

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

VOLUME 126

THURSDAY, SEPTEMBER 8, 1960

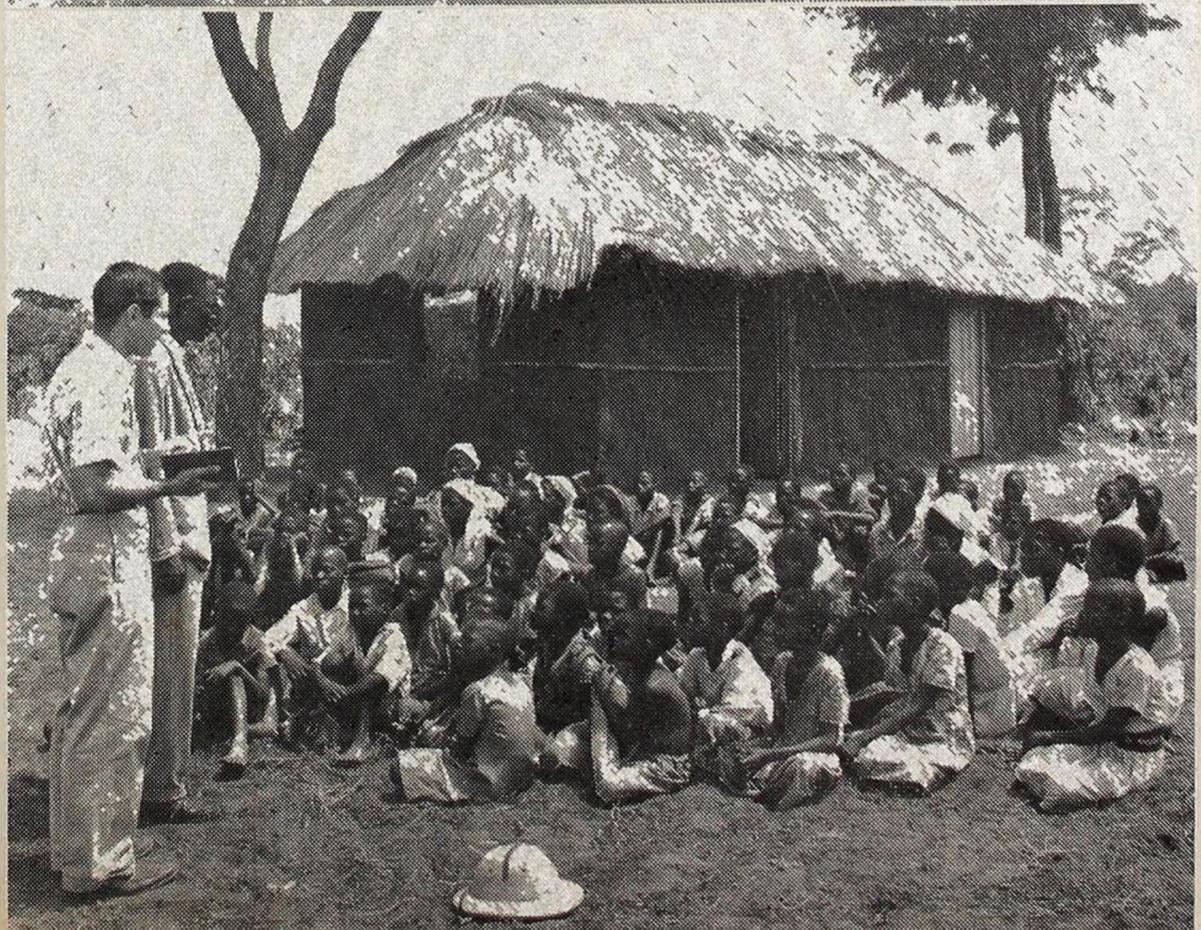
NUMBER 36

LEBANON TENN
BGT MISSION

Medical Mission Outreach In Southern Rhodesia

Each Saturday a missionary doctor or nurse from the Baptist hospital in Sanyati, Southern Rhodesia, holds clinic at Gokwe, about 35 miles away. The top picture shows Missionary Nurse Monda Marlar pulling a tooth, with the assistance of a trained nurse who is the Baptist pastor's wife.

Dr. Samuel R. J. Cannata, Jr. (book in hand), missionary on the staff of the Baptist hospital in Sanyati, Southern Rhodesia, talks to Sunday school pupils in Gokwe, on the grounds where a medical clinic is held each week. Assisting him is Mr. Ndebele, resident pastor in Gokwe. In the background is the temporary meeting place of the Baptist church; bricks are being made for a permanent building.



Kennedy Endorses Statement

WASHINGTON, D.C. (RNS)—Senator John F. Kennedy, Democratic candidate for President, agreed in a conference with Baptist leaders here that "political power as a means to religious ends" should be renounced by all Churches.

The senator, obviously disturbed by a rising sentiment against his candidacy on the part of Protestant groups, particularly in the South and Midwest rural areas, held a 30-minute conference with Dr. C. Emanuel Carlson, executive director, and the Rev. W. Barry Garrett, associate director, of the Baptist Joint Committee on Public Affairs.

Following the meeting, Dr. Carlson announced that Senator Kennedy had agreed to a statement that:

"A frank renunciation by all Churches of political power as a means to religious ends would greatly improve the political climate and would seem to be a legitimate request by both political parties."

Subsequently, Pierre Salinger, press secretary to Sen. Kennedy, told a press conference that the statement fully represents the senator's views

It is one of the most forthright statements yet made by the Massachusetts senator on separation of Church and State.

The Baptist Joint Committee on Public Affairs represents all major Baptist Conventions in the U.S., including the 9 million member Southern Baptist Convention, the American (formerly Northern) Baptist Convention, the two large Negro National

Baptist Conventions, the Baptist General Conference (Swedish), and the North American Baptist General Conference (German).

In line with Baptist tradition, the Joint Committee on Public Affairs has taken a strong stand in favor of Church-State separation.

In commenting on the interview with Sen. Kennedy, Dr. Carlson said that "Baptist organizations are not in the habit of participating in an election campaign" but expressed concern "for the goodwill and unity of the nation" in the present election campaign.

"There already have come to our attention several instances in which partisan interests have sought—and sometimes successfully so—to use church channels for their own ends," he declared.

He warned of "the dangers to our democratic process which lie in religious bloc voting and in the tendency for some religious leaders and their followers to become a political pressure group."

He indicated that this observation applied to Protestants, Catholics, and Jews alike.

"The pursuit of narrow institutional interests obviously endangers the unity of the people," he asserted.

The Baptist leader said that "half-truths and sham materials" are already bearing down on many churches in the current political campaign.

"This we aim to resist," he said, "and in this resistance we seek the cooperation of both parties and of all participants."

"Communist Challenge Is To Preach The Gospel"—Geren

RIDGECREST, N. C.—"The Soviets are doing a lot of right things but they are doing them for the wrong reasons. The real challenge this gives to you and me is to bring forth the fruits worthy of repentance in our respective places."

Addressing delegates to the Christian Life Conference at Ridgecrest (N.C.) Baptist Assembly, Paul Geren, executive director of the Dallas (Tex.) Council on World Affairs, continued:

"The Communists are saying that science is becoming more and more complete; we see that now it can explain things that it could not explain formerly. As Science increases, the Communists say, religion is destined to diminish. With every step forward of science, religion recedes."

"There is no truth except truth in God and the truth that science is able to discover and to validate is God's truth. The truth we are able to apprehend in faith is likewise God's truth. We are not going to get anywhere by trying to build our Christian faith in dark spots of science. Instead we must say to the Communist and to ourselves that science cannot answer the ultimate questions."

Concluding his message on the topic "The communist challenge to Christians," Dr. Geren stated, "The communist challenge is, above all, to preach the Gospel of Jesus Christ."

Donates To Moscow Church

MOSCOW (RNS) — American pianist Van Cliburn, at the close of a concert tour of the Soviet Union, gave 80,000 rubles (\$8,000) from his receipts to the Moscow Baptist church.

The 25-year-old musician from Texas, who has become an idol of Soviet music lovers since winning the Stalin Prize in competition here in 1958, said his gift was in memory of his mother's grandfather, Dr. Solomon G. O'Brien, who was a Baptist minister and co-founder of a school in Waco, Tex., that later became Baylor University.

Cliburn made the presentation to the church's pastor at a Sunday morning service. He had visited the church on an invitation extended to him at a July 4th reception in the U.S. Embassy by the Rev. Vladimir Orlov, a representative of the All-Union Council of Evangelical Christians (Baptists).

keep Bobby at the CAS pending an appeal. The request was denied, but Mr. Walsh served notice that the appeal would be made anyway.

Henry Monk, counsel for the CAS, said he wanted to make it clear that there was no criticism of the care that Hallases had given the child.

Rules Protestant Foster Parents Must Relinquish Catholic Child

WINNIPEG, Manitoba (RNS)—Justice W. G. Ferguson of the court of Queen's Bench ruled here that five-year-old Bobby Hallas, a Roman Catholic, must be taken from the Protestant parents who have raised him since he was a baby and handed over to the Children's Aid Society.

The foster parents, who with their other children vanished for several days rather than surrender the boy, burst into tears when Justice Ferguson handed down his ruling.

The Hallases' application for guardianship of the foster child was denied, the justice said, because Bobby already has a court-appointed legal guardian—the Children's Aid Society.

The boy was immediately handed over to the CAS, which said that a permanent home has been found for him with a Roman Catholic family. Bobby's unmarried mother was a Roman Catholic.

Counsel for the Hallases, Harry Walsh, asked the court for a stay of the order to



BAPTIST AND REFLECTOR

Established 1835

1812 Belmont Blvd.—Nashville

RICHARD N. OWEN.....Editor

JOSEPH B. KESLER, 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

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BIRMINGHAM, ALA. — (BP) — The president of Eastern Baptist Theological Seminary, Philadelphia, and Eastern Baptist College, St. Davids, Pa., will become dean of religion at Howard College here. Gilbert L. Guffin, who originated and was director of the widely-imitated extension division for Christian training at Howard from 1947-49, will assume his duties as soon as his successor has been appointed.

Professor and Mrs. George A. Carver have returned to Carver School of Missions and Social Work from a six-month teaching tour at Hong Kong Baptist College. On their way back to the United States, the Carvers visited several mission stations in the Orient. (BP)

Donald W. Minton, editor, *Family Life Curriculum*, Family Life Department, Baptist Sunday School Board, has accepted a newly-created position of dean of seminary activities and assistant professor of psychology with the New Orleans (La.) Baptist Theological Seminary.

Readers Write

... Beer Cans in a Churchyard Ditch

● A few Saturday mornings ago a group of men from our church met very early in the morning to cut down the weeds in the ditches around our churchyard. We were in for a surprise! All summer long the growing weeds had covered a whole host of beer and whisky cans and bottles. After the work period of two hours we gathered for breakfast in the church dining room. The topic for conversation centered around our discoveries in the churchyard ditches, an amazing revelation of how much drinking must go on in the cars that pass by our church since these cans cannot possibly have been placed there by mere pedestrians.

Then the conversation extended to our men's observation of cans and bottles that littered the ditches in front of their own homes and on the highways. It was fairly well agreed by all that, if what we had seen with our own eyes gives any indication of what was really going on, there must be a lot of drinking done by driving people.

I did some serious thinking that morning while my "lively-lad" plowed into can after can. So many folk have voted to have alcoholic beverages legally available in their community so they could have it in their homes and at their parties. Of course, these same people cry out against the danger involved in drinking while driving, but I thought: the same vote these people cast in order to have it available to them freely in their homes is also the vote that makes it possible for all of these people to buy alcoholic beverages and drink them while they drive their cars along our streets and roads. If one of these drivers drinks and at the same time imperils the life of our children right in our neighborhoods (and our church is in the heart of a large residential section) who is to blame? Is it not true that people who want their alcoholic beverages in their homes but whose votes allow people to buy it freely and drink while they drive along our streets are also very much responsible for the danger on our highways?—Paul W. Turner, pastor, Brook Hollow Baptist Church, Nashville, Tenn.

Catholic School Aid Campaign Continues

WASHINGTON—(BP)—Evidence continues to pile up testifying to the power of Catholic action to influence legislation, especially in the interest of securing federal aid to parochial schools.

Recently we sent out an alert that Catholic action groups were calling for a nationwide letter campaign to congressmen demanding aid to parochial schools. The position of the Catholic interests is that if they cannot get aid to parochial schools they will fight the passage of any kind of aid to education bill.

It is known in Washington circles that the three members of the House Rules Committee, who are members of the Roman Catholic Church, have been besieged by thousands of letters from Roman Catholics demanding aid for their schools. One of them estimated that he had received 15,000 such letters and that the other Catholic members of the committee had received similar mail.

The key position of the House Rules Committee is seen as it refuses to allow a conference committee to meet with a Senate committee to iron out differences between the education bills already passed by both houses. The majority of the mem-

By W. BARRY GARRETT

bers of both houses of Congress have indicated their desire for an education bill, but the House Rules Committee refuses to allow the legislation to proceed. A combination of anti-federal aid to education forces, the Administration, and Roman Catholic pressure makes this possible.

Although the three Roman Catholic members of the Rules Committee are recorded as favoring a conference committee, it is impossible to know what has gone on inside the meetings of the Rules Committee and what deals have been made. It is of highest significance, however, that these three are the ones who have received such an overwhelming amount of mail.

Further indication of the campaign for public aid for parochial schools is found in the August 22 Congressional Record. Three Roman Catholic congressmen extended their remarks in the appendix section, making various appeals for federal funds.

Rep. Alfred E. Santangelo (D., N.Y.) announced that he had introduced a bill which would "aid taxpayers in their en-

School Board Violates Law

LISBON, N. D. (RNS)—The Lisbon Ministerial Association complained to the North Dakota attorney general that the local school board was violating the state's constitution by transporting parochial school pupils in public school buses.

It said the board's practice of giving free bus rides to some 60 children attending St. Aloysius Catholic parochial school specifi-

deavors to provide education for their children and themselves." His proposal is that assistance be given the taxpayer in the form of an income tax reduction to the extent of \$600 paid by him for tuition for each dependent or himself. The deduction would be applicable to taxpayers whose dependents attend private, parochial, secondary school, college, or university, and who are required to pay tuition.

In arguing for his bill Santangelo said, "My bill will indirectly relieve municipalities of some of their burdens by diverting some of the students to private schools and will reduce to an extent the requirement of increased taxes to finance education."

This proposal is not new, and already there are several similar bills in the legislative hopper. It is significant, however, at this time for its propaganda value and for the purpose of keeping the issue before the public.

The other two items in the August 22 Congressional Record are reprints of articles from Roman Catholic publications. Rep. Thomas J. Lane (D., Mass.) inserted a lengthy article from *The Pilot*, archdiocesan newspaper of Boston by the Rt. Rev. Timothy F. O'Leary, superintendent of schools for the archdiocese of Boston. This article is a discussion of "sound bases for federal aid to Catholic schools."

Rep. Frank J. Becker (R., N.Y.) inserted in the Congressional Record both an editorial and an article from *The Tablet*, Roman Catholic newspaper of Brooklyn, N. Y., and commented favorably that they "Pointed out very clearly the arguments that aid to private schools must and should be a part of any federal aid to education legislation for public schools."

Thus the propaganda mill grinds. The campaign gains momentum. This is illustrative of what is being said and done throughout the nation.

Unless a similar campaign is engaged in to defend the public schools, to point up the reasons for public funds for public institutions only, and to explain the real meaning of freedom for education, it will not be long until public opinion will be such that Congress will pass legislation for public aid to parochial schools.

Mr. Garrett is regional editor of THE BAPTIST PRESS, Washington, D. C.

cally violated that part of the constitution which asserts: "No money raised for the support of the public schools of the state shall be appropriated to or used for the support of any sectarian school."

Msgr. Aloysius O'Donoghue, superintendent of the school admitted that "we're winking at the law," but said it was unjust because half of the children attending the school would be forced to attend a public school if they were denied the transportation.

Charity And Welfare Drives Need Regulation

Various charity and welfare drives have grown in recent times to an amazing extent. Attempts have been made in the cities to include necessary ones in Community Chest or united fund drives. Some charity appeals do not come within these folds however. There are numerous solicitations made through the mail. The response of the American people to these drives has tempted questionable organizations to get into the money soliciting business. This also has led to the increase in "fund-raising firms" hired by various organizations to solicit money for their purposes. All of this has brought on abuse. In fact, the public's confidence in fund drives is dwindling. Various "Boys Towns" solicit funds through the mail. These "Boys Towns" are, in some cases, imaginary projects. Still they're appealing for funds from our people in Tennessee.

Recent publicity put the spotlight of the Better Business Bureau in Minneapolis on certain "charity" drives. These drives need regulation. The Minnesota

attorney general revealed in a recent report that Chicago fund-raising firms hired by the Sister Elizabeth Kenny Foundation charged eleven million dollars for collecting nineteen million dollars in mail campaigns. The Foundation refused to disclose the cost of its fund raising.

An ordinance was sought requiring public disclosure of financial and organizational data from charity groups, with a penalty of one hundred dollars fine or ninety days in jail for violation. Some religious groups tried to get themselves exempted. If any religious organization is worthwhile, it has nothing to hide. The law should apply to all groups alike. No covering should be left for those who use the word "charity" as an opportunity to line their own pockets.

Our Baptist people can give to their own denominational program knowing that their gifts go to meet real benevolent needs. These gifts are wisely administered. Some of our people say they are besieged with appeals through the mail for various drives and charitable organizations in other parts of the country. These should be carefully investigated before response in gifts is made. The Better Business Bureau in some communities is trying to cope with these appeals. Our people do well to give their money through the channel of their own church.

Lady Of Mercy



People Are Waking Up

Some good seems to be coming from the present discussion of issues as we approach our national election. This is true about the religious issue if it succeeds in putting an end to the indifference too many of our Baptist people have shown toward an imperilled religious freedom.

Our people are waking up to the necessity of upholding the principle of a free church in a free state. History's lesson is clear with warning, that religious liberty loses when the wall comes down between church and state.

Delegates to the recent Christian Life Conference at Ridgecrest, N. C., voiced the opinion that there is hope in the fact that our conscience is now becoming sensitive enough to be troubled. We are talking about a subject too long ignored. Maybe now we will do something more than just talk about it. We will bring our deeds into line with our creeds.

THERE is a great deal of discussion right now about the effect the election of a Roman Catholic president might have on distinctive American principles. Another question is in order. What effect will this presidential campaign have upon the Roman Catholic Church, principally in America but ultimately in Rome?

The Roman Catholic system in its historical development has combined many varying factors, some seemingly antagonistic to one another but brought into harmony by a rigid episcopal hierarchy. That is why the Church presents one facet in Spain, another in the United States, another in South America. Monkish orders are sometimes so individualistic that they appear to rival Protestant denominationalism, but under the strong headship of the *Curia Romana* they fall into their proper niches. Despite all such diversity one unswerving rule has characterized Romanism since the Hildebrandine reform. Whether dealing with Africa or England, Cordova or Wittenberg, the papal government has demanded obedience to the fundamental doctrines defined by Rome. Local and incidental variations may be winked at, the theory being that the end involved in compromise will justify the means. This strict obedience has been enforced in various ways: sometimes by dangling a Cardinal's hat before the eyes of an ambitious bishop who is tardy in his compliance; sometimes by diplomatic and friendly coercion through clandestine channels; sometimes by unqualified fiat. The ideal of obedience was set out by Ignatius Loyola, founder of the Society of Jesus, who wrote:

That we may be altogether of the same mind and in conformity with the Church herself, if she shall have defined anything to be black which to our eyes appears to be white, we ought in like manner to pronounce it to be black. For we must undoubtingly believe, that the Spirit of our Lord Jesus Christ, and the Spirit of the Orthodox Church His Spouse, by which Spirit we are governed and directed to Salvation, is the same . . .

The seriousness of the present campaign for the Roman Catholic Church in the United States may be measured by the vital nature of the things being discussed and the importance of the individuals involved. The areas now being discussed constitute the core of the Roman Catholic system. The flexibility of Roman sacramental and disciplinary development permits dispensations and exceptions all along the normal channels of life. Parochial and diocesan legislation may vary from country to country. Even conciliar legislation, represented in the general canons of the Church, has varied and has been changed from time to time. However, in the basic nature of the Roman Catholic system there is one area that is sacrosanct and inviolable. Dogmas of the church cannot be changed. A canon or rule or law can be altered or rescinded, but a

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dogma is a truth or principle revealed to the Church by God and can never be changed, a truth as certain and irrevocable as the law of gravity. It is not considered to be a human production but is a divine and immutable principle discovered and enunciated by the Church. An example is the dogmatic definition given by Pope Pius XII on November 1, 1950, in which he declared that the virgin Mary was assumed bodily into heaven after her death. All Roman Catholics were reminded that they must now believe this pronouncement in order to be saved. This is now a permanent and irrevocable doctrine of the Roman Catholic Church, unaffected by time or geography.

Now, such dogmas were exclusively the work of ecumenical councils until 1870 (with one exception), when Pope Pius IX was able so to control the Vatican Council that by majority vote it clothed him with infallibility under prescribed circumstances and correlatively authorized him to issue dogmatic pronouncements without the aid

of an ecumenical council. The decree closed with the statement that *ex cathedra* definitions of the Roman pope " . . . of themselves—and not by virtue of the consent of the Church—are irreformable. If anyone shall presume (which God forbid!) to contradict this our definition; let him be anathema." Such infallibility was claimed *ex post facto* for the pronouncements of all previous popes. Six years earlier Pius IX had issued a *Syllabus of Errors*, an official

By Robert A. Baker

doctrinal statement which actually was a collection of pronouncements by previous popes supplemented by additional items authorized by Pius IX, in which various heretical views were condemned. Professor A. H. Newman points out that the immediate successor of Pius IX (Leo XIII) asserted that this *Syllabus* was issued under conditions that made it an infallible dogma.

Several of these infallible dogmas are of particular interest because of their place in the contemporary campaign. The *Syllabus* infallibly condemns the belief that " . . .

every man is free to embrace and profess the religion he shall believe true, guided by the light of reason . . .; that " . . . the best theory of civil society requires that popular schools, open to the children of all classes, should be freed from all ecclesiastical authority . . .;" that " . . . the Church ought to be separated from the State, and the State from the Church . . .;" and that " . . . in the present day, it is no longer necessary that the Catholic religion be held as the only religion of the State, to the exclusion of all other modes of worship . . ." In other words, if a member of the Roman Catholic Church must believe a dogmatic pronouncement in order to be saved, then he must deny the right of every man to embrace the religion of his free choice, he must condemn the public school system, he must deny the principle of separation of Church and State, and he must oppose religious liberty.

It is evident, then, in the presidential campaign now underway that Senator John Kennedy, a devout Roman Catholic, sec-

The Presidency And The Roman Catholic Church

onded by his archbishop and buttressed by public statements from many outstanding American Roman Catholic churchmen, is deliberately denying obedience to dogmatic pronouncements of Rome when he asserts that he believes in the American principles of separation of church and state and complete religious liberty for all. If Kennedy and these distinguished American Roman Catholic leaders are willing to deny the dogma of the nineteenth century, what will they do with earlier dogmas which form the basis of the nineteenth century declaration? From the assertion of Cyprian that no man can have God for his father who does not have the Church for his mother to the pronouncements of the Vatican Council, the doctrinal system of the Roman church is of one piece. The *Syllabus of Errors*, which Kennedy and others are now declaring to be provincial and anachronistic, represents the basically the exact doctrinal spirit developed through centuries of tradition and struggle by the Roman Church. To disavow these pronouncements is to imperil the whole dogmatic structure of Rome.

What is Rome doing in this situation? She has made known her repugnance for these developments. The Vatican newspaper has
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Tennessee Topics

New pastors in Knox County include, Charles Stunnell, Fair View Church; W. C. Cardwell, Highland Church; Ellis W. McCloud, Bethany Church; E. L. Scarbrough, Union Church; Clyde Billingsley, Jr., Churchwell Avenue Church; and F. E. Sorey, Fair Haven Church.

Dr. Ray Summers of Southern Seminary and interim pastor of First Church, Maryville, was honored last Sunday evening by the Maryville Church with an all church fellowship and autograph party.

East Lake Church, Chattanooga will begin its seventh year of Christian preschool training of children with its Kindergarten.

On Sunday, Aug. 20, Kingwood Church, East Ridge, Chattanooga observed "Greet Your Pastor Sunday". The new minister, S. S. Gibbins, has just begun his duties as pastor in Tennessee. A native of Rochester, N. Y. and a graduate of Roberts College, he holds B.S., B.D. and Th.M. degrees. He comes to Chattanooga from Glendale Church, Hattiesburg, Miss. Mrs. Gibbins is the former Miss Marion Parks of Spring Arbor, Mich. They have a daughter, Jenifer Joy, one year old.

First Church, Sweetwater, conducted special services in observance of 100 years of progress. In August, 1860, the church successor to the Pond Creek Church, occupied its first building. At that meeting 100 years ago seven new members were received into the fellowship of the church. The present pastor is Anderson McCulley. Dr. Porter Routh, executive secretary of the Southern Baptist Convention, was guest speaker.

According to the pastor, Beecher Hammons, a dream is about to become a reality as First Church, Tracy City, has purchased a lot on Highway 150, and construction of the first unit of a new building will start soon. The first unit will be an educational building with a temporary auditorium.

CHURCH FURNITURE
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The WMS of Second Church, Union City, held a reception, following the evening worship service August 27, for Rev. and Mrs. Harold W. Stanfill and their two children. Brother Stanfill preached his first sermon as pastor of the church at the morning worship service. He came to Union City from Calvary Church, Brownsville. The Stanfills are both graduates of Union University.

Rev. and Mrs. Homer A. Brown, Jr., missionaries now on furlough from Nigeria, have moved from Quincy, Ill., to Nashville, Tenn., where their address is 1102—16th Ave., South. Both are natives of Quincy.

Harold Lee White, former pastor of First Church, Anna, Tex., has accepted the pastorate of Salem Church in the Hall's community in Knox County. A native of Knoxville, White attended Carson-Newman College and graduated from Texas Wesleyan University and Southwestern Seminary. He succeeds Jim Pitts who has resigned to assume the pastorate of First Church, Rogersville.

Brainerd Church, Chattanooga, now has Standard departments in its Sunday school including Primary, Nursery, Young People, Nursery II, single Young People.

Loren R. Williams, editor, Church Music Materials in the Baptist Sunday School Board's Church Music Department, will conduct a Church Music Clinic Sept. 24-October 2 in Cuba. This will be the third such clinic he has conducted for the 285 churches and missions in Cuba.

W. F. Howard, 82, died August 19 at his home in the Benton Station community. Mr. Howard had been a life-long resident of Polk County. He had served for many years as a deacon. He served both as a Sunday school teacher and superintendent of the Sunday school at Cookson Creek and Benton Station Churches.

It has been reported that Dr. Will Edd Langford has accepted the call of First Church, Eagle Pass, Texas, as pastor. He has been pastor at Erwin, Tenn. A native of Jonesboro, Ark., and a graduate of Southwestern Seminary, Langford has been a pastor in Arkansas and a chaplain in the army. For five years he taught in Golden Gate Seminary and later was pastor of a church in Oceanside, Calif. Mrs. Langford was a co-founder of the music department of Golden Gate Seminary.

Rev. and Mrs. Chester R. Young, missionaries to Hawaii, have a new daughter, Virginia Ruth. Their third child, she was born August 9. The Young's address is 1530A Ahonui Street, Honolulu, Hawaii. He is a native of Garlin, Ky.; she is the former Florence Baird of Jellico, Tenn.

Glenn Webster is in Children's Hospital, Chattanooga, where he underwent repair surgery in preparation for new artificial limbs. He had his second operation August 30, following an operation August 24. He is the grandson of Rev. and Mrs. Vernon R. Webster of Whitwell. Brother Webster is missionary in Sequatchie Valley Association.

First Church, Dayton, has called Virgil R. Peters as pastor. The church honored the new pastor and his family with a reception on Sunday, August 21. Before going to Dayton he was pastor of Central Church, Athens. During his 13 months there the congregation which was a mission (Avalon Heights) of First Church, Athens, when he became pastor was organized into the Central Church, 111 members were added, 46 of them by baptism, and an addition was built onto the first building to care for 300 in the Sunday school. A graduate of Howard College and Southern Seminary, he is married and has three children, Richard, age 19; Melba Jean, 18; and Darlene Betrice, 14.

Revivals

W. F. Hall, pastor of Ellejoy Church, Chilhowee Association, reports a revival in which Ellis Adams of West End Church, Knoxville, did the preaching. There was one addition by letter, one for baptism, one by statement and six rededications.

Allons Church, Riverside Association, reports 31 professions of faith, 35 additions for baptism, two by letter, 70 rededications, one surrendered for foreign missionary, one for home missionary, one for missionary, and two for Sunday school teachers. Pastor Lester Flatt was assisted in the revival by Delbert Johnson.

Sand Ridge Church located five miles west of Lexington in Beech River Association just closed one of the best revivals that the church has ever experienced according to Adron Horne, pastor. There were 18 additions by baptism, and eight by letter. On the closing Sunday of the revival the church reached a record attendance of 153. King Thedford, pastor of Hillcrest Church, Jackson, was the evangelist.

The Presidency And . . .

(Continued from Page 5)

stoutly asserted that a Catholic "can never overlook the teachings and direction of the Church. In every section of his activities he must inspire his private and public conduct by the laws, orientations, and instructions of the hierarchy." Evidently Rome will remain comparatively quiet awaiting the outcome of the election, hesitating to alienate powerful and rich American Roman Catholic leadership, hoping that the price she must pay will not bankrupt her. Be careful, Rome: by ignoring or permitting flagrant and deliberate disobedience to dogmatic pronouncements you may certainly enhance the chances of Senator Kennedy to be elected, but you may also be hastening the processes that could lead to the establishment of a separate American Catholic Church. As in 1521 you may win the battle but lose the war.

What is going on in the minds of the rank and file of the Roman Catholic Church in America? Roman Catholics are not blind; this deliberate snubbing of dogmatic pronouncements of Rome will not go unnoticed, regardless of the outcome of the political campaign. Without really analyzing their situation, many American Roman Catholics are proud of Kennedy for displaying the patriotic American spirit which they admire and want to follow. On the other hand, a

casual reading of the American Roman Catholic periodical literature gives such proof that many are quite uneasy about the reversal of century-old Roman Catholic doctrine involved in the positions taken by Kennedy. Is Kennedy really sincere? Of course, it should be said that nobody should question a candidate's sincerity in an election year. Apart from the sincerity of Kennedy, however, the support of his position by American Roman Catholics in high places has overtones of radical differences between the traditional views of Rome and those of American Romanism.

After the campaign is over, American Roman Catholics will have something to ponder about: disobedience to a dogma. It is a disobedience not casual but vital, not accidental but deliberate. Basically, the relegation of papal pronouncements to European politics of another century would negate every dogmatic pronouncement of the Roman Church and deny conciliar and papal authority. A loyal monk in the sixteenth century, without meaning to do so, set forces in motion that led to radical reform; would it not be ironic if a loyal son of the Church in the twentieth century, without meaning to do so, should set in motion forces that could conceivably result in another radical reform?

In Defense Of Longer Sermons

A syndicated columnist joyfully quoted Mark Twain recently to the effect that, "Nobody is ever converted after the first twenty minutes." Others have said the same.

Mark Twain has been a favorite author of mine ever since the time I first read his *Tom Sawyer*. But Twain was never outstanding as a writer on religious affairs. Of the many popular books he published, so far as I recall, not one was on either the psychology of religion or the experience of conversion.

Apart from that, what about the statement itself? Is it true from your own experience that all great religious decisions which occur during a sermon take place during the first twenty minutes? Is such possible, no matter what is said later?

I have preached my share of short sermons, some of even less than twenty minutes. After finishing one, delivered while a seminary student, an aged minister got up and took twice as long as I did, bringing out some of the points I had missed. During five years of active duty as an Army chaplain I was three years away from a library. During many services, in and out of combat, twenty minutes was not only all the time we had; it also was more than

was needed. Needless to say there were not many converts.

Stop-Watch Listeners

Anybody who goes to church with that sort of stop-watch idea in his head needs his heart examined. The Bible has lots to say about the preaching, but nowhere tells the young preacher to rush up.

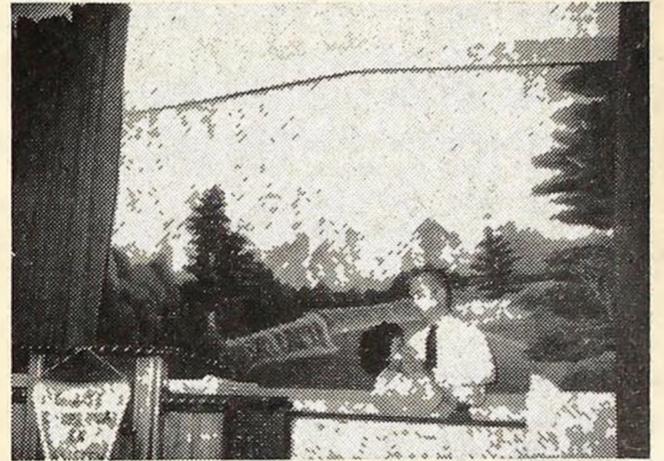
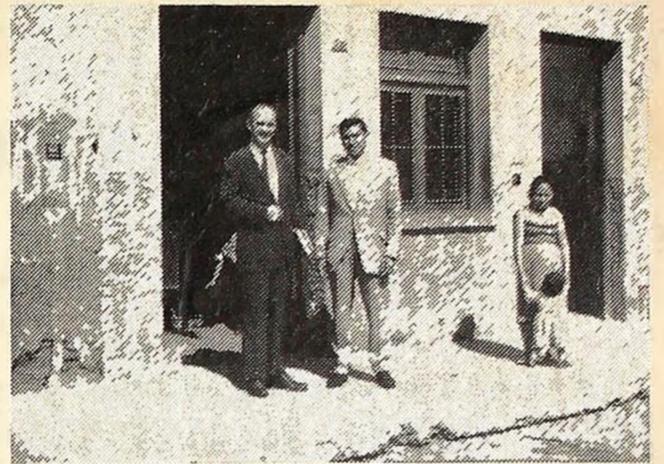
The Apostle Paul once nearly lost a hearer during a sermon that ran on into the night. A boy went to sleep and fell out of a window. Famous preachers through the ages could and did preach an hour or more. They made converts, too.

You may have the idea from listening to the radio or TV, that men like Billy Graham can wind up an entire service within

.....
by Hal D. Bennett
.....

thirty minutes. Go hear him some time. His invitations often take longer than that.

That old canard, that people are saved only in the first twenty minutes, ought to be buried along with some other lies being bandied about by Satan's crowd. Some clearly are intended to embarrass and dis-



LIMA, PERU—A former Tennessee Baptist pastor, Lowell Ledford (left in top picture) and the Surquillo Mission Pastor Jose Valverde are shown in front of the mission which is sponsored by the Miraflores Baptist Church of Lima where Lowell is now pastor. Second picture is of Pastor Ledford baptizing a young lady who first became acquainted with the gospel while Ledford was teaching special English classes at the University of San Marcos in Lima.

Bottom picture is of Seminary Student and Mission Pastor Jose Valverde preaching in the Surquillo mission during a Sunday afternoon service. The words on the wall read "We Preach Christ Crucified". These pictures through courtesy of Bryan Brasington of the Peru Mission.

credit the men whom God has called to preach. The statement has one major and disqualifying fault: it simply is not so.

Short sermons seem long when we lose the folks' attention. Yet all have seen one person taking a mental walk while the person next to him remained absorbed in the message. A lot depends upon the hearer. A long sermon seems short when a man preaches what we want to hear.

Furthermore, for better or worse, if you hear that I am preaching nearby, take warning. If your little religious cup holds only twenty-minutes' worth, bring two cups. If I get the slightest encouragement from a spiritually warm audience, you will need them.

DIALOGUE ON AFRICA

Dr. Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, and Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, went to Africa this summer to study the possibilities of further expansion of Southern Baptist mission work on that continent. Here are excerpts from a conversation recorded soon after their return to Board headquarters in Richmond, Va.:

Dr. Cauthen: It might be good to review some of the impressions we received on our trip to Africa. In Guinea we talked with Government officials about doing mission work but received a negative response. As you look back, Dr. Goerner, how do you appraise the developments that led to that turndown?

Dr. Goerner: I have great admiration for the little Republic of Guinea, for its determination to be completely free and independent. We need to understand that when it became independent from France the United States and France were slow in coming to its assistance and it turned to the

Soviet Union and the Eastern bloc of nations to get economic aid and advice on engineering projects. I can't say that I saw any absolute evidence that the nation has gone Communist, but there is a type of neutrality that seems to lead toward the Eastern bloc. One year ago we were led to believe that American missionaries would be welcome to come in and offer educational and perhaps medical services and that there would be freedom for evangelism. We ask, "Why the apparent change of attitude?" While we cannot say that it is due directly to this Communist influence, we do feel that that had something to do with it. We

regret the rejection of our second application for permission to station missionaries in Guinea; but we accept it. Our disappointment is in large part overcome by the fact that this, at least in a certain sense, has been providentially used to direct our attention more forcefully to Liberia, where one of the couples we had planned to station in Guinea is already on the field. In a certain sense we feel that one door closed in order that another might be opened; and we see something of the guidance of God in these events.

Dr. Cauthen: I was very much impressed with the earnestness of Liberian Baptists. Dr. Goerner, just what do you think we ought to plan with regard to developments in Liberia?

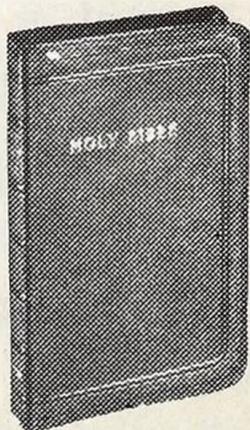
Dr. Goerner: As has already been announced, Rev. W. A. Poe has been named educational adviser of Ricks Institute. This small Baptist school has primary and secondary divisions, though it has not yet been brought up to the standard for secondary schools. Mr. Poe will first of all help the institution to attain academic standing. This will be followed by an emphasis upon Bible courses in what could be thought of as a theological department. This will in a sense be the beginning of a theological seminary and will help Liberian Baptists give adequate training to their pastors. We are not beginning a fresh work in Liberia. We are coming in to augment and supplement what has already been done through the years by American Negro foreign mission groups and what is being done now by the Liberia Baptist Missionary and Educational Convention, of which Dr. William R. Tolbert, Jr., is the president. Theological training is at the very heart of our evangelistic program everywhere and we feel that this is perhaps the most important single contribution we can make toward the strengthening of Liberian Baptists and enabling them to carry further their task of evangelizing their own country.

Dr. Cauthen: In light of suggestions made by Liberian Baptist leaders, do you think we will probably be placing Southern Baptist missionaries in various parts of the country for church development undertaking?

Dr. Goerner: Yes. Liberian Baptists have urged that we appoint not only educational missionaries but also missionaries for direct pioneer evangelistic work in the eastern and the western provinces.

Dr. Cauthen: It was reassuring and refreshing to us to see the stability of a little

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country like Liberia that has been so long self-governing, particularly in view of the unhappy developments in the Congo. Dr. Goerner, from impressions you received in Southern Rhodesia do you feel that developments in the Congo will have any real bearing upon our mission work and opportunities in Central Africa?

Dr. Goerner: It would be very unfortunate for us to judge Africa as a whole or to judge new, free, independent nations which are emerging rapidly on the basis of what has happened in the Congo. There are no less than eight other nations of Africa that have come to full independent this year without any violence or bloodshed or anything that would make the headlines. We must not allow the disturbances of the Belgian Congo area to overshadow the rather successful achievement of freedom by other African nations. One can easily get a distorted picture of what is happening in Africa. Dr. Cauthen, you remember we were in Salisbury, Southern Rhodesia, on the very day that some of the reported rioting took place. We went right on with our business, hardly aware that anything was happening. Now that particular situation in Salisbury, where we have several missionary couples, did have this effect: The missionaries were told that they should not go into the African sections of the city while this tension and unrest was prevalent. But the African pastors were there, living with their people and carrying on the services. There was not any serious disruption even in the religious activities. Everywhere we found missionaries going right ahead with their work.

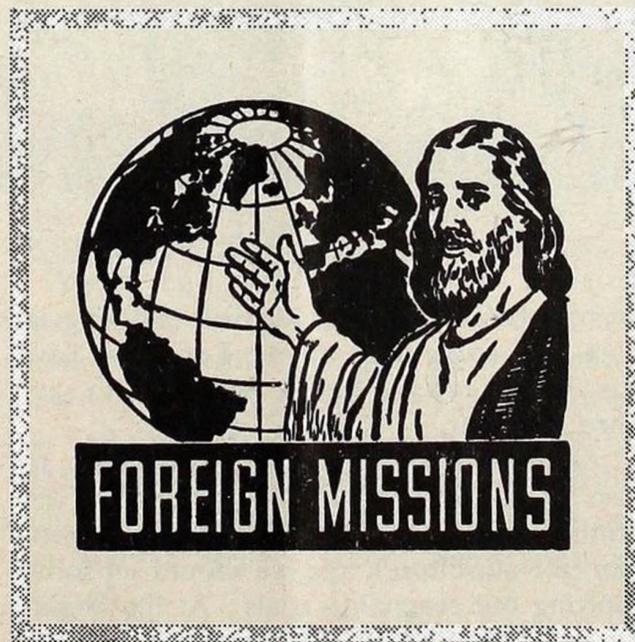
Dr. Cauthen: I came away from Southern Rhodesia with a very clear impression that in place of our having any kind of temporariness or uneasiness about missionary undertakings there that we ought to lay plans to reinforce the work. The situation in Africa calls for more mission work, not less. In fact, the Congo situation would have been very different, I think, if there had been more Christian principles applied throughout all the history of the Congo. Incidentally, we have extensive missionary work in Ghana and in Nigeria. Ghana already has independence and Nigeria will receive it in October. Have you detected any uneasiness in either of these countries in view of the Congo development?

Dr. Goerner: No. In Ghana complete independence has been achieved with a minimum of disturbance. In Nigeria the British through the years have followed a policy of preparing the Africans for self-government; and the Nigerian people themselves deliberately postponed the achievement of independence until they felt they were ready to assume the full responsibility. There is some little tension between the three major regions; but it appears that even that has been overcome and every prospect is that October 1, 1960, will bring full independence with the three separate regions drawn

into a unified, harmonious, workable, federal-type government with a minimum of difficulty—and we trust with no violence or bloodshed whatever. There is going to be a heightened sense of independence on the part of the Africans; and the missionaries will have to be very careful not to give any attitude or impression of “white superiority,” or anything of the sort. But it is believed that missionaries will still be welcome and have full freedom to continue their work as before, that the Nigerians will still feel the need and the desirability of the help and advice and guidance that come from missionaries.

Dr. Cauthen: A year ago we visited the large area that has formerly been known as French West Africa. It is now composed of a cluster of independent nations. Now that you are back, do you have any impressions about the possibility of projecting Baptist mission work in some of these newly independent republics?

Dr. Goerner: I believe we should move steadily toward placing missionary personnel in several of these former French colonies.



This might be done by appointing missionaries and sending them perhaps to Paris to study French for a year before assigning them to a specific country. By the time a year or so of language study is completed, the situation should be stabilized sufficiently that we can tell in what country the greatest opportunity will be presented. In proportion to population and territory there has been less extensive Protestant and evangelical mission work done in this former French West Africa than in many other areas of the continent.

Dr. Cauthen: After I left you in Central Africa you went on up to East Africa where some very splendid progress is being made. There are indications of additional opportunities opening in a number of places surrounding the work that already has been begun in Kenya and Tanganyika. What did

you find with regard to some of these new possibilities?

Dr. Goerner: In several places doors which we have been knocking upon have apparently begun to open. In the Rufiji River area of Tanganyika, about 100 miles south of Dar es Salaam, there is a very dense population, heavily Moslem. Repeated efforts of various Christian groups to get permission to come in have been turned down by the local Moslem authorities. Recently Rev. G. Webster Carroll, of Dar es Salaam, and Dr. Lorne E. Brown, of Mbeya, have shown religious films to large crowds in this area. And, furthermore, Dr. Brown has been given assurance, in conference with local Government medical authorities and local Moslem leaders, that he would be welcome to quietly begin a little clinic, which might develop into a small hospital. If medical work is begun it is likely that the doors will be opened for other types of work and that eventually a full religious program may be carried on in this area. In addition to the Rufiji River area we have been thrilled with the way openings have developed around Mombasa, one of the large coastal cities in Kenya. The city is near the island of Zanzibar, the Moslem center of this region; and it had been thought to be almost impenetrable. In addition to this, the Baptist Mission of East Africa has voted to recommend to the Foreign Mission Board that we enter the country of Uganda as soon as practicable. A group of independent Africans are asking us to come in and help them in an educational and religious training program.

Dr. Cauthen: In light of all these doors which are opening in Africa I believe we could conclude that Southern Baptists are faced with a major missionary challenge. Then we lift our eyes and look at the very great calls which are coming from Latin America and the urgent—in fact, clamant—calls that are coming from the Orient, and we recognize that Southern Baptists are being confronted now with a missionary challenge that demands our maximum both in personnel and in financial reinforcement. We ought to make it increasingly clear to everyone who loves the cause of missions that we need more missionaries and more money with which to reinforce and support the program. Even now we lack \$3,000,000 every year having enough money to answer the needs which are presented to us by the Missions in their annual sessions. But, even so, we do not feel that we ought to level off and merely do the work that we now have under way. We feel that in these remaining four decades of the 20th century Southern Baptists have a responsibility to press out all across the world in a major missionary advance. We must address our prayers and our efforts toward this objective and call upon Southern Baptists with full confidence that God will raise up the young people and that Southern Baptists will provide the money to make this work a possibility.

Wallace Memorial Baptist Church, Knoxville Receives First 1960 Certificate Of Merit

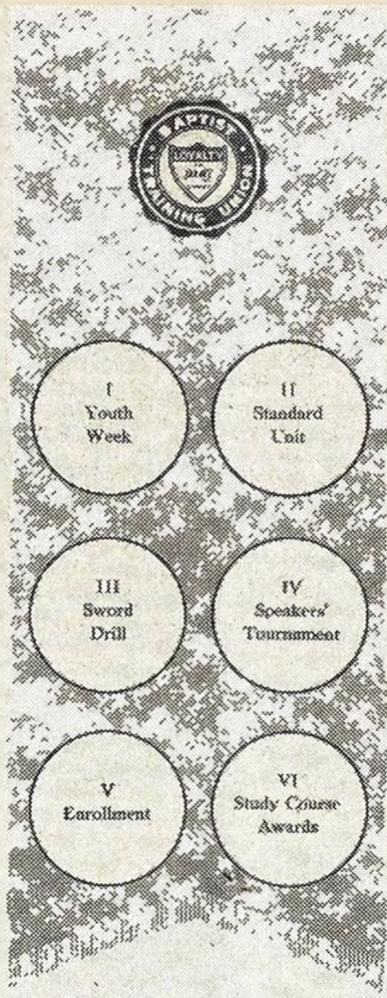
Certificate of Merit

upon receipt of a Training Union Quarterly report during the period October to October

Awarded by
Baptist Training Union
Department
of the Tennessee Baptist Convention

H. Paul Kendall
Executive Secretary
Tennessee Baptist Convention

Charles L. Norton
Secretary
Training Union Department



Under the leadership of their Training Union Director, Mr. Lon D. Shoopman, the Wallace Memorial Baptist Church of Knoxville is first to complete all the requirements for the six seals on the *Certificate of Merit*. These requirements are: YOUTH WEEK; STANDARD UNIT; SWORD DRILL; SPEAKER'S TOURNAMENT; ENROLLMENT—Net increase of 10% over enrollment reported on October 1; STUDY COURSE—50% of membership requesting study course awards.

Congratulations to Mr. Shoopman and Wallace Memorial Baptist Church.

Mr. Shoopman gives the following statement as to what the Honor Church Program has meant to Wallace Memorial Baptist Church:



SHOOPMAN

"Every Training Union is faced with the challenge and responsibility of helping each church member to develop his full potentialities as a Christian, using the Bible as our instruction book and implementing it with our denominational books and literature. I like the phrase, 'Unto a Full-Grown Christian.'

It is really sobering when we consider how little we accomplish as we do our best to sell

the membership on the idea of 'growing in grace and knowledge of our Lord and Saviour, Jesus Christ.' We are prompted to say, 'Lord, help us.'

"As we strive to lead our members to train in church membership, we must determine what is an adequate training program for our church and we should set some inspiring but reachable goals. At the beginning of this church year, we at Wallace Memorial adopted the *Honor Church Program* as a standard to be reached.

"It all began at an associational meeting at the S & W Cafeteria late last fall. I remember that Brother McCluskey, our pastor, and I attended. At this meeting, our successes and shortcomings were spelled out to us. After a bit, we got around to the point of setting up goals for the association and the districts of the association. I'm sure that Brother McCluskey and I left the meeting determined to do a better job than we did in the preceding church year.

"We came back to our church and reported to the Executive Committee our impressions of the meeting and the goals that had been set for the association and for our district. The members of the Executive Committee were asked to state what goals they thought we could reach in the year. As I stated before, we believe goals should be a challenge but they should also be attainable. After much thoughtful but lively dis-

Brazilians 'Pound' Man Whose Wallet Purloined

MILL VALLEY, Calif.—(BP)—L. A. Brown, professor of missions and comparative religion at Golden Gate Baptist Theological Seminary here, reported an incident of Pan-American friendship which involved him during his visit to the Baptist World Alliance Congress in Brazil.

While riding a packed trolley through the streets of Rio de Janeiro, the professor lost his wallet containing \$300 and valuable personal papers to a pickpocket.

As soon as the other riders on the trolley saw the pickpocket leap off and disappear into the traffic, he said, they crowded around and begged him not to have a bad opinion of Brazilians.

"Although I pleaded with them not to, they insisted on stuffing bills into my pockets, emptying their purses in a dramatic gesture, and literally forcing their cruzeiros (Brazilian currency) on me. They continued until they felt sure I had recovered the greater part of my loss. It was impossible to stop them."

cussion, we arrived at a conclusion as to our list of goals. One of these, was to become an *Honor Church*.

"We posted our list of goals and emphases on our Training Union Calendar which had been furnished by the State Training Union Department. This was placed on a prominent bulletin board in the Church and we have referred to it often during the year.

"On October 1, 1959 we had 279 enrolled in Training Union. We now have 387 enrolled and we entertain a fond hope of reaching 400 by the end of the church year.

"Our church has held four major, church-wide study courses. Two of these were sponsored by the Training Union under the leadership of our Director of the Study Course.

"Youth Week saw more than one hundred of our youth acting in positions of leadership and responsibility. Recently, two young ladies of our church capably represented us in Sword Drill and Speakers' Tournament.

"This is what the CHURCH HONOR PROGRAM has meant to our church: With sincerity and humbleness, we give first credit to our Lord. Secondly, we give credit to the fine work of all the officers and leaders, beginning with Sam Benton, our Director of Enlistment and capable co-workers in our Nursery Department. Particularly, do we recognize those who term 'young people' to embrace all those that have not reached maturity. Finally, every member of our Training Union is important, from the youngest member of the Nursery to our most senior citizen. Our ultimate goal must be the welfare and development of the individual; the record attempts to measure our success."

Tennesseans Attend Second Sunday School Week At Ridgecrest



More than five hundred Sunday school officers and teachers from Tennessee helped to make up a record-breaking attendance at the two Sunday school weeks at Ridgecrest this summer. A smaller but goodly number of Tennesseans journeyed to Glorieta, New Mexico for one of the three Sunday school weeks held there during June and July.

The above picture, taken on the steps of Rhododendron Hall during the second Sunday school week, shows a large number of those in attendance. An even larger number

were present during the first week.

According to Mr. Keener Pharr, Superintendent of Administration in the Sunday School Department at the Sunday School Board, there was a total registration during the five weeks at Ridgecrest and Glorieta of 9,738. The registration of 3,336 during the first Sunday School week at Ridgecrest was the highest Sunday school registration on record.

In addition to the busy schedule of conferences, messages, etc., provided

through an excellent program, Tennesseans found an opportunity for fellowship in Thursday night state meetings, watermelon cuttings, participation in the various recreational activities, and informal individual and group conferences and discussions.

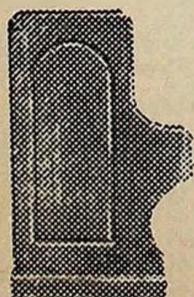
Three weeks of Sunday school assemblies are planned for Ridgecrest and three for Glorieta during the summer of 1961. To assure adequate accommodations for next summer, reservations should be made early. Reservations will be received on or before January 1st.

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Attendances and Additions

Church	S.S.	T.U.	Add.
Alcoa, Central	206	100	
First	479	207	
Athens, Antioch	201	76	
East	409	139	3
First	613	187	1
West End Mission	75	41	
North	293	149	2
Idlewild	79	55	
Lake View	464	62	
McMahan Calvary	88	40	
Mt. Harmony	102	46	
Mt. Verd	78		
Niota, First	160	37	
Oak Grove	93	72	
Parkway	80	32	
Riceville	107	44	
Rodgers Creek	75	39	
Valley Road	75		
Valley View	17	11	
West View	71	60	
Wild Wood	103		
Zion Hill	61	47	
Auburntown, Prosperity	172	97	
Bemis, First	377	123	2
Blaine, Block Springs	110	33	
Bolivar, First	397	122	
Mission	28		
Bradford, First	107	38	
Brighton	215	93	
Bristol, Calvary	320	59	
Mission	53		
Tennessee Avenue	584	212	3
Brownsville	527	147	1
Chattanooga, Avondale	646	153	1
Brainerd	928	295	3
Calvary	292	125	
Concord	449	188	
Eastdale	432	124	
East Lake	598	179	14

Sunday, August 28, 1960

East Ridge	696	226	6
Morris Hill	253	149	6
Oakwood	336	121	
Red Bank	1174	304	2
Ridgedale	492	178	
Ridgeview	285	99	4
Second	142	60	
Spring Creek	483	135	
White Oak	478	132	
Woodland Park	404	171	
Clarksville, First	726	140	
Little West Fork	125	95	
Pleasant View	325	85	12
Cleveland, First	699	254	4
Clinton, Second	538	130	
Columbia, First	60	233	10
Highland Park	380	171	
Cookeville, First	407	54	4
Hilham Road	67	39	2
Steven Street	142	95	1
Crossville, First	274	86	
Decatur, Pisgah	84	50	
Dyer, First	214	63	
New Bethlehem	219	152	
Dyersburg, Calvary Hill	76	36	
First	691	192	
Elizabethton, First	502	186	
Immanuel	245	99	
Elk Mills	41	20	
Oak Street	140	57	
Siam	224	100	
Englewood, First	186	52	
Etowah, First	340	97	1
North	388	128	1
Fountain City, Central	1173	357	
Smithwood	731	249	
Gleason, First	230	66	1
Goodlettsville, First	369	152	1
Grand Junction, First	127	51	1
Greeneville, First	388	151	3
Second	185	55	1
Greenfield, First	210	45	2
Harriman, South	470	145	
Walnut Hill	253	91	
Henderson, First	230	61	5
Hendersonville, First	219		
Rockland	49		
Hixson, Central	235	63	
First	333	104	
Memorial	255	87	1
Humboldt, Antioch	281	120	
Idlewild	97	63	
Jackson, Calvary	606	264	
First	944	226	5
North	310	136	2
Parkview	415	141	
Bethany	58	36	
West	965	479	12
Jellico, First	229	58	
Johnson City, Central	605	93	
Northside	49	14	
Clark Street	192	85	
Pinecrest	224	99	
Temple	309	114	
Jonesboro, First	199	63	
Limestone	28	19	
Kenton, First	233	65	
Macedonia	88	73	
Kingsport, First	764	157	
Litz Manor	209	98	1
Knoxville, Bell Avenue	927	265	3
Broadway	1085	455	3
Central (Bearden)	653	240	3
Fifth Avenue	694	220	1
First	1006	218	
Grace	351	153	
Lincoln Park	987	312	6
Lonsdale	339	105	1
McCalla Avenue	841	238	1
Meridian	501	182	
Tennessee Avenue	162	60	1
Wallance Memorial	656	206	3
LaFollette, First	373	122	
Lawrenceburg, First	284	99	4
Meadow View	79	51	
Lebanon, First	569	190	
Hillcrest	149	125	
Trinity	113	43	
Leoma	144	54	
Lenoir City, Calvary	249	71	1
First	497	140	
Oral	146	76	1
Lewisburg, First	437	100	
Lexington, First	378	105	
Loudon, Blairland	250	76	
New Providence	213	144	
Madisonville, First	409	171	7
Mission	62	37	
Malesus	227	90	
Martin, Central	247	70	1
Southside	79	33	

Maryville, Broadway	667	354	2
First	891	268	2
Grandview	180	101	
Mt. Lebanon	265	158	
Monte Vista	214	101	4
McMinnville, Magness Memorial	411	124	
Forest Park	83	44	
Shellsford	288	201	
Memphis, Ardmore	668	295	3
Bartlett	338		2
Bellevue	2364	959	15
Berclair	972	346	3
Beverly Hills	518	198	4
Big Creek	95	40	
Boulevard	561	196	3
Havenview	196	70	5
Brooks Road	234	96	1
Brunswick	199	77	1
Calvary	304	138	5
Cherokee	1133	424	4
Lamar Terrace	87	53	
Mt. Terrace	60	22	3
East Acres	147	47	
Egypt	195	71	1
Elliston Avenue	297	170	4
Eudora	741	253	2
First	1287	319	5
Forest Hill	10	32	
Frayser, First	819	391	1
Georgian Hills	243	115	3
Glen Park	278	111	11
Graceland	666	233	7
Highland Heights	1229	628	7
Hollywood	462	187	1
Kennedy	506	235	3
Kensington	291	107	4
LaBelle Haven	545	184	13
Lamar Heights	748	341	5
Lauderdale Heights	136	78	1
LeaClair	412	157	13
Leawood	795	273	2
Levi	321	127	2
Longview Heights	488	180	4
Mallory Heights	192	89	
McLean	537	208	4
Mullins Station	114	89	5
Oakhaven	385	157	5
Park Avenue	624	216	8
Ridgegrove	73	38	4
Seventh Street	461	179	
Southland	184	102	
Speedway Terrace	723	196	24
Temple	1034	327	5
Thrifftaven	507	235	11
Union Avenue	1047	321	3
Parkway Village	156	61	
Vanuys	105	38	
Wells Station	735		8
Mission	110	52	10
West Frayser	370	161	
Westhaven	214	60	4
Whitehaven	706	159	8
Milan, First	435	136	3
Morristown, Bethel	224	162	4
Buffalo Trail	244	122	3
Bulls Gap	114	40	1
Calvary	392	131	1
Cherokee Hill	126	46	3
First	810	175	
Hillcrest	201	87	
Leadvale	130	82	
Montvue	166	46	
Morning Side	46	29	
Pleasant View	109	41	
Whitesburg	81	27	4
Witt	87	31	
Murfreesboro, First	580	120	
Calvary	100		
Southeast	150	91	11
Third	365	89	2
Woodbury Road	321	198	9
Nashville, Bakers Grove	155	54	
Belmont Heights	1082	303	8
Madison Street	99	40	
Westview	63	31	1
Brook Hollow	344	115	2
Charlotte Road	95	52	
Calvary	270	104	2
Crievewood	349	105	
Dickerson Road	374	140	
Donelson	730	167	
Eastland	643	151	1
Ewing	225	145	2
Fairview	201	58	
Jordonia	70	80	
Lyle Lane	37		
First	1093	385	4
Cora Tibbs	52	32	
T.P.S.	157		
Carrall Street	173	70	
Gallatin Road	379	155	2
Glenwood	261	75	5
Grace	950	325	3
Immanuel	352	105	
West End Chapel	54	32	
Ivy Memorial	389	177	2
Judson	681	154	
Benton Avenue	76	39	
Tusculum	309	145	3
Lincoya Hills	362	115	
Lockeland	521	192	1
Hermitage Hills	106	63	
Neelys Bend	109	42	
Park Avenue	701	275	21
Radnor	546	174	
Haywood Hills	141	76	
Riverside	458	13	2

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by Robert E. Naylor

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Deaf Work Receives Emphasis

RIDGECREST, N. C.—(BP)—Deaf work received major emphasis during the Home Mission Board Conference at Ridgecrest Baptist Assembly, Ridgecrest, N. C., when the Southern Baptist Conference of the Deaf held its annual conference.

The group held separate conference sessions and participated in the Home Mission program. Interpreters used the sign language to relay the sessions of the Home Mission program attended by the deaf and to serve as a means of communication and fellowship with the hearing.

The expenses of many of the more than 125 deaf people attending the conference were paid by their local churches. Churches across the Southern Baptist Convention conduct a ministry to the deaf, using sign language interpreters for worship services, special Sunday school classes, and other organizational meetings.

The denomination's Home Mission Board employs more than 20 workers with the deaf as a part of its language missions program.

An announcement by Ridgecrest Assembly Manager, Willard K. Weeks, of a two-year scholarship fund for a worthy Baptist deaf young persons punctuated the deaf work emphasis. The scholarship was set up through a \$1,100 offering by Southern Baptist college and seminary students serving on the assembly staff as a memorial to an outstanding young deaf girl who had served as a missionary to the deaf in Jackson, Miss., before her death on July 1.

The deaf group elected Leon Myatt of Houston, Tex., president; Lloyd Bridges of Dallas, Tex., vice president; Leslie Gunn,

Woman's Missionary Union Scholarship Awards, 1960-61

Woman's Missionary Union proudly presents the 1960-61 Scholarship Girls:

Mary Northington Scholarships

Belmont College: Miss Madelyn Clanton, Shelbyville

Carson-Newman: Miss Linda Thompson, Knoxville

Union University: Miss Sarah Pauline Stone, Camden

Belmont College Endowed Scholarship

Miss Linda Arbuckle, Cleveland

The Golden State Missions Offering each year carries an allocation of \$600 for Mary Northington Scholarships. There is one \$200 scholarship for each of the Tennessee Baptist Colleges. There is one endowed scholarship in the same amount awarded to a Belmont College student. Woman's Missionary Union is happy to present these young ladies to whom the awards have been made.



CLANTON



THOMPSON



STONE



ARBUCKLE

missionary to the deaf in Oklahoma City, Okla., secretary and Roy Blaylock of Memphis, Tenn., treasurer. They elected four trustees and announced dates for their 1961 conference on Aug. 6-9 at Glorieta Baptist Assembly, Glorieta, New Mexico.

Archer Speaks On Church-State Separation

RIDGECREST, N. C.—(RBA)—“1960 may well be a year of decision for church-state separation. If we vote to maintain it we advance the dream of our forefathers; if

we vote to change or weaken it we betray our heritage.”

Addressing delegates to the Christian Life Conference on Christianity and Political Action at Ridgecrest Baptist Assembly, Glenn L. Archer, Executive Director of Protestant and Other Americans United for Separation of Church and State, Washington, D. C., continued:

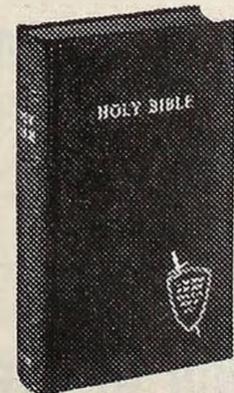
“In the coming election we must keep our sights high. Protestants need a new appreciation of the advantages of the church-state separation. They need a new appreciation of their heritage.”

“What would be the result if we elected a Roman Catholic president? I think that nearly every Catholic you might elect might at first run all over the field at the 50-yard line. But when it gets down to the goal line and a push is needed for a Catholic score, it has been my experience after 30 years in public legislative life that such men who have been taught from infancy to use their position to advance the interest of their church will try for that score.”

Saturn Drive	339	130	..
Seventh	95	51	..
Shelby Avenue	404	84	..
Una	313	179	..
Woodbine	464	196	19
Woodmont	589	166	11
Oak Ridge, Cenrtal	557	186	..
Old Hickory, First	525	240	3
Rayon City	192	55	..
Temple	180	99	2
Parsons, First	235	70	1
Portland, First	377	126	..
Rockwood, Eureka	112	68	..
First	572	152	7
Selmer, First	265	80	..
Shelbyville, First	416	123	2
Shelbyville Mills	299	132	..
Somerville, First	264	140	..
South Pittsburg	221	78	1
Summertown	160	78	..
Sweetwater, First	384	98	..
Trenton, First	479	87	..
Troy, First	101	41	1
Tullahoma, First	481	145	11
Hickerson Memorial	56	29	..
Grace	119	58	3
Highland	205	131	..
Lincoln Heights	80	47	..
Union City, First	635	180	..
Samburg	49	55	..
Second	292	154	3
White House	176	77	..
Winchester, First	285	82	3
Southside	31

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16 ¶ For God so loved the w that he gave his only begotten that whosoever believeth in should not perish, but have lasting life.

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By Oscar Lee Rives

Isaiah's Vision Of The Future

TEXTS: Isaiah 2:1-4; 9:2-7; 11:1-9 (Larger) — Isaiah 11:1-9 (Printed).
Isaiah 2:4 (Golden).

The Golden Text points up the Golden Age in which there shall be universal and lasting peace among men on the earth. Central in its teachings is the reign of Jesus Christ in the hearts and lives of men. His judgments shall prevail. His rebukes shall be accepted. Because men regard each other as God regards them, they shall cease to learn the ways of war and instead learn the ways of peace. They will have no use for armies with their guns, navies with their submarines and aircraft with their bombs. Nationalism will be replaced with internationalism, fratricide with brotherhood and genuine good-will. Fears and hates will disappear before the warming sunshine of God's love. The age, with its untold blessings and benefits, will rest upon spiritual

attitudes instead of political alignments and diplomatic chicanery. Thus the inspired prophecies of Isaiah, together with the glorious announcement of the angels at Jesus' birth, will become actual realities.

Divinity Touches Humanity (vv. 1, 2)

The prophecy definitely connects the Messiah with Jesse the father of David the great king. The genealogies of Matthew and Luke do the same thing. When the two gospels were written, the ancestral line of Jesus Christ could be traced by the records that were available. But these records have long since ceased to exist, so that if the Messiah were to come today for the first time the authenticity of the line could not be established. The main point, however, is that

the divine touched the human in the advent of our Lord. He was, and is, divine. He was, and is, human. He is God-man, unique and mysterious, but gloriously true. This is a basic truth that Isaiah saw and told about centuries ago.

Righteousness Permeates Judgment (vv. 3-5)

Because Jesus Christ was divinely-endowed, the prophet described Him as one able to "not judge after the sight of his eyes". Even so, His judgments would be righteous; altogether so. It would appear that Isaiah saw the complete span of Jesus' ministry upon the earth, from the first to the second advent (but with no interval between them). If this is the case, we study His first ministry to discover what His second will be like. Without attempting to spell out the details, we can be sure that there is no essential conflict in principle between them. He did and advocated the doing of the right among and as between men, epitomized and emphasized particularly in the Sermon on the Mount, nearly two thousand years ago; and He will continue to do so in the final consummation of things and events. His judgments, always, are pervaded with righteousness. In proportion as mankind approximates such judgments, the kingdom of God prevails upon the earth even today. The Scriptures teach conclusively that the time will come when the approximation becomes the absolute and complete.

Trust Replaces Fear (vv. 6-9)

The language of the passage is poetic-prose but the truth is compelling. Wolves and lambs, leopards and young goats, calves and young lions, cows and bears, sucking children and poisonous snakes—all dwell together in harmony and without fear. This is the picture that the prophet paints, as he describes that age where "the earth shall be full of the knowledge of the Lord". The comparison is to the universal coverage of waters that make up the sea. When men's hearts are in tune with God, this is the natural and inevitable result. Proof of this is seen in one's own experience. When one comes into the presence of God for the first time with the consciousness of regeneration, complete trust in Him dispels all fear. As a consequence, he trusts and does not fear any other person.

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Steps Toward the Stars* The Story of Time

By John Deaton

The rocket stood on the launching pad, fueled and ready to fire. In the control room a man counted the seconds.

"Six . . . five . . . four . . ."

Only his voice, speaking into his microphone, broke the stillness. It was a critical moment. The man's eyes were glued to the clock.

Right now that clock was the most important machine in the world. It was more important even than the waiting rocket, and it was a far cry from the early time reckoners of man. Man climbed toward the stars, and he brought his timepieces with him. They had both come a long way since that early man noticed a tree's shadow creeping along the ground and built a sundial.

Not that the sundial didn't serve man well. It was the best man could do in those early days, and it ruled the world. Man lived by the sundial, but it was useless on a rainy day, and he had to find another timepiece.

The Chinese burned ropes with spaced knots in them. The Swiss burned notched candles. The Greeks built the water clock.

Water clocks were a vast improvement over the sundial. They were simply waterpots with water dripping through a small hole in them, but they were fairly accurate. They grew into elaborate, fancy machines. One even raised a little man in a tube. The man held a pointer in his hand, pointing to marks on the side of the tube to tell the time. Water clocks served man well until Galileo accidentally discovered the pendulum.

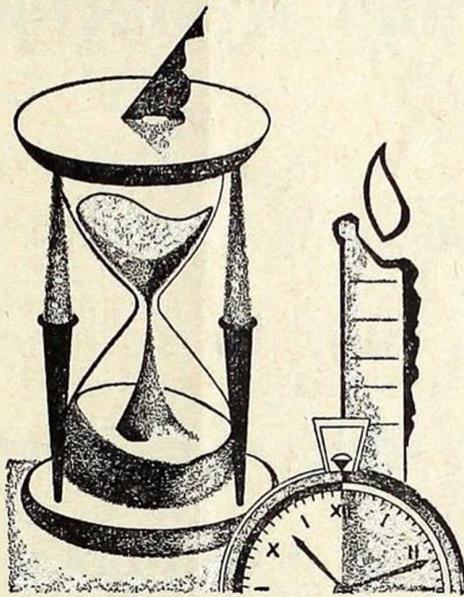
Galileo—the same Galileo who turned the world upside down with his telescope—went to church. The sermon was dull, and Galileo's mind wandered. Idly, he looked up at the ceiling and saw a chandelier swinging in the breeze.

Suddenly, Galileo sat upright. That lamp took the same time to complete its swing whether it swung far and fast in a strong gust of wind or in a slow, small arc in a weak breeze.

Here was a new way to measure time, Galileo decided. All he had to do was fasten a weight to a cord or a rod and set it swinging.

But Galileo's pendulum had its shortcomings. He had to push it every minute or so to keep it going, and he had to count the swings. Something more was needed.

That's where others took over. They built machinery to keep the pendulum swinging. They added dials to count the number of swings. They substituted springs and balance



wheels for the pendulum, and watches were born.

Volta threw the world into the electrical age, and men invented cycle counters, electric clocks. A terrible bomb shook the earth from an American desert, and man built the atomic clock.

Man made his timepieces better and better. They became accurate to the thousandth of a second, so accurate that the

~~~~~  
\*(Sunday School Board Syndicate, all rights reserved)  
~~~~~

man in the control bunker knew he could depend on them. Calmly, confidently, he glued his eyes to his clock and counted off the seconds into his microphone.

"Three . . . two . . . one . . . zero . . . fire!"

There was a burst of flame. Slowly, majestically, the giant rocket rose from its pad on a pillar of fire and headed for the stars. This is the story of time.

People and Places*

By Louise Darcy

Each of the following people is connected with one of the places. See if you can pair the people with the right places.

- | | |
|-----------|------------|
| 1. Jacob | Mars' Hill |
| 2. Paul | Zarephath |
| 3. Ruth | Sodom |
| 4. Jesus | Peniel |
| 5. Elijah | Egypt |
| 6. Lot | Patmos |
| 7. John | Nazareth |
| 8. Joseph | Moab |

ANSWERS

1. Jacob, Peniel; 2. Paul, Mars' Hill; 3. Ruth, Moab; 4. Jesus, Nazareth; 5. Elijah, Zarephath; 6. Lot, Sodom; 7. John, Patmos; 8. Joseph, Egypt.

Tall Oaks*

By Thelma C. Carter

If in autumn you have seen the great oak forests in our country or in Canada, you will never forget their beauty. Pin and laurel oaks that are red, scarlet, black, yellow—you surely will see them, if you look for them, in city parks or other wooded areas around your home.

Great white oak trees sometimes grow one hundred feet tall. Red oaks reach seventy to eighty feet in height, taller than many business buildings.

There are around three hundred species of oak trees. One of the beautiful things about these trees is their widely spreading branches. These branches and the foliage are a delight to squirrels and birds. Acorns, the fruit or seed of oak trees, are a favorite food of many wild creatures.

The trunks of these trees are large. Some are six to eight feet in diameter. They are used in many ways, particularly in making furniture and houses. The bark of some oaks is used in medicine. Because oak lumber is so durable, it has been used in shipbuilding for many years.

In Bible times altars for worship were sometimes set up under the shady, protective branches of these and other trees.

"Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord" (Joshua 24:26).

Laughs

A smart Alec stopped at the garage and asked a mechanic: "How do you tell how much horsepower a car has?"

The mechanic replied: "Lift up the hood and count the plugs."

One ingenious young man solved a familiar expense problem by asking his girl, "I heard a good one the other day. Do you know the difference between a filet mignon and a hamburger?"

"No, I don't," she replied.

"Good," beamed the young man. "Waiter, bring us a couple of hamburgers."

It had rained hard. The windshield was sprayed muddy and the car had narrowly escaped a collision several times.

The anxious passenger asked: "Wouldn't it be a good idea to wipe off the windshield?"

"Wouldn't do a bit of good," said the cheerful driver. "I left my glasses at home."

An old gentleman who was searching for his hat was profuse in his thanks to the man who pointed out that it was on his head.

"But for you, sir," he said, "I would have had to go without it."

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As you consider items to be recommended to your church for inclusion in its budget for the coming church year, be sure to include the Baptist and Reflector for every home in your resident membership. This will be a wise investment in needed information. It can be sent to each home for only 2½ cents a week per copy. Thus 100 families can be supplied for only \$2.50 a week through your church budget.

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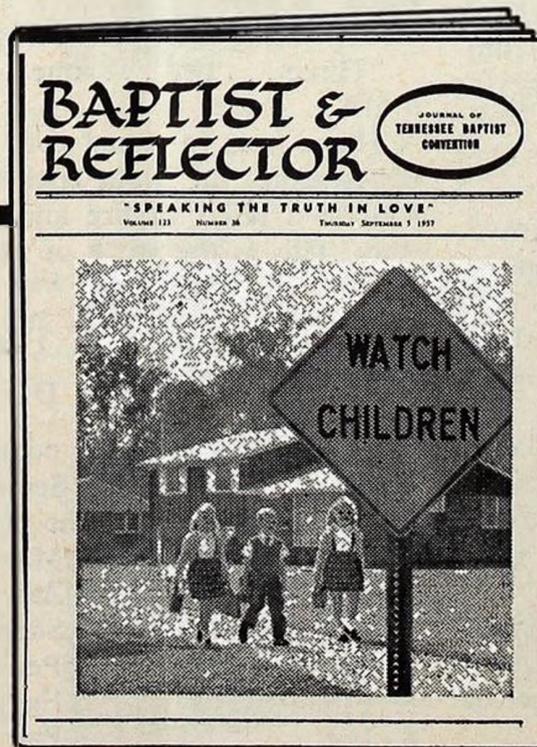
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