

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

VOLUME 126

THURSDAY, MARCH 31, 1960

NUMBER 13

LEBANON TENN
BGT MISSION



WAKE UP AND READ! This is National Library Week. Our churches through their libraries are encouraging better reading under the leadership of the Church Library Service of our Baptist Sunday School Board. Photo, Robert Jackson

The Mail Bag

... Prayer Requested

● If it is possible, we would appreciate your publishing a small announcement in your paper asking your readers to pray for the Simultaneous Revival effort in the North Central Association of Mexico April 10-17. This Association includes the states of Durango, Zacatecas, and part of Coahuila. There will be 16 Churches and 5 missions cooperating.

We are especially anxious to have your prayers for the giant rally scheduled for April 16 in the Bull Ring of Torreon. We hope to fill it with 8,000 people.—Ervin E. Hastey, Director of the Campaign, Heliotropas 344 S., Torreon, Coah.

... Tennesseans In Alaska

● You might be interested in knowing about the outstanding work former Tennessee Baptists are doing in the new State of Alaska.

Mr. Dyke Brandon, formerly General Sunday School Superintendent of Mt. View Baptist Church in the Concord Association, has been serving as General Superintendent of the Calvary Baptist Church, Anchorage, Alaska, for two years. Mr. Brandon has led the church to have the first "Standard Sunday School" in the Alaska Baptist Convention (42 Churches and missions).

Through Dyke's fine leadership and Christian spirit the Sunday school has maintained the highest teaching standards and experienced rapid growth. We are running 70 to 100 more per Sunday than the previous year. On March 13 we had 410 present compared to 306 last year. These were not special emphasis Sundays. Dyke is also a deacon in the church and active in Associational work. Mrs. Brandon has taught in the Adult department. She has recently been elected G.A. Camp Director for the Chugach Baptist

Association. She is also serving as Principal of the Vacation Bible school of Calvary.

Mr. and Mrs. Neal Stewart of the LaVergne Baptist Church, near Nashville, are teaching in Calvary's Sunday school and Mrs. Stewart is also working with the Nursery and Sunbeams.

Mrs. Edith McFadden of Johnson City, is working in the Nursery and Training Union. Mr. McFadden is a teacher in the Adult Sunday school department.

Darryll Price, Rogersville, has been elected by the church to serve as General Sunday School Superintendent for "Youth Week." Darryll has been very active in the Youth Program of Calvary, and has worked with the R.A.'s.

Mr. and Mrs. Warren Long, formerly members of the Stone's River Baptist Church, Concord Association, are workers in the Sunday school and Sunbeams of Calvary Baptist Church, Anchorage.

All of these fine Christians are with the U.S. Air Force stationed at Elmendorf Air Force Base.

Calvary Church is just across the street from Elmendorf and near Fort Richardson Army Post. Over 75 per cent of the 400 resident members of Calvary are military personnel and dependents.

Jack Turner, the pastor, is also from Tennessee. His home is in LaFollette, and he pastored in Union Association while a student at Tennessee Polytechnic Institute in Cookeville.

We have been able to attain the "Sunday School Standard of Excellence" in spite of a significant handicap, "Rotation." In the last three years we have enrolled over 2,000 members in our Sunday school and the church has had over 500 additions, but people are leaving as fast as others arrive. It is necessary to recruit and elect a new Sunday school teacher almost every week through the year. During one 4-month span 8 of 11 deacons rotated back to the "Lower 48." Some classes will have as many as 6 teachers in one church year. Sunday school class and Training Union officers are elected every quarter.

Regardless of the handicap the church has a full program. It is giving over \$6,000 per year to missions. The members have built a 50-room educational plant with volunteer labor. The church properties have grown from about \$5,000 in value in 1953 to over \$450,000 at the close of 1959. More than 20 young people have committed themselves to occupation church service in the past 4 years.

This growth has been made possible by the Christian Stewardship of our military people serving God and Nation in Alaska.—Jack Turner, Anchorage, Alaska

Downtown Churches Urged To Start Week Day Programs

ATLANTA, Ga. — (BP) — Downtown churches were urged to start week-day programs, in addition to regular services, that would minister to the changing heart-of-the-city population.

"More than 1000 of Southern Baptists churches are located in the inner city area," said Clovis A. Brantley of Atlanta, superintendent of mission centers for the Southern Baptist Home Mission Board. "These churches all face a changing situation; many must adapt or die."

Brantley was speaking to a select group of mission center directors in Atlanta for the first conference for these men in this area. All of these men work in the inner city area.

The mission center concept is a recent development brought about by the urbanization of the United States and the consequent moving out of churches and population from the heart of the cities.

A mission center, according to Brantley, ministers in these areas: Education, clubs, Bible study, human welfare, visitation, recreation, music, and special activities in addition to the regular services of any church.

Courts Redford of Atlanta, executive secretary of the Home Mission Board, told the directors that there should be 600 churches with week-day programs in addition to 200 goodwill and mission centers, 12 rescue missions, and five homes for un-wed mothers by 1975.

"Poverty, crime, delinquency, sickness, immorality, boredom, sin, and spiritual

needs have multiplied. The inner city is not so much a matter of geography, as it is the changed section where the greatest accumulation of human need is," Brantley said.

"Too many of us try to ignore and escape from the responsibility of 'new neighbors' in the inner city," he added. "Yesterday we prayed for the soul of underprivileged and for the minority friend. Today, as our new neighbor, he is a problem newcomer, who causes us to move to another and a 'safer neighborhood.'"

Some elders in this field have decried the lack of use of church plants during weekdays, whose capacity is realized only one day out of seven.

Literature for interested churches is available from Brantley's office at the Home Mission Board, 161 Spring Street, N. W., Atlanta 3, Ga.

Lottie Moon Offering Tops 1958 Grand Total

The 1959 Lottie Moon Christmas Offering reached a total of \$6,864,503.65 March 17 according to Everett L. Deane, Treasurer of the Southern Baptist Foreign Mission Board. This is \$102,055.02 more than the grand total for 1958 and \$203,940.01 more than was received by the same date last year. The grand total for 1959 will not be known until books are closed on the offering May 1.



BAPTIST AND REFLECTOR

Established 1835

1812 Belmont Blvd.—Nashville

Phone CHapel 2-4847

RICHARD N. OWEN, Editor
JOSEPH B. KRISER, JR., Business Manager

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

To effect change in address, give both old and new, also name of church and allow 2 weeks.

Subscriptions \$2.00 each; Clubs of ten or more, \$1.50; Church budget rate to 50% or more of church homes, 2½¢ weekly. Advertising rates on request.

Cost of cuts must be paid by those submitting pictures for publication. Space forbids full printing of Resolutions and Obituaries. News-value items in such may be used.

Member of Baptist Press (BP) service of the Southern Baptist Convention. Subscriber to Religious News Service (RNS).

Journal of Tennessee Baptist Convention

W. FRED KENDALL, Exec.-Sec'y-Treasurer

TENNESSEE BAPTIST PRESS, Inc., Nashville
DIRECTORS: Ralph Murray, pres.; Gaye L. McGlothlen, sec'y; R. Paul Caudill, W. E. Darby, McKnight Fite, James P. Craine, A. Hudson Hicks, Bernard Scates, Brown Hughes.



The Sanctuary

Sanctuary is not a bad word. Nevertheless, there are many who are reluctant to use it to designate the place of worship in our churches.

Of course, it is a common Biblical term. Especially is it common in the Old Testament. Literally, it means a place set apart or dedicated to some special purpose: hence, the religious connotation, *holy place*. It was used in many connections. For example, it was used to refer to the land of Palestine (Ex. 15:7), and to the Hebrew nation (Ps. 114:2). It suggested a place of refuge, like that to which one accused of criminality may flee from vengeance for protection of his human rights (Is. 8:14). (*Sanctuary* has a similar meaning today as a refuge for game or birds).

However, the commonest reference was to the tabernacle and later to the temple. As time passed, the point of reference was reduced to the area of the temple where the congregation assembled for worship: the Holy place (Lev. 4:6). And finally, it described the section beyond the veil of the temple where God was thought to reside: the Holy of Holies (I Kings 6:16).

The term *sanctuary* appears in the New Testament of the KJV only four times, and all those are in the book of Hebrews (Heb. 8:2; 9:1, 11; 13:11). The essence of the teaching in Hebrews is that God does not reside in an earthly sanctuary but in a heavenly one. Perhaps here is one reason why some Protestants have not used the term to specify their place of worship. On the other hand, it should be noted that the Greek synonyms, *hagios*, *hieron*, and *naos*, do occur many times in many books of the New Testament to designate the temple, where worship was made. These may be variously translated "holy place," "temple," and "sanctuary." The point is that the KJV is no certain guide at this point. In other words, its apparent aversion to the term *sanctuary* is perhaps no more than a translator's preference.

Indeed, according to the New Testament, the Holy of Holies is really in heaven. But, of course, we can't worship in heaven—not yet, at any rate. While on earth we must worship in earthly sanctuaries. And the crux of the issue is: what shall we call our places of worship?

To be sure, we should avoid the error anticipated by Solomon when he built the temple (II Chron. 2:6), which error was later perpetuated by the people at large. That is we should avoid creating the impression that we have God bottled up in a building. And we must never deceive ourselves into thinking that worship of God *has* to occur in a *particular* place.

But since we have to call our places of worship *something*, then why not use the word *sanctuary*? You may have your own preference: auditorium, assembly room, meeting house, worship center, or some other. It goes without saying, however, that if we should give priority to Biblical nomenclature then *sanctuary* is the natural and perhaps most reverent term to employ.

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Bush And Colson To Speak At Religious Meeting

NASHVILLE — Two Baptists Sunday School Board persons will address the Southern Baptist Religious Education Association when it meets at the Miami Beach (Fla.) Community Church, May 16-17.

Ellis M. Bush, co-coordinator of Family Life Education in the Board's Home Education Department, will speak Monday evening, May 16, on the subject, "Bible Teaching for Changing Life."

Howard P. Colson, editor in chief of lesson courses, Sunday School Department, will deliver a response from the point of view of the curriculum editor to a speech entitled "The Study of the Bible in its Historical Setting." The speech will be delivered Monday evening by William A. Hull, assistant professor of New Testament Interpretation at Southern Baptist Theological Seminary, Louisville, Ky.

The Southern Baptist Religious Education Association meeting will immediately precede the annual session of the Southern Baptist Convention, meeting this year at Miami Beach.

Hope In 'Potter's Field'

By Joyce Cope Wyatt
Southern Baptist Representative in Spain

I had often wondered how I would react to my first visit to a Spanish segregated cemetery—segregated not by race but by religion, for the "faithful" and the "heretics" must not be side by side in death.

The occasion came one Saturday when a dearly beloved evangelical Christian woman died. With her pastor, evangelical friends, and Catholic family, I went through Barcelona's crowded streets to the vast, imposing city cemetery in the suburbs.

We walked between long rows of niches some 20 feet high. Many with glass fronts displayed pictures and mementos of the deceased at first communions or on wedding days. Others held dried or artificial arrangements. All were vivid reminders of the broken hearts of loved ones.

Finally, as we neared the edge of the cemetery, the pastor said, "After this row, to your right." A small doorway led to the segregated area. This is the "potter's field," I thought, the final act of persecution for a Spanish evangelical Christian.

We entered the small plot to be confronted with many graves bearing the star of David and inscriptions in both Hebrew and Spanish; for Jews and evangelical Christians share the "potter's field." Christian friends indicated the final resting place of loved ones of the faith, and my saddened heart leaped with joy at the Scripture verses of hope on these graves.

We gathered around the niche where Senora Isabel was to be buried. As Christian friends quietly sang of the security of the afterlife, I thought how victorious we are in Christ. Standing in a little segregated plot of ground kept for "heretics" so that the "faithful" might not be defiled, we could sing and talk of our friend whom we knew was now with our Lord. As the minister read from the beautiful eighth chapter of Romans our hearts swelled with gratitude and love for our Saviour.

As we left the cemetery I thanked God for the experience of that morning. I had rethought one of our basic beliefs: It matters not where or how one may be buried, whether it be done unjustly in a "potter's field" or with great ceremony. That which matters is the condition of the soul. There in a "potter's field" I lived anew and unforgettably the truth that "we are more than conquerors through him that loved us. . . . If we be dead with Christ, we believe that we shall also live with him."

B. L. Quarles, deacon of Rocky Valley Church, Lebanon, died at his home in Lebanon, February 4. He was 76 years old and had been a deacon more than 40 years.

Baptist Jubilee Advance

Baptist work around the world has been touched by the spirit of the Baptist Jubilee Advance. This is the impression gained from Theodore F. Adams, president of the Baptist World Alliance, in a report to the semi-annual meeting of the B.J.A. committee at Washington recently. The Baptist Jubilee Advance is a joint movement of the major Baptist fellowships of North America. It celebrates the 150th anniversary of all organized Baptist mission work on this continent. This celebration which began in 1959, will be climaxed in 1964.

Dr. Adams said that although Baptists of all the nations do not have the same occasion to celebrate as we, they are adapting the idea to their own history and traditions and that an awareness of the unity of the Baptist movement around the world is growing.

In 1961, Stewardship and Enlistment will be emphasized with the theme "I Will Be Faithful" from I Corinthians 4:2 as the scripture.

In its own way the Joint Committee sets forth the general objectives for next year as:

- (1) To win the lost to Christ;

- (2) To lead each Christian to seek God's will for his vocation and to witness for Christ in his daily work;

- (3) To lead many youth and young adults to respond to God's call to church-related vocations;

- (4) To lead all church members to find a place of service in the church;

- (5) To secure transfer of church membership of each non-resident church member to a Baptist church in his community;

- (6) To magnify the place of the home in stewardship education;

- (7) To emphasize increased giving with the tithe as a minimum;

- (8) To lead churches to recognize and accept their stewardship responsibility for the spread of the gospel throughout the world;

- (9) To develop attitudes of Christian stewardship in the making of wills.

These are worthy objectives.

Spiritual Symbols Or Supermarkets?

During the past ten years a huge sum of money has gone into the construction of new churches across the land. During the 1960's this trend will continue. In fact, there are estimates that it will represent an expenditure of 10 to 15 billion dollars. Baptists are expected to spend from 2 to 3 billion dollars during the next ten years. This would double the amount we have now invested in church buildings, according to W. A. Harrell of Nashville. In a recent conference for church architects, Mr. Harrell, who is secretary of the Church Architecture Department of the Baptist Sunday School Board, pointed out that churches need more space. Today's church needs to be more functional. The aged, the handicapped, the young people, are to be kept in mind by building committees. But, as Harrell wisely said, "We must not forget that churches are primarily spiritual symbols."

The problem of the church today in this motorized age is increasingly one of parking space for a great many worshippers. This poses a certain problem. In trying to solve the parking problem for the automobiles, as one speaker told the conference, there is the danger of the modern church taking on the look of "a shopping center with islands of brick and stone in a sea of cars."

Lest We Forget



Intoxicated Christianity

(Strange Sounding Words)
Acts 17:6b

The word "intoxicated" has some rich, positive implications that have either been overlooked or ignored. Our vocabulary desperately needs this descriptive word as we communicate the impact the early church made upon its environment. The forcefulness of those first century Christians remains unparalleled in the history of Christianity. It is imperative that we feel this same urgency—that is that we become so involved and gripped with this distinctive message that one who observes us will detect immediately the zeal, which is not superficial, but which is natural. When one becomes so elated, then this individual can be described as having intoxicated Christianity.

In one pungent sentence Luke shares with us the enthousiasm of the early believers—Acts 17:6b "These fellows who have turned the world topsy-turvy, have come here too" (Williams), or as (Barclay) translates it "These men who have upset the civilized world, have arrived here too". The most common translation (King James) reads "These that have turned the world upside down are come hither also". Rather than an indictment, this was a crude expression of the truth—truth that evidentially prevailed on every continent.

Provided one sits for a period and allows the Book of Acts to penetrate his soul, not only will he be profoundly stirred but disturbed as well; and rightly so, for one will recognize that there is something lacking today that prevents many from taking this message seriously. J. B. Phillips in his prefaces to the translation of *The Young Church in Action* clears the glass to allow us the joy of seeing these early believers without distortion. "The newborn church, as vulnerable as any human child, having neither money, influence nor power in the ordinary sense, is setting forth joyfully and courageously to win the pagan world for God through Christ". The simplicity and singleheartedness, far from being a weakness contributed to its effectiveness.

Even though these were ordinary men and women in many respects, they were joined in an unconquerable fellowship never before seen on earth. The picture of the early church valiant and unspoiled is refreshing. Penetrating the pagan community was a vigorous and flexible spiritual fellowship. ". . . These were the days before it ever became fat and short of breath through prosperity, or musclebound by overorganization". The early church would like to speak, provided, of course, there is a listening ear that will take heed.

Our Christianity has become too much of the past tense. The anchored ambition of the

believers was that the Holy Spirit would have precedent. He would come-along-side-of each in every activity of life. To be on more than speaking acquaintance with God is imperative, if Christianity in the 20th century is to become the dynamic movement. A stalwart senior member of a protestant church in Scotland said to his new minister following the first sermon, "what this church needs is one who knows God other than by hearsay". When the person in the pulpit and in the pew speak the words "This one thing I know"—then, and not until, will our Christianity be in the present tense.

There was Someone at work other than mere human beings as this New Way made its thrust in all directions. Could it be that because of their simplicity, their readiness to believe, to suffer, to give, to obey, and if need to to die, the Spirit of God found what surely he must always be seeking—"a fellowship of men and women so united in love and faith that He can work in them and through them with the minimum of let or hindrance". T. R. Glover quoted with delight the saying of the child who remarked that the New Testament ended with Revolutions.

When Christianity really goes into action it must cause a revolution both in the life of the individual and in the life of society. "Christians are supposed not merely to endure change, nor even to profit by it, but to cause it" (Harry Emerson Fosdick). Then Christianity ceases to be form and becomes a force. In the city of Memphis there is a heavy road equipment company that has a sign above its building that speaks the language of the early church—"We Move The Earth". There is no alternative; this must be the drive that motivates us constantly.

Russell E. Bridges is Baptist Student Director, University of Tennessee Medical Units, 879 Union Ave., Memphis 3, Tenn.

Questions Answered

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

The following are quotations from the book SAVED BY HIS LIFE, Theodore R. Clark. "But the extreme views of eternal punishment and torment must be rejected as the product of sadistic aberrations of the human mind. . . . My conviction is that the Scriptures do not teach the immortality of the soul per se, but rather that man, the whole man is mortal and therefore may finally die a spiritual death apart from God, which means, in other terms, total destruction of self." Please comment.—I. W. R.

When the author declares that "to reject God's love is to destroy one's self", we are in agreement, but when he says that this outcome means "total destruction of self", or annihilation, we are in radical disagreement. This teaching not only denies the doctrine of eternal punishment, but may be pointed in the direction of universalism. These ideas are contrary to the word of God.

John, in writing of the impenitent, tells us that "the smoke of their torment ascendeth up forever and ever" (Rev. 14:11). Jesus the compassionate son of God describes hell as a place "where their worm dieth not and the fire is not quenched" (Mark 9:46). There is finality in his prophetic utterance: "These shall go away into everlasting punishment" (Matt. 25:46).

If such statements are what the author had in mind as "extreme views of eternal punishment" and "the sadistic aberrations of the human mind", then he has the wrong conception of Christ and the apostles.

Ordinarily the denial of eternal punishment is associated with a low view of the significance of the death of Christ on the cross for the sins of the world. The great soul winners in every generation have been gripped by two tremendous truths: the utter ruin of every soul out of Christ and the ability of the Lord to save the worst of sinners. They have all possessed some of the love and compassion of their Master as they have fulfilled their high calling.

Inter Agency Council Elects New Officers

Dallas—(BP)—The Southern Baptist inter-agency council, composed of representatives from every Southern Baptist Agency, re-elected Courts Redford as chairman of the organization here March 22.

Redford, Executive Secretary of the Home Mission Board in Atlanta, Ga., was named to the post during the spring meeting of the council held at the Southern Baptist Relief and Annuity Board here.

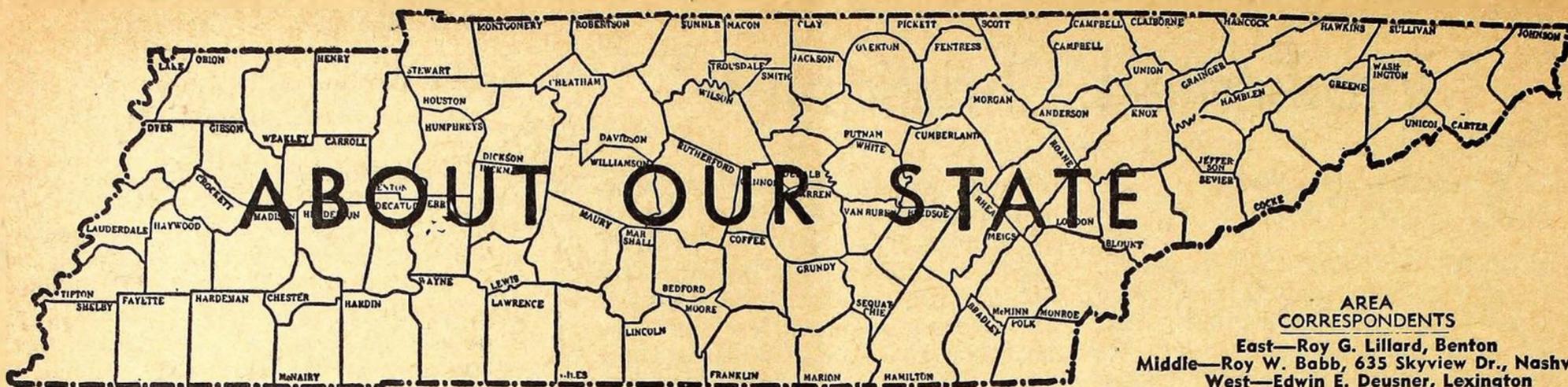
Paul M. Stevens, director of the denomination's Radio and Television Commission in Fort Worth, was re-elected vice chairman, and J. M. Crowe, administrative assistant for the Baptist Sunday School

Board, Nashville, was elected secretary-treasurer.

Crowe will succeed Norman Cox, executive secretary emeritus of the Southern Baptist Historical Commission.

Meeting in Dallas for the first time since the council's re-organization, eight committees studied the overall Southern Baptist Program and coordinated future activities to prevent overlapping and duplication of programs.

In other action, the council voted to hold its 1961 spring meeting in Atlanta, Ga. March 20-21. The next council meeting will be held in Birmingham, Ala., Nov. 21-22, 1960.



F. Carliss Walker, Frank Schrader, and Stanley Chastain were ordained as deacons at West Cleveland Heights Church, Cleveland, March 6.

Pastor C. J. Dexter will do his own preaching in revival services beginning March 27 through April 3, at Prosperity Church, Auburntown.

Mallory Heights Church, Memphis, is participating in the Simultaneous Revivals being held March 27 through April 3. Ira Metts will do the preaching and Las Savell will have charge of the music. D. M. Metts, Sr. is pastor.

Robert Thompson was ordained to the Gospel Ministry March 13 by Chestua Church, Sweetwater Association. Questioning of the candidate was led by Joe Caldwell. The charge was given by Clifford Debety. Brother Turbyfill presented a new Bible to Brother Thompson from the Chestua Church. John Smith delivered the ordination message and ordination prayer was by Jewell B. Watson. John L. Tillery served as moderator.

Edgefield Church, Nashville, Roy W. Babb, pastor, will have the services of William M. Dyal, Jr., missionary to Costa Rica, as evangelist and Lester E. Barker, minister of music at Dawson Memorial Church, Birmingham, Ala., directing the music, in a revival March 27-April 3.

Mrs. Ellen Hixson, 92, one of the oldest residents of Daisy Community, died March 15 at her home. Mrs. Hixson, widow of Dr. S. W. Hixson, was a lifelong member of Daisy Baptist Church. She was also a member of the Ladies' Bible Class.

Edward Lee, pastor of First Church, Whitwell, resigned effective March 28. He has accepted the pastorate of Gorge Park Baptist Church, 5844 South Rochwell, Chicago, Ill. He will begin his work there April 3.

Bob W. Brown, pastor of Trinity Church, Lexington, Ky. will be the evangelist for First Church, Cleveland, during its revival of April 2-10, with E. Warren Rust, pastor.

Alpha Church, Morristown, elected the following men as deacons: Clifford Buchanan, Claude Brewer, Ed. Holt, Robert Quinton and Walter Bell. Eugene B. Roberts is pastor of the church.

Homer Cate, pastor of Immanuel Church, Knoxville, will serve as evangelist during a revival at Dixie Lee Church, Lenoir City, with J. C. Parrish, pastor.

Mrs. Clarence Eades has resigned as church secretary, Temple Church, Johnson city.

Buster Bledsoe of Etowah is the new pastor of Mt. View Church, Polk Association.

Miss Eula L. Ellis, 89, of Jefferson City, died March 14. She was formerly librarian of Carson-Newman College, and was the sister of the late Blanche Lee Ellis, who, for more than 35 years prior to her death, was head of the Art Department of Carson-Newman College. She also was the sister of the late Dr. J. N. Ellis, who, for more than 35 years, was secretary of the Board of Trustees of the College.

George Hunter has accepted the pastorate of Curve Church in Dyer Association. He comes to Tennessee from Fort Worth, Texas.

Hickman Church in New Salem Association, has called H. C. Adkins, McMinnville, to serve as pastor. As soon as a pastorium is secured Brother Adkins will move on the field.

Revival services will held at Southside Church, Lebanon, April 6-17. Hubert Smothers will have charge of the music and will be assisted by Jerry Briggs and Mrs. Mai Barber as accompanists. Pastor David Cavanaugh will do the preaching.

First Church, Portland, ordained Joe Elliott to the Gospel Ministry on Sunday, February 14. He has been called to serve as pastor of Corum Hill Church.

Deerfield Church, near Lawrenceburg, dedicated its new building Sunday afternoon, March 20. Roy Gilleland, Royal Ambassador Secretary of Nashville, was the speaker. After the program Open House was held and refreshments were served in the basement of the church building. Virgil Wilson is pastor.

A. E. Lyle who has served as treasurer of Polk County Association since 1954, has resigned. A replacement has not been named.

Mrs. Andrew J. McMahan, age 76, died March 17 in a Morrisown hospital following an illness of fifteen months. Mrs. McMahan was a long time resident of Newport, and had been a member of First Baptist Church for over 40 years.

Mrs. U. S. Vineyard, Knoxville, a widely-known school teacher and church worker, died March 21 at her home. She was 75. Mrs. Vineyard was a member of Arlington Church and had taught the Winsome Sunday school class for many years.

Dr. Herbert C. Gabhart, president of Belmont College, began revival services at First Church, Goodlettsville, March 27. Don Campbell, native of Old Hickory and Madison and music director at Goodlettsville, is in charge of the music. B. Frank Collins is pastor.

East Athens Church, Athens, J. L. Stafford, pastor, is in the process of building another educational plant which will house nine Sunday school departments. The church has installed new pews and pulpit furniture.

Pastor Paul Turner and Brook Hollow Church, Nashville, will be assisted in revival services April 4-10 by Ralph Murray, pastor of Smithwood Church, Fountain City.

Sweet Onion Plant Assortment—500 Plants, \$2, Postpaid, Fresh from Texas Plant Company, Farmersville, Texas, "Home of the Sweet Onion."

Church with 725 members, fully graded Sunday School, new well equipped Educational Building located six miles from the New Wake Forest College Campus, seeking Minister of Music and Education. If interested contact Rev. David C. Boaz, Beck's Baptist Church, Route #1, Winston-Salem, N. C.

First Place Award To Memphis Firm

NASHVILLE—A Memphis, Tenn., architect firm, Burke and Beaty, received first place award for their entry at a recent conference for architects here.

The award was for their design of Dellwood Baptist Church, Memphis.

The three-day meeting, the third of its kind sponsored by the Baptist Sunday School Board's church architecture department, was attended by more than 200 church leaders and architects.

Awards were given architects for exhibits on churches they had designed. There were 73 individual entries in six categories in the exhibit, which was a feature of the meeting.

The Curtis Erwins Honored

Rev. and Mrs. H. Curtis Erwin were guests of honor, celebrating their 13th wedding anniversary at a Sweetheart Banquet, March 10. The banquet, an annual affair, was given by the deacons and wives of Magness Memorial Church, McMinnville. The Erwins were presented a lovely gift by the deacons. Colored slides of last year's banquet were shown in which Mr. and Mrs. O. E. Cambron received the prize for being married the longest and the Erwins for being married the shortest length of time. The banquet closed with Mrs. Erwin leading the group in singing "Let Me Call You Sweetheart" and Brother Erwin repeating the marriage vows.

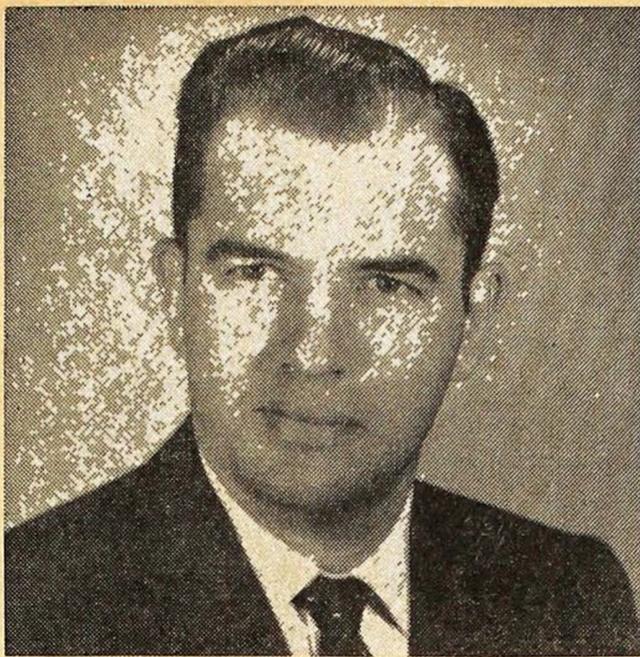
Four deacons were ordained at Magness Memorial Church, McMinnville, March 27. They were Bill Gilley, J. B. McGregor, Hammond Penney and Clois Thompson.

The church revival is scheduled April 4-10 with Clyde Bryan, pastor of First Church, Hattiesburg, Miss., as evangelist. Neil Queen of Chattanooga will be soloist.

Brother Bryan was born and reared in McMinnville, the son of C. J. Bryan.

East Brainerd Church, 1041 Graysville Road, Chattanooga, will begin a revival meeting on Sunday April 10 with John Stair pastor of the Silverdale Church, as the evangelist. The meeting will continue through Easter Sunday, reports the pastor, Clarence H. Petty.

Clinton Association has bought a large lot at Ridgecrest, North Carolina for use of the people of that group of churches during the various assemblies. Committees to plan the use and operation of the property, which includes a four room house, have been named. Also a committee has been set up for its future development through selling bonds to build a lodge which is hoped to be in operation in 1961.



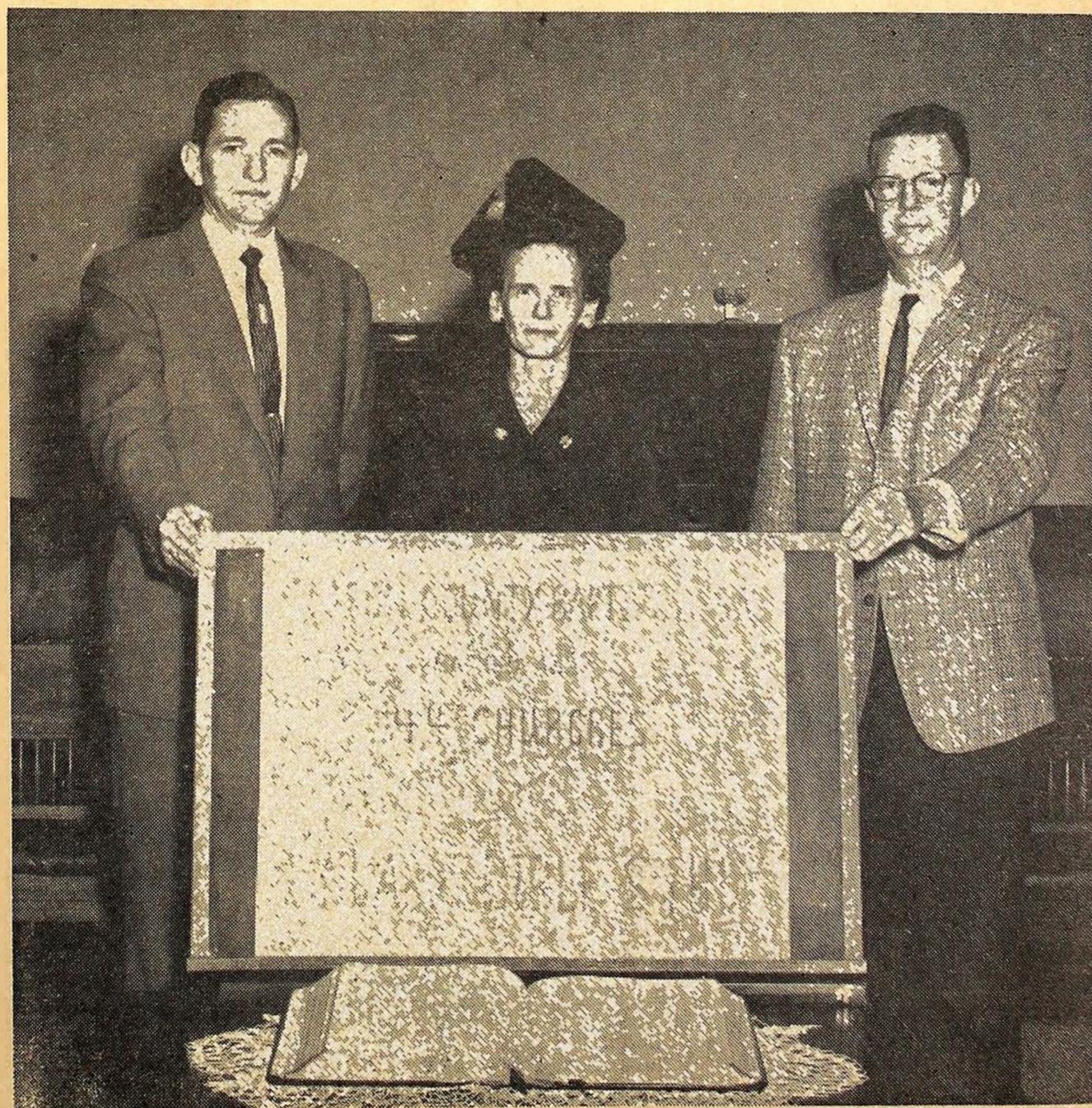
NEW PASTOR AT PINECREST . . . Cohen Arms assumed his duties as pastor of Pinecrest Church, Johnson City, March 27. Brother Arms came to Tennessee from Calumet Baptist Church of Liberty, S. C., where he has been pastor for three years. He is a graduate of Furman University, Greenville, S. C.

First, Clarksville Completes Total Programs Study

First Church, Clarksville, recently completed a total program study. The church invited Robert J. Hastings, Nashville, to conduct the study. Areas surveyed included office records and procedures, visitation program, publicity, committees, building maintenance, insurance program, church finance, non-resident members, church staff, church council, etc.

At the completion of the study, a congregational dinner was held for the purpose of sharing the findings of the survey. The church requested the study to gain a perspective of its total work as a guide in future planning. The pastor, Dr. Robert McCann, expressed the conviction that the study will lead to better efficiency and improvement in programs. Dr. Hastings' keen insight and positive approach were much appreciated by the church.

Association Enlists All Its Churches



All 44 churches in Gibson County Association studied the book "Studies in Timothy" by Dr. Charles A. Trentham in the January Bible study. Some 1300 enrolled, 916 qualifying for awards. This is the first time all the churches in this association have been reached with such a study.

Shown L to R: E. R. Alexander, Missionary; Mrs. C. D. Flowers, Supt. of Training; and Floyd Roberts, Associational Sunday School Supt.

Put Prayer To Use Urges Secretary

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 missionary staff was enlarged to 1,390 by the appointment of 14 persons at the March meeting. These were the first of the 150 appointments expected in 1960.

Brazil Baptists Zealous In Planning, Pioneering

From temporary headquarters in Rio de Janeiro, Brazil, Dr. Frank K. Means, secretary for Latin America, reported on progress of the Brazilian Baptist Convention's co-operative plan of finance, which went into effect first of the year.

Under the plan, comparable to the Southern Baptist Convention's Cooperative Program, each of the 22 states in the Brazilian convention is encouraged to divide receipts from the churches so that a certain percentage is retained in the state and the remainder forwarded to the national convention. Some states have approved a 50-50 division.

Funds received by the national convention are distributed by a fixed table of percentages to home missions (the largest allocation), foreign missions, theological education, radio, ministerial relief, the convention's executive board, Baptist World Alliance, et cetera.

"Support for the co-operative plan is growing in every part of Brazil," Dr. Means said. "The initial gifts were small, but they are increasing."

Dr. Means also reported on a recent eight-day evangelistic campaign in Jaguarao, Brazil, which yielded more than 200 decisions for Christ and laid the foundation for permanent Baptist work in this town of about 15,000 people. Located in the state of Rio Grande do Sul, it had had no prior Baptist witness.

The crusade was similar to ones held the past several years to introduce Baptist work in other towns of the state. The revival preacher, from another Brazilian state, was assisted by about 50 pastors and workers

from Rio Grande do Sul, other sections of Brazil, and across the river in Uruguay. A theological seminary graduate and his family took up residence in Jaguarao to direct the resulting Baptist program.

"Anyone who wonders why Brazilian Baptists are being blessed by God," Dr. Means said, "should sense at firsthand their zeal for the Lord's work. They are 'not ashamed of the gospel of Christ.' They know it to be 'the power of God unto salvation.'"

Medical Missions: Expression of Love

The report of Orient Secretary Winston Crawley dealt with medical missions in his area. "Since there is so much physical suffering and so little modern medical care available in great areas of the world, medical mission work is a natural expression of Christian concern and love," he said. "Medical missionaries are evangelists, and their work is medical evangelism."

There are now four hospitals related to Southern Baptist mission work in the Orient, one each in the Philippines, Japan, Korea, and on the island of Java in Indonesia, Dr. Crawley reported. A fifth is under construction in Hong Kong, and the Foreign Mission Board has begun appointing medical personnel for the sixth, to be located in Thailand. In addition, there are Baptist clinics in Malaya and Taiwan (Formosa), the one in Taiwan being conducted by a church.

"Because of limited personnel and funds, we can meet relatively few of the needs for medical help," Dr. Crawley explained. "Our medical projects are therefore located partly in terms of the seriousness of physical need and the lack of existing medical facilities. At the same time, however, we plan for medical projects in places where they will open doors for Christian missions that otherwise might not be so easily opened. The more resistant a land is to direct evangelistic efforts, the more important a medical approach."

Goerner Makes Trip to Europe

Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, left March 15 for a two weeks' trip to Europe. Almost half of the time will be spent in conferences with faculty, staff, and trustees of the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, with reference to plans for the future of the seminary and of Baptist work in Europe in general. He will also make brief stops at Paris, Rome, Madrid, and Lisbon.

Dr. Goerner told the Board that work in Nyasaland, which Southern Baptist missionaries entered last summer, officially began the last of February when Mrs. LeRoy Albright taught a Sunday school lesson to 25 persons gathered in the back yard of the missionary residence in Blantyre-Limbe. It is hoped that a church may soon be established there, he said. The four missionaries in the country have been studying the Chinyanja language since September and are now able to use it for definite witnessing.

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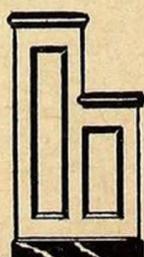
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SBC Agencies May Leave Nashville Over Tax Issue

NASHVILLE, TENN. (RNS) — The Southern Baptist Convention executive committee and three Convention agencies may leave Nashville because of the city's taxation on a building here that was to be presented to them.

Owned by the Baptist Sunday School Board, another SBC agency, the building recently had taxes totaling \$131,400 levied against it by the city of Nashville.

The board had planned to present the building to the executive committee and four agencies — the Southern Baptist Foundation, and Southern Baptist Education Commission, the Southern Baptist Christian Life Commission and the Commission on the American Baptist Seminary.

But since the arrival of the tax bill, the executive committee has turned over a study of the situation to its building committee. If the building committee finds the city would expect the tax under the new ownership, and if the courts hold the taxation to be valid, the executive committee and the three agencies would consider leaving Nashville.

The Commission on the American Baptist Seminary would probably remain here, since the seminary is in Nashville.

The city ruled last year that certain properties held by religious, educational and fraternal groups did not fall into the tax-exempt group of such organizations.

Teletype Aids Student

KANSAS CITY, MO.—Stricken by a critical illness while conducting a revival meeting at the Forest Park Church, Joplin, Mo., Rev. Louis Whetstone, senior student at Southwestern Seminary, was flown to Kansas University Medical Center here for an emergency operation.

On Wednesday, March 9, he underwent follow-up surgery which proved more serious than had been previously contemplated. Louis urgently needed six pints of blood.

Midwestern Seminary was notified of this need, and, in turn, Dr. Felix Gresham, Southwestern's dean of Men, was contacted via the new Southern Baptist Teletype Network.

Arrangements were made for a transfer of the needed blood from Southwestern's "Blood Club" to the medical center.

Reports of Louis' progress have been sped by teletype to Fort Worth. Nearly recovered now, Rev. Whetstone and his wife express their thanks to the Southern Baptist Teletype Network for aiding them in this time of crisis.

As one looks at a teletype machine he sees cold metal, a roll of yellow paper, chattering type, and a multiplicity of tubes and circuits; but the Louis Whetstones have found that the Southern Baptist Teletype Network has yet another characteristic, "Heart."

Tennesseans Help Dedicate Golden Gate Seminary

Golden Gate Baptist Theological Seminary, Mill Valley, Calif., officially dedicated its new \$5,500,000 campus, March 8-10. Civic, educational and religious leaders from all parts of the nation participated in the dedication, which was climaxed with the dedicatory sermon preached by Dr. Ramsey Pollard, president of the Southern Baptist Convention.

Tuesday, March 8, was Community Day. John Carl Warnecke, AIA, world-famous architect of San Francisco, who designed the 126-acre campus reviewed the history of the locating and designing of the campus and buildings. Mr. Warnecke told how the campus had been developed from a cow pasture to a beautiful seminary site in six years.

Local civic, educational and religious leaders welcomed Golden Gate Seminary to Marin County.

Honorable Guy Rutland, Jr., seminary trustee and member of the state legislature, from Decatur, Ga., gave the featured address. Mr. Rutland said, "Southern Baptists intend to stay by the seminary; we

intend to push the fight to win the world to God."

Dr. Harold Graves, president of the seminary, presided on Community Day.

Representatives from 38 institutions of higher learning across the nation assembled on Wednesday, Academic Day, to pay tribute to the seminary's progress. Dr. William A. Carleton, vice president of the seminary, presided, and Dr. Walter Pope Binns, president of William Jewell College, Liberty, Missouri delivered the academic address. Telegrams of greetings and congratulations were acknowledged from many schools and organizations, including Union University and Belmont College. Dr. Henry Huey of the Tennessee Baptist Foundation was also present.

Denomination Day was presided over by Dr. E. Hermand Westmoreland, Houston, Texas, chairman of the board of trustees.

Dr. Porter Routh, executive secretary-treasurer of the executive committee of the Southern Baptist Convention, and Dr. J. W. Storer, executive secretary of the Southern Baptist Foundation, discussed "The Denomination and Theological Education."

Southern Seminary Library Dedicated

The \$1,750,000 James P. Boyce Centennial Library was officially dedicated March 10 during the Spring Conferences of Southern Baptist Theological Seminary in Louisville, Kentucky.

The building, in use since early December, was called a united effort on the part of the entire family of Southern Seminary by Dr. Duke K. McCall, President.

Dr. McCall cited the efforts of all contributors, both large and small, the faculty and staff of the Seminary, trustees, alumni and students.

The building was dedicated after Dr. Leo Crismon, Southern librarian, delivered his inaugural address in the Alumni Chapel. In his address Dr. Crismon traced the history of the library from the early days of the school when it was located in Greenville, South Carolina.

Dr. Crismon told how the library was

begun in 1859 with 2000 volumes from the Furman Theological Institution. The estimated value of the collection was \$2000. The present library is made up of 100,000 volumes with the equivalent of an additional 50,000 volumes in bound periodicals along with microfilms and microcards.

In 1877 the library had seating capacity of 20 chairs compared with 650 today. The volume capacity in the stack area is 225,000 compared with 7,000 in 1877.

Those on the program for the service of dedication included Dr. McCall, Dr. Eric Rust, chairman of the faculty library committee; Dr. Moody, member of the faculty library committee; Professor Ernest Loesner, chairman of the alumni fund raising campaign; and Dr. G. Allen West, of Nashville, president of the Southern Seminary Alumni Association, which pledged \$500,000 toward the building fund.

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1964

Where will we be in 63?

1963

What will we do in 62?

1962

How far will we run in 61?

1961

How swiftly will we be in 60?

1960

How far have we climbed in 59?

1959

Sunday School

There Is Magic In Thinking Big

Would you like to do a bit of day dreaming in the field of Sunday school work? Well, that is the purpose of this page.

Look at the drawing above. Read it from top to bottom, then from bottom to top. Baptist Jubilee Advance 1959-1964. The next line reads, "Open Every Door by '64". That is what some of your state, associational and church Sunday school workers are dreaming about. It is our earnest desire to launch such a program that the doors of every church and mission

will swing wide open and the cause of Christ make a great surge forward by 1964.

Tennessee Baptist Sunday schools have had an outstanding past, and we believe that the future is bright with hope. The plan to reach this great objective of course will call for big thinking, careful planning and hard work on the part of hundreds of workers.

The major meeting for launching this *Big Program* will be the State Sunday School, Training Clinic to be held at the Woodmont Baptist Church, Nashville, April 18, 19, 20, 1960. We sincerely hope and

pray that the Sunday school workers in every church in Tennessee will reap some of the benefits of this long-range program of Training. Friends, as you read this article, will you breathe a prayer as to what your association does about sending a team to this meeting? *Those attending this meeting will be selected by the committee in each association composed of General Associational Superintendent, Associational Superintendent of Training, Missionary and Moderator.*

The Purpose of this Sunday School Training Clinic is:

1. To invite from each association ten (10) interested Sunday school workers, preferably the nine age-group associational officers and the associational superintendent of training. If the above named officers cannot attend, the committee may desire to enlist age-group workers from churches who will agree to attend the clinic and do the suggested follow up work during the remaining part of the year in this training effort.

2. To lead those who attend the clinic to take a long-look at the Sunday school work in Tennessee by associations. Then study ways and means for speeding up a training program that will help meet the needs of all the workers in each association.

3. To Extend the Horizon in all phases of Sunday school work through training by 1964. This effort calls for long-range planning in every association. It will also be necessary to maintain a good associational Sunday school organization through-out the year. This effort is designed to strengthen all of the associational work.

4. To guide the team members in a study of the best known methods for improving Bible teaching for all age groups. Good Bible teaching will affect changes, win the Lost, develop the saved and increase the Sunday school enrolment from year to year.

5. To study how the associational team members can work together day by day to open every door by 1964. The need for training of the unenlisted Sunday school officers and teachers in the churches of every association demands immediate action.

The overall plan for this clinic will be similar to that of the Vacation Bible School Clinic. The association will be requested to pay five dollars (\$5.00) for each worker when they arrive in Nashville. Of course we want the names well in advance in order that we make thorough preparation in providing rooms, meals and the like. The faculty members from the state department will desire to write the workers before they come to Nashville for the clinic.

Keep your eyes on the BAPTIST AND REFLECTOR for further developments.

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Walking As Children Of Light



BENNETT

"If a man therefore purge from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work". 2 Timothy 2.21.

There was a purgation of the congregation in connection with the rebellion of Hymenaeus and Philetus who had erred from the truth and were teaching that the resurrection is past already. Some of the weaker individuals were following this heresy. Paul was trying to get them to see that a Christian is not even to throw himself into the society of the indifferent. In other word, avoid even the appearance of evil if your life is to be one true Christian leadership.

We can rest assured of one thing, the unbelief of some cannot make the promise of God of no effect. Even though the faith of some individual be overthrown, "the foundation of God standeth sure". It is not possible for the elect to be deceived. All of the attacks which the powers of Satan have made upon the doctrine of Christ cannot shake it, it stands firm and has weathered all the storms of the ages against it.

little better vessels made of gold and silver. Some Christians are true and honorable, others untrue and dishonourable. But even the worst and most dishonorable can be purged from all of his sins and made into one that does honor to Christ. He can be made into one that is sanctified or set apart, to be used by the Master. When we are changed into one that is fit for the Masters use this could be called a miracle. Only by the power of God could such a change take place. When we are set apart and made "meet for the Masters use" then there is no task on earth to big for that Christian. When God sanctifies you, set you apart as His servant, he makes you fit for "every good work." Then you are ready to truly walk as a Child of Light.

Notice that Paul is saying, some dishonour the church by their corrupt and wicked lives; and others honor it and are a credit to it by their example. Before we can be Children of Light and walk as such, we must purge ourselves from these things of dishonour and then we can be meet for the Master's use.

The tree must be made good, and then the fruit will be good. When the individual heart is made good—and this can only be done through Christ, then will the life manifest the Light, and walk as Children of Light.

Bennett New SSB Worker

NASHVILLE—Harold Clark Bennett, pastor, Beech Street Church, Texarkana, Ark., will assume duties April 1, as superintendent of new work in the Sunday School Department of the Baptist Sunday School Board.

Bennett succeeds Lawson Hatfield, who resigned October, 1959 to become Sunday school secretary for the Arkansas Baptist Convention.

Bennett's duties in his new position will relate to the 30,000 Movement. He will be responsible for conducting and promoting a program of establishing new Sunday schools. He will seek to inspire and lead the Sunday school forces in the Southern Baptist Convention to co-operate in locating places for and establishing new Sunday schools, Dr. A. V. Washburn, department secretary, said.

CONGRATULATIONS! to the Associational Training Union workers in the Fayette Association in leading every church to have a Training Union.

Word comes to us that every church in the Fayette Association now has a Training Union and we want to congratulate Mrs. A. G. Rose, the Associational Director in the accomplishment.

This is the fourth article on the monthly theme in the Training Union Calendar for 1960. The article for April is written by Rev. Mitchell Bennett, pastor of the First Baptist Church, Savannah.

The big question in the minds of some is, why does God allow desenters and disturbers in the church. Everyone knows God doesn't want his people led by false teachers, but on the other hand, we must remember that if our Lord accepted only perfect leaders in his church there would be none to lead. The church is not made up of perfect people but we are to walk as close to the perfect one, Jesus, as we can. We should be as near the Light as we can so the world will know that we are Children of Light.

In verse 20 Paul uses a metaphor. He speaks of a large mansion where there are different kinds and types of utensils serving different purposes and of different values, "vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour," even so our churches have different kinds and different worths of Christians. Some are not so good, made of wood and earth. Some a

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ATTENDANCES AND ADDITIONS FOR SUNDAY, MARCH 20, 1960

Church	S.S.	T.U.	Add.	Church	S.S.	T.U.	Add.
Alcoa, Central	206	104	4	Wallace Memorial	745	291	1
First	513	212	5	Washington Pike	345	123	1
Athens, Antioch	64	44	..	LaFollette, First	283	67	..
East	453	148	..	Lawrenceburg, Deerfield	117	83	..
First	616	194	..	First	291	104	..
West End Mission	81	56	..	Meadow View	83	42	..
North	279	129	..	Highland Park	227	89	1
Lake View	54	40	..	Lebanon, First	575	230	8
McMahan Calvary	90	40	..	Hillcrest	131	96	2
Mt. Harmony	100	33	..	Rocky Valley	122	71	..
Mt. Verd	80	27	..	Southside	172	105	..
Nieta, First	137	50	..	Trinity	82	23	..
Rodgers Creek	67	22	..	Lenoir City, Calvary	241	86	6
Union Grove McMinn	70	47	..	First	516	175	..
Valley Road	53	..	..	Kingston Pike	79	31	..
Valley View	28	12	..	Loudon, Blairland	243	80	..
West View	59	45	..	New Providence	245	154	..
Wild Wood	123	54	..	Madisonville, First	339	147	..
Zion Hill	72	33	..	Mission	45	25	..
Auburntown, Prosperity	147	75	..	Malesus	236	106	..
Bemis, First	355	127	..	Martin, Central	238	74	1
Blaine, Block Springs	107	17	..	First	373	100	3
Bolivar, First	380	106	..	Southside	88	42	3
Mission	33	..	..	Maryville, Broadway	617	347	..
Bradford, First	122	..	4	Everett Hills	517	236	5
Brighton	225	114	..	McMinnville, Magness Memorial	405	110	3
Chattanooga, Avondale	687	201	..	Forest Park	57	35	..
Brainerd	1013	380	2	Northside	121	64	..
Frawley Chapel	..	..	61	Shellsford	186	130	4
East Lake	514	154	..	Mt. Pleasant, First	186	83	..
East Ridge	732	242	..	Mission	83	22	..
Morris Hill	271	148	..	Memphis, Ardmore	667	247	1
Northside	426	77	..	Bartlett	324	144	..
Red Bank	1141	372	1	Bellevue	2925	1010	18
Ridgedale	505	210	2	Big Creek	81	57	2
Ridgeview	245	110	3	Boulevard	643	218	4
White Oak	499	163	1	Brunswick	164	69	..
Woodland Park	386	178	10	Buntyn Street	216	89	4
Clarksville, First	746	124	2	Calvary	303	139	..
Little West Fork	120	60	..	Central Avenue	833	236	2
Pleasant View	244	88	1	Cherokee	1031	394	5
Cleveland, Big Spring	292	147	..	Lamar Terrace	74	46	3
First	688	267	3	Mt. Terrace	39	7	..
Macedonia	130	39	..	Dellwood	182	90	9
West Heights	106	44	..	Rosemark	52	48	2
Clinton, First	667	248	..	Ellendale	133	..	..
Second	513	143	1	Elliston Avenue	263	162	..
Columbia, First	666	226	2	Eudora	813	336	6
Highland Park	420	176	1	Fairlawn	556	239	5
Cookeville, First	472	119	3	First	1341	331	2
Steven Street	135	91	..	Fisherville	127	54	..
West View	164	45	..	Forest Hill	94	40	..
Corryton	184	103	..	Frayser, First	813	381	..
Decatur, Pisgah	50	40	..	Georgian Hills	195	83	2
Dyer, First	332	100	13	Glen Park	252	117	2
New Bethlehem	200	95	..	Graceland	686	252	2
Dyersburg, First	688	229	..	Graham Heights	225	85	3
Elizabethton, First	504	130	..	Highland Heights	1207	570	1
Oak Street	149	95	..	Hollywood	479	255	2
Siam	155	52	..	Kennedy	427	137	..
Englewood, First	173	46	..	Kensington	235	78	1
Etowah, First	358	136	..	LaBelle Haven	556	196	6
Goodspring	112	80	..	LaBelle Place	335	157	6
West	51	20	..	LeaClair	328	135	..
Fayetteville, West End	141	78	..	Leawood	835	318	13
Fountain City, Central	1146	409	27	Levi	307	141	..
Smithwood	780	308	7	Longview Heights	493	225	3
Gladeville	165	67	..	Lucy	86	44	..
Gleason, First	223	66	..	Malcomb Avenue	216	105	3
Goodlettsville, First	429	158	4	Mallory Heights	210	103	3
Greeneville, First	378	190	7	Millington, First	500	243	27
Harriman, Caney Ford	114	43	..	Mt. Pisgah	145	118	..
Trenton Street	449	135	2	Mullins Station	102	52	..
Walnut Hill	263	109	1	National Avenue	319	118	..
Henderson, First	206	69	..	Oakhaven	337	140	8
Hendersonville, First	210	44	..	Oaklawn	155	97	2
Rockland	58	34	..	Oakville	337	89	..
Hixson, First	403	174	2	Pleasant Valley	135	63	1
Memorial	230	97	..	Raleigh	563	180	57
Humboldt, Antioch	218	106	5	Seventh Street	538	198	4
First	597	171	10	Sky View	250	135	5
Jackson, Calvary	581	244	1	Southland	163	84	..
First	992	271	3	Southmoor	150	79	..
North	310	148	..	Speedway Terrace	813	193	..
Parkview	348	143	..	Temple	1081	357	5
Bethany	61	29	..	Union Avenue	1091	362	22
West	1022	479	4	Parkway Village	119	59	2
Jellico, First	172	57	..	Vanuys	109	45	..
Johnson City, Central	585	111	1	Wells Station	682	296	14
Clark Street	182	84	..	Mission	54	17	4
Northside	33	22	..	West Frayser	384	169	1
Pine Crest	161	91	2	Westhaven	187	83	2
Temple	311	140	1	Winchester	101	55	1
Unaka Avenue	326	111	..	Woodstock	125	66	..
Jonesboro, First	167	76	1	Milan, First	479	175	25
Limestone	19	13	..	Northside	141	67	2
Kenton, First	225	57	2	Morristown, Alpha	138	89	5
Macedonia	89	63	1	Beulah	62	21	3
Kingsport, First	785	219	3	Bible Chapel	53	31	..
Fordtown	130	54	..	Buffalo Trail	240	99	..
Litz Manor	194	101	3	Bulls Gap	118	43	..
Knoxville, Bell Avenue	971	298	1	Calvary	365	136	..
Broadway	1094	444	..	Cherokee Hill	113	46	1
Fifth Avenue	762	262	..	First	828	220	..
First	973	283	6	Grace	110	47	..
Grace	347	138	..	Hillcrest	138	77	..
Lincoln Park	1076	342	2	Montvue	190	48	..
Lonsdale	110	304	1	Russellville	97	27	..
McCalla Avenue	1069	396	64	Murfreesboro, First	585	139	1
New Hopewell	299	112	..	Calvary	104	..	..
Tennessee Avenue	147	62	..	Southeast	89	32	1
				Third	323	105	2
				Woodbury Road	256	74	..

Woman's Union Getting Higher Up In World

Birmingham, Ala. — (BP) — Woman's Missionary Union, auxiliary of the Southern Baptist Convention has moved into higher ground.

Members of its promotion division entered their private offices on the two floors recently added to the union's building here.

The new addition, built at an estimated \$400,000, was paid for with income from sales of magazines and priced supplies. The two new floors provide private offices for professional personnel, four secretarial pools, an auditorium seating 165, enlarged art facilities, an electric kitchen, and reference library.

Space formerly occupied by the promotion division staff will be used for administrative offices and work areas for the business division.

The original building included two floors and a full basement. The building was constructed so two additional floors could be added with minimum expense and effort, according to WMU leaders here.

Nashville, Antioch	112	48	2
Bakers Grove	151	59	1
Belmont Heights	1032	350	..
Madison Street	123	52	1
Westview	46	20	..
Brook Hollow	396	130	..
Charlotte Road	89	57	..
Calvary	256	170	9
Criewood	364	133	2
Dickerson Road	369	159	4
Donelson	834	204	10
Eastland	567	130	1
Fairview	219	63	..
Jordonia	47	33	..
First	1226	456	8
Carroll Street	158	65	..
Cora Tibbs	76	39	..
T.P.S.	392	..	..
Gallatin Road	380	173	3
Glendale	205	80	6
Glenwood	235	85	4
Grace	1031	365	1
Grandview	481	105	1
College Grove	34	21	..
Harsh Chapel	165	63	..
Inglewood	1072	356	2
Beaver Creek	93	..	..
Cross Keys	37	28	..
State School	101	..	..
Trinity Chapel	210	83	..
Ivy Memorial	407	156	..
Joelton	224	142	..
Lockeland	578	195	..
Hermitage Hills	56	54	..
Madison Heights	203	96	..
Neeleys Bend	148	68	1
Radnor	533	186	..
Haywood Hills	138	57	2
Riverside	543	144	..
Shelby Avenue	427	140	2
Tusculum Hills	322	148	2
Una	297	159	4
Woodbine	401	167	2
Woodmont	750	253	1
Oak Ridge, Central	797	254	..
Robertsville	770	266	..
Old Hickory, First	602	270	3
Rayon City	175	80	..
Temple	180	102	6
Parsons, First	227	116	..
Portland, First	355	112	..
Rockwood, Eureka	110	72	..
First	522	405	1
Shelbyville, El Bethel	95	82	..
Shelbyville Mills	314	137	1
Smyrna, First	234	88	2
Sparta, Bear Cove	105	58	..
Summertown	142	62	1
Troy, First	127	56	..
Tullahoma, First	468	127	..
Lincoln Heights	75	44	..
Grace	93	54	1
Highland	220	130	3
Union City, First	540	207	2
Samburg	52	42	..
Second	234	131	..
Watertown, Round Lick	196	100	..
Winchester, First	303	93	3
Southside	14	..	..

New Spirit Noted At Southern Seminary

LOUISVILLE, Ky.—Southern Seminary trustees, in their first annual meeting of the school's second century, took note of a new spirit of harmony and dedication among the Seminary faculty, staff and students.

Several actions designed to place the seminary on an even better academic footing included:

Provision for estates totaling close to \$400,000 to be added to the seminary endowment, income from this amount to be used for purchase of books for the seminary library and for the maintenance of the library. These funds are from the estates of two daughters of Dr. James P. Boyce, one of the founders and the first president of the seminary.

Restriction of the number of students admitted for graduate study to no more than five students at any one time for each professor of the graduate school faculty.

Increasing the salary scale \$1000 to bring the maximum salaries in the various categories more in line with the current cost of living.

Providing a systematic method of allowing sabbatical leaves for members of the faculty for study at other institutions or on other fields.

Took the first step toward construction of a new music school building to be located on the Seminary campus proper. The \$360,000 building is to be ready for use by September, 1962.

Announced clearing of title of Norton estate being sold to Louisville Presbyterian Seminary for Presbyterian Seminary site.

Empowered a committee to secure a home for the seminary president, who now lives on the Norton estate.

Elected several new professors, their names not to be released until their acceptance of the new posts.

Voted to make the seminary facilities available for special conferences and workshops.

J. Lamar Jackson, pastor of Southside Baptist Church, Birmingham, Ala., was re-elected chairman of the trustees. Ernest L. Honts, pastor of Talbot Park Baptist Church, Norfolk, Va., was named first vice chairman and chairman of the executive committee; Franklin Owen, pastor of Calvary Baptist Church, Lexington, Ky., was named second vice chairman; Leo T. Wolford, Louisville, Ky., business executive, was re-elected secretary; and P. H. Bufkin, Louisville, treasurer of the seminary, was named treasurer.

Woman's Missionary Union Speaker

Dr. L. D. Wood, Coordinator of Language Missions for Texas Baptists, will speak at the closing session of Woman's Missionary Union Annual Meeting, Wednesday morning, April 13. The meeting dates are April 11-13. The place is Temple Church, Memphis.

General announcements concerning the other WMU meetings include:

The State Business Woman's Circle Federation meeting will open at Temple Church Saturday afternoon, April 9, at 1:45 o'clock. Mrs. Fred L. Hawkins, Brazil is the speaker.

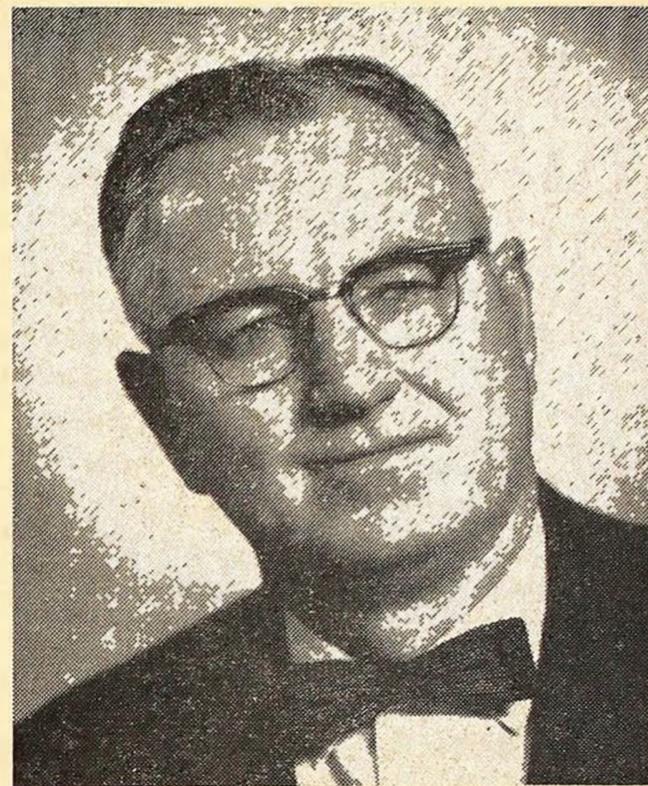
The BWC Banquet will be at Hotel Peabody, at 6:30 p.m., Saturday. The speaker will be Mrs. Wilfred C. Tyler, Blue Mountain, Mississippi. The BWC Breakfast, also at the Peabody, will be Sunday at 7:00 o'clock. The breakfast speaker will be Miss Katharine Bryan, Fort Worth, Texas. BWC Banquet and Breakfast reservations are to be made with Miss Gladys Farmer, 206 N. McLean, Memphis 12, Tennessee by April 2. Banquet tickets are \$3.00 each; breakfast tickets \$1.70.

The Officers and Executive Board of Woman's Missionary Union will be the guests of Shelby County WMU for lunch on Monday, April 11, at 1:00 p.m. at Temple Church.

The Executive Board will meet in a business session Monday at 2:15 also at the church.

The opening session of the Annual Meeting will be Monday at 7:00 p.m. Nurseries will be open for small children at all sessions.

Tuesday noon will feature a Luncheon of Carver School of Missions and Social



DR. D. L. WOOD

Work Alumni at Keathley-Magnet Cafe. The cost is \$1.50 including tip. Make reservations at the Monday evening session.

Tuesday at 5:45 p.m. is the time for the State YWA Banquet at Galloway Methodist Church. Tickets for girls are to be purchased from the State WMU Office for \$1.50 before the April 6 deadline. Reservations are coming in very fast!

Final adjournment will come at noon Wednesday, April 11, following the closing message by Dr. Ramsey Pollard, pastor-elect of Bellevue Church, Memphis, and President of the Southern Baptist Convention.

Free Churches Have Set Own Patterns In Church Architecture

NASHVILLE — (BSSB — "The Free Churches of Protestantism, especially in Britain and America, in their formative period not only adopted distinctive practices in church polity, discipline, evangelism, and worship but also developed distinctive patterns in church architecture," Dr. James Leo Garrett, Jr., of Louisville, said here recently.

Dr. Garrett, professor of Christian theology, Southern Baptist Theological Seminary, spoke to more than 200 church leaders and architects in a three-day conference sponsored by the Baptist Sunday School Board's church architecture department.

"While being influenced by contemporary architectural trends and by the availability of building materials, these free churches

made a distinctive contribution to the history of church architecture."

This was done, Dr. Garrett said, "by such trends as the substitution of the term 'meetinghouse' for the word 'church,' the abandonment or modification of the chancel, the centralization of the pulpit, the preference for non-gothic structures, and the expansion of facilities for Christian instruction and fellowship."

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By Oscar Lee Rives

Jesus, The Master Teacher

TEXTS: Matthew 4:23-25; 5:1-2, 17-20; 9:14-17; Mark 4:1-2, 10-13, 33-34
(Larger)—Matthew 5:1,2,17-20; 9:14-17 (Printed).

The unit of the lessons for the coming quarter is entitled: "Sermon on the Mount and Parables." It is appropriate for this lesson's topic to indicate that Jesus is the master teacher. Modern educators, who are without bias and who have made sufficient investigation, are convinced that Jesus is indeed the master teacher of all time. His methods and curricula, to say nothing of His simplicity coupled with profundity, continue to amaze us. The learned and the ignorant, the rich and the poor; both alike understood Him. The number who follow Him continues to increase, even after the passing of the centuries since He walked the earth. Thousands have given their lives in utter devotion to Him.

The Leader Teaching (vv. 1,2)

These two verses introduce what has come to be called a sermon. But in view of the "taught" mentioned here it could just as accurately be called a lecture. The traditional site is the Horns of Hattin, lo-

cated near the Sea of Galilee. It is directed primarily to Jesus' disciples or "learners." Their leader was teaching them about the most important matters in life, showing them that those who would follow Him must be different and superior in heart and life. He instructs them concerning the qualities and deeds of the Kingdom Man, the one who would be called Christian.

The Law Abiding (vv. 17,18)

The moral law, or the Ten Commandments, was not being set aside by Jesus. On the contrary, He and His teachings would fulfil it. In view of His other pronouncements and acts, He does not here refer to the ceremonial law or laws. Because the prophets rested upon this Law, they too would abide. Their teachings would also find fulfilment in and through their Leader. Behind the Law and the prophets who magnified that Law was the Great Law-giver. The Law was an expression or manifestation of God. It cannot therefore be ignored or repealed. It must be obeyed or its transgressor will suffer the inevitable consequences. Jesus' death makes possible the escape from the penalties inherent in the Law, since God demands absolute perfection upon the part of each human being.

The Loyal Excelling (vv. 19,20)

Those who break and teach others to break any one of these commandments are to be regarded unworthy. Those who do the opposite are to be exalted. But Moses is for the most part negative, while Jesus is supremely positive without at the same time ignoring the negative aspects of religion. The Pharisees had made their religion into a long list of prohibitions, around

Get Miami Reservations In

NASHVILLE—(BP)—If you want to be close to the auditorium in Miami Beach for the 1960 Southern Baptist Convention, better get your reservation in right away. This is the advice of John H. Williams of Nashville, who co-ordinates Convention planning for the Convention's Executive Committee. He reports that there is plenty of hotel space left, but that space in the hotels closest to the auditorium is being filled rapidly. Reservation forms have been published earlier in your Baptist paper and forms should be directed to Southern Baptist Housing Bureau, P. O. Box 1511, Miami Beach, 39, Fla.

five hundred in all, so that it had become sterile and burdensome. Jesus reminded His disciples that they were not to consider how little they could do and still be a part of His great movement but rather how much. Their righteousness must exceed that of the scribes and Pharisees. If they would be loyal to Him, they must excel in attitude and deed. Love would be the motive.

The Lover Feasting (vv. 14, 15)

Since the Christian would be characterized as joyous, Jesus pictures his daily life in terms of a wedding feast. Who ever heard of fasting at a wedding? There will come times of sorrow, as the marriage life unfolds, which will bring seasons of fasting. But since Christ loves all who love Him, the dominant note is one of rejoicing. Such an attitude grows out of mutual confidence and trust, mutual giving and receiving.

The Life Changing (vv. 16,17)

Jesus uses two pictures or parables here to illustrate how His kind of life for the Kingdom Man was new and changing. First, He says new wine must be placed in new wine-skins. Second, He says the wise housewife never sews a new patch on an old and rotten garment. This is another way of saying that the would-be Christian must be regenerated, made new, born again.

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The Children's Page

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God's Wondrous World The Desert's Spring Beauty

By Thelma C. Carter

Some of our country's most beautiful flowers—creamy white, rosy pink, golden yellow—blossom in our great deserts. After a few rains, thousands of miles of sands are covered with wild flowers. Among the well-known desert flowers are mesquite poppy, sagebrush, yucca, and the thousands of different kinds of cactus plants.

If you have been on vacation in any one of the desert states, you must have seen one or more of the strange cacti: the giant organ cactus, whose stems look like organ pipes, candlestick cactus, barrel cactus, prickly pear, beaver tail, rainbow, fishhook, Teddy bear, hedgehog, and the many other spiny, dagger-leaved plants.

Oddly enough, some cactus plants grow as tall as trees. Woodpeckers, owls, and other birds make holes for nests in the big erect stems. Despite the birds' drilling holes in their stems, these hardy, cactus trees bloom in unbelievable beauty.

Some cactus flowers bloom directly out of the stems or trunks of the plants. For the sake of their lovely blossoms, these plants develop amazing roots, sometimes growing under sand some forty feet deep. The long roots are necessary for food and water.

Some cactus plants grow in a hurry, fearful that rain may not come. They flower and seed in a matter of days. Others grow slowly, perhaps only one inch in ten years.

So beautiful, delicate, and perfect in pattern are the blossoms of the desert that one cannot help but say with the prophet, "The desert shall rejoice, and blossom as the rose" (Isaiah 35:1).

The Different Pussies

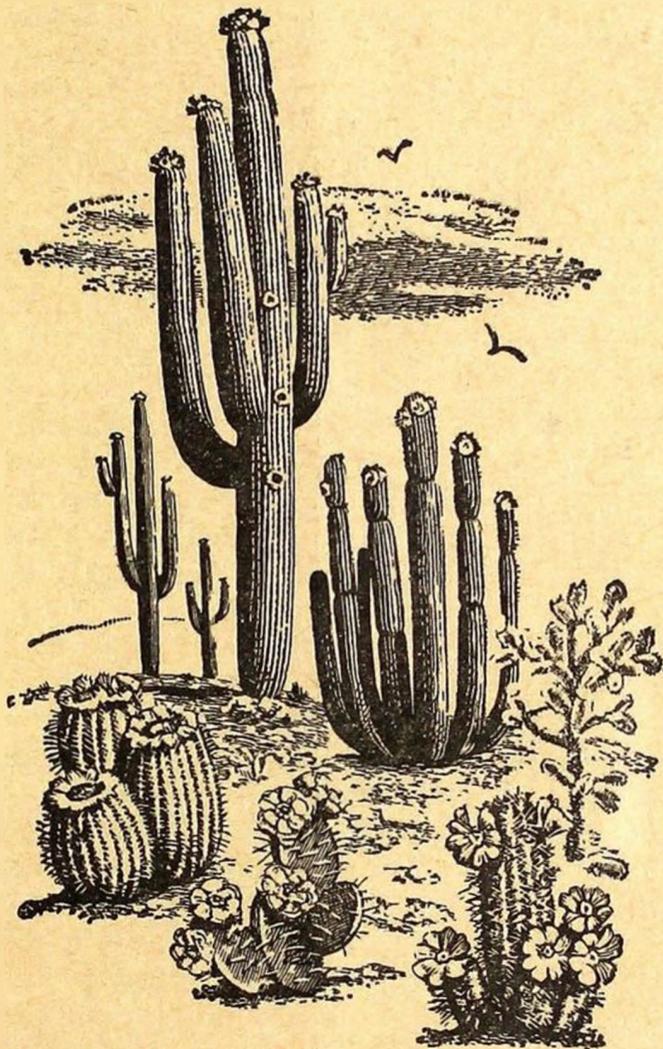
By Grayce Krogh Boller

Ever since Janie moved in last fall, she had liked Nancy. They had been best friends right away. They shared their fun. They shared their treats. They shared their toys. Even when there were disappointments, they shared those, too.

So Janie could understand when Nancy came over about the pussies, even if she was puzzled about them.

"Want some pussies, Janie?" asked Nancy. "They are so darling. We have lots of them and I'll bring you some, a whole big lot of them."

"But, Nancy," Janie frowned a little, "I didn't know you had any pussies. Where did you get them? And besides, I don't think my mother will let me have even one, much



less a whole big lot of them. I don't think you'd better. Nancy - -."

But Nancy was skipping off down the street. She didn't turn back at all when Janie called. She didn't act as if she heard at all. She just laughed and Janie looked after her, wondering what to do.

"I know Mother won't let me keep them," Janie worried, "not even one. What can Nancy be thinking of to bring a whole lot of them? Someone must have left a whole basket of pussies on their step and Nancy has to give them away. But why does she want to give all of them to me?"

Janie thought and thought. Nancy always did like to share. She and Janie always shared everything. But pussies! Janie thought it would be fun to have one little pussy to play with. But a whole lot!

"I wonder what color they are?" she thought. "I think I'll call Nancy and ask. And I'll ask her why she doesn't give me one and give the rest to other friends. Perhaps when Mother sees how cute they are, she will let me have just one."

Janie called Nancy on the phone just as soon as the supper dishes were done.

"What color are they, Nancy?" she asked, hoping she might have a coal black one, maybe with blue eyes.

"Gray," said Nancy. "All of them are gray, Janie, soft and sweet. You'll love them."

"Just bring one," Janie directed firmly, "just one, Nancy."

"But one is no good," Nancy objected just as firmly, "no good at all, Janie. You have to have a whole lot of them."

"But- -," Janie sighed, for Nancy had hung up softly without giving her a single chance to object any more.

"Mother," Janie leaned against Mother's chair hopefully. "Don't you think it would be nice to have a kitten, a little pussy with soft gray fur?"

"A kitten?" Mother looked up with surprise and dismay in her eyes. "No, I don't, Janie. I don't think it would be nice at all. I have enough work to do now without a kitten to chase after."

"But I would take care of it," said Janie.

"You would forget. Remember when you had the goldfish?" asked Mother.

Janie nodded sadly because she did remember without liking too. She knew that she had forgotten to feed them or change the water, and one morning the goldfish had been dead.

"I'll have to tell Nancy tomorrow first thing, no pussy," Janie reminded herself. "Not one. Not even one, much less a whole lot. Nancy ought to know better."

Next morning just as Janie finished the breakfast dishes, Nancy called.

"I'm bringing them over this morning, Janie," she said happily. "Right now I'm bringing them."

Nancy hung up before Janie had a chance to say a word. There was nothing Janie could do but wait. It didn't take long. In a few minutes, Nancy came skipping down the street. Janie hurried to meet her. Nancy thrust a soft, silvery gray bundle into her arms.

"Pussy willows!" Janie cried gladly. "Nancy, you are a tease! I didn't know you had pussies like these! Aren't they lovely and springlike?"

"Pussies, gray and soft and sweet and all alike," Nancy giggled as she hugged her friend. "We always share, don't we, Janie?"

"Yes, always," Janie giggled, too. "Even pussies!"

LAUGHS

This week's Tact and Diplomacy Award goes to a Boston society lady who spotted an uninvited gate crasher at her debutante daughter's exclusive coming-out party. Approaching the culprit, she extended her hand graciously and said in a pleasant voice, "I heard you were looking for me—because you wanted to say good night."

Two college presidents were comparing experiences. "When I retire," declared one, "I would like to be superintendent of an orphan asylum. Then I wouldn't get letters from parents."

"That's not a bad ambition," replied the other, "but when I retire I want to be a warden of a penitentiary—the alumni never willingly come back to visit."

A Plea for Doctrinal Preaching

It has often been said by preachers, prophets, and politicians that their generation stands at the *cross-roads* of history. This has been said in various times, places, and circumstances, and has nearly always been true. The reason is that, as we go down the road of life, we come upon many cross-roads and must continually face new situations and, consequently, new problems.

I feel that we, as Baptists, are now stand-

by Robert L. Cate

ing at one of these crossings of the ways. Before us lies the high-road of greater service to God and the low-road of lesser service. This situation has been brought about by a very prevalent belief, found among both our young people and our adults, that one church is as good as another. We hear said on every side: "What difference does it make what church you belong to? We are all going to the same place." On the surface, this sounds both pious and pleasing. But underneath stands Satan with his poison-filled fangs, ready to plunge them into our souls, for this philosophy is based upon the premise that it makes no difference what you believe,—it makes no difference what is right.

No Baptist would grant any credence at all to the latter statement. We believe that what is right (either in the matter of doctrine or practice) is important. Yet we turn right around and do not take the time or make the effort to find out what is right. We are losing our Baptist distinctives!

I am not a blind traditionalist. I do not believe in holding on to a doctrine just because our fathers did. But I do believe that, if we would please God and be used of Him, we must hold on to the true Biblical doctrines, no matter what the cost.

Perhaps the fault lies at the feet of those of us who are called to proclaim the riches of the Gospel of Christ as preachers. We find it much easier to preach evangelistic than doctrinal sermons. After all, with an evangelistic sermon, most of us just take a new text and use the same outline. I am not suggesting that we should cut down on our evangelism. I do not feel that we have enough real evangelism in our churches, but I *know* that we do not have enough doctrine.

When we do bother to preach on doctrine, we usually either apologize or preach a superficial, dry-as-dust message. Jesus Christ never did this Himself and I do not believe that he is satisfied for us to do it. To preach a doctrinal sermon requires long hours of

thorough-going Bible study, positive prayer, and genuine humility on the part of the preacher. The message must be simple, yet thorough. It must not be delivered with a sense of arrogance, but in a sympathetic, understanding manner. The preacher must be certain he is proclaiming Biblical truth and not traditional falsehood, and then proclaim it with all the conviction and power he can muster.

We are indeed grateful for the occasional emphasis on doctrine in the many publications of our Sunday School Board. We need to take advantage of these in our churches. But nothing can replace the doctrinal emphasis from the pulpit. If we preachers will proclaim the doctrines of the New Testament in our preaching, I know that we will find our people responding by the power of the Holy Spirit.

Southern Baptists have been used of God because we have sought the truth and because we have sought methods to improve our service to Him. Let us hold on to both of these and not sacrifice either emphasis to the other. It may be possible for a church to be doctrinally sound without being spiritually powerful, I do not know; I know that it is not possible for a church to be spiritually powerful without being doctrinally sound. Let us therefore give the preaching of Biblical doctrine an honored place in our pulpits.

Time To Re-Charge

By Arnold T. Ohrn

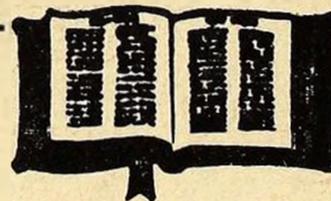
A few years ago I heard Sir Geoffrey Shakespeare—son of Dr. J. H. Shakespeare, who organized the First Baptist World Congress in 1905—make use of a striking simile to illustrate the importance of our world meetings. Sir Geoffrey told about a London hospital where he happened to be a director. At this hospital the use of radium had been discarded as a therapeutic means in favor of radiated cobalt. But, he explained, the cobalt has to be sent back every five years to an atomic pile where it can be re-charged.

I felt at once that the speaker had hit upon a splendid way of illustrating the essential function of a Baptist World Congress. We all know that as the years go by our memories of each other grow dim, our sense of belonging together becomes weaker, and the distances and differences loom larger. We need re-charging every five years or so. As we go back from the radiating power of a world meeting, we can each of us help to revitalize in our church and our convention that sense of oneness which our people possess but do not always realize in its potency and glory.

Perhaps you are planning to go to Rio next June. If you cannot, why not help someone else to go? No church has ever regretted sending its pastor to a Baptist World Congress. Money thus spent pays rich spiritual dividends.

Dr. Ohrn is general secretary of the Baptist World Alliance.

Bible Break



By Ruby Lee Adams

The Twelve By Twos. Did you ever stop to think of the important men in the New Testament and since that time by the name of John? We would impoverish the world if we took out of history all the men whose names were John.

John, 'the beloved,' represents youth among the apostles. He was probably the youngest of the twelve, a mere lad when his Master called him; and the favor shown him by Jesus proves the latter's power to search the heart and foresee the career.

John was the constant and close companion of Christ during His earthly ministry. At the last supper he leaned on his Master's bosom. He witnessed the crucifixion and shared in all the trials that followed. He was the first disciple to reach the tomb when they learned of the Resurrection.

He was the disciple in whose care Christ, speaking from the Cross, entrusted his mother. This gives us a glimpse of the human side of Christ when in the throes of physical agony He turned to the disciple whom He most loved and to whom He had given the largest share of personal confidence and asked him to be the guardian of His mother. No wonder Paul calls him a 'chief pillar' of the church.

John witnessed the growth of the New Testament and himself wrote the book that sealed the canon. In his writings we find so much more of the sayings and minor incidents of the life of our Saviour recorded than elsewhere. He introduces us to a nearer intimacy with the private life of the Master than any of the others who were given more to narrative. He drew for us those 'home sweet home' pictures, those quiet, lovely, wayside scenes which hang up in the New Testament gallery.

Dr. Cate, a former Tennessean, is now pastor of First Baptist Church, McRae, Ga.