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"SPEAKING THE TRUTH IN LOVE"

Volume 128

Thursday, March 1, 1962

Number 9

LEBANON TENN
BGT MISSIONS

*Except
ye . . .
become
as
little
children*



The Overlooked Sign-Post

The world stands at the cross-roads today. Someone has said that the signpost has fallen down and we do not know which way to turn. You can sense the fear and the uncertainty that have resulted from this lost sense of direction.

Isaiah would help us at this point. We need not take the road that leads to the wilderness of despair. Long ago this prophet gave us the road map showing the way home. "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for the redeemed: the way-faring men, yea fools, shall not err therein." (Isaiah 35:8). It is a way of holiness, of redemption, of safety. "No lion shall be there, nor any ravenous beast."

Charles William Gordon was a missionary to the miners and lumbermen of the Northwest Territories at the turn of the century. The experiences which he encountered gave him much of the material found in his novels. In one of his books he tells about a young man who came to the hour of his death. A letter from his mother is read in the last moments, and you feel her deep longing for the son's return home: "And, oh, if ever your heart turns home again, remember the door is aye open, and it's joy you'll bring with you to us all."

Concerning our world and our time, the signpost has not fallen down. We have only over-looked it. It is there in the form



Robert A. Sanders, First Church, Camden

of a cross, and it shows us the way. And this expresses the spirit of One who calls us back to the old paths and the good way: "—if ever your heart turns home again, remember the door is aye open, and its joy you'll bring with you to us all."

READERS WRITE

... Why Seminaries?

● A young man was being questioned recently concerning his qualifications for ordination to the gospel ministry. One of the men on the council asked: "What are your plans for school? Do you expect to continue your education?" The answer was a shocker. "Yes," replied the young man, "if it doesn't interfere with the Lord's work."

Yet, we can hardly blame the youth. After all, he has been hearing our theological seminaries blasted and condemned by high-ranking Southern Baptist ecclesiastics for the last few years. Presidents of our Convention have taken it upon themselves to set all seminary professors "straight" on all matters of doctrine and polity. Heads of professors have rolled for so-called heresy, for administrative differences, and other reasons.

One Seminary professor tells me that almost every "denominational leader" who speaks in their chapel lowers education and scholarship.

What are we to do? Abandon all theological education? Here we are having established three new seminaries in the past 10 years. The combined Cooperative Program receipts of our 6 seminaries is \$3,084,400. The total receipts, other than capital funds, is \$4,588,691. And they received \$2,693,609 in capital funds—for a total of \$10,366,700.

It seems to me that this is an awful lot of money to be putting into an enterprise which is so constantly berated.

Everyone of these schools was established by the Convention. The Trustees are elected by the Convention. The faculty and administrations are elected by the Trustees. Can't we trust them? The vast majority of our 6000 students are graduates of Baptist colleges. Can't we trust the college faculties to give good background?

Our generation calls for good minds, well trained and disciplined in study. Put this together with a spiritual sensitivity and a man can serve his Lord well. No man is right all the time. Some of the critics could be wrong. It is high time for encouragement of our seminaries.—G. Avery Lee, St. Charles Avenue Church, New Orleans, La.

Academic Freedom Defined For Editors

PHOENIX, ARIZ. (BP)—A seminary professor's academic freedom carries with it responsibilities to God and to the denomination employing the teacher.

In reporting on "Theological Education and Academic Freedom," C. R. Daley of Middletown, Ky., editor of the WESTERN RECORDER said, "The concept of freedom is basic to the understanding of the role of any Baptist teacher or preacher."

On the other hand, he pointed out, there needs to be "some boundary for academic freedom. The boundary is summed up in the word responsibility."

Daley addressed the mid-winter meeting here of the Southern Baptist Press Association, composed chiefly of his fellow editors of 27 other weekly and semi-monthly Southern Baptist newspapers.

He noted academic freedom "is a very warm and live subject among Southern Baptist today. In at least two of our Baptist (Southern Baptist Convention) seminaries teachers are now under open and strong criticism for practicing academic freedom as they understand it in writing and teaching."

The Kentucky Editor acknowledged the theologically conservative position which Southern Baptists have held "from the very beginning of our history." He claimed a "new kind of orthodoxy" prevalent in the denomination's life is "programmistic. It has come about with pyramiding statistics interpreted as the sure favor of God and a hard-hitting super-duper brand of promotion."

Some accepted programs of the convention have become as orthodox as long-held doctrines of the Bible and church autonomy, he said. Anyone who questions these has "often been branded heretical," according to Daley.

He called attention to creedal statements which professors teaching at Southern Baptist Convention seminaries sign when they are employed to teach.

"The time has come, however, when we might have to give some definite interpretation to these creeds," Daley added. Asked later who would be the interpreter, Daley said it would be the task of the seminaries' trustees first, and possibly even that of the convention.

He suggested that instead of blanket interpretations being made, individual professors should be counseled if their interpretations appeared to be different from that of the seminary leadership.

He warned that Southern Baptists are faced with two threats to academic freedom: (1) "Theological liberalism (which) could well result in a popular reaction (and) the loss of almost all academic freedom." and (2) "The heresy-hunting brand of fundamentalism which would enforce its par-



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

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"Father Forgive Them" Is Japanese Pilot's Sermon

It was 7:49 on the morning of Dec. 7, 1941. Commander Mitsuo Fuchida pointed a signal gun out the window of his high level bomber and fired "one black dragon" into the clear blue sky.

Fuchida, the Japanese commanding officer who led 360 planes in the devastating attack on Pearl Harbor, pulled the trigger that signaled Japan's entry into World War II.

Today Fuchida is a Christian, an evangelist who turned down the highest military job in the Japan Air Force to organize a five-member evangelistic association in Japan.

The 59-year-old Presbyterian tells this story of the dramatic change in his life and the amazing chain of events that led to his conversion.

After the end of the war, Fuchida was the only one of 70 officers who led the attack on Pearl Harbor still living. All the others were killed in the war.

At least six times during combat, Fuchida faced certain death. Somehow he always miraculously escaped.

Fuchida was in Hiroshima the day before the atomic bomb leveled the city, killing thousands. Luckily, he was called to the Japanese military headquarters in Tokyo for a conference the day before the bomb was dropped.

When the Japanese in Tokyo heard the news of the bomb's effect, Fuchida and 11 other Japanese military leaders flew to Hiroshima to inspect the damage. They were there for two weeks, knowing nothing of the deadly radioactive fallout blanketing the area.

All of the 12 military leaders but Fuchida died because of radiation sickness. Fuchida suffered no effect whatsoever from the radiation, he said.

"I believe that God laid his hand on me and protected my life for some strange

reason," Fuchida said. "But I did not know why."

"At that time I was a Buddhist and Shintoist, and did not know who God is. Since there are more than 8 million gods in Shintoism, I was constantly searching to understand who God is, and why he spared my life," Fuchida said.

After the war, Fuchida was called as a witness in the war crime trials set up by the United States to execute justice for the torture of American prisoners of war by the Japanese.

Bitterness swelled in Fuchida's heart against the Americans who would punish the Japanese for alleged war crimes, and Fuchida decided to search for accounts of atrocities committed by Americans on Japanese prisoners of war.

On this list of Japanese prisoners returning to Japan after the war, he noticed the name of an old friend, Lieutenant Shohei

by Jim Newton
Baptist Press Staff Writer

Kanegasaki who was imprisoned in a hospital in Utah along with about 20 other badly injured Japanese prisoners.

Fuchida met the lieutenant's boat when he arrived in Japan and asked him how he was treated by the Americans while he was a prisoner.

Expecting to hear tales of torture and agony, Fuchida was told the story of an 18-year old girl named Margaret Covell who had been an angel of mercy while the lieutenant was in the hospital.

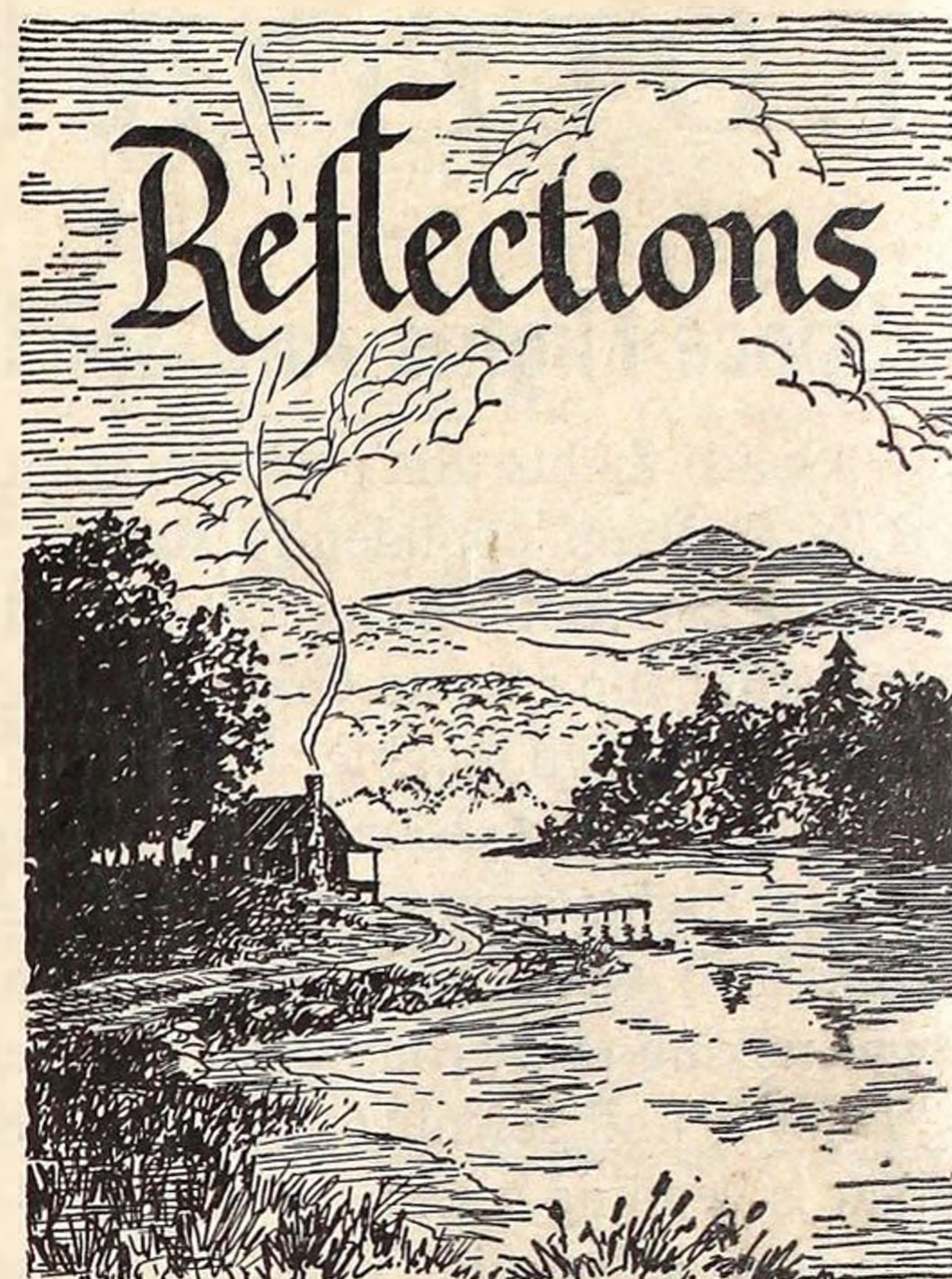
Margaret was the daughter of Missionary Parents who had taught in the Baptist-supported Kanto Gakuin Seminary in Japan before the war. When the war began, the Covells fled to the Philippine Islands, taking refuge in Manila, and later in the mountains of Luzon.

When the Japanese invaded the Philippines, the Covells were captured. Because they had with them a small radio receiver, the Japanese soldiers mercilessly shot the missionary couple as spies.

When Margaret first learned of her parent's death, her heart was filled with hate for the Japanese. Later she learned that before her parents died, they prayed for nearly 30 minutes. Margaret's attitude gradually changed until she again treated the Japanese prisoners with Christian love and kindness.

Fuchida was amazed. Instead of atrocities, he found a story of Christian love. He could not understand how Margaret could care for the Japanese prisoners with kindness when she knew the Japanese had killed her parents. He could not understand

(Continued on Page 11)



Charles S. Kettering was a good example of a man who, though world famous, remained "poor in spirit" all his life. One of the greatest scientific researchers this country has ever known. Kettering kept alive the will to know more by recognizing what he called "his ignorance." When he was graduated from college, he did not frame and mount his degree. Instead he tore it up. He never wanted to be tempted, he said, to think of himself as "educated." He wanted to be aware of his lacks, deficiencies and "wants" so that he could learn more.—*Salesman's Opportunity*.

Real wealth comes to the man who has learned he is paid best for the things he does for nothing.—*Scandal Sheet*.

If one believes in God, evil is a mystery, but if one doesn't believe in God, then goodness is a mystery.—John A. Redhead, quoted in *Christian Advocate*.

In the famous Church in the Wildwood a brief ceremony was added to the wedding ritual. As the newlyweds left the sanctuary, the pastor would tell the bride it was the tradition for her to ring the church bell. Invariably, the bride would pull at the bell rope and find herself unable to swing the heavy bell. The pastor would then motion to the bridegroom to help her. As the bell rang, the clergyman would say: "Remember, you'll find married life much like the bell rope. It is much easier when you pull together.—A. Purnell Bailey, *Grit*.

The second mile is the mile that counts because it is the mile you choose to walk. The first mile is the mile of compulsion; the second is the mile of charity and kindness.—George E. Failing, "The Second Mile," *Wesleyan Methodist*.

ticular creed upon every Southern Baptist Seminary teacher." Commenting on Daley's address, Reuben E. Alley of Richmond, Va., said Southern Baptists are in danger of 'so circumscribing theology that the young people of our coming generations who are thinkers will have no respect for it whatsoever."

Editor of the RELIGIOUS HERALD, Alley said Southern Baptists have as good biblical scholars as other denominations "but they're too scared to write. Baptists are using interpretations from other denominations which will write."

Other editors said they did not necessarily agree with the statements by Daley nor with later remarks by Alley.

EDITORIALY

Space Flights And Spiritual Matters

"Space flights don't disturb basic Christian beliefs," Billy Graham confidently states. "When Khrushchev said he had sent rockets 100,000 miles into the heavens and still hadn't found God," Graham continued, "there must have been laughter in heaven."

As Astronaut John Glenn, Jr. was completing his orbital flights around the globe, Graham just returned from a six weeks preaching mission in South America, was talking to a group of newspaper men in Nashville. "I never find scientists cynical about spiritual things, that is, leading scientists. Some lesser lights might be," the evangelist said. When questioned about the relation between Biblical revelation and space flight, the evangelist said that we have every right to use the findings of science, but our trouble is that "we take good things and distort them." This has been true in some instances with television, with movies, with books. Stating that he was reading Revelation every two weeks now in The New English Bible, Graham said that a number of chapters take on new meaning. He referred to chapters 15, 16, 17, and 18. The Star of Wormwood

falling could easily be fallout. New light brought on by recent scientific discoveries may indicate that some chapters we used to think symbolic, now take on literal significance.

"There is nothing in the Bible we can be ashamed of," Graham said. "I am determined to preach the gospel. I am going to stick to preaching till the day I die. I don't think there is any other answer." Graham said that when he questioned missionaries as to their greatest need, they never said it was money, but prayer.

Shifting Populations

This is a restless, anxious age. Christian people are faced with a tremendous challenge today. A prominent Lutheran leader recently referred to this when he said, "As America moves deeper into the space age, the tensions and anxieties of our national culture will be accentuated." Dr. Robert W. Long of Chicago pointed out that in the great population shifts now going on, rural people are brought into the cities where they are faced with loneliness, purposelessness, and anonymity. A parallel trend sends city dwellers into the suburbs where they become "new adherents to the cult of the status-seekers."

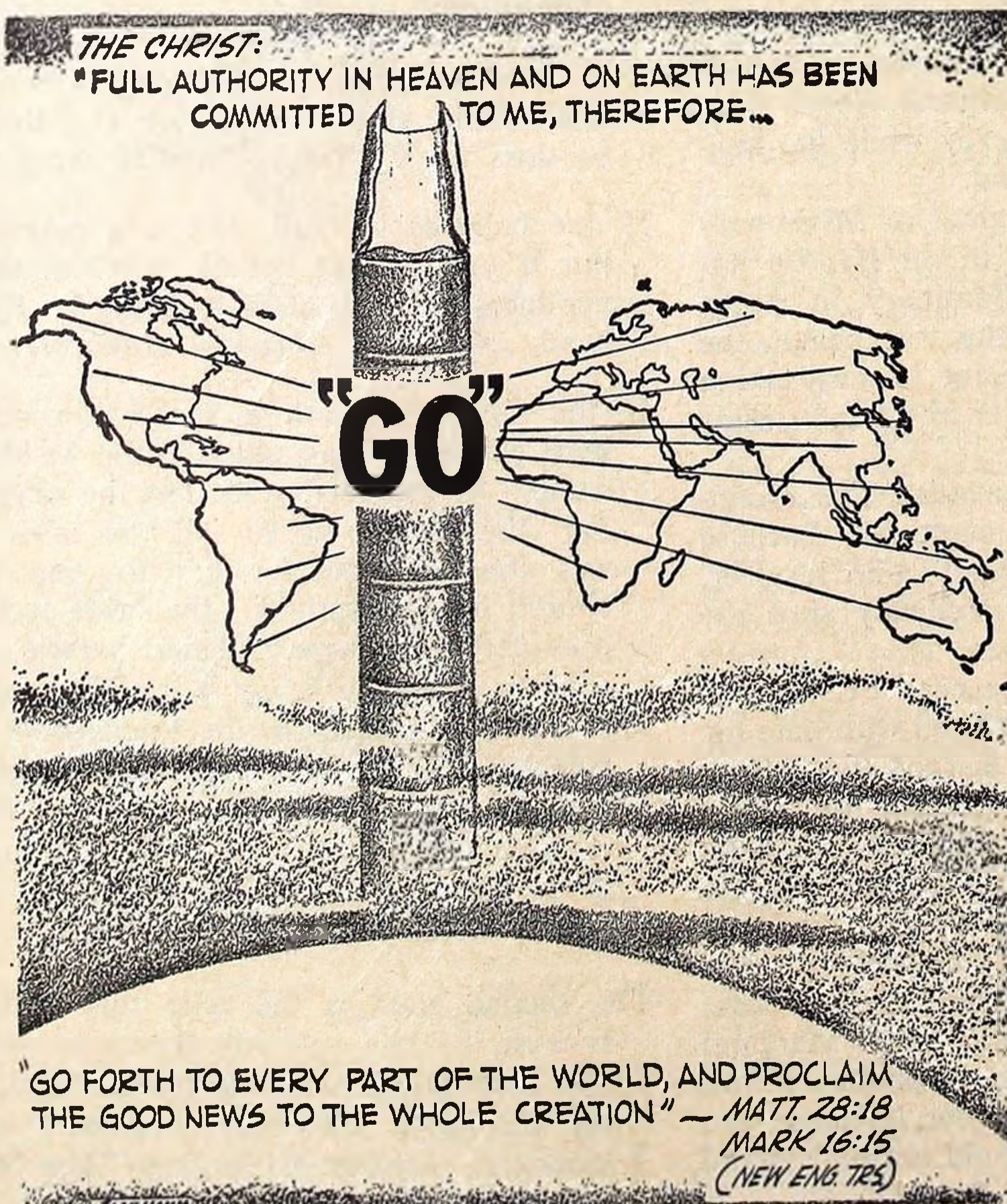
There is need for wisdom and for vision as the churches confront the urban renewal process with displacement of people and the necessity to re-locate churches. It is not only a time of tremendous challenge, but it is also a time of unique opportunity. Christian forces must play a vital role in this decade of decision.

Organization Is No Substitute For Spiritual Unity

It is right to cooperate with other Christians where conscience is not violated and where no principles are forsaken to achieve it. Southern Baptists believe in cooperation under these conditions. But Southern Baptists are not in the National Council of Churches of Christ in America nor in the World Council due to scriptural differences in doctrine and polity.

There are some Baptist pastors and some churches sharing in the ecumenical movement. This they do at the local level, and there is no Baptist hierarchy to forbid them. But on the other hand there is surely no

THE IMPERATIVE



Graham Praises Glenn As Christian Example

NASHVILLE (BP)—Billy Graham said here Astronaut John H. Glenn, Jr. exemplifies a dedicated Christian life through his Bible reading, prayer and Christian family life.

"As a world hero, he could bring us a great deal of goodwill in a tour of Latin America and other areas of the world. He television worship service and served as master of ceremonies.

Calvary Church has about the same size membership as Union Avenue. Calvary faces a building program which Dr. Wilkes said he considered one of the "challenges" of the call.

New pastor of Greenlaw Church, Memphis, is William H. Haltom, Memphian who turned to the ministry from the business Convention leaders here, the Evangelist, just back from preaching in South America, added:

"Flights like this (Lt. Col. Glenn's) will not affect basic Christian beliefs. We haven't left our own galaxy and science says there are many more out there. We haven't started in space yet.

Asked what would be Christian people's evangelism task if beings were found on other planets, the Evangelist replied with a laugh:

"I'm sure the Baptists will have a 'Space Foreign Mission Board' with 'Gospel Astronauts.'"

Graham declared he reads through the Book of Revelation every two weeks in The New English Bible. "Chapters 15 to 18 take on new meaning now. Passages we once thought only symbolic are almost literal. It almost uses scientific language," he commented.

He said he never finds top scientists cynical of spiritual things. "They are very receptive, will talk seriously about spiritual things. The lesser scientists, especially students with limited knowledge of science, are sometimes cynical," he said.

Discussing his visit to South America, Graham said he felt protestants in Colombia are "especially strong" Christians. He said tens of thousands of church members in the United States would never be granted membership in protestant churches in South

Ordination

The largest ordination service ever held in Nolachucky Association was held Feb. 11 at Calvary Church when J. B. Gulley was ordained to the ministry. There were 64 preachers and deacons who served on the council. S. D. Rhodes questioned the candidate, Fern Robertson, Oak Ridge, preached the sermon, and Eugene Moore presented the Bible. Mountvue Church, Morristown, has called him to serve as its pastor.

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is beginning to rise a little. Latin America is looking to the United States for decisive action in world affairs," he continued. "If Latin America goes communist, the United States could not survive long as a free nation."

Ellis Hall For Men Nears Completion

The D. A. Ellis Residence Hall for Men at Union University will be opened to students within a few weeks. It will accommodate 126 students plus rooms for counselors and hostess. The building is of contemporary architecture with outside balconies. The men will live two to a room in community groups of sixteen throughout the building.

It will bear the name of the late Dr. D. A. Ellis of Memphis who was connected with Union University for more than 60 years, having served as chairman of the Board of Trustees for more than 30 years immediately prior to his death. This is the fifth major building constructed during the present administration, and in addition, two buildings have been rehabilitated for modern use.

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Social Security Booklets Available For Ministers

DALLAS, TEXAS—A booklet written to help ordained, licensed or commissioned ministers understand the rules and regulations about social security can be obtained from the Southern Baptist Annuity Board.

Floyd B. Chaffin, associate secretary of the Board, said the booklets will be mailed free to any minister who is planning to apply for the tax before the April 15 deadline. Any minister who has been ordained for two or more years after April 15 will not be eligible for the tax.

Chaffin said ministers can get the booklet by writing: the Annuity Board, 511 North Akard Building, Dallas, I, Texas.

ecclesiastical power to put Baptists into these organizations against their own desires in the matter. The Southern Baptist Convention as such has no authority over the churches to commit them to these organizations. Baptist churches are independent under the sole headship of Christ.

Ecumenicalism is a process that is tending toward eventual organizational consolidation. It tends toward

another ecclesiastical structure where a few, or one speaks for the many and has power over the many. It lays great stress upon visible unification. Organizational unity can be no substitute for spiritual unity. It is the latter which is held up to us in the New Testament—the oneness that is in Christ issuing from the sharing of the common life of the spirit, acknowledging the Lordship of Jesus Christ alone.

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junior division individual debater. Moseley also paired with Barnett Pearce to win first place in the junior division debating team category. Bob Bailey took first place in the individual debater division.

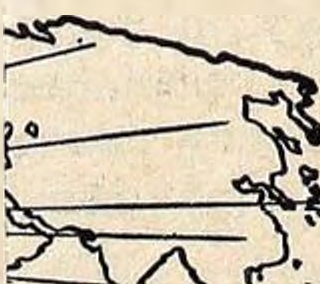
April 6-8 Silver Springs Church, Wilson Association, V. R. Butler, pastor, will conduct a youth-led revival with Truman Hibbett, student at Belmont College and pastor of Linwood Church near Watertown, doing the preaching.

Dee Lewis has resigned as pastor of Blue Ridge Temple Church, West Polk Association.

Brainerd Church, Chattanooga has voted a budget of \$193,091.00.

WANTED: Used Church Pews for Mission. Please contact First Baptist Church, Shelbyville, Tenn.

TH HAS BEEN
PRE...



Parkway Village Church, Memphis, has called Harold T. Brown of First Church, Trumann, Ark., to be its new pastor. Brown will move to Memphis March 11. He attended Georgetown College in Kentucky and received the bachelor of divinity degree at Southern Seminary. Brown is married, has one son, a sophomore in pre-med school at Baylor University, and has been pastor of the church in Trumann since 1956.

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Services for Mrs. Emyle Buckner, a Memphian for 50 years, was held February 11. Mrs. Buckner was a member of Bellevue Church where she taught a Sunday school class for 25 years. She was 85.

Harvey A. Thomas, former wholesale groceryman and leader in South Knoxville Church, died February 9. He was 78. Mr. Thomas was chairman of the deacons for several years, taught a men's Bible class and served as trustee.

Noel A. Edwards of First Church, Sharon, has accepted a call to be pastor of Immanuel Church, Lawrenceburg, and will move with his family to the church's new pastor's home on Admiral Circle. Edwards is a graduate of Bethel College in McKenzie, where he majored in music. He has served as pastor during the past several years at Mt. Pelia, New Home Church, Martin, Ramer Church at Ramer, and New Salem Church, Kenton.

Organization

Cherokee Baptist Church, Cherokee, N.C. drew up resolutions expressing its appreciation for the ministry of J. D. Griffin who has become pastor of Park Lane Church, Knoxville. Appreciation was also expressed to the Home Mission Board and to North Carolina Baptist State Convention for their cooperation in making it possible for Brother Griffin to live at Cherokee and work with the church. Rev. and Mrs. Griffin have two children, Mike and Becky.

Two important anniversaries were observed at Lincoln Park Church, Knoxville, February 11. The date marked the 53rd anniversary of the founding of the church and began the 15th year for Charles Ausmus as pastor. All time Sunday school record was set with 1630 present out of an enrollment of 1642. There were 460 in Training Union.

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Write J. C. Wicker, D.D., Box 813, Fork Union, Virginia.

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John D. Bolton is the new pastor of the first Southern Baptist church at Pikeville, Tenn. He succeeds Charles McElhaney of Chickamauga, Ga., and is the church's first resident pastor. Bolton comes from Moultrie, Ga., where he served as pastor of Eastside Church. A graduate of Howard College, he received the B.D. degree from New Orleans Seminary. The Boltons have three children, Becky, age 9, David, 7, and Debbie, 3. Mrs. Bolton is the former Nellie Tallant, daughter of the late Rev. W. C. and Mrs. Tallant of Chattanooga. Before her marriage she was secretary of young people's work for the WMU of Tennessee.

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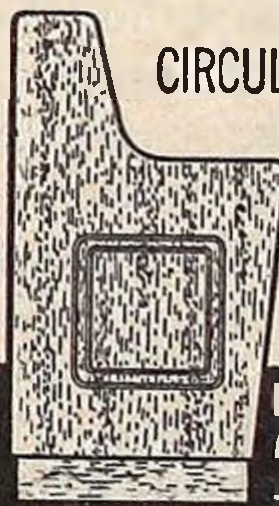
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FA-7-0931

161 Spring Street, N.W.
(Home Mission Board Building)
Atlanta 3, Georgia
Phone JA 4-8041

Rev. Paul Hatfield
1942 Fairmont Boulevard
Knoxville, Tennessee
523-5798

"Pastors, Committee Chairmen write for information on directed Bond Programs"

Triennial Convention Followed New Plan

The Sesquicentennial Celebration in 1964 of the Triennial Convention inspires an appreciation for events prior to the convention and a knowledge of its plan of organization.

Before 1814 unsuccessful efforts to organize Baptists on a national scale by the Philadelphia, Warren (R. I.) and Virginia Associations lacked proper motivation.

The appointment by a Congregationalist Board of the first missionaries from America to the Far East led to Baptist missionary participation. Adoniram Judson and Luther Rice were two of the five appointed on Feb. 6, 1812.

Arriving in India in September, 1812, Adoniram and Ann Judson became Baptists. Rice, arriving later, also became a Baptist. Advised by William Carey to seek support from Baptists of America, Rice returned to stir up support of 70,000 Baptists.

Some churches were supporting Foreign Missions through gifts to the English Baptist Missionary Society for Carey and others. However, American Baptists were advised to support their own missionaries, the Judsons.

After his arrival in 1813, Rice went to work immediately to organize Baptists, visiting associations and appealing for more missionary societies and for support of the Judsons.

Early in his travels, he visited Richard Furman in Charleston and William Bullein Johnson in Savannah. They encouraged his dream for a national missionary organization and helped him formulate a procedure.

The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions was organized May 18, 1814, by 33 delegates representing missionary societies and churches from 11 states and Washington, D. C.

The Southern states from Virginia to Georgia sent six delegates. Richard Furman was elected president.

This first national organization of Baptists

By Davis C. Woolley
Executive Secretary, SBC Historical Commission

was a significant departure in American Missions.

It was missionary. The call for the meeting was plain: to organize an "efficient and practical plan . . . for sending the Word of Life to idolatrous lands." The convention title also illustrated this.

It was a convention. This is the first time this plan of organization was used, a convention to be made up of delegates from each of the several missionary societies. All previous missionary organizations of individuals, churches and associations had been societies.

Because the convention was to meet every third year, it was called the Triennial Convention. It elected "the Baptist Board of Foreign Missions."

It was a Baptist movement. The American Board of Commissioners for Foreign Missions, which sent out Rice and the Judsons, was largely non-sectarian. On the other hand, the Triennial Convention was to be sectarian. All its missionary appointees must be Baptists.

It was a denominational effort. The organization of the convention was in effect the beginning of the Baptist denomination in America. Luther Rice has been credited with changing the "scattered Baptist churches into a Baptist denomination."

Unlike previous societies, the convention adopted specific qualifications for its missionaries. The constitution stated only those persons in "full communion with some regular church of our denomination, and who furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause, are to be appointed as missionaries."

The principle of a board appointing missionaries and determining their fields of service and compensations continues to be used in appointments today.

The first action of the board was to ap-

point Luther Rice as missionary, continuing his services in the United States for "a reasonable time." The next action recognized Adoniram Judson as a missionary under the board's direction, and provided support for the Judson Family.

In 1817, the Triennial Constitution was changed to include Home Missions. This fulfilled the early desires of many Baptists to work among the American Indians and Westward Pioneers.

The plan of the convention was further enlarged in 1817 to include a "Classical and Theological Seminary for the purpose of aiding pious young men," but no mission funds were to be used.

Also, at this meeting, the convention adopted the Massachusetts Baptist Missionary Magazine as its official organ. It began to publish it as the American Baptist Magazine.

By 1826, the convention—which had been in a measure sponsoring and supporting Foreign Missions, domestic missions, education and publication—now was changed. It confined its activities to Foreign Missions and work with the American Indians.

Columbian College was separated entirely. In 1832, the American Baptist Home Mission Society was established. The Triennial Convention thus became essentially "a society for Foreign Missions."

This change indicates the conflict between the convention idea and the society method. The trend away from centralized convention organization helped lead to the formation of the Southern Baptist Convention.

Some of the more prominent personalities among the 33 participating in the convention's beginning were: Richard Furman (1755-1825), its first president; Thomas Baldwin (1753-1825), first convention recording secretary and president of the Board of Foreign Missions; William Staughton (1751-1824), first corresponding secretary.

Henry Holcombe (1762-1824), first vice-president of the Mission Board; William Bullein Johnson (1782-1862), fourth president of the convention; Robert B. Semple (1769-1831), second president.

Luther Rice (1783-1836), the first missionary elected by the board, continued to work in the United States "to assist in originating societies, or institutions for carrying the missionary design into execution."

He devoted the remaining 10 years of his life to promoting Columbian College, literally working himself to death. He did not live to see his vision of a missionary convention realized.

In 1836, his body was buried near Newberry, S. C.

San Francisco Convention and Post-Convention Hawaii Tour

87 passenger chartered plane

Leave Chattanooga Sunday, June 3, 4:00 P.M., EST

make pickup in MEMPHIS at 4:45 P.M., CST

5 days in San Francisco for Convention. Stay at New Luxury Town House Hotel, one block from Convention Hall.

7 days in Honolulu. Stay in the Hilton Hawaiian Village Hotel on Waikiki Beach. 3½ days of planned sightseeing and tours. 3½ days at leisure.

Return to Memphis and Chattanooga (arriving) Saturday Morning, June 16th.

COST: \$599.50 per person. Includes ALL transportation air and ground; hotels in San Francisco and Hawaii; 3½ days of sightseeing in Hawaii.

TOUR DIRECTOR: Rev. J. Ralph McIntyre, pastor, Brainerd Baptist Church, Chattanooga.

TRAVEL AGENT: Decatur Travel Center, Decatur Federal Building, Suite 516-20, Decatur, Georgia.

WRITE: to either of the above for full itinerary. As of Feb. 12th only 14 places still available in this tour party. Write today.

The Decision Is Ours

Revival in our time depends on whether we surrender to the scriptural plea (Romans 12:1)—“I beseech you therefore, brethern, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” The man who thinks he can “present his body a living sacrifice” without taking the time to do so is either daydreaming or just kidding himself. What it may cost us personally is not the basic question. The real question boils down to this, “Am I willing to present my body a living sacrifice to God—yes or no.” If the answer is yes, we have no alternative but to give the time He requires. If the answer is no, we have no real right to call ourselves Christian—just Baptist.

If our Tennessee Baptist men decide to give God their lives they must make time at least for prayer, soul-winning training using the Bible, and visiting in the homes of the uncommitted. Do we have the right to witness to a person we have not taken time to pray for? Can we send untrained men to tamper ignorantly with the most precious of all things—a man’s soul and personality? Soul-winning we must have—but it must go

hand in hand with concerned prayer and thorough training. This takes time.

Get enough concerned Christians on their knees, praying with and reading their Bibles to the uncommitted of their communities and we will have a Christian revival. This is a plan. Any man can do it—if he is willing to humble himself and seek the Lord’s leadership. A Calendar of Activities for the Christian Witness Leader of the Brotherhood has been prepared to help do this. It is practical—it is work—it will work—if we are willing to give God the time. This plan can be used in its entirety—it is self-explanatory—it can be adapted—or it can serve as a guide as you make your own plans. It can be used year after year. It fits into the Home Mission Board spring revival plans as well as the church calendar.

Also our boys must be included. To help do this we have prepared a Calendar of Activities for the Royal Ambassador Leader. Again, this plan is adaptable or can be used as a guide as you hammer out your own plan—it is work—it takes time. It does things in a way boys like and understand. The heart of this plan is of course the New and Enlarged Royal Ambassador Program. Either or both of these helps can be



Studying the calendar of activities for Christian witnessing

obtained by writing your State Brotherhood Department, 1812 Belmont Boulevard, Nashville 5, Tennessee.

Watch your *BAPTIST AND REFLECTOR* for similar suggestions for the Personal Stewardship and World Mission Leaders.

Remember—God is no daydreamer. He wants your Time.

Searcy Garrison Leads Secretaries

PHOENIX, ARIZ. (BP)—A Georgia Baptist leader is the new president of the State Executive Secretaries group within the Southern Baptist Convention.

He is Searcy S. Garrison of Atlanta, executive secretary of the Georgia Baptist Convention. Garrison, elected at the group’s mid-winter meeting here, succeeds M. Chandler Stith of Washington, D. C.

Charles L. McKay of Phoenix, whose Baptist state convention was host to the meeting, is the new vice-president. Ray E. Roberts, Columbus, Ohio, continues as secretary.

Roberts is executive secretary, State Convention of Baptists in Ohio.

McKay, executive secretary of Arizona Southern Baptist Convention, described Baptist opportunities in the west.

He said a large percentage of the population of rapidly growing Phoenix, the Capital of Arizona, is unchurched.

The executive secretaries and editors of State Baptist newspapers hold concurrent meetings in the same city. They will meet again Feb. 11, 1963 in Williamsburg, Va.

The executive secretaries group has no formal tie with the Southern Baptist Convention or any state convention.

This is neither an offer to buy or sell these securities. That offer is made through the prospectus.

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State Sunday School Convention

March 15, 16, 1962

First Baptist Church, Morristown

A. H. Hicks, Host Pastor

Rev. A. H. Hicks, pastor of First Baptist Church, Morristown, Mr. V. Gilbert Bailey, minister of music and education, and Mr. Robert Bales, Sr., Sunday school superintendent extend to all the Sunday school workers in our state a warm welcome to Morristown and First Baptist Church for the Sunday School Convention.

We are honored to have the Convention in our church, and feel very privileged to act as host for this fine group of dedicated Christian workers.

Every effort will be made by us to make your visit with us pleasant and enjoyable.



V. Gilbert Bailey



A. H. Hicks



Robert Bales, Sr.

Gleanings From The Greek N. T.

Addiction at Its Best

Addiction is on the increase, especially among teen-agers, so the police reports have it. This is a frightening thought to parents of youngsters in large cities where the traffic in narcotics is heaviest.

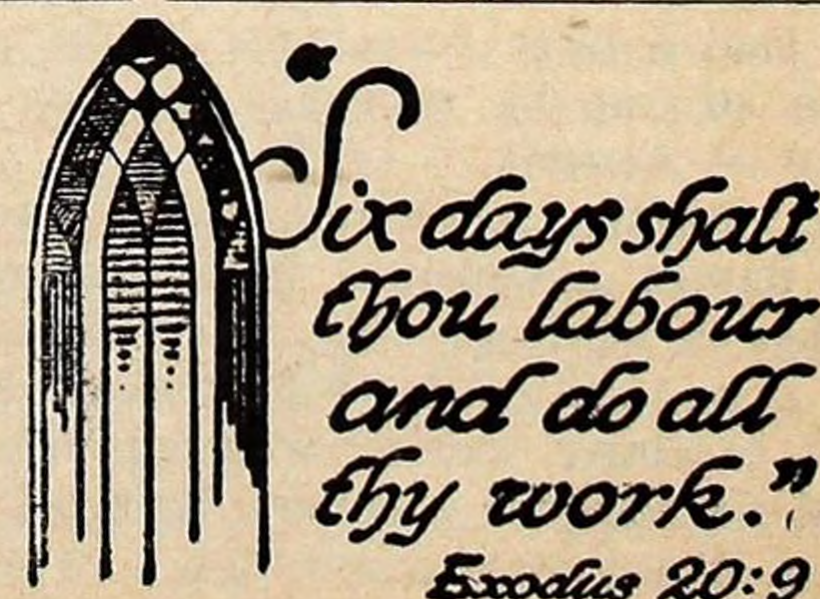
But addiction is not necessarily bad. Indeed, *dope* addiction is bad. But we sometimes forget that there are other kinds of addiction. So much so that the English word "addiction" itself normally carries an evil connotation.

That this was not always true may be observed from the history of the word. It is derived from the Latin *addicere* which means "to give assent." Moreover, in I Cor. 16:15 "addict" translates the Greek *tasso* which literally means "to subject oneself to." Paul said there of the household of Stephanas: "They have *addicted* themselves to the ministry" (KJV). The RSV translates the same word by the less objectionable "devoted."

Come to think of it, I have known quite a few "addicts" in my time. My wife is addicted to motherhood and wifehood, although she would modestly deny it; my son is addicted to good character, I proudly think, and to baseball (except in the fall and winter when it's football and basketball); my daughter is addicted to being an ambiguous but lovable nine-year-old. Most of my friends in the ministry are addicted to the proposition that the whole gospel is for the whole man without respect of persons. Some of them, like their Lord before them, are suffering even now for such selfless but ever unpopular devotion. I work with men and women in higher education who are addicted to the truth, wherever the truth may lie and whatever it may cost to discern it and to learn it. My late colleague of the music faculty, Plunkett Martin, yesterday's "songbird" of Southern Baptists, was addicted to gospel singing and thereby contributed inestimably to the benefit of man and glory of God. His wife, at one time our next door neighbor, was addicted to being just that: "neighbor" in its noblest Christian sense.

This rambling list of "addicts I have known" would seem to have no end. In my more optimistic moments I'm inclined to think that their kind of addiction is on the increase too. Doubtless God wills it. So may it be.

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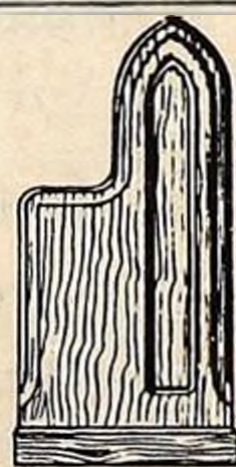
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8 UTL Representatives To Speak In Knox Schools

Eight representatives of the United Tennessee League, Inc. will speak in all junior and senior high schools, private schools and a few of the elementary schools in Knox County between March 1 and April 11. This announcement was made by James C. Furman of Nashville, executive secretary of United Tennessee League, Inc., statewide, church related organization, which is working toward a solution of alcohol and narcotic problems.

The representatives speaking in Knox County are Furman, Robert G. Strickland of Nashville UTL field director, Fred W. Dies, Jr., of Nashville UTL director of Alcohol and Narcotic Education, Dr. I. M. Ellis, Woodson Walker, Dr. Lester O. Coon, John Moss and Gery Friesen.

The speakers, all trained in the field, bring out scientific and factual information about ethyl (drinking) alcohol and the other narcotic drugs.

Woman's Missionary Union

Appeal For Help

From: WOMAN'S MISSIONARY UNION, 600 North 20th St., Birmingham 3, Ala. To: SUBSCRIBERS TO ROYAL SERVICE, THE WINDOW, TELL, SUN-BEAM ACTIVITIES. If you move or change your address in any way, please notify us of your new address at least 4 weeks in advance.

On January 10, a new postal rate on undelivered copies of magazines went into effect. This means that each notice of undelivered copies of *Royal Service*, *Tell*, *The Window*, and *Sunbeam Activities* returned to us by the post office costs us 10¢. This is double the former 5¢ charge.

For every 10 subscribers who fail to notify us of an address change in *advance* WOMAN'S MISSIONARY UNION now pays the post office \$1.00. During 1961 approximately 45,000 of our subscribers moved without notifying us of address change and if 1962 subscribers follow the same moving trend this increase cost will be quite exorbitant.

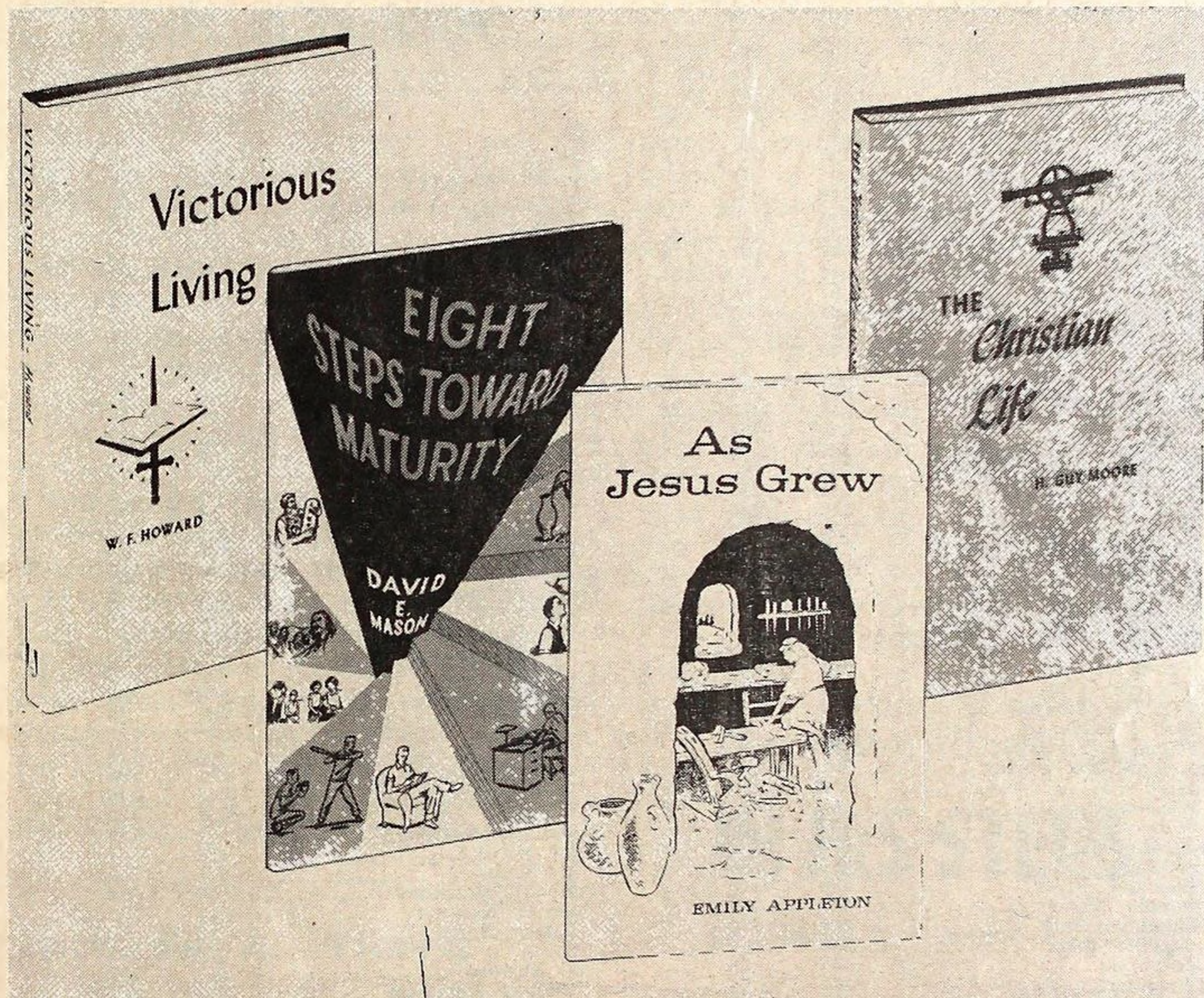
If you subscribe to any of the above mission magazines and are planning to change your address, please drop us a card and help avoid this excessive expense. It will also help prevent your losing an undelivered magazine. Just mail your change of address along with your old address 4 weeks in advance (mentioning magazine(s) to which you subscribe) to:

WOMAN'S MISSIONARY UNION
600 North 20th Street
Birmingham 3, Alabama

THURSDAY, MARCH 1, 1962

Training Union Department

Church Membership Study Week March 18-23



The books pictured above are recommended for the Church Membership Study Week, March 18-23, 1962. The following books are recommended for the Nursery, Beginner and Primary children:

Nursery: *When I'm at Church*, Ann Huguley Burnett (new)

Beginner: *Friends Who Help Us*, Nettie Lou Crowder (new)

Primary: *Pleasing God with My Body*, Doris D. Monroe

A new color filmstrip *The Christian Life* (53 frames, \$5.00) can be secured from the Baptist Book Store. It may be used with the Intermediate, Young People's, or Adult book.

"Father Forgive Them"

(Continued from Page 3)

how the missionaries' prayer could possibly have changed Margaret's life. "What did they pray?" he wondered.

As he returned to Tokyo after meeting the lieutenant, Fuchida met an independent missionary, Timothy Piestch, who gave him a printed tract to read.

The tract told of Jacob DeShazer, an American bombardier who had hated the Japanese since the Dec. 7 raid on Pearl Harbor.

DeShazer was forced to parachute into Japanese territory, and was taken prisoner. The Japanese tortured him, and starved him. His hatred grew, until one day a prison guard gave him a Bible to read. The tract said that DeShazer's life was changed when he read of Christ's love, and that he prom-

ised God he would return to Japan after the war to serve as a missionary to Japan.

After reading the tract, Fuchida thought if the American could find God by reading the Bible, maybe he, too, could know who God is by reading the Bible.

He purchased a Bible and began to read it every day in his search for God.

"When I Read Luke 23," said Fuchida, "my mind immediately flashed back to Margaret Covell's parents. Then I understood what they had probably prayed before their execution."

Luke 23 tells of the crucifixion of Christ, and His prayer before death: "Father forgive them for they know not what they do."

"Now I understood, for I met Jesus that day. He came into my heart, and now He lives in me," Fuchida said.

"From that time on," he said, "I dedicated the balance of my life to serving God."

Attendances and Additions

Church	S.S.	T.U.	Add.
Alcoa, Central	201	72	
First	454	173	
Allons	107	85	
Athens, Central	154	54	
East	474	147	1
First	561	192	
West End Mission	102	57	
Riceville	127	63	3
Auburntown, Prosperity	136	74	
Bemis, First	339	81	
Bolivar, First	414	152	
Bradford, First	103	24	
Bristol, Tennessee Avenue	661	261	3
Brownsville	540	146	
Byrdstown, First	97	40	
Etter	61	33	
Cedar Hill	102	35	
Centerville, First	106	34	
Fairfield Chapel	45	34	
Chattanooga, Avon Dale	611	188	1
Brainerd	955	283	2
Calvary	307	104	1
Chamberlain Avenue	189	63	
East Brainerd	238	101	
East Lake	515	175	
East Ridge	722	204	1
First	1165	272	1
Morris Hill	277	105	
Red Bank	1034	313	1
Ridgeview	271	86	
St. Elmo	382	78	3
Spring Creek	476	170	3
White Oak	517	159	
Woodland Park	390	160	
Clarksville, First	839	208	
Van Leer Chapel	32	32	
New Providence	344	97	2
Pleasant View	224	89	
Cleveland, Big Spring	362	161	
First	600	244	1
Westwood	158	61	3
Waterville	137	89	
Clinton, First	685	220	2
Second	495	114	
Collierville, First	289	110	2
Columbia, First	622	203	1
Highland Park	466	196	2
Cookeville, First	528	100	
Eastwood	57	29	
Washington Avenue	120	86	
West View	191	85	1
Crab Orchard, Haley's Grove	105	46	
Cowan, First	132	39	
Crossville, First	242	71	
Daisy, First	452	147	1
Dayton, First	302	95	
Denver, Trace Creek	153	89	3
Dyer, New Bethlehem	191	102	
Dyersburg, First	626	198	
Spring Hill	163	103	
Elizabethton, First	476	201	3
Good Will Center	52		
Oak Street	171	69	
Siam	164	73	
Etowah, First	341	100	1
North	438	106	
Fountain City, Central	1254	393	
Friendship, South Fork	47	31	
Gates	52	32	
Gladeville	143	64	
Gleason, First	171	60	
Goodlettsville, First	451	169	
Grand Junction, First	86	52	
Greenville, First	412	149	1
Halls, First	190	50	
Harriman, South	532	177	
Trenton Street	442	118	1
Walnut Hill	304	112	
Henderson, First	288	98	1
Hendersonville, First	287	69	1
Holiday Heights	29		
Hixson, Central	326	162	8
First	395	114	1
Memorial	283	116	

FEBRUARY 18, 1962

Serena Chapel	50	19	
Jackson, Calvary	543	230	3
First	1073	327	6
East Union	65	61	
Parkview	325	107	2
West	894	475	4
Jellico, First	188	86	
Johnson City, Central	740	190	2
North Chapel	86	57	
Clark Street	334	119	1
Pine Crest	168	68	
Temple	349	138	
Unaka Avenue	380	147	
Jonesboro, Second	127	35	
Kenton, First	205	72	
Macedonia	89	70	
Kingsport, Cedar Grove	217	72	1
Colonial Heights	358	107	
First	855	220	
Glenwood	380	161	6
Litz Manor	239	119	
Kingston, First	574	222	1
Knoxville, Beaumont	423	155	5
Black Oak Heights	270	80	1
Broadway	1032	400	10
Central (Bearden)	675	260	8
Fifth Avenue	750	189	2
First	909	260	1
Fort Hill	269	93	
Glenwood	373	180	2
Grace	364	178	
John Sevier	241	106	1
Lincoln Park	1066	345	2
Lonsdale	327	106	
McCalla Avenue	801	266	1
Mt. Olive	421	106	2
Meridian	671	242	4
Mount Harmony	192	109	
Sevier Heights	718	322	
Sevier Home	88	70	
South	673	247	2
Smithwood	817	271	
Wallace Memorial	802	296	12
LaFollette, First	322	102	
Lawrenceburg, First	184	74	
Meadow View	45		
Inmanuel	123	50	4
Highland Park	270	94	
Lebanon, First	611	137	
Hillcrest	134	99	
Rocky Valley	127	63	1
Southside	149	90	
Lenoir City, Calvary	224	74	
First	497	132	
Kingston Pike	66	38	
Oral	154	86	
Lewisburg, First	444	108	
Livingston, First	193	81	
Loudon, New Providence	214	121	
Madisonville, First	345	125	
Mission	50	24	
Malesus	204	70	4
Manchester, First	308	171	
Calvary	114	48	
Martin, Central	265	103	1
First	393	147	1
Southside	84	32	
Maryville, Broadway	708	381	2
First	946	288	
Mt. Lebanon	263	147	
McGinley Street	172	48	1
Stock Creek	201	93	
McKenzie, First	312	59	
McMinnville, Magness Memorial	353	92	
Forest Park	79	34	
Northside	141	62	
Shellsford	224	123	2
Mt. Pleasant, First	165	70	
Mission	51	45	
Medon, New Union	109	71	
Memphis Bellevue	1715	888	12
Beverly Hills	471	159	2
Brunswick	138	67	3
Calvary	316	175	
Cherokee	966	408	2
Eudora	758	334	2
First	1221	358	6
Georgian Hills	361	174	8
Glen Park	307	145	2
Highland Heights	1031	597	6
Kennedy	430	231	1
Leawood	747	252	2
Longview Heights	360	163	3
Oakhaven	336	157	3
Peabody	150	112	2
Speedway Terrace	587	169	
Temple	917	361	3
Whitehaven	613	182	

Milan, First	453	133	
Northside	170	8	
Morristown, Bethel	214	110	
Buffalo Trail	263	94	
Bulls Gap	110		
Cherokee Hill	131	55	
First	754	193	
Hillcrest	255	95	1
Leadvale	130	71	
Manley	111	54	1
Whitesburg	105	31	
White Oak	191	98	
Westview	165	69	1
Witt	94	36	
Murfreesboro, First	663	180	1
Calvary	118		1
Southeast	117	65	
Third	435	135	
Woodbury Road	240	92	
Nashville, Alta Loma	273	115	3
Edenwald Mission	17		
Antioch	160	50	
Bakers Grove	170	74	
Brook Hollow	416	127	2
Crievewood	497	146	4
Dalewood	417	144	1
Donelson, First	881	181	10
Eastland	581	171	2
Elkins Avenue	162	111	1
Fairview	237	76	
Jordonia	39	21	
First	1419	514	4
Cora Tibbs	68	30	
T.P.S.	412		
Carroll Street	256	88	
Freeland	121	50	
Glenwood	274	71	2
Grace	927	285	3
Haywood Hills	245	122	
Harsh Chapel	215	74	
Hermitage Hills	204	93	3
Hill Hurst	121		
Inglewood	1028	288	4
Cross Keys	93	27	
State School	85		
Ivy Memorial	438	171	
Treppard Heights	71	47	1
Joelton	190	100	
Judson	635	140	
Benton Avenue	124		
Lockeland	573	159	8
Lyle Lane	75	41	
Madison Heights	206	111	
Neelys Bend	82	39	
Park Avenue	818	257	6
Radnor	544	170	
Riverside	398	122	
Rosedale	157	87	
Saturn Drive	347	129	
Shelby Avenue	387	143	
Third	189	45	
Valley View	132	37	
Woodbine	478	209	
Woodmont	717	278	
Oak Ridge, Glenwood	474	180	
Robertsville	710	229	
Old Hickory, First	532	211	
Temple	230	117	1
Parsons, First	189	69	
Portland, First	330	100	
Pulaski, First	362	104	
Ridgetop, First	57	27	
Ripley, First	332	109	
Rockwood, Eureka	96	54	
First	484	165	2
White's Creek	101	56	
Rogersville, Henard's Chapel	148	98	
Savannah, First	264	78	3
Selmar, Falcon	89	59	1
First	252	73	
Seymour, First Chilhowee	206	89	
Sevierville, First	561	190	1
Zion Hill	127	31	
Sharon, Alamo	102		2
Shelbyville, El Bethel	98	32	2
First	535	112	
Shelbyville Mills	271	102	
Sidonia, Pleasant Grove	117	61	
Somerville, First	206	129	
South Pittsburg	227	71	2
Sweetwater, First	489	111	
North	198	52	1
Trenton, First	452	117	
Trezevant, First	156	57	
Union City, First	585	169	
Samburg	40	38	
Second	259	126	
Watertown, Round Lick	182	76	
Waynesboro, Green River	119	60	1
White House	137	56	
Winchester, First	298	89	
Southside	83		

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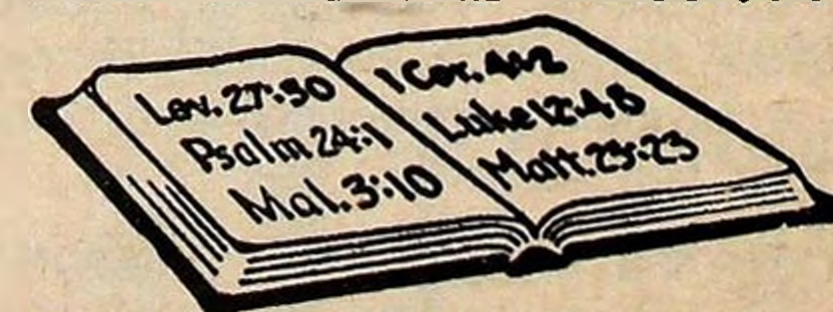
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Carver School Seeks Merger

NASHVILLE—Announcement was made to the Southern Baptist Convention Executive Committee in its meeting here February 21, that trustees of Carver School of Missions and Social Work are seeking a merger with Southern Baptist Theological Seminary. Carver School's 10-acre campus adjoins the Lexington Road site of the Seminary. Approximately \$1,715,000 in assets are involved in the proposal. Mr. John Sandidge, Louisville attorney and chairman of the Carver trustees, indicated that several factors make this the best step for the trustees to recommend to the Southern Baptist Convention when it meets in San Francisco in June.

Inability of the school to receive accreditation for its social work program came to a focus in December. The Southern Association of Colleges strongly recommended through its Executive Secretary, Dr. Gordon Sweet, "that the Carver School of Missions and Social Work should be affiliated with an institution offering a full program which would identify it with a university or possibly with a seminary." With this "spelled out" for the first time by the accrediting agency, Carver trustees recognize that operation of the school as an independent specialized institution is no longer a possibility.

Professional accreditation of the social work program is not possible in the seminary setting either. Carver trustees foresee the possibility of a scholarship program that will enable qualified students to receive some assistance in attending professional social work schools after receiving one year of preparation at the seminary.

Formal offer of the school's assets has been made to Southern Seminary subject to action by all parties concerned. Consideration of this offer will take place in March when Southern Seminary trustees meet in Louisville. If the offer is accepted, further action by the Southern Baptist Convention will be necessary before the arrangement is completed.

Commenting on the trustee action, Nathan C. Brooks, Jr., President of Carver School, said, "The trustees have faced a difficult situation. Per capita costs of operating the school have been abnormally high due to the small size of the student body and the necessity for accreditation before an increase in the number of students could be anticipated. With the door closed to accreditation as a specialized institution, the proposal to merge with Southern Seminary seems very wise. It is my hope that the Seminary trustees and faculty will

BRIEFS

Miss Annie Sue Clift, missionary appointee, is leaving the states to begin her first term of service in Japan, where her address will be 352 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan. A native of Newbern, Miss Clift is a registered nurse.

West View Church, Cookeville, ordained Frank Porter to the ministry February 11. Porter is pastor of Verble and Brotherton Churches in Stone Association and a student at Tennessee Tech. Walter Phillips, pastor of West View Church, served as moderator of the ordaining council and Ray B. McCall, a former pastor of West View, delivered the sermon.

Correction: "The Answer" television program is shown in Chattanooga on Channel 9 WTVC instead of Channel 12 as listed previously.

approved of the proposal, as well as the Southern Baptist Convention. Baptists still need advanced missionary and social work preparation."

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By Oscar Lee Rives

—God Forbids Stealing—

TEXTS: Exodus 20:15; Joshua 7:19-26; Matthew 22:15-22; Mark 11:15-19; Luke 19:1-27 (Larger)—Ex. 20:15; Mt. 22:15-22 (Printed)—Ephesians 4:28 (Golden.)

The observation that our age is in the process of losing respect for property and its equivalent is intended to be realistic without being pessimistic. Too many individuals are careless, even negligent, about what belongs to others. They forget that such an attitude upon their part, when followed to the point of becoming a pattern, is sure to operate in reverse. They forget, too, that God spoke to the race in the long ago through Moses by way of solemn pronouncement concerning the matter. The prohibition against stealing, given here in the Eighth Commandment, is clear for the understanding even for the very young.

The passage from Joshua, indicated for the larger lesson, illustrates one of the results of stealing. The children of Israel have suffered a stinging and humiliating defeat at the hands of their enemies in the attempted capture of the city of Ai. Joshua makes inquiry concerning the unexpected disaster to find that Achan has stolen some of the spoils. This proves to be serious, so serious in fact that Achan and his family are stoned to death. The monument erected to remind others of the shame of theft bore the name of Achor even to the day of the chronicling of the event. The story is hoary with age but the solemn warning of it possesses validity today.

The passage from Mark, also in the larger lesson, pictures the righteous indignation of Jesus in finding the Temple profaned at the hands of greedy persons who cloaked their deeds under the name of religion. His wrath was explosive towards those who had desecrated the place of worship for material gain. One lesson that needs to be learned from the account is that religion must not be exploited. Selfish greed must not hide behind hypocritical "Pioucity". The Lord's anger burns against any one's making religion a sort of "racket."

The passage from Luke, again indicated in the larger lesson, describes what always takes place when one comes into the pres-

ence of Jesus Christ. Zacchaeus, the tax-collector who had no doubt taken advantage of his fellows in the discharge of the duties of his office, reveals the genuineness of the change of his heart in expressing a willingness to make restitution even with a remarkably high rate of interest. Luke follows this striking account with Jesus' parable of the pounds, not to be confused with that of the talents, for the teachings are entirely different.

The Golden Text, taken from Ephesians, contains an earnest admonition for all Christians. Stealing is to be displaced with honest labor in order that the fruits of such labor may be shared with those who have need. Honesty and diligence are worthy adornments for all who name the name of Christ as their own. The printed text from Matthew needs specific treatment with the above notes and their suggestions kept sharply in focus.

The Christian Pays His Debts (Mt. 22:15-22)

First, he pays his taxes to those entitled by law to receive them. Jesus here emphatically teaches that it is right and proper for a person to support his government in a financial manner. Any deviation from this standard is not becoming of a citizen. The Christian must set the example in his fidelity to this teaching. To steal from the government is a serious offense. To permit the government to steal from its citizens, in any form whatsoever, is by implication prohibited also.

Second, he supports the work of the Lord with his finances. The obligation in this direction is as definite as it is in the other. The highest motivation here is of course that of love, and this must not be permitted to lapse into a form of legalism. The genuine Christian regards his giving to the Lord's work as a high privilege. He recalls that the New Testament speaks of giving as a grace. He reads there that God loves the "hilarious" giver. He keeps ever before His gaze the example of Jesus who gave all, even life itself. When he thinks of Christ's lordship he readily thinks of his own stewardship. They go together.



ON MATTERS OF Family Living

By
Dr. B. David Edens
319 Mulberry
San Antonio 12, Texas

AND LO! BEHOLD THE ORGANIZATION CHILD

The "organization man" has been getting so much attention from sociologists, novelists and mental health experts, that the time may have come to observe the phenomenon of the "organization child"—if the poor little thing is at home long enough to be observed.

The trend in our society today is to organize everything and to have everybody busy in these organizations. This pressure extends to the child and makes him conform.

When Dad's president of an organization and Mom's chairman of an active committee or three, the children are often expected to seize a gavel for themselves.

Parents tend to love what the child becomes—president of the class, captain of the team, editor of the newspaper—instead of the child himself.

Hymn Writing Event Set

NASHVILLE—A Southern Baptist Hymn Writing Competition will be in effect Apr. 1-Sept. 30, 1962, W. Hines Sims, spokesman for the sponsoring organization, has announced.

The competition is open to all members of Southern Baptist Churches and purposes to stimulate creative hymn writing among the denomination's constituency.

The sponsoring church music department of the Baptist Sunday School Board, of which Dr. Sims is secretary, will award \$200 to the person whose entry places first. One hundred dollars will be given the second place winner, and \$25 will be given each of eight persons receiving honorable mention for their efforts.

All submissions must express meaningful Christian praise and adoration. A printed folder, outlining requirements of the competition, and other information, is available by writing: Hymn Writing Competition, %Dr. Loren R. Williams, editor of Church Music Materials, Hymn Writing Competition, 127 Ninth Avenue North, Nashville 3, Tenn.

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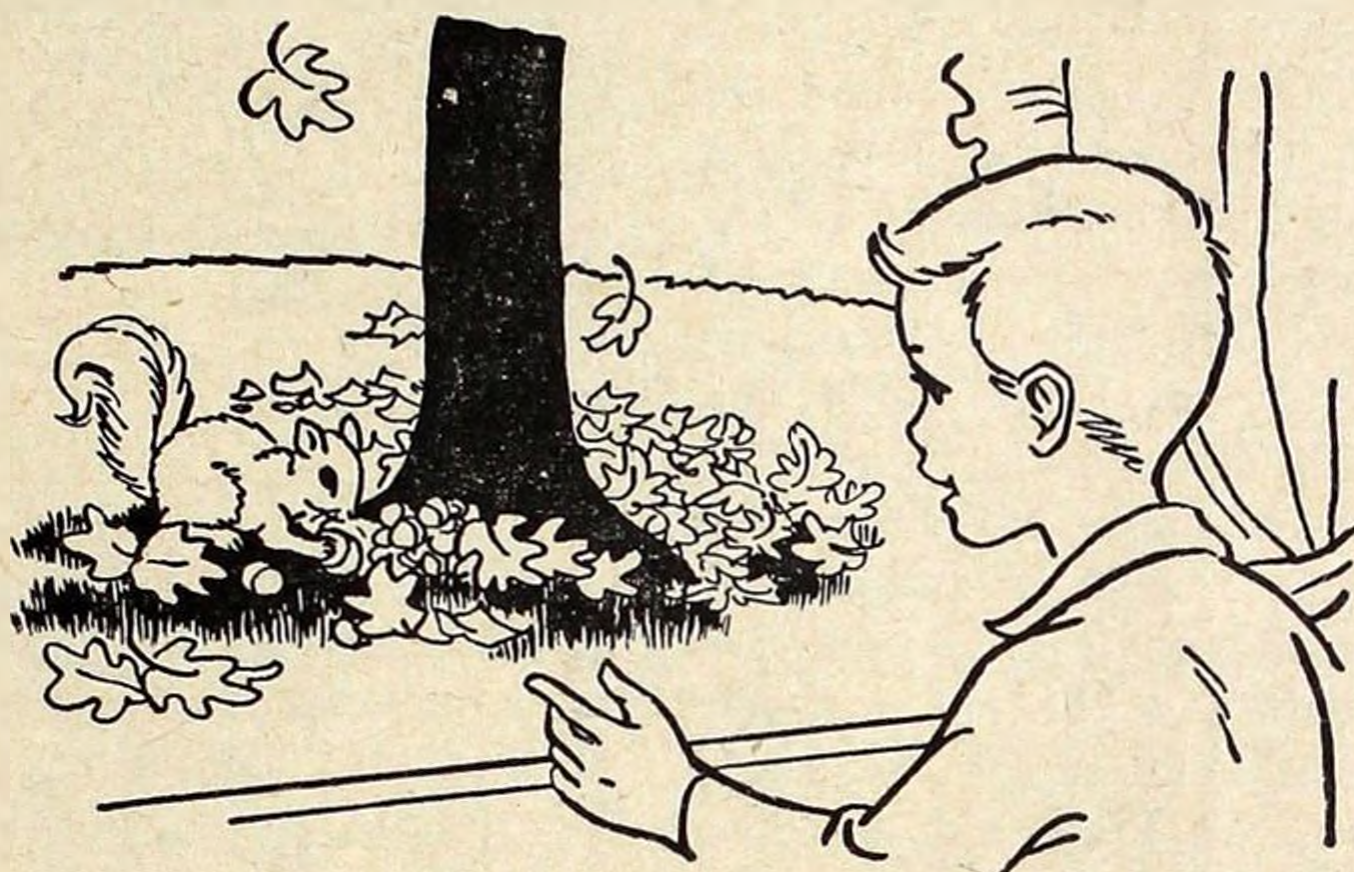
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God's Wondrous World* The Strangle Jungle

By Thelma C. Carter

A group of naturalists, studying wildlife in a jungle area on the island of Jamaica, built a small house. They hoped to return to the same spot one year later. What did they find?

They found that which always happens in jungles if man fails to keep cutting away the wild, tangled mass of growth. The house had fallen down and was overgrown with matted ferns, vines, shrubs, and moss.

Under the broken-down walls and roof of the house was an army of strange animals and insects. All about the green mass of growth were heard the loud chatter and noise of birds, great green flies, bees, rats, squirrels, gophers, and all kinds of lizards.

It is always true in the natural world that Nature protects her own. Even prairies and sand dunes become wild areas if they are deserted.

*(Sunday School Board Syndicate, all rights reserved)

Jungles are usually found near great rivers. There the moisture and humidity provide an ideal growing climate for plant life.

Along the great Nile River of Africa, the jungle growth is kept under control with the use of huge saws, cutting out great chunks of plants. Men cut away plant growth daily with machetes in jungle areas. Similar methods are used in the dense jungles of South America and India. Imagine cutting plants that are twenty feet high and as sharp as razors. These include reed-like plants, such as elephant grass, bamboo, and papyrus, and also dense shrubs.

Naturalists say that when one is in a jungle he cannot see it. An average jungle is about one hundred feet tall and shaped like an inverted saucer. Its edges slope

down to meet the earth all around. A jungle seen from an airplane looks like a bumpy green mat. If one climbs the tallest jungle tree, he can see only a tangled world about him.

All of this is one of the wonders of God's world. "Men may see and know . . . that the hand of the Lord . . . has created it" (Isaiah 41:20, RSV).

One of Three*

By Marion F. Ash

In each sentence below you will find three words in the parentheses. Only one is correct. Cross out the two that are wrong.

1. (Peter, Matthew, Luke) was a tax collector.
2. (David, Pilate, Belshazzar) saw writing on the wall.
3. (John the Baptist, Jeremiah, Abraham) was called "the voice of one crying in the wilderness."
4. (Jesus, Sarah, Abraham) was the world's first recorded burial.
5. (Jerusalem, Bethlehem, Antioch) is the city where the term Christian was first used.
6. (Lazarus, John, Jesus) was the brother of Mary and Martha.
7. (John, Peter, Judas) tried to walk upon the waters.
8. (Abraham, Jacob, Joseph) was the Hebrew slave who became a ruler in Egypt.
9. (Moses, Aaron, Lot) was spoken to by God from a burning bush.
10. (Pilate, Caesar, Herod) was the king of Judea at the birth of Christ.

ANSWERS

- | | |
|----------------------|-------------|
| 1. Matthew, | 6. Lazarus, |
| 2. Belshazzar, | 7. Peter, |
| 3. John the Baptist, | 8. Joseph, |
| 4. Sarah, | 9. Moses, |
| 5. Antioch, | 10. Herod |

An old-timer is a man who can remember when the only fall-out he worried about was his hair.

Reporter: "Did you see many strange sights?"

Window washer: "Well, up on the fourth floor I just saw an office full of people all working."

Sonny: "Mother, we're going to play elephants at the zoo and we want you to help us."

Mother: "What on earth can I do?"

Sonny: "You can be the lady who gives them peanuts and candy."

Some people have two ideas about a secret—it's either not worth keeping or it's too good to keep.

Father and small son were leaving church, then the elder man commented, "That was a lousy sermon."

The boy replied, "What did you expect for a nickel?"

The little sardine wagged his fin at a passing submarine and asked, "What's that, mommy?"

"That," answered the mother sardine, "is a can of people."

"We're living in an era of impatience," said the parson to his congregation. "Back in grand-dad's day he could miss the weekly stage coach but that wouldn't bother him. He could catch the next coach the following week. Back in dad's day he could miss the daily train out of town but it didn't make him impatient. He could catch the train the next day. But today, a person can miss one section of a revolving door and have a nervous breakdown."

Number Fun*

By Evelyn Pickering

This is a game in which you multiply, add, and subtract numbers. You can have fun using it with your friends.

First write your house number or post office box number. Double it, and add 5. Multiply this amount by 50, and add your age. Add the number of days in a year. Then subtract 615.

If the numbers have been added, subtracted, and multiplied correctly, the last two figures will be your age. The others will be your house or box number.

Bill Dyal, Hoke Smith Get New Posts With FMB

The Southern Baptist Foreign Mission Board, in its February meeting, welcomed Rev. William M. Dyal, Jr., missionary to Latin America, to its headquarters staff as missionary personnel associate on furlough status; elected Dr. Hoke Smith, Jr., missionary to Colombia, to succeed him as representative for the south field of Latin America; and heard greetings from Pastor Kiyoki Yuya, of Tokyo, Japan.

After serving for a year as field representative for Argentina, Chile, Paraguay, and Uruguay, with headquarters in Buenos Aires, Argentina, Mr. Dyal has returned to the States because of family medical problems. He will retain his missionary status while serving on the home office staff.

Dr. Smith is in the States for two weeks of briefing sessions with Dr. Frank K. Means, secretary for Latin America, and the three other field representatives, Rev. James D. Crane, Rev. Horace Victor Davis, and Rev. Charles W. Bryan. He reported to the Board on the Billy Graham campaigns just completed in the Colombian cities of Barranquilla and Cali (3,100 decisions for Christ were recorded).

Pastor Yuya is chairman of the general committee for planning and directing the Japan Baptist Convention's 1963 nationwide evangelistic crusade, in which Dr. Billy Graham, a Board member, will participate. He and Dr. Coleman D. Clarke, missionary to Japan and associate in the Japan Convention's evangelism department, were at Board headquarters as part of a month-long visit to the States for conferences in preparation for the campaign.

"Elder statesman" among Japan Baptists, Pastor Yuya spoke briefly to the Board, expressing gratitude for the help of Southern Baptists through the years and the desire of Japanese Baptists to match that contribution. He said this was his third visit to the States; he came 40 years ago to study at Southern Baptist Theological Seminary, Louisville, Ky., and 12 years ago to attend a Baptist World Congress.

In a press interview, Pastor Yuya compared the coming evangelistic effort of Japanese Baptists with the New Testament parable of the sower. The "sowing" of the gospel throughout Japan has been retarded by the "rocks" of national pride, ancient and emerging religions, and intellectual curiosity, he said. The use of television, radio, and newspaper publicity during the 1963 campaign will, he believes, prepare the "ground" of Japan for a continuing response to Christianity. "The old and new religions of Japan cannot satisfy the hearts of Japan's people," Mr. Yuya said, "because they have no spiritual power." Pastor in Japan for 44 years, he currently serves Tokyo's Mejiro Baptist Church.

Secretaries Evaluate, Outline Japan Crusade

In his report to the Board, Dr. Baker J. Cauthen, executive secretary, stressed the significance of a major evangelistic effort in Japan, a country of tremendous spiritual needs and challenge and of strategic importance in the life of Asia. "Although the population of Japan is more than 93,000,000 (Tokyo is the world's largest city), membership of the churches, not counting Roman Catholics, is only a little more than 400,000," he said. "There are probably many Christians who are not identified with churches; and there are people who are intellectually informed but have not come to Christian decision."

Dr. Winston Crawley, secretary for the Orient, outlined progress and plans concerning the campaign. Named "Baptist New Life Movement" by the Japan Baptist Convention, it will come to its climax in evangelistic meetings scheduled for March 31-May 5, 1963.

Since beginning its plans for the crusade three years ago, the Japan Convention has wanted Dr. Graham to share in the effort. Accordingly, it sent Rev. Shuichi Matsumura, chairman of the evangelism department, to the States in May, 1960, to extend a formal invitation to him. "Dr. Graham responded with much interest, though he was not in a position to make a firm commitment just then," Dr. Crawley said. "Thus, the plans being made by Japan Baptists moved ahead rather quietly for a year or so until arrangements involving Dr. Graham could crystallize.

"In the meantime, thinking in Japan moved on from the original central concern for Tokyo to a broader concern for evangelism in a large number of cities throughout the country." Dr. Graham has agreed to participate for about 10 days,

sharing in the Tokyo effort and in two or three others.

The campaign is Baptist sponsored and full initiative and responsibility for its planning and direction rests with the Japan Baptist Convention, Dr. Crawley emphasized. The Foreign Mission Board's assistance is being given in co-operation with decisions made in Japan, as is that of the Baptist General Convention of Texas, which has offered to provide some of the funds and personnel needed.

Goerner Describes Africa's Contrasts

Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, airmailed his report to the Board from Central Africa. (He has since moved on to East Africa.)

"Regional differences in Africa were strongly impressed upon Mrs. Goerner and me as we arrived in Southern Rhodesia from Nigeria, where we had lived for three months," Dr. Goerner wrote. "The two countries are vastly different, and the conditions under which Southern Baptists missionaries labor could hardly stand in greater contrast.

"Nigeria is now an independent African nation, with Europeans, who number less than one in 2,000, present in the country only as guests and visitors who have a service to render to the African people. Southern Rhodesia is a Europeanized country in which a white minority has for many years dominated the political and cultural situation, even though outnumbered by Africans more than 10 to one. With the winds of change blowing strong across the continent, the European populace is moving rapidly to eliminate strict laws of segregation and seek to achieve a multiracial society before the leaders of African nationalism, unsatisfied by the rate of progress, precipitate a violent revolution.

"Baptist work is making progress in Central Africa, but the atmosphere is not conducive to wholesome church growth. Politics, the struggle for racial equality, and preoccupation with means of material advancement make it difficult for many of the people to think on spiritual things. Radical leaders constantly spread propaganda that Christianity is the religion of the white man, and in some cases peace-loving people are fearful to attend church services because of intimidation by those who interpret this as a type of collaboration with the Europeans.

"Missionaries in Central Africa enjoy a more pleasant climate and more modern conveniences than those in Nigeria, but they work in a much more difficult climate spiritually and perhaps need our prayers even more. However, regardless of the political situation, they feel that their ministry is more needed than ever, and they are giving themselves tirelessly to the task."

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