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February 12-18

(See Page 11)

When Negroes Attend Your Church . . .

An increasing number of Negroes have attended worship services of white churches in recent months. Newspapers report that this has taken place in New Orleans, Louisiana, Memphis, Tennessee, Atlanta, Georgia and Alexandria, Virginia. In addition to these nation-wide news items, pastors have privately reported the attendance of Negroes in rural and city churches throughout the South.

What will happen when Negroes attend your church? To help answer this question, letters have been written to Southern Baptist pastors whose churches were visited by Negroes. This article is an analysis of the events which took place in their churches.

The Attendance of College Students

Three types of Negroes attend white churches and for three different reasons. The first group are Negro college students who are primarily interested in church attendance. Most of the recent visits to white churches have been by these persons.

Why do they attend? Some Negroes and white students believe that the Negro students are looking for a church which satisfies their intellectual and cultural de-

velopment. Some white pastors and students believe that this motivation is mixed with a desire to "test" the white churches.

It is difficult to interpret the motivation for anybody's church attendance. Therefore the emphasis will be upon the reaction of the pastor and congregation. The pastors provided more facts about this.

Three factors seem to be important in the reaction of the churches to the visits by Negro college students. The first is that of the ushers. In Alexandria, Virginia, Negro students requested a back seat in the auditorium. The chairman of the ushers, an Air Force colonel, told them that there were no seats in the back but that they might wish to sit in the balcony. One of the students replied, "You mean you are going to seat us in the balcony?" The usher replied, "No, I am not. I am going to seat

By Samuel Southard

you anywhere you want to be seated." So they were seated about two-thirds of the way back in the congregation on the first floor.

In several other churches, Negroes were seated in the balcony or near the rear of the auditorium. In one large Southern city the ushers and the students entered into a loud conversation on the steps of the church. An off duty policeman, who was passing by the church, is reported to have arrested the students for breaching the peace. This is the newspaper account. There has been no reply from the pastor.

The second important factor is the interpretation of the visit which is given by pastors. In one church the Negroes were welcomed from the pulpit. In most of the

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Devotional

True Success



Wayne Dehoney
First Church, Jackson

Success is the magic word of this generation. To be a success in life is the ideal and dream of every person. Men labor for money, drive for recognition, plan, plot and dream about "getting ahead" and "getting to the top." But in the final analysis, what is true success? It is not a physical, financial or material achievement. Success is a spiritual achievement. The formula of Jesus has never been improved upon. He said "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." Success is achieved by first seeking God's will and purpose in our lives. Then we are to lose our life in His cause. Following this commitment we keep ourselves morally clean and full of self-respect by conscientiously doing that which is right and according to His will day by day. This is true success!

Here was Abraham Lincoln's formula for success. He said "I do the very best I know how—the best I can—and I mean to keep on doing so until the end. And if the end brings me out all right, what is said against me will not amount to anything. If the end brings me out all wrong, an angel swearing I was right would make no difference. I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody who stands right and part with him when he goes wrong."

A simple statement of Jesus sums up the ultimate goal of every Christian "Seek ye first the kingdom of God."

Readers Write

. . . Think It Over

● If all the unsaved people in the world were to line up in single file beginning at your front door, the line would completely encircle the earth not once, not five times, but 30 times.

This line grows in length 20 miles a day.

If you were to drive your automobile 50 miles an hour for ten hours every day, it would require four years and 40 days to get to the end of the line.

By the time you arrived at the end of the line it would have grown by 30,000 miles.—Jess Moody, First Baptist Church, Owensboro, Kentucky.

Says Public Education Requires Support Of All

Television is the worst enemy of book reading. I suggest that a survey would show that most book reading today is done in bed, or in the breakfast nook, or out on the porch. The point I started to make is this: The noise of TV prevents concentrated reading near the heart of most modern homes. A person often doesn't have a simple choice to make between watching TV and reading a book. If one member of a family of 7 decides to watch TV, that effectively discourages the other 6 from undertaking sustained reading. The modern home needs either some soundproofing or TV sets equipped with earphones.—Vance Packard, addressing ABA Convention on "Books and Culture Status Symbols."

As conceived in the West, education resembles a lighting of lamps in the minds of the young. These lamps are lighted by a torch handed down through the generations, all the way back to the sources of our civilization. As the lamps are lighted, one by one, different sections of the world become distinct and comprehensible. Time, cost and mental endowment control the number of lamps that are lighted for each individual. The more the better; but even a single lamp is worth more than any number of pleasant habits or mechanical skills which may at first glance seem more "useful."—Vice Admiral H. G. Rickover, "The World of the Uneducated," *Saturday Evening Post*.



W. Paul Hall became superintendent of Missions in Holston Association, January 15. He has been pastor of Calvary Church, Kingsport, since October 1, 1954. He will continue to make his home in Kingsport until the end of the school session.

WASHINGTON—(BP)—"The payment of taxes for the support of the public school system and the preservation of democracy is a privilege and a duty of every citizen," declares C. Emanuel Carlson, Executive Director of the Baptist Joint Committee on Public Affairs.

"Whether or not a person has children, and whether or not he uses the public schools have nothing to do with his payment of taxes for the support of the public school system," Carlson pointed out.

"A community needs roads for many reasons, so public funds are used even though I may prefer to travel other trails or by other means. The communities need public schools more than they need public roads if democracy is to survive and be strong."

"People who have no children pay school taxes the same as those who do, and this does not constitute unfairness or discrimination. Public education is the responsibility of every citizen, whether he is a bachelor or a family man or a devotee of a private school system."

Public education as a bulwark of American democracy was emphasized in Carlson's statement. "Freedom loving Americans must rally to the support of the public school, and if there are shortcomings or problems, the sensible thing to do is not to scuttle the ship but to plug up the leaks."

Francis Cardinal Spellman, Archbishop of the New York Roman Catholic Archdiocese, recently criticized the advisers of President Kennedy for recommending federal aid to public education without aid to Catholic schools or to schools of other denominations.

The Kennedy task force report, prepared by six educators, outlined a general program of financial assistance for all public schools. It recommended \$30 per pupil based on average public school attendance

and other means of aid.

The Cardinal charged, "For many millions of American parents, this means that they will be taxed more than ever before for the education of their children but that they cannot expect any return from their taxes unless they are willing to transfer their children to a public grade or high schools."

"I cannot believe," he said, "that Congress would discriminate against Lutheran, Baptist, Catholic or Jewish parents—all Americans all—in the allocation of public funds."

Spellman's remarks immediately evoked response from Protestants both in New York and Washington.

Oswald C. J. Hoffman, public relations director of the Lutheran Church—Missouri Synod, which operates the largest system of Protestant elementary schools in the nation, said:

"Let Cardinal Spellman speak for himself. He does not speak for us Lutherans . . .—As Americans who accept the traditional American policy of Church-State separation, we Lutherans would not feel discriminated against if federal funds were appropriated only for public schools."

"In fact," Hoffman continued, "we think that federal assistance, if there has to be such assistance, should be restricted to public schools. We Lutherans agree with the President-elect rather than Cardinal Spellman."

W. Hubert Porter, Associate General Secretary of the American Baptist Convention, said, "It is most unfortunate that a leading Cardinal of the Roman Catholic Church would attack a position to which President-elect Kennedy pledged himself repeatedly before nation-wide audiences during his successful campaign for the Presidency: not to use public funds for parochial schools."

"I believe," Porter continued, "that the use of the public treasury for the support of any sectarian purpose is a violation of a basic liberty which is essential to our American heritage, for it employs the power of government of which they cannot conscientiously approve."

Glenn L. Archer, Executive Director of Protestants and other Americans United for Separation of Church and State (POAU) issued a bitter statement in response to Cardinal Spellman's remarks. He said:

"Cardinal Spellman's statement was a declaration of war against the separation of Church and State as interpreted by the Supreme Court. It presents a dramatic challenge to Mr. Kennedy at the very threshold of his term in office. Millions of voters will want to know immediately whether our new President will bow to the wishes of Cardinal Spellman or respect his magnificent pledges given in the last campaign."

Planned Action Keynotes New Evangelism Book

DALLAS—(BP)—"Planned Action" is the keynote of the new evangelism plan book for Southern Baptists. C. E. Autrey of Dallas, director of the Home Mission Board's evangelism division, said the book is for use in churches during 1961, 1962, 1963.

"This . . . is not a book on motivations," wrote Vernon Yearby evangelism associate of Dallas, in an introduction. "It is a methods book pre-supposing spiritual motivations for planned action."

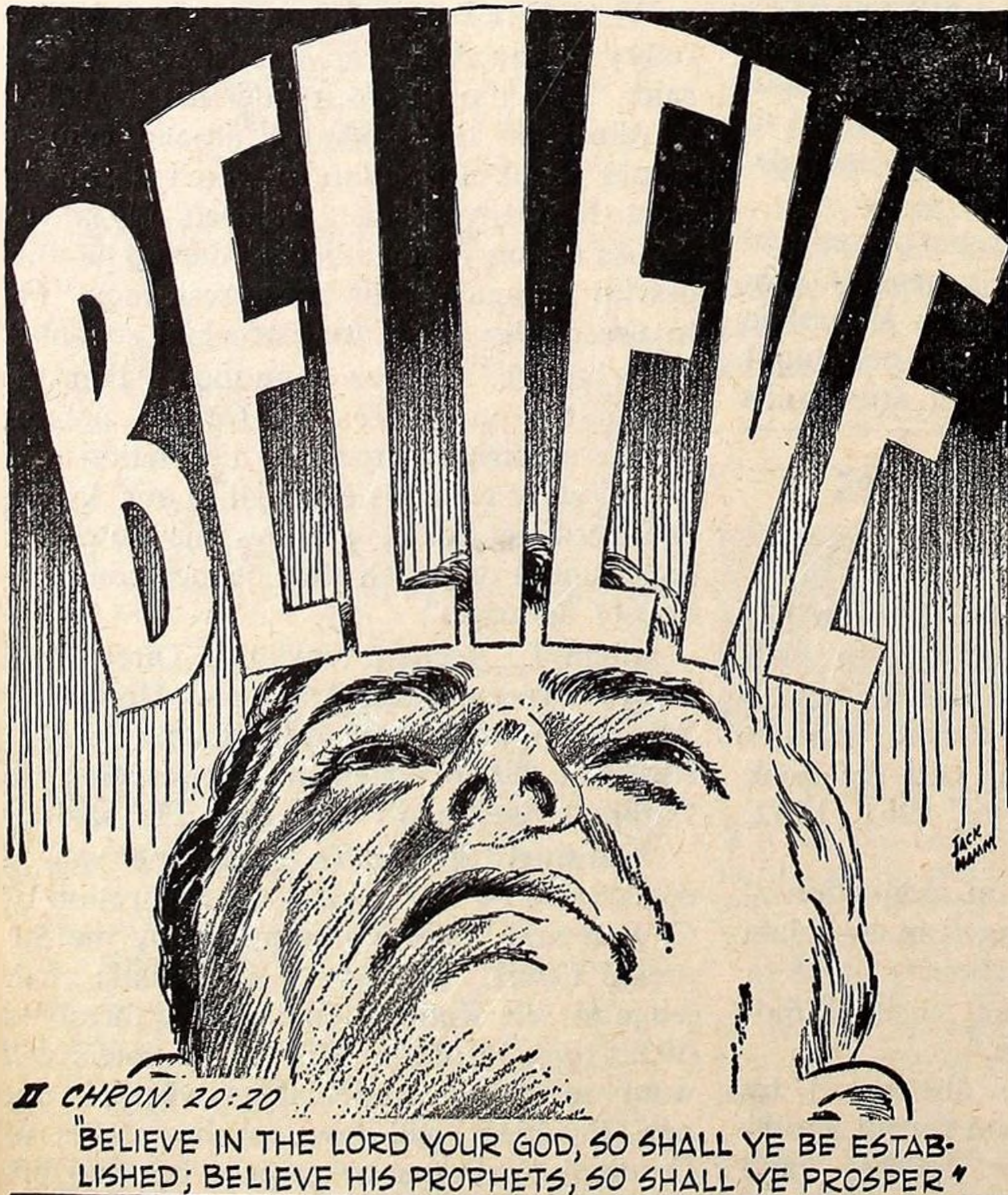
The new book will be distributed by state secretaries of evangelism for all Southern Baptist Convention pastors and churches.

A MANY-SPLENDORED WORD

Grace is a "many-splendored" word. The Greek word 'charis' occurs over 170 times in the New Testament. It has a diversity of meaning. Sometimes it is 'benefit,' 'charm of speech,' 'thankfulness for blessings,' 'favor,' 'liberality.' It is also translated 'grace.' This word, therefore, by its very diversity, can be confusing. It may designate a 'gift' (1 Corinthians 16:3); an 'endowment' for an office in the church (Ephesians 4:7). In 2 Corinthians chapters 8 and 9, 'grace' is used by Paul seven different times, with different meanings. 'Grace' becomes the summation of blessing with which the epistles are closed.

But there is one conception of 'grace' basic to all others. This is the 'grace' that stands for the undeserved mercy, the unmerited favor of God shown us sinners in Jesus Christ. For us, this is the dominant meaning of this glorious word, grace. In this respect we speak of 'grace' as 'saving grace.' All we have, all we are, comes from God and depends utterly on God through Jesus Christ.

Key Word That Opens Life



Sometimes the expression "means of grace" can be a very confusing term. It is so unless we clearly understand what we have in mind by 'grace.' For "saving grace" there are no "means" to be found in our human merit, worth, nor our sacrifices, nor our morality, nor our good deeds, nor in religious ceremonies and rites. The term 'sacrament' is sometimes used as an agency through which an end is attained as if it were a means of grace. This is misleading. God's grace is available in Jesus Christ only. And this is true through the contrite trusting heart. Penitent faith is the condition of receiving saving grace. Salvation is by grace. Read with grateful heart Acts 15:11; Romans 3:24; Romans 4:16; Romans 5:15; Romans 9:16; Romans 11:16 and Titus 3:5.

We must turn from all legalistic concepts of achieving salvation through human contrivance. Grace is the unmerited favor of God. It is an attitude on the part of God that proceeds solely from the Divine nature. It is in no wise conditioned by anything in the object of its favor. According to the teaching of God's word, salvation is never bestowed as a reward for something that man has done. Even the believer has no claim upon God. Even he receives, as a gift, something he hasn't earned even though he does have faith.

What "means" can aid us toward a saving faith? Penitent faith is the condition of salvation. Prayer, study of God's word, hearing and believing the Gospel message serve as "means" toward this end. But there are no sacramental means bringing grace, which as such confer salvation.

Let us realize that with all of the variations in the meaning of grace we must not rigidly compress this word into one limited definition. Grace as the favor of God, is a dynamic power (1 Corinthians 15:10). Paul said God's grace was not bestowed in vain on him, "I labored more abundantly than they all; yet not I, but the grace of God which was with me." God reassures His servant that there is enough energy in the gift he bestows to meet every need, "My grace is sufficient for thee." (2 Corinthians 12:9).

Our forefathers talked about saving grace, sustaining grace, and dying grace. Let us study carefully the Word of God. God's grace in us leads to attrac-

tiveness. It brings endowment. It makes effective the mercy of God. It bestows upon us His free Gift. Let us then with the author of Hebrews, "have grace whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." (12:28-29).

Poise

To be a steady person in an unbalanced day is one of life's supreme achievements. To be a person of poise should be the prayerful objective of everyone who has met the Lord Jesus Christ. What do we mean by Poise? It is maintaining one's balance; holding virtues in equilibrium. We are all more or less out of balance:

Enthusiasm is fine, but over-enthusiasm is fanaticism.

Imagination is to be desired, but over-imagination runs into wild fancifulness and flightiness.

Practicality is to be commended, but the over-practical person is dull and humdrum.

We aspire to be courageous, but the over-courageous is the foolhardy.

We would be sympathetic, but the over-sympathetic dissolves into pathetic.

We would be humorous, but the over-humorous becomes the ridiculous.

Emotion is desirable, but excessive emotionalism becomes hysteria.

Refinement is to be sought, but over-refinement becomes effeminacy.

We yearn for manliness, but the over-manly is the boor.

It is only in Christ and through Christ that poise is achieved. The blending and balancing of life's desirable qualities is a gift from God. It is the grace which avoids extravagancies and extremes that mar manhood.

The Churches And The Aging

The recent White House Conference on Aging for one thing hit at the idolatrous cult of eternal youth. Some devote themselves to this cult to the neglect of their aged. Certainly the churches have an important role to play for those in their twilight years of life. Christian faith assists the aging in meeting the problems and fears which inevitably occupy one's latter years. It is the Christian faith that enables a person to face the future with hope.

Minister Told He Must Look Long At Himself

WAKE FOREST, N. C.—(BP)—"To be a jack-leg psychologist or an amateur psychiatrist is not the role of the modern minister," Richard Knox Young told seminary students here.

Young, associate professor of pastoral care at North Carolina Baptist Hospital, Winston-Salem, made the statement at a convocation of Southeastern Baptist Theological Seminary here. Young also teaches some courses for the seminary.

Reporting on the minister's health, Young said a study by the Baptist Hospital had "definitely established" that about 60 per cent more ministers than laymen suffer mental disorders and peptic ulcers.

The study took seven years. It included 1000 ministers and 1000 laymen.

Young said the study indicated that the "young minister must take a long look at eight factors which produce nervous tension in the work of a minister." He listed them:

(1) The impossibility of the task. How

will the minister find time to do all he has to do? The answer must be a continual study of his task, he said.

(2) Emotional drain. How can the minister keep from completely emptying himself as he identifies himself with the problems of his church members? "The answer to this must be a real effort to obtain and establish a balance between the objective and the subjective. The minister must realize he is not God; but only God's instrument."

(3) Limitations of coworkers. How can the minister adjust himself to the limitations of people with varying interests and educational backgrounds? This takes time, patience, and understanding, according to Young.

(4) Murmurings of his own consciousness. How can the minister cope with the background out of which his own personality developed, the hidden conflicts that seldom rise completely to the surface? This,

Young declared, must be done as the minister has the courage to face realistically his own personality problems.

(5) The necessity of working out a philosophy of life. What is the minister's objective and what is his role? The answer to this must lie in the willingness of the minister to engage in serious definition.

(6) Inter-professional relationships. How does the minister get along with those of his own profession? Young asked. The minister must face realistically the fact that he does have ambition and does have a certain amount of jealousy. Young said some ambition is healthy but that "a man must never walk on people in order to get where he is going."

(7) The desire to succeed. What happens when the minister feels that he is failing? He must redefine success.

(8) Home life. How does the modern minister reserve any semblance of home life? If this is done, a line of defense has to be drawn and implemented, the professor noted. A minister must either place too high a value upon his own ability or too low a value upon his home if he fails to take time to be a husband and to be a father.

Tennessee Topics

With Paul J. Harting, pastor, First Church, Athens has received the "Outstanding Achievement Award." During the past year this congregation received 158 awards in category 17, Sunday school training.

F. M. Dowell, State Secretary of Evangelism, will assist in a revival Central Church, Oak Ridge, April 9-23.

McMinn County Association — Double Springs Church has called W. Jasper Woody of Ocoee as pastor. Idlewild Church has ordained Doyal Rogers to the Gospel ministry. Niota, First has called Bob Lynch as pastor. Wildwood Church has called Clyde Crook as pastor.

East Athens Church, Athens, ordained Gene Barnett, Henry Smith, Olney Toomey and Alfred Hagen as deacons January 29.

A daughter, Ruth Ann, was born January 8 to Rev. and Mrs. J. Ralph Brunson, missionaries who serve in Singapore. She is their third child. The Brunsons may be addressed at 11 Barbary Walk, Singapore 3, Malaya. He is a native of Allendale County, S. C.; she is the former Charlotte Hicks, of Hamilton County, Tenn.

Williston Church, Fayette County Association, ordained Allen Lazenby and Tom Gwynn as deacons.

Shady Grove Church located in Fayette County Association has organized a WMU. Mrs. Noble Smith was elected president and Mrs. Jack Byrd, secretary.

Lowell Ford who was serving as chairman of the deacons at Oakfield Church, Oakfield, Tenn., died December 17. He had served his church as Training Union director and at one time was teacher of a men's class. Mr. Ford was the father of Rev. J. L. Ford, pastor of First Church, Woodbury. His pastor, Rev. Clyde Hamilton, states that Mr. Ford was one of the best loved of all men in the church and community.

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New missionary for the new Alpha Association is Odis H. Farrington. Pastor of the Summertown Church in Lawrence Association the past 20 months, Farrington began his new work Feb. 1. He makes his home at 139 Columbia Ave., Centerville. Alpha Association, formerly a part of Maury, is made up of churches in Lewis, Perry and Hickman counties. During Farrington's ministry the Summertown Church gained 63 new members, 43 by baptism, 20 by letter.

Jesse Frank, who served as Minister of Music at First Church, Franklin, has accepted a call of Harsh Chapel Church, Nashville, to serve in a similar capacity. He began his work at Harsh Chapel January 22. He is doing work at Peabody College and his wife works at First American National Bank.

First Church, Hixson, extended a call to Rev. C. E. Blevins who became pastor February 1. Hixson came from the pastorate of First Church, Bridgeport, Ala. He received his education at Belmont College, Mississippi Southern, and New Orleans Seminary. He has been a member of the Executive Committee of the Alabama State Convention.

At the request of friends, Dr. R. Paul Caudill will conduct an around-the-world tour visiting our mission fields in the Orient and in the Middle East. Dr. Caudill who is pastor of First Church, Memphis and his party will leave Los Angeles July 17, returning to New York, September 1. Honolulu; Tokyo; Formosa; Hong Kong; Viet Nam; Indonesia; Singapore; Bangkok; Rangoon; Calcutta; New Delhi; Kabul; Teheran; Beirut, Damascus, Jerusalem, Jordan, Cairo, and Athens, will be visited.

Though the party will be small in num-

Gillespie Avenue Church Destroyed By Fire

Fire swept through Gillespie Avenue Church, Knoxville, January 22, causing more than \$100,000 damage to the 50-year-old wooden structure.

Firemen struggled successfully in freezing weather to save a newly constructed education building adjacent to the older section. The "L" shaped building on the corner of Gillespie and Seventh Avenue burst into flames about 1:30 a.m. and shortly was reduced to a blackened skeleton. Some 15 classrooms, kitchen and an auditorium occupied the structure.

Pastor M. K. Cobble said the most valuable item lost in the blaze was a two-keyboard pipe organ.

The congregation met in the lower floor of the new building for services on January 22. The upper section was heavily damaged by smoke, but can be repaired, Cobble said. The loss was partially covered by insurance.

Frawley Baptists Enter New Building

Members of Frawley Church, Chattanooga, entered their new building January 29. Sponsored by Brainerd Church it was chartered into a church November 6, 1960. It is located at 510 Frawley Road.

The original church which was adapted from the house on the property will now be used for the Nursery, Beginner, Primary and Junior Sunday school classes. There is a kitchen in this building and the pastor's study. E. Don Bowick is pastor.

The cost of the new auditorium is approximately \$15,000. It is constructed of concrete blocks which will be painted for the present but later will be veneered. The auditorium seats 200 and will contain classrooms for Adults, Young People and Intermediates.

The old and new buildings will be connected by a covered passageway and a sidewalk will be laid from the front door to the parking lot and street.

Officers of the church include R. E. Harris, choir director; Mrs. Harris, WMU president; Bruno Heinss, Training Union director; Mrs. Heinss, pianist; Carl L. Paulhamus, chairman of the deacons; J. Otis Brown, treasurer; Mrs. Travis L. Sipes, social director; and James W. Davis, Sunday school superintendent.

Rev. and Mrs. Bowick live at 303 Camp Jordan Road. Mrs. Bowick is the former Lucy Peak of Signal Mountain. In addition to pastoring the church Brother Bowick teaches Spanish and Tennessee history at the Red Bank Junior High School.

ber there is room for others to join the tour according to Dr. Caudill.

When Negroes Attend

(Continued from Page 2)

others there was no specific reference to them by the pastor. A pastor in a Southern city stated in his sermon that the Negroes' motivation was provocative, exhibitionist, insincere, controversial and dishonoring to Christ. He told the "colored, respectable, high-class college students," to attend a church where they would feel welcome.

A third factor in the visit of college students was the discussion by deacons and members of the church in regular meetings. In a rural, North Carolina church an usher asked in a deacon's meeting how he should receive Negroes who attended the morning worship services. There was a division of opinion among the men, but it seemed that a majority would favor the seating of Negroes without incident. Another church voted in business session "That Negroes will not be admitted to church services at the present time." The motion did not imply that segregation was the Christian way and hope was voiced that desegregation would come in the right way.

A study of these incidents provides at least three suggestions: (1) Negroes can be seated without incident when ushers show them to any available seat; (2) Pastors can ease tension by a brief welcome or quiet acceptance of the Negroes' presence; (3) When all deacons and ushers are given an opportunity to express their opinions, a variety of opinions can be expressed in a "calm, intelligent manner," to quote one pastor.

Vacation Bible School Attendance

A second type of attendance by Negroes is less publicized. This is the visitation of Vacation Bible Schools by Negro children. Two factors will probably increase this in the future: (1) The racial mixing of downtown housing as Negroes continue to move to the cities. At the present time 60% of the Negro population of the South lives in cities. (2) The increased integration of public schools in which Negro and white children become acquainted on the grade school level.

The reaction to Vacation Bible School attendance by Negro children has been as varied as church attendance by college students. A vigorous debate was carried on among the Vacation Bible School teachers in one church. Since Negroes were moving into the neighborhood, some wished to invite the children and some did not. No Negro children attended that Vacation Bible School and within a few months the church had moved to an all white location. Another church in the same city accepted Negro students on the same basis as white students. This was an unusual move, since the public schools of that city had not yet been integrated. In several other cities where the schools are already integrated, Negroes have



NASHVILLE—An orientation for new Associational Missionaries was held in the chapel of the State Board Building January 20. State Secretary of Associational Services Leslie Baumgartner presided over the meeting. Attending were: (front row, left to right) James G. Phelps, Indian Creek, Ralph Cordell, Campbell; Baumgartner; W. Paul Hall, Holston; Oscar Nash, Williamson County Field Worker of Nashville Association. (Back row) Odis Farrington, Alpha; Howard J. Jones, Maury; Barney L. Flowers, Gibson; J. C. Montgomery, Fayette County; Robert Burchfield, New River and West Union; W. L. Shipman, Copper Basin.

attended white Vacation Bible Schools without incident.

These cases indicate that Negro students are accepted without incident by the white pupils when the teachers have been prepared beforehand by a discussion of their entrance policies.

Visits by Negro Families

The third type of attendance is the least common today, but will probably be the most significant for the future. This is the visit to a white Sunday school and church service by an entire Negro family. Most of these visits will probably take place in racially mixed neighborhoods. Unless the Negro family feels that they will be welcomed, they will probably attend a distant Negro church. In time a Negro congregation may buy a white church as the complexion of the neighborhood changes.

When there have been visits, the reaction of white churches has been varied. When some members of one white church wished to invite Negro families to attend, a majority of the members opposed this and passed a resolution against attendance of any Negroes. In another church the pastor went ahead of his congregation in inviting Negroes to attend and damaged both his own relationship and that of Negroes to many members of the congregation. In several other churches, there was full discussion by pastor, deacons, and members of the church for several months after Negroes began to move into the neighborhood or attend the church. When the Negroes felt that they were welcome, they presented themselves

Dr. Southard is Associate Professor, Psychology of Religion, Southern Baptist Theological Seminary, Louisville, Ky.

for membership and were received.

From these incidences it appears that damage is done by pastors or a few members of the church who try to force the issue of Negro membership. When Negroes do live in the neighborhood and there is full discussion in the church membership, then the Negro families are received without hard feelings. A national survey of several years ago indicated that this careful action usually results in a rise of church membership and a deepening of spiritual commitment on the part of the total membership.

One practical suggestion from several churches in Florida is that a membership committee should be appointed to interview

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Communists, Catholics Note Russian Baptists

NEW YORK—(BP)—Baptist life in Russia has been described in the diary of a convinced atheist youth and printed in both Communist and Roman Catholic papers.

The Commonweal, a Roman Catholic publication in New York, has published an article picked up from a French Catholic bi-weekly, which in turn had translated it from an article in *Younost*, a Communist magazine in Russia. *The Commonweal* gave the article the title "From A Komsomol Diary—Baptists In Russia."

A Communist youth by the name of S. Krainov records in his diary his observations and experiences with the Baptists about whom he had heard but none of whom he had seen previously. He was astounded that young people in this enlightened age of science and space exploration could be so "weak and ineffectual" as to believe in God and to substitute church life and fellowship for that of Communism.

Krainov became acquainted with some Baptist youth who seriously declared that "We are disciples of Christ." His curiosity led him to the Baptist meetings and his diary recorded the faithfulness of the Baptists to the teachings of the Bible, their love and devotion to one another, and their missionary spirit.

Of special interest to Krainov was the

music in the Baptist church in which young people participated so wholeheartedly. He was struck by the preaching of the ministers who talked about patience, submission, the Holy Spirit, and the dangers of preoccupation with "earthly" affairs.

Krainov reported in his diary: "Yesterday in the course of an evening meeting an aged 'sister' taught the young people: 'Be fearful of falling under the domination of the vain and sinful world which devours; flee it, harken to the Word of God and spread it among the people. . .'"

Of interest to the young Communist observer was the appeal of the Baptists to certain persons of attainment in Russian life, their zeal to enlist those who appeared to be "discontented with the conditions of life or encountering difficulties in his work," and the close supervision over the spiritual life of their members.

Krainov concluded his report on the Baptists by comparing the church meetings with the dry and monotonous programs of the Komsomol (Communist Youth) and by asking, "where are the meetings, discussions, the open-hearted conversations about life?"

He observed that the Baptist meetings are more interesting and then asked, "Isn't this why some of our young people are attracted by certain substitutes?"

EDITORS' NOTE: The Communist magazine *Younost* recently published a few pages from the diary of a member of Komsomol (Communist Youth), with the comment that the author "cannot reconcile himself with the fact that in our century of the great victory of reason, of the atom and of space vehicles, the minds of young people are corrupted by obscurantists." In publishing a translation of these pages for its readers, the Paris bi-weekly *Informations Catholiques Internationales* added this note: "Presented by a non-believer, a convinced atheist, the observations of Krainov comprise interesting documentation of the spiritual preoccupations of Soviet youth, who—according to the author—prefer a 'substitute' to the sterile Communist ideology."

is simple, we are all equal. The elders and preachers are dressed in everyday clothes just like everyone else. We have no need of formalism. Everything is based on love and a desire to come to the aid of our neighbor . . ."

The old women who were around us nodded their heads in approval. The young man became more and more excited. He recited the words, "My beloved Lord!" "My Shepherd!" "Heavenly paradise!"

I could not help smiling. I felt I might even burst out laughing. However, I controlled myself.

After the meeting, elderly "sisters" and "brothers" blocked the passageway. They embraced each other, clasping each other's hands. Then they filed into the square to "praise the Lord" out there. . . .

I returned to my house with a heavy heart. It is humiliating to state that so many young people were there. How is it possible? They are young people of my own age. They grew up with me, went to the same schools, and now we work in Soviet institutions. Why do they seem to be so weak and ineffectual?

August 1. Zina is the name of the girl who first said to me: "We are disciples of Christ." I have learned some of the details of her life. From her infancy she loved music and dancing. She was a member of a choreography group of the House of Culture. At the age of fifteen she became a member of an ensemble that sang and danced; she visited many cities in the U. S. S. R. and appeared on television. She was bored at home. My neighbor often invited Zina to accompany her to the Baptist church, and one day the girl accepted. Well before the meeting my neighbor had introduced her to the "brothers" and "sisters." The old woman and the young people came up to her, embraced her, smiled upon her. . . .

"When I went to see them," said Zina, "Everything struck me as extraordinary, interesting. And when the choir began to sing I even wept, the songs moved me so much.

From A Komsomol Diary

Baptists In Russia

NOTE: Following is the complete text of an article that appeared in *The Commonweal*, a Roman Catholic publication, Dec. 30, 1960.

★ ★ ★

July 6. Every Sunday at the same hour a group of boys and girls with little books in their hands go past my window. They are going to visit my neighbor, Elizabeth Simonovna, who is sick; I hear them singing songs which are unfamiliar to me. They stay at her house late, until after midnight. During the week two girls come to my neighbor's. They bring her provisions from the store, minister to her and set her room in order. . . .

July 11. It seems that my neighbor belongs to the Baptist sect. She said, referring to her visitors: "They are my brothers in Jesus Christ." I smiled and took my leave.

July 19. I know from the papers that there are believers in our country, yet this is the first time I have actually seen people who believe. To my surprise, I find that they are young people. One of the girls came again today. I tried to joke with her,

but she suddenly turned serious for no apparent reason and told me: "We are disciples of Christ. . . ." Imagine! She is young, her place should be in the Komsomol. . . . I asked where the Baptist meeting is held. I shall certainly go.

July 27. Last evening I went to one of their meetings. Many people were on hand, perhaps because it was Sunday. For some reason they were blowing their noses and mopping their brows. What was the matter with these poor people? On the platform

By S. Krainov

someone fell to his knees, closed his eyes and prayed: "Lord . . ." I waited for someone to say something sensible. I waited for a long time. Finally I turned to a young man at my side; "Brother Paul" is what he called himself. He is twenty-four. He is proud: "I have believed for three years now." I asked him: "Where is God, then?" "Where is there where he is not?" He replied. "We live in communion with Him, our God, Jesus Christ. With us everything

The "sisters," having noticed the girl's interest in the music and the hymns, convinced her little by little that these hymns are "divine," "special," that the "holy books" contain true wisdom, that in carrying out the commandments transmitted in these books one can win eternal life.

Zina took as genuine the exterior marks of warmth and solicitude she encountered. She welcomed, besides, the possibility the Baptists offered of singing these "divine" and "spiritual" songs. All this aroused the girl's enthusiasm and soon she abandoned teaching and her cultural group. They procured books for her with the text of the divine songs that they call "Gulsi." She began to sing in the choir, never missing a Baptist meeting. That's their game! They used the opportunity to sing as bait to attract her to religion. It is with thousands of tentacles that the Baptists attract young people: at the houses of their friends, at work, at their meetings, they look for new victims, as they seek to put into practice the words they sing in the course of their meetings: "It is only souls I want to bring to Jesus."

The atmosphere of fraternity and love has a special influence on girls, on women. That is what appealed to Zina, the talented dancer. . . . that is what likewise appealed to a teacher from the Moscow, Katerina Dmitrievna, who in turn brought her elderly mother. Now both of them go together to pray. The only time Katerina has missed a meeting was the day of the election of the local Soviets. She was delayed at the Electoral Commission.

August 12. The servants of Christ must assuredly have taken a course in rhetoric. At nearly every meeting a sermon can be heard. . . . the preacher counsels patience and submission, and speaks of the joy of having been chosen by the Holy Spirit. He enjoins his listeners not to be preoccupied with "earthly" affairs, for these things are corruptible and vain and lead man to the snares of sin and vice. In general the preacher appeals to a suffocating obscurity far removed from life. What benefit can there be from these people's withdrawing from life and not caring about "earthly" matters? They wish people to learn nothing, to make no progress, to invent nothing, to attain no end. What they call for is spiritual death. . . .

August 31. When they notice that someone is discontented with the conditions of life or encountering difficulties in his work the Baptists cultivate by every means such a state of mind. They encourage sentiments of distrust toward life. Under the cloak of religious words they stimulate hate for the "world," for the komsomol, and in general for everything that is progressive.

Yesterday in the course of an evening meeting an aged "sister" taught the young people: "Be fearful of falling under the domination of the vain and sinful world which devours; flee it, hearken to the Word of God and spread it among the people. . . ."

September 5. The Baptist leaders tend toward a fanaticism without limits. Moreover, this is favored by the blind obedience of the members. In order to be admitted to the bosom of the sect, believers have to undergo a period of trial—three years—under the supervision of two experienced Baptists. The members of the sect attentively observe the acts of everyone and discuss them in the course of their meetings; if a Baptist leaves one city for another, the community in the second city is notified. . . .

I noticed in this regard that some of us, even certain Komsomol organizations, sometimes prove to be very inept in seeking to exercise pressure on young people who have fallen under the religious influence. The Komsomol of the institute where my friend Raia studies, having learned that she was a Baptist, did nothing more than send her an invitation to an anti-religious meeting. And the professor gave a didactic lecture, and at the same time put in Raia's hands a few anti-religious Brochures. Nothing came of it. . . .

September 21. I thought all day about the same thing: the warmth, the solicitude, the understanding, even the embraces of these unknown people. . . . It seems that young people who go to these meetings seek to attain a relationship of spiritual communion; for why should we try to hide the fact that in our enterprises and our scientific institutions everywhere, in the collectivity as well as in the active local groups, it comes about that certain people live in spiritual isolation? But young people truly seek for love, friendship, respect, each for the other. And how difficult it is for them to find such an atmosphere in their Komsomol milieu, in their work, in their clubs!

If this attitude constitutes a weakness, the sectarians who make propaganda in favor of religion immediately profit by it in order to exploit the natural penchant of young people for the beautiful, for friendliness. . . .

September 28. It seems to me that a good

Looney to Represent Annuity Board in West

DALLAS—Dr. Floyd Looney, editor of *The California Southern Baptist*, has been named full time field man for the Annuity Board of the Southern Baptist Convention for six western states.

Floyd B. Chaffin, Associate Secretary of the Annuity Board, said Dr. Looney will direct the Board's program of education and promotion of the Southern Baptist Retirement Plans in the state conventions of Arizona, California, Colorado, New Mexico, Washington and Oregon.

Looney will assume his new duties February 15.

Known as the 'preaching editor' Looney has been active in Baptist circles in California and the Southern Baptist Convention.

He was elected Editor of *The California Southern Baptist* in 1944, after serving as pastor of the First Southern Baptist Church in Tulare, Calif., which he organized in 1943. During his term as Editor, the paper grew from an eight-page monthly with a circulation of less than 1,000 to a 12-page weekly with circulation of 23,000.

half of the young people go regularly to the Baptists only to listen to the singing and to mingle with the choir. It is not for nothing that the Baptists render such popular melodies as the works of Mendelssohn, Bach and Grieg. Young people love songs and sentimental melodies.

By comparison with the dry and monotonous program given in our clubs, in our houses of culture, those of the Baptists are more interesting. With us there is invariably a solemn part, an amateurish artistic part whose quality is generally not very high. And at the end, dancing. Where are the meetings, discussions, the open-hearted conversations about life?

Isn't this why some of our young people are attracted by certain substitutes?

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July 6-July 12

RIDGECREST

July 20-July 26 July 27-August 2
August 3-August 9

For information and reservations, write E. A. Herron, Glorieta Baptist Assembly, Glorieta, New Mexico; or Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

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Young Woman's Auxiliaries To Observe Focus Week

The week of February 12-18 has been designated by Southern Baptists as Young Woman's Auxiliary Focus Week. This annual emphasis is to be observed Convention-wide by more than 9,276 YWA groups: 835 of these are in Tennessee.

Young Woman's Auxiliaries are composed of single women, 16 through 24 years of age and classified in four areas—High School, Business, Ann Hasseltine (college), and Grace McBride (nursing students). Tennessee has ten Ann Hasseltine and four Grace McBride Auxiliaries.

The basic purpose of the organization is concerned with missionary education of the young women in the churches throughout the convention. The primary objective of the week is to challenge members to more earnest commitment to world missions.

Focus Week serves to inform the church of YWA activities and to project the organization's purpose. During this week YWA members will be presenting special music, plays, messages and other activities in the regular church program. Special enlistment efforts will be among the plans as the WMS and YWA members survey the prospects and make plans to reach more young women.

The young women will be participating in special mission projects such as visiting rest homes, hospitals and other institutions where they may witness and serve.

Associational YWA Council Banquets and supper meetings, at which the Associational "YWA's of the Year" will be presented, is to be a part of the program in some associations in the state of Tennessee. The most outstanding young women nominated by the members and adult leadership to represent the High School and Business YWA's will be selected on the basis of participation and leadership in church activities, and personal Christian influence in all areas of life.

One "YWA of the Year" from each of the four areas, High School, Business, Ann Hasseltine, and Grace McBride) will be selected in the state this year. These four will be given a free trip to, and will be recognized at the state YWA Banquet and the WMU Annual Meeting, April 11, 1961 at the First Baptist Church, Knoxville.

For more information concerning the State YWA Banquet, April 11, 1961 write to the State YWA Director, 1812 Belmont Boulevard, Nashville, Tennessee.

Training Union Department

Holston Valley "M" Night

The Holston Valley Baptist Association experienced a record breaking attendance of 613 at its "M" Night meeting on December 5, 1960. This was the largest number ever to attend any associational meeting of any kind in the history of the association. There were 21 churches, 12 pastors and 12 Training Union Directors present.

Back of this wonderful crowd was some excellent promotional work which was done prior to the meeting. "M" night posters, letters, lapel tags, etc., were sent to the directors and pastors from time to time. The lapel tags were used as registration cards.

A unique program was presented. A review of the past year's work was presented with the use of a child's old-fashioned wooden casket to emphasize that last year's achievements were gone forever. We must now live in the present and look toward the future. Aims and goals for the new year were presented by using the sales "pitch" of automobile dealers for the 1961 cars.

Each Training Union was encouraged to use the model (program) that would be most adequate for the needs of their church. Special "features" and improvements in the ultra modern car helped to give a forward look toward special events in Training Union such as Speakers' Tournament, Study Courses, Sword Drill, Standard Organizations. The Honor Church Program was represented by the car as a whole.

An interesting thing happened during the meeting. We had just voted to set a goal of 400 for the coming year when our secretary announced that there were 613 present at the meeting. A motion was made immediately to change the goal to 700 and move to the High School auditorium to take care of the crowd. The 613 present were crowded into space for 400.

"M" Night for Holston Valley association was a gratifying experience. — Randell Hoard, Associational Director, for Holston Valley Association.

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Attendances and Additions

Sunday, January 22, 1961

Church	S.S.	T.U.	Add.
Alamo, First	266	64	
Alcoa, Calvary	176	97	
First	388	164	
Athens, East	390	156	
First	550	235	
West End Mission	57	34	
North	258	137	5
Central	93	44	
Etowah, North	329	125	
Goodsprings	98	49	
Lake View	47	44	
Niota, First	123	33	
Riceville	85	44	
South Liberty	22	15	
Zion Hill	55	44	
Bemis, First	366	98	1
Blaine, Block Springs	78	22	
Bolivar, First	543	208	4
Mission	37	18	
Brighton	220	109	
Brownsville	544	107	
Cedar Hill	80	39	
Chattanooga, Avondale	538	183	
Brainerd	908	335	2
Calvary	267	101	1
Concord	411	170	1
Eastdale	404	105	3
East Lake	426	188	
East Ridge	639	199	
First	945	269	4
Chapel	29		
Morris Hill	232	149	
Oakwood	327	136	
Red Bank	971	348	2
Ridgedale	510	190	
Ridgeview	234	83	
Second	110	58	
White Oak	423	137	
Woodland Park	336	184	
Clarksville, First	741	217	1
New Providence	290	123	5
Cleveland, Calvary	157	75	2
First	487	187	1
Clinton, First	507	193	3
Second	360	83	4
Columbia, First	527	214	2
Highland ark	375	206	
Cookeville, First	343	86	
Hilham Road	62	37	
Steven Street	131	72	
West View	136	58	
East Side Mission	34	28	
Corryton	166	106	
Crossville, First	157	70	3
Dyer, New Bethlehem	178	90	
Dyersburg, First	662	201	
Hillcrest	255	127	
Elizabethton, First	288	141	
Immanuel	191	111	
Siam	94	32	
Englewood, First	133	44	
Etowah, First	244	87	2
Fayetteville, West End	80	37	
Fountain City, Central	966	359	3
Smithwood	571	303	1
Gleason, First	211	93	
Goodlettsville, First	316	126	

Grand Junction, First	114	63	
Greenville, First	227	125	3
Guild, First	46		
Harriman, South	335	155	3
Trenton Street	315	115	
Walnut Hill	265	92	
Henderson, First	222	67	
Hendersonville, First	161	59	
Rockland	30		
Hixson, First	256	111	
Central	227	127	2
Humboldt, First	493	142	
Huntingdon, First	315	166	2
Jackson, Calvary	570	333	3
First	998	336	
Nashway	81	60	6
Parkview	379	148	
West	899	422	1
East Union	59	53	1
Jellico, First	100	57	
Johnson City, Central	672	150	13
Northside	13	17	
Pine Crest	112	67	1
Temple	184	79	
Unaka Avenue	196	102	3
Kenton, First	211	59	
Macedonia	86	83	
Kingsport, Cedar Grove	84	72	6
First	892	230	
Litz Manor	210	120	
Knoxville, Arlington	413	152	
Bell Avenue	627	272	
Broadway	799	404	3
Central (Bearden)	516	271	1
Fairview	84	51	
First	845	387	5
Grace	270	164	
Lonsdale	207	89	
McCalla Avenue	579	259	2
Wallace Memorial	589	273	5
LaFollette, First	243	113	
Lawrenceburg, First	250	85	
Meadow View	56	24	
Highland Park	221	104	6
Lebanon, First	492	160	1
Hillcrest	130	98	
Immanuel	263	114	6
Rocky Valley	92	57	4
Trinity	71	44	
Lenoir City, Calvary	175	80	3
First	415	147	
Oral	104	76	
Lewisburg, First	411	99	
Loudon, Blairland	187	93	
New Providence	194	140	
Madison, First	496	177	1
Mission	63	33	
Madisonville, First	281	136	
Mission	39	23	
Malesus	200	94	
Martin, First	425	127	2
Southside	86	35	1
Maryville, Broadway	513	366	1
McMinnville, Magness Memorial	317	113	4
Forest Park	52	36	1
Shellsford	136	106	
Mt. Pleasant, First	141	86	
Mission	57	46	
Memphis, Ardmore	610	272	3
Ridggrove	45	34	3
Baptist Center	121		
Bellevue	2278	949	1
Belwood Heights	175	70	5
Berclair	1035	439	4
Boulevard	546	188	3
Broadway	440	196	5
Central Avenue	841	274	3
Charjean	438	163	1
Cherokee	1097	396	7
Mt. Terrace	73	25	
Cordova	102	53	2
Dellwood	297	116	1
Eads	65	48	
Egypt	181	79	
Ellendale	146	63	
Elliston Avenue	290	159	1
Fairlawn	520	224	6
First	1384	400	5
Forest Hill	90	39	
Frayser, First	750	362	2
Georgian Hills	316	140	3
Glen Park	298	138	3
Graceland	750	398	2
Havenview	186	72	2
Highland Heights	1276	598	4

Hickory Hills	290	125	7
Hollywood	459	200	1
Kennedy	435	171	1
Kensington	324	101	
LaBelle Haven	748	232	4
Lamar Heights	783	368	
Lauderdale Hts.	93	68	2
LeaClair	408	160	2
Leawood	883	281	5
Levi	98	68	2
Longview Heights	514	227	6
Lucy	98	53	3
Macon Road	194	95	1
Malcomb Avenue	184	92	1
McLean	541	221	2
Merton Avenue	459	139	5
Millington, First	517	210	10
Millington, Second	65	29	
Mt. Pisgah	118		1
National Avenue	374	149	4
Oakville	277	87	1
Oaklawn	178		
Prescott Memorial	527	173	3
Raleigh	527	229	5
Scenic Hills	183	68	5
Seventh Street	436	160	1
Sky View	272	125	2
Southland	156	49	5
Southmoor	174	90	4
Temple	1088	335	1
Union Avenue	980	323	2
Parkway Village	156	48	
Vanuys	90	45	
Victory Heights	166	116	1
Wells Station	768	321	3
West Frayser	418	198	
Whitehaven	694	152	1
Woodstock	115	67	
Milan, Chapel Hills	84	30	
First	363	128	
Morristown, Buffalo Trail	106	82	
Concord	34		
Cherokee Hill	65	40	
First	473	164	
Grace	56	38	
Hillcrest	125	69	2
Kidwells Ridge	44		
Pleasant View	86		
Murfreesboro, Belle Aire	69	30	2
First	526	140	
Calvary	66		
Southeast	93	46	
Third	318	101	
Woodbury Road	191	78	
Nashville, Alta Loma	182	83	2
Belmont Heights	700	325	5
Madison Street	83	38	
Westview	44	36	
Brook Hollow	300	126	
Calvary	244	116	1
Crievewood	287	120	1
Donelson	575	169	5
Edgefield	476	128	
Fairview	181	90	4
Jordonia	17	14	
Lyle Lane	43	14	
First	1016	486	13
Carroll Street	173	94	
Cora Tibbs	48	45	
T.P.S.	374		
Freeland	82	37	
Gallatin Road	281	131	
Grace	734	329	
Harsh Chapel	134	77	4
Haywood Hills	168	106	
Immanuel	302	126	
West End Chapel	35	28	
Inglewood	801	311	
Cross Keys	47	52	
State School	146		
Ivy Memorial	359	197	
Joelton	143	109	
Mill Creek	164	73	
New Zion	67	43	
Neelys Bend	87	35	
Park Avenue	560	245	2
Radnor	431	163	1
Riverside	370	141	2
Rosedale	159	89	
Third	147	58	3
Una	245	102	
Woodbine	396	204	
Woodmont	546	245	1
Oak Ridge, Central	444	162	
Robertsville	522	208	
Old Hickory, First	503	211	1
Temple	197	102	
Parsons, First	211	81	1
Portland, First	284	113	
Rockwood, Eureka	91	61	
First	412	146	1
Savannah, First	203	73	2
Selmer, Falcon	89	70	
First	223	85	
Sevierville, First	274	137	2
Sharon, Pleasant Grove	92	45	
Shelbyville, El Bethel	77	28	1
First	477	109	3
Shelbyville Mills	300	146	5
Somerville, First	246	140	
Summertown	134	64	
Sweetwater, First	334	110	
Tullahoma, First	475	164	
Lincoln Heights	86	43	4
Grace	75	74	3
Highland	188	113	

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Board Continues To Draw

NASHVILLE, TENN. — (BSSB) — The Baptist Sunday School Board continues quite a place of interest among Southern Baptists.

Some 2618 of them toured through its buildings in downtown Nashville during 1960—representing 38 states and including 33 visitors from 16 foreign countries.

Leonard E. Wedel, personnel manager and tour supervisor, reported that Tennessee led the total of state visitors with its 562. Texas had the second highest number—425. Other states with big representations were Kentucky, 275; Alabama, 182; Arkansas, 138; Mississippi, 137; and Missouri, 104.

The Girl Next Door Helps Neighborhood

MEMPHIS, TENN.—(BP)—The women are conored by the men.

The offices of the Southern Baptist Convention Brotherhood Commission here hedge in on two sides of the corner lot occupied by the Memphis office of Girl Scouts of America.

A Brotherhood staff writer said the arrangement is valuable. The Girl Scout way of writing literature helps the Brotherhood, a layman's organization, prepare its literature outlines for its boys' missionary organization, *Royal Ambassadors*.

Associational Meetings Set For 1962

NASHVILLE, TENN. — (BSSB) — At least 17 Southern Baptist state conventions are planning associational leadership conferences beginning in 1962. This announcement comes following a recent successful pilot project in developing associational leaders in Mississippi. More than 500 persons were in attendance at the two-day conference. It was jointly sponsored by the Sunday School, Training Union, and Church Music Departments of the Baptist Sunday School Board, Nashville, and the Mississippi Baptist Convention, Jackson.

Some of the objectives of a meeting of this type are to check progress made by associational officers; to permit Sunday School Board and state personnel to get acquainted with workers from all areas of the state; to provide age-group and special interest conferences for associational officers; and to provide leadership training for officers.

Hickerson Mem.	30	16	..
Spring Creek	19
Union City, First	720	199	2
Samburg	44	41	..
Watertown, Round Lick	154	80	..
Winchester, First	261	96	..
Southside	24

Recreation A Church's Older Adult Opporrttnity

NASHVILLE — (BP) — Southern Baptists are finding new approaches in their ministry to the aging, since it does not fit into their existing organizations.

One of these approaches is that of church recreation, according to Adelle Carlson of Nashville.

Miss Carlson is a Consultant with the Church Recreation Service of the Convention's Sunday School Board.

"We find that in most churches, the senior adult group, ages 65 and over, runs about 10 per cent of the church roll," she added.

"The Extension Department of our Sunday School is the existing organization coming closest to reaching the needs of these people. However, it reaches only one-fifth of the senior adults," Miss Carlson observed.

"It does a good job in providing Bible study and visitation in the homes, but is designed only to reach those who cannot come to church. In its limited scope, it cannot offer the wider range of church recreation."

Recreation for the senior adult—this term is used by Southern Baptists to speak of the aging—takes on a new meaning, one that recreation does not have to younger ages. Miss Carlson said this is because of the enforced leisure brought on by retirement.

Recreation includes many more things to a senior adult. To a schoolboy, education is his work. To a senior adult, education may be one phase of recreation.

The church is in an ideal position to offer recreation opportunities to this age group, Miss Carlson thinks. "There is a natural turning to the church as a person gets older." This is because they have more time to meditate and because they have greater awareness of death.

"The church can best work with them

in their meditation and in overcoming their fears of death," she said.

The church should not feel itself in competition with private and government-sponsored activity for the aging, Miss Carlson reported. Nor should the church be offended if one of its senior adults prefers a different group of older adults to the one the church sponsors.

"There is room for all to be of service," she declared.

The church can offer facilities more readily than can some other groups. "It already has the building and equipment," Miss Carlson said. "In its women in the age group 30 to 50, the church has the potential leadership for its recreation program," she added.

There is no reason for a small church to feel that only the large city church can offer facilities. "This program is as big and wide in scope as an individual wants to make it," she stated. Even a mission church can have this. "All you need is a room with chairs or pews."

In her booklet, available to churches on request Miss Carlson names many fields of service senior adults may give their church. The booklet is entitled, "Recreation for Senior Adults."

"If our churches are smart, they will harness this potential," she commented. Among ways in which the aging may serve their churches is through assembling data for church histories, making telephone calls for the church, preparing church mailings, mending choir uniforms, and visiting newcomers to the community.

The frequency of church meetings for senior adults may vary from once a month to once a week. Miss Carlson advised "These people continue to have outside interests in the community," she said.

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Christ Satisfies Life's Hunger

TEXTS: John 6 (Larger)—John 6:25-40
(Printed)—John 6:35 (Golden).

The background of the text of the printed lesson is the feeding of the five thousand by the Lord near the sea of Galilee. The event took place in the springtime and is recounted by all four of the Gospels. The popularity of Jesus reached its highest peak at this miraculous feeding but diminished suddenly when the multitudes discovered that His ministry was primarily spiritual rather than material. Since they were interested in a leader that could provide them bread to eat rather than in one who could change their lives, together with their destinies, they turned away from Him in contempt and disgust. Past history and contemporary experience have shown that He does exactly what the topic of our lesson affirms. Four items from the printed text are noted.

Perishing Without Christ (vv. 25-28)

The person who depends solely upon natural bread for sustenance is living a life that perishes day by day and doomed to eternal perishing at the end of this life. The eating of natural bread is necessary but it is a means to an end, namely, the feeding and nourishment of the soul. It was written in the long ago "that man doth not live by bread only" (Deut. 8:3). The multitudes

that were following Christ on this occasion were failing to see this elemental truth, hence Jesus' specific teaching in these verses. But the teaching still possesses validity for our own time. Any scheme that leaves out Christ and His teachings is foredoomed to failure. The hungry need to be fed but the feeding of the stomach alone cannot satisfy. The soul or spirit of a person must also be fed. Let this truth be emphasized. Let nothing hide it or make it obscure.

Providing By Christ (vv. 29, 30, 39, 40)

The Father in and through Christ has provided bread for the souls of men. When the people on this occasion asked what they should do in order that they might work the works of God, Jesus replied: "Believe on him whom he hath sent". Later in His teaching, He pointedly says that it is God's will that "every one which seeth the Son, and believeth on him, may have everlasting life". Upon the basis of one's having that everlasting life Jesus promises to raise him up "at the last day". The bread that they were clamoring for is a symbol of the Bread that He is. The eating of the natural bread has its counterpart in the believing with reference to the Bread of Life. Both alike involve accepting or receiving. God is the source of both. One who refuses to eat, even with an adequate supply, will surely

starve. One who refuses to receive and commit himself as a result of such receiving will surely starve so far as the spiritual part is concerned. Such provision by Christ is adequate, as thousands joyously have said.

Prefiguring of Christ (vv. 31-34)

God fed His people during their Wilderness wanderings through His servant Moses. Jesus so reminds their descendants in these verses. He further indicates here that such feeding was intended to point them to Himself. In this way Moses prefigured Christ. As their ancestors had known and followed Moses, so should they know and follow Jesus. They were to go back to Moses in order that they might go forward to Christ. His ministry and teaching were designed to lead them to Christ's ministry and teaching.

Partaking In Christ (vv. 35-38)

All are to partake of God in Christ. Faith is the appointed channel. The precious promise of verse thirty-seven is the one seized by John Bunyan in his moment of regeneration (as it is by the writer and countless others). This partaking, begun and continued, causes the partaker to want to do more perfectly the will of God. And this was always the desire of Jesus. This, in turn, is convincing evidence without and within that partaking occurs.

When Negroes Attend

(Continued from Page 7)

all prospective members and present them to the church. In this way Negroes will either be privately discouraged or publicly sponsored by a church committee before they present themselves for membership.

The Great Question

This is a fragmentary and partial report of a moral issue that is reaching throughout the nation. It may be that your church has confronted one of the situations that has been listed in this article and has found a solution that might be of value to others. If so, would you be kind enough to write me about it? We need a great deal more information from all Southern Baptists as we seek to deal with these problems. The issue of church integration is now before us and no one knows how Southern Baptists will answer the question: "What would Christ have me to do?"

THIS WEEK . . . FEB. 6-11

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* * *

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The Nashville Tennessean of Feb. 5 repeats the daily schedule carried in last week's Baptist and Reflector.



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God's Wondrous World*

TOO MANY TREES

By Thelma C. Carter

Evergreen trees were of great value to building in Bible times. Most famous were the cedars of Lebanon, which Solomon used in building the Temple in Jerusalem.

Someone has written about evergreen trees that they are stiff-backed and unbowing to sweeping winds, that they stand green and upright until they are broken. They seem to lift their branching arms to the storms and snows of winter, matching the powerful north winds strength for strength.

If you have an evergreen tree or shrub in your yard, you will see that this is true. Evergreens are among the first trees that remain beautiful when winter snow is upon the ground.

Naturalists tell us that evergreen trees are so tough and hardy that sometimes Nature has to take it upon herself to prune and thin these trees. She does this with driving windstorms, landslides, and snowslides. If the trees are allowed to grow wild, they will take over an area of earth completely.

If an evergreen forest is permitted to grow wild on a mountainside or a fertile plains area, eventually five hundred or more young trees will be growing in an area no larger than a twelve-foot room. Trees that grow in such crowded conditions are dwarfed trees, sometimes only two feet

high. You can see why Nature must be busy thinning her trees and shrubs, even the beautiful and useful evergreens.

The Dogs of Chehaw*

By Phyllis Reynolds Tedesco

In a sleepy part of Alabama, a railroad winds around the hills and through the valleys. Every day a train comes scurrying down the tracks, stopping a moment at some of the towns to pick up the mail and whisking off again on its long southern journey.

At the little town of Chehaw, however, something happens that is different from any other place. As the train slowly rounds the bend, several dogs come racing across the fields to meet it.

They do not bark at it as some dogs do. Quietly they trot beside the train until it stops, their noses quivering in the air. They are searching for the dining car. When they find it, they stop and wait expectantly.

Suddenly the window opens and the chef, in his starched white hat, sticks his head out. Quickly he throws out a panful of meat scraps he has been saving. The dogs, their tails wagging gratefully, gobble it up.

A moment later the train is on its way. Then the happy dogs wait for the return trip and another meal.

(Sunday School Board Syndicate, all rights reserved) •

The Light of the World*

By Grace Cash

Ye are the light of the world. Matthew 5:14.

There's a candle burning bright,
Standing on the shelf,
Burning, burning, burning, burning,
Giving of itself.

But the candle has to give,
It has to burn away
If the darkness of the night
Is turned to light of day.

I'm a candle, Jesus said,
If I serve him every day;
I, too, must give myself, my all,
To light the sin-dark way.

Bible Utensils*

By Virginia Whitman

By rearranging each set of letters, you can form the names of some household utensils and tool mentioned in the Bible. One letter from each word will help to form the name of the utensil each of Gideon's followers carried (Judges 7:16).

p t o	m e r m h a
b i s n a	v i n s k e
k a t s b e	a j r
p u c	

Answers

Pot, basIn, baskeT, Cup, Hammer, knivEs,
jaR;
PITCHER

No one knows just how this started. The chef says that Chehaw's dogs have been meeting the train for twenty-five years. The great-great-grandfather dogs first came to the tracks. Every day since, those dogs, their puppies, and then their puppies have raced across the fields to meet the train.

No matter what the weather, the dogs are always there. Yet they are never fooled by any other train that may arrive at the same time. Once when a troop train stopped at Chehaw, the soldiers whistled and called to them, but the dogs did not take their eyes off the diner.

Sometimes the dining car is put on the front of the train instead of its usual place at the back. Still the dogs find it and wait for the friendly chef to throw them their dinner.

Other animals have sometimes met the train. At one time a deer came regularly to have his dinner. Even a chicken used to come fluttering up to meet the train. For some reason they stopped coming, but the dogs are still there.

No one knows just how the dogs can tell the train is coming, no matter how far away they happen to be. The ticket master at Chehaw, with a twinkle in his eye, claims that every morning the dogs come to the station to look at the train schedule.

Of course, dogs aren't that smart. But maybe there's something special about the dogs of Chehaw. At least the chef thinks so.

Jobs In The City

By Carl A. Clark

Most people today are aware of the fact that small town and open country communities are facing extremely rapid and radical changes. This is pointed up particularly by the fact that so many communities are losing population while others are gaining. This, of course, affects the church in a very serious way. What are we as rural church pastors and laymen doing to face up to the implications of the economic changes that are going on around us? Do these economic changes have spiritual and ethical implications?

Traditions

Throughout the history of America people have many times thought of farming as an almost "sacred occupation". In line with the Protestant ethic, which placed such high value upon hard work, we have implied that the farmer had an ideal work situation. He is working with soil, water, weather, growing plants and animals, and these are

the natural products of God and not an artificial environment of material things.

It has been a favorable environment for the preaching of the gospel and for the development of strong Christian character. Farming has been a way of life in America and this has produced a setting in which Christian people could find a strong sense of the presence of God and of the spiritual value of daily work. Now, however, people are leaving the farm, and many who still live there are taking part-time jobs. What effect does this have on the work we are trying to do?

Change

Many people have simply left the rural areas to go to the cities for employment. Those who have stayed have increasingly gone to mechanized farm operations. Perhaps the outstanding element in changing occupations has been the large growth of the non-farm rural population. This means that many of the people in our rural churches do not farm at all. The second change is part-time farming with part-time industrial or other type occupation. This means people have divided interests and different locations for their work. It takes many people out of the community to some adjoining community or city for their occupation.

The third and perhaps most significant change has been the fact that women have begun taking off-farm jobs. Most of the small industries which locate in small towns are apparently garment manufacturing plants or needle-craft plants which employ women almost exclusively. This frequently has given ample employment for women but not much increased employment for men in the community. As a result the women are taken out of the home for the major portion of the day. They do not have the contact with the family, especially children, which has been characteristic of farm families. Many times the woman makes the living and the man feels a bit frustrated because he cannot find work equal to that which his wife can do.

Because of this imbalance in type of employment, many communities are insisting on building other industries which can employ men.

Changing jobs influences the family because, whereas, on the farm the family does the labor, takes pride in the production of the farm and receives a great deal of satisfaction from the work process. Industrial type employment seems to give less satisfying experiences. Depending upon the job, there is more boredom and fatigue, less variety, little chance for development of skill, and little sense of pride of accomplishment.

In addition to this, in many small communities these industries have been involved in union-management friction, with its ac-

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companying strikes and hard feelings. These always raise spiritual and ethical problems which are more acute in the small town than in the large city. As a result the church can be caught in a very embarrassing situation.

The Role of the Church

What is the role of the church, of the pastor and of the lay person in the midst of these rapidly changing circumstances which seem to be almost universal? What can the church do to help people make the adjustment as they transfer from farm type occupations to industrial type occupations? What is the role of the church in the light of the serious changes going on in the farm family?

We can always raise more questions than we can answer but some things seem to be evident. First, the church must take a very positive stand in helping people adjust to ever changing circumstances. The difficulty at this point is the fact that the farm community has been traditionally static with a minimum of change. In the midst of this kind of a situation, the rapid changes of America are occurring. The church needs to help people make these adjustments.

Second, the church needs to be conscious of the changing needs of the rural family and determine what it can do to minister to the homes where the wife is working off the farm. This may mean additional responsibility in ministering to the children and youth of these homes and community. It may mean conscious interpretation of the changing situations that are occurring.

In the third place, the church may be able to help meet the problems that are created by industrial employment. It is very likely that much of the highly developed program of city churches has come about because the church utilized the leisure time of people who have industrial employment, and helped them get a sense of accomplishment, a sense of pride and a feeling of variety of use of time by doing church activities.

Fourth, before union trouble comes the church should be consciously structuring management-labor relationships in an ethical framework such that when those frictions do come the church may be able to speak with a prophetic voice about the relationship of employer to employee.

All of this is to say that the pastor must be able to show his people that economic problems are essentially ethical problems or, indeed, spiritual problems. In this kind of environment the church can and must bear its witness for Christ. It can and must call people to full dedication to the will of God in life. Acts, attitudes and relationships involved in the job where a man works, all enter into the person's sense of the will of God in his daily witness. Rural churches can render an effective spiritual ministry to these people who have taken city jobs and are thereby undergoing serious problems of adjustment.