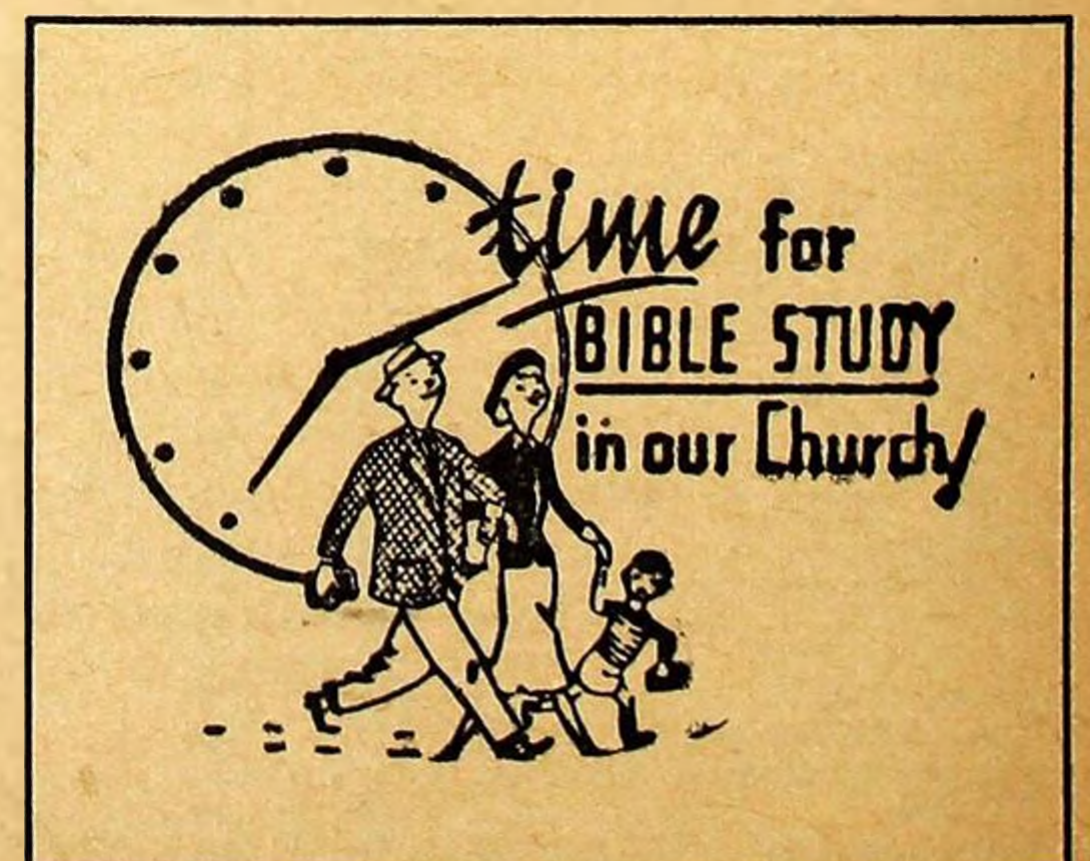
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The Children's Page

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God's Wondrous World*

Flower Cities

By Thelma C. Carter

Do you know that wild flowers, shrubs, trees, and vines form their own colonies or cities in which they prefer to live? In the spring you can see these beautiful flower cities, from the deepest red to the richest violet, blooming in colorful spots on mountain slopes, on hillsides, in valleys, or prairies, and even in deserts.

Colonies of wild daisies, roses, buttercups, lilies, violets, jack-in-the-pulpits, and forget-me-nots live in friendly closeness, much as people do.

Flower cities are busy cities, pumping up water from the earth, getting food from the soil, and then mixing these with sunshine. Warm weather is the busiest time for flower colonies for they must store food in stems, bulbs, and roots for the cold weather ahead. Baby seed are carefully tended until they are ready to make a new home for themselves in the earth.

Wild grapevines, strawberries, cucumbers, and gourds send their runners hither and yon, traveling sometimes in circles, always forming a bed or colony of their own particular plant life. Trees send up young saplings in colonies. You can see these in the areas about your home.

In the open woods, trailer plants spread in carpet-like cities, rooting as they travel to new earth. Sometimes these trailer cities cover acres of soil.

Wild poppy cities, violets, and lily colonies, which cover our great mountain ranges in early spring, are among the most beautiful creations of our natural world. Such beauty reminds us of God's Word. "There is none like unto thee, O Lord; neither are there any works like unto thy works" (Psalm 86:8).

The Polar Bear Family*

By Gloria Logan

Far up in the Arctic Circle it was growing warmer. Now the sun shone a little every day and the six months of night and darkness were over. Deep in her snow cavern, Mother Polar Bear felt the warm air and stirred. Beside her, the two cubs slept. They were sprawled awkwardly on their backs with hairy paws folded over their black noses.

Mother Polar Bear lumbered to her feet, sending down a shower of loose snow onto the sleeping cubs. One of them growled and stirred. Mother Polar Bear put her head outside and sniffed. She saw the distant ice

floes floating in the cold green water. She saw some black dots on the ice and her nose said, "Dinner."

Roughly she shook the cubs awake and nuzzled them. She told them in bear language that it was time to wake up and learn how to hunt seals.

The cubs staggered out of the cave and looked around.

"So this is the world," they seemed to say.

Mother Polar Bear started stalking the seals. The cubs followed. Craftily, she took advantage of every snow hump and ice cliff. Her white coat did not show up against the snow. Only her black nose and eyes showed. Just ahead a wrinkled old seal lay dozing.

"Now," Mother Polar Bear growled and raised her paw with its five sharp claws.

The cubs liked seal meat, and for the next few weeks Mother Polar Bear caught a seal every day. Sometimes she caught fish, too. Once they found a whale washed up on the shore, but before they had a chance to taste it, another bear came and drove them away.

The cubs grew heavier every day, and as they grew Mother Polar Bear taught them many things. She showed them how to walk on the ice, their rough hairy paws gripping the slipper surface to keep from sliding. She showed them how to avoid the walrus, who could hurt them with his sharp tusks and who was so much swifter in the water than the polar bear cubs.

They stalked seals and sometimes caught one. Sometimes they swam along the edge of the floes until they were close to a seal pack. Then they would growl and frighten the seals into jumping into the water. They caught two or three on those trips.

When the cubs grew tired of swimming, Mother Polar Bear would let them hang onto her tail, and she would tow them through the water.

It was not all work, however. Sometimes the cubs would have a wrestling match or they would all climb on a big ice cake and sail around in the water.

One day they saw a man. He was dressed in skins, and he paddled a boat through the ice floes. Mother Polar Bear showed the cubs how to hide behind the ice floes and be quiet. Man was their enemy more than the walrus, because man carried the stick-that-kills-at-a-distance.

The cubs stayed with Mother Polar Bear until they were old enough to take care of themselves. She played games with them, too. One game they liked was sliding on the ice. They would sit down and Mother Polar Bear would give them a big push. This sent them scooting over the ice for several yards. There they sat waiting for Mother Polar



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

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

A seedy-looking circuit rider always made his rounds on a superbly groomed horse. Riding up to his country church one Sunday morning, he found several members waiting in the yard. After greeting him cordially, one of the elders asked, "Parson, no offense meant, but why does your horse's coat always look so much better than yours?"

The circuit rider looked his congregation over carefully before replying, "Well, it's like this—I take care of my horse; my congregation takes care of *me*."

If you don't like January weather in the north, go south; if you don't like July weather in the south, go north; if you *do* like the weather any time, any place, go to the head of the class.

After the doctor checked the patient over, the physician asked, "Have you been living a normal life?"

"Yes, doctor," replied the patient.

"Well, you'll have to cut it out for a while."

A wife pointed to her husband stretched out in the hammock and explained to her friend: "Fred's hobby is letting birds watch him."

Three men—an Englishman, an Irishman, man, and a Scot—stepped into a diner for a cup of coffee. When the coffee was served, they were shocked to find that each cup had a fly in it. Not wishing to cause a stir, the Englishman carefully spooned the fly out and placed it on his saucer, as did the Irishman. But not so the Scot. He reached into the coffee, grabbed the fly behind the neck, and said, "Okay, spit it out!"

Bear to give them another push. It was great fun.

When the time came for the two cubs to leave, Mother Polar Bear did not mind very much. She knew they were able to take care of themselves. When she saw them again, if ever, they would be grown. They would be nearly nine feet long and would weigh over a half ton.

She watched them amble off between the snow humps and she grunted proudly. Feeling that she had done an excellent job of raising this family, Mother Polar Bear slid into the water to catch a nice fat seal for her dinner.

Questions Answered

(Address questions to T. A. Patterson, First Baptist Church, Beaumont, Texas)

Would you please give today's practical application of Deuteronomy 22:5. If God is the same always, why would he condone something now that he condemned then? —W. B. C.

There is no reason for believing that God has changed any of his requirements. However, modes of dress vary among different races of people. In some places, men wear clothing that resembles that which is worn by women in our country.

The principle set out in Deuteronomy seems to be that of differentiation between the sexes in respect to clothing worn. The obliteration of the distinction between the sexes may lead to immorality and it is, therefore, an abomination to the Lord. Aside from the teaching of the Scriptures, there are very good reasons why the two should not dress the same. Women sometimes engage in a type of work in which masculine attire is almost a necessity for the sake of safety and decency. Under such circumstances, it is difficult to see a violation of the Scriptures. When their tasks are over, they can resume their feminine apparel. Perhaps in our day women in scanty and immodest clothing create more problems than those who dress like men. The former are not approved by the Bible either. I Tim. 2:9, 10.

The Open Bible

The open Bible has marked out its pathway across the Western world beginning with Paul's answer to the Macedonian call. The Gospel message rode upon the vehicle of Greek, Latin and Hebrew tongues to reach the East, the West, the North, and the South. Whenever a people has enjoyed freedom to read and practice the principles of God's word as set forth in Holy Scriptures that people has become a redeemed people. Their literacy rate rises. Their living standards improve. The respect for the dignity of man appears in the culture. Womanhood is emancipated. Children are accepted, protected, and loved. High standards of morality and ethics are infused with government and business as well as religious organizations. A responsible citizenship emerges to develop a highly refined, tightly-knit society which remains free to propagate spiritual truths and to enhance human welfare.

When the Bible is closed God's voice is hushed for most people in a given society. Whether it be closed by ecclesiastical tyrannies or political despots the results are the same. The people are left without vision,

without faith, without hope. "Where there is no vision the people perish." The decline of the nation begins with the departure from God. In the absence of the inspiration of the Bible the incentives of faith, hope, and love wane. Men lose respect for self, for their fellowman, their country, and the values that have insured freedom. Such a

people fall easy prey to the corrupt, egotistical, ambitious political would-be despot who seizes the advantage of circumstances provided by economic depression and moral decay.

The nation that keeps the open Bible will have people with an open heart, an open mind, and an open hand.—Richard B. Sims



Don't Fence Your Self In

"There's no need to close the gate after the calf gets out." At least, that's one way of putting it. But Jesus the same as said, "Don't close the gate at all." In fact, he strongly discouraged the use of fences. Luke 17:33: "Whosoever shall seek to save (make a circle around, encircle, circumscribe) his life (self) shall lose it; and whosoever shall lose (release, let go) his life shall preserve it (give it a live birth)."

"Good fences make good neighbors," it is said. Maybe so, but they also lead to hermitage, asceticism, and isolation, an existence more dead than alive. Stillborn! Perhaps that is what Jesus had in mind. But the man who will release his self for service of God and man is "born alive." And there is a sense in which one lives not at all until he is "born again" to this abundant life.

It isn't the best English, perhaps, but it expresses what Jesus meant to say, "A man ought not fence *his self* in."

Dr. Barton is associate professor of New Testament Interpretation and Greek at New Orleans Seminary.

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Bible



Break

By Ruby Lee Adams

The Twelve By Twos. Tradition has it that Salome, the mother of James, was the sister of Mary the mother of Jesus. It is certain that she was in the group who followed along with Jesus and the disciples. The Scripture says that she ministered to Him, and the records declare that she was present at the crucifixion.

In every instance, save one (Luke 9:28), the name of James precedes that of John. This precedence of James over John surprises us. John fills by far the larger place in the history of the early Church. The explanation is that James was the elder brother of John. The Jews give precedence to age. Above wealth, service, learning, they place birth and the honor that attaches to years.

The Bible crowns age with reverence. The very rulers of the church are called 'elders.' We may denounce old age as behind the times, but it has claims that may not be lightly set aside. These old men and women who abide in our churches and homes are the soldiers who fought the battles of other days. They endured and achieved, and the rising generation enters into the rich heritage of their victories.

James and John suggest the personnel of the church, whose membership sweeps the whole gamut of humanity. The Gospel is for all ages, classes and conditions. Christian old age never lags superfluous; as long as one lives, God has work for him to do. God draws the dead line, not at sixty-five, but at the grave.

James was the first among the disciples to sacrifice his life for Christ. He survived the Lord but ten years. After fourteen years of great influence in the early Jerusalem Church he was killed by Herod with the sword in the year A.D. 44.