

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

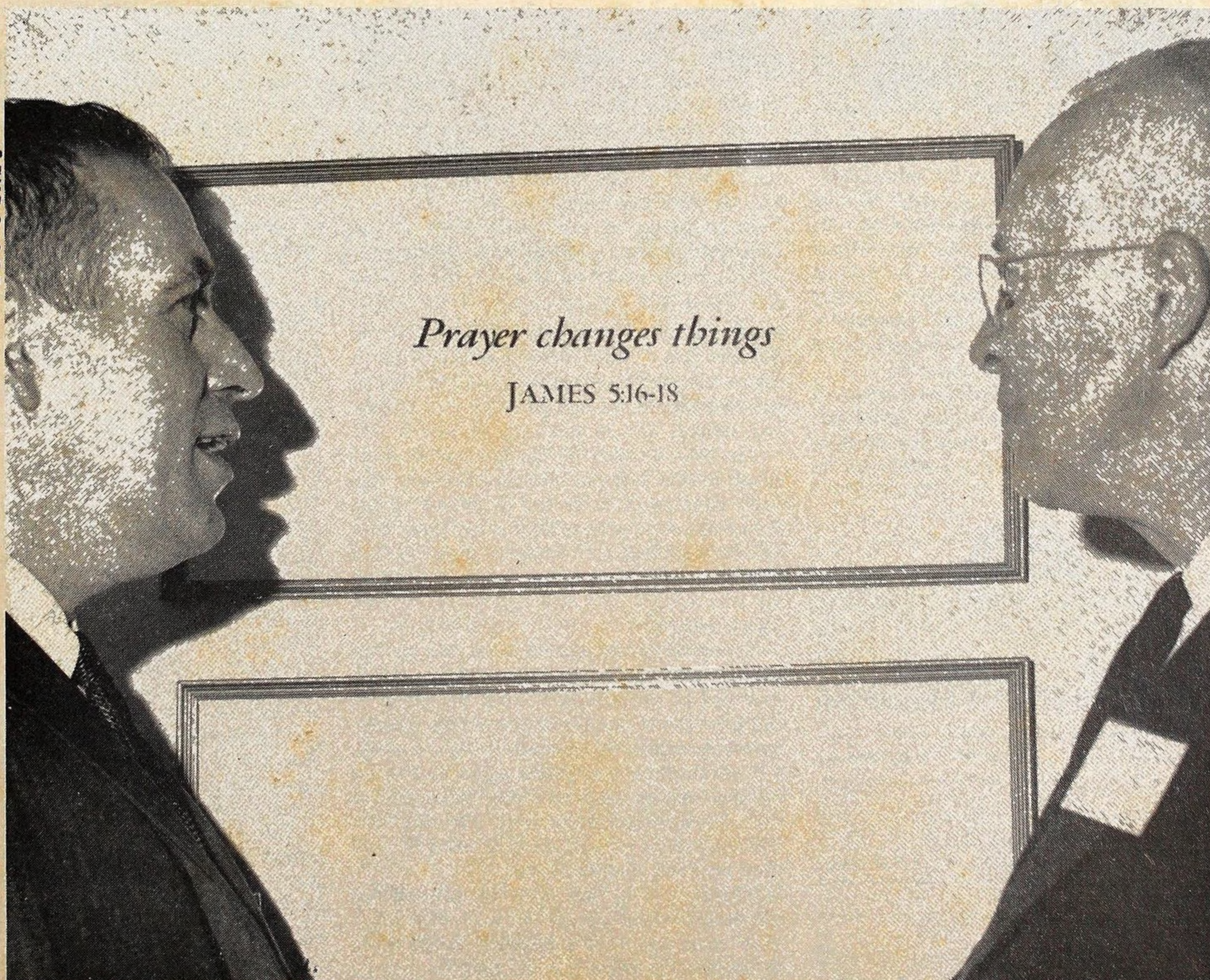
"SPEAKING THE TRUTH IN LOVE"

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LEBANON TENN  
BGT FIRST



A DYNAMIC FACT TO REMEMBER—"Prayer Changes Things." Tennessee Baptist Convention President E. Warren Rust and past President of the Convention, C. M. Pickler, note this motto in the prayer chapel of First Baptist Church, Memphis near the close of the last Convention session.

Many churches throughout the state will soon be in evangelistic meetings. Thirty-two associations have planned 1962 Baptist Jubilee Revivals. Simultaneous revivals will be held in 1964 in all Tennessee associations west of (and including) Nashville, March 8-22, 1964, and in all associations east of Nashville during March 29-April 12, 1964.



## "Will He Come?"



H. Lawrence Martin, First Church, Dickson

John 11:54-57

With the cruel edict of Caiaphas, subscribed to by the great majority of the Sanhedrin, the fate of Jesus appeared certain. It remained for them in their plotting to seek the time and place to perform their designs. But while in Jerusalem they carry on with confusion, sense of desperation, and wicked plotting, there is the quietness of—

The withdrawal of Jesus from Jerusalem was not out of cowardice but prudence that he left the city. He knew the purpose for which he came into the world; and he



## BAPTIST AND REFLECTOR

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## JFK Restates Stand On Parochial Aid

WASHINGTON (BP)—President Kennedy reaffirmed his position against federal aid to parochial schools in his state of the union message to congress.

The President commended the education bill that passed the Senate last year and received House committee approval. It was stopped in the House by the controversy on aid to parochial schools. Upon the President's recommendation the Senate bill included only public schools.

In his state of the union message the President reiterated, "I believe that bill . . . offered the minimum amount required by our needs and—in terms of across-the-board aid—the maximum scope permitted by our constitution."

Reaffirming his determination not to include parochial schools, the President said, "I therefore see no reason to weaken or withdraw that bill."

The Roman Catholic bishops of the United States have set themselves to block any aid to public schools that does not include their parochial schools.

In addition, the legal department of the National Catholic Welfare Conference prepared a legal document in which the attempt

knew his hour was approaching; but he likewise knew that there was no need to throw his life away before the time. When the time comes, he will go to the city openly and boldly, and in the face of death.

The wonderment of the people in Jerusalem is next brought into prominence. The Jews have come early for the Feast of the Passover in order that they might take care of the purification requirements in the Temple. They voice the question, "What do you think? He will not come to the feast, will he?"

Surely he would not come in the face of the danger that awaited him. And yet for him not to come would, after his work of the past three years, along with his claims, be interpreted as a surrender to the enemy.

The question was asked again and again by the waiting and watching throngs, not out of love, nor from hatred, but curiosity: "Will he come? What do you think?" And they doubted that he would.

There is, too, the wish of present-day Christians, often expressed, and with more than curiosity. It is a question asked while in earnest prayer—prayer that is prayed with aching heart and quivering lips, prayer that expects not the negative but positive reply and dares to hope for it, prayer that is prayed in love and trust, prayer that continues to go up when all is dark and dreary and the worldly mind sees nothing but failure and futility—and yet prayer from weak mortals who have failed him in so many ways and do not deserve the least of his mercies. The question: "Will he come?"

His answer: "I will not leave you desolate; I will come to you."

is made to prove that the constitution does not forbid public aid to church schools.

However, last year the legal advisers of the administration through the Department of Health, Education and Welfare issued a memorandum at the request of Sen. Wayne Morse (D., Ore.), chairman of the senate subcommittee on education. It was the opinion that across-the-board loans or grants to parochial schools are unconstitutional.

The President's new statement to the nation has come in spite of heavy political pressure that he has now fulfilled his campaign pledge and that he is now free to abandon his campaign position on separation of church and state. The President evidently does not look upon his pledge as a temporary campaign expedient.

On the other hand, his legal advisers evidently have indicated that in their opinion federal aid to institutions of higher education, both public and private, would come within the permission of the constitution. Hence, the President is pushing for a program of loans and grants to aid both types of schools in this area.

## Carlson Appraises Independence Of JFK

WASHINGTON (BP)—A Baptist leader here praised the independence of President Kennedy from domination by the Roman Catholic hierarchy during his first year in office.

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, in response to an inquiry from *Time* magazine, commended on an editorial in *American Magazine*, a National Catholic Weekly Review.

America reviewed President Kennedy's first year and expressed disappointment that he opposed the use of public funds for parochial schools. The editorial complained that the President has been available to protestant leaders but that Catholic officials are virtually ignored at the White House.

The Jesuit article objected that on his recent visit to "Catholic" countries in South America President Kennedy did not quote from Pope John XXIII's recent encyclical on "Christianity and Social Progress."

The editorial charged the President with political motivation and lack of courage. It also objected to the President's position on the unconstitutionality of public aid to parochial schools.

Carlson said to the *Time* correspondent that "If this editorial is a true reflection of the Roman Catholic pressure which has been brought to bear on the President, his courage looks pretty good at this point."

"Apparently he has had the courage to face the hierarchy," Carlson continued, "and to speak as an American citizen who



## Churches Leading In Baptisms Recognized

Pastors of 12 churches were recognized for their leadership in baptisms during the past year, January 22, at the State Evangelistic Conference. The churches were grouped according to their membership in 12 categories. The ratio of baptisms to membership was the basis of the recognition which was made by F. M. Dowell, secretary of the Evangelism Department of the Tennessee Baptist Convention.

Gospel Church, Jefferson County Association, whose pastor is Ray Webber was recognized as having the best ratio of any church in the Tennessee Baptist Convention. The church had 97 members during the past year and had 51 baptisms. This is a ratio of 1.90 or one baptism to each one and nine tenths members.

The following churches and pastors received recognition:

### Churches In Tennessee Baptist Convention With Highest Number Of Baptisms In Membership Groupings

Membership	Grouping Church and Association	Pastor	Baptisms	Membership
1-49 members	Mt. Pleasant, West Union	Hubert Daugherty	20	41
50-99	Gospel, Jefferson	Ray Webber	51	97
100-149	Collinwood, Indian Creek	Charles Smith	38	130
150-199	Cross Bridges, Maury	Argine Hughes	53	165
200-299	Pleasant Grove, Beulah	Ernest Steelman	54	256
300-499	Calvary, New Duck River	Morrell Lee	77	341
500-749	Graham Heights, Shelby	Ted Witche	94	590
750-999	Charjean, Shelby	Paul Palmer	127	881
1000-1499	Thrifthaven, Shelby	Pete Steelman	125	1248
1500-1999	Park Avenue, Nashville	Robert Mowrey	152	1715
2000-2999	Cherokee, Shelby	Jarry Autrey	146	2253
3000 up	Bellevue, Shelby	Ramsey Pollard	193	9256

## Georgia Chief Justice Favors School Prayers

ATLANTA (BP)—The chief justice of the Supreme Court of Georgia here favors prayers in the public schools.

His stand, a private opinion rather than has chosen to do some political thinking of his own."

On the point of the interpretation of the Constitution by the President, Carlson pointed out that "During this past year the Supreme Court has again enunciated the so-called 'Dictum' of the Everson Case." (The "Dictum" says in part that "No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion.")

The Jesuit editorial complained at the President for being politically sensitive to the insistence of Southern Baptists that "he doesn't give an inch" on the separation of church and state.

Carlson said, "If the President is as politically motivated as the editor says he is, and if he is as conscious of the Southern Baptists as the editorial claims, then I am very happy that the Southern Baptists are not making great demands for appropriations from the government."

With reference to the President's use or lack of use of the message of Pope John XXIII, Carlson said that "I have not understood this to be the function of the Presidency of the United States."

"Even from the viewpoint of foreign policy," Carlson concluded, "it would seem very questionable for the President to quote the Pope to the anti-clerical masses of Latin America."

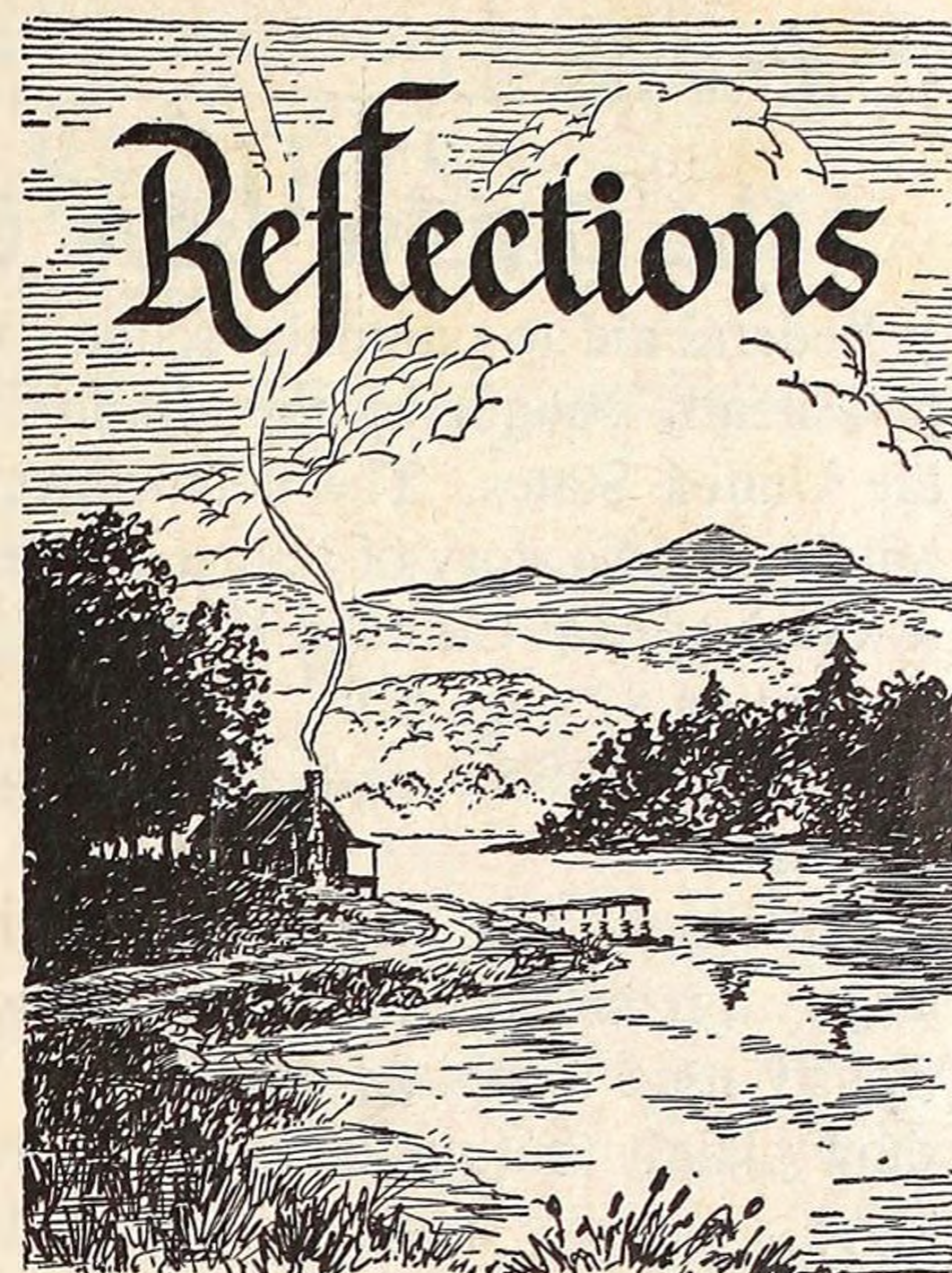
a judicial interpretation for the court, was carried in the weekly bulletin of Druid Hills Baptist Church, Atlanta. Justice William Henry Duckworth belongs to this church, of which Louie D. Newton is pastor.

"I would feel unworthy of my office should I remain silent while prayers to the God in whom I trust are suppressed in public schools under the claim that constitutional mandates for separation of church and state require it," Justice Duckworth began.

He contends, "The constitution simply means that each shall be independent of the other, and neither shall exercise control over the other. Proof of this is found in another mandate of law, state and federal, that all governmental officers, including justices of the supreme courts, state and federal, must take an oath of office which contains the words 'so help me God.' That ours is a nation that trusts in God is demonstrated by the inscription it puts upon its coins, 'in God we trust.' The pledge of allegiance to the flag of the United States expressly recognizes 'God.'"

The justice concludes, "to deprive school children of the privilege of having God's blessings invoked upon them would be to renounce the faith of the founding fathers of the nation that we love."

The Supreme Court of the United States currently has before it a challenge of Bible reading which many public school classes practice. The decision is expected to have a far-reaching effect on the use of the Bible, daily prayers and spiritual references at Christmas and Easter in public school classrooms.



Someone has defined automation, in its simplest terms, as the use of machines to run machines. The danger to society is not in using automation for learning, but in becoming contented with an automatic type of thinking. For machines do not have emotions, volitions and aspirations. They do not take fanciful excursions into new fields prompted by a fleeting expression on some student's face. They do not have the power of discrimination or origination. They are constructed to respond to the pressure of centralization and of adjustment to a man average.—"A Fable of the 80's," *National Education Association Journal*.

### Readers Write

#### Open Letter To Trustees, Midwestern Baptist Theological Seminary

● Your recent action relative to Dr. Ralph Elliot's book, "The Message Of Genesis," is very confusing to me. To report that you affirm your "confidence in him as a consecrated Christian, and a dedicated and warmly evangelistic preacher of the gospel" does not deal with the issue. You might also have reported that Dr. Elliot is very fashion-conscious in his dress, that he is an excellent driver, or that he plays a good game of tennis. If I had been a trustee voting on the Christian character of Dr. Elliot, I too, would have voted in the affirmative, for I was one of his students at Southern Baptist Seminary, and I believe him to be a Christian gentleman. But Dr. Elliot's Christian sincerity or his preaching ability are not the issues.

Further, the issue is not whether Dr. Elliot can deny the historicity of the early chapters in Genesis, deny the Mosaic authorship of the Pentateuch, and deny the existence of such characters as Adam, Eve, Abel, and Noah and still believe the Old Testament to be inspired Scripture, or whether Dr. Elliot could believe that Jesus in his interpretation of the Old Testament was ignorant, deceived, or deceptive, and still trust him as Savior and Lord.

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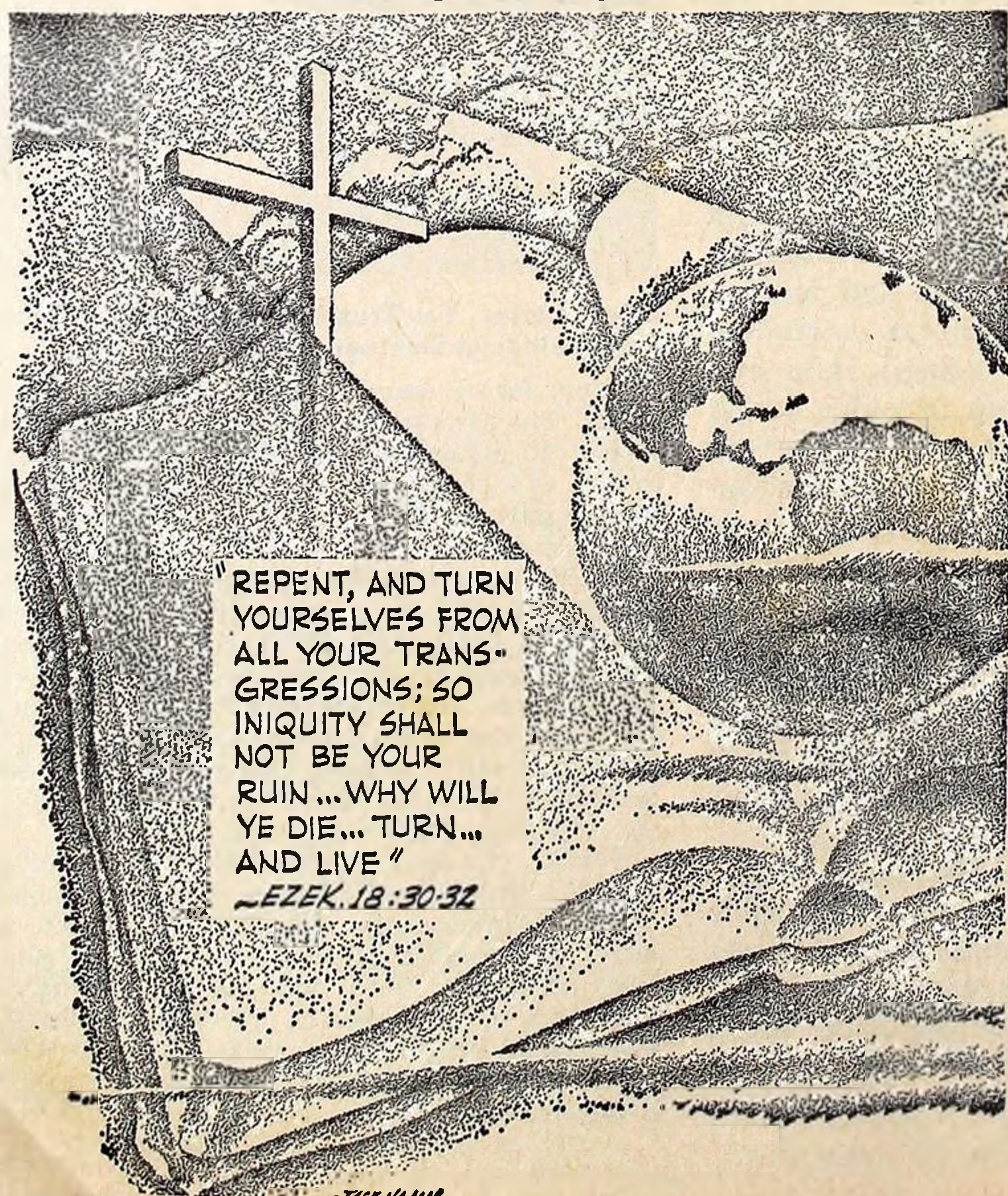
## The Divisive Issue Continues

Federal aid to parochial schools will continue to be persistently sought by the Roman Hierarchy here in the United States. The debate over this was the top religious news story of last year. The legal department of the National Catholic Welfare Conference recently put out an 82-page brief, the gist of which was endorsing federal aid for parochial schools as being constitutional.

Little new was introduced in this legal study. It's largely a rehash of the various Catholic arguments previously used to obtain government funds. But it does show plainly that public aid to church schools is going to be a divisive issue in 1962 and for a good many years to come. The first conclusion in this legal report is, "education in church related schools is a public function which, by its nature, deserves governmental support." However, it would be quite easy to read this first conclusion as a justification of the enactment of public control of church schools.

This is the warning given by Dr. C. Emanuel Carlson. Arguments advanced in favor of tax support of church-related schools could be used just as effectively to justify state supervision and control of such church institutions. Dr. Carlson is executive secretary of the

### SAITH THE LORD



Baptist Joint Committee on Public Affairs. If this argument holds true, church schools could even be closed on the grounds that with their overcrowding and inadequate teaching, they are not performing the "public function" properly. So this Catholic brief on aid to church schools may invite state control.

No Catholic child is shut out from the public school because of his religion. The Hierarchy has no just basis therefore in demanding that other Americans contribute public taxes to help maintain these separate institutions. We regret that one church, and one church only, keeps on stirring up this divisive effort to secure tax support for itself.

## Roy Greene

A. Roy Greene, Sr., loved the Lord with enthusiasm. Possessed by contagious zeal, he inspired many, both with words and deeds. "This world needs the message God would give through His people," Roy Greene told the Tennessee Baptist Convention when he was serving as president in 1954. "Nominal Christianity is not sufficient, men must lay down their lives and their all on the altar for Christ." This was what he believed. This was how he lived.

One of the few laymen to serve as president of the Convention, Roy Greene headed the state Baptist Brotherhood Convention for five years and was also chairman of the Brotherhood Commission of the Southern Baptist Convention. He helped to lead in the organization of Woodmont Church in Nashville. Later he was a charter member of Forest Hills Church in its new suburban development.

His sudden death January 12, of a heart attack at his home in Nashville, was the passing of a man who served the cause of Christ and His church well. He was devoted to his family. He was a successful businessman. He took his stand for Christian citizenship. He was honored and esteemed by his fellows. The churches need more men like Roy Greene.

## Christ Or Sermons?

We are indebted from time to time to W. P. J. Martin. He has a day by day thought entitled "From My Study Window" that appears in *The Presbyterian Outlook*. Recently we read this: "The turning point in Dr. Keri Evans' life came when he was asked, 'Do you know any preachers in Wales who are preaching Christ and not preaching sermons?'" The question pulled him up sharply, and transformed him from a preacher into a messenger of the good news.



## Roy Greene, Prominent Baptist Layman, Dies

A. Roy Greene, Sr., prominent Baptist layman of Nashville and political and civic leader, died suddenly January 12 of a heart attack at his home.

Greene served for five years as president of the State Baptist Brotherhood, also served on the Brotherhood Commission of the Southern Baptist Convention. In 1953 he was elected president of the Tennessee Baptist Convention.

February 15, 1955, he was honored by a host of friends at Nashville's Maxwell House who gave him a testimonial dinner. Business and religious leaders from all over the state joined in honoring Mr. Greene as an out-



standing layman and civic leader. He was active in the development of Midstate Baptist Hospital. He also served as a trustee of the Tennessee Baptist Foundation.

Greene was a charter member of Woodmont Baptist Church, later helped in the organization of the new Forest Hills Church. He has served as the president of the Tennessee Businessmen's Association.

In addition to his widow he is survived by five sons, A. Roy Greene, Jr., Robert M. Greene both of Nashville, O'Brien Greene of Greenville, S. C., Charles M. Greene of Memphis, Joseph C. Greene, Mobile, Ala., and a daughter, Mrs. Robert Lee Parrish of Nashville.

Funeral services were held at Woodmont Church, January 15, by G. Allen West, pastor, and Robert J. Daugherty, pastor of Forest Hills Church.

## BAPTIST BELIEFS

by Herschel H. Hobbs

### HEAVEN

The Greek word for heaven (*ouranos*) carried three meanings: the aerial heavens where clouds and birds are (Luke 4:25; 9:54); the starry heavens (Mark 13:25); and the highest heaven where God dwells (Matt. 5:34; Rev. 4:1). Bible teachings about heaven in this last sense are restrained. It exhausts language in describing its glory (I Cor. 2:9). Since the language is largely symbolic, the reality must be greater than the symbol.

Heaven is a place (John 14:2), but the Bible does not locate it. However, it is where God and Christ are, and that will be heaven enough. It is a place of glory. Gold and precious stones (Rev. 21:18ff.) suggest moral values; white robes (Rev. 6:11) imply purity; there will be leaves for healing (Rev. 22:2) and crowns for victory (Rev. 4:10). The "unclean" will not be there (Rev. 21:27).

Heaven will be relief (Rev. 21:4, 13). It is reward. Rewards will be in degree to the Christian's service on earth (Matt. 25:14-30; Luke 19:12-17). Some will be saved "as by fire" (I Cor. 3:14-15). The

soul will be saved, but the works will be burned. To all the saved is promised victory over Satan.

Heaven will also mean realization. The "white stone" (Rev. 2:17) probably means fulness of personality. It involves complete knowledge (I Cor. 13:8-10); ideal service (Rev. 22:3-4) and worship (Rev. 21:22); perfect fellowship with God (Heb. 12:22-23; Rev. 7:4-11); holiness of character (Rev. 3:5; 21:27); fulness of life (Matt. 25:46); and fellowship with Christ (John 14:3; Rev. 3:21).

Heaven will mean appreciation (Rev. 15:3). There Christ will receive praise and honor (Rev. 4:10-11; 5:9-12).

Heaven will mean endless growth (I Cor. 13:12; Eph. 3:18-19). With the hindrances of the flesh removed, we shall go on growing in grace and knowledge of Christ in an endless eternity.

Comparing Genesis 2:8-25 and Revelation 22:1-5, it appears that heaven will embody the restoration of the conditions of Eden.

## Protestant Observers Comment On McCormack

WASHINGTON (BP)—Four denominationally responsible political observers here agree that the policies of the new Speaker of the House, Rep. John McCormack (D., Mass.) will not necessarily be determined by his past positions.

The four leaders made their statements in response to a Baptist Press inquiry about their reaction to the recent interview by the new Speaker with Religious News Service (RNS). In the interview McCormack said that he had always supported school legislation of all kinds and that he had always spoken for and voted for the programs for federal aid to public schools.

McCormack, a devout Roman Catholic, said in the interview that he never has and never will use public office to seek special advantage for any groups. However, he favors "long-term loans to reasonable rates to help private schools build facilities they need for teaching science, mathematics, foreign language, and physical education."

"I have been quoted by my critics as saying I would oppose a bill that did not include assistance for the private schools," said the new speaker. "But I have always said just exactly the opposite. They never say where or when I made such a statement because I have never made it," he added.

W. Astor Kirk, director of the depart-

ment of public affairs of the division of human relations and economic affairs, General Board of Christian Social Concerns of the Methodist Church, said that "I will have to take Mr. McCormack at his word when he says that as Speaker of the House he will never use the office to block any bill for assistance to public schools."

"I don't see anything in his past record," Kirk continued, "to cause me to doubt his word."

Kirk pointed out that a person in a new position would have new responsibilities. He said that "when a person is in this position (Speaker of the House) he has to look at the broader interests of his party. In other words, party policy will probably determine his course of action."

Kirk further observed that the problem of federal aid to parochial schools probably would not be settled on the point of constitutionality, but rather on the basis of public policy. "I think it is not best public policy," he said, "to provide general public aid to parochial schools, but if this should come, the legislation should have a built-in set of public controls over the public funds so used. Thus the parochial schools would become quasi-public schools."

Van Deusen expressed the hope that Mc-

(Continued on Page 11)



# Tennessee Topics

Cleo (Britt) Massengill, 47, of Lake City, choir leader of Longfield Baptist Church, died January 6. Funeral services were held January 8 at Longfield Church with Edward Luttrell and George Delozier officiating.

First Church, Ripley, Bernard Scates, pastor, appreciates the work of Keith Hill, a recent graduate of Union University and now principal of one of the local grammar schools. Keith was recently ordained a deacon in the Ripley Church and also serves as president of the Brotherhood. His wife, Carolyn, is also a graduate of Union University. "Churches appreciate and are encouraged when their young people come back from college and assume places of leadership," says Pastor Scates.

C. Oscar Johnson will be the speaker for the Bible Conference of Clinton Association, First Church, Clinton, Feb. 5-9.



Hugh Kinard, minister of music and education at the St. Elmo Avenue Church in Chattanooga for four and one-half years, has accepted the call of the Whitesburg Baptist Church in Huntsville, Ala., to serve in a similar capacity. Wayne F. Hart is pastor of the four-year-old Huntsville church.

Buck Morton has accepted the pastorate of Green River Church, Waynesboro, and has already moved on the field. He was educated at Union University and has completed six years of service with the Pleasant Grove Church, Covington. The Mortons will be the first family to occupy the new parsonage of the Green River Church.

Jethro Smith has resigned as pastor of Delano Church of West Polk County Association. He has accepted the pastorate of Hemptown Church, Morganton, Ga. Smith is a former pastor of Smyrna Church, and a former Moderator of Polk County Association.

Deacons of First Church (Benton), elected J. W. McClure as "Honorary Chairman" for life. Mr. McClure recently observed his 80th birthday anniversary, and has served as Chairman of the Deacons for many years, and has held the office of Deacon for approximately thirty-five years. He is a retired farmer, and has three sons. First Church is the former Ocoee Church, organized in 1836. Other officers selected include: Charles E. Bates, chairman, with Louis Culpepper, vice chairman. Traynor S. Witt is retiring chairman.

*Bradley County Association*—Robert Ellis is the new pastor at Four Point. R. W. Prevost is serving as interim pastor at Stuart Park. Herbert Franks has resigned as pastor of Lebanon Church to accept the pastorate of Fairview Church in Ga. Ridgeview Church has ordained Jim Denton, Fred Gregg and Glen Lane as deacons. David Livingstone is interim pastor at Little Hope-well.

*Clinton Association*—Clear Branch is now using its new educational building. Wayne Markham is the new pastor at First Church, Lake City. Fratersville has called John Tackett as pastor. C. M. Harness has retired as pastor at Frost Bottom because of a heart condition; George DeLozier is the new pastor. Guiding Star has called George Lear as pastor. Jarnigans Chapel has a new pastor, Ed. McKamy. John Adcock has resigned as pastor at Mt. Pleasant. Luster Robbins has accepted the pastorate at West Side.

Rev. and Mrs. Albert H. Dyson, Jr., missionaries to Nigeria, have returned to the States for furlough and may be addressed at 4510 Gibson, Houston, Tex. He is a native of Mobeetie, Tex.; she is the former Ruth Widick, of Nashville, Tenn.

Miss Elizabeth Anne Little, daughter of Rev. Willard Little and Mrs. Little of Decatur, and Mr. William Paschal Love, son of Mr. and Mrs. Pat. T. Love of Athens were married on Dec. 29 at First Church, Decatur.

## 5,000 Anticipated In T U Meet



Philip B. Harris

MEMPHIS—Five thousand Southern Baptist Training Union members are expected to register at a nation-wide group learning clinic here February 12-16.

Philip B. Harris, secretary of the Training Union Department of the Baptist Sunday School Board, Nashville will direct, assisted by the department's staff and other denominational workers and leaders.

Developing Training Union members in effective uses of program materials is the principle objective of the clinic, which will be held at Memphis' Bellevue Baptist Church. The emphasis will be on "Learning By Doing," specifically utilizing small discussion groups.

One unusual feature of the program is the teaching of a Bible lesson each day on television by John W. Drakeford, professor of psychology at Southwestern Baptist Theological Seminary, Ft. Worth. Several leaders will then conduct discussions in smaller groups and apply the lessons to specific age groups.

Elkins Avenue Church, Nashville, had seven professions of faith and 25 rededications in revival services conducted by W. W. Phelps of Belmont College as evangelist and R. C. Copeland, Jr., pastor of the church who served as song leader.

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For details contact Joseph B. Kesler, Business Mgr., Tennessee Baptist Convention, 1812 Belmont Blvd., Nashville 5, Tenn.



## Former Brotherhood Leader Dies At Home

MEMPHIS, TENN. (BP)—Hugh F. Latimer, Sr., a leader of men's work among Southern Baptists for 13 years, died Jan. 10 at his home here after an illness of six months. He was 82.

Services were January 12 at First Baptist Church here. Burial was in Memphis Memorial Park.

Before his retirement in 1951, Latimer was associate executive secretary of the Brotherhood Commission.

Born and reared in Johnson, S.C., Latimer was employed by Southern Railway System at Birmingham before launching a career of church-related work.

Latimer served as director of Church Activities at First Baptist Church, Asheville, N.C., and state representative of the Annuity Board before accepting the men's work assignment here in 1938.

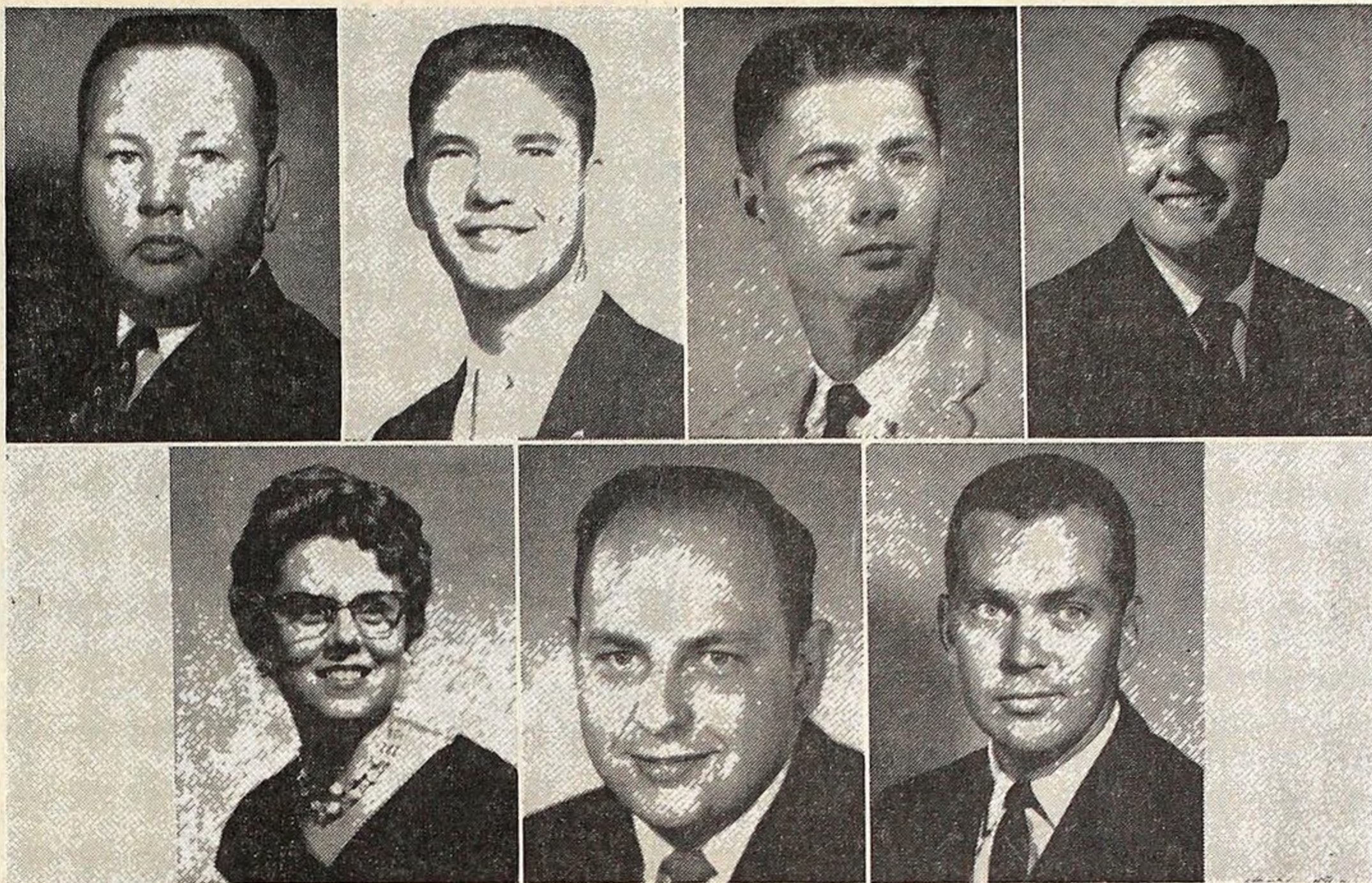
He leaves his wife, Mrs. Kathleen Ware Latimer of Memphis; a daughter, Mrs. T. H. Latimer of Chula Vista, Calif.; a son, Hugh Latimer, Jr., of Memphis; and a brother, Dr. Leon Latimer of Greenville, S. C.

Mrs. Willie Bert Swanson Bryant, 80, of Newport, died January 6 in a Knoxville hospital. She was seriously burned on November 24 at her apartment. Her husband, George C. Bryant, preceded her in death in 1953. Mrs. Bryant was particularly interested in Harrison-Chilhowee Baptist Academy in Seymour. Her interest in this school led to her request that in lieu of flowers, gifts be made to the academy.



The Youth Fellowship Organization of Cumberland Gap Association sponsored a six-day youth revival at Shawnee Church, Lee Fuson, pastor. There was an average attendance of 200 representing 20 churches. There were two professions of faith, one young man announced his call to the ministry and a number of rededications was reported. Mike Brooks had charge of the devotional each evening. Speakers were Milton Bolton, pastor of Walnut Hill Church, and Kenneth Luckadoo.

Some of the members of the Cumberland Gap Associational Youth Choir directed by Miss Hazel Yoakum are shown in the above picture.



FORT WORTH, TEX.—Degrees and diplomas were presented to 135 candidates at Southwestern Baptist Theological Seminary's mid-winter commencement on January 18 by Robert E. Naylor, seminary president.

Tennesseans and the degrees earned are top row: (l. to r.) Silas L. Johnson, son of Mr. and Mrs. Harvey Johnson of Chattanooga, DipCM and ARE; John W. Hamrick, Jr., son of Mr. and Mrs. J. W. Hamrick, Sr. of Memphis, BD; Billy Hammonds, son of Mr. and Mrs. F. T. Hammonds of Jackson, BD; Robert Trexler, son of Mr. and Mrs. Fred Trexler, Memphis, BD. Second row, Mrs. James R. Glisson, Dyer, daughter of Mr. and Mrs. Nelson Sims, Olmstead, Ohio, ARE; John Thomerson, son of Mr. and Mrs. J. D. Thomerson, Nashville, MRE; and Johnny R. Varnell, son of Mrs. H. D. Varnell, Memphis, MRE.

Dr. Harley Fite, president of Carson-Newman College, Jefferson City, delivered the commencement address.

## J. S. Riser Retired January 1

Dr. J. S. Riser, former pastor of Central Avenue Church, Memphis, has retired from the active pastorate and is now making his home at 1170 Maria Drive, Jackson, Miss.

Dr. Riser has concluded a 12 year pastorate at the Baptist Church at Webb, Miss. For the past seven years he has been a trustee of Baptist Memorial Hospital, Memphis, and secretary of the Board the past three years. He received a Citation from the Board of Trustees for his valuable services.

Dr. Riser is a former president of the Baptist Pastors Conference of Memphis, the Conference in Meridian, Miss., and also of the Mississippi Delta Conference.

He will do supply preaching, interim pastorates, and revival services.

Mrs. Arthur Fox of Morristown, widow of the late Dr. Fox, noted Baptist minister and former pastor of First Church, Morristown, died January 13 after a long illness. Funeral services were conducted January 15 by A. H. Hicks, H. Leo Eddleman and Paul Fox.

John G. Galyon, 58, Knoxville, died January 13. He was a member of Mars Hill Church and a choir director of the church for many years. Funeral services were held at Mars Hill Church with R. C. Barnes and Tobie Morton officiating.

## New Pastors In Madison-Chester Association

Friendship, Medina, has called Frank Kemper as pastor. He was ordained to the ministry by First Church, Bemis, January 7. Liberty Grove called Wade Paris and he moved on the field around January 21. He is a graduate of Union University and is finishing his work at Southeastern Seminary. Robert Booker a ministerial student at Union, is pastor of Old Friendship. He was ordained recently. Pinson has called George Daigle.



Two Tennesseans were among the 47 men and women who were candidates for degrees at the January 16 commencement of New Orleans Baptist Theological Seminary. Candidates from Tennessee and the degrees sought were Cecil Curtis Freeman, left, B.D.; and John E. Thorn, Jr., right, M.R.E.



## Carson-Newman Students Visit Baptist Work

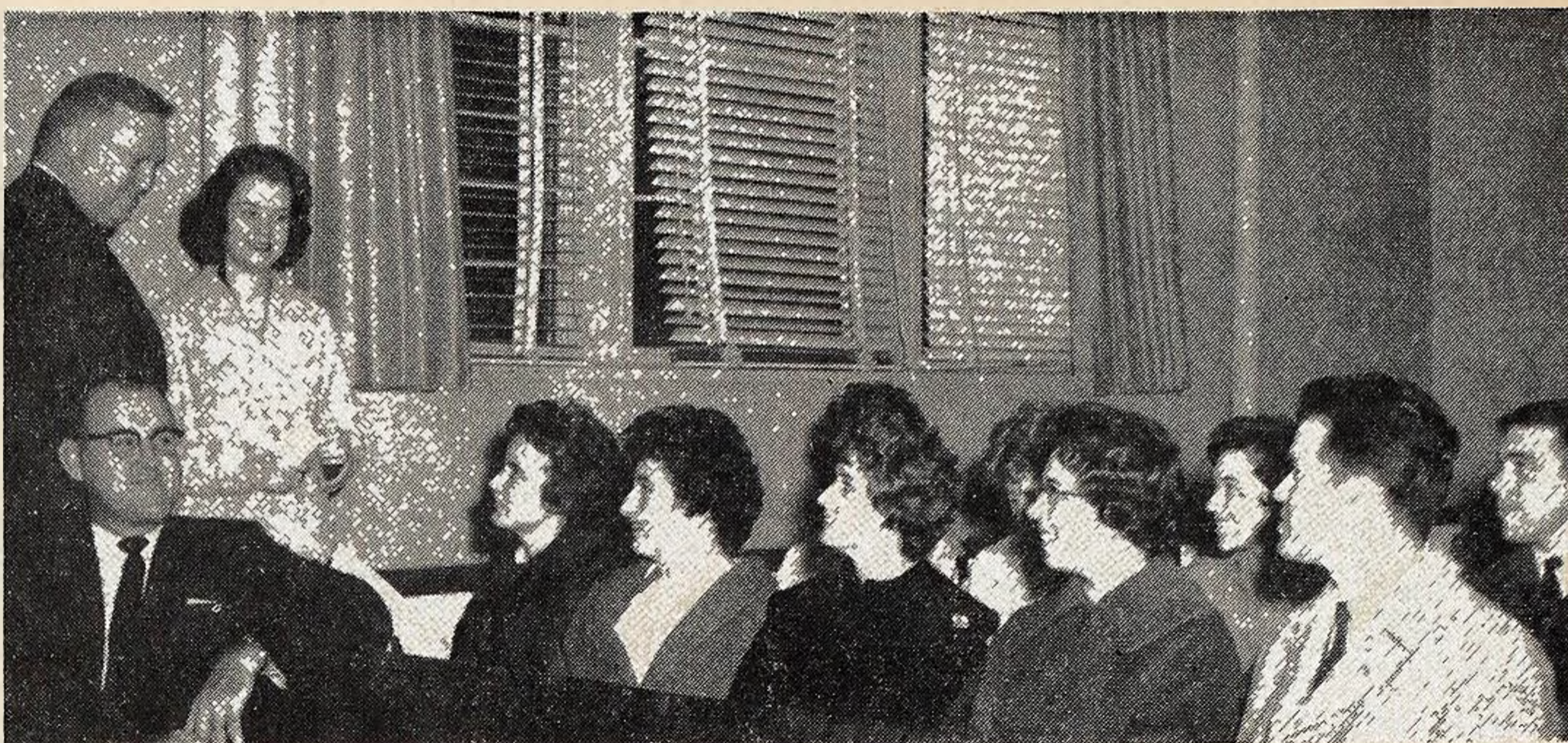
A religious education class from Carson-Newman College, under the direction of Dr. Nat C. Bettis, viewed first-hand Baptist work in Nashville during a recent field trip. Points of interest visited included Tennessee Baptist Children's Home at Franklin, Mid-State Hospital, Belmont College, the Baptist State Board building, the Baptist Sunday School Board and Southern Baptist Convention offices.

Dr. Bettis, who is director of Christian In-Service Training for Carson-Newman, pointed out that the trip was part of the class' study "Understanding Tennessee Baptist Life." This is a new project designed to meet the needs of our denomination and jointly sponsored by the Home Mission Board, Tennessee Baptist Convention, and Carson-Newman College.

The opportunity to see Baptists at work gave a new concept to the students as expressed by Miss Vicky Wood, "Although I have been raised in a Baptist preacher's family and have been taught Baptist organization all my life, I never realized how extensively and efficiently our state departments operated."

Another student, Miss Lydia Scott, commented, "Seeing the departments and meeting our state convention workers seemed to make our studies live."

Tour arrangements were made by Gene Kerr, administrative assistant for the Tennessee Baptist Convention, and during a dinner at Belmont College cafeteria, some of the staff members explained various phases of the work.



Students learn about Mid-State Hospital from (standing) Fred Bell, chaplain, and Miss Ann Aiken, public relations assistant, and (front row) Herman Ellis assisting Chaplain Bell.



Trying out the equipment at the State Board offices are Patti Brown, at the teletype, and (standing) Edwin McInnis, Mrs. McInnis, Vicky Wood, Lydia Scott, and Susan Horton.



Her way of saying, "I am four." Patti Brown, Neil Cox, Lydia Scott, Susan Horton, and Kathryn Ann Jones talk with the children at Franklin.



Arriving at the Franklin Children's Home are (l. to r.) Don Parker, Janet Hoover, Neil Cox, Robert Underwood, bus driver; John Scolaro, Edwin McInnis, Mrs. McInnis, Susan Horton, Kathryn Ann Jones, Lydia Scott, Patti Brown, Mrs. Ray Clinebelle, Vicky Wood, Dr. Nat Bettis, and John M. Wenger, superintendent at Franklin Home.





**AND THE WORD ENDURES** is a filmed documentary account of how an evangelical group of Christians live and worship in Communist Russia. This scene is a baptismal service at Moscow Baptist Church. "The Answer" will feature "And The Word Endures" in Tennessee on February 4 over these stations: WCYB-TV, Bristol, 12:30 p.m., WTVB, Chattanooga, time to come, WMCT, Memphis, 8:30 a.m., WLAC-TV, Nashville, 3:00 p.m. Saturday.

(Check your local television listings for correct time and day)

In a film entitled "To Breathe Free," the efforts of Southern Baptists and other Christian denominations to rehabilitate Hong Kong, a nation of nearly three million squeezed into a single city are documented graphically. It will be telecast in color on the NBC-TV Network from 4 to 4:30 P.M. EST, Sunday, February 18.

Produced jointly by Southern Baptists' Radio and Television Commission and the National Broadcasting Co. last summer, "To Breathe Free" was originally scheduled for telecast on the network, December 31. Technical problems in production delayed it, however.

Hong Kong is a city of frenzied activity, full of goods for trade in a free world port. It is thriving, prosperous, yet teeming with starving, homeless refugees. This is a story of beauty and ugliness, despair and hope, living side by side.

Two other documentary films produced by Southern Baptists with NBC-TV will be shown on February 4 and 11. All will occupy the network's regular weekly "Frontiers of Faith" spot, Commission Director Paul M. Stevens said.

First in the series, on February 4, will be "From the Most High Cometh Healing," a report of a major development in modern medicine being used in Christian hospitals throughout America. A healing team, ministering to body, and spirit, now enlists the skills and vocations of doctor, psychiatrist, and minister. Their common goal: to relieve suffering.

"Operation: Brother's Brother," will be telecast on February 11. This film tells the facts of an unusual mercy mission to Liberia, Africa, staged to inoculate the entire population of the country against a variety of devastating diseases. The mission was

## Grand Jury Indicts 3 In Wiretapping Case

NEW ORLEANS (BP)—A state official and two private citizens have been indicted by a Federal Grand Jury in New Orleans in a wiretapping case involving three religious leaders.

The Grand Jury charged Wendell P. Harris, Sr., a Louisiana State Senator, Lawrence W. Hall, a private detective, and Leon M. Patterson, a business man, all of Baton Rouge, with breaking a federal law against wiretapping.

They were accused of involvement in the tapping of telephone conversations between three men, one a Baptist minister, who had fought segregation in Baton Rouge. They are Benjamin Irvin Cheney, Jr., then pastor of the Broadmoor Baptist Church, Wade M. Mackie, of the American Friends Service Committee, and Rabbi Marvin M. Reznikoff.

Cheney resigned the Broadmoor pastorate last summer, reportedly because of pressure after he joined 50 ministers in signing an "affirmation of religious principles" calling racial discrimination "a violation of the Divine law of love." When he signed, Cheney and his wife received abusive anonymous letters and telephone calls from segregationists.

One of those charged, Leon Patterson, is a member of the Broadmoor Baptist Church and taught Sunday School there. Sen. Harris also is vice chairman of the Louisiana State Sovereignty Commission which carries out a pro-segregation and states' rights program.

The Federal Law involved is Section 605 of the Communications Act of 1934, prohibiting the interception of any wire communication and divulgence of its contents. Violation is punishable by a year in prison, a \$10,000 fine, or both.

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**BAPTIST AND REFLECTOR  
1812 Belmont Boulevard  
Nashville 5, Tennessee**

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planned and is being carried out by Brothers, Robert A. Hingson, a doctor and medical researcher, and James Monroe Hingson, navy captain and commander of the vessel taking the team to Africa. Assisting them is the Baptist World Alliance, an organization representing the world's 22 million Baptists.



# HAVE YOU HEARD

What the Standard can do for the DEPARTMENT SUPERINTENDENT? It offers a training program which will provide efficient leadership, suggests adequate number of classes, and emphasizes reaching more people for regular attendance.

What the Standard can do for the TEACHER? It offers an avenue of improvement and suggests classes of proper age and size for the most effective Bible teaching.

What the Standard can do for the CLASS MEMBER? It offers an incentive for better work and sets goals which offer many opportunities for service.

The following goals have been set for TRAINING UNITS in Tennessee this year:

Number of Standard Sunday Schools .....	314
Number of Standard Departments .....	565
Number of Standard Classes .....	1,445

### Operation Home Folks and Extension Bible Classes Interest Increases

In a recent week-end tour, four associations—Giles, Lawrence, Maury and Indian Creek—were visited and informed on two of our enlargement efforts, Operation Home Folks, planned for reaching the unenrolled church members, and the Extension Bible Classes, a program of Bible teaching in jails, nursing homes and other places where there are folks unable to attend on Sunday. Sixty churches and 215 people manifested their interest by attending and carefully discussing this work with us.

*The Extension Bible Class Movement is a new plan* presented by Mr. George Stuart, Baptist Sunday School Board, for reaching, through Bible classes during the week or on Sunday, those who cannot attend on Sunday. People properly reached and taught through the Extension Bible Classes can be counted in the Sunday morning attendance and can be a part of the 30,000 Movement.

For more information on this phase of Sunday school work,

write Lacy Freeman, Sunday School Department, 1812 Belmont Boulevard, Nashville 5, Tennessee.

### Train Sunday School Leadership

The theme for the current Sunday school year is "Outreach for the Unreached . . . Spearhead for ADVANCE." The Sunday school in each church should strive this year to *advance* in the task of reaching, teaching, winning, and developing people. In order to attain these objectives, workers must be adequately trained. Consider the following suggestions as you plan a training program for your workers:

1. Plan a well-balanced program of training.
2. Use the Church Study Course.
3. Elect an efficient person as superintendent of training.
4. Set up and maintain individual training records, and keep them up to date.
5. Constantly emphasize the importance of training, and recognize training achievements in a meaningful way periodically.

### Vacation Bible School Textbooks for 1962

Nursery—New Nursery Book .....	<i>Happy Times Together</i> by Mrs. Alvis Strickland
Beginner—Book B .....	<i>Learning About Jesus</i> by Louvenia B. Edge
Primary—Book C .....	<i>Wonders in God's World</i> by Mayola Johns Clark
Junior—Book B .....	<i>Exploring Our Bible</i> by Mary Jane Haley
Intermediate—Book B .....	<i>The Bible—A Living Book</i> by Eugene Chamberland

Purchase the Principal's Package from your nearest Baptist Book Store and *begin now* to make plans for a Vacation Bible School in your church.

### Training Union

## Tennessee 1962 Joint Associational Officers Leadership Meeting

February 26, 27, 1962—Belmont Heights Church, Nashville  
Registration begins 10:30 A.M. Monday—Program begins  
at 1:00 P.M. Monday—Adjourns Tuesday, Noon.  
(No provision for children or youth)

### The Training Union Section of the Meeting

- I. What is the purpose of this meeting?
  1. To offer training, information and materials for all Training Union associational officers.
- II. Who is invited to attend?
  1. All Associational Training Union officers
  2. Associational Moderators
- III. What conferences will be held?

General Associational Officers—Charles Norton and Dr. Phil Harris  
Adult Leaders—Johnnie Hall, Jr. and Dr. Raymond Rigdon  
Young People's Leaders—Miss Mary Anderson  
Intermediate Leaders—Miss Nancy Dill and Versil Crenshaw  
Junior Leaders—Miss Helen Jarrett and Mrs. Versil Crenshaw  
Primary Leaders—Mrs. Margaret Ware  
Beginner Leaders—Miss Nora Padgett  
Nursery Leaders—Mrs. Jesse Meek
- IV. What financial help will be offered those attending?
  1. Mileage supplement—Paid for by Southern Baptist Convention:  
02¢ per mile for car with one associational officer

- 04¢ per mile for car with two associational officers  
05¢ per mile for car with three associational officers  
06¢ per mile for car with four associational officers  
07¢ per mile for car with five associational officers  
08¢ per mile for car with six associational officers
2. Meals:  
All meals to be taken care of by State Training Union Department.
  3. Housing: Housing will be paid by State Training Union Department for one night. Motel, hotel reservations will be made by State Training Union Department for the individuals attending clinics. (Expenses will be paid only for elected associational Training Union officers.)

Please fill in and return to us if you plan to attend this conference.

### 1962 Joint Associational Officers Leadership Meeting

Name \_\_\_\_\_

Address \_\_\_\_\_

Association \_\_\_\_\_ Position Held \_\_\_\_\_

Check here if you need reservation made for the clinic. \_\_\_\_\_



## Protestant Observers Comment On McCormack

(Continued from Page 5)

Cormack's new and wider responsibilities will cause him to reappraise his attitude toward legislation involving his Church. He said, "we should be willing to let his legislative record from this point on determine our attitude toward him. We should not expect that his actions as a Massachusetts congressman will necessarily determine what he will do as Speaker of the House."

Lewis Maddocks, Washington secretary of the Council for Christian Social Action of the United Church of Christ, said "I have no doubt at this time that Mr. McCormack will carry out his responsibility as Speaker as objectively as he claims he will."

Although Maddocks disagreed with McCormack on the question of federal aid to parochial schools, he said "I honestly do not know from intimate knowledge whether he has ever sacrificed public school aid when it did not provide parochial school aid as well. I have not examined his voting record on this issue, so have no right to challenge his denial of such action."

Maddocks said, "all I ask of any congressman are two things: (1) that he work to promote what his conscience dictates should be promoted (and I have no reason to believe that Mr. McCormack has ever failed to do this), and (2) that all important legislation such as federal aid to education be permitted to come to the floor for debate and vote."

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, said, "I have read the RNS quotes from Mr. McCormack, but I cannot tell from them what course he will follow as Speaker of the House . . . since the Democratic Party has made him Speaker we will just have to wait and see what he does."

"The interesting thing about the RNS story is that Mr. McCormack thought he should talk," Carlson continued. "In the past he has served more narrowly as representative of voters in Massachusetts. Now as Speaker of the House he becomes more responsible for what the Party does and for the national welfare. One would expect him to re-work his policies in the change. However, he is a man of 70 and changes may come hard."

Carlson further said, "A Roman Catholic in the White House, a Roman Catholic leading in the Senate and a Roman Catholic leading in the House creates a Roman Catholic responsibility, even though they may not be a team. Three-fourths of the voters are non-catholics, and perhaps a majority of the Roman Catholic voters favor the President's education policy rather than McCormack's. Good political planning for the Party will place new demands on Mr. McCormack, which may limit his availability for ecclesiastical interests."

## Woman's Missionary Union

# Sunbeam Band Anniversary Awards

Recognition is due six churches and thirteen Sunbeam Band leaders who reported having reached the Sunbeam 75th Anniversary Goals for the year, 1960-61.

The threefold goal included:

1. The enlistment of 50 per cent of the children eligible for membership or a net increase of 25 per cent in membership.

## Annuity Board Extends Annuitants' Ruling

DALLAS, TEXAS—The Annuity Board extended through 1964 its ruling to allow age annuitants to serve new churches or missions for as long as 12 months without relinquishing rights to their retirement annuities.

R. Alton Reed, executive secretary, said the action was taken by the Executive Committee to allow the Annuity Board to continue its part in the 30,000 movement.

Provisions of the ruling state that any age annuitant may serve any new church or mission. (The designation "new" is given a church or mission if its name does not appear in the last printed associational minutes, Reed said).

The annuitant's service must also be approved by the Executive Secretary in the state he plans to serve and the Annuity Board Executive Secretary.

2. The leader and/or each assistant leader completing during the year the basic Leadership Course, or if previously completed, the Refresher Course.

3. The leader and each assistant leader receiving *Sunbeam Activities*.

Those Sunbeam Bands that reached these goals were:

Brownsville, Zion Church

Bob Baker Beginner Sunbeam Band—Mrs. Elsie Haynes, leader

Primary Sunbeam Band—Mrs. J. T. Jacks, leader

Clarksville, First Church

Primary Sunbeam Band—Mrs. Robert E. Creager, leader

Gallatin, First Church

All six Sunbeam Bands—Miss Hester S. Nunley, Director

Johnson City, Snow Chapel

Frank Belvin Beginner Sunbeam Band—Mrs. Stanley Bond, leader

Floryne Miller Sunbeam Band—Mrs. Fred Strouth, leader

Knoxville, Pleasant Ridge Church

Nancy Brown Primary Sunbeam Band—Mrs. Jack B. Valentine, leader

Martin, Mt. Pelia Church

Primary Sunbeam Band—Mrs. Clyde Powell, leader

Beginner Sunbeam Band—Mrs. Clifford McWherter, leader

## The Home Mission Board Offers For Investment

6% Church Bonds Issued by Southern Baptist Churches

Supported by a \$250,000 Church Loan Trust in reserve  
with the First National Bank of Atlanta, Georgia

### Your investment means:

Your money is working for the Kingdom

Your 6% interest is payable semi-annually

You enjoy added protection of the Church Loan Trust

**Bonds in denominations of \$250 \$500 \$1,000**

**Maturing in two to eight years**

**Write for particulars today: (Detach)**

**Leland H. Waters, Executive Assistant**

**161 Spring Street, N.W.**

**Atlanta 3, Georgia**

Please send complete information on church bonds and a copy of your security agreement.

Name \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



# Attendances and Additions

Church	S.S.	T.U.	Add.
Alcoa, First	454	202	1
Athens, Central	114	55	
East	467	164	
First	580	233	
West End Mission	104	61	
Niota, First	141	27	
Riceville	91	47	
Bemis, First	344	93	
Bolivar, First	428	120	
Brighton	217	92	
Bristol, Tennessee Avenue	605	275	5
Brownsville	530	133	
Cedar Hill	85	33	
Centerville, First	104	38	
Fairfield Chapel	36	27	
Chattanooga, Avondale	576	199	
Brainerd	956	285	2
Calvary	289	78	
East Brainerd	192	84	1
Eastdale	425	130	1
East Lake	463	190	
East Ridge	755	157	
First	1157	280	3
Morris Hill	281	120	
Northside	335	76	
Oakwood	355	155	4
Red Bank	1119	318	
Ridgedale	458	170	1
Ridgeview	300	85	
St. Elmo	358	102	
Second	134	49	
White Oak	472	134	
Clarksville, First	865	220	1
Van Leer Chapel	36	40	
New Providence	345	111	
Cleveland, Big Spring	343	187	1
First	521	212	4
Waterville	125	87	
Clinton, First	591	174	4
Second	403	92	
Columbia, Highland Park	340	156	
Cookeville, First	575	121	3
Eastwood	66	33	2
Stevens Street	175	77	2
Washington Avenue	110	71	
West View	209	84	1
Crab Orchard, Haley's Grove	89	38	
Crossville, First	257	76	
Daisy, First	292	83	
Dayton, First	278	118	
Dyersburg, First	700	182	
Elizabethton, First	537	222	
Good Will Center	44		
Immanuel	264	129	
Elk Mills	39	40	
Oak Street	170	73	
Siam	197	100	
Englewood, First	169	60	
Etowah, First	335	111	
Goodspring	132	72	
North	438	140	
Fountain City, Central	983	323	
Smithwood	655	244	
Friendship, South Fork	58	24	
Goodlettsville, First	414	141	1
Grand Junction, First	104	61	
Greenville, First	414	156	1
Second	184	67	1
Halls, First	233	23	2
Harriman, Caney Ford	87	43	1
South	502	183	4
Trenton Street	419	122	
Elizabeth Street	53	85	
Walnut Hill	272	117	
Henderson, First	247	98	
Hixson, Central	280	150	3
First	306	129	1
Memorial	308	137	5
Serena Chapel	5	26	
Jackson Calvary	562	245	7
First	1068	330	1
East Union	78	78	
Parkview	355	146	5
West	854	473	2
Jellico, First	200	100	
Johnson City, Central	815	234	3
Clark Street	328	138	2
Pine Crest	195	101	
Temple	393	161	
Unaka Avenue	403	155	1
Jonesboro, Second	131	37	
Kenton, First	179	54	
Macedonia	97	63	
Kingsport, Cedar Grove	169	97	4
Colonial Heights	377	116	1
First	900	229	1
Litz Manor	253	110	
Lynn Garden	499	200	8
Kingson, First	558	248	
Knoxville, Bell Avenue	789	264	
Black Oak Heights	222	81	
Broadway	774	357	
First	848	246	6
Glenwood	301	156	
Grace	300	141	4

JANUARY 14, 1962

Island Home	209	84	3
Lincoln Park	885	302	3
Lonsdale	230	79	
McCalla Avenue	721	248	1
Meridian	503	186	
Sevier Heights	650	294	3
LaFollette, First	331	100	
Lawrenceburg, Highland Park	243	103	
Lebanon, First	589	157	
Hillcrest	132	77	2
Rocky Valley	111	72	6
Lenoir City, Kingston Pike	82	47	
Oral	142	84	
Lewisburg, First	298	51	
Lexington, First	434	96	2
Loudon, First	328	79	
Madisonville, First	321	124	
Mission	38	33	
Malesus	243	98	
Martin, Central	287	87	
First	444	141	3
Southside	87	46	
Maryville, Broadway	684	347	
First	850	357	
Mt. Lebanon	209	124	
McMinnville, Shellsford	233	177	
Mt. Pleasant, First	129	48	
Mission	40	35	
Medon, New Union	102	59	
Memphis, Ardmore	657	273	
Bartlett	339	114	
Bellevue	2048	910	7
Beverly Hills	577	190	2
Boulevard	475	145	
Calvary	345	157	
Central Avenue	802	249	6
Charjean	450	166	2
Cherokee	1138	364	4
Mt. Terrace	149	83	
Ellendale	125	58	1
Elliston Avenue	285	112	1
Fairlawn	248	50	
First	1404	356	9
Fisherville	121	33	
Forest Hill	86	33	
Frayser	848	372	3
Glen Park	358	140	
Graceland	773	284	
Graham Heights	266	154	
Highland Heights	1242	538	3
Havenview	213	65	
Kennedy	551	210	1
Kensington	365	109	1
LaBelle Haven	733	257	3
LeaClair	425	174	
Leawood	911	296	2
Levi	337	131	
Lucy	88	55	
Malcomb Avenue	193	99	
Mallory Heights	245	150	1
McLean	531	211	1
Merton Avenue	448	90	5
National Avenue	339	124	3
Oakhaven	387	171	
Park Avenue	676	247	2
Range Hills	106	37	2
Scenic Hills	228	87	2
Seventh Street	478	134	4
Sky View	270	137	
Southland	174	59	
Southmoor	240	72	
Temple	1057	331	2
Thrifhaven	601	272	
Trinity	522	317	14
Wells Station	819	301	4
Whitehaven	700	139	
Woodstock	111	76	1
Milan, First	386	103	
Northside	164	75	2
Morristown, Alpha	132	82	
Bethel	219	112	
Buffalo Trail	238	102	
Bulls Gap	136	65	
Cherokee Hills	126	58	8
First	784	208	
Fernwood	131	71	
Hillcrest	232	100	
Manley	145	53	1
Rocky Point	78	32	
Whitesburg	95	29	
White Oak	201	90	
Westview	141	98	
Murfreesboro, First	592	172	
Calvary	91		
Southeast	109	72	3
Third	386	121	1
Woodbury Road	224	88	
Nashville, Alta Loma	277	141	
Mission	24		
Bakers Grove	127	63	

## Keynote Speaker Named For Family Life Meet

NASHVILLE—A Texas minister will be keynote speaker at Southern Baptists' Conference on Family Life in Nashville Feb. 25-Mar. 1, 1963.

Joe W. Burton, secretary of the Baptist Sunday School Board's Family Life Department and general chairman of the conference, announced that Herbert R. Howard, pastor of Dallas' Park Cities Baptist Church, will be keynote speaker.

The Alabama native has served this church since 1948, having previously pastored the Immanuel Baptist Church of Tulsa, Okla., for four years. He is a graduate of Howard College, Birmingham, Ala., and holds the Th.D. Degree from Southern Baptist Theological Seminary, Louisville, Ky.

One thousand denominational and church workers are being especially invited to participate in the week-long Conference on Family Life.

Belmont Heights	1030	271	2
Madison Street	125	32	
Westview	66	65	
Criewood	454	150	1
Donelson	829	147	3
Eastland	511	131	2
Fairview	219	86	1
Jordonia	31	16	
First	1368	482	
Cora Tibbs	69	30	
T.P.S.	423		
Carroll Street	183	65	
Gallatin Road	368	122	
Grace	864	248	4
Haywood Hills	205	103	1
Harsh Chapel	211	77	
Hermitage Hills	194	103	
Hill Hurst	117	41	
Inglewood	879	248	
Cross Keys	34	27	
State School	78		
Ivy Memorial	345	162	
Treppard Heights	61	46	
Joelton	203	106	
Lockeland	504	135	
Lyle Lane	80	42	
Madison Heights	201	95	
Neelys Bend	91	43	
Park Avenue	669	242	
Rosedale	144	78	
Riverside	351	91	
Valley View	110	37	
Shelby Avenue	312	141	
Third	195	71	1
Tusculum Hills	378	105	2
Woodbine	470	208	
Woodmont	714	261	5
Oak Ridge, Central	557	166	
Robertsville	723	247	
Old Hickory, First	525	227	
Oliver Springs, Middle Creek	126	84	
Parsons, First	217	73	
Portland, First	353	112	3
Pulaski, First	287	100	
Ridgetop, First	58	24	
Rockwood, Eureka	101	58	
First	485	222	1
Savannah, First	245	81	
Selmer, First	254	74	1
Seymour, First Chilhowee	180	98	
Sevierville, First	516	192	
Shelbyville, Shelbyville Mills	235	93	
Sidonia, Pleasant Grove	126	82	3
Sommerville, First	259	114	
Springfield	552	147	
Sweetwater, First	414	123	
North	190	43	
Trenton, First	479	148	1
Trezevant, First	161	58	
Tullahoma, First	483	147	2
Hickerson Mission	64	24	
Lincoln Heights	107	53	
Grace	119	62	
Highland	188	110	
Spring Creek Mission	14		
Union City, First	612	107	3
Samburg	50	26	
Second	396	130	
Watertown, Round Lick	161	74	
Waynesboro, Green River	101	64	3
White House	180	45	
Winchester, First	314	81	
Southside	58		



## North Carolina Trustee Group Advised On Duty

WINSTON-SALEM, N. C. (BP)—Trustees of North Carolina Baptist institutions were told here that petty disagreements and suspicion between trustees and administrators "too often lead to the disintegration of institutions."

T. Sloane Guy, Jr. of New Orleans, executive secretary-superintendent of Southern Baptist Hospitals at New Orleans and Jacksonville, Fla., told the Third Annual Trustees' Conference of the Baptist State Convention that trustees should confine themselves to deciding "what is to be done" and permit administrators to determine "how to do it within reasonable limits."

Southern Baptist Hospitals is an agency of the Southern Baptist Convention.

Guy said administrators have their shortcomings. Sometimes, he said, they are "guilty of a breaking of faith" when they become "autocratic, possessive (feeling that they own the institutions), devious (when they won't give you a straight question) and secretive."

But, acting in mutual trust, trustees and administrators can "express their faith through their denomination's institutions without permitting their denomination to become an institutional religion," he said.

The conference attracted 275 representatives from the seven colleges, three benevolent institutions and the *Biblical Recorder*, weekly state Baptist paper.

## WMU Sponsors Church Extension Study

BIRMINGHAM (BP)—Southern Baptists will conduct an intensive study of Church Extension Methods during February and March as a part of their emphasis on Home Missions.

The study is sponsored by the Woman's Missionary Union, auxiliary to the convention, and will be accompanied by prayer sessions and efforts to raise \$2,900,000 for Home Mission work in the United States, Cuba, Panama, and the Canal Zone.

At the heart of the study will be age-graded mission books prepared by the denomination's Home Mission Board. Theme for the study is "New Churches for Our Time."

The Church Extension emphasis coincides with the denomination's goal to start 30,000 churches and missions by 1964, and with the year's emphasis of seven North American Baptist groups on church extension.

The books to be studied are "Glimpses of Glory" by C. C. Warren for Adults; "Victors in the Land" by Lila Hopkins for Intermediates; "Steeple Against the Sky" by Edith Limer Ledbetter for Young People; "Bayou Boy" by Ashley V. Pickern for Juniors; and "A Kite for Billy Ching" by Jester Summers for Primaries.

## Says Witnessing Laymen Are Greater Than Bombs

WASHINGTON—(BP)—Howard Butt, a Baptist layman and grocery chain executive from Corpus Christi, Tex., told a Christian layman's workshop here that if every one of the more than a thousand men present would be a living witness to God in the home and on the job, "the upheaval in Washington would make the 50 megaton bomb look puny by comparison."

More than 100 nationally known lay leaders had parts on the plenary and group sessions of the interdenominational, interracial meeting. The general format of the workshop was copied from that of the National Conference of Southern Baptist Men held in Memphis last fall.

Henry Holley, a sergeant in the Marine Corps and a member of the Virginia Hills Baptist Church in Alexandria, Va., saw a vision of the impact such a workshop could have on the National Capital area and engineered the planning and preparations. He took vacation leave from his job to complete arrangements last week. Boyd Leedom, member of the National Labor Relations Board, was committee chairman.

Butt told the laymen that the Christian religion in this country has become a spectator religion, and that "the sin of sermon listening may be the worst sin of all." He explained that "God is interested in sermon listening becoming sermon living."

George Schroeder, executive secretary of the Brotherhood Commission of the Southern Baptist Convention, outlined for the conference delegates what he called "handles" for man-to-man evangelism. He encouraged business and professional men to witness to all who come to their offices simply by putting a Bible on their desks. He suggested also the use of a New Testament, with soul-winning passages marked and indexed, and he urged the men to use the influence of their daily lives as a Christian witness.

Another Baptist, Brooks Hays, special assistant to President Kennedy, told the laymen "It would be impossible for me to discharge the obligations of my office without summoning to my aid the resources of Jesus Christ."

He termed Christian men in government service as "fellow-craftsmen with Christ in building a better world." But he admitted it sometimes is difficult to push through, against political odds, the things a Christian knows to be right. "I ask God for strength to do what I know is right," he said, "and I find that faith has an answer to fear."

Hays also urged men to display the spirit of Christ in their work. "Ours has become an age of recalcitrant men," he said. "We who have Christ need to create an atmosphere in which people can speak of love and compassion."

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## —Reverence For God's Name—

**TEXTS:** Exodus 20:7; Leviticus 19:12; Matthew 5:33-37; 6:5-9; Luke 6:46 (Larger)—Exodus 20:7; Mt. 5:33-37; 6:5-9 (Printed)—Mt. 6:9b (Golden).

The use of human names in a society is extremely important. One thinks, for instance, of powerful names in politics or in finance or in science. They carry weight and influence. One thinks, also, of the lives of parents or of life companions or of children (and their names). To call the name or to write it on paper is to bring the image before the mind of the person who so uses it. Any sober-minded person would use the name of a loved one or a close friend with deep appreciation rather than with levity or with slander. God gave to Moses what has been called the Third Commandment which deals specifically with the proper use of His name upon the part of all human beings. It will be recalled that Moses' experience at the Burning Bush furnishes some light on the meaning of His name. The English equivalent of the Hebrew word, Jah-weh, is approximately Jehovah, which means, "I AM". From this we derive that God is the Eternal or the Everlasting One. He was, He is and He will be; explained the Jewish Rabbi to the writer of these notes one time. The printed text is considered for further light.

### Consecration in Pronouncement (Ex. 20:7)

God spoke through Moses to mankind in the long ago to say that His name was not to be taken "in vain". Such a prohibition certainly rules out profaning His name. It rules out also calling upon Him in any other fashion other than that of reverence. God's name and nature are bound together. He is holy and righteous and merciful (to mention only three of His attributes) hence the use of His name in human speech or pronouncements must be done with at least these three characteristics before us. If one's whole life is consecrated it is not at all likely that any of the pronouncements of

his lips will in any manner defile God's great name. In an age of such wide-spread profanity if not blasphemy, such a Commandment needs thorough understanding with full compliance.

### Consistency in Promise (Mt. 5:33-37)

The heart of Jesus' teachings here, as found in the Sermon on the Mount, rests not so much in the taking of oaths as such but rather in their use to convince the listeners of the person's sincerity and integrity. The Bible describes Jesus' being placed under oath at His trial just as it does similar experiences of the Apostle Paul. The life of the genuine Christian, Jesus says in essence, should be so consistent that his speech under all circumstances will be taken for full value. If he says "yes" or if he says "no" in answer to a direct question his reply is to be accepted as final and reliable. Our world of extensive and complicated business transactions must rely upon signed promises but even so it still remains true today what was widely true in an earlier day in America that for some persons at least their "word is as good as their bond". The followers of Jesus Christ should take the lead in extending this concept by manifesting the same in all of the affairs of life. A promise, once it is made, must be so fulfilled if humanly possible. The fabric of human society is made of this very thing, confidence of the one in the other. Out of this precious thing homes, churches, businesses and professions can exist and thrive. Without it, nothing else that is good can remain safe for long at a time.

### Conformity in Prayer (Mt. 6:5-9)

Our Lord continues to teach, in this same Sermon, concerning this supreme matter of prayer. "When thou prayest", He says. And in this He suggests that it is to be taken for granted that the Christian will pray and pray often. He further says that public prayer is not to be offered for display. Nor is it to be in any sense hypocritical. The prayer of the Christian is to conform to the daily living of the Christian. One is to reflect the other. The strength of one's prayer life lies in his secret praying. The word "openly" here does not occur in the better translations; but God's rewards are definitely promised by Jesus. The acceptable approach is glimpsed in the model prayer's beginning, "Our Father". One group has perhaps distorted this with emphasis upon the number of "pater nosters" but the basic idea is of course sound. Since we salute God as "Father" we continue by praying, "Hallowed be thy name". When we say it we must mean it.

Readers Write

(Continued from Page 3)

In short, the issue is not to determine that Dr. Elliot has been exposed to several years of liberal study, and that while he has succumbed in some vital places, he has been able to escape with his basic commitment to Christ intact.

The Issue, as I see it, involves a consideration of the following:

1. Does the theology contained in "The Message Of Genesis" represent Dr. Elliot's beliefs? That is, does the book, in print, honestly and accurately say what Dr. Elliot intended to say?
2. Are the major criticisms of the book based on an understanding or misunderstanding of what Dr. Elliot has written? That is, have such men as Dr. K. O. White, Rev. Bob Mowery, and Rev. John Havlick correctly interpreted Dr. Elliot's book?
3. Does the book undergird or undermine our historic Baptist interpretation and understanding of the Old Testament?
4. Will the book, and other such teachings of Dr. Elliot help or hurt our missionary efforts in such pioneer areas as Kansas and Nebraska?
5. Is it permissible and desirable for a professor in an institution supported by the sacrificial gifts of conservative Baptist Christians to continue teaching that which is in basic and irreconcilable disagreement with the convictions and beliefs of our Southern Baptist populace?
6. Does our historic doctrine of the right of the individual to interpret the Scriptures for himself intend to license a professor in one of our institutions to propagate liberalism, even if he is a "consecrated Christian, . . . and a warmly evangelistic preacher of the gospel"? (According to your statement, I suppose professors of lesser consecration or inferior preaching ability will be required to stay with more "accepted" lines of teaching.)

If your statement of Dr. Elliot's Christian character is intended to infer that all theological students can pattern their understanding of the Old Testament after Dr. Elliot's and still retain their Christian faith unmarred, I do not agree with your inference. I recall one day in Dr. Elliot's class when we were studying the book of Jonah. I had understood Dr. Elliot to say that he did not believe in the miracle of the whale swallowing Jonah, he did not believe that the things contained in the book happened to an eighth century prophet mentioned in II Kings 14:25, and that he did not accept the historicity of the book, but instead, considered it a short story. Apparently, at least one other student so interpreted Dr. Elliot's remarks, for from the back of the room came the sound of a "r-r-r i p-p" and the comment, "There goes another one!" Dr. Elliot heard this and asked for an explanation. The student explained, "there goes another book out of my Old Testament!" This disturbed Dr. Elliot greatly, and so he took the last few minutes of class to explain that while he did not accept the historicity of the book of Jonah, he certainly had not torn it out of his Bible. I don't know if Dr. Elliot salvaged that student's confidence in the book of Jonah or not, but I do know that if I believed the book of Jonah was a short story written four hundred years after the prophet lived, and that it contained the falacious story of a purported miracle, then, for all practical purposes, I would just as soon tear it out of my Bible!

If you were charged with the responsibility of determining the Christian character of Dr. Elliot, I agree with your report. However, your board, or somebody, acting in the interest of Southern Baptists, needs to investigate and report on the real issue involved, that of the book, "The Message Of Genesis," not the person of Dr. Elliot!—Eldridge L. Miller, Pastor, Fairview Baptist Church, Nashville 8, Tennessee.

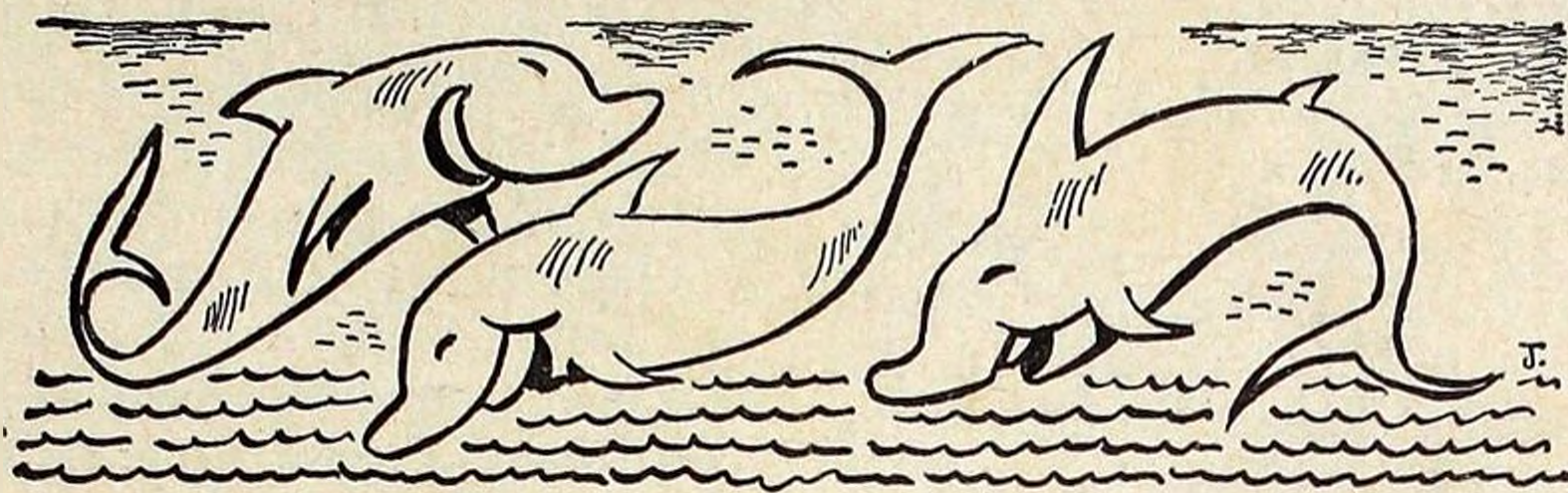
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## God's Strange Lifesaver\*

by Murray T. Pringle

Years ago in the midst of a terrible storm at sea, a ship returning to England began to leak badly. The pumps were unable to pump out water faster than it poured in. Soon it seemed the ship would be flooded and sink.

In one of the cabins a wealthy man knelt by his bunk and prayed to God.

"Please save our ship and all these poor souls aboard," he prayed.

Then suddenly a crewman burst into his cabin. "We're saved!" the sailor cried. "Saved! A miracle has happened!"

Sure enough, it had. The waters had ceased rising within the ship, and the pumps were able to pump it out. Finally carpenters were able to descend into the hold. There they discovered the thing that had saved their ship from sinking.

When the ship reached an English port and the wealthy man arrived home, he wondered how he might show his thanks to God for having answered his prayer.

"I have it," he cried. "I shall devote my fortune to helping the poor. I feel sure God would like that."

That is just what he did. He built an institution where poor boys could receive an education. On the uniform of each boy he had stenciled the picture of a dolphin.

You see, God had answered that man's prayer by sending him help in a most unusual way. When carpenters had descended into the hold of the ship, they had found a big hole torn in its side. Wedged tightly in that hole so that no more water could enter was a huge dolphin, God's strange lifesaver.

That was why the man had a picture of this strange sea mammal sewed on the poor boys' school jackets.

## Jerry's Discovery\*

By Frances Altman

"I don't want to go to school tomorrow," Jerry told his mother. "I won't know anyone."

After Jerry finished eating his supper, he went out to sit on the back steps. There he could think best.

Tomorrow he would go to a new school. "You will meet a lot of new friends," Jerry's mother had told him, but it did not make Jerry feel any happier.

His father was an engineer and they had lived in many different places. Jerry liked to travel, but he did not like to start to new schools. In fact, he wished there was a magic formula for making new friends.

The next morning Jerry went quietly into his new classroom and took a seat. He noticed two boys looking at some fish in an aquarium. Three others were examining a model airplane that a boy called Craig had brought. None of them noticed Jerry.

"Good morning, boys and girls," greeted the teacher as all went to their seats.

Jerry listened carefully as Miss Watts began to call the roll. Soon he heard her say, "Jerry Taylor."

"Here," said Jerry. He stood up so that

(Sunday School Board Syndicate, all rights reserved)

everyone would be sure to see him. He tried to stand straight and tall.

"We are happy to have you with us, Jerry," said Miss Watts. "Where did you live before moving to our town?"

Her smile made Jerry feel braver. He turned around to look at all the faces. He wanted these boys and girls to be his friends and to like him.

"I have lived in many different places," said Jerry, "even in the jungles of South America and in the deserts. My father is an engineer and my family has traveled all over the world."

Jerry felt important as he sat down. Now, he thought, everybody will want to know me. And everyone did. At lunch time all the boys wanted to talk to Jerry.

"Tell us about South America," they begged excitedly.

Jerry told them about the jungles and the deserts, about the monkeys and the wild parrots. Every day Jerry told exciting stories.

Something else was happening, too. Jerry did not notice it until one day when none

This would be a fine world if all men showed as much patience all the time as they do when waiting for a fish to bite.—*Grit.*

An efficiency expert was sent to a lumber camp in the north woods to check on the efficiency of the workers. The first thing he noticed when driving to the camp through the snow was that the lumberjack driver had the buffalo laprobe turned the wrong way, in his opinion, that is,

"Turn the laprobe over, if you please," he suggested, "with the hair side next to us and with the slick side out. You see you're losing about 30 per cent of your heat the way you're using it."

So the lumberjack obeyed—with deep laughter.

"Are you laughing at me, sir?" asked the expert.

"Oh, no," was the reply, "I'm not laughing at you. I'm laughing at that fool buffalo. He wore the hide the way I had it turned for 20 years and never knew the difference!"—*Capper's Weekly.*

"No," said the little girl's mother. "I don't want you to hit back at Johnny. Remember, you're a lady. Out-talk him!"

of his classmates came to eat lunch with him.

"May I eat lunch with you, Jerry?" Miss Watts sat down beside him. "Why aren't you eating with the others?" she asked.

Jerry did not say anything for a long time. Then he finally told her. "They don't want to be friends, I guess."

"Oh, I don't think that is true," said Miss Watts. "I believe they like you. You have seen many interesting things."

Miss Watts was silent for a few moments. "What do you think of Craig's model airplanes?" she suddenly inquired.

To this Jerry shrugged.

"Do you know that Bobby builds planes, too?" asked the teacher.

Jerry shook his head. "I guess I don't know much about anyone else," he said.

"They know all about you," Miss Watts pointed out.

Then Jerry began to understand what Miss Watts was talking about. Friendship works both ways. That is the formula. To make a friend Jerry needed to know something about the other boys, too.

"I think I'll go over and ask Craig about his model plane," Jerry told Miss Watts. "Maybe he will help me build one."

Soon Craig and Bobby were busy telling Jerry about their models. This time Jerry was doing the listening.



## Foundation Re-Elects King

The Board of Trustees of the Tennessee Baptist Foundation has re-elected Dr. James M. King of Queens Hospital, Tullahoma, president. Dr. King was elected for his third term of office at the recent annual meeting of the Board of Directors of the Foundation in Nashville.

Other officers for the Board were also re-elected. They are vice-president, Homer Waldrop, Jackson attorney; and secretary, Folk Lambert, Lewisburg business man. Andrew D. Tanner of Nashville was re-named Foundation attorney.

Named to the investment committee of the Board were John Ellis, A. E. Batts, George Logan, and Jack Massey of Nashville; and Lambert. Batts and Massey are new members of this committee, the other three were re-elected. Action of the Board increased this committee from four to five men.

Members of the executive committee were re-elected. They are Powers Smith of Henning, Judson Harwood of Nashville, Elmer J. Foust, pastor of White Oak Baptist Church, Chattanooga; King, and Waldrop.

Dr. Henry J. Huey, who was elected to his eighth term as executive secretary-treasurer of the Foundation, serves as ex-officio member of both committees. Dr. King will be chairman of the administrative committee, and the investment committee will elect a chairman at a later date.

The trustees went on record as asking Melvin T. Harris, mortgage supervisor for National Life and Accident Insurance Company, Nashville, to continue to work with the investment committee in an advisory capacity. Harris has made an extensive study of the farm and estate left to the Foundation by the late Dr. D. A. Ellis several years ago.

Dr. Huey reported to the Board that the Foundation has contributed \$16,175.31, income from trusts, to the Cooperative Program during the past year; and that a total of \$57,782.11 funds were paid to Tennessee Baptist schools. On October 31, 1961, total liabilities and fund balances of all funds amounted to \$2,391,143.96, and increase of \$133,457.18 over 1960.

Discussing the promotional work of the Foundation, Dr. Huey said, "Many who are good stewards of their income and conscientious tithers, supporting liberally the work of their church and denomination, have seemingly never given a thought to 'stewardship of estate.'"

Purpose of the Tennessee Baptist Foundation, a trust corporation set up by the Tennessee Baptist Convention, is to provide a permanent trustee to manage funds committed by gift or bequest for the benefit of Baptist agencies and institutions.

Before the January 16, meeting Board members and their wives were guests of the Foundation for dinner in the banquet room of Belmont College.

## Baptists To Retrace Adoniram Judson Path

BOSTON (BP)—A Day-long "Judson Journey" has been scheduled in the Boston area March 27 to mark the sailing of

Adoniram Judson and his wife Ann, as missionaries to India.

Though not Baptists at the time of their sailing, the Judsons were to become Baptists' first foreign missionaries from America. They were converted to the Baptist position during Bible study after sailing.

The "Judson Journey," in which a number of Southern Baptist Convention leaders will take part, is one phase of the Baptist Jubilee Advance Committee meeting here at that time. Representatives from six other Baptist groups in North America are also a part of the Jubilee Advance.

Judson sailed in 1812, as did Luther Rice, who was also (though in separate decision) convinced of Baptists' doctrinal position after sailing as missionary to India from another group.

Rice returned to the United States to campaign for support for the Judsons. In 1814, the first convention of Baptists on a national scale in America met at Philadelphia as an outcome.

The Jubilee Advance ends in 1964, marking the 150th anniversary of this convention.

The "Judson Journey" will retrace the steps of Judson in the area at the time of his sailing 150 years before. The journeyers will breakfast at Malden, Mass., where Judson was born. They will go to Andover, where he got his theological education.

At Bradford, Mass., they will see the Hasseltine House where he met Ann Hasseltine, his bride, and the Tabernacle Church where he was ordained. A special service of dedication will be held on the pier at Salem, Mass., where the Judsons embarked Feb. 19, 1812.

The journey will include appropriate ceremonies along the way and will feature an exhibit of Judson mementos of special significance, tour leaders reported.

## Drama Festival Set Mar. 8-10

NASHVILLE—A Religious Drama Festival will be held at First Baptist Church here Mar. 8-10. It will be sponsored by the Church Recreation Service of the Baptist Sunday School Board, Nashville.

"The festival's purpose is to acquaint churches with the value of drama as an unexcelled method of presenting truth," Cecil McGee, drama consultant of the Church Recreation Service said. Four one-act plays will be presented.

Special emphasis will be given to dramatization of worship and teaching materials in the total educational program of the church, directed by Mrs. Sarah Miller, of Houston, Tex. Mrs. Dorothy Murphree, of Nashville, will lead a conference on organizing and directing the play for beginner groups. Harry Thompson, director of Union Theater, Hardin-Simmons University, Abilene, Tex., will lead the conference on directing and acting for groups who have had some experience in church drama. McGee will lead conferences on materials and resources and drama on a shoestring. Mrs. Miller will also direct a session on costuming.

Any person or group interested in religious Drama is invited to attend. There is no registration fee. Overnight lodging will be provided by the Baptist Churches in Nashville. Write Bob Dixon, First Baptist Church, Nashville, for reservations.

Churches interested in bringing a play should contact Cecil McGee, Church Recreation Service, Baptist Sunday School Board, Nashville.

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