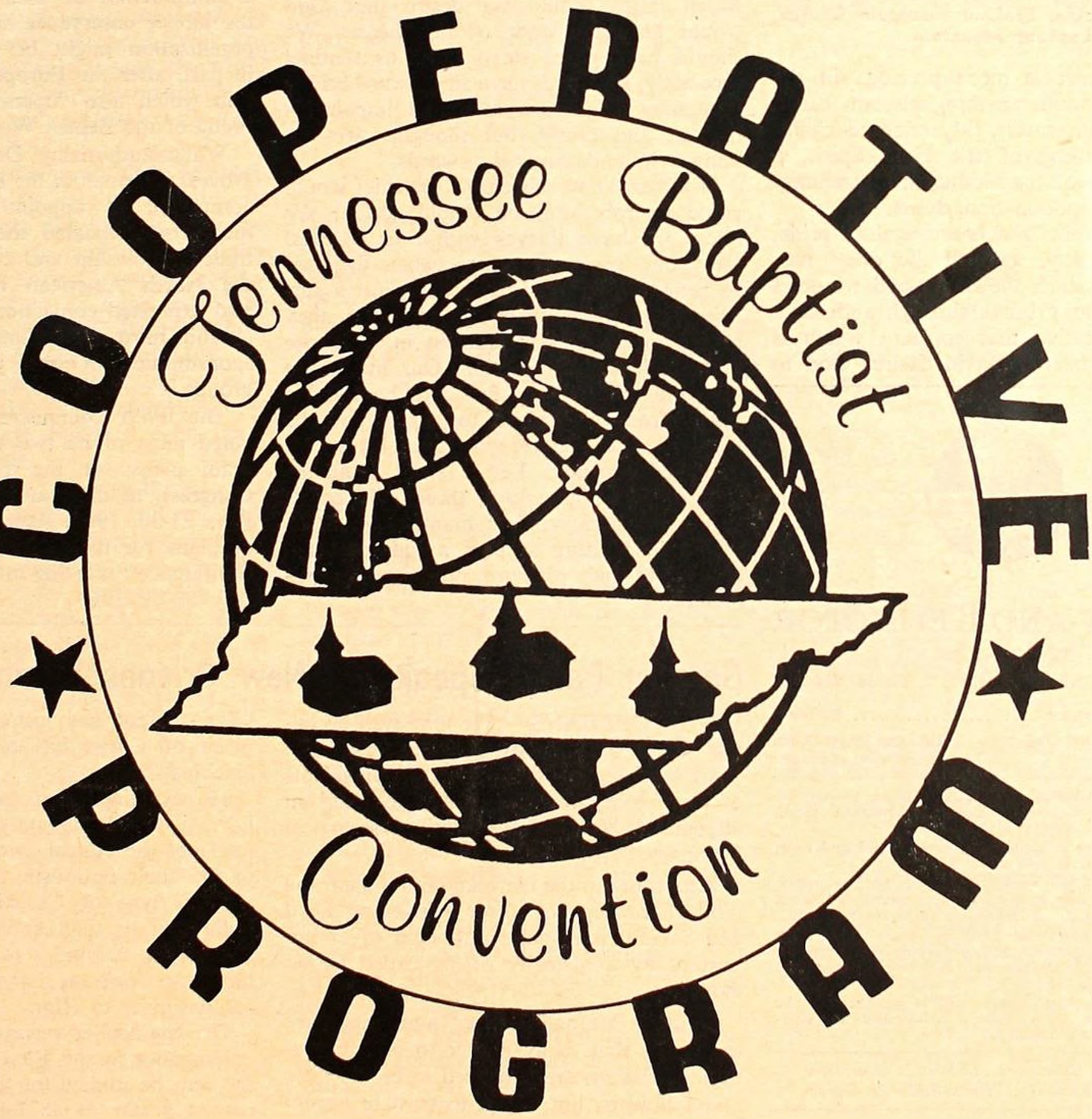
BAPTIST & REFLECTOR

JOURNAL OF TENNESSEE BAPTIST CONVENTION

"SPEAKING THE TRUTH IN LOVE"

COOPERATIVE PROGRAM DAY



APRIL 28, 1963

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THURSDAY,
APRIL 18, 1963

NUMBER 16

Devotional

Kept With All Diligence

William R. McLin, Lookout Mountain Church, Lookout Mountain

A pure heart is more precious in the sight of God than anything else on earth. A pure heart is a fair, fitly adorned chamber, the dwelling of the Holy Spirit, a golden temple of the Godhead; a sanctuary of the only-begotten Son, Jesus.

We must shut our heart against pride, against sensuality, and all the other passions, as one shuts the doors and windows that nobody may break through and steal.

It is imperative that constant watch is set over our hearts. David desires God to "set a watch before the doors of his lips." Much more should we desire that God would keep the door of our hearts. We should have grace stand there as sentinel especially, for words have an outward bridle; they may disgrace a man and impair his interest and credit, but thoughts are unknown if undiscover by words.

If a man know what time the thief would come to rob him, he would watch. We know we have thieves within us to steal away our hearts; therefore, when they are so near us, we should watch against a surprise, and more carefully, because they are so extraordinarily sudden in their rise and quick in their motion. Our minds are like idle school boys that will be moving about from one place to another if the teacher's back be turned, and playing instead of learning. Let a strict hand be kept over our affections, those wild beasts within us, because they many times force the understanding to pass a judgment according to their pleasure, not its own sentiment.

BAPTIST AND REFLECTOR

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Journal of Tennessee Baptist Convention

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

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Prospects "Bright" For Group Air Fares To Beirut

WASHINGTON, D. C.—(BWA)—Prospects are "brighter than ever" for reduced air fares for Baptist groups traveling to the Baptist Youth World Conference in Beirut, Lebanon, in July.

Dr. Robert S. Denny, associate secretary of the Baptist World Alliance, said that the Civil Aeronautics Board in Washington has approved a liberalization of previous rules. The shift must still be approved by the airlines.

The fare reduction, if realized, will apply to travel groups of 25 or more, and will amount to a savings in excess of $200 per passenger. The reduced fares will not be effective, however, during the peak trans-Atlantic travel period of the last week in June and the first week in July.

Establishment Of North American Baptist Fellowship Considered

WASHINGTON, D. C.—(BWA)—The administrative committee of the Baptist World Alliance has authorized a sub-committee to study a proposal for organization of a North American Baptist Alliance or Fellowship.

Proposal for such a fellowship came to the BWA offices in Washington from the seven Baptist conventions and conferences in the USA and Canada who now cooperate in the Baptist Jubilee Advance.

Baptist Jubilee Advance is a five-year cooperative evangelistic program which comes to a climax at a joint convention of American groups in Atlantic City, N. J., May 22-24, 1964. Its leaders envision a North American fellowship organization as a continuation of their good relations in the jubilee observance and suggest the new organization might be patterned, at least in part, after the European Baptist Federation which also "operates under the umbrella of the Baptist World Alliance."

While authorizing Dr. V. Carney Hargroves, chairman of the BWA administrative committee to appoint a sub-committee, members applauded the prospect of continued fellowship and cooperation between the North American Baptist bodies, but also expressed convictions that the new fellowship must not assume administrative responsibilities of the present convention groups.

The BWA administrative committee devoted most of its two day session to program plans for the 11th Baptist World Congress, to meet at Miami Beach, USA, June 25-30, 1965. Reports also were heard of plans for the 6th Baptist Youth World Conference, meeting at Beirut, Lebanon, July 15-21, 1963.

German Pastor Speaks At New Orleans Seminary

NEW ORLEANS—"We may well be living today in the post-christian era," Dr. Martin Niemoller, one of the six presidents of the World Council of Churches, told an audience at New Orleans Baptist Theological Seminary, Apr. 3.

According to the German churchman, the biblical concept of Jesus Christ as Lord and Saviour is no longer thought of as important by a majority of "so-called Christians."

"Human strength, power and might are the things that really matter to our generation. Christians are supposed to be disciples and followers, but today, to trust in 'somebody' other than yourself is considered a trait of weakness."

This is the chief reason that Christianity is losing ground, stated Dr. Niemoeller. "The Gospel has lost its life-center. The place of Christ has been filled with his teachings."

He explained that many denominations have assumed the authority to select and interpret the ethical principles of the Bible to fit "their optimistic self-confidence."

"This type of Christianity is absolutely indifferent to God and Jesus Christ." Dr. Niemoeller stressed a return to dependence on Jesus Christ as Lord and awareness or responsibility to Him.

Dr. Niemoeller was a German submarine commander in the First World War. After the war, he studied for the ministry and was named pastor of an influential Berlin Lutheran church. By opposing Naziism, he earned the enmity of Hitler and spent several years in concentration camps at the fuehrer's personal prisoner.

Our Cooperative Program—

Some Vital Decisions

W. Fred Kendall

Very soon many of the churches will be engaging in a special day of educational emphasis on our Cooperative Program. There is a constant need for keeping the church membership informed about the nature and work of the Cooperative Program. New members need information and facts as they begin their Christian life. Many attacks have been made from without and much misinformation has been given that has resulted in misunderstanding of our Cooperative Program in some areas.

If the people are given full information and the facts concerning the great needs to be met and if they are given the true picture of the way in which the Lord has used the Cooperative Program and has blessed so many millions around the world through the dollars given to world missions through it, they will respond with their prayers and loyal support.

During the last three years there has been a slowing down in the rate of increase and the growth of giving through our Cooperative Program. This is part of a complex picture and no one answer is sufficient. Giving has been affected to some extent by problems within the Southern Baptist fellowship. Theological disagreements have disturbed many. Racial problems and tensions have affected others. Local campaigns for programs and large building debts have also had their effect.

This slowing down of giving through our Cooperative Program means that we have come to a plateau in growth and expansion. It means that all programs of work will have to be surveyed carefully, and only the most urgent can be strengthened. The rapid growth in population brings pressures on the institutions to expand and to render enlarged services. Building programs will have to be delayed, or continued, with greatly increased indebtedness.

This has created a real problem for the budget committees as they prepare budget projections for the coming year. Last September when the Tennessee Baptist Program Committee met to review budget requests which had been reviewed and submitted by the other Committees, they found that urgent requests had been presented by the institutions which called for an increase of over $187,000 over last year's budget for the 1963 budget. At that time it appeared that the amount actually given last year would be $100,000 short of the budget requirements. That would mean that these urgent requests actually represented an advance of $287,000 over what was actually given last year. The Committee had to evaluate the requests and cut them down to the amount they anticipated would be received this year. Several urgent needs had to be denied and increases were small, since they had to be spread over many requests.

There has been some criticism of the percentage of division of the Cooperative Program dollar between the state and the Southern Baptist Convention programs. We need to be realistic about this. Last year the total gifts were as follows, with both designations and Cooperative Program receipts included: Southern Baptist Convention $2,030,536.25 and Tennessee Baptist Convention $2,956,882.96. On a percentage basis, this was 43.15% for Southern Baptist work and 56.85% for Tennessee Baptist work. A table prepared recently by the Executive Committee of the Southern Baptist Convention reveals that the average percentage of division for all the states is 63.31% for state causes and 34.67% for Southern Baptist causes. Three states still deduct a total of $1,109,795 in preferred items before they divide their receipts. This would actually increase the state average. From this table it can be seen that Tennessee is near the average for the whole Convention.

State Conventions now bear a great load of work which was formerly done by the Southern Baptist Convention. The states do so much that undergirds all that Southern Baptists do. They do the major work of promoting stewardship and missions. They provide all education at the college level. They provide the programs of evangelism, which really reach the churches.

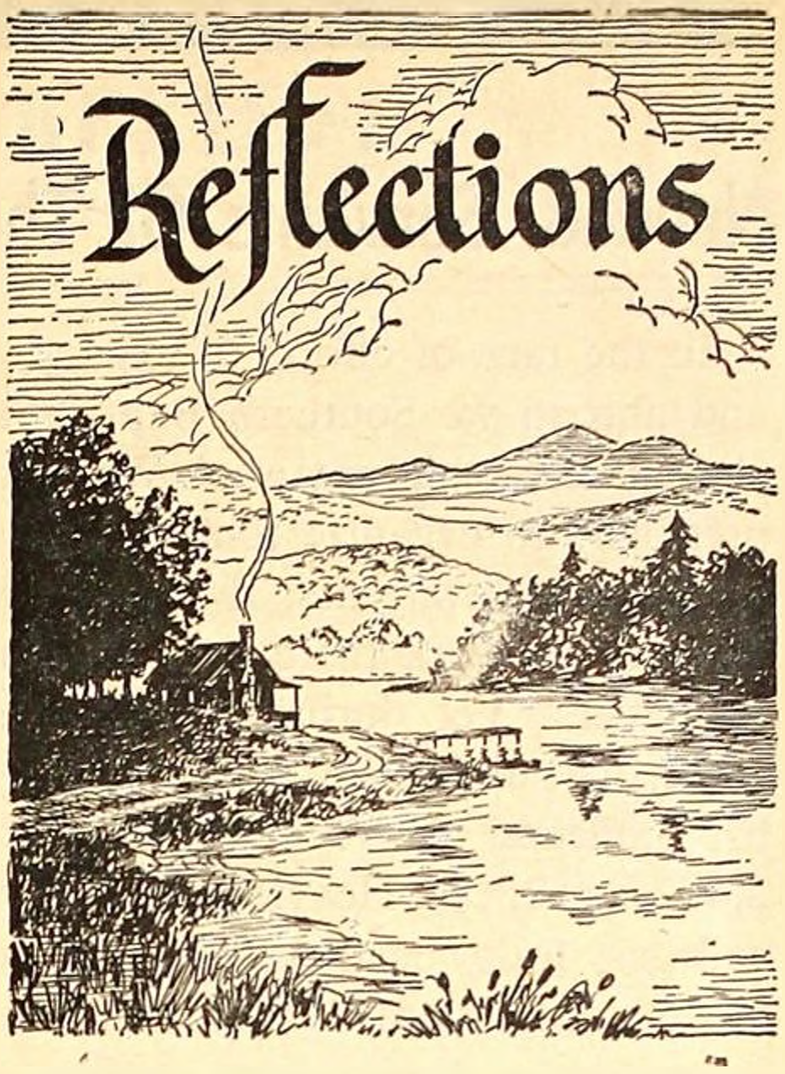
Last year the six seminaries received a total of $5,452,587, and $5,429,413 of this was given through our Cooperative Program. Three of the seminaries received over $1,000,000 each, which is more for each seminary than Tennessee Baptists gave to its whole education program of three senior colleges and one academy.

The great demands made upon the states plus the great inflationary costs of all programs of work, added to the fact that all preferred items have been abolished, accounts for the absolute necessity for the present percentage of division.

The real answer to the problem rests with the local churches. Last year the per capita gifts were $45.95; per capita for all missions was $7.19; for the Cooperative Program $4.59. The total amount given for all causes by all the churches was $36,425,103. A breakdown of this total on a percentage basis shows that 84.4% was used in the local churches; 9.9% was given to world missions through our Cooperative Program; 3% to designations; 1.7% to the Associations; and 1% to miscellaneous matters. This shows a decline in the percentage given to the Cooperative Program from 10.4% to 9.9%, or one-half of one percent. The total percentage given to all missions including the special offerings was 15.6%, which is a much smaller percentage of the total than the churches gave during the great depression. There were

(Continued on Page 7)

Dr. Kendall is Executive Secretary-Treasurer, Tennessee Baptist Convention.



I have found there are three basic exercises which strengthen me spiritually. The first is the exercise of prayer. The second is that of reading the Bible. The third is one that is vital to every Christian—that of asking in prayer each day that you might be allowed to talk to someone about the Christian way of life. —Bill Wade in *The Goal and the Glory —America's Athletes Speak Their Faith.* (Fleming H. Revell Company)

In the city of Milan, Italy, there is a rare and lovely cathedral. When I looked upon it the first time, someone used the descriptive phrase "frozen music." Above the massive doors of this cathedral, which has stood so long, is a threefold statement of great wisdom. This is what you may read: "All that which pleases is but for a moment. All that which troubles is but a moment. That only is important which is eternal."—Denson N. Franklin in *Which Way Forward?* (Fleming H. Revell Company)

EDITORIAL

Needed: Servants Of The Most High

In the face of efforts to expand our work at home and abroad we Southern Baptists are beset by a declining leadership potential. We must have many more preachers to organize four or five thousand churches in the next few years. If the Foreign Mission Board expands its work there must be many more prepared volunteers. Yet during the six years from 1956 to 1962, the ministerial student enrollments in our Baptist colleges, universities and seminaries dropped 2,483 or 23%. Heaviest decline was in the junior colleges, followed closely by the senior colleges and universities. These feeders for our seminaries are now furnishing a diminishing number of ministerial students. The problem is likely to become more acute later in our seminaries.

What is the cause?

There are various opinions: the damaged "public image" of the ministry for one; the lack of security in the tenure of many pastorates; the comparatively low salaries of the average pastorate; the loading of the pastor with administrative duties tending to prevent him from fulfilling his ministry of the Word and Prayer.

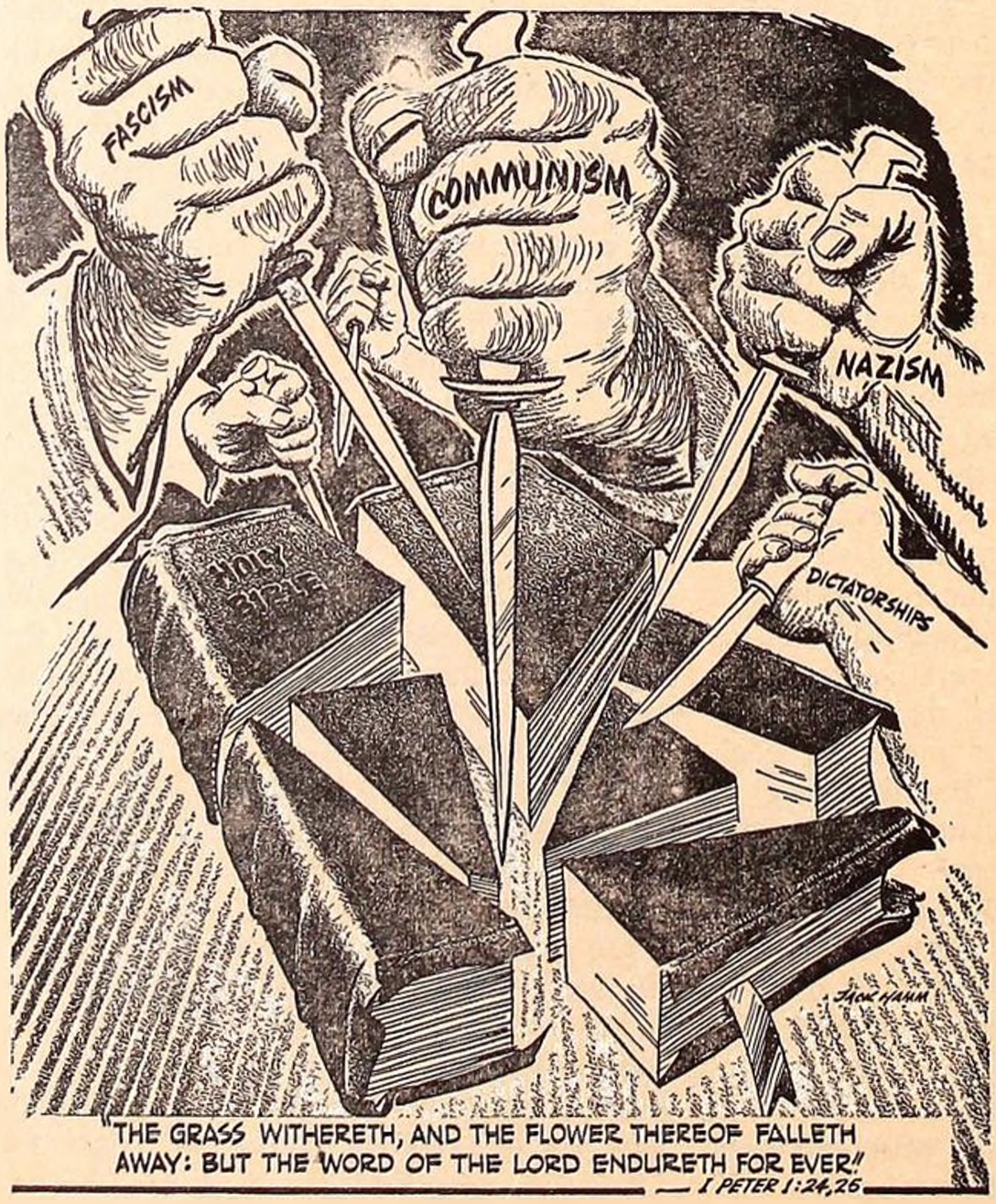
Then, too, a confusion exists in the concept of the ministry itself. We have promoted the idea that all Christian service, including that of laymen in secular fields, is "full-time Christian service." There has been, too, the secularizing influence through vocational counselling programs in most high schools. Furthermore we have failed to challenge contemporary youth with the vast spiritual need of today's distressed world. We are not calling out the called. In some instances there is failure to cultivate and follow through on some young people who have made decisions to enter church-related vocations. Back of all of this and underneath this is the steady secularization of much contemporary life, the lack of prayer and the low ebb of spiritual living on the part of too many church members. We are indebted to President Loyed R. Simmons of California Baptist College for pointing out some of these things in an address he made to his state convention last November.

What can we do to give a positive answer to this situation?

First of all, we should face up to the challenge of the Cross. The Christian ministry should never be presented as an easy way of life. Young people must be challenged frankly. A new emphasis must be given to the unique nature of the divine call to the ministry. Our churches must present vocational programs to teenagers and young people to acquaint them with opportunities of Christian service.

No one should be invited into the Christian ministry except on absolute commitment to Christ as Lord. Nothing less than the spirit of the Cross is going to meet the needs of our pagan world. Nothing less than commitment to the spirit of the Cross is acceptable to Jesus. It is time for a clear-cut faith. A religion of riddles and question marks will find no dedicated advocates. Any man who is going to preach the Gospel and serve as a shepherd of souls will have to be a man of vigorous faith. He must be possessed by a sense of divine call. This brings it home to our hearts that preachers of the Gospel, ministers of the Word, undershepherds of the Lord Jesus Christ today as yesterday are not creations of our culture, not mere followers of a profession, but servants called of the most high God to share in the constraint of the Cross. Let the churches themselves begin anew to see the minister of the Gospel in this light.

ONE THING THEY ALL HAVE IN COMMON



Baylor Ex-Students Editor Resigns Over Play Incidents

WACO, TEX. (BP)—The editor of a bi-monthly magazine published by the Baylor University ex-students association, Mrs. Frances Provence, resigned over incidents resulting from the cancellation last December of a controversial campus play.

Her resignation came just three weeks after drama department chairman Paul Baker and 12 members of his staff quit in protest to the administration's policy decision to close performances of Eugene O'Neill's play, "Long Day's Journey into Night" because of the production's offensive language.

Mrs. Provence, editor of the Baylor Line, charged the ex-students association executive board with "censorship in its crudest form."

George Stokes, executive director of the ex-students association, denied the charge, stating, "the Baylor Line has never been censored."

Earlier, the association's executive board had passed a resolution instructing the executive director to limit reporting of the play incident to a brief factual review of the resignation of the members of the drama faculty and to the official statement of President Abner McCall on the subject.

Unofficial sources reported that the Baylor Line editor had written a scathing editorial criticizing President McCall's position, and that the association board of directors, by passing the resolution was forbiding her to publish it.

The association's resolution endorsed two earlier actions by the Board of Trustees which commended McCall for his stand in closing the play, and re-affirmed a long-standing policy prohibiting drama productions which include profanity, obscenity or which ridicule the Christian religion.

Mrs. Provence said the association would not even allow her to publish the resignation statements of Professor Baker and his staff members. "This is censorship in its crudest form," she said.

Mrs. Provence said she felt "my primary obligation has been to keep them (ex students) in close touch with the University by giving readers full access to the truth in an impartial manner."

Stokes, however, said he did not feel that censorship was an issue. He pointed out that the resolution passed by the board of directors said that the primary objective of the Baylor Line is "to promote the welfare of Baylor University."

"The Baylor Line is not a piece of public property but is an internal publication of the ex-students association, much like the publication of a business or industry," he said. "Since this is the case, the publishers of the Baylor Line have a right to expect fair and accurate accounts of stories that effect the association and the University it supports."

"Frances Provence is an editor of outstanding ability and a good personal friend," he said. "I regret this difference of opinion."

Mrs. Provence, wife of the editor-in-chief of daily newspapers in Waco, Austin, Port Arthur, and Lufkin, Tex., had served as editor of the Baylor Line for 10 years.

BAPTIST BELIEFS

by Herschel H. Hobbs

Messiah

"Messiah" is a Hebrew word *(mashiach)* meaning "smeared" or "anointed." As an official title it appears in the Hebrew form only twice in the Old Testament (Dan. 9:25-26) and twice in the New Testament (John 1:41; 4:25). But the idea of "anointing" is abundantly found in the Old Testament.

Anointing with olive oil, sometimes perfumed, was a part of the daily toilet of the Hebrews. However, among the poor it was probably used only on special occasions (Ruth 3:3). During a time of mourning one abstained from this practice (II Sam. 14:2; cf. I Sam. 12:20). Anointing a guest with oil was an act of hospitality (Ps. 23:5; cf. Luke 7:46).

In the religious sense anointing applied to both things and persons. Stones might be anointed to constitute altars (Gen. 28:18-20; cf. 31:13). Both the Tabernacle (Ex. 40:9), its altar (Ex. 40:10) and its vessels (Ex. 40:11; Lev. 8:11) were thus consecrated. As "anointed" they were holy unto Jehovah (Lev. 8:10).

Persons set apart for Jehovah's service also were anointed. This practice probably originated in Egypt, and was practiced by the Canaanites prior to the Hebrew invasion. Among the Hebrews this custom applied to priests (Ex. 30:30), kings (I Sam. 10:1; 15:1; 16:12; II Sam. 2:4; note Elijah anointing a pagan king, I Kgs. 19:15-16), and prophets (I Kings 19:16, only example, but see Isa. 61:1). To anoint one with sacred oil was to impart to the anointed a special endowment of the Spirit of Jehovah (I Sam. 16:13; cf. Isa. 61:1). Hence the sacred regard for the "Lord's anointed" (I Sam. 26:23).

It is understandable, therefore, how the word "Messiah" came to be applied to One who would be sent from Jehovah for divine deliverance (cf. Dan. 9:25-26). He would be Prophet, Priest, and King "anointed" of God by His Spirit (Isa. 61:1; cf. Acts 10:38). Unfortunately, however, the priestly, sacrificial role of the Messiah was lost in the Jewish concept. The role of the prophet survived but dimly (Matt. 16:14). In their worldly, political ambitions the Jews came to look for a political, military Messiah cf. John 6:15; cf. 6:26, 60ff.) who would deliver them from Roman bondage and set up an earthly kingdom (cf. Luke 24:21; Acts 1:6). This picture abounds in the Jewish writings between the Old and New Testaments. Hence Satan's proposal (Matt. 4:8-10). For this reason "He came unto his own [things], and his own [people] received him not [did not welcome him]", (cf. Luke 2:26).

The Hebrew word "Messiah" is rendered in the Greek language as "Christ" (cf. John 1:41; 4:25).

Japan Crusade Response Described, "Tremendous"

TOKYO, JAPAN—Repeated incidents dramatizing the power of the Holy Spirit working in the Japan Baptist New Life Movement here have led leaders in the nation-wide evangelistic crusade to describe the response as "tremendous," "overwhelming," "unbelievable."

Nearly 1,650 decisions were reported in a five-day crusade here, the first of five area-wide campaigns throughout Japan. The statistical report looks wonderful, said one leader, but incidents involving individuals are even more heart-tugging.

The first person to walk down the aisle in the opening Tokyo crusade at Waseda University auditorium was an old man who had heard a gospel sermon that night for the first time in his life.

His niece, a Christian, had given him a marked Bible which he had read. Together they came down the aisle, both extremely happy. The man drew his treasured Bible from his coat and showed it proudly to Baker James Cauthen, executive secretary of the Southern Baptist Foreign Missions Board who greeted him.

An estimated 130 persons followed the old man's example that night. One Japanese girl ran to the front of the auditorium and fell weeping to her knees. "It was a deeply moving and solemn hour," one observer remarked.

Tennessee Topics

Sam Larimer of Erwin died April 2 at age 77. He served First Church, Erwin, as treasurer, member of the building committee, and deacon.

The spring revival was conducted at Sardis Church, Sardis, by Pastor James F. Rogers, March 17-23. There was one profession of faith.

Mrs. A. J. Foster of Columbia, S. C. has made a gift of $25,000 to Carson-Newman College, Jefferson City. President D. Harley Fite states that the gift will be applied to the construction costs of the new womens' dormitory now under construction. Mrs. Foster, the former Lyda Chiles of Corryton in Knox County, is a graduate of Carson-Newman. She has made gifts of $100,000 over the years to the college.

Trenton Street Church, Harriman, were led in revival services by W. Terry Davis, evangelist of Nashville. There were 40 professions of faith, 70 rededications, and 12 for life commitment. Music was under the direction of the church's music director, Clarence Heneisen. Pastor Branson Wiggins states that the revival followed the successful observance of Layman's Day planned and directed by the deacons. Eugene Scandlyn and George Lockett were lay speakers for the morning and evening services.

First Church, Dresden, closed revival services Sunday night, April 7, with two additions and eight rededications. H. H. Boston of Union City was the evangelist.

The new pastor of First Church, Cowan, is Steve B. Kasey, Jr. He was formerly pastor of Barren Plains Church in Robertson County for the past three years.

James Craig has resigned as pastor of Erin Church, Cumberland Association, to become pastor of First Church, Alexandria.

W. T. Taylor has resigned as pastor of St. Bethlehem Church near Clarksville to become pastor of Pleasant Grove Church, Madisonville, Ky.

John F. Taylor will begin his work as pastor of Memorial Church, Clarksville, May 1. He comes from Columbia.

Ray Jernigan is the new pastor at West Shiloh Church, Hardeman Association.

North Etowah Church had 21 additions to the church, 19 by baptism and two by letter during revival services March 17-24. Pastor E. N. Pack was assisted by E. L. Williams as evangelist and Harry Sutton as song leader. There were a number of rededications.

Jimmy L. McCarter, Knoxville, has been called as pastor of Calvary Church, in Anderson County. He is a student at Clear Creek Baptist School, Pineville, Ky. West Lonsdale Church, Knoxville, where he is a member, ordained him to the ministry March 31. Membership of Calvary Church is 210.

Rev. G. W. Trent, 57 a Baptist minister at Eidson died in Holston Valley Community April 7. A minister for 27 years, Trent had pastored several churches in East Tennessee and served as supply pastor in the area. He had been in ill health the past years and hospitalized for three months. He was a brother of J. L. Trent, pastor of Lynn Garden Church, Kingsport.

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Missions Department

Annual Preachers Schools Planned

Plans for the three summer preachers' schools, sponsored annually by the Missions Department in cooperation with the three colleges and Tennessee Woman's Missionary Union, for pastors and their wives who have had limited educational opportunities, are nearing completion.

The Middle Tennessee school will be conducted June 3-7 at Belmont College, Nashville, under the direction of Roy A. Helton. Walter Phillips, pastor of Westview Church, Stone Association, will serve as president of the student body.

The West Tennessee school will follow on June 10-14 at Union University, Jackson, with H. E. Barefoot serving as director and Ralph Thomas, pastor of Morris Memorial Church, Fayette Association, as president.

The East Tennessee school, June 24-28, at Carson-Newman College, Jefferson City, will be directed again by Nat Bettis. J. B. Cross, pastor of Northside Church, Jefferson County Association, is student president. Last year a total of 362 was enrolled in the East Tennessee school, with a combined enrollment of 513 in the three schools.

Courses to be offered this year include *Principles of Biblical Interpretation, Old Testament Survey, Studies in Ephesians, Church Public Relations, Missions in the Bible,* and *The Minister's Wife and Home Life*. and comprise the second year offerings of a five-year curriculum begun in 1962.

As in other years, the colleges will make available the necessary campus facilities, including dormitory room, without charge to the students; and the cost of meals, faculty, and other expenses will be the responsibility of the Missions Department of the Tennessee Baptist Convention. No fees will be charged; however, those attending will be given an opportunity to make a free-will offering toward the total expenses of each school.

W. H. Lodwick Plans To Retire

W. H. Lodwick will retire from the active pastorate of First Church, Alcoa, June 1. He and Mrs. Lodwick plan to reside in St. Petersburg, Fla.

During the 12 years Lodwick has served the Alcoa Church the membership has doubled, a three story education building erected, the budget increased from $9,000 to $60,000, the sanctuary enlarged and air conditioned, also the pastor's home air conditioned, and additional property purchased. The church has no indebtedness. Future plans include a new sanctuary seating 950. The church purchased property and erected a building for Trinity Mission.

Our Cooperative Program

(Continued from Page 3)

630 churches which gave nothing to missions at all.

Tennessee has eleven institutions. Discussion continues to arise about creating at least three more. Capital needs and operational costs have increased considerably during the last few years. It seems that a time of decision has arrived in which Tennessee Baptists must make several decisions. Shall we greatly strengthen the institutions we already have? Shall we erect the buildings so badly needed in many cases? Shall we seek to strengthen the personnel and keep the best workers available? Or shall we continue to create more institutions and decrease the financial support to the ones we already have until they are reduced to second rate institutions?

Shall we strengthen the programs of state mission work so that we can make our Baptist witness more effective in the areas where it has been so weak and so long neglected? Shall we continue to make a supreme effort to evangelize and to Christianize this great state where so many spiritual needs cry out?

Churches are stewards also. Just as the individual must face his responsibility in tithing and in his management of his material resources, even so must the churches face the best possible use of the gifts of the membership. Budget committees must face the question as to how much the church can give to world missions through the Cooperative Program. The churches must build and they must meet their local needs. Each church must face what it must do as it joins other churches in carrying out the Great Commission.

I do not believe that Tennessee Baptists are satisfied to go on spending 84.4% of each dollar in the local church and only 15.6% for all missions and only 9.9% through our Cooperative Program.

Tennessee Baptists have had a glorious record of spiritual achievement through the years. I am proud of our institutions and of our mission programs. We have just scratched the surface in developing and using our great potential.

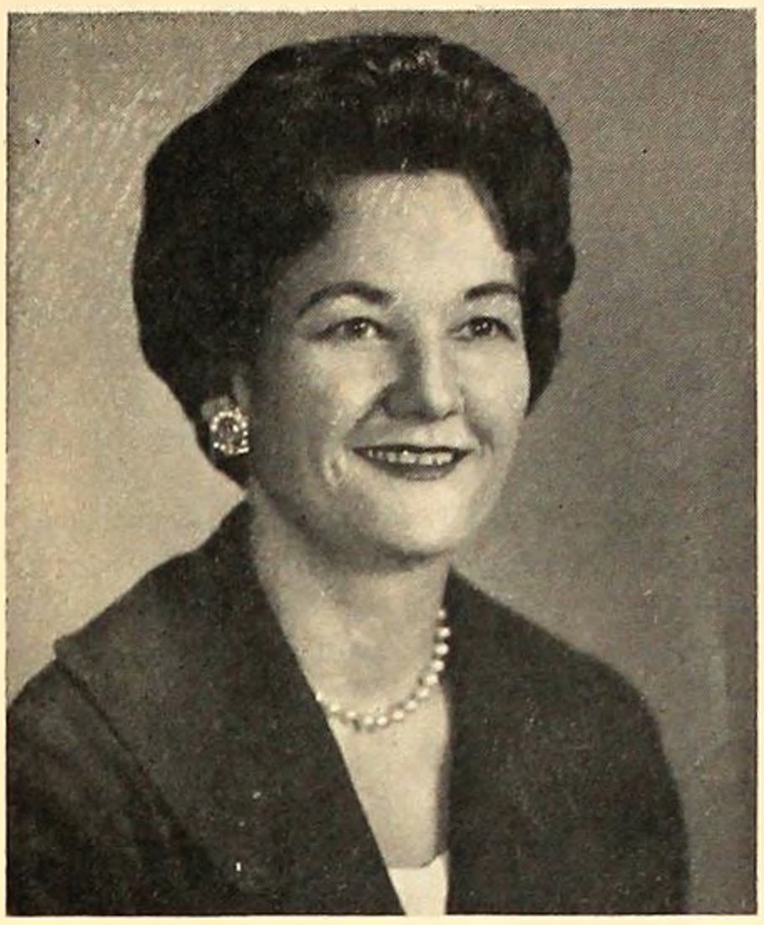
This is a most significant year. It has been designated "World Missions Year" in the Baptist Jubilee program. Let me urge every Tennessee Baptist to pray that we shall make the supreme effort to reach new heights for the glory of our Lord. These are dark and dangerous days in world history, but our Lord still reigns and calls His people to follow where He leads to bring this lost world to Christ. It is a time of decision and we don't have much time to decide.

"COOPERATIVE PROGRAM DAY", April 28, 1963, is a time to do some heart searching and to make some vital decisions that will determine which direction Tennessee Baptists shall go in the years immediately ahead.

Meet Tennessee's Young People Approved Workers

MRS. THURMAN PREWETT

Mrs. Prewett, 1245 Robertson Road, Memphis, is a member of the Georgian Hills Church. She is the Young People's leader for the Shelby Associational Training Union, and has worked with young people in Frayser and Union Avenue Churches. Mrs. Prewett is much in demand for study courses. She has served on the faculty at Glorieta Training Union Assembly, and will be one of the writers for the Training Union Magazine this year. Her husband is the educational director for Shelby County Baptists. The Prewetts have two teen-agers, Kathy and Jimmy. Catherine Prewett is a blessing wherever she serves.



MRS. ROBERT LOCKWOOD

Mrs. Robert Lockwood, 5209 Holston Drive, Knoxville, is a member of the McCalla Avenue Church. She is the Young People's Leader for the Knox Associational Training Union, and has served as educational secretary for the Meridian Church and McCalla Avenue. Mrs. Lockwood has had several years experience working with Young People both in Sunday school and Training Union. Her husband is Training Union director at McCalla and is a representative with Metropolitan Life Insurance Company. One son, Bob, is a student at Southwestern Theological Seminary; Jim is in forestry work at Pulaski; Dottie is the wife of Rev. Kenneth McMahan. We are happy to commend Louise Lockwood to serve your churches.

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Comment On National Issues, Senator Urges Church Press

NASHVILLE, Tenn. (RNS)—Religious publications have a very serious obligation to report and comment on national and world issues, Sen. Estes Kefauver (D.-Tenn.) declared here at the annual meeting of the Associated Church Press (ACP).

Mr. Kefauver spoke on "The Role of the Religious Publication in Politics" to member editors of the ACP which comprises more than 160 major Protestant and Orthodox magazines and newspapers in this country and Canada.

"Some of you have (taken) sides on hot political issues," Mr. Kefauver told the editors," when you felt to do so would promote Christian ideals and objectives. Others have avoided such issues on the premise that your readers desire and expect to find primarily religious material."

The senator observed that each periodical must decide for itself if it to become involved in political affairs.

"But I submit there are many public issues that involve basic moral and religious values," he added, "and that any religious publication may properly educate its readers with regard to such issues, without taking sides with any political faction."

Mr. Kefauver said the church press can and should play a major role in educating people, without necessarily taking sides on issues themselves.

"There are numerous . . . areas of political interest where the public knowledge is woefully inadequate and where the church press may fulfill a valuable role," he said.

The senator went on to say that he is concerned about public apathy toward vital matters that are being neglected because they are not politically controversial.

As an example, he stated that everyone agrees that the electoral college system of choosing Presidents and Vice-Presidents must be changed.

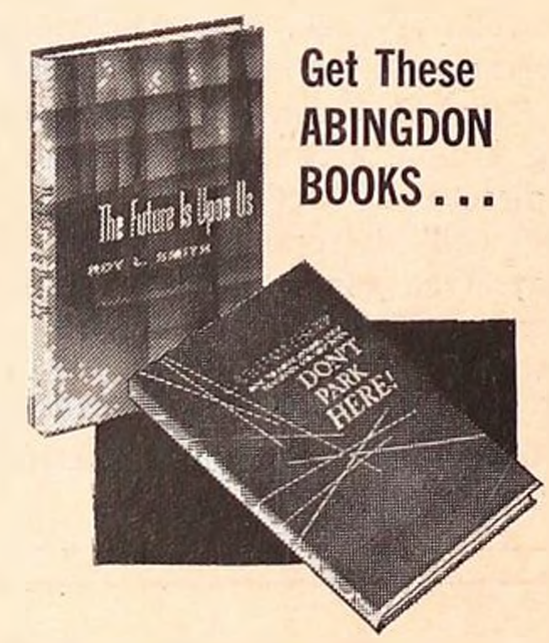
"Otherwise," he said, "we may some day find this country facing a serious crisis under the leadership of a President who was elected by a minority of the people."

Another neglected issue, Mr. Kefauver said, is what to do if a President becomes physically or mentally unable to discharge his duties.

In conclusion, Mr. Kefauver told the religious editors that their publications should be heard on the great issues of war and peace.

"You gentlemen of the Associated Church Press are in a unique position among journalists to speak out for peace with the clear, calm voice of reason," he declared.

"Issues of foreign policy may decide whether our people shall become involved in the most un-Christian human activity of all—war, and I do not hesitate to urge you to be active in this most important political effort—the search for world peace."



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Maynard Says Church Press 'Looking Better'

The church press is "saying it better than ever before." The church magazines "never looked better," the president of Associated Church Press told members of the group at their 1963 convention in Nashville.

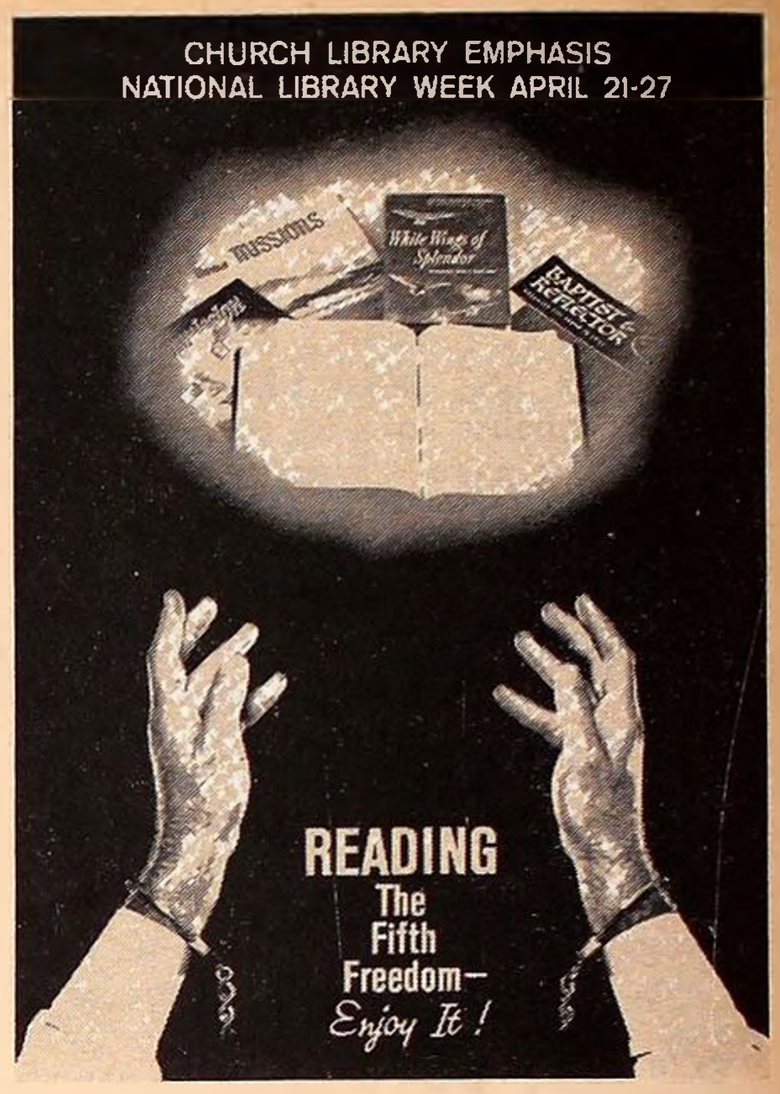
The 125 members and visitors heard Edwin H. Maynard of Chicago report, "This year, as in most of the past 18 years, physical improvements are in evidence." Maynard is editor of "The Methodist Story."

"There are new magazines, new titles and new formats," he said.

"There is even evidence of a cracking of the ancient and high Chinese wall that has kept general advertising out of most of our periodicals . . . Some general advertisers are beginning to see the religious field as a market and not as a charity."

The ACP president called for a study of the relationship between "the editor of a subsidized publication and his supporting church (or board or foundation). Subsidy, he said, is not necessarily bad; "who among us is ashamed that he owes allegiance to the Church—whether it be a specific denomination or the broad Christian cause?" Maynard inquired.

He pointed out this is the first time Associated Church Press has held its annual convention in the South. Integrated housing and eating facilities were assured by the Nashville arrangements committee for the meeting.



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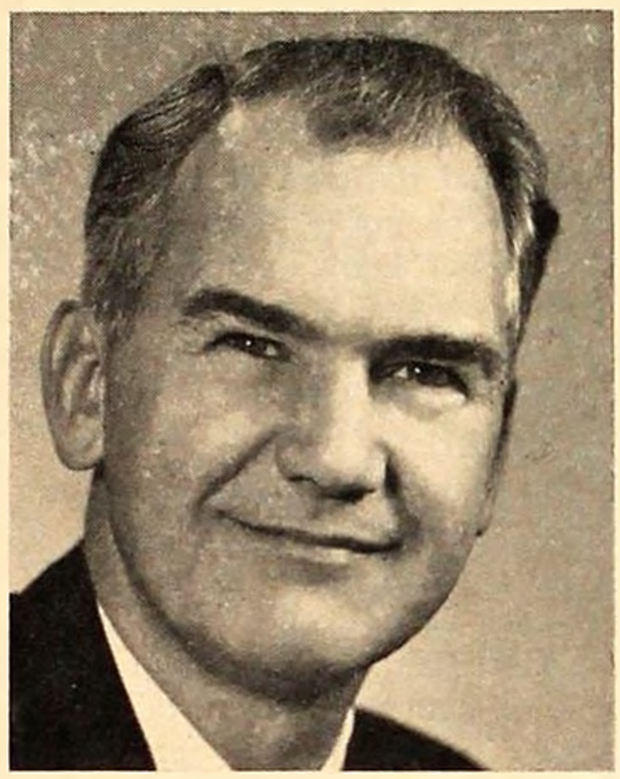
State Youth Festival Personalities

Three of Southern Baptists' most gifted conductors will participate in Tennessee's Youth Music Festivals at the three colleges on Saturday, April 27.

Dr. Euell Porter, Director of the Baylor University Choir, is guest conductor for the West Tennessee Festival at Union University. Dr. Porter was choral conductor for our Music Camp at Carson in 1962 and has had experience with similar groups throughout the South. As host to one of the youth festivals in Texas at Waco, he annually conducts a group of more than 3000 Intermediates.



At Belmont College, Dr. Warren M. Angell, Dean of the School of Fine Arts, Oklahoma Baptist University, will conduct the combined choirs. Last year, under his direction, twenty choirs with a total membership of more than 600 participated in the Middle Tennessee State Youth Festival. At the present time, Dr. Angell is touring the Orient with his Bison Glee Club under government sponsorship.

Dr. William J. Reynolds, Director of Editorial Services for the Music Department, BSSB will direct the Youth choirs at Carson-Newman College. In addition to his recognized ability as editor and composer, Dr. Reynolds has directed the music for international meetings in Toronto and Rio de Janeiro and is in charge of the music for the student meeting in Beirut, Lebanon in July.

No luncheon reservations will be accepted after Tuesday, April 23. A check to the Church Music Department, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville 5, Tennessee, for the full amount ($1 each) should accompany requests for reservations.

American Convention Tax Charge Reduced

NORRISTOWN, PA. (BP)—Judge David E. Groshens, of the Court of Common Pleas of Montgomery County, Pa., issued a decree here that the American Baptist Convention and the organizations associated with it at nearby Valley Forge are "purely public charities."

Out of the total of 55½ acres of land Baptists presently occupy, the court decreed 28½ acres are taxable because they are not necessary for the occupancy and "enjoyment of said charity." In addition, 1,500 square feet used by the board of education and publication as a bookstore are also subject to tax.

The taxes for 1962 had been temporarily set at approximately $130,000 based on a tax assessment of $2.2 million. The American Baptist Convention had placed an amount in escrow sufficient to cover the temporary assessment pending settlement of the tax appeal.

The decree handed down by the court means that approximately $83,000 will be paid for 1962 taxes, assessed on the incompleted buildings not as yet occupied and used by the Convention. About $47,000 will be returned to the American Baptist Convention.

The new tax assessment based upon the court's decision will be $300,000 for the year 1963 and the taxes will amount to approximately $18,000 annually.

"The fact that the decree establishes that the Convention and all its agencies are 'purely public charities' is an important principle," said Edwin H. Tuller, general secretary of the American Baptist Convention.

"If and when the Convention uses more of its available property for charitable purposes," continued Tuller, "taxes will be reduced accordingly. There is no abridgement of the principle that all of the agencies at Valley Forge are tax exempt in the eyes of the law.

"We feel that the settlement is eminently fair to all concerned and we are particularly pleased that those representing the community have enabled us to come to such an amicable agreement," Tuller concluded.

How May Our Vacation Bible School Be Evangelistic?

by Bob Patterson

I. PRAY

Preparation for evangelism in Vacation Bible School should begin just as early as the first faculty meeting. As this group comes together for study, planning, training, they will also find time for very serious prayer for the leadership of the Holy Spirit in their lives and in their ministry to boys and girls.

Prayerless preparation accounts for much of the shallow approach that is made to meeting the spiritual needs of boys and girls. The power of God is necessary to do the work of God. His power comes as we pray.

The entire church may be enlisted in prayer for the Vacation Bible School. Why not ask the church to join in prayer for the faculty, prayer for the lost, and prayer for those struggling with decisions? Certainly, on the Wednesday night just before the decision service on the ninth day of the school, special attention should be given to prayer for the lost and for their salvation the next day.

II. UTILIZE REGISTRATION-RECORD CARDS PROPERLY

The registration-record card is designed to give helpful information related to religious affiliation of the child and both parents. Sunday School enrolment, church membership, and age are asked for.

In registration when it is discovered that a Junior or an Intermediate is not a church member, it may be helpful to inquire whether or not he is a Christian. If he is unsaved, write "unsaved" in parenthesis on the card. Then faculty members in the department should have information relative to the spiritual status of each pupil. Knowing whether or not a child is a Christian helps a teacher know how to prepare, respond to questions, and be alert to indications of interest on the part of the pupil. Be sure you know who needs your witness.

III. PREPARE

Do you know the plan of salvation? Can you take your Bible and show a Junior or an Intermediate how to be saved? Has anyone ever asked you, "How may I become a Christian?" What would you say if someone should ask you such a question?

Workers with boys and girls of Junior and Intermediate age especially need to prepare to be able to win the lost to Christ.

Another aspect of preparation needs to be considered very seriously. Teaching boys and girls is not just telling them what is in a book. The worker needs to plan and pray and study so that he knows thoroughly the materials. Then the worker can be at ease. He can be conscious of the pupil. He can seek to guide the experiences of the youth. His teaching can become pupil-centered, rather than self-centered.

There is no substitute for mastery of content—a mastery that frees the worker to become a living, loving witness, aware of the pupil's spiritual needs, and able to share Christ because he has the joy of Christ in his heart.

Next week: "Follow-up for Evangelism"

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Russian Worshippers 'Appeared Sincere'

NASHVILLE—"The Russian people impressed me as being sincere about their religion. They had nothing to gain, except spiritual, in their going to church. It is socially unacceptable and subject to ridicule."

This evaluation of religion behind the Iron Curtain was voiced by Eugene Wyatt, Sunday editor of the Tennessean, Nashville's morning newspaper.

He offered it to more than 125 persons registered for the 1963 meeting of Associated Church Press here. Wyatt made a trip last year into much of Russia, including one spot only 50 miles from the border with Red China, he said.

He visited the more often publicized churches in Leningrad and Moscow, he said. "But I also went to a church in Kiev, which is relatively unvisited by tourists," he added.

This church, called a Baptist church, probably differed somewhat from the Baptist churches as seen in America. It seated 200, but 500 persons were there. Many, he said, stood through the three-hour, three-sermon long service.

The Kiev church walls were decorated with signs bearing Bible verses. Wyatt, who reads and speaks Russian—"My Middle Tennessee accent sounded like Ukraine except in the Ukraine," noted one behind the pulpit reading "One God, one faith, one baptism."

The service was emotional. Some worshippers "cried continually" during the service. Wyatt said he didn't know precisely why they wept.

His facility in the Russian language permitted him to overhear informal jokes and conversation by those who didn't realize he understood them. It also gained him entry into many homes, and some invitations to eat there, he said.

He said he attended weddings, mass production style under government management. At one divorce trial he witnessed, consuming four hours, not one reference was made to the status of children. Wyatt said he learned later the couple had three.

The judge and lawyers explained afterward the law (as in America) gives custody to the mother unless she is guilty of absolutely disgraceful conduct, so there was no need to bring the children into the trial.

"The only real dissatisfaction I heard was from Jews," Wyatt said in response to a question from the audience. He said the usual crime reporting in Russian papers mentions no names of persons—except sometimes names which are obviously Jewish. Yet, he went on, there seemed to be no economic discrimination against Jews.

He said he was constantly bombarded with these questions:

→

INSIGHT

A Matter Of Aging

By Foy Valentine, Executive Secretary
Christian Life Commission of the
Southern Baptist Convention

A tremendous wave of interest in aging has swept over the land in the last few years. The reason is fairly obvious. The elderly, who may be classified as being 65 years of age or older, now number 17 million. This number is expected to rise to 20 million by 1970 and to 25 million by 1980. Since 1900 their number has multiplied five times; and it will double again in the next forty years while the number of those over 75 is expected to triple.

We have moved a long way from the time when Gladstone wrote of William Pitt that he died "of old age at forty-six." The problems pertaining to aging are magnified by our highly competitive society which places a premium on youth, by forced retirement, and by modern medical advances responsible for prolongation of life.

David Lloyd George once said, "The true test of a civilization is in the way it treats its old people." If we are to pass such a test, we must know the special needs and peculiar problems of the aging and then act in the light of this knowledge.

Older people need to love and to be loved. They need friendship and companionship. They need acceptance. They need to belong. They need meaningful work and worth-while activities, particularly around the home and in the church, in keeping with their abilities, enabling them to continue to be useful members of society. They need help in conquering the grave misgivings and deep apprehension they feel in face of their special problems relating to reduced income, rising medical costs, and increasing loneliness. They need to experience continued mental and spiritual development. They need to heed the Bible's admonition "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things."

As aging persons maintain an integral and distinctive place in the home, the church, and the community, these needs can be met.

As we face this issue of aging let us remember the Fifth Commandment, "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." Let us also heed the ancient proverb, "Hearken unto thy father that begat thee and despise not thy mother when she is old" (Prov. 23.22). In so doing we shall help the aging to say with Robert Browning:

> Grow old along with me!
> The best is yet to be,
> The last of life, for which the first was made;
> Our times are in his hand
> Who saith, "A whole I planned,
> Youth shows but half; trust God:
> see all, nor be afraid!"

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"Does your wife work?"

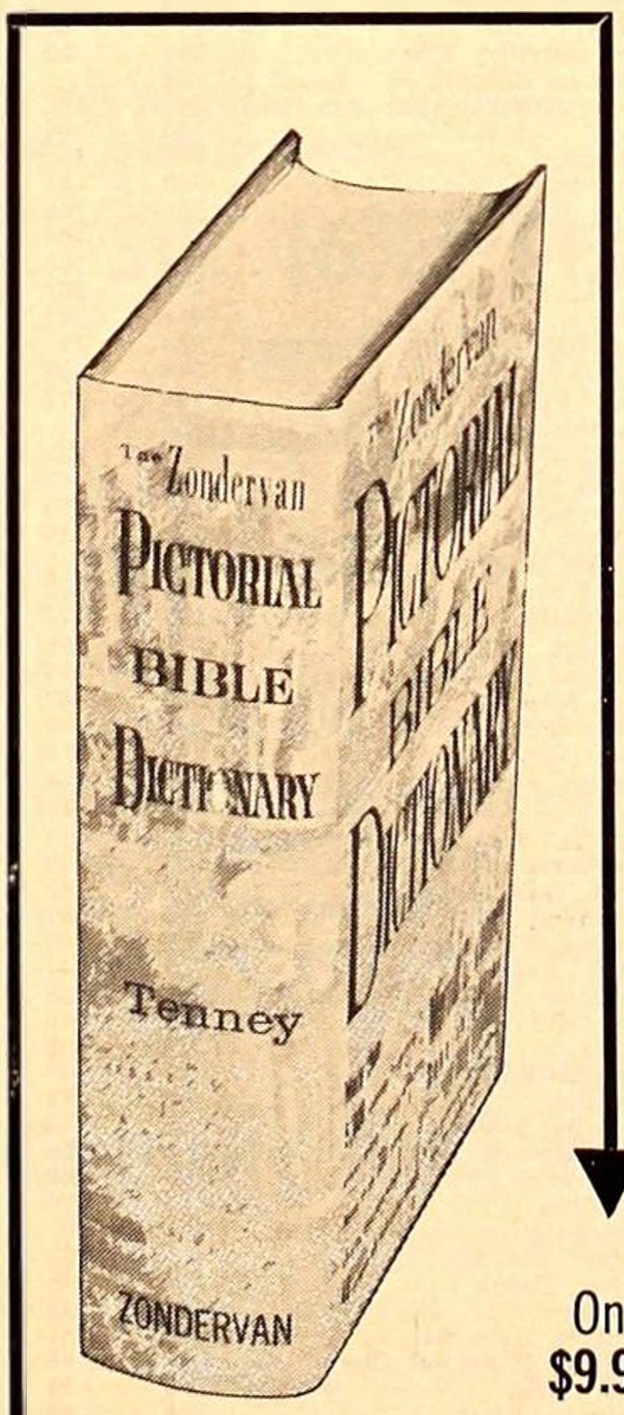
"Does the police chief of Jackson, Miss., really use dogs to chase Negroes?"

"How many children do you have?"

"Could you have dinner with Henry Ford's granddaughter?" (Her coming out party had been publicized in the Russian press.)

"Why have you (the U. S.) surrounded us with your air bases?"

Young people, he said, attend church despite official laws forbidding it. One congregation included three youth in Russian army uniforms.



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Attendances and Additions

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Church	S.S.	T.U.	Add.
Alamo, First	290	103	13
Alcoa, First	430	165	.
Alexandria	238	101	.
Athens, Central	163	70	
First	556	182	
Mission	77	37	
East	460	133	2
Niota, First	166	37	
North	346	153	
Parkway	62	32	
Riceville, First	122	63	
Auburntown, Prosperity	136	70	
Bemis, First	324	88	.
Bolivar, Dixie Hills	101	43	
First	402	145	16
Bristol, Tennessee Avenue	561	172	1
Mission	65		.
Brownsville	590	145	
Bruceton, First	215	77	.
Centerville, First	103	34	.
Chattanooga, Avondale	623	206	
Brainerd	1013	336	
Central	658	249	23
Meadowview	47	40	.
Concord	467	205	.
East Brainerd	215	69	.
East Lake	531	195	
East Ridge	895	226	
First	1154	314	
Morris Hill	286	116	
Northside	434	121	8
Oakwood	413	178	
Red Bank	1249	346	.
Ridgedale	517	161	2
St. Elmo	440	108	.
Second	128	60	4
White Oak	543	131	.
Woodland Park	370	162	
Clarksville, First	1082	242	42
New Providence	311	113	5
Pleasant View	249	100	.
Cleveland, Big Spring	378	188	.
First	601	193	
Stuart Park	138	75	
Westwood	186	70	1
Clinton, First	662	161	1
Second	611	169	.
Collierville, First	364	117	.
Columbia, First	422	113	.
Pleasant Heights	249	97	
Highland Park	492	215	1
Cookeville, First	497	109	.
Eastwood	71	35	4
Stevens Street	152	64	.
Washington Ave.	142	81	.
West View	138	80	
Corryton	223	105	2
Fairview	178	67	
Crab Orchard, Haley's Grove	108	58	
Cumberland City, First	22	21	3
Curve	96	64	.
Denver, Trace Creek	143	69	
Dresden, First	226	72	2
Dunlap, First	237	89	7
Dyersburg, First	720	260	5
Springhill	130	77	
Mt. Vernon	113	105	11
Elizabethton, First	520	147	2
Good Will Center	106		.
Oak Street	183	69	.
Siam	260	125	
Etowah, First	316	123	
North	396	135	
Fayetteville, First	436	81	
Gleason, First	237	93	8
Goodlettsville, First	507	264	8
Greeneville, First	501	194	2
Greenbrier	397	174	.
Halls, First	243	74	
Harriman, South	561	172	
Trenton Street	429	120	1
Walnut Hill	264	89	
Hendersonville, First	399	58	
Holiday Heights	32		
Hixson, Central	345	194	
First	330	106	
Memorial	312	132	
Pleasant Grove	150	81	
Hollow Rock, Prospect	203	45	1
Humboldt, Antioch	246	106	
First	528	160	1
Jackson, Calvary	572	237	
First	1064	262	4
Parkview	383	127	
West	944	459	3
Jellico, First	190	177	
Mission	23		
Johnson City, Central	758	231	3
North	142	66	2
Pine Crest	197	95	
Temple	407	125	25
Unaka Avenue	363		
Kenton, First	261	109	
Macedonia	107	78	
Kingsport, Cedar Grove	218	91	
Colonial Heights	810	196	1
Litz Manor	230	107	5
Lynn Garden	467	143	
State Line	209	115	
Kingston, First	656	213	41
Shiloh	178	140	1
Knoxville, Beaumont Ave.	351	111	5
Bell Avenue	805	219	
Black Oak Heights	253	93	
Broadway	960	317	3
Central Ft. City	1308	605	16
Fifth Avenue	787	247	7
First	1057	255	8
Fort Hill	264	96	7
Grace	370	180	1
Lincoln Park	1042	346	20
Lonsdale	302	83	
McCalla Avenue	833	286	6
Mt. Carmel	154	59	
Mt. Olive	403	89	3
Meridian	669	176	4
Riverdale	133	60	
Sevier Heights	718	351	19
Sevier Home	110	68	1
Smithwood	787	243	
Wallace Memorial	800	261	10
Wallace Memorial Chapel	244	98	
West Hills	232	94	2
LaFollette, First	324	94	2
Lawrenceburg, First	204	93	
Meadow View	97	51	
Highland Park	245	99	
Immanuel	119	60	
Lebanon, First	652	170	1
Hillcrest	192	85	4
Rocky Valley	139	86	2
Lenoir City, Calvary	210	49	
First	480	136	
Kingston Pike	120	71	
Oral	139	81	5
Pleasant Hill	201	110	
Lewisburg, First	414	93	3
Livingston, First	259	132	15
Loudon, New Providence	142	112	1
Madisonville, First	314	120	
Malesus	226	73	
Manchester, First	367	151	19
Martin, Central	357	111	
Mt. Pelia	145	44	18
Southside	125	49	
Maryville, Broadway	685	348	
First	995	293	1
McEwen, First	96	43	
McMinnville, Magness Memorial	329	80	
Forest Park	88	38	
Shellsford	219	152	
Medon, New Union	114	63	2
Memphis, Ardmore	675	284	
Ridgegrove Mission	83	52	5
Argonne Heights	142	92	3
Bartlett	380	170	3
Barton Heights	236	86	
Bellevue	1740	751	2
Beverly Hills	609	173	2
Big Creek	71	35	
Brunswick	151	64	1
Calvary	426	194	17
Collierville	361	117	
Cordova	109	71	1
Dellwood	480	185	4
East Park	192	96	1
Egypt	183	70	5
Ellendale	177	46	
Elliston Avenue	352	191	4
Eudora	981	352	2
First	1487	348	8
Fishersville	114	29	
Forest Hill	112	47	
Frayser	815	344	1
Georgian Hills	446	218	3
Germantown	118	43	2
Graceland	721	227	1
Greenlaw	269	159	3
Havenview	305	112	2
Highland Heights	1358	686	5
Kennedy	504	196	1
LaBelle Haven	750	259	6
LeaClair	516	210	2
Leawood	1007	386	4
Levi	464	150	4
Longview Heights	466	172	3
Lucy	142	91	3
Mallory Heights	286	147	
McLean	581	220	
Millington, First	642	392	37
Mountain Terrace	181	106	
Mullins Station	138	95	
Oakhaven	444	188	3
Orchi	124	34	1
Park Avenue	797	192	4
Pleasant Valley	97	28	1
Range Hills	159	54	
Rugby Hills	296	135	
Scenic Hills	221	88	2
Second	417	153	
Sky View	321	169	3
Southern Avenue	849	246	
Speedway Terrace	665	203	4
Temple	1089	384	2
Union Avenue	892	257	2
Vanuys	121	51	
Wells Station	785	310	5

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Springfield Pastor's Wife And Son Killed In Accident

A Springfield pastor's wife and five year old son were killed near Benton, Ark., April 11, when the car in which they were riding collided with a truck traveling on U.S. Highway 70.

Mrs. Myrtle Tisdel, 25, and her son Mark, 5, were pronounced dead on arrival at a Benton hospital. Mrs. Tisdel's husband, Rev. James F. Tisdel, 25, and daughters, Elizabeth Jane, 1½, and Myra, 3, were taken to a Benton hospital where their condition was listed as good.

Tisdel is pastor of Battle Creek Church, just off the Clarksville Highway, in Davidson County. He is also a student at Belmont College, Nashville, and president of the Tennessee Baptist Library Association.

Whitehaven	767	185	1
White Station	144	72	..
Woodstock	121	72	5
Middleton, First	143	58	2
Milan, First	487	150	..
Northside	192	68	.
Mission	25	14	..
Oak Grove	112	50	..
Millersville, First	93	46	.
Morristown, Alpha	135	58	1
Bethel	218	108	..
Buffalo Trail	278	99	.
Bulls Gap	131	59	
Calvary	423	109	3
Cherokee Hills	110	58	
Concord	102	35	
First	829	225	
Hillcrest	302	103	14
Leadvale	154	110	10
Montvue	181	87	1
Pleasant Ridge	119	51	5
Russellville	130	37	..
White Oak	206	97	
Whitesburg	108	34	
Witts	93	43	.
Murfreesboro, First	623	157	2
Calvary	88	59	.
Southeast	166	83	
Third	391	141	1
Woodbury Road	252	106	
Nashville, Bordeaux	171	38	.
Brook Hollow	382	129	..
Crievewood	470	128	
Donelson, First	705	203	2
Eastland	572	180	17
Eastwood	201	62	
Elkins Avenue	159	95	.
Fairview	229	78	
First	1225	360	3
Carroll Street	178	30	
Cora Tibbs	92	51	..
T.P.S.	444		
Gallatin Road	425	115	6
Grace	883	294	.
Grandview	464	97	5
College Grove	33	16	
Hermitage Hills	300	140	4
Haywood Hills	269	111	
Hill Hurst	207	54	..
Inglewood	783	261	
Cross Keys	54	38	
Training School	153		
Joelton	231	119	2
Judson	622	149	.
Benton Avenue	75	22	
Lincoya Hills	199	64	1
Lockeland	533	141	
Lyle Lane	81	32	1
Mill Creek	216	79	.
Park Avenue	867	258	6
Radnor	544	145	5
Riverside	402	80	1
Valley View	102	13	.
Rosedale	186	90	
Third	226	73	
Tusculum Hills	435	102	
Two Rivers	141	67	
Una	233	101	.
Woodbine	485	175	4
Woodmont	546	176	6
Oak Ridge, Central	555	145	1
Robertsville	692	230	.
Old Hickory, First	483	198	.
Peytonville Mission	45	48	.
Temple	257	135	2
Oliver Springs, Middle Creek	146	84	
Parsons, First	208	55	
Philadelphia, Cedar Fork	165	106	
Pigeon Forge, First	314	128	
Portland, First	343	100	
Pulaski, First	451	118	
Ramer, Gravel Hill	164	81	
Ridgetop, First	73	56	
Rockford	124	88	2
Rockwood, Eureka	101	63	
First	545	216	
Pond Grove	165	39	1
Rogersville, Henard's Chapel	152	85	
Sardis	79	39	
Savannah, First	267	82	1
Selmer, Falcon	89	56	1
First	299	94	
Sevierville, First	633	225	28
Seymour, First Chilhowee	195	71	1
Shelbyville, First	444	73	
Shelbyville Mills	260	101	1
Somerville, First	286	131	
South Pittsburg	262	81	
Sparta, First	167	45	
Springfield	570	144	2
Summertown	156	62	5
Sweetwater, First	432	92	
North	187	35	
Mission	37		
Trenton, First	572	159	
White Hall	133	62	1
Trezevant, First	171	70	
Union City, First	679	181	.
Second	298	138	
Vonore	154	88	1
Watertown, Round Lick	170	89	.
Waynesboro, Green River	133	87	
Whiteville, First	225	55	1
Winchester, First	285	66	2
Southside	85		
Oaklawn	144	89	4

Ministers' Wives Plan Kansas City Meeting

KANSAS CITY, MO. (BP)—Baptist Ministers' Wives will hold their annual meeting in the Little Theater of the Municipal Auditorium here at 3:30 P.M., May 7.

The speaker will be the wife of a retired rural pastor, Mrs. George N. (Mary Anne) Smith of Georgetown, Ky. She will speak on the topic, "The Full Life of A Rural Pastor's Wife."

Mrs. Smith is a graduate of Georgetown College (Baptist) in Georgetown and writes curriculum material for Southern Baptist quarterlies.

President of the Conference of Ministers' Wives, Auxiliary to the Southern Baptist Pastors' Conference, is Mrs. Dick H. Hall, Jr., of Decatur, Ga.

Honored at the meeting will be a pastor's wife for her outstanding work. This is a regular custom of the women. Her name will be announced at the meeting.

The meeting will be followed by a tea. Wives of Southern Baptist pastors and ministers in other types of service will attend the meeting. It is one of several events preceding the opening session of the 1963 Southern Baptist Convention here.

Church Libraries In Southern Baptist Convention

NASHVILLE—Of the 2,676 Southern Baptist churches in Tennessee, 22.6 per cent have libraries registered with the church library department of the Baptist Sunday School Board, Nashville.

Hawaii leads the other states in the Southern Baptist Convention with 75 per cent of its churches having libraries. Texas has 1,520 libraries—the largest number registered in one state.

The total number of registered libraries in the Convention is 8,466, or 26 per cent.

This information has been released in connection with the emphasis on church libraries during National Library Week, April 21-27. The 1963 theme for the week is "Reading: the Fifth Freedom—Enjoy It!"

New Books

Three Hear the Bells by Alice Lee Humphreys; Funk & Wagnalls Co.; 109 pp.; $3.00.

Christian Education for the Local Church by H. W. Byrne, Zondervan; 355 pp.; $5.95.

The Psychology of Christian Experience by W. Curry Mavis; Zondervan; 155 pp; $3.00.

The Miracle of America by George L. Ford; Zondervan; 63 pp.; $1.00.

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SUNDAY SCHOOL LESSON FOR APRIL 21, 1963

By Oscar Lee Rives

—Psalms In Worship And Life—

TEXTS: Psalms 1, 15 and 73 (Larger)—Psalms 1 and 15 (Printed)—Psalm 73:26 (Golden).

The general topic for the remaining eleven lessons of this quarter is, "Inspiration from the Psalms". The Book of the Psalms has been the great source of inspiration for countless numbers throughout the ages. To it persons have turned in sorrow as well as in joy, in uncertainty as well as in security, in confession as well as in praise. These psalms have been classified as didactic, devotional and historical (to mention only a few). Some students have been able to discern the Messianic element in a number of them (such as 2, 16, 22, 40, 45, 68, 69 and 110). Nearly half of them have been ascribed to David, while about a third of them are anonymous. Others are credited to Solomon, Moses, Asaph, Ethan and the sons of Korah.

In the Golden Text of this lesson one sees the source of spiritual strength for the person who is able to live the victorious life in the midst of a trying environment. It echoes the failure of such a life that ignores that source, also. The writer, whoever he might have been, truly expresses the quiet confidence of multitudes who have out of their own experiences joined him in: "My flesh and my heart faileth; but God is the strength of my heart, and my portion forever."

THE BLESSED (Ps. 1:1-3)

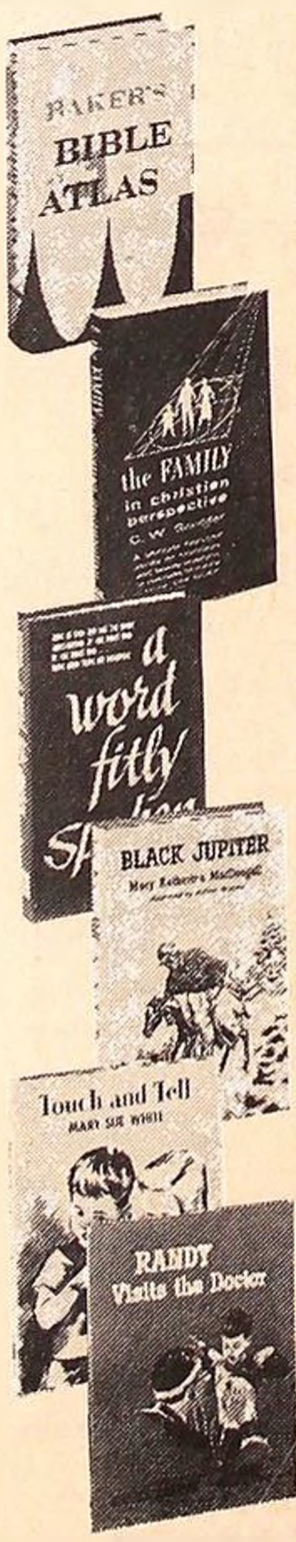
His walking, standing and sitting are indicative of his attitude towards uprightness. The delight of his soul is in knowing and in doing God's will. His periods of quiet meditation, so essential in our present-day world, are centered here. The comparsion here is a striking one indeed. "He shall be like a tree". It flourishes and fruits because its roots draw water from the river nearby even though its trunk and branches are surrounded by the dry atmosphere. Such a life always enjoys the prosperity of the spirit (see 3 John 2.) Others are attracted by such a life, by its refreshing quality and by its divine sanction. The world has never had a surplus of such individuals but the need was perhaps never greater than it is now. Who can begin to measure the worth of a person who manifests qualities that resemble God as seen supremely in Christ? This kind of person is loved while alive and remembered when dead. He is truly blessed.

THE BLIGHTED (Ps. 1:4-6)

"The ungodly are not so". His is the blighted life. He has shut himself away from God. He shuns the company of those who seek to do His will. Because he chooses to wither away here and now, he is sure to perish in the end. Bitter desolation of spirit is his fate if he continues to reject God's mercies. He becomes a curse to his own best interests as well as to those about him. How apt indeed are such persons described here. They "are like the chaff". Since they lack substance, what other disposition could be made of them? The world is better off when they have departed.

THE BLAMELESS (Ps. 15)

What are some of the marks of a good man? There are more than a dozen listed in this psalm. Note them well. One of them comes close to Jesus' repeated emphasis when it states, "speaketh the truth in his heart". It is to be remembered that He always taught that goodness begins within and that one's heart must be right with God if his life and conduct are to be acceptable. The Psalmist also says that a blameless individual will be free from any sort of slander and that he will enjoy a reputation of absolute truthfulness. His word will always reflect his character which is an approximation of God's character. His business dealings will bear the closest scrutiny since they are open and above-board. The banker, if he so desired, could loan him money without any security other than his solemn and spoken word of promise to repay it. Individuals with these marks or characteristics are able to worship God with satisfaction. They will stand steadfastly in the hour of adversity. Their influence for good will always be felt. They gladly measure their conduct by the perfect example seen in that of Christ while He lived on earth. They "abide", they "dwell", and they "shall never be moved".



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April 21-27, 1963

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Children's Page

Naughty Mr. Finch*

By May Raizizun

Mr. and Mrs. Finch lived in a tall willow tree. Five tiny eggs were in their nest. They took turns sitting gently over them to keep them warm.

Mr. Finch was a handsome bird. He had lovely crimson feathers on his head and breast, and he had a beautiful singing voice. He was proud of himself. Mrs. Finch was just a plain gray color all over and was a very modest bird.

Lately, Mr. Finch had become quite fussy. He was always complaining about one thing or another. Nothing seemed to please him anymore. One evening when he came home after scratching for his supper, he was especially cross.

"Why should I always have to eat worms and bugs?" he asked grumpily.

"Because worms and bugs are for us birds," answered Mrs. Finch patiently.

"Maybe they are, but I'm tired of eating the same things day after day. Why can't we have something else for a change?"

"Well, maybe the prickly pears on the hill are ripe now," said Mrs. Finch, who always tried to be helpful.

"Why haven't you thought of them before?" asked Mr. Finch impatiently.

"I guess I just forgot," she said sweetly.

"Anyway, what a happy idea!" said Mr. Finch, brightening. "Tomorrow morning we shall have a feast of prickly pears for our breakfast."

"If God is willing," said Mrs. Finch reverently.

Mr. Finch insisted, "Tomorrow, I say, we shall have prickly pears for breakfast." Then under his breath he muttered, "Of course God is willing if I want them."

Mrs. Finch trembled at the sound of his bold words.

Early the next morning Mr. Finch preened his feathers just so.

"Come on," he called to Mrs. Finch.

"I'll stay in the nest until the sun comes up to keep the eggs warm," she said, for she was a good mother.

Mr. Finch flew quickly to the tiptop of the willow tree. There he held his head high and proudly began warbling his most joyful song.

Just then a hawk came flying by. He picked up Mr. Finch and started away with him, squeezing him tightly in his claws.

As the hawk flew high above the nest, Mr. Finch screamed loudly, "If God is willing. If God is willing."

"Too late, dear," said Mrs. Finch sadly. "You should have said that yesterday."

"Ah! two birds for breakfast," said the hawk excitedly.

He turned quickly to see where the other voice came from. His claws struck a tree branch, and out went Mr. Finch, free again. There was a rustling through leaves and a tumbling through branches. Suddenly, to Mrs. Finch's surprise, Mr. Finch stood on a twig beside her. His feathers were badly ruffled.

"Well, here I am," he said, when he finally could get his breath. "And, he added very humbly, if God is willing, now we shall go to the hill and eat sweet prickly pears for our breakfast."

"Yes, dear," said Mrs. Finch sweetly as the sun's warm rays settled over the nest.

Parachute Play*

by Evelyn Pickering

You can make a parachute and a man who rides with it down to earth. On the head of a wooden clothespin, paint or crayon a face. Color a bright jacket and trousers on the clothespin man.

To make the parachute, ask your mother for an old cotton handkerchief or a square of cloth about that size. Cut four pieces of string, each about ten inches long. Tie a piece of string to each corner of the handkerchief. Tie the loose ends of the four strings to the top of the clothespin.

Roll up the parachute and throw it as high as you can. Watch the parachute open like the real ones and bring the man down safely.

* (Sunday School Board Syndicate, all rights reserved)

10-Year-Old Braves Blindness To Preach

MIAMI (BP)—Ten-year-old Mike Sibole passed another milestone.

The blind youngster stepped into his father's pulpit at the Melrose Heights Baptist Church to preach his first sermon.

He spoke at the Sunday night service which concluded the Youth Week observance at the church. And the occasion was the answer to a prayer he has prayed as long as he can remember.

Mike, the adopted son of Mr. and Mrs. James W. Sibole, used an outline he typed in Braille on the 13th chapter of First Corinthians which he quoted from memory.

The youngster became the object of world-wide interest and prayers when, at the age of four, his right eye was removed to prevent sure death from cancer. His left eye had been removed two years before.

Cancer has again been discovered in the lad—this time in his lungs and throat.

Laughs

Elmer, age 13, was puzzled over the girl problem and discussed it with his pal Joe.

"I've walked to school with her three times," he told Joe, "and carried her books. I bought her an ice cream soda twice. Now, do you think I ought to kiss her?"

"Naw, you don't need to," Joe decided after a moment of deep thought. "You have done enough for that girl already."

Teacher: "Junior, why don't you wash your face? I can see what you had for breakfast this morning."

Junior: "What was it?"

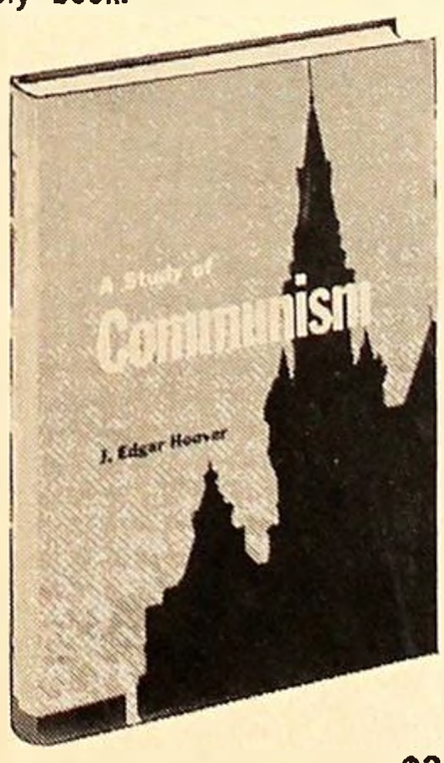
Teacher: "Eggs."

Junior: "Wrong, teacher! That was yesterday. I had pancakes this morning."

"Well, sonny, how did you like your teacher?" asked a mother when her small son returned from his first day at school.

"I guess I'll like her," he replied. "But, mother, she sure is spoiled! She wants her own way all the time and I'm afraid I'm going to have to let her have it."

READING: The Fifth Freedom . . . Enjoy It! During National Library Week, April 21-27, 1963, BAPTIST BOOK STORES are featuring this timely book.



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New Churches Need Church Libraries

NASHVILLE — "New churches need church libraries," stated J. P. Edmunds, Baptist Sunday School Board representative. Edmunds, who has recently been appointed to this newly-created position, will be working especially in new areas where Southern Baptist work is beginning.

In discussing the relationship of the church library to this new work, Edmunds said: "Many churches feel that a library is possible only for the large, established church. The leaders think that a library is one of the extras that can wait awhile. Actually the opposite is true. In a new church, leadership needs training and the program needs building.

"The church library can offer materials to help develop every area of the new church right from the beginning. Leaders in churches that have begun libraries at the same time they began educational programs relate incidents in which the library played an important part in building a solid, firm foundation."

Edmunds went on to point out that churches need not have large buildings or budgets before planning for a library. He emphasized that a small group of worthwhile materials housed in a closet or "locked shelves" could be the beginning of a valuable church library.

During April the Sunday School Board will give special emphasis to beginning and strengthening church libraries. A special package of free library materials, consisting of thirteen books and three filmstrips, is being given to any Southern Baptist church or mission beginning a church library during April.

For further information concerning the establishment and use of a church library, contact Church Library Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville 3, Tennessee.

"Reading—The Fifth Freedom—Enjoy It!"

One of my prized gifts at the Christmas season was a leaf from a manuscript Latin Bible, identified as written in a French Carthusian monastery between 1290 and 1300. As I studied the beautiful and colorful script on the page containing a part of Leviticus 4-7, I could close my eyes and visualize the dedication of the monk who spent multiplied hours (before the time of printing) so that men might read the Bible.

With printing presses pouring out books enough almost to match the sands of the sea, we sometimes forget that reading is a real freedom we can enjoy.

Reading frees the mind of ignorance. Reading frees the soul of narrowness. Reading frees the life of self-centeredness as it opens new vistas and new worlds. Reading frees our goals from littleness as we walk down the lane with great minds and soaring spirits. Reading frees the day of drudgery, and as we mix the words of lighter touch with the words of more serious purpose, we discover anew that reading is enjoyment at its highest.—*Porter Routh, executive secretary-treasurer, Executive Committee of the Southern Baptist Convention, Nashville.*

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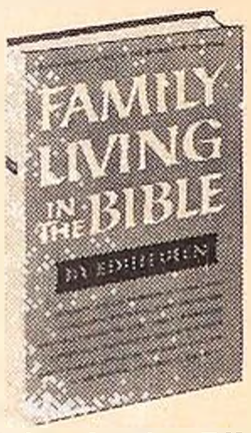

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