

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

VOLUME 127

THURSDAY, APRIL 27, 1961

NUMBER 17

LEBANON TENN  
BGT MISSION



NASHVILLE—Sue Anne Dowdy, Jerry Mitchel and Robert A. Gipe are pleased with their rating sheet after participating in the State Music Festival for Youth Choirs April 15. All three are members of Columbia's First Baptist Church where Gipe is minister of music. Promoted by the Music Department of the Tennessee Baptist Convention, the festival was held at Belmont College here.—Baptist and Reflector photo by Jack Childs

## Gunnar Westin Says Persecution Is Often Blessing

FORT WORTH, U.S.A.—(BWA)—True believers in Christ have always been persecuted, Gunnar Westin, professor of church history at Uppsala University in Sweden, told students and faculty at Southwestern Baptist Theological Seminary.

"Persecution started early and it is clear that many times it has been a blessing. The first great persecution was against the early church at Jerusalem but the people were never stopped and went everywhere preaching the gospel in spite of the difficulty," he said.

Westin, who also teaches church history at the Bethel Baptist Seminary in Sweden said, "Foreign missions started through this persecution. The people stuck to their task. They did not sit down and complain because of their treatment but just continued preaching the gospel."

"Paul gave us the book of Romans while being persecuted. John wrote Revelation while under the persecution at Patmos. We would never have had *Pilgrim's Progress* if John Bunyan had not been persecuted and put into prison," he stated.

"These people who were persecuted had something to tell and they did. I see in this development the work of the hand of God in various ways," Westin stated.



## BAPTIST AND REFLECTOR

Established 1835

1812 Belmont Blvd.—Nashville Phone AL 4-5681

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

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

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

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

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

Journal of Tennessee Baptist Convention  
W. FRED KENDALL, Exec.-Sec'y-Treasurer

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## New Look In Catholicism

"Corrupt," "decadent," "without influence." Uninformed tourists, some of them Baptist preachers on a holiday, use these words to describe the present state of Roman Catholicism in France, leading many Americans to regard the religion lightly.

It is true that in a recent book two priests concluded that France is largely pagan and a real mission field. Further, it is estimated that 80 per cent of France's 45,000,000 people are only nominally affiliated with the Roman Catholic Church. The failure of the Church's worker-priest

By Jack D. Hancox  
Missionary in France

movement, on which had rested high hopes, has also contributed to the false picture of the decline of Roman Catholicism in France.

The above is not the total picture. Even in the face of a rather sordid history, there is a steady, and in some areas rapid, advance in the growth of French Roman Catholicism. This growth has taken a rather unusual twist in that in many striking instances French Catholics have thrown tradition out the window in favor of a "new look" and a new approach to the masses of unchurched people.

This new look was dramatically discovered by the author on a recent trip to Grenoble, thriving city in the French Alps, to explore with Dr. Henri Vincent, president of the French Baptist Federation, the possibility of acquiring property for a Baptist church. One of the prospective locations was near St. Jacques, a Roman Catholic church.

The exterior of St. Jacques is done in contemporary design with sweeping lines and polished wood. Its appearance might be called even plain and severe.

The interior caused even greater wonder. The sanctuary is bare; it looks like an old-time frontier Baptist church. There are no fancy drapes, no religious images, no stations of the cross, no religious paintings, no candles burning or even in evidence. Simply designed benches and a modernistic light fixture are striking in contrast. Walls are of highly polished pine. Plenty of sunshine floods in from the skylight.

The altar is a long, bare table similar to that used for the Lord's Supper in many Baptist churches. Most striking of all is the open Bible on a carved wooden lectern. In one corner of the rear is a roughly chiseled baptismal font; in the opposite corner, a delicately carved wooden madonna and child.

The new look is also found in religious practices. According to Dr. Vincent, the  
(Continued on page 14)



### ... Offers to Help in Religious Census

● In my travels over the country, I see the way communities are continuously on the change. I believe a door to door survey would keep the church and people up to date on new prospects resulting in many being saved and the unenlisted brought into the church. I have just been in a revival in Charlotte, N. C. and I was taken into a new sub-division of around 800 new houses and the only church in this territory was one of another faith. No doubt there are many unenlisted Baptists and unsaved in this community and this situation is duplicated in all our towns and cities. I made a survey for the First Baptist Church of Etowah a few years ago under the pastorate of the late Dr. R. W. Selman. Nine hundred homes were contacted. Sunday after Sunday folks were walking the aisles and when I left the church after about a month, they had an up-to-date picture of the city of Etowah and it paid off for a long time. I have had 17 years experience pastoring Southern Baptist Churches. I believe now is the time for Southern Baptists to take the "Real Message of Christ" to the people. I would like to offer my services to any pastor and church in reaching souls while we have the time. I have written Brother F. M. Dowell about this idea and he is heartily in favor of it.—Rev. James S. Baker, Riceville, Tennessee



One thousand and one decisions for Christ were made during the Baptist Jubilee Revivals in Hawaii March 26-April 2. There were 512 professions of faith. The revivals were led by 23 mainland evangelists and directed by Wayne Dehoney, pastor of First Church, Jackson, Tenn. Shown left to right are Dr. Stanton Nash, Executive Secretary of the Hawaii Baptist Convention; Mrs. Emmett Johnson and Rev. Johnson, Memphis; Dr. Harold Purdy, Nashville; Mrs. J. T. Hart and Rev. Hart, Trimble; Mrs. Dehoney and Rev. Dehoney.

# Caution Needed

By W. Morgan Patterson

There is presently considerable interest in the possibility of a change in name of the Southern Baptist Convention. Recent discussion of the subject stems from a suggestion made by the pastors of the Wisconsin-Minnesota Baptist Association, a Southern Baptist group affiliated with the Baptist General Convention of Texas. They claimed that growth could be stimulated in many non-Southern areas if the regional designation were dropped.

This idea has been pursued by at least two Southern Baptist editors who through their papers, the *Arkansas Baptist* and Kentucky's *Western Recorder*, have offered proposals for a new name. A number of pastors have vocalized their interest in the matter as well as the president of the Convention. Dr. Ramsey Pollard has been quoted as agreeing that to drop the "Southern" from the convention title might give advantages to churches in the North and West. He said that the Convention in St. Louis will be asked to consider changing the name to something less regional.

In some of the suggestions already made (and likely to be made) the term "Missionary" has been included, e.g. Missionary Baptist Convention, or Missionary Baptists, U.S.A. In a poll on this subject conducted recently in a seminary class in Baptist history, it was discovered that the word "Missionary" appeared frequently in one combination or another. In consequence of this development the writer would like strongly to urge that much caution and thought be exercised in the choice of a new name. It would be unfortunate indeed should the purpose of the change be thwarted by adopting a designation less useful and one actually creating a new problem for many in the fellowship.

Although the word "missionary" has obvious historic and contemporary significance for Southern Baptists, the writer questions the wisdom of making it a part of the official designation. The student of Baptist history is deeply appreciative of the role of the early missionary societies in Baptist life. Furthermore, he is well aware that the first effort of Baptists in America to organize a national body was prompted by the missionary impulse, which in 1814 resulted in the formation of "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions." Thus, an active interest in missions has long been an effective incentive to

closer cooperation among Baptists. Also, even the casual present-day observer is aware of the missionary spirit of Southern Baptists and the advances they have made in this area.

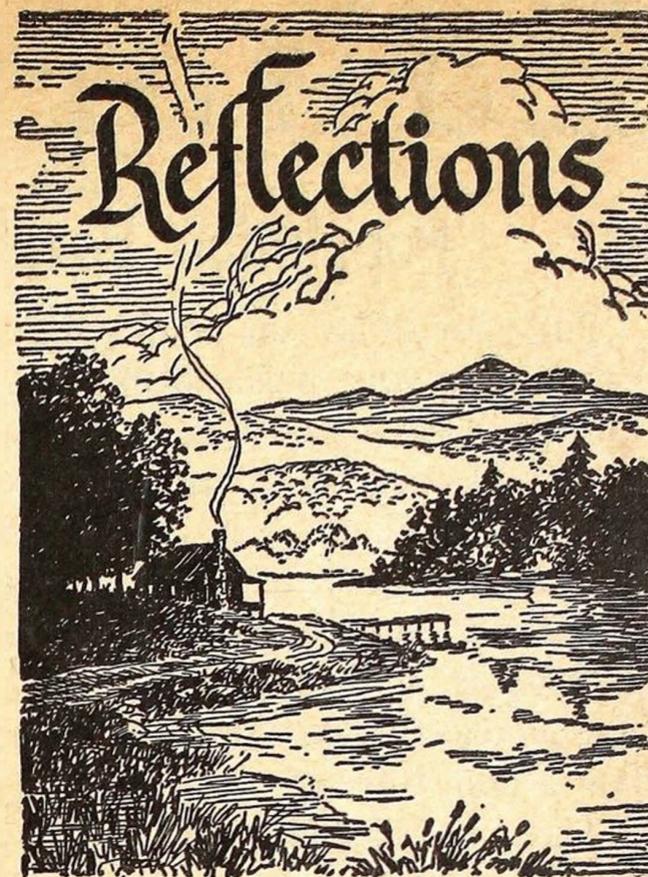
Nevertheless, it would be imprudent to include the word in the formal title of the body. Several unhappy results can be easily foreseen. First, it seems to carry the unavoidable implication that in the Baptist family "Southern Baptists" are more distinctively missionary than are the rest. It tends to foster the idea that the group represented by this proposed new name ("Missionary Baptists") is in some way more specially engaged in or committed to missions than other Baptists. Of course, there are small minority Baptist groups opposed to missions; and there are others who only weakly implement a vigorous preaching on the subject. However, the mainstream of Baptists is characteristically and energetically missionary. It seems to the writer that such a label would inevitably reflect upon other Baptist groups equally devoted to missions.

Second, it should be noted that in many cases the adjective "Missionary" has already been pre-empted by the Landmark Baptists. It has found its way into the names of their churches, institutions, and news organs. The American Baptist Association usually describes its constituents as "Missionary Baptists." Thus, in widespread sections the adoption of the term would precipitate much unwanted and needless confusion.

Third, the principle of familiarity should oppose the word's inclusion in a new name. Repeated enunciation every time the group's name is called is likely to obscure its distinctive meaning and force; it is likely to reduce awareness of its significance and its implications. That which is handled so often tends to become commonplace, and that which is uttered so often tends to lose its meaning to the one speaking.

These, the writer believes, are ample and compelling reasons for declining to use the term. Nor can these remarks be rightly construed as an indifference toward the missionary message or enterprise. The writer can and does heartily support both. However, it is apparent that the incorporation of "Missionary" into the officially sanctioned name of Southern Baptists would have decided disadvantages and in some cases quite injurious effects.

Of the possibilities available, two seem to have most to commend them for accuracy and appropriateness. The first is "Baptist Convention, U.S.A." proposed by Editor Erwin L. McDonald of the *Arkansas*



We are rather tired of the fraudulent way in which we talk of "personality" instead of "character." Personality without moral worth, valued only for attractiveness or impressiveness. Multitudes of people want to know how to glitter, how to be glib . . . We have been more interested in "oomphiness" and "itness" than in wholesomenes and righteousness. . . . Too few times do we hear it said of anybody, "He is a splendid character." We only hear, "He has a marvelous personality." It is all very shabby, very shoddy, very fraudulent—and now it is becoming very tiresome.—A. POWELL DAVIES, *New Outlook*.

With her arms around her father's neck, Mary was speaking words of endearment to him. But her mother noticed that over her father's shoulder she was sticking out her tongue at her brother Tom. The mother said, "Take your arms down from your father's neck, Mary; your father loves Tom as much as he loves you, and you can't stick out your tongue at your brother and love your father." When you hurl your curses, by word or deed, at those of another race or class, you must take your arms from around the neck of God.—LOUIS H. EVANS in *Make Your Faith Work*—(The Fleming R. Revell Company).

*Baptist*. The second is "The General Convention of Baptists, U.S.A." The latter suggestion is an abridgement of the title of the old "Triennial Convention," the first effort of Baptists in America to cooperate on a national basis. It is descriptive, distinctive, meaningful, and deeply rooted in Baptist history. It is a name that Southern Baptists could assume with pride, sentiment, and a renewed commitment to missions.

Dr. Patterson is Associate Professor of Church History, Southern Baptist Theological Seminary, Louisville, Ky.

# Editorially.....

## Population Revolution

Put your finger on your pulse. Count the beats. Every time your pulse throbs the population of the world will have grown by more than one new human being. In fact, there are almost one hundred more births each minute than deaths. These additional inhabitants arrive here at the rate of 6,000 an hour, 140,000 a day. The world's population is zooming at an astonishing rate of 50,000,000 a year. This annual increase would more than populate 14 Tennessees. It is a tidal wave of new people.

The world has had three revolutions: first, the agricultural revolution; then, a century and a half ago, the industrial revolution; and now we are in the midst of the population revolution. This is one reason Communism makes such headway. Communism finds favorable soil in the areas where this vast influx of people means more mouths to be fed and less food to satisfy their hunger. The greatest rate of population increase is occurring in Asia, Africa, and Latin America.

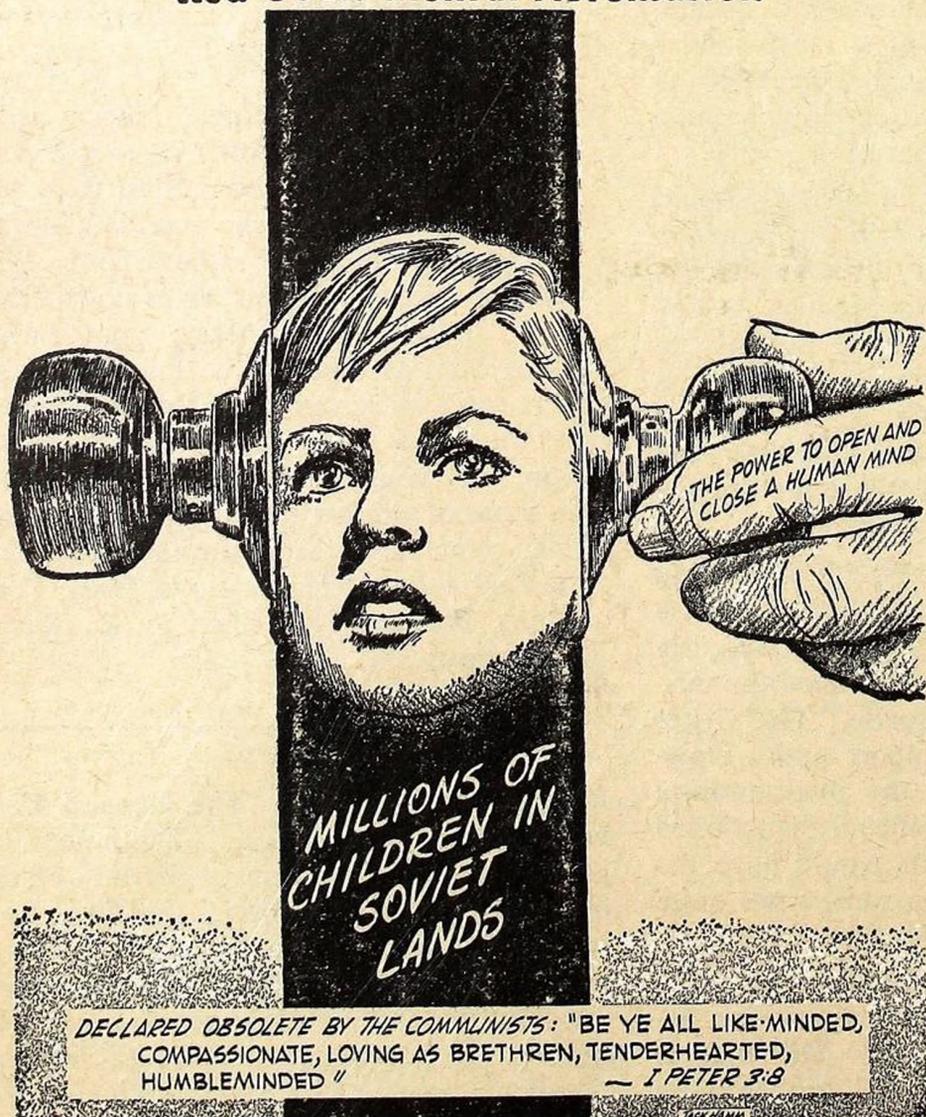
Perhaps there were only 200,000,000 people in the entire world at the beginning of the Christian era—less than the forecast population of the USA by 1970. By the time the first white settlers came into Tennessee the world population was probably not over 350,000,000. One hundred years ago it had increased about 75% above that figure. But in the past 100 years alone it has jumped 150%. Today there are almost 3,000,000,000 people in the world. This is 15 times as many as there were in the days when Jesus walked in Galilee. The world's population has grown like the proverbial mushroom and still greater increase is forecast.

A recent book, *People*, by William Vogt, who is also author of *The Roads to Survival*, points out critical social, economic, and political "fall out" from this vast mushroom of population explosion. The world's population is accelerating in its growth. The full impact has not yet been felt. Wars, plagues, and famines, have through history, kept a check to some extent upon population increase. Only in very recent years have men increased control over the environment in which they live to the point that plagues and famines have been lessened. But these have not been abolished. And we seem to teeter on the brink of new wars.

With this expanding population growth there are vexing problems. Despite all that we have done through aid programs by the USA there are more hungry stomachs today than ever before. The world has more illiterates today than ever before; more homeless people today than ever before; more people out of Christ today than ever before; more lost souls today than ever before.

We cannot afford to be engrossed in our local church affairs and give no thought to these staggering needs. They are increasing alarmingly in our shrinking world. We cannot shut ourselves off from their tidal wave consequences. These vast problems, heightened by increasing population, cannot be solved by food alone, though this is an urgent need. Food, education, opportunities for employment are increasingly needed all around the world. Even more is there need for these teeming peoples to know and experience the love of God in Jesus Christ. The world's most desperate need is to know Him.

### Red Goal: Mental Automation



SOME YEARS AGO at a meeting of Louisiana Baptists a very discerning speaker drove home the point that much that is praised as "preaching the gospel" does not even touch the gospel. He recalled one of his own earlier sermons for which he had been praised as "preaching the gospel." The sermon contained denunciations alone and had not included the "good news."

This corrective has served in the years since as a constant warning against confusing the "gospel" with denunciation. The "bad news" of man's sin is not the "good news" of Jesus Christ. But with all due respect to this important corrective, this writer is persuaded that the corrective requires correction. It, too, can lead to a false "gospel."

Preaching judgment alone is not the gospel of Jesus Christ. But preaching a "gospel" without judgment is the other side of a fatal error. The "gospel" without judgment is not the gospel of Jesus Christ.

Polio is bad news; Salk vaccine is good news. But Salk vaccine is good news only where polio is known and accepted as a fact. So, the gospel of Jesus Christ is the good news of what God has done to save man from his sin. In the New Testament the gospel was so preached as to make judgment explicit.

#### The Earliest Gospel

Mark's gospel is introduced with what may be a title for the whole book: "The beginning of the gospel of Jesus Christ, the Son of God." Immediately, there is given the command that crooked paths are to be made straight. John the Baptist is presented as preaching a repentance baptism concerned with the overcoming of sins (Mark 1:4). Our earliest Gospel is the story of the mighty event of God's coming in Christ to save, sketched against the background of man's sin from which he is commanded to repent.

#### The Preaching of John the Baptist

Luke's description of John's preaching of the gospel is more detailed than Mark's. A strong call to repentance was spelled out as to implication when those who had two coats or food were told to give to those who had none, and when those with legal or military powers were told not to exploit other people (Lk. 3:3-14). John presented the Coming One as one who would "thoroughly cleanse his threshing-floor," separating the wheat from the chaff (3:17). Significant is the sentence which follows: "With many other exhortations, therefore, he preached the gospel unto the people" (3:18).

#### The Preaching of Jesus

Jesus, too, preached a gospel which included judgment: "Now after John was delivered up, Jesus came into Galilee, preach-

ing the gospel of God, and saying, the time is fulfilled, and the kingdom of God is at hand; repent and trust the gospel" (Mk. 1:14-15).

At Nazareth, Jesus quoted Isaiah 61, thus claiming to be the one appointed to preach the gospel to the poor, release to the captives, recovery of sight to the blind, liberty for the bruised, and the Jubilee year of the Lord, a time of beginning again. Jesus then demonstrated from the Old Testament that God had never limited his concern to one nation, giving food and healing to non-Israelites in the times of Elijah and Elisha. It was thus that he preached the gospel, spelling out its implications and applications against the background of a life-situation. For thus preaching the gospel, his fellow-townsmen tried to push him off a cliff (Lk. 4:16-30).

#### The Preaching of Paul

Paul employs the term gospel more than any other New Testament writer. His gospel is never mere denunciation; neither is it ever a gospel without judgment. Moreover, he left little to the imagination in applying the gospel to the life-situation.

## Preaching The Gospel

Romans is certainly a setting forth of the gospel Paul preached (1:16). In the very heart of the letter, 3:21—8:39, he declared the good news of God's gift of pure grace in which He is able to give to the sinner a new standing and a new quality of life. But in the earlier section, 1:18—3:20, Paul brought all men under judgment, finding God true and every man a liar (2:4). He preached the judgment of God (2:2), with whom there is no partiality (2:11), pointing to what he describes as "the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ" (2:16).

At Thessalonica, Paul "preached the gospel of God in much agony" (Thess. 1:2), not as "pleasing man, but God who puts our hearts to the test" (1:4). He left little to the imagination in writing Timothy about sound doctrine "according to the gospel of the glory of the blessed God" (I Tim. 1:11).

#### The Gospel in Revelation

A striking example of the inclusion of judgment in the gospel may be seen in Revelation 14:6-7. Described there is an angel "having an eternal gospel to proclaim" to all people on earth. This eternal gospel begins thus: "Fear God, and give him glory; for the hour of his judgment is come."

#### Conclusion

Two distortions of the gospel threaten us:

(1) a negative message of mere denunciation and (2) a "gospel" without judgment.

One may intend to bring sin under judgment yet fail actually to do so. A "gospel" which fails to expose particular sins may have the effect of giving sanction to sin, whatever the intention. Many of our sermons are so vague as to the meaning of sin that they are quite "harmless." They could be preached on Sunday morning at church or Thursday noon at the luncheon club and offend nobody. The gospel was never so preached by John, or Jesus, or Stephen, or Paul.

Do we sometimes content ourselves by condemning what no one defends or by defending what no one condemns? It takes little insight or courage for that. Do we let go unchallenged the weightier sins of pride, prejudice, discrimination, exploitation, and refusal to accept some who Christ has accepted?

Jesus, who is our Judge as well as our Savior, has already warned us of a "big exam" coming up (see Matthew 25). It will not be a "pop test," but the final. There will be no room for surprise, for the ques-

tions have been given out in advance. He will not "throw us a curve," for we are told plainly how to prepare for it. In "preaching the gospel," are we being as honest with the folks as is required? Jesus plainly taught that one's true attitude toward Him will be tested by one's attitude and relationship to other people. If in "preaching the gospel," we fail to supply this decisive datum to the people, have we really preached the gospel?

It is this writer's unhappy persuasion that we have not done justice to the demand in the gospel. Surely, the gift must always be dominant in the good news; but in the New Testament the gift is never separated from the demand. It is not enough to condemn sin; the New Testament exposes particular sins.

Will people who have heard us "preach the gospel" come before Christ the Judge unprepared? It is tragic if they leave a church service unchanged; it is criminal if they leave uninformed. Jesus warned that many who expect a favorable verdict will be told to depart on the grounds that the Lord never knew them (Matt. 25:45). Indifference to people in need of food, drink, clothing, medical care, and hospitality betrays an indifference to Him (Matt. 25:41-45).

Are we able to claim with Paul that in the discharge of our ministry we have not counted our lives dear to ourselves and that we are clean from the blood of all, having held back no part of the gospel (Acts 20:20, 24, 26, 27)?

By Frank Stagg

Dr. Stagg, is Professor of New Testament and Greek, in New Orleans Baptist Theological Seminary, 3939 Gentilly Boulevard, New Orleans 26, Louisiana

# Tennessee Topics

Gene Lowery, who recently assisted Dr. Otto Sutton of Trinity Church, Memphis, by leading the music in a revival, is available for evangelistic singing. His home is at 4738 Bowen Ave., MU 2-5443, Memphis, Tenn.

Mrs. H. G. Margrett, missionary who has been in the states on furlough, is returning to Argentina, where she heads the Women's Department of the International Baptist Theological Seminary, Buenos Aires. Her address is Calle Ramon L. Falcon 4080, Buenos Aires, Argentina. The former Anne Sowell, Mrs. Margrett was born in Buenos Aires, the daughter of Southern Baptist missionaries.

The dedication service of Boiling Springs Church, Union Association, and parsonage were held recently with Rev. Everett Hooper bringing the dedication sermon and burning the note. Rev. Hall Grimes, whose father was a pioneer in the establishment of this church, assisted in the dedication service.

Dedication services of First Church, Waverly, were held April 16. Former pastors, Fred Evans, Darwin Milligan, Victor Brown and Harry Sutton were invited to participate in the program. James Harney, pastor, delivered the dedication sermon at the morning service. Lunch was served at the church. In the afternoon the cornerstone was laid. The building including furnishings and air conditioning cost approximately \$100,000. The church began with 16 charter members in 1943 and now has a resident membership of 352.

Whitehaven Church, Memphis, was led in revival services by Bruce Wills, pastor of First Church, Frisco, Texas. There were 40 additions. There have been 465 additions during the past two years with Lewis D. Ferrell as pastor. The church has called Miss Doris Blattner as educational and youth director.

Morris Memorial Church, Moscow, closed one of its most successful revivals in its history. There were 14 additions by baptism, eight by letter, and over 50 rededications, and one boy surrendered to full time Christian service. Record attendance was noted in both Sunday school and Training Union on Sunday, April 9. Jerry Glisson of Leawood Church, Memphis, did the preaching. Ralph Thomas is pastor of the Moscow church.

Frank Drewry has resigned as minister of music and education at Island Home Church, Knoxville, to become minister of music at Oakwood Church, Chattanooga, effective May 7.

A revival held at Meadow View, mission of First Church, Lawrenceburg, resulted in two additions by letter; three professions of faith for baptism, one other profession of faith, and many rededications. Charlie Hill, pastor of Bethsadia Church, Cullman, Ala., was the evangelist and Arthur H. Hottel, who is also pastor of Meadow View Mission and First Church, Lawrenceburg, was the singer.



**NEW ORLEANS, La.—Two Tennesseans are among the 137 candidates for degrees and awards at the spring commencement exercises May 18-19 at New Orleans Baptist Theological Seminary.**

**Those from Tennessee to receive degrees are, from left: Elton P. Gray, Loretto, Bachelor of Divinity; William Clarence Bennett, Knoxville, Diploma in Church Music.**

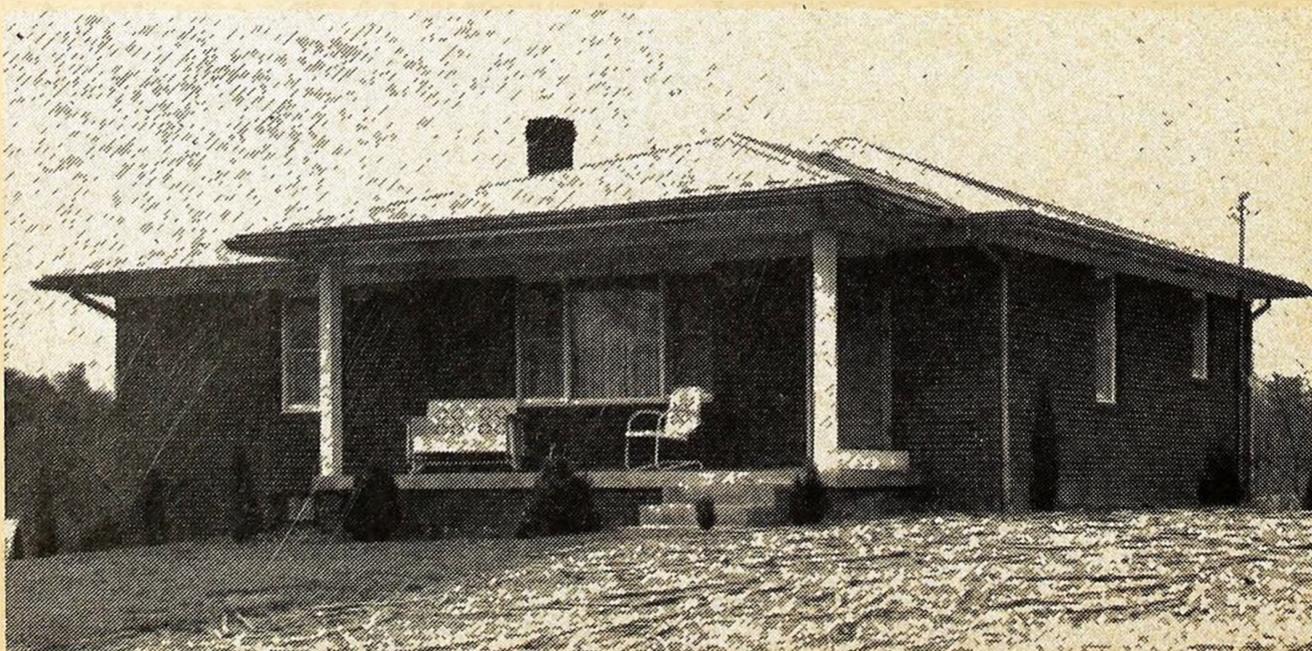
Mr. and Mrs. Buford E. Cockrum, Jr., missionaries, have returned to Nigeria after furlough in the states and may be addressed, Baptist Mission, Box 563, Lagos, Nigeria. Mr. Cockrum will be acting business manager for the Nigerian Baptist Mission. Both are natives of Tennessee, he of Hamblin County and she, the former Virginia Irwin of Seymour.

Rev. and Mrs. Jack D. Hancox, missionaries who serve in France, may be addressed, St. Julien, 5 Rue Des Cireries, Olivet (Loiret), France. Both are natives of Tennessee, he of Maryville and she, the former Doris White of Columbia.

Clifford Eller of Cleveland is the new pastor of Smyrna Church, West Polk Association.

Poplar Avenue Church, Memphis, has called John Fischer as minister of education. He is a native of Cincinnati, Ohio, a graduate of the Cincinnati Conservatory of Music, and also a graduate of Southwestern Seminary (Religious Education). Churches he has served are First Church, Tomball, Texas; First Church, Ahoskie, N. C.; and East Church, Gastonia, N. C.

The new pastor of Arlington Church, Memphis, is Arnold Carpenter. Second Church, Millington, has Sam Parks as its new pastor.



**PARROTTSVILLE—Debt on this parsonage of Bethel Baptist Church, Route 2, was cleared and the note for its construction burned at the worship service Easter morning. In May, 1958, the church accepted a plot of land from Fred A. Parks on which the house was built at a cost of \$8,950. Rev. Jerry W. Townsend is pastor.**

## Change Of Office Hours

During the months of May, June, July and August the office hours for Baptist State Board employees will be from 8:00 a.m. to 4:00 p.m.

## Actions Expand Outreach, Staff

In its semiannual full meeting, April 11-12, the Southern Baptist Foreign Mission Board

▶ 1. Appointed 13 missionaries, bringing the number of active Southern Baptist foreign missionaries to 1,500.

▶ 2. Elected Dr. Franklin T. Fowler medical consultant.

▶ 3. Voted to open English-speaking work in the Federation of the West Indies, British Guiana, and Bermuda; Spanish-speaking work in the Dominican Republic; and French-speaking work in the French West Indies; and reasserted its willingness to assist the Jamaica Baptist Union in special projects and with specially trained personnel for specific ministries.

▶ 4. Approved a period of overseas residence for Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, and Mrs. Goerner from October, 1961, to July, 1962. They will establish residence of periods from one to two months at Ibadan, Nigeria; Salisbury, Southern Rhodesia; Nairobi, Kenya; Beirut, Lebanon; Tel Aviv, Israel; and Rome, Italy.

▶ 5. Asked for the appointment of an additional missionary couple for English-speaking work in France.

▶ 6. Approved a conference for all Southern Baptist missionaries in Europe to be held at Santa Severa, Italy, in June, 1962.

▶ 7. Requested special prayer for the securing and appointment of religious education specialists to meet some of the great opportunities in that field in Taiwan (Formosa) and other Orient lands.

▶ 8. Raised the age limit for the regular appointment of missionaries from 32 to 34. Dr. Elmer S. West, Jr., secretary for missionary personnel, said the Board will, in special cases, continue its policy of making age exceptions for those beyond 34 who are in the middle 30's and who meet all other requirements.

▶ 9. Appropriated \$3,802,502 of the 1960 Lottie Moon Christmas Offering for use overseas with \$1,053,704 going to Africa, Europe, and the Near East, \$1,357,779 to Latin America, and \$1,391,019 to the Orient. It was announced that the 1960 offering has now reached \$7,962,962, or \$256,115 more than the total offering for 1959. The final total will not be known until books close May 1.

Board action calling for expansion in the Caribbean followed a report of Dr. Frank K. Means, secretary for Latin America, on a recent three weeks' survey trip which he made along with Dr. Baker J. Cauthen, executive secretary, and Rev. Charles W. Bryan, field representative for

the area. The following description of the Caribbean is made up of excerpts from Dr. Means' report:

"The Caribbean, composed of hundreds of tropical islands, is a cultural crossroads. Within these environs there are the Spanish background of Cuba, Puerto Rico, and the Dominican Republic; British influence in Trinidad, the Bahamas, Jamaica, and many smaller islands; French culture in Guadeloupe, Martinique, and Haiti; the look of Holland in Curacao and Aruba; and traces of Danish heritage in the Virgin Islands.

"Add to this picture the influences which are still felt from the aboriginal populations and slaves imported from Africa. The picture is rendered even more complex by the introduction of large quantities of coolie labor from India, China, and Indonesia after it was no longer legal to import slaves from Africa.

"The Caribbean area is populated today by representatives of the white, red, black, and yellow races, with a few from the brown race. These people speak innumerable dialects and many of the languages of Europe and Asia. Their governments are among the most democratic and most dictatorial and despotic in the Western Hemisphere.

Poverty, ignorance, and overpopulation are sources of frustration and despair. Hurricanes prey upon the area. Work is often seasonal. Too much leisure time without sufficient economic support makes for depressed moral conditions and a superabundance of petty crime.

"Dr. Henry P. Van Dusen visited the Caribbean five or six years ago. Upon returning, he spoke of 'the omnipresence and relative inconsequence of the Christian Church.'

"It is true that there are many churches, at least in some places. They view their long history with pride and tend to gravitate toward a formal and sacramental approach. Without attempting to pass judgment, it seems certain that many of those who belong to the churches in the area do not know the real meaning of Christian faith."

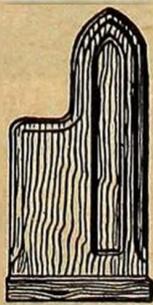


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### Voiceless Lips by Nell Warren Outlaw

Beginning with the lily and its message of purity, this beautiful book gives a message from 25 favorite flowers—thoughts of beauty, courage, and love. Illustrated in black and white and full color. (26b) **\$2.50**

### When Shadows Fall by Newman R. McLarry

Why do we suffer? Find strong, inspiring answers to this important question in *When Shadows Fall*. (26b) **\$1.25**

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News Items from . . .

## ABOUT OUR STATE

First Indian Baptist Church, Star Route, Ripley, was constituted April 9. It is the only Indian church known to be located in the State of Tennessee. Coolidge Coley, Choctaw Indian from Atoka, Okla., was called as pastor. An advisory council of pastors and deacons from Big Hatchie Association met with all-Indian group of members in organization of the church in the old Prestige District Schoolhouse, four miles below Golddust on the Mississippi River.

Bob F. Smith, pastor of Oak Grove Church, Holston Association, reports one of the greatest revivals in many years. There were 15 professions of faith, two by letter and several other decisions. Jim Pitts of First Church, Rogersville, was the evangelist.

Central Church, Athens, was led in revival services April 2-9 by Leslie R. Baumgartner, secretary of Associational Services Department TBC, Nashville. There were 12 additions, six by letter and six by profession of faith. David McKeehan, music director of Central Church, was in charge of the music.

Pastor Mark Harris of Speedway Terrace Church, Memphis, reports 114 additions, 86 coming for baptism and 28 by letter, three surrenders to special service and many, many rededications. The evangelist for the week revival was Clifton W. Brannon. Dr. Harris said, "We had some of the greatest prayer experiences while he was here that I have felt during my entire ministry."



Missionary Benton Williams and family beside the Volkswagon purchased for them by the Brotherhood and men of the Chilhowee Baptist Association. Benton, formerly pastor of Everett Hills Baptist Church, Maryville, is now a missionary to Thailand.

A. B. Coyle, pastor of Signal Mountain Church, Chattanooga, has been selected as one of 97 Baptist ministers to go to Jamaica on a preaching tour. He left Chattanooga April 14.

First Church, Lawrenceburg, held its revival April 10-16 with Joseph Avery, pastor Hillsboro Heights Church, Huntsville, Ala., as evangelist, and Arthur Hottel, pastor of the church, as the singer. There were two professions of faith for baptism.

Creed McCoy, pastor of Valley Grove Church, Knoxville, reports a good revival April 9-16 with 23 additions, 18 by baptism. There were 85 rededications. C. A. McKenzie, pastor of Ridgeview Church, Chattanooga, did the preaching.

Rev. Thomas G. Davis, age 91, died April 18 at his home on Mount Olive Road, Knoxville. He was a retired Baptist minister, having held pastorates in Tennessee, Texas and Georgia. His last pastorate was Robertsville hChurch, Oak Ridge. Funeral services were held at Mt. Olive Church where he was a member and had served as pastor for many years. Wyman Wood and W. E. Summar officiated.

Kenneth Clayton, co-captain of the 1960 Rockwood High School football team answered the call to the ministry Sunday evening, April 16, at First Church, Rockwood. Following the decision of this young man, six young people accepted Christ as their personal Saviour, one young man moved his membership, and 18 other young people and adults rededicated their lives. Ray Lloyd is pastor and Charles Kirby is minister of music.

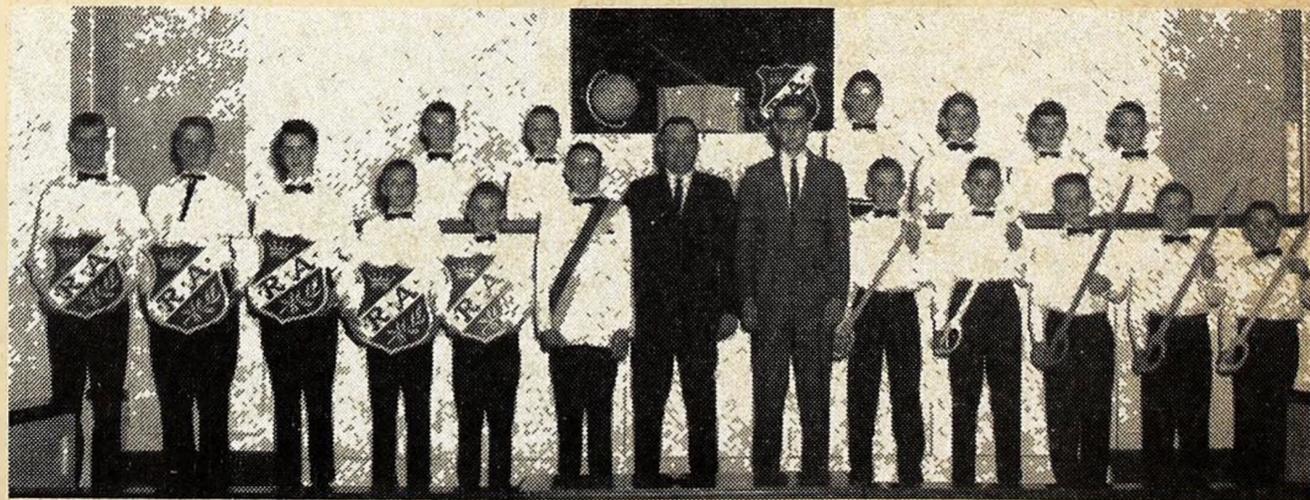
Mrs. Garvin Haley of Doyle was killed and her husband, Rev. Garvin Haley, and seven-year-old daughter, Dianne, both seriously injured April 12 as they were returning to Doyle after a visit with relatives in Wilson County. The car, driven by Haley, slipped over the shoulder of the road as they crossed a fill and plunged 35 feet to a pond below. The four older Haley children did not go visiting with their parents. Haley had been pastor of Greenwood Church, Doyle, since last October.

Reports from 67 churches in Shelby Association's evangelistic campaign reveal 1,145 baptisms and 781 additions by letter. This exceeded last year's 1,108 baptisms, 773 additions by letter.

Pastor R. V. Brock of Riverview Church, Knoxville, reports 18 professions of faith, 2 by letter and 16 other decisions in revival services April 2-12. Dewey Adams, pastor of Marble City Church, was the evangelist.

Evangelist C. M. Savage, Box 822, Memphis, did the preaching in a revival recently at Hilton Terrace Church, Columbus, Ga. There were 52 additions, 6 by baptism. Hugh Dozier is the Columbus pastor.

## A First For The First Baptist Church Of Bells



Seventeen boys participated in this first Recognition Service ever held in their church. First Row (left to right). *Ambassadors*—Ross Mayfield, Mark Luttrell, J. G. Pearson, Don Mayfield, John Pearson; *Ambassadors Extraordinary*—Nelson Piercey, Mr. Doyle Rust, Chairman of the Royal

*Ambassador Committee*, Walter Taylor, Jr., Royal Ambassador Leader; *Knights*—Kenneth Blurton, Terry Patterson, Lacy Reams, Eddy Overton and Gary Williams; Second Row—*Squires*—Ronnie Privette, Larry Johnson; *Pages*—Jerry Moore, Ricky Ketchum, Monte Rosson and Roy McLain.

# Senator Denounces Welch For Slur On Clergy

WASHINGTON, D. C. (RNS)—Sen. Gale W. McGee (D.-Wyo.) denounced in the Senate as “reckless slurs and smears” the charge of John H. W. Welch, Jr., founder of the controversial ultra-conservative John Birch Society, that Communism has invaded the Protestant clergy.

Sen. McGee called ridiculous Mr. Welch’s statement in a Los Angeles speech that “there are about 200,000 Protestant ministers in the U.S. and about 7,000 of them are Communist sympathizers. Protestant ministers do not become Communists, but Communists become Protestant ministers.”

Declaring that Mr. Welch’s statements “raise serious questions about the motive of this man and his society,” Sen. McGee said the Birch Society is made up of “twisted, distorted, sick people” who see Communist conspirators all about them and are “afraid of America.” These people, he said, “are afraid of new ideas, afraid of freedom” and are actually aiding Communist propaganda.

Sen. Milton R. Young (R.-N. D.) disclosed to the Senate that he has been receiving many letters condemning him for criticizing the Birch Society and that they followed a pattern.

“According to them,” he said, “if you

## Theologian Stresses Space Feat Does Not Change Relation To God

GENEVA (RNS)—Russia’s success in putting a man into space for the first time “does not change our relation to God,” Dr. Karl Barth, world-renowned Swiss Protestant theologian, declared here.

Asked by *La Vie Protestante*, Geneva Protestant weekly, to comment on Soviet Air Force pilot Yuri Gagarin’s 108-minute flight around the earth at a speed of over 17,000 miles an hour, he said: “This is an event which counts in the scientific, political and perhaps the economic order of things, but not in the theological order.”

“This poor man,” Dr. Barth said, “has circled the earth—so much the better for him, or so much the worse! But one day, we will die, and what will matter for him, as for us, is not the fact of circling the world, but what he did with his life.

“Certainly the event is important, even stirring, but its significance should not be exaggerated. The circumstances in which we live change, but we remain in the created order. Many things have changed since ancient times, and many things will change yet. But basically nothing changes.”

criticize the Birch Society you are assumed to be some kind of Communist or Communist dupe.” He said many members of the society apparently don’t believe that Mr. Welch wrote a book (“The Politician”) in which he described former President Eisenhower as a knowing agent of the Communists.

Sen. Young obtained Senate permission to put in the Congressional Record 13 pages of Mr. Welch’s book which he said attack Gen. Eisenhower, his brother, Milton Eisenhower, and the late Secretary of State John Foster Dulles.

When Sen. Jacob K. Javits (R.-N. Y.) told Sen. Young he hated to see the Birch Society get that much publicity, Sen. Young said he merely wanted the matter on the record so that the society’s members could read what their leader had written. Sen. Javits replied that he hopes Congress will look into the society’s activities.

The Senate Internal Security subcommittee discussed whether to investigate the society but deferred a decision, with Chairman James O. Eastland (D.-Miss.) saying a further study of the question will be made.

Following the Los Angeles speech, Mr. Welch addressed a crowd of about 1,300 at a high school at Santa Barbara in his four-day tour of Southern California. Three hundred were seated in overflow audience outside the auditorium, a confusion intensified by a ticket mixup resulting from the counterfeiting of hundreds of tickets by University of California students. A campus furor had been caused the week before when it was disclosed that the Freedom Club at the university was a front for the Birch Society.

Some 20 students gained admission to the auditorium and booed when Mr. Welch praised the late Sen. Joseph McCarthy, Wisconsin Republican.

During a heated question-and answer period following Mr. Welch’s one and one-half-hour speech on anti-Communism, he said: “There is nothing in the Constitution that says the United States was intended to be a democracy.” He said he was opposed to Chief Justice Earl Warren because “he has taken the lead to convert this country into a democracy.”

Questioned about the Birch Society’s tactics of using front groups, he said: “There is nothing immoral about fronts if the fronts don’t have immoral purposes.” He said the only major front the society has formed was the Committee Against Summit Entanglements, which he asserted opposed dealings with Soviet Premier Khrushchev.

## Hendricks Warmed By Yugoslav Church

By Virginia Harris Hendricks

NOVI SAD, Yugoslavia (BP)—Our motor trip through Yugoslavia was not landing us in Novi Sad on Sunday. We had little hope of finding mid-week services in this faraway place on Wednesday evening. But that is just what happened!

We arrived at the Baptist church 30 minutes early. The “sisters” were having their meeting in the auditorium. I hoped to sit in on a Yugoslavian “WMU,” but they were having closing prayer.

Later, our children and I took seats on a rear bench. We felt the curious glances thrown our way. My husband was escorted to a pew seat beside the minister.

I learned later their earnest conversation was an apology, on the minister’s part, that my layman-husband could not be invited to bring the message due to state laws. And an assurance, on the part of my capable but very untalkative spouse, that he did not feel slighted at all!

Our drive through Yugoslavia had been thrilling, full of discoveries and adventures. Very seldom had we met people who were genuinely friendly toward us. Due to hotel shortages, we had spent one night in a private home where we were coldly received.

In Novi Sad we found all the love and friendliness that had been lacking elsewhere! Every person present shook the hands of all five of us. Some claimed kinship other than our Baptist bond: “I have a sister living in California!” “My son is working in America!”

We did not understand the sermon, but the hymn tunes were familiar. We followed the Yugoslav words in the hymnals. The prayers were fervent and moving. Though our languages were different, our family all knew we had been in a Baptist prayer meeting when we left Novi Sad Baptist Church!

## Southwestern Singers Plan Spring Tour

FORT WORTH, TEX.—A choral group representing Southwestern Baptist Theological Seminary will begin a seven-state tour May 18.

Southwestern singers, directed by Robert Burton of the School of Church Music, will perform in Louisiana, Tennessee, Mississippi, Kentucky, Missouri, Oklahoma and Texas. They are to sing in local churches, a Baptist university, and at the Southern Baptist Convention, St. Louis, Mo.

The 35-voice choral group’s repertoire includes 16th century music, a group of anthems from the Russian school, hymn tunes and folk songs.

## Pastor-Led Enlargement Campaign

Some testimonies from Pastor-Led Associational Enlargement Campaigns:

**Alabama**—"Our Results: A new weekly visitation program; new departments and classes—6 Nursery departments, 2 Primary departments, 2 Intermediate departments, 1 Seventeen-Year-Old department, 1 new class in Married Young People's department, 1 new Adult class; a revitalized financial program; a new enthusiasm on the part of our workers; increased preaching attendance; decided increase in offering; total Sunday school attendance increased; marked increase in additions to church."

Henry L. Lyon, Pastor  
Highland Avenue Baptist Church  
Montgomery, Alabama

**Arkansas**—"I heartily recommend the pastor-led enlargement campaign to any association, regardless of size, location, or the type of churches involved. I am thoroughly convinced that this method of enlargement will work in any church—rural or city, rich or poor, learned or otherwise, trained or in need of training. I feel that this campaign is going to affect the entire life of our association."

Harrison Johns, Asso. Missionary  
Independence Baptist Association  
Batesville, Arkansas

**Florida**—"This has been a wonderful week for our church. As a new church, we had reached the leveling off point and had begun to settle down and do nothing. We needed something to spur us on. Now we have a new vision and outlook, and will in the next year reap untold benefits in the spiritual life of our church."

John B. Hall, Pastor  
Lake Shipp Baptist Church  
Winter Haven, Florida

**Louisiana**—"These days of the enlargement campaign have given me one of the most profitable experiences of my entire ministry. It has done more to help our church to get a clear picture of our potential. It has inspired and challenged us, has deepened our spiritual unity, and has given us a greater

faith, courage, and determination to be used of our Lord as individuals and as a church."

F. C. Norris, Pastor  
Pitkin Baptist Church  
Pitkin, Louisiana

**California**—"This is the greatest thing I have ever experienced. I thought I could not spare the time to come each morning and decided to attend one time. I came one time and everything else became secondary. This meeting was first, and I did not want to miss another morning session and did not. I am thankful I could have a part in the meetings for now I am sure we can double our enrolment this coming year. I thank God for this fine work."

Dale Aycock, Pastor  
First Southern Baptist Church  
Huntington Beach, California

**New Mexico**—"I think this is a dynamic way to instill into the heart and soul of the pastors the thrill and purpose of Sunday school work. When the pastor leads out in his church with vision and feeling the people will follow. I recommend heartily this pastor-led enlargement campaign."

Jack R. DeVore, Pastor  
First Baptist Church  
Las Cruces, New Mexico

**Tennessee**—"As a result of our Pastor-Led Enlargement Campaign more of our people have become alerted to the needs and responsibilities of our Sunday school. New classes and departments were begun immediately with an eye to the future when additional facilities would permit complete reorganization of our Sunday school to better conform to the plans adopted by the church."

E. B. Bowen, Pastor  
Berclair Baptist Church  
Memphis, Tennessee

See that your association gets in on the ground floor of this great movement—"Church and Denominational Advance—Through Enlargement."

## Baptists Emphasize Alcohol Education

NASHVILLE — Southern Baptists are keeping pace with other groups in promoting the facts about alcohol and its effects upon the human being. Especially is attention being focused upon this subject now in the light of National Youth Temperance Education Week Apr. 16-22.

C. Aubrey Hearn, director of the study course in the Training Union department, Baptist Sunday School Board, Nashville, has written numerous articles on this subject of vital interest.

"Why Drinking Is Wrong" was included in the March issue of the Adult Teacher. "Home Wrecker—Par Excellence" will appear in the May issue of the same periodical.

Dr. Hearn says that "Southern Baptists have emphasized this subject for many years. We have a series of books, programs, and articles on it which are being utilized by other denominations as well as our own."

Dr. Hearn has written seven books on this question alone.

Forty-two programs in the area of Christian living are included in Southern Baptist Training Union periodicals this year, many of which deal specifically with alcohol.

Five books are included in category 13 of the Church Study Course for teaching and training, the Christian in the social order. They are:

"Shadow Over America," by John D. Freeman, and "The Christian, In The Modern World," by T. B. Maston, both for adults and young people; "Alcohol and Christian Influence," by Dr. Hearn, for young people; "It's Up To You," by Dorothy Severance, for intermediates; and "Highway To Health," by Mary Jane Haley, for juniors.

## Saxe Adams Joins Music Department, BSSB

NASHVILLE—Saxe Adams, minister of music at Travis Avenue Baptist Church, Fort Worth, Tex., has accepted a position with the Baptist Sunday School Board's Church Music Department, effective May 1.

He will be director of Beginner-Primary Music Work in the field promotion section of the department.

Adams will be available for field work in all phases of church music work, but will give major attention to the Beginner and Primary age groups, especially leadership.

A native of Alabama, Adams is a graduate of Texas Christian University, Fort Worth, Tex., and Southwestern Baptist Theological Seminary, Ft. Worth. He has done additional graduate study at Cincinnati Conservatory of Music. While at Southwestern he served for two and one-half years as a Teaching Fellow in voice.

## New Books

*Could it Be You?* "T.V." Sermons by Rev. Lloyd G. Garner; Exposition; \$2.50; 107 pp.

*Proclaiming the New Testament Series—The Gospel of Matthew* by Herschel H. Hobbs; Baker; 135 pp.; \$2.50.

*Jack Dawn and the Captain's Treasure* by Joseph Coughlin; Zondervan; 95 pp.; \$1.95.

*The Shattered Wall* by Sallie Lee Bell; Zondervan; 149 pp.; \$2.50.

*The Hall Family of Maple Hill* by Harry E. Ezell; Zondervan; 121 pp.; \$1.95.

*Someone Special* by Dorothy C. Haskin; Zondervan; 128 pp.; \$1.95.

*Christ and Human Values* by A. C. Reid; Broadman; 109 pp.; \$2.50. Explores the meaning of freedom, worship, faith, responsibility, and education with a keen intellect and a glowing conviction that Christ is the gospel of God.

# Woman's Missionary Union Elects Mrs. Bradford Duncan

Mrs. Bradford Duncan of Jackson has been elected president of the state Woman's Missionary Union. Election came during the closing session of the annual Tennessee Baptist Woman's Missionary Union meeting recently held at First Baptist Church of Knoxville.

Mrs. Duncan succeeds Mrs. Roy W. Babb of Nashville who has served as state Woman's Missionary Union president for the past four years. A member of the state Woman's Missionary Union executive board for seven years, Mrs. Duncan has served as vice-president of the state organization for the last four years.

Mrs. Duncan's WMU experiences include serving as president of the Madison-Chester Associational Woman's Missionary Union for three years, and as vice-president of the Southwestern Division for two years. She has held a number of offices in the WMU of Jackson's First Baptist Church. These range from prayer chairman to president.

Newly elected state vice-president is Mrs. W. J. Fallis of Nashville. Miss Mary Mills of Nashville was re-elected executive secretary-treasurer. Mrs. A. O. Buck of Nashville and Mrs. R. C. Chaffin of Madison were re-named recording secretary and assistant recording secretary, respectively.

State WMU directors re-elected include Mission Study Director, Mrs. W. C. Summar, Oak Ridge; Prayer Director, Mrs. S. T. Bowlin, Dresden; Stewardship Director, Mrs. Grover C. Lee, Cleveland; Community Missions Director, Mrs. T. M. Deaton, Memphis. Newly elected Graduate School Representative is Miss Ruth Calvert of Memphis.

Others re-elected include Woman's Missionary Society Director, Miss Mary Lou Burnette; Young Woman's Auxiliary Director, Miss Frances Sullivant; Girls' Auxiliary Director, Miss Beulah Peoples; all of Nashville.

In an earlier business session the following recommendation from the Woman's Missionary Union executive board was unanimously adopted by the annual session:

"Since the state Business Woman's Circles Federation is not included in the Woman's Missionary Union plan of work, we move that Tennessee Woman's Missionary Union promote one annual meeting."

Miss Mills has given the following interpretation of this action: "Only one Woman's Missionary Union organization at the state level will be recognized by Tennessee Woman's Missionary Union. There will be only one annual meeting of Tennessee Woman's Missionary Union to include all women members. The next meeting will be held at First Baptist Church, Nashville, April 10-12, 1962."

Registration reached 2433 during the



Mrs. Bradford Duncan, new state WMU president.

April 10-12 meeting. This includes 800 delegates and 1633 visitors. The Business Woman's Circles Federation convention which met April 8-9, reported a total registration of 279.

The program of the Woman's Missionary Union's annual session featured messages from 9 missionaries—all Tennesseans, by birth, marriage or adoption. Native Tennesseans included Mrs. Dewey Mercer of Fayetteville, missionary to Japan; Miss Lorene Tilford of Chattanooga, missionary to Taiwan; Mrs. Roy F. Starmer of Knox-

ville, missionary to Italy; and Mrs. W. P. Carter of Johnson City, missionary to Chile.

Tennesseans by adoption include Miss Myrna Jean Hocum, missionary to Brazil, whose family moved to Memphis from Iowa when she was 11 years old; and Miss Ruth Walden, former young people's secretary for the Tennessee Woman's Missionary Union.

Missionaries who told the group they were Tennesseans by marriage were Mrs. Carlos Owens who serves in Tanganyika; and Mrs. Ray Shelton, Uruguay. Mrs. Sydney L. Goldfinch, missionary to Paraguay, told the group she had come to Tennessee by her children's choice of Carson-Newman College.

Opening speaker of the 3-day meeting was Miss Alma Hunt of Birmingham, Executive Secretary of the Woman's Missionary Union of the Southern Baptist Convention. Miss Hunt also spoke at the Business Woman's Circles banquet. Telling of her recent visit to Southern Baptist mission points around the world, she gave the women a glimpse of the millions in every land still waiting to hear the message of Christ.

Tuesday night Miss Hunt was moderator of a panel composed of all nine missionaries. Summarizing the panel discussion, Miss Hunt said, "The things we think, the attitudes we hold, the words we speak, the deeds we do daily, are reflected in the newspapers of the world. Thus to the ends of the world, these are the things that strengthen or cripple the arms of the missionaries as they seek to witness and as they serve."

All nine missionaries echoed a statement made by Mrs. Starmer, who said, "I'd rather go back to Italy with the knowledge that you are concerned and that you are praying for us than with anything else you could give me."

## Do You Need A Church Music Worker This Summer?

The deadline for receiving applications for summer workers provided by the State Music Department, has been extended to May 5 in order to allow for church business meetings May 3.

Please send the following information to State Music Dept., 1812 Belmont Blvd., Nashville 5, Tenn., immediately.

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 We will promote attendance

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Signed \_\_\_\_\_ Position \_\_\_\_\_

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# Attendances and Additions

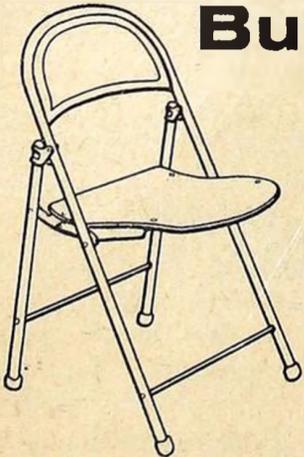
Sunday, April 16, 1961

Church	S.S.	T.U.	Add.
Alcoa, Calvary	236	111	
Central	242	115	1
First	478	182	
Athens, East	456	146	1
First	628	265	
West End Mission	68	52	
North	314	138	
Central	120	43	
Niota, First	158	66	
Riceville	98	55	
Auburntown, Prosperity	147	91	5
Bemis, First	345	97	
Bolivar, First	501	163	
Mission	64	39	
Brighton	233	113	
Bristol, Calvary	326	80	
Mission	58		
Tennessee Avenue	540	223	4
Brownsville	525	148	
Centerville, First	135	55	
Blue Buck	23		
Cross Roads	27		
Chattanooga, Avondale	714	215	
Brainerd	1027	329	5
Calvary	347	94	
Concord	457	190	4
Eastdale	467	114	7
East Lake	526	186	
East Ridge	766	242	2
First	1143	265	6
Chapel	37		
Morris Hill	276	125	1
Northside	404	101	1
Oakwood	385	139	1
Red Bank	1285	335	2
Ridgedale	535	195	2
Ridgeview	299	81	
St. Elmo	439	91	3
Second	172	60	
White Oak	563	136	8
Woodland Park	438	200	
Clarksville, First	871	203	4
New Providence	333	152	8
Cleveland, Big Spring	382	211	
Calvary	183	93	
First	585	247	8
Galilee	50	23	
Macedonia	157	58	2
Waterville	133	60	3
Westwood	158	90	6
Clinton, First	678	217	20
Second	730	118	11
Columbia, First	639	220	5
Highland Park	421	187	
Cookeville, First	510	110	
Hilham Road	101	45	
Steven Street	167	79	
West View	225	82	
East Side Mission	52	29	2
Corryton	206	121	
Crab Orchard, Haley's Grove	102	65	3
Crossville, First	269	85	1
Fredonia	103	87	
Decatur, Pisgah	70	38	
Dyer, New Bethlehem	197	115	
Dyersburg, Beech Grove	119	74	
Calvary Hill	116	38	3
First	723	208	
Hillcrest	261	159	
Springhill	171	105	
Elizabethton, First	508	145	1
Siam	223	101	
Englewood, First	183	70	2
Etowah, First	357	128	2
Goodspring	154	93	

North	415	128	
Fayetteville, West End	113	36	
Fountain City, Central	1260	428	
Smithwood	781	267	
Friendship, South Fork	41	37	
Gladeville	167	76	
Gleason, First	215	75	3
Goodlettsville, First	420	193	
Grand Junction, First	117	58	
Greeneville, First	429	165	
Second	156	80	
Harriman, Caney Ford	97	35	
South	727	196	47
Trenton Street	451	122	
Elizabeth Street	74	38	
Piney Grove	189	77	12
Walnut Hill	284	134	8
Henderson, First	207	125	1
Hixson, Central	280	113	
First	329	119	
Memorial	237	77	
Serena Chapel	60	32	
Humboldt, Antioch	227	110	
First	586	137	
Huntingdon, First	319	136	
Jackson, Calvary	667	275	
East Union	80	54	
First	1072	317	
Parkview	348	145	3
West	899	451	2
Jellico, First	300	83	12
Johnson City, Central	621	114	
Clark Street	248	129	9
Northside	48	25	
Pine Crest	198	84	1
Temple	282	78	2
Unaka Avenue	338	134	7
Jonesboro, First	194	70	3
Limestone	35	20	
Kenton, Macedonia	102	71	1
New Salem	115	53	1
Kingsport, Cedar Grove	138	54	
First	826	156	
Gravelly	119	63	1
Litz Manor	254	124	5
Sullivan	203	120	1
Knoxville, Bell Avenue	991	289	
Broadway	1016	407	2
Central (Bearden)	707	278	3
Fort Hill	314	91	
Glenwood	396	217	
Grace	376	133	1
Island Home	285	87	
Lincoln Park	1062	362	2
Lonsdale	350	97	16
McCalla Avenue	835	282	5
Meridian	611	183	1
Rocky Hill	332	112	9
Sevier Heights	796	410	11
Tennessee Avenue	169	64	2
Wallace Memorial	760	288	8
LaFollette, First	324	104	3
Lawrenceburg, First	326	84	2
Meadow View	86	36	
Highland Park	256	128	
Lebanon, First	606	199	38
Hillcrest	157	99	

Rocky Valley	127	65	
Trinity	108	41	
Lenoir City, Calvary	236	82	1
First	538	179	
Kingston Pike	119	46	
Oral	157	98	
Lewisburg, First	489	87	6
Livingston First	146	66	1
Loudon, Blairland	262	133	2
Madisonville, First	359	155	
Mission	49	28	
Manchester First	305	116	
Martin, Central	291	117	
First	424	110	
Southside	107	65	5
Maryville, Broadway	710	346	4
Grandview	196	108	
McMinnville, Magness Memorial	414	101	2
Forest Park	70	34	
Shellsford	242	161	5
Mt. Juliet	169	82	4
Mt. Pleasant, First	192	86	
Mission	68	66	
Medina	218	110	1
Memphis, Ardmore	669	297	1
Bartlett	381	140	3
Bellevue	2423	1083	9
Berclair	1132	502	4
Beverly Hills	617	221	12
Broadway	456	196	2
Brunswick	178	101	8
Buntyn Street	226	107	4
Calvary	345	156	1
Charjean	466	164	8
Cherokee	1211	447	17
Dellwood	275	106	2
Eads	57	47	2
East Acres	135	68	3
Egypt	227	166	5
Eudora	863	495	3
Fairlawn	562	303	3
First	1413	370	5
Forest Hill	92	58	4
Frayser, First	901	391	
Georgian Hills	361	150	11
Graceland	773	305	4
Hickory Hills	221	140	1
Highland Heights	1381	625	14
Hollywood	500	204	7
Kennedy	477	187	2
Kensington	336	100	6
LaBelle Haven	676	243	
Lamar Heights	764	400	3
Landerdale Heights	107	75	1
LeaClair	485	185	3
Leawood	941	327	2
Levi	406	164	9
Longview Heights	463	197	
Lucy	104	46	2
Malcomb Avenue	233	122	2
Mallory Heights	212	82	
McLean		227	4
Merton Avenue	467	131	
Oakhaven	423	206	3
Oaklawn	200	129	2
Oakville	308	76	
Peabody	180	125	4
Prospect Park	189	79	
Raleigh	535	237	9
Range Hills	126	55	
Scenic Hills	200	81	1
Southland	247	118	2
Speedway Terrace	901	312	114
Temple	1160	401	1
Trinity	400	189	5
Union Avenue	1054	315	1
Parkway Village	272	76	3
Vanuys	106	43	1
Victory Heights	206	143	1
Wells Station	832	335	4
West Frayser	498	235	23
Whitehaven	766	194	6
Woodstock	122	73	1
Milan, First	457	127	2
Northside	170	76	
Morristown, Buffalo Trail	233	117	
Bulls Gap	97	42	
Cherokee Hill	110	60	1
Hillcrest	238	98	2
Manley	110		2
Montvue	146	46	
Pleasant View	100	58	3
Kidwell's Ridge	63		
Whitesburg	88	36	
Murfreesboro, Belle Aire	112	57	2
First	645	131	1
Calvary	93		
Southeast	116	56	4
Third	395	138	6
Woodbury Road	289	123	11
Nashville, Alta Loma	262	118	
Antioch	151	48	
Bakers Grove	155	73	3
Bethany	17	15	
Brook Hollow	443	139	10
Calvary	275	126	1
Crievewood	427	139	4
Dickerson Road	406	150	9
Donelson	850	151	2
Eastland	640	124	1
Eastwood	188	116	1
Elkins Avenue	135	69	1
Ewing	175	82	1
Fairview	229	96	
Jordonia	24	35	

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# When Brethren Differ

Some differences among Christian people in churches and denominational affairs are to be expected. Brethren do differ among themselves, and they need to know how to conduct themselves as brethren when differences occur. We make some suggestions.

1. The right to differ should be respected always. As brethren, Christians are not to be dominated by one another, but all are under the same Lord and equal in rank and in rights. Perhaps we need to be cautioned at times against dissenting merely to demonstrate the right to do so. Also, the danger of conforming to what others say without careful consideration is often met.

2. Motives should be respected. As brethren, people can communicate with one another and seek to reconcile their differences unless motives are questioned. After all, only our Lord knows fully all the motivating influences that go toward producing a given situation and the formation of opinions and attitudes.

3. A brotherly spirit should be maintained. To love those with whom one disagrees is the privilege and obligation of every Christian, and it is possible to do so when Christ controls a life.

4. To seek the truth is better than to defend a position. A good way to approach the consideration of a point of difference is to assume that the differing party may be right, at least in part. This enables one to avoid making the mistake of defending a preconceived position with due consideration of all available information.—Editor S. H. Jones, in *The Baptist Courier* (S. C.)

## Strickland Named PR Representative For Broadman Press

NASHVILLE—Broadman Press public relations' program will be under the leadership of W. Alvis Strickland beginning May 1.

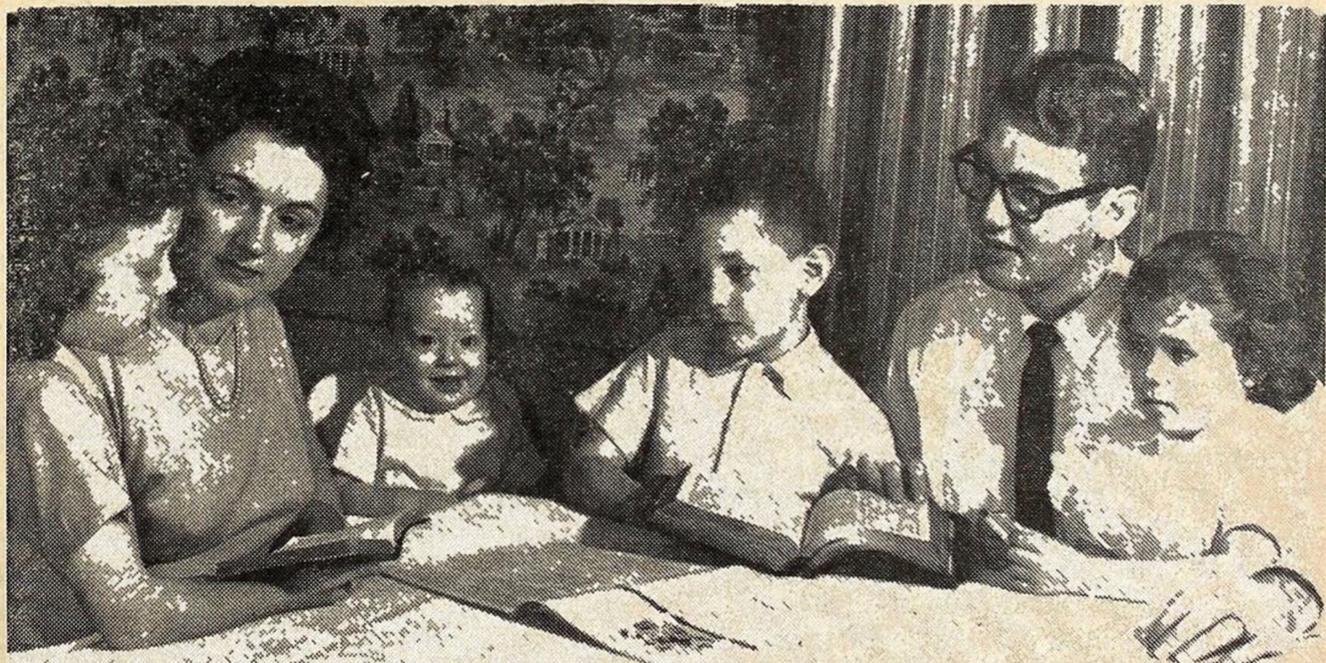
He has been superintendent of associational promotion in the Baptist Sunday School Board's Sunday School Department since August, 1959.

A native of Cross Plains, Tex., he holds the A.B. degree from Union University, Jackson, Tenn., and has attended the divinity school at Vanderbilt University, Nashville, and Southern Baptist Theological Seminary, Louisville, Ky.

From 1954-59 he was director of the Sunday School Department of the Southern Baptist General Convention of California, Fresno.

Strickland's new duties will consist of implementing a recently-created public relations program for Broadman Press, publishing press of the Sunday School Board.

Lyle Lane	82	26	2
Freeland	139	55	..
Glenwood	256	65	..
Gallatin Road	394	151	1
Grace	984	349	..
Grandview	511	120	..
College Grove	34	16	..
Harsh Chapel	251	74	..
Haywood Hills	226	94	2
Houston Street	146	67	1
Immanuel	450	125	..
Immanuel Chapel	36	27	..
Inglewood	1065	319	7
Cross Keys	41	45	..
State School	182	..	..
Ivy Memorial	464	211	2
Mission	47	31	..
Joelton	226	109	1
Judson	745	212	6
Benton Avenue	72	22	..
Lincova Hills	410	151	..
Lockeland	593	165	10
Hermitage Hills	130	107	3
Madison, First	660	172	..
Mission	98	41	2
Neelys Bend	124	40	..
North Edgefield	306	98	..
Park Avenue	700	211	3
Radnor	566	188	..
Riverside	508	132	..
Rosedale	167	80	1
Saturn Drive	347	152	3
Shelby Avenue	195	493	..
Third	192	43	..
Tusculum Hills	367	121	..
Woodbine	486	183	..
Woodmont	775	289	18
Newport, English Creek	74	40	..
Oak Ridge, Central	642	176	22
Glenwood	406	136	2
Old Hickory, First	550	243	..
Temple	198	93	..
Oliver Springs, Middle Creek	114	95	..
Parsons, First	214	70	..
Pigeon Forge	239	105	..
Portland, First	398	120	..
Rockwood, Eureka	116	82	..
First	528	139	7
Rogersville, Henard's Chapel	183	126	3
Savannah, First	233	91	21
Selmer, First	271	97	..
Sevierville, Alder Branch	111	89	..
Beech Springs	189	..	..
First	579	231	3
Wears Valley	93	58	..
Zion Hill	111	37	..
Shelbyville, El Bethel	93	33	2
First	584	..	5
Shelbyville Mills	309	140	2
Sidonia, Pleasant Grove	158	94	1
Somerville, First	276	156	..
South Pittsburg	265	83	2
Springfield	571	146	2
Summertown	176	65	..
Sweetwater, First	441	144	4
Trenton, First	562	220	..
Trezevant, First	185	75	..
Tullahoma, First	548	162	..
Hickerson Mission	71	34	1
Lincoln Heights	126	61	11
Grace	138	71	1
Highland	203	119	..
Spring Creek	26	..	..
Union City, First	675	200	1
Samburg	58	58	..
Watertown, Round Lick	202	98	..
Winchester, First	314	95	1
Southside	65	..	..



NASHVILLE—Christian Home Week will be observed in Southern Baptist churches May 7-14. Shown here is the Robert A. Watts, Jr., family, of Nashville, in a family worship period. Mr. Watts is co-ordinator of family life curriculum in the Baptist Sunday School Board's Family Life Department.—BSSB Photo.

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## —When God's Wisdom Prevails—

**TEXTS:** Job 42 (Larger)—Job 42:1-12a (Printed)—Jeremiah 9:23, 24 (Golden).

The Golden Text provides an excellent bridge between last Sunday's lesson and the one for this Sunday. It was seen that human wisdom always fails when it relies upon itself solely. It will be seen, as indicated in the notes below, that the wisdom always prevails that comes from God. It will also be seen how Job reacted to such divine wisdom. The Lord, speaking through the prophet Jeremiah, reminded both the wise man and the rich man and the mighty man to recognize Him as being the source of their wisdom, their riches and their might; and to give the glory accordingly. The Bible teaches throughout that failure to do so makes for foolishness, poverty and weakness. Jeremiah's word, then, should be foremost in the consideration of both this and the preceding lessons. It is altogether obvious that these two lessons possess peculiar significance for our world of today.

### Repentance (vv. 1-6)

First, Job saw God in His omnipotence and His omniscience. He could do everything. He knew everything. To recognize these two attributes of God, as Job did, is to proceed in the direction that leads to true wisdom. For this is to share in the very wisdom that descends from above. Out of this there came Job's consciousness of his own presumption. His confession was, "therefore have I uttered that I understood not." One is ready to be taught when he confesses his ignorance in the presence of God who knows all. One is ready to be strengthened when he realizes, with all of his being, that God has all power and senses that some of the same may be imparted to him.

Second Job's knowledge of God had ceased to be mere hearsay but had become experiential. "Now mine eye seeth thee," he says. And this is absolutely essential with every human being. He must know the Lord for himself, in his heart. It isn't enough to be told about God by others who know Him. The knowledge must be personal before it can become vital and meaningful. Such knowledge led him to

repentance, as it always does. Job describes it in verse six. He came to abhor himself and thus turned away from himself "in dust and ashes". This was the symbol of deepest sincerity in that part of the world at that time. The act must be genuine or the symbol possesses no meaning.

### Rebuke (vv. 7-9a)

The wrath of God was kindled against the three friends of Job because of their foolish talk which grew out of their imagined wisdom. They had utterly failed in their descriptions and interpretations of the Lord's dealings with Job. Eliphaz, Bildad and Zophar stood rebuked and condemned before Him. They were commanded to offer sacrifices for their sins. Job was admonished to pray for them with the assurance that his petitions would be heard in their behalf. Apart from these sacrifices upon their part and the intercession on the part of Job, God warned that they would be dealt with according to their folly. This serves as another reminder that human folly, when perceived, must be forsaken or the visitation of God's wrath is inevitable. "Pride goeth before destruction," was written in the long ago; but the teaching still has validity today. Rebuke is better than repudiation.

### Restoration (vv. 9b-12a)

The Lord accepted Job by taking him into more intimate fellowship. His captivity was turned when the deluge of sufferings and sorrows was no longer permitted to sweep over him. His deeper piety is glimpsed in his praying for his erring friends. His increased blessings are described in the doubling of his material possessions. His friends and relatives visited him with gifts and consolations. Fellowship replaced desolation and weariness of spirit. Joyous laughter returned to his home. His restoration was complete and even increased in both quantity and quality. His experience is a sort of parable of human redemption. Adam and Eve enjoyed innocent pleasure and goodness before the Fall. But the joys of the Redeemed in the Beyond will be greater.

## A New Look . . .

(Continued from Page 2)

Mass is now given in French and many priests follow it with a gospel message.

Other signs and sounds of the new look are everywhere. A voice boomed out of the car radio, declaring the truth of God and giving an appeal to accept the gospel of Jesus Christ. Was it some international evangelist? A Baptist preacher? No, a Roman Catholic priest with his own gospel radio broadcast.

French priests have added to their stock in trade another method of their Protestant friends. Many French cities are selected for preaching missions, conducted like Baptist tent meetings with revival choruses, the gospel message, and good fellowship.

The new outreach finds young priests exhorting their flocks to "read your Bible like your Protestant friends." People all over France are eager to read the Bible. Even nuns and priests answered a "Bible-give-away" advertisement a few years ago for free copies of the Scriptures. They have plenty of their own now!

It is true that under the administration of French President Charles de Gaulle the Roman Church has many of its ancient privileges, particularly funds for schools and other institutions. But the real surge of the new outreach does not depend on this. A Roman Catholic college professor from the United States, who was studying in Paris, remarked to this writer that today the most brilliant minds, the most fruitful and challenging authors and theologians in the Catholic world are Frenchmen! But the real meaning of the new outreach is that some priests have discovered the exciting task of getting the gospel (even the Roman Catholic version) down to where the people live.

What does this mean to the average, easy-going Baptist in the good old United States? Perhaps it does not mean a thing. But just look around. What Church is taking credit, deservedly or otherwise, for leading the attack against racial intolerance in the South? While uncommitted Protestants sit around, a handful of agnostics and pagans crowd God out of the public schools. What Church with its tremendous parochial system is becoming the great champion of education for the masses? What Church poses proudly as the great foe of Communism?

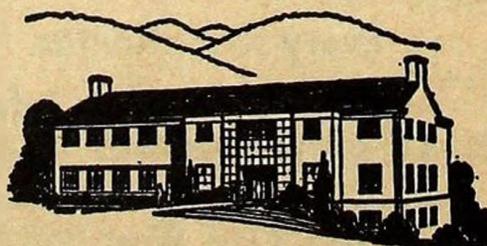
It even made the news in Europe when a Stateside priest "discovered" biblical tithing. If this catches on with his brother priests, the day of bingo and bazaars will be over.

Do not underestimate the flexibility of our Roman Catholic friends. If these young priests in France produce good results, they will be heroes, even saints. The old Church can afford to wait and see just what will come from the new look.

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## Arbor Day Around The World\*

By Kathryn W. Meals

"Woodman, spare that tree!  
Touch not a single bough!  
In youth it sheltered me,  
And I'll protect it now."

Sentiment for a particular tree prompted these words from the inspired pen of George Pope Morris. More men should have felt the same way.

The destruction of American forests by the early lumbermen who thought the forests were inexhaustible is one of the near tragedies in the history of our country. Only in recent years have conservation-minded men begun doing something about it. That is another story, but it was probably these efforts to preserve our forests that first gave rise to the idea of Arbor Day.

The first American Arbor Day was celebrated in 1872 in Nebraska, a state that was then almost treeless. Gradually, other states instituted an Arbor Day. In six states—Arizona, Nebraska, Rhode Island, Texas, Utah, and Wyoming—Arbor Day is a legal holiday. Hawaii has had an Arbor Day since 1905.

Because of differences in climate, different states observe Arbor Day on varying dates, usually at some time during the spring. Georgia's Arbor Day is in December and in the balmy deep South, Louisianians plant trees in January.

Arbor Day is not strictly an American observance. Jewish refugees settling in arid Israel after World War II realized that if they were to have fertile farming lands, they would need trees to hold the thin soil in place and to provide shade. Each year around the fifteenth of February, Israel observes its New Year of the Trees, when the people have tree-planting ceremonies, much like ours.

Because trees are expensive, it is customary for Jews of others countries to send money to Israel for tree memorials for

themselves, for members of their families, or for friends. These trees are planted by the children at the New Year of the Trees.

In the heart of Kenya, Africa, Arbor Day lasts all year. A young Englishman, who was in the forest service of tropical Africa, started the idea about fifteen years ago. Appalled by the destruction of the forests as natives cleared land for crops, exhausted the soil, and then moved on to a new place, he decided to do something about it.

He called together a council of thousands of native warriors and organized them as Forest Scouts or Men of the Trees. They were to plant ten new trees a year and take

~~~~~  
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care of the trees at all times. The idea has been quite successful.

In 1895 young King Alfonso began the practice of planting trees in Spain. Now *Fiesta del Arbol*, or Feast of the Tree, has become an annual event.

Germany plants trees on the seventh Sunday after Easter.

That Arbor Day is a modern practice is a mistaken idea. During the fifth century the people of a village in Switzerland began a practice which they called Tree-planting Day. The whole community on this day marched to the woods and dug up saplings. Then they marched back to town and planted the young trees on the village common.

The Aztec Indians also had an old tree-planting ceremony. Whenever a child was born, the Aztecs planted a tree. Later, other Indian tribes continued this worthwhile custom.

An old colonial custom in America was for a bride to bring a tree from her father's home and plant it beside her new house.

Trees are vital to the welfare of our country. Arbor Day is important in helping us remember this.

"Why ain't you at school, little boy?"  
"I stayed away on account of sickness."  
"Who is sick?"  
"The truant officer."

~~~~~  
"My son is only three and he can spell his name backward."

"That's interesting. What's his name?"  
"Otto."

~~~~~  
A university professor, invited to address a club meeting, chose as his subject, "Need of Education."

~~~~~  
College student, writing home: Dear Dad: Gue\$\$ what I need mo\$t? That'\$ \$end it \$oon. Your \$on, \$teve."

Unimpressed reply: "Dear Steve. NOthing ever happens around here. Good to kNOW you like school. Write aNOther letter when you can. NOW I must close. Love, Dad."

~~~~~  
Mother: "I sent my son for two pounds of plums and you sent me one and a half pounds."

Fruit Dealer: "Madam, my scales are correct. Have you weighed your son?"

~~~~~  
Modern Youngster: "What are prayers, Mother?"

Mother. "Prayers, darling, are little messages to God."

Youngster: "Oh, and we send them at night to get the cheaper rate?"

~~~~~  
He: Mind if I turn off the hall light?  
She: Not at all.  
He: The ceiling light?  
She: Why, of course.  
He: The floor lamp?  
She: Yes, Jimmy.  
He: Now that it's dark in here may I ask you a question?  
She: Yes, dear.  
He: Do you think this luminous dial watch is worth six dollars?

## Double Rhyme Bible Puzzle\*

By Grace V. Watkins

Match the man in the right-hand column with the correct description in the left-hand column.

1. Three times a day this man did pray.
2. They fished in the sea, his sons and he.
3. This man went higher in a chariot of fire.
4. A bear he slew, a lion, too.
5. He lost his fight, this man of great height.
6. It came to pass that he ate grass.
7. How strange to eat a book that was sweet!

- a. David
- b. John
- c. Goliath
- d. Daniel
- e. Elijah
- f. Zebedee
- g. Nebuchadnezzar

### ANSWERS

1. d (Daniel 6:10), 2. f (Mark 1:19), 3. e (2 Kings 2:9-11), 4. a (1 Samuel 17:34-36), 5. c (1 Samuel 17:4, 49), 6. g (Daniel 4:25, 28), 7. b (Revelation 10:9-10).

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## Public Affairs Work Also Being Studied

NASHVILLE (BP)—Three fields of work—public affairs, church-state relations, and religious liberty—should most concern the Southern Baptist Convention Public Affairs Committee.

This is stated in a document which may be proposed to the 1961 SBC in session at St. Louis. The proposal, if presented and adopted, will become part of a manual describing the work of Convention agencies.

The Public Affairs Committee works with committees of several other Baptist national

groups to sustain a staffed Baptist Joint Committee on public affairs in Washington.

"The Joint Committee views it (the document proposed) simply as the way Southern Baptist Convention interprets the work of the Joint Committee on its behalf," a statement from the SBC Executive Committee said.

The proposal would have to come from the Executive Committee. But the Executive Committee first must approve it at a pre-convention meeting in St. Louis.

As they apply to Southern Baptists, the purpose and objectives of the Joint Committee in Washington cover public affairs study and research, church-state public relations, public affairs information, and correlation of Baptist influence in the field of church-state relations.

"In the Southern Baptist Convention, the Joint Committee works as resource and staff to the agencies of the Convention and its Executive Committee and to state committees on religious liberty," according to the proposal.

Some of the details outlined include (1) holding religious liberty and church-state conferences such as the Joint Committee

## Cuban Mission Policy Same

ATLANTA (BP)—Southern Baptist missionaries in Cuba must decide whether to remain in the strife-torn island or return to the United States.

"Our six missionaries are registered with the Swiss Embassy, and except for transportation problems, can leave the country," said Loyd Corder of Atlanta, secretary of the department of language groups ministries of the Home Mission Board.

Since the United States broke diplomatic relations with the Castro government, the missionaries have been allowed to make the decision to stay or leave. Four missionaries were re-assigned on request, one couple to Panama and one couple to Texas.

However, reports reaching the mission board repeatedly stressed growth in finances and church membership among the 85 churches.

"With mail and telephone communication stopped, we do not know what the Baptist mission situation is in Cuba," Corder said. "We were in touch up until the time of the reported invasions."

already conducts annually, (2) carrying the Baptist viewpoint in religious liberty before committees and councils, (3) furnishing news and other material in church-state relations and (4) encouraging local interest in local and national religious liberty affairs through local Baptist groups

The members of the SBC Public Affairs Committee will comprise SBC representation on the Baptist Joint Committee on public affairs. "The Public Affairs Committee shall work directly with the Joint Committee and should have no other staff except that employed by the Joint Committee," according to the proposal.

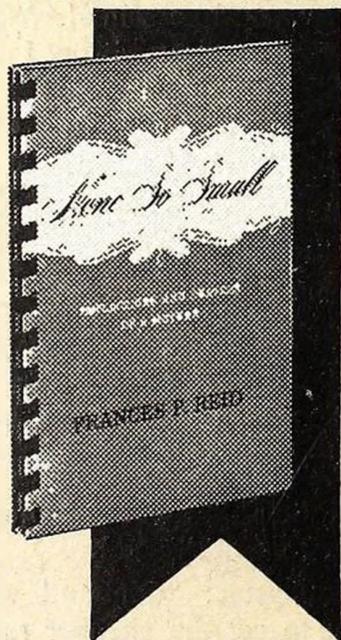
"In view of the instructions approved by the several co-operating conventions, the objective of the Baptist Joint Committee on public affairs is:

'. . . to act in the field of public affairs whenever the interests or rights of the co-operating conventions which constitute the Committee call for conference or negotiation with the Government of the United States or with any other governments, or whenever Baptist principles are involved in, or are jeopardized through governmental action, or when any of the co-operating conventions or any of their agencies may refer to the Joint Committee any matter of common interest or concern, for consideration and recommendation.'" (Constitution as approved by the co-operating conventions in 1956.)

Jess Moody, pastor of First Church, Owensboro, Ky., resigned to accept pastorate of First Church, West Palm Beach, Fla., effective in early May. (BP)

a gift for  
mothers . . .

## NONE SO SMALL



*Reflections and Prayers  
of a Mother*

by Frances P. Reid

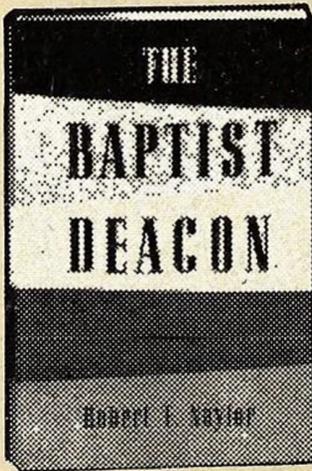
"A mother does not always pray with bowed head, folded hands, and bended knee."

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