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THURSDAY
JANUARY 17, 1963

NUMBER 3

ROCK OF AGES

"... I CRY UNTO THEE, WHEN MY HEART IS OVERWHELMED: LEAD ME TO THE ROCK THAT IS HIGHER THAN I"
—PSA. 61:2

BAPTIST & REFLECTOR

JOURNAL OF TENNESSEE BAPTIST CONVENTION

"SPEAKING THE TRUTH IN LOVE"

Vatican - Controlled

Skyscraper To Top Washington Draws Protests

A triangle of vacant lots in Washington, D.C., is causing sleepless nights for a handful of men in Italy.

They hoped their quiet plan to have a Vatican-controlled corporation erect a huge building project a half mile from the Lincoln Memorial in Washington would go unnoticed. But it didn't.

Unearthed and aired by Protestants and Other Americans United for Separation of Church and State, this transaction has evoked more mail from protesting taxpayers than any church-state incident since the Vatican envoy proposals of the early 1950's.

Behind the angry mail to Congress and the White House lay officially denied but no less evident bureaucratic favoring of a financial arm of the Roman Catholic Church in its plan to construct "Watergate Towne."

Watergate Towne is to be a 10-acre complex of luxury apartments, private villas, exclusive shops and offices bordered by F Street, Virginia Avenue, New Hampshire Avenue and the Potomac River. Situated on a scenic bend of the river, the site is near the new bridge crossing over Theodore Roosevelt Island. A short way downstream are the Lincoln Memorial, Arlington National Cemetery and the Mall leading to the Washington Monument and the Capitol. The geography of the city is such that any large building at this point would tend to dominate the whole Capital skyline.

A modest private building at the location, or a public edifice, probably would not have evoked any comment, much less complaint from voters. But what the Vatican's agents want is a building taller that anything in town except the 555-foot Washington Monument.

Washington has no skyscrapers. Zoning regulations rigidly prohibit private structures taller than the Capitol. Through the years, despite the pleas and promises of hotel men and apartment builders, the law has remained firm—no buildings taller than about 90 feet. The visitor to Washington today can see how firmly the regulation has been applied to the several new hotels recently completed. The handsome new International Inn, Executive House and Daniel Webster Motor Hotel go only as high as the law allows: nine or ten stories.

Claiming that the project would otherwise not be profitable, Watergate's backers have tried to go up as high as 150 feet. The current compromise calls for a limit of 130 feet on 25% of the area, with the balance to be lower. What is de-emphasized in the publicity is that most of the remaining building area would still be taller than the nearby Lincoln Memorial.

by Gaylord Briley

The unexpected vigor of public protest has forced Watergate's agents to seek the help of new friends in America. They have decided to share the pie with American businessmen who can then be expected to help defend their common financial interest. This has been done by getting a loan of $44 million from the John Hancock Insurance Company of Boston, Mass. What makes the mortgage unusual is that it comes after many months of repeated reports that the $75 million Watergate project would be built without one cent of borrowed money.

Why the sudden reversal? This same Vatican corporation has enough cash in hand to finance its construction of the new Hilton hotel in Rome and three 51-story skyscrapers in Montreal. Obviously the support of U.S. financiers is being sought to "Americanize" the project.

What puzzles Washington observers most is the report that Watergate Towne will include one office building. Since the zoning commission recently stipulated that these offices must be used by non-profit organizations only, observers have tried to discover what particular groups would be interested in such quarters. Logical candidates, of course, would be the many Roman Catholic agencies now in Washington. The possibility of Watergate Towne being a refuge for

(Continued on Page 11)

BAPTIST AND REFLECTOR

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Journal of Tennessee Baptist Convention

W. FRED KENDALL, *Exec.-Sec'y-Treasurer*

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Devotional

Spirituality

McMurray Roberts, Pleasant Hill Church, Lenoir City

Just let the Spirit lead, is the expression many times used by a person who declares himself to be spiritual. Yet the activity is without plan or order. From this type of life one would interpret spirituality as being nothing short of plain stupidness.

There are those who confuse piety with piosity and call piosity spirituality. One can be pious without any trace of piety. Piety is a true mark of spirituality.

The text, Isaiah 11:2, gives the marks of spirituality. The Spirit of the Lord is upon and in the spiritual person. The spirit of wisdom and understanding is a vital part of the spiritual person's life. The spirit of counsel and might guide and gives fortitude to the Christian for the glory of Christ. The spirit of knowledge and of the fear of the Lord constantly work for good in the life of a spiritual person.

These characteristics are musts in the life of a spiritual person. These are the marks all professed Christians should have. These are available for every Christian through God's grace, love, and plan for His children's life.

The problem of lack of faithfulness, surrender to the will of Christ, obedience, and dedication will be solved in the life of the Christian when these spiritual marks are present.

Are you spiritual? You can and must be if you are to please Christ. Jesus invites you now to follow Him in paths of righteousness for His sake.

By Page H. Kelley

The Ministry Of Intercession

In the ministry of Jesus and of his disciples intercessory prayer occupied a place of great importance. Jesus prayed often for his disciples and taught them to pray for one another. He even prayed for his enemies and admonished his followers to do likewise. When he had ascended into heaven it was said of him: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

Many of the problems that now face Southern Baptists would disappear if we would obey the charge given to us in James 5:16: "Confess your faults one to another, and pray one for another, that ye may be healed." One has only to examine his own private prayer life and the public prayer life of the typical congregation to realize how little intercessory prayer is offered up to God. We have learned how to face our enemies but we have forgotten how to pray for them. Nothing is more desperately needed than for Christians to become involved in the ministry of intercession.

The Christian concept of intercessory prayer is rooted in the Old Testament. A list of men of the Old Testament who distinguished themselves by their ministry of intercession would begin with Abraham, who prayed that Sodom might be spared for the sake of ten righteous men. Moses would certainly be included, for he prayed thus to God: "Alas, this people have sinned a great sin; they have made for themselves gods of gold. But now, if thou wilt forgive their sin . . ., and if not, blot me, I pray thee, out of thy book which thou hast written" (Exodus 32:31-32). To the anxious hosts of Israel Samuel spoke these reassuring words: "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12:23). Job was delivered from his trials when he prayed for his friends (Job 42:10). Amos interceded before God on behalf of Israel (Amos 7:1-6). But perhaps the most significant word in the Old Testament concerning intercession is found in Isa. 53:13, where it is said of the Suffering Servant: "and he makes intercession for the transgressors."

The mention of intercession always implies need. Someone is in dire straits and finds his own resources to be woefully inadequate to meet the situation. Unless another intercedes on his behalf he will go down in utter defeat. And this thought was certainly present in the mind of the author of Isa. 53. He speaks of "*our* griefs, *our* sorrows *our* transgressions, *our* iniquities." He reminds us that "all we like sheep have gone astray, we have turned every one to his own way." The work of the Suffering Servant must be seen against the background of our need.

The words used in verse 12 to describe the Servant's activities are significant. "He *poured out* his soul to death. He *was numbered* with the transgressors. He *bore* the sin of many." All of these verbs describe finished actions. These things he did once for all. But notice that "he *makes intercession* for the transgressors." Here the verb is in the imperfect state and describes his continuing action as he intercedes for transgressors.

Now there is more here than meets the eye. The Servant's work of intercession is contingent upon his pouring out his soul unto death, his being numbered with the transgressors and his bearing the sin of many. Intercession involves much more than an attitude of benevolence. It is much more than prayer, though it includes prayer. One cannot intercede on behalf of another unless he is willing to become involved in his situation, unless he is willing to identify himself with this person, sharing in his griefs, sorrows, and injuries. For true intercession involves a way of life. One cannot pray intercessory prayers if he is not living an intercessory life. The ministry of intercession can never be performed behind cloistered walls.

How admirably the Servant exemplifies this truth. "Surely he hath borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten of God, and afflicted. But he was wounded for out transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed." It is impossible to understand the Servant's ministry of intercession apart from his identification of himself with sinners. He was numbered *with* transgressors before he could make intercession *for* transgressors.

It is significant that the same Hebrew word is used in verse 6 and again in verse 12, but is translated differently in the two passages. "The Lord hath laid on him the iniquity of us all." The word our versions render "hath laid" is from the same root as the word translated "he makes intercession" in verse 12. Now this word means "to meet, to come between to fall upon." It does not mean simply to come together but always means some degree of violent collision, either physical as when one object strikes another, or moral as when one person attacks another. The rendering in verse

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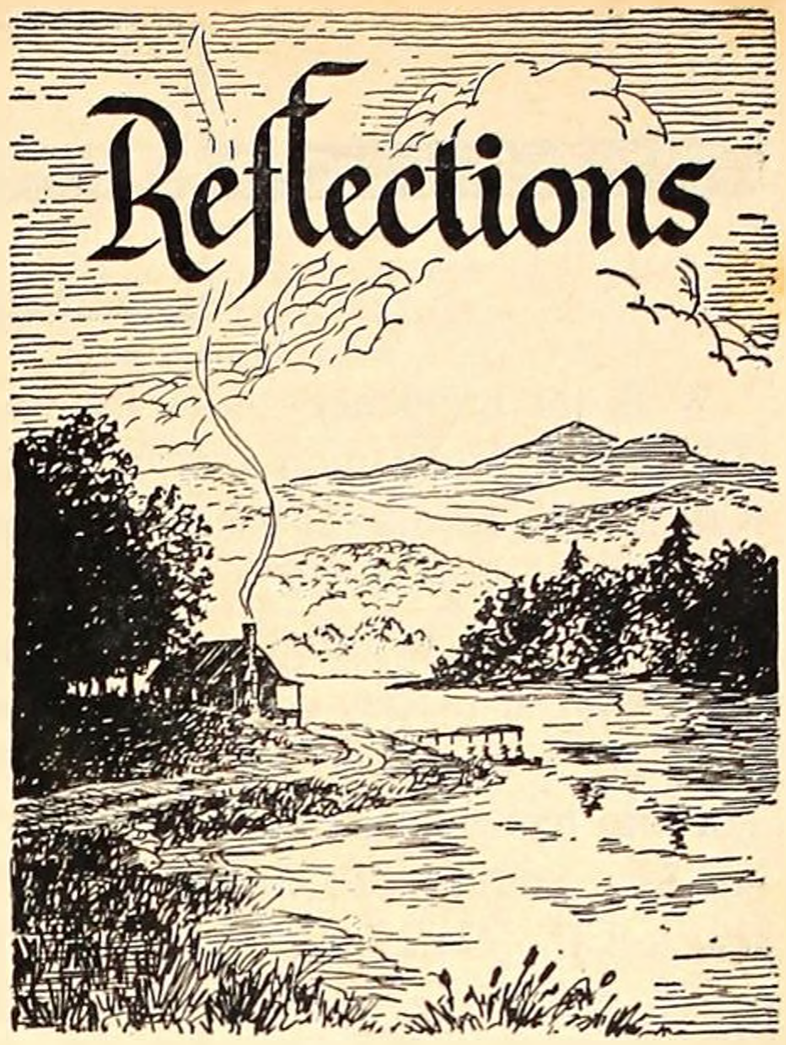
Dr. Kelly is Associate Professor of Old Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky.



A man who sees his own life in the light of God sees himself in true perspective and ceases to be so anxious about his own little problems. He knows that this world is not centered in his puny interests, even though each person is precious in God's eyes and made in God's image. In seeing his own insignificance truly, a man thereby transcends it and rises to his true stature. Man sees his true stature, not when he looks to himself, but when he looks to God.—Dr. Elton Trueblood, *Christian Observer.*

Where all think alike, no one thinks very much.—Walter Lippmann, *Rotarian.*

If scientific inventions have taught any lessons, it is that we are neighbors, even if we are not brothers, and that each one's welfare is inextricably bound up with the other's.

Our belief in men of goodwill and the eventual fashioning of a world based on the brotherhood of man and the Fatherhood of God makes our struggle for survival significant.—William V. S. Tubman, *Houston Times.*

Today peoples are better informed than ever before. Communication is better than at any time in human history. In this fact lies the hope of tomorrow. But we fail to express ourselves adequately and effectively. A babble of voices marks our diplomacy. Alliances are cumbersome and difficult to coordinate. Ideals, however, are not hard to articulate. For dictatorships are not invulnerable. The peoples under Communist thought-control are still intelligent human beings who know the difference between freedom and slavery. Oppression does eventually breed revolt, and even the best-trained armies turn someday on their own tyrannical rulers.—David Lawrence, *U. S. News & World Report.*

EDITORIAL

Money Brings Worries

Well, it's happened—now there's a Baptist Church that has so much money it doesn't know what to do with it. The reverse is usually the case as nearly all of us have experienced. But a Canadian church now has the most unusual problem of deciding what to do with a big sum of money on hand instead of a big debt to be paid off. Debt-free Bethel Baptist Church in Toronto has a bequest of $342,625 received from the late Mrs. Stella L. T. Mutrie. Dying at 74, Mrs. Mutrie also left the church her home and all its contents because, according to a surviving sister, she liked the church which was so friendly. The only strings to the will was that half the money must be spent on the local church, the remainder on missions.

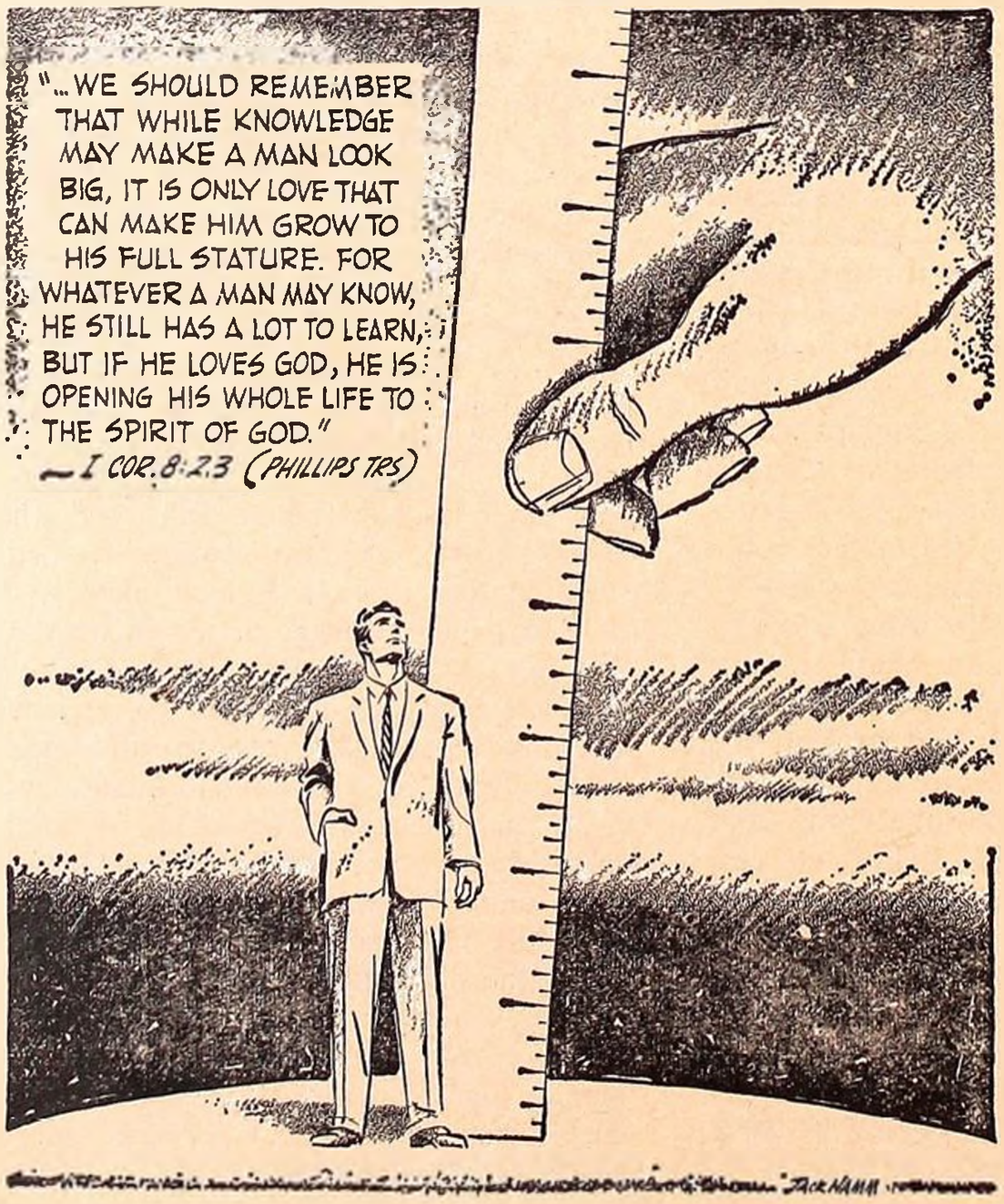
The 452-member church has no debt of its own. There is not much that the congregation needs from a financial standpoint according to the pastor. He said this gift brings its worries because people think that a church if endowed doesn't need to receive gifts from others and Christian living shrinks along with Christian giving.

"I don't want the money to be a bane to the church," the pastor said. He realized the receipt of such a gift brings its worries. Of course a good many churches and pastors would like to have worries like that. Doubtless a good many churches would suddenly have more money than they knew what to do with if all the members should begin to bring all the Lord's money into the Lord's storehouse.

And this leads us to note that Treasurer W. Fred Kendall reports Tennessee Baptists have fallen behind for the second month in their gifts to missions and benevolences through the channel of the Cooperative Program. November and December, 1962, receipts dropped under those for the same period of the year before. This amounted to $25,656.11, causing a budget deficit for the Tennessee Baptist Convention of $134,668 as of Dec. 31, 1962. We cannot charge this drop in giving to lack of money. Tennessee Baptists have the money. Evidence lies in increased designated giving during these two months. The main means of financial support for all our Baptist work—the Cooperative Program—however fails to get the priority it should have in our giving.

So money brings it worries. Sometimes when it is given. More often when it fails to be given. One way to lessen church and denominational money worries is by increasing our giving through the Cooperative Program.

THE MEASURE OF A MAN



Side Glances

We have heard much of the unfavorable gold balance and the drain of U. S. dollars going out from America. Any country gets into a perilous condition if such a trade long continues.

Our spiritual life can also become depleted and bankrupt if we are constantly drained without being refilled. You and I are dependent upon God to receive from Him before we can give. "Lord, give us spiritual strength to live each day as witnesses to Thee. Keep us from being drained out by selfishness, ingratitude and doubt."

Baptists Ask Report On Persecution Charges

WASHINGTON (BP)—Officials of the Baptist World Alliance asked the Union of Soviet Socialist Republic to invite an impartial international committee to investigate charges of religious persecution in the Soviet Union.

At the same time a letter was sent to Secretary of State Dean Rusk asking clarification of incidents in which 32 Siberian Christians were turned away from the United States Embassy in Moscow.

In a letter delievered to the USSR Ambassador in Washington, Josef Nordenhaug, General secretary of the Baptist World Alliance, and C. Emanuel Carlson, chairman of the Alliance's Commission on Religious Liberty and Human Rights, referred to news reports about evangelical Christians appearing at the U. S. Embassy in Moscow, January 3, and "voicing their sense of religious persecution."

The Baptist leaders suggested that the investigating committee be composed of representatives of the United Nations, the World Council of Churches, and the Red Cross. They would report back "to World Christendom and the Governments of the United Nations."

The Baptist World Alliance is a fellowship organization of 24 million Baptists in 100 countries. It lists 540,000 members in the USSR.

Nordenhaug's Letter to Rusk said:

"We also respectfully request a clarification of the reasons why the United States Embassy in Moscow was not in a position to render these people more substantial aid than has been reported."

The letter, which Nordenhaug and Carlson took personally to the Russian Embassy, made four points:

1. "We have been deeply disturbed by the news reports about the Evangelical Christians" appearing at the U. S. Embassy in Moscow voicing their sense of religious persecution.

2. "We understand that these Evangelical Christians have been included for Government purposes with the Baptists, but reports indicate that they are not members of the All-Union Council of Evangelical Christians-Baptists which hold membership in the Baptist World Alliance.

3. "Regardless of the precise religious convictions, the Baptist World Alliance desires to express its deep sympathy with them in their feeling of religious oppression and to express the concern that religious liberty be according to all people of various religious convictions in every nation. The Baptist World Alliance has always stood for full religious liberty for everyone, which includes the right not only to worship according to the dictates of one's conscience, but also the right to propagate one's religious faith, and practice one's religion without civic disability.

4. "In numberous meetings with Baptist leaders from Russia, and in extended visits with Baptists in Russia we have observed their patriotic commitment to their home land and their deep concern for international good will and peace. This leads us to desire more information regarding the beliefs and practices of the Evangelical Christians who came to the United States Embassy in Moscow and regarding the pressures of policies which brought them to undertake the long trip from their homes.

"The USSR Constitution guarantees the Soviet citizens the right to religious worship. We would be interested to know from the secretary for religious affairs in Moscow whether some local authority may have violated this guarantee in the case of these Evangelical Christians.

"Accordingly it is our wish that a group of known and responsible leaders from international organizations of governments and of churches might be given free access to the facts and the people involved. The United Nations maintains a Commission on Human Rights, The Red Cross deals constantly with human plight, and the World Council of Churches supports a special agency, the Commission of the Churches on International Affairs. Respected leaders from these organizations could constitute a fact-finding group.

"We respectfully through the channels of your government request the secretariat for religious affairs in Moscow to invite several leaders from these organizations to visit the known areas of the Evangelical Christians and to bring together a full report which can be shared with world Christendom and the government of the United Nations.

The letter concluded, "It is our hope that the serious tensions represented in the recent incidents may be found to arise out of misunderstandings or grievances which can be remedied. Such findings could serve significantly to build international confidence and to further the peace aspirations of all people of good will."

BAPTIST BELIEFS

By Herschel H. Hobbs

The Unity Of The Church

"That they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us . . ." (John 17:21). Here Jesus prayed for spiritual unity, not organic union. He and the Father were one in essence, but two in outward manifestation. The oneness must be "in us." It must be "the unity of the Spirit in the bond of peace" (Eph. 4:3). Paul enlarges on this thought in Ephesians 4:11-16. The key verse is 4:13. "Till we all come in [into] the unity of the faith, and of the [full] knowledge of the Son of God, unto a perfect [mature, adult] man, unto the measure of the stature of the fulness of Christ . . . ." It is a unity of "faith," based on a full "knowledge of the Son of God," and measured by the "stature of the fulness of Christ." This is not organic union achieved by a compromise of faith. It is inward spiritual unity grounded on a faith that speaks "the truth in love" (v. 15).

This is the pattern of New Testament churches. Each was a separate unity, ordering its affairs through democratic processes under the Lordship of Christ. Without compromise they contended for basic truth (Jude 3; cf. Gal. 1:6-10; 2:11-21). But in Christian love they allowed for differences in presenting this truth (Phil. 1:15-18).

While each church maintained its individuality, the churches cooperated in matters of common interest without compromise of beliefs. The churches in Antioch and Jerusalem worked together in confronting a theological problem (Acts 15: Gal. 2). The churches of Greece, Macedonia, and Asia Minor cooperated in receiving an offering for the relief of fellow-believers in Palestine (Rom. 15:25-26, I Cor. 16:1-4; II Cor. 8-9; cf. Acts 20:4 and I Cor. 16:3-4). The churches of Asia Minor, and perhaps others, worked together in circulating the scriptures (Col. 4:16). But in so doing each local church was free and responsible as to its own procedure.

Such is the pattern of Southern Baptists. Each church remains separate organically. Through voluntary cooperation the churches cooperate through associations, state conventions, the Southern Baptist Convention, and the Baptist World Alliance in rendering a Christian ministry and witness to the world. Each church is free to cooperate with other Christian groups in matters of mutual interest. But they do so, "speaking the truth in love," as they are led of the Holy Spirit to understand the truth.

Apart from doctrinal differences, Southern Baptist church polity makes it impossible for Southern Baptists to enter into organic union with other bodies as presently constituted. These bodies accept into their "councils" only denominational groups. The Southern Baptist Convention cannot bind the churches in this or any other matter. So the churches continue to speak the truth in love, to cooperate where such does not involve a compromise of New Testament teachings, but to maintain the New Testament principle of free and independent churches.

Southern Baptists are an independent people who express their independence through voluntary cooperation.

Tennessee Topics

Thomas L. Kemp, native of Iuka, Miss., became pastor of the Morrison Church in Central Association Jan. 1. He has been with the Blanket Creek Church in Northern Kentucky.

Grainger Association—New Blackwell Church has finished a new home for its pastor, Don Creswell. New pastor's home is expected to be ready for occupancy at Buffalo Church in a few weeks. Herbert Heatherley is pastor. First Church, Rutledge, has let contract for a home and it is under construction. Drew Garner is the Rutledge pastor.

Joe McGehee, student at Southwestern Seminary, Fort Worth, Tex., preached at Paynes Mission, Duck River Association, December 23. Joe's father, Howard McGehee, serves this mission as pastor. Joe also preached at the evening service at Una Church, Nashville, December 30.

Second Church, Memphis, has a new minister of music, a pianist and organist. Kenneth Byrd, Memphis, is the minister of music; Mrs. Kenneth Hardin pianist; and Mrs. Emily Davis, organist. Second Church, organized in July, 1962, is located at Vance and South Bellevue. Membership is about 530.

Eureka Church, Rockwood, reached its goal of $306 for the Lottie Moon Offering. This is the fourth consecutive year the church has reached its goal for this cause and each year a new record has been set. C. V. McCoig is pastor.

AROUND THE WORLD

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Fountain Head Church, Bledsoe Association, ordained Orlie J. Wood to the ministry December 9. The ordination sermon was by S. E. Wood, brother of the candidate and former pastor of Chestnut Grove Church. L. F. Freeman presented the Bible. J. C. Bigbee is pastor.

B. B. Powers, new pastor, preached first anniversary service of Fairfeld Church, Centerville, January 6, which was broadcast at 1 p.m. Sunday on Station WHLP. There were 115 present for the anniversary service.

Scholarship Grad To Serve As Medical Missionary

A Tennessee medical student is the first recipient of a March of Dimes health career scholarship in the United States to win his M. D. degree, according to state officials of the National Foundation.

Dr. Herbert B. Orr of Cleveland who received his medical diploma from the University of Tennessee medical school at Memphis Dec. 16 plans to serve as a Southern Baptist medical missionary.

Dr. Orr, native of Chattanooga, graduated in 1959 from Carson-Newman College the year National Foundation health career scholarships were first awarded. That year there were 11 Tennesseeans, among 500 in the USA to win scholarships, amounting to $2,000 each in March of Dimes funds.

In addition to his National Foundation scholarship, Orr has received aid from the SBC Foreign Mission Board ($2,000) and from the Baptist World Alliance ($400). During his "free quarter" of medical school, he worked as a historian at Baptist Memorial Hospital in Memphis.

He has been a missionary leader of the Baptist Student Union and teaches a Sunday school class.

"I was privileged," Dr. Orr says, "to be sent March 28 to June 10, 1961, by the Tennessee Baptist Student Union to work in the Baptist Hospital of Asuncion, Paraguay." "I have always had an interest and the ability to study science. I am a foreign mission volunteer and I feel I can best serve mankind as a doctor of medicine. I am also directly interested in medical research. I first became interested in medicine when I was a freshman in college," Dr. Orr says.

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Student Director Resigns

Mrs. Neal Bateman, formerly Miss Patsy Middleton, resigned her position as Director of Student Work at Austin Peay State College effective December 31, 1962. She was married to Mr. Bateman in the summer of 1962, and has resigned to become a full time homemaker. They will continue to reside in Clarksville.

Mrs. Bateman was the first Baptist Student Director at Austin Peay State College. Under her leadership, the work has grown, and the Tennessee Baptist Convention, in Cooperation with the Cumberland Association, purchased property for a Baptist Student Center there in 1961. The students of Austin Peay State College, and the State Student Department are grateful to Mrs. Bateman for her contribution to student work in the state.

First Church, Halls, ordained Paul Jordan and R. T. Sellers as deacons. Edwin A. Hunter is pastor.

DEATHS

Mrs. Pearl Stout Parker, of Knoxville, long-time First Church worker, died January 5 of a heart condition. She was 80. Mrs. Parker had served as mission kindergarten teacher, superintendent of the Primary Department and a mission Girls' Auxiliary counselor. Before becoming a mission kindergarten teacher, Mrs. Parker worked with the Traveler's Aid Society and First Baptist's Hill Avenue Mission. A friend said, "she was a person born to help other people."

Mrs. Myrtle Standefer, 80, of Dunlap died January 2 in a Chattanooga hospital. Mrs. Standefer taught school in and around Dunlap for some 50 years. She was an active member of First Church, Dunlap, and taught in the primary department of the church for many years.

Collapsed Balcony Repaired And Reinforced

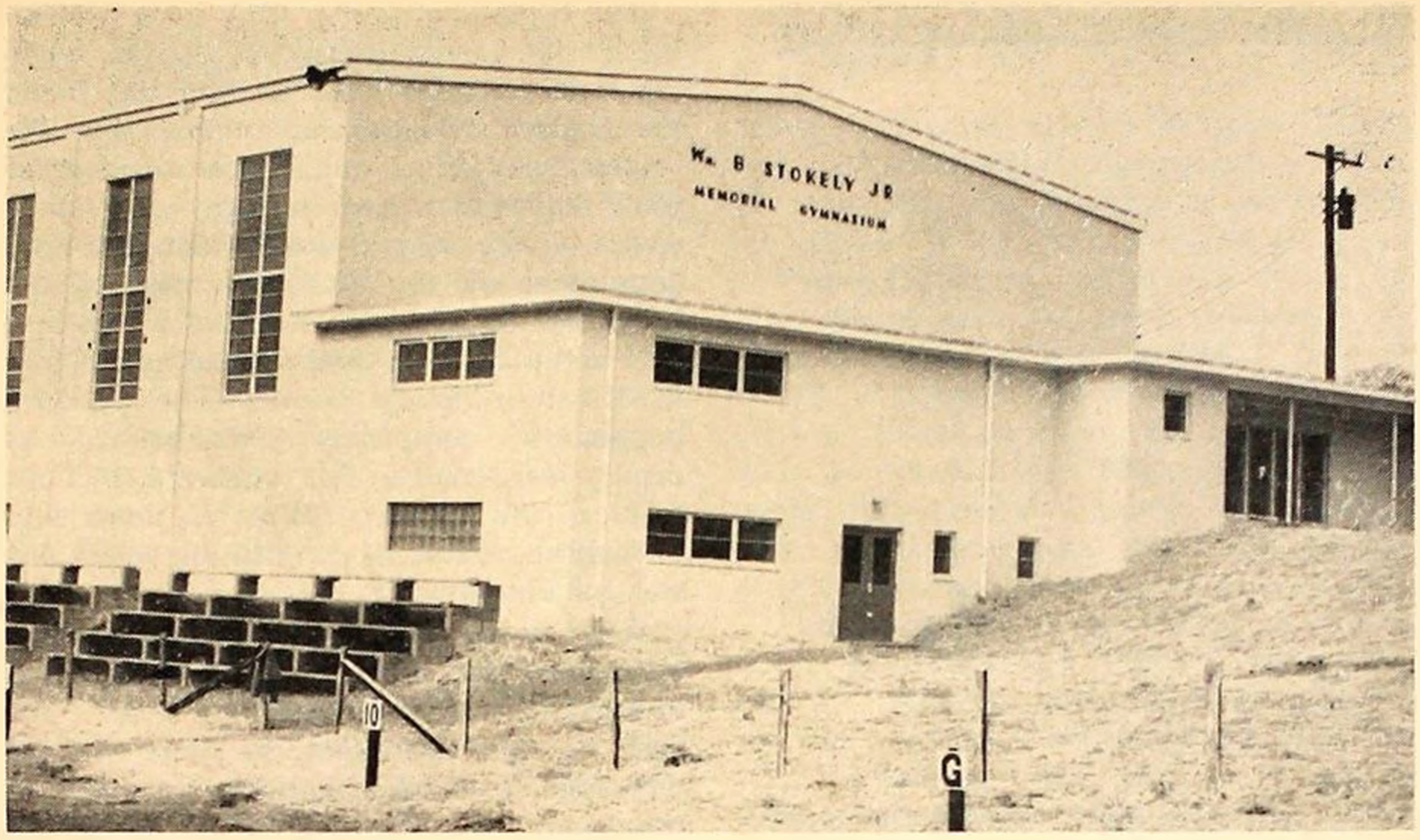
JEFFERSON CITY—With repairs due to be completed in about thirty days, work continues rapidly on the balcony at the First Baptist Church here.

The south balcony collapsed December 17 when Carson-Newman college students were in the building for a pre-Christmas chapel program. About 100 students were in the south balcony section at the time of the accident, but only 25 received minor injuries in what has been called a miracle.

As repairs continue, a stringent testing program is being provided by the Construction Materials Laboratory of Knoxville. K. W. MacKenzie, owner of the firm, directed testing operations that called for the loading of 70,000 pounds of sand on the balcony. Laboratory workers placed the sand bags in such a position to give a 70 pound per square inch weight load.

Jack Llewellyn, chief engineer of the firm and engineer Jack Jordan installed a gauge under the balcony precise enough to indicate a sag down to one thousandths of an inch. Mr. MacKenzie said that the work of his laboratory is approved by the A.E.C., the U.S. Bureau of Standards and the Federal Aviation Authority.

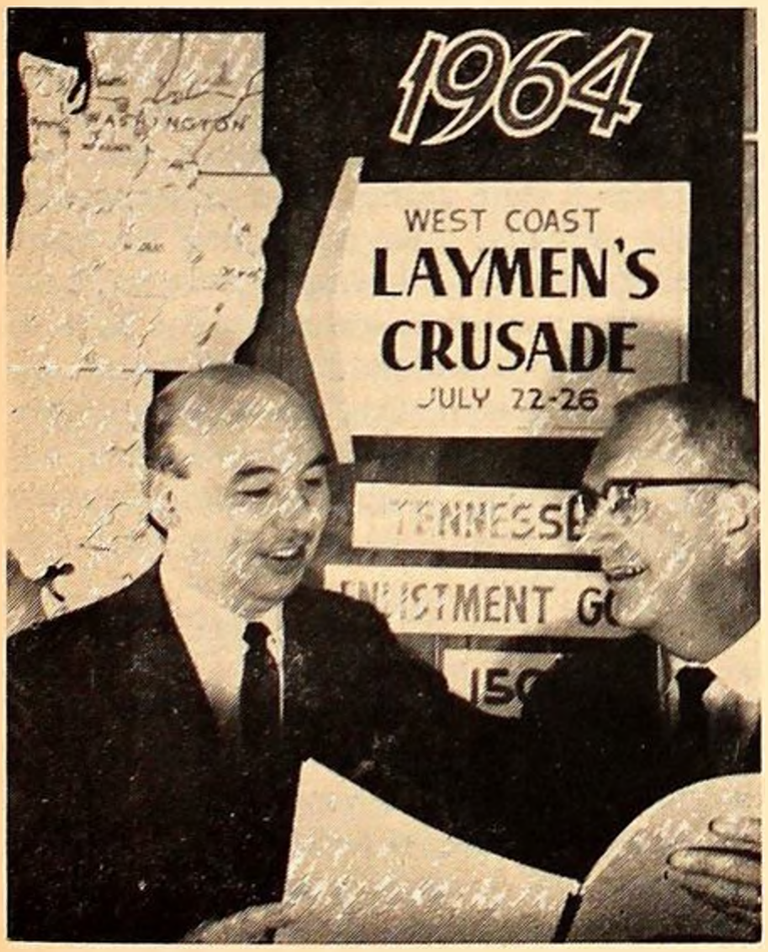
With the installation of additional steel bracing, officials of Johnson and Gaylon Construction Company, estimate that the repaired balcony would be able to withstand five times the normal weight load that would be placed on the structure when it has a capacity of people.



SEYMOUR—Harrison-Chilhowee Baptist Academy dedicated its new gymnasium shown here December 8. Built parallel to the football field, the ground floor contains the home team dressing room and showers, visitors' dressing room and showers, equipment room, furnace and first aid station. The main floor has a college regulation size basketball court and area surrounding it large enough for physical education classes. The building also contains lobby, concession room, storage rooms, coach's office, officials' room and shower, boys' locker room and showers, and girls' locker room and showers.

The gymnasium was named for William B. Stokely, Jr. in gratitude for generous contributions made by him toward its construction.

Judson Memorial Church, Nashville, in observing Missionary Night on January 20 will recognize Rev. and Mrs. William P. Clemmons, missionaries from the church. Mr. and Mrs. J. Preston Clemmons, parents of Mr. Clemmons, have returned from a visit with their son, his wife and children in Florence, Italy, and will give an account of the work of this missionary couple. William was serving as pastor of Tusculum Hills Church, Nashville, when they were appointed by the Foreign Mission Board in 1959. Tusculum Hills began as a mission of Judson Church.



TENNESSEE TO AID WEST—Tennessee Baptists were assured of an active role in the 1964 West Coast Laymen's Crusade when Roy J. Gilleland (right), state Brotherhood leader, pledged to Jack Stanton, crusade director, to enlist 150 laymen for the event. The crusade, sponsored by the Brotherhood Commission and Home Mission Board, may find as many as 1,600 laymen giving evangelistic assistance to 1,200 churches in California, Oregon and Washington.

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BY ROBERT TARZIER

Is It Possible For You To Send Me Another Bible?

The beginning of this story goes back to the closing months of World War II, when the Soviet armies were nearing the Baltic sea. The atrocities committed by the "victorious" armies of the new world order were frightening, and in many cases they were even worse than those which had been committed by the ancient hordes of the Mongolian Ghengis Khan, about whose horrors and pillage we used to read as children in Russian history books. The peaceful population, completely overwhelmed by deadly fear, tried to flee westward, in hope to reach the Western Allies. In those days of nightmare, fear, and confusion, every one was for himself.

After much prayer and heart-searching, we decided that it was the Lord's will for us to escape from the approaching terror. The time was short; in fact, so short that we were unable to take anything with us. No provisions, no clothing, and no useful money; nothing at all. But the Lord was with us, and He carried us through all the difficulties which we encountered on the road to freedom.

It was early in the morning when we reached a railroad station, hoping to get on a German troop train going toward the Gulf of Finland. Unexpectedly, my longtime friend, Brother Fredis Laapa, met us at the station. He came to bid us God's speed in the flight to freedom. Before the train pulled out, we had a parting word of prayer, a moment never-to-be-forgotten as long as I shall live. As we parted we promised to pray for each other, hoping that the Lord will lead us to freedom. Brother Fredis intended to join us a few days later, but the Lord, in whose hands is our life and destiny, had other plans.

Several months later, after we safely reached Sweden, Brother Fredis and a group of evangelists had reached a certain point on the beaches of the Baltic sea and by a small radio informed us of their readiness to be rescued. Our Mission in Sweden sent out a fast moving boat to cross the sea and pick up, but the captain whom we hired for the rescue work sailed as far as the island of Gotland where he got dead drunk and failed to reach the appointed place in time to take the brethren off the beaches. Later they could not be reached because the Red Army overran the whole country and the "iron curtain" fell between them and the free world once again. Two years later we safely arrived in the United States, but I could not forget my unfortunate friend who remained behind the iron curtain.

Years went by but I kept praying and hoping that one day a message would reach me saying that Fredis was still alive. A year ago a letter arrived, indicating by the stamps that it was from Soviet lands, although I did not recognize the hand writing. At last he was able to write, but his handwriting had changed. In the following letters he told why his hand writing was almost illegible. During his long years in a slave labor camp his arms had been broken; he did not say how it happened. He was hardly able to hold a pen because the bones had healed in a warped way for lack of proper medical care. While telling about this he added, "But I thank the Lord, because my feet are just as good as they used to be ten years ago, and I can walk from place to place preaching the gospel." The letter began:

Dear Brother Robert: It's me, your old crony. As I am writing this letter I am not at all sure if I have your correct address, but it is in hope that it will reach you that I am writing. I know you will be happy to hear from me, and after I get your reply, I will let you know where I have been for more than ten years. Right now I can tell you this much, that at last I have been able to return home. During these ten years I was very sick and for long time did not hope to live. I had the same kind of sickness that you once had, only your trouble was very mild in comparison to what I had to go through. I was put in the same hospital in which you had to spend time, only your time was much shorter. My wife had the same trouble, but she was sent to another place. No doubt you will understand that I had exactly the same trouble which the apostle John had as he was writing the book of Revelation, where in the first chapter, verse nine, he briefly mentions it, by saying, "I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.' "

What Fredis was trying to tell me in the letter was that all those ten years of silence had been spent in exile. It was not a physical illness nor a medical hospital but a concentration camp in Siberia for him, while his wife was exiled to a remote section of the immense Sovietland, where she was placed on a state cotton farm as a common laborer. Finally, after more than ten years of separation, and having survived physically, they were released and went back to the place from which they had been sent away, and through their relatives they were united again. Now they were "home," but it was not a home in any real sense, because they did not have a place of their own. His letter continued:

"I do not know what the living conditions are in America, because I have never been there. For this reason, I wonder if you could send me a Bible, as I have not had one for more than ten years.

"When they sent us away they considered our case very dangerous and did not allow us to take anything with us. All our personal belongings were taken away along with our only Bible. If it is possible, and you can afford to send me a Bible, it would mean much more to me than my daily bread."

I did not dare tell him how much the Lord had blessed the people in America with all kinds of blessings and how many Bibles in our homes are dust covered and seldom, if ever, read. Such information

* * *

Rev. Robert Tarzier, 819 Banks Ave., N.E., Knoxville 17, Tennessee, has been a member of Broadway Baptist Church in Knoxville since 1946.

would be just like describing the sweet aroma of a freshly baked loaf of bread to a starving child. This would aggravate his hunger, and the poor child would feel more destitute than ever.

Having read the letter I took a Russian Bible, wrapped it in brown paper and I mailed it with a prayer in my heart, asking the Lord to watch over it on its journey. Some three months later another letter arrived in which Fredis told of the exuberant joy that filled his soul as he held the Bible in his hands again. But he also told that he had the Bible for only two weeks. This is what he said had happened:

"When I received the Bible, it seemed to me as if heaven had opened over me. But as I was reading and feasting on the promises of God, I began to think of my unfortunate friends with whom I was together all those hopelessly long years of our dangerous illness. I began to remember that they did not know what the Bible looked like because they had never seen one, and although I have been without it for more than ten years and wanted to keep it very much, how could I? I also recalled their eagerness to hear about God's love in sending Jesus Christ to seek and to save those who were lost and how they were willing to put their trust in Him as their Saviour and Lord. For this reason I decided to send the Bible to them and let them read for themselves of God's great love toward all men. I wonder if it is possible for you to send me another Bible?" Of course I sent it. Ten weeks later another letter came, in which I was told that the second Bible had been safely received. But this Bible my friend was able to have only for a week. This had to be given away too, and he told why:

"A few days ago, there came a knock on the door of my sister's apartment in Riga. As I opened the door there was a tired and worn out looking woman whom I had never seen before. She told me that she was looking for a man by name Fredis Laapa, and she wondered if I knew where he lived. I told her that I was the man she was looking for and asked her to come in the house and tell me why she wanted to see me. From her story I found out that she had just arrived that morning in the city by an express train on which she had spent five days and five nights. She came to me, sent by the men whom I befriended during the years of my exile. They had received the Bible I sent them and were searching the Scriptures, desiring to find out if it was true as I had told them about Jesus Christ and His redeeming love. They too had been released by their captors and were allowed to go home to their people. The reading of the Bible resulted in a spiritual awakening in their village. Now they wanted more Bibles. and, since having received the one I sent them, they had the wrong idea, thinking that I had a good supply. The men talked the matter over and finally decided that one of them should go to Fredis in the West and bring back the Bibles. Since no man was able to go, they asked one of their women to undertake the long journey from Siberia to the Baltic. They bought a round trip train ticket and put the woman on the west bound Trans-Siberian express train, saying, 'Now go, find our friend Fredis and bring us the Bibles.' And so the woman traveled west, spending five days and five nights on the train. Now she had located me and was asking for the Bibles. When I told her that her long journey was in vain, because I did not have the Bibles, the woman was very disappointed. It was pitiful to look at this tired, poorly dressed woman. Five days and five nights of the most uncomfortable train ride and all in vain because no Bibles available. But could I send her back home empty handed? I just had received this other Bible from you, so I decided to give it to her and by a return train I sent her back home. Now I am again without a Bible. Is it possible for you to send me another Bible?"

This question is constantly ringing in my ears, day and night, "Is is possible for you to send me another Bible?" How about it, my fellow Brother?

The above story reminds me of the prophetic words of Amos, saying, "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from north to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

Christ has no other channel, no other implements, no other way, but His people through whom He can send the message of salvation and peace to the dying peoples of Russia. But if we, who are His people, remain inert while the world is perishing in the communist fire of hate, how can we hope to escape God's damnation and His righteous wrath when He shall arise to judge the world in the day when Christ shall appear in His majesty and glory?

An Inspiration To The People Of Our Town

J. R. Covington

On Thanksgiving Day, 1961, the Gustavo Naranjo family landed in Miami, Florida, at the Municipal Airport. They left Cuba earlier that day to start a new life for themselves. They could not live under communism and serve their Christ. This wonderful Christian family chose to leave all earthly possessions behind in order to live in a land where they would have freedom of worship.

On Friday, the thirteenth of April, 1962, the Naranjos arrived in Union City at 3 P.M. There was a large delegation to meet them at the First Baptist Church. They were driven to their apartment that had been furnished by the Church. The pantry had been well stocked with food. It was a thrill to see the appreciation of these new comers to America.

Mr. and Mrs. Naranjo united with the First Baptist Church, Union City on Sunday, April 22. They had been very active members of a Baptist Church in Havana. The Naranjo children, Gustavo, Jr. and Eugenie united with the church May 6, as candidates for baptism. They had been saved in Cuba.

Mr. Naranjo went to work for Cheeseman's Accounting Service on April 17. He was a Certified Public Accountant in Cuba. He soon was able to carry a full load in the office. It has been amazing to us all how this family has adjusted to their new life. The children are doing well in school, in spite of the language barrier. They have been able to assist frequently in the Spanish classes. Their teachers are well pleased with their work. Mrs. Naranjo, who spoke no English when she arrived in America a little over a year ago, has made splendid progress and can now converse in English.

The family has found a place of service in the church and are faithful to every service. Mr. Naranjo has spoken in churches in this vicinity, especially to Brotherhood meetings. He has a wonderful Christian testimony. Our church has nothing to bless us in recent months like the coming of this family to Union City. They have been an inspiration to the people of our town.

Our church spent only $3.50 in getting the Naranjos settled. All the furniture was donated, along with new rugs and curtains. A food shower supplied their pantry for several weeks. After the first week Mr. Naranjo has been able to care for the needs of his family. Recently he purchased a car and he hopes to establish his family in their own home some day. When Mr. Naranjo received his first salary check, the first thing he did was to write a check for the tithe. He and his family have been tithers for many years. In appreciation for what had been done for them Mrs. Naranjo presented me with a beautiful silver spoon, that she had brought from Cuba.

The sponsoring of this family has let us see direct missions at work and we are looking forward to helping other Cuban families.

Pastor J. R. Covington of First Baptist Church, Union City, Tennessee recently gave this testimony on resettlement of a Cuban refugee family.

First Church, Union City was the first in Tennessee to sponsor a family exiled from Cuba. To date 13 families have been resettled by 11 churches in Tennessee according to Rev. Leslie Baumgartner, secretary Missions Department, TBC, Nashville.

An Open Letter

To: Our Fellow Tennessee Baptists

From: Bob Patterson, Lacy Freeman, Florence Dewey, Frances Kinamon and Ethel McIndoo

Dear Friends in Christ,

In Matthew 9:36-38 it is said of Jesus, "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

As Jesus gazes upon the lost multitudes of Tennessee today, his heart must melt with the same compassion. Tennessee Baptists must be willing to join Jesus and permit our hearts to be moved with compassion because of the lost about us. *Are we willing to be* a part of the answer to the prayer for workers?

We wish to pledge ourselves to God and to Tennessee Baptists for the purpose of helping Jesus in this harvest. This is also the desire and intent of every worker in the Tennessee Sunday School Department. We pledge our best in effort and service in the years ahead. Pray for us as we seek to lead you and work with you in Sunday school work. We pray for the presence and power of the Holy Spirit, as we seek to do his work. We pray for God's blessings upon your work.

Will *you* help answer the prayer for workers to be sent forth into the harvest? No workers have such opportunities as Sunday school workers have for joining in gathering the harvest!

Associational Officers, will you hear "the call of the harvest" and renew your efforts in your association to reach more churches and people in order to help them?

General Sunday School Officers, will you hear "the call of the harvest" and lead your Sunday schools to start new units, reach more people—enlarge for evangelism?

Department Officers, will you lead your teachers in an all-out effort to reach the lost for Jesus' sake?

Teachers, will you determine, with God's grace, to *reach* those prospects, win them to Christ, and help them to develop in Christian service?

As Tennessee Baptists, as commissioned disciples, let us join hearts and hands with Jesus to reach the lost of Tennessee with the message of salvation. Can we turn the tide in Tennessee? All together we *can* help our churches grow, homes and lives to be saved, *if we are willing to pray and go with Jesus!*

We shall depend upon your prayers, your suggestions, your invitations, and your patience, as we labor together with God and you in years ahead. God bless you!

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A unique approach to leadership training is being provided free by the Training Union Department of the Baptist Sunday School Board for leaders of Primary age children.

A tape recording has been made of an actual session in a Primary Department. The session recorded is at the beginning of a unit when a large part of the planning with the children takes place.

Consisting of four sections, the tape's first section—about 30 minutes long—includes group time on the first Sunday of the unit when children are deciding on the major activities for the month.

The other sections of the tape are shorter and record planning with three small groups of children: planning a frieze, planning a dramatization, and planning to use a new material.

Questions to guide discussion follow each section of the recording.

The tape may be borrowed without charge from the Tennessee Training Union Department, 1812 Belmont Boulevard, Nashville, Tennessee.

It requires a recorder which can be played at a speed of three and three-quarter inches per second.

Honor WMUs For 1961-62

We are happy to report that six churches have received recognition for having an Honor Woman's Missionary Union for the year, 1961-62. To qualify for Honor WMU recognition, a Woman's Missionary Union must have an Honor Woman's Missionary Society, an Honor Young Woman's Auxiliary, an Honor Girls' Auxiliary, an Honor Sunbeam Band, with all other organizations except Sunbeam Nursery working toward recognition according to the Aims for Advancement. The only exception to the above requirements is where it is not possible to have one of the youth organizations. If there are as many as three prospects there must be an organization for each group. The pastors of these churches have received a certificate of recognition from Woman's Missionary Union office in Birmingham. Congratulations to all who have worked to attain this honor.

Two of the following churches—Hawthorne at Dyersburg and Woodland Park at Chattanooga have received Honor recognition for the second year. The other four are qualifying for the first time.

Hawthorne Church, Dyersburg—Dyer Association
Mrs. Jesse L. Pruitt, WMU President
Rev. T. C. Thurman, Pastor

Woodland Park Church, Chattanooga—Hamilton Association
Mrs. Carl Hammett, WMU President
Rev. Carl Allen, Pastor

Central Church of Bearden—Knox Association

→

The Ministry Of Intercession

(Continued From Page 3)

6, "hath laid on him" is objectionable only because it is too weak. What the verse really says is that the Servant was bombarded by our iniquities. He stood up against the onslaught of our sins. And only then was he prepared to assail heaven's portals with petitions on our behalf. Significantly enough, in the New Testament Jesus was nailed to a cross when he prayed, "Father forgive them, for they know not what they do." And it is the crucified, risen and exalted Christ who ever lives to make intercession for us.

We live in a world filled with suffering, hardship, and heartache. Such a world desperately needs men who will engage in the ministry of intercessory prayer. Perhaps the reason so few of us are willing to do this is that intercessory prayer costs so much. If we really intercede on behalf of the poor we may have to part with one of *our* costs! If we pray for the lost *we* must be out seeking them. If we pray for missions we must be willing for God to call *us* to go to other lands. If this is not so then our prayer has become a shame and a pretense.

God has given to us the ministry of intercession. Brethren, let us bear one another's burden and let us pray for one another.

Buckner Benevolences Names New President

DALLAS (BP)—R. C. Campbell, 41, a medical center development counselor and former Dallas Baptist pastor, has been named President and General Manager of Buckner Baptist Benevolences.

The vast Buckner system includes the nation's largest Southern Baptist Children's Home, a boys' ranch and a home for girls, two homes for the aging, and a home for unwed mothers.

Campbell will serve as chief administrator over the entire system, succeeding Ellis L. Carnett, who will retire after heading Buckner Benevolences for more than 10 years.

Mrs. Raymond Waldrupe, WMU President
Rev. Henry M. Chiles, Pastor
Dumplin Baptist Church, New Market—Jefferson Association
Mrs. Lee Cate, WMU President
Rev. Jesse Bingham, Pastor
East Maryville Church, Maryville—Chilhowee Association
Mrs. Jimmie Everett, WMU President
Rev. J. C. Reed, Pastor
Kenwood Church, Clarksville—Cumberland Association
Mrs. Calvin Mason, WMU President
Rev. Charles E. Hunt, Pastor

Skyscraper To Top Washington

(Continued From Page 2)

the Vatican in the event of war is remote but has been repeatedly suggested.

To confuse opponents, Watergate's builders have thrown up a smokescreen of dummy corporations. In simplified form, this is the actual structure of control: The Pope, in his capacity as ruler of Vatican City, has a major interest in *Societa Generale Immobiliare,* a 100-year-old Italian corporation. Created and controlled by Immobiliare is a U.S. front named Island Vista Corporation, which plans to do the actual construction of Watergate Towne, starting in the spring of 1963.

Certain officials, including White House assistants who have been forced to make some sort of reply to the thousands of protests, have blandly asserted that Island Vista Corporation is the builder. Replies are so phrased as not to deny the actual facts, but to ignore their existence. POAU has scores of such robotyped letters from the White House in file, signed by presidential advisor on National Capital affairs, Charles A. Horsky.

Most letterwriting taxpayers objected to the unnecessary relaxation of building height limitations for the benefit of a foreign-owned corporation, especially in the Federal area of Washington. If the Vatican has enough loose money to invest in American real estate, there is nothing unlawful about that. But it has no right, say these people, to expect special favors from our government.

On Capitol Hill, where there is usually some responsiveness to the public will, the the snowstorm of letters—7,000 to 10,000 at last report—has had an effect. Some 6,500 individual letters addressed to Senator Alan Bible, who heads the Senate Committee on the District of Columbia, have been incorporated by him into the public record. As such they must be considered by all government agencies involved in future dealings on the Watergate project.

Informants in both the House and Senate indicate that if the torrent of letters continues, there is still a chance to cut the Watergate Towne project down to size and to preserve the glory of our Capital Skyline for all America.

Gaylord Briley, A Baptist Minister, is on the staff of POAU, 1633 Mass. Ave., N.W., Washington 6, D. C.

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If you are interested in representing us in your area, write to Linwood Smith, State Mgr., 1807-8th Ave. So., Nashville 4, Tenn. No experience necessary, part time or full time.

Attendances and Additions

JANUARY 6, 1963

Church	S.S.	T.U.	Add.
Alamo, First	239	75	
Alcoa, East	173	97	
First	444	175	
Ashland City, First	100	48	1
Athens, East	467	160	
Central	140	59	
Niota, First	157	46	
Riceville, First	88	38	
Auburntown, Prosperity	122	66	
Bolivar, First	424	151	
Bristol, Tennessee Avenue	536	176	1
Brownsville	587	153	1
Bruceton, First	215	85	
Centerville, Fairfield	73	35	2
Chattanooga, Concord	466	213	
East Brainerd	217	87	
East Lake	473	194	
First	1140	314	3
Morris Hill	272	115	
Northside	405	102	
Oakwood	372	137	
Stuart Heights	101	52	3
South Seminole	217	104	
White Oak	510	158	2
Woodland Park	398	176	
Clarksville, First	925	199	2
New Providence	310	95	
Pleasant View	223	91	
Cleveland, Big Spring	358	169	3
First	523	222	
Stuart Park	129	78	
Westwood	227	84	
Clinton, First	656	164	4
Second	474	112	4
Collierville, First	309	112	
Columbia, Highland Park	468	234	
Pleasant Heights	223	109	9
Cookeville, First	586	167	
Washington Ave.	156	89	
West View	173	86	
Crossville, First	282	100	2
Denver, Trace Creek	119	86	
Dunlap, First	169	64	
Dresden, First	194	77	2
Dickson	216	60	
Dyersburg, First	693	231	4
Elizabethton, First	423	180	2
Good Will Center	82		
Oak Street	163	70	
Gladeville	147	70	
Gleason, First	200	62	1
Grand Junction, First	116	67	
Greeneville, First	472	290	4
Greenbrier	337	84	10
Harriman, South	519	09	
Trenton Street	430	29	1
Walnut Hill	257	11	1
Hixson, Central	319	156	1
First	342	110	1
Memorial	303	155	5
Hollow Rock, Prospect	185	44	2
Humboldt, Antioch	238	114	
First	559	174	3
Jackson, Calvary	627	276	2
First	1019	338	1
Parkview	345	127	
West	861	435	
Jellico, First	183	112	1
Mission	21		
Johnson City, Central	722	242	8
North	157	76	5
Pine Crest	199	85	
Temple	395	180	
Unaka Avenue	381	133	
Kenton, First	244	102	
Macedonia	89	72	
Kingsport, Cedar Grove	217	80	
Colonial Heights	349	164	3
First	832	248	1
Litz Manor	267	109	2
Kingston, First	561	240	
Mission	37		
Knoxville, Bell Avenue	844	190	
Black Oak Heights	268	123	1
Broadway	1024	425	3
Central Ft. City	1239	431	1
Fifth Avenue	784	231	1
First	1034	273	8
Fort Hill	239	104	
Grace	366	195	
John Sevier	208	89	
Lincoln Park	1040	310	2
Meridian	635	194	2
Riverdale	119	56	
Smithwood	762	258	3
South	630	249	1
Wallace Memorial	738	296	4
Wallace Memorial Chapel	201	123	2
LaFollette, First	335	130	
Lawrenceburg, First	192	100	
Highland Park	273	132	1
Immanuel	156	68	
Lebanon, First	579	161	
Hillcrest	157	178	7
Rocky Valley	110	59	
Southside	156	93	
Lenoir City, First	505	163	
Oral	134	83	
Lewisburg, First	437	104	
Lexington, First	388	90	
Madisonville, First	346	135	2
Malesus	235	105	
Manchester, First	325	130	2
Martin, First	405	135	
Southside	100	36	2
Maryville, Broadway	693	351	
Grandview	194	100	
Stock Creek	191	91	
Wildwood	100	65	
McEwen, First	85	31	
McKenzie, First	295	77	3
McMinnville, Magneess Memorial	342	69	
Shellsford	267	173	8
Memphis, Ardmore	666	265	
Ridgegrove Mission	72	61	4
Bartlett	398	169	5
Barton Heights	239	97	7
Bellevue	1563	726	15
Belwood Heights	157	69	4
Beverly Hills	598	197	11
Broadway	567	256	5
Buntyn Street	204	96	5
Calvary	348	177	1
Charjean	397	206	3
Westmont Mission	133	69	
Dellwood	361	149	3
Eastland	167	82	1
Ellendale	193	91	
Eudora	946	271	1
Fairlawn	596	282	1
First	1516	407	6
Fisherville	127	38	
Forest Hill	110	54	1
Frayser	812	391	
Georgian Hills	423	178	6
Havenview	292	126	4
Highland Heights	1221	560	3
Kennedy	510	239	2
Jackson Ave.	134	102	3
LaBelle Haven	712	307	7
LaBelle Place	247	107	1
LeaClair	510	223	2
Leawood	928	353	1
Levi	386	141	1
Longview Heights	367	169	13
Lucy	136	79	
Macon Road	200	108	2
Mallory Heights	302	134	
McLean	602	265	1
Mt. Pisgah	149	97	
National Avenue	885	148	3
Oakhaven	452	190	7
Orchi	139	36	
Park Avenue	686	292	3
Parkway	322	152	1
Peabody	183	120	
Prescott Memorial	532	176	
Raleigh	534	223	
Range Hills	125	96	4
Rosemark	48	37	
Rugby Hills	283	134	6
Second	437	145	30
Seventh Street	417	119	5
Sky View	334	167	7
Southern Avenue	764	310	3
Southland	215	89	
Southmoor	246	113	
Speedway Terrace	675	199	4
Thrifthaven	641	300	2
Union Avenue	912	301	3
Vanuys	122	53	3
Wells Station	739	223	3
White Station	185	80	4
Middleton, First	115	58	
Milan, First	463	144	
Millersville, First	71	52	1
Morristown, Alpha	100	62	
Bethel	213	113	
Brown Spring	93	37	1
Buffalo Trail	256	96	
Cherokee Hills	110	70	
Enterprise	123	64	
First	827	239	
Hillcrest	231	104	2
Leadvale	140	77	
Rocky Point	79	38	
Russellville	113	40	
Westview	156	61	
White Oak	208	83	
Whitesburg	103	42	1
Murfreesboro, First	657	160	1
Calvary Chapel	114	70	
Southeast Mission	170	87	3
Third	420	141	2
Woodbury Road	240	96	1
Nashville, Alta Loma	295	128	3
Antioch	176	76	
Mission	30		
Belmont Heights	1023	344	5
Madison Street Mission	145	45	
Westview Chapel	27	17	
Bordeaux	181	53	1
Crievewood	546	183	
Donelson	829	193	2
Donelson View	174	64	
Eastland	576	198	
Fairview	201	71	1
First	1340	512	
Carroll Street	188	58	
Cora Tibbs	69	35	
T.P.S.	400		
Freeland	127	45	
Gallatin Road	427	125	3
Grace	910	289	1
Hermitage Hills	248	135	6
Hill Hurst	143	58	1
Joelton	245	125	
Jordan	25	28	
Judson	617	171	1
Benton Avenue	72	12	
Lincoya Hills	228	64	2
Lockeland	551	187	1
Lyle Lane	88	39	2
Mill Creek	166	79	1
Neelys Bend	101	42	
Park Avenue	940	315	4
Parkway	141	60	1
Riverside	356	106	
Valley View	93	25	
Rosedale	202	98	3
Third	222	50	1
Una	259	132	1
Oak Ridge, Central	602	127	1
Glenwood	409	160	
Robertsville	666	201	4
Old Hickory, First	494	184	2
Peytonsville Mission	35	34	
Parsons, First	208	70	2
Pigeon Forge	302	100	
Portland, First	325	99	
Pulaski, First	374	129	2
Rockwood, Eureka	106	69	
First	499	153	
Rogersville, Henard's Chapel	149	95	
Sardis	78	45	
Savannah, First	304	98	
Selmer, First	269	101	3
Sevierville, First	540	177	
Shelbyville, Shelbyville Mills	249	95	
Sidonia, Pleasant Grove	114	56	
South Pittsburg, First	262	86	
Spring City, First	151	48	1
Summertown	125	64	
Sweetwater, First	426	113	
North	223	47	
Mission	25		
Trezevant, First	151	49	
Union City, First	671	181	
Second	305	130	2
Watertown, Round Lick	206	94	3
White House	183	78	
Winchester, First	247	81	6
Southside Chapel	76		

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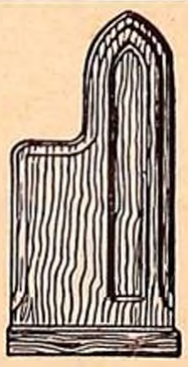

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Baptist Contributions Of Robert S. Kerr

Not only has the death of U.S. Senator Robert S. Kerr left a gap in the nation's government, but also in the life of Oklahoma Baptists.

For more than 50 years "Bob" Kerr served his denomination. He held almost every layman's post in the Baptist General Convention of Oklahoma and his local church, the First Baptist Church of Oklahoma City.

A month before his death, January 1, the Senator was re-elected president of the Board of Directors of the Baptist Foundation of Oklahoma for his third term. And in November he addressed the 57th annual session of the Baptist General Convention of Oklahoma at the John Wesley Raley Chapel in Shawnee.

Kerr was to have an active part in a fund raising drive for the Baptist Memorial Hospital in Okla. City this month. Only a few weeks ago he outlined the hospital expansion plan to Oklahoma county physicians.

So intense was his interest in the hospital project that the family requested contributions be made to it in lieu of flowers at his funeral.

From his youth he was involved in church finance. At 14, he was treasurer of the Sunday school when a thief stole $7.50 in church funds from his home. Young Kerr worked a week in a cement plant at 10 cents an hour in order to replace the money.

Senator Kerr carried his Bible wherever he traveled. His personal secretary, Lucille Christiansen, relates one specific incident in which she discovered his reading the Bible to a man in his office. She recalls that he was reading the 91st Psalm to the gentleman and asked the man pointedly, "Do you believe that?" The secretary remembers he asked this question three times and added, "If you do, you have to live it."

His church was a very personal matter. He once said, "I give my money to my church but I do not control it. I let them decide how they want to use it."

During the last ten years of his life Senator Kerr's philanthropies included more than $1 million in gifts to Oklahoma Baptist University.

A teetotaler, the Senator often startled people at Washington parties by booming out, "Alcohol has cost more, destroyed more property, killed more people and created more ill health and misery than all the wars in the entire history of the human race."

Faith in God was more important to Robert Kerr than fame, riches or power. He once said, "The only thing which can compare with the joy of living this life is the sound hope that we have an even better one later. I'm sure that God intended for us to greatly enjoy and profit from life, or he wouldn't have given us the opportunity of living it."

Kerr said repeatedly, "The greatest man who ever lived was my father. I owe more to him than to any other person."

"I am the most fortunate and blessed person I have ever known, and am more indebted to people—family and friends—than any man.

"I was just as happy when I didn't have a dollar in my pocket as I am today. There is no truer scripture than Luke 12:15, which says, "For a man's life consisteth not in the abundance of the things which he possesseth.' "

NEW BOOKS

Should A Christian Dance? by Robert Gee Witty; published by Christ For The World Publishers; 16 pp.; paper. A reasonable answer based upon the judgment of many authorities. Booklet may be purchased from Robert Gee Witty, 1437 Flagler Street, Jacksonville 7, Fla., or through bookstores.

Year of Decision by Anna Schroeder; Zondervan; 214 pp.; $2.95.

My Sermon Notes on Parables and Metaphors by William P. Van Wyk; Baker; Minister's Handbook Series; 110 pp.; $1.95.

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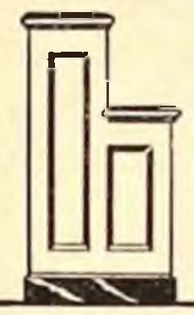

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SUNDAY SCHOOL LESSON | JANUARY 20, 1963

By Oscar Lee Rives

—Jesus Encounters Early Hostility—

TEXTS: Mark 2:1 to 3:6 (Larger)—Mark 2:3-7, 15-17; 3:1-6 (Printed)—Matthew 10:22 (Golden).

"Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved," reads the Golden Text. In the light of Jesus' experience on the earth, as partially seen in the printed text, such a prophecy possesses validity for His followers today. Early in His ministry He encountered opposition which amounted to violent hostility. Back of it was jealousy as some of the religious leaders envisioned His growing popularity at the expense of their own. This, in turn, threatened their vested interests in terms of social prestige as well as economic gain. They were deliberately making out of religion what would today be called a "racket." In so doing they had lost sight of its spiritual emphasis as well as the well-being of the masses of the people who were depending upon them for such leadership and emphasis. The notes that follow call attention to some of the forms of this hostility to Jesus' ministry, and by implication to His cause in our own day.

Opinion Without Comprehension (vv. 3-7)

The friends of this palsied man were determined to bring him into the Master's presence, hoping no doubt that He would heal him of his disease. Their hopes were completely realized when after forgiving his sins He healed him. One wishes that the account ended at this point but such was not the case. Certain scribes, apparently versed in the Scriptures by the very nature of their profession, expressed an opinion based upon a lack of comprehension of all of the facts inherent in the situation (the entire account should be read rather than merely the verses indicated). They even dared to challenge Jesus upon theological grounds by suggesting that He was guilty of blasphemy in presuming to exercise the right to forgive sins. It should be noted, at this point, that their charge was well-founded if Jesus was merely a man without also being God (as some say). But the emphasis here is upon the prejudice shown by these scribes who spoke from hearts filled with malice, and whose minds were twisted with conceit. It saddens to suggest that many are like that today with regard to Him and His work. Christian experience that results in Christian testimony are two great realities in our world which contains all too many of the type represented by these fault-finding scribes. Sound opinion takes into account all of the facts.

Association Without Inclusiveness (vv. 15-17)

The publicans were those who were friendly to the Roman government, in some instances accepting employment under it. The sinners were those who had violated either the moral law or the traditions that had grown up around it. Jesus and His disciples associated freely with members of both groups but without condoning whatever evil practices they might have done. The scribes and Pharisees were horrified at seeing this association upon their part. They picked their associates with a sort of holier-than-thou attitude. They were not willing to include all persons purely for their own sakes, accepting them as individuals created in God's own likeness. Far too many church members today want to exclude all who do not conform to their own standards from their contacts in their social life. If Jesus had possessed such an attitude where would that have left even the best of us, measured socially or morally or otherwise?

Religion Without Sympathy (vv. 1-6)

This is one of many instances where the question of the proper observance of the sabbath day was raised by the Pharisees as they watched Jesus perform deeds of mercy and thus "violating" their own pre-conceived notions concerning it. They imagined that they were being very religious but they failed to realize that true religion looks both Godward and manward. The lesson for our day is to remember that whenever religion becomes so institutionalized and stereotyped that it dries up the springs of human concern and sympathy it no longer deserves to be called Christianity. Jesus' concern was with the betterment, the complete betterment, of human beings. He taught that institutions, like the observance of certain days, were secondary in importance. Persons must take priority, always.

Bill Moyers Named Peace Corps Deputy

WASHINGTON (BP)—Bill D. Moyers, 28, has been appointed deputy director of the Peace Corps, according to announcement by President John F. Kennedy.

Moyers is a former director of information for Southwestern Baptist Seminary, Ft. Worth, Texas. In his new Peace Corps post Moyers succeeds Paul Green, who resigned last June to accept a State Department diplomatic post in Africa.

The deputy director job is the number two position in the Peace Corps, second only to Director Sargent Shriver.

Prior to his new appointment, Moyers was associate director for public affairs of the Peace Corps. He was in charge of recruiting activities, and he coordinated the agency's relations with members of Congress.

ON MATTERS OF

Family Living

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

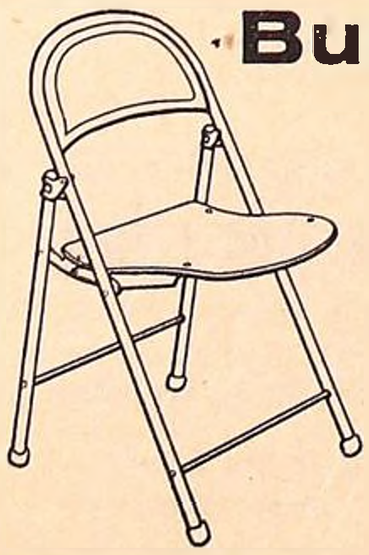
Sowing Responsibility Requires Patient Hand

While the beginnings of a sense of responsibility are sown in toddler-hood, parents have to make sure they don't get too touch too soon. Years of patience on the part of parents and years of practice on the part of the child go into the making of a responsible person, reminds Blanche Saia.

The impatient parent who makes large demands on a small child's capacity to do tasks alone will only make the child wish to avoid responsibility, Mrs. Saia Believes. "Let's do it together" is the best approach with a pre-schooler.

Keep chores short to match a child's short attention span, she advises. "The accomplishment of the goal should be in quick sight."

Once a youngster has taken over a certain responsibility for himself or his things, a parent may feel he's in the groove and be loath to let him out of it. Try to be flexible, urges Mrs. Saia, and avoid battling with a tired youngster who is having an "off day". The less fuss made about the undone chore this time the more likely the youngster will perform the task automatically the next time.



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Children's Page

God's Wondrous World*
The Topsy-Turvy Bird

By Thelma C. Carter

After the first snow has come and gone, you can probably see a queer little bird called the nuthatch. You may see him clambering down tree trunks headfirst. You will hear the "hank-ank" noise of this so-called songbird. Short and dumpy, yes, but he is also a pretty bluish-gray bird with white vest and black cap.

Nuthatches are perhaps the most expert climbers among birds. They are able to run nimbly up and down tree trunks as well as the outer surface of stone walls and cliffs. Usually they go head down. They also run along the underside of tree limbs like acrobats. It is little wonder that they are often called "upside birds" or "topsy-turvy birds."

Why don't they fall off the underside of branches? It is because of their sharp, curved claws, which cling to bark and other surfaces like sharp hooks.

The white-breasted nuthatch is perhaps the best known to most of us. Nuthatches are related to the creeper and titmouse family of birds. They are about six inches in length.

Most nuthatches, and there are many different kinds, have slender, straight bills, nearly as long as their heads. The long, pointed bills are used in storing nuts, seed, waste corn, and other tidbits in tree cracks and crevices.

After insects are no longer available, nuthatches seek the nuts and seed they stored for such a time. Strangely, they seem to remember the exact trees and branches where they hid their winter food.

When you see these small, acrobatic birds in your yard, you can observe them hacking away at the thin-shelled beechnuts, hazelnuts, and chestnuts, the corn kernels and seed they had stored away. It is this hacking or "hatching of nuts" from which they get the name "nuthatch."

The housing habits of nuthatches are queer. They seem to prefer making their nests in deserted woodpeckers' holes. In these holes, they carefully place twigs, pieces of bark, and feathers for their baby birds.

Afterwhile*

By Amy Parks

Bob was late. Mom and Dad were already in the car. Even Bob's sister Mary was ready for Sunday school, but Bob couldn't find his good shoes. His other sock was missing, too.

"Oh, me," groaned Bob, "why does this always happen to me?"

It was true. Such things were always happening to Bob. Friday he had been late for school because the reading book he had brought home couldn't be found. On Tuesday he had gone without lunch because somewhere he had misplaced his lunch money.

Sunday evening Mother said, "Bob, you'd better get your lunch money, new pencil, and schoolbooks together for tomorrow."

"All right," said Bob, "I'll do it afterwhile."

Dad asked, "Bob, did you put back my new tube of glue that you were using on your models?"

"No, Dad. I will afterwhile."

Then Mary said, "Bob, you said you'd help me pick up our games and books."

"All right," answered Bob, "I will afterwhile."

Bob saw that Mom and Dad and Mary were all looking at him. Then they looked at each other as if they had a secret. Bob wondered what it was.

Oh, well, I'll find out what it is afterwhile, he thought to himself.

Next morning Bob was in his usual difficulty. He had to rush to get his lunch money, new pencil, and books together. He stumbled over and broke a model airplane that he hadn't picked up. He found Dad's new tube of glue sticky and messy because he hadn't capped it and put it away.

"How soon do we eat?" he asked as he rushed into the kitchen.

Mom just smiled and said, "Oh, afterwhile."

Bob was surprised. That didn't sound like Mom at all.

"Dad, may I have twenty-five cents for my new notebook?" asked Bob.

Dad kept on looking over the paper and said, "Afterwhile."

Then Bob asked Mary, "Will you help me find my jacket?"

"I suppose so—afterwhile," said Mary.

Bob faced his family. "That's not fair!" he said. "I need my breakfast now, my twenty-five cents now, and my jacket now. You just keep saying, 'Afterwhile.' "

Bob stopped short. Those words had a familiar ring.

Mom and Dad and Mary were all looking at him. Bob managed a little smile.

"I get it," he said. "So no more afterwhile for me!"

"Wonderful!" the others agreed.

Then Mother said, "And now, Bob, please feed the cat before we eat."

"I will," said Bob, "after whi—I mean, yes, ma'am! Right away!"

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Laughs

A favorite story of former Postmaster General James J. Farley told of a politician approached by a job-seeker who wanted to fill the vacancy created by the death of a postal official. "What are my chances for taking Joe's place?" the job-seeker inquired. "Well, if you can fix it up with the undertaker," retorted the politician. "then it's perfectly all right with me."

The men were swapping stories.

"When I was logging up in Washington," said one of them, "I saw a wildcat come right up to the skidder one day. It was a fierce beast, but with great presence of mind, I threw a bucket of water in its face and it slunk away."

"Boys," said a man sitting in a corner, "I can vouch for the truth in that story. A few minutes after that happened, I was coming down the side of the hill. I met this wildcat and, as is my habit, stopped to stroke its whiskers. Boys those whiskers were wet!"

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Out Of Focus

By Raleigh Brady

Our crises in Cuba, our study of missions in southeast Asia, the war between India and China, and the last words of our Lord impress upon us the importance of world missions.

Every time Jesus told his disciples their task, he gave them the world as their goal. The gospel was to be preached in all the world—but they immediately stayed in Jerusalem! It took persecution to scatter them beyond Jerusalem. Were they not in Jerusalem when the Holy Spirit came on Pentecost? Why leave?

How like the early Christians we are! In the wrong areas.

We have had our eyes on the world too, and have dreamed of missionaries by the thousands and we sent them out to the world with the gospel by the hundreds. But at the end of World War II we discovered that we were prosperous. We set out to build bigger and better church buildings to strengthen the home base. But did we pay for it with our prosperity? Partly. But we also, in too many instances, withdrew from the world task to build. We partially withdrew from our world mission by reducing the percentage—and sometimes the dollars—going to world missions.

Instead of our sacrificing for a lost world, we called upon a lost world to sacrifice for us.

Also we saw that our denominational institutions should profit from our post-war prosperity. We began to build more, bigger, and better buildings for our institutions. We all agreed they were needed. Again we took some money from our world outreach to build these buildings. We increased the proportion of the world mission dollar that was to stay in Tennessee.

Our Southern Baptist Convention saw a need for more seminaries, more hospitals, and a number of new agencies and commissions. These took money, and this called for juggling of the percentages. The foreign mission percentage was reduced by twenty per cent. We slowed our foreign missions advance program that was so dear to the heart of Foreign Mission Board Secretary, Dr. Theron Rankin, to strengthen the home base.

No one says we should not have made these advances at home, but many are saying we should not have made them at the partial expense of our world missions thrust. They are saying it with larger offerings for foreign missions and smaller percentages of the church budget through our Cooperative Program.

The result is that our mission vision is out of focus—from the individual church member to the Southern Baptist Convention!

How do we correct this vision? Making a near-sighted person far-sighted does not help. Neither will an out-of-proportion emphasis on foreign missions.

But in the absence of proper corrective measures, many of our most dedicated people are emphasizing foreign missions to the neglect of our other important mission areas. They are seeking to correct a condition that Dr. C. W. Pope, former executive secretary of the Tennessee Baptist Convention, called near-sightedness by becoming far-sighted. That is, seeing only or mostly foreign missions.

How should we correct the vision? The Forward Program of Church Finance, when properly presented and used, helps to correct this near-sightedness for the individual church member and the Two Plus Program for churches helps to correct the vision of the church.

But this is not enough. There are two other things that will help. One is for the state convention to increase annually the percentage of the Cooperative Program money going to southwide or worldwide causes. A minimum increase of 0.02% would amount to less than $8,000, based on this year's goal. But the step in this direction would lead churches to give more than enough extra to make up for that. This would increase the per cent going to southwide and worldwide causes from 33.33% to 33.35%. This could be called our 0.02% plus program. Also, the state budget in dollars could be as large as it would be without the 0.02 plus program.

The other thing is for the Southern Baptist Convention to increase annually the per cent that goes to the Foreign Mission Board.

All four of these steps taken annually would eventually lead us to a greater witness at home and abroad. In addition, they will inspire greater giving.

Jesus said, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." One implication of this principle is that by "finding" to much of our mission money at home will cause us to lose our world mission opportunity, but if we continually "lose" more of it in the uttermost parts of the world, we will "find" greater opportunities both there and at home, and even more money to do the necessary things here. More than one church has found that giving more to missions means having more at home. And the same principle just might work for our denomination. Let's try it!

Brady is missionary for Clinton Association.

Deadline For Student Summer Missions Set

ATLANTA (BP)—The deadline for students to apply for this year's summer mission work with the Home Mission Board of the Southern Baptist Convention is February 1.

Miss Beverly Hammack of Atlanta, secretary of special mission ministries, said 600 students will be used in mission work in every state and the Republic of Panama.

The use of students each summer is an annual emphasis of the denomination's mission forces. They will serve from June 10 to August 16 under the direction of state and home mission personnel.

Panama forces have requested two ministerial students and a married couple. California Baptists have asked for 100 students, two to work with the deaf. Oregon-Washington wants 40, some to hold Vacation Bible schools with migrants.

Only upperclassmen in college or seminary students are accepted. Application forms may be secured from local Baptist Student Union directors or directly from the Home Mission Board, 161 Spring Street, N. W., Atlanta 3, Ga.

Travel expenses to and from the field, plus $25 a week salary, are cared for by the mission board. Local forces provide living expenses and travel on the field.

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