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LEBANON TENN
BGT MISSION



MIAMI BEACH, FLORIDA—Thousands of Southern Baptists will gather here next week for the annual sessions of the Woman's Missionary Union, May 16-17, and the Southern Baptist Convention, May 17-20. The Miami Beach Auditorium and Exhibition Hall, shown here, will be the scene of the sessions.

Convention To Complete Work Of Reorganization

Reflections

MIAMI BEACH, Fla. — (BP) — The Southern Baptist Convention moves into Miami Beach's new exhibition hall May 17-20 without expecting lengthy discussion on questions known to come before it.

But since any messenger to the convention may bring up matters—even without advance notice—the possibility is always there that an unexpected issue may be debated.

The convention's survey committee has made its report. This report presented at Houston, Tex., in 1958 and at Louisville, Ky., last year, occupied the attention of messengers at these sessions.

The 1960 convention will be asked to implement the details following the broad action taken during the past two years. Some follow-through includes constitution and by-law changes to activate the survey recommendations.

It also includes electing members of the Stewardship Commission. A new agency, the Stewardship Commission was created by successive votes at Houston and at Louisville. After the commission is elected, it will create a staff to handle the work of the new agency.

The Convention's Executive Committee will present the suggested program under which the new commission will work. It is to encourage increased giving by Southern Baptists and to remind Baptists to remember Christian causes in their wills and annuities.

The Relief and Annuity Board of the convention was to have had a change in name voted on at Louisville. Due to an oversight, it could not be handled at this session. Messengers at Miami Beach will vote on the proposal that the term "relief" be dropped and that it be known as the Annuity Board.

The Executive Committee also will present the 1961 convention cooperative program budget for adoption. This budget, which supports the operation and capital needs of the agencies, slightly exceeds \$20 million.

Because of the need for reserving hotel space and a suitable auditorium, the convention selects meeting sites well in advance. The Miami Beach Convention will vote on a 1965 site. Dallas has been recommended to the committee on time, place, and preacher.

Standing in the background are many possible questions. Only convention time will tell if any actually develops. Any of the 10,000 to 15,000 messengers could propose a resolution or other action.

About eight Baptist state annual conventions took some type of stand on the religion and presidency issue last fall. Because

of this, it is possible that some messenger could ask the convention also to take a stand.

Supporters of admitting messengers from Baptist churches in Canada could re-introduce their amendment to seat these messengers, presently barred by the constitution. Such an amendment was introduced once but withdrawn because of a flaw in wording.

Taxation of church property is another potential business matter. The city of Nashville has asked the Sunday School Board of the convention there to pay taxes on properties for the first time. The board objects, saying that property in religious use is legally exempt.

The Convention's Executive Committee looked into the matter of taxation during the past year. It reported the matter will be explored further in the fall when Baptist leaders gather in Washington, D. C., for a conference on religious liberty and church-state affairs.

The taxation has had an important side effect. The Sunday School Board planned to extensively remodel one of its buildings in Nashville as an office building for the Executive Committee and other Baptist agencies also located in Nashville.

This is one of the properties on which taxes are asked. This has caused the Executive Committee to reconsider moving into the building. The Executive Committees are considering sites other than Nashville for relocation.

A Baptist editor in Washington recommended the nation's capital as the site for relocating. A midwestern editor, however, suggests moving in that direction.

(There is some talk about Memphis for the Executive Committee, Education Commission, Christian Life Commission, and Southern Baptist Foundation, with the Historical Commission remaining in Nashville.—Editor's note.)

If any move away from Nashville is made, it probably will be voted on at Miami Beach.

The convention is expected to follow custom and re-elect W. Ramsey Pollard of Memphis, Tenn., as president. He is pastor of Bellevue Baptist Church, Memphis.

The convention will hear reports that its Sunday school enrolment in churches—7,276,502—is largest among non-Catholic denominations; that the churches baptized a record 429,000 converts last year, and that church membership totals 9,485,276, second only to the Methodist Church. Giving, too, reached a record of more than \$453 million to local church, state convention, and Southern Baptist Convention activities.

Each church in the convention is entitled to a messenger to the convention. Depend-

The older I grow, the more I appreciate children. Now, as I near my birthday, I salute them again. Children are the most wholesome part of the race, the sweetest, for they are freshest from the Hand of God. Whimsical, ingenious, mischievous, they will fill the earth with joy and good humor. We adults live a life of apprehension as to what they will think of us; a life of defense against their terrifying energy; a life of hard work to live up to the great expectations. We put them to bed with a sense of relief—and greet them in the morning with delight and anticipation. We envy them the freshness of adventure and the discovery of life. In all these ways, children add to the wonder of being alive. In all these ways, they help to keep us young.—Herbert Hoover.

J. Edgar Hoover, FBI Director, celebrating his 35th anniversary as head of the federal law enforcement agency: "A dangerous trend is manifesting itself. In the face of the nation's terrifying juvenile crime wave, we are threatened with a flood of movies and television presentations which flaunt decency and applaud lawlessness.

Americans today are not only putting a too-high premium on youthfulness; they are relegating maturity to a second-class status . . . Mrs. Shirley Camper, family-life consultant of the Family Service Association of America, says, "Because maturity is being underplayed, young people simply are not made aware of the benefits they can derive from older persons, of the wise and wonderful things they can learn just by observing and listening." . . . If respect for the authority of mature people is lacking, can delinquency be far behind?—Lester & Irene David, "Let's Stop This Silly Worship of Youth!" *Everywoman's Family Circle*.

The books which help you most are those which make you think. The hardest way of learning is by easy reading; but a great book—it is a ship of thought—deep seated with truth and with beauty.—Cora Marsland, *Interpretive Reading*.

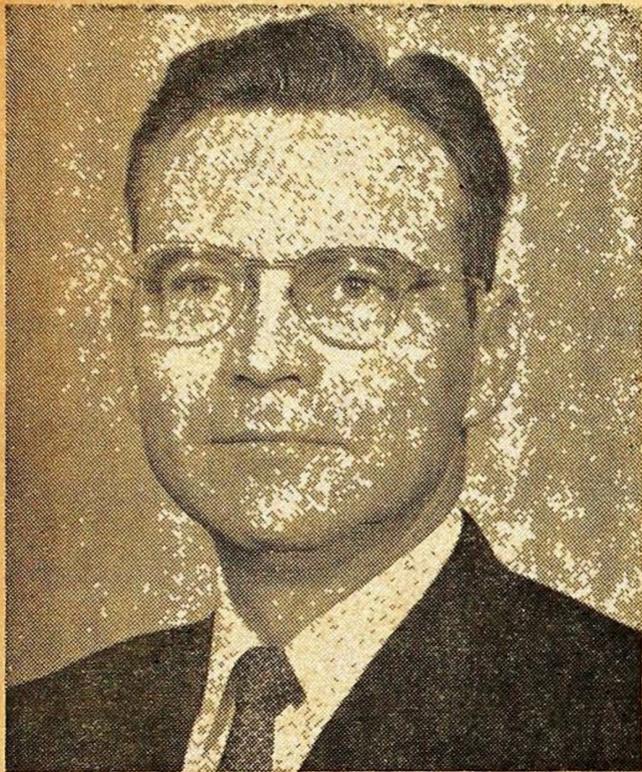
ing on membership and contributions by the church, it may have more messengers with a maximum of 10 from any one church.

Messengers do not bind the church from which they come to any action of the convention, hence the word messenger rather than delegate.

The annual reports of the agencies will be printed in the book of reports which will be available to each messenger for \$1.

Spiritual Vision

TEXT: "Having eyes see not?"
(Mark 8:18a)



W. C. Summar
Robertsville Church, Oak Ridge

The circumstance that provoked this question in a series of questions, was that the disciples had misunderstood our Lord's warning, "Beware of the leaven of the Pharisees, and of the leaven of Herod." They thought the reason for the warning was due to their failure to see the meaning in the two miracles of the feeding of the multitude. One of the miracles which had just occurred, ought to have removed from them any fear and to have led them to an understanding of his higher meaning. They seemed to have apprehended no higher purpose than to provide bread. Of course, Jesus wants people to have bread for their bodies, but they do not live by bread alone. The disciples had facilities to see the higher meaning in the miracles, but had failed to grasp it.

In a very early pastorate I was preceded by an elderly man who had lost his vision a few years before retirement. He lived in a neighboring town. One day while visiting in his home, I said to him, "I am truly sorry of your misfortune in the loss of your vision, but you must have ample time to study and meditate which you didn't have when you were able to see." He quickly replied, "Oh, yes, and it is the finest thing in the world."

This good man had been seeing many things God's way before his blindness, but the things of the Spirit were taking on new meaning to him.

Some people with eyes often put their entire trust in what they see. They believe that only material things are real.

Helen Keller said, "Being blind and deaf to the material world has helped develop an awareness to the invisible, spiritual world."

My elderly friend said of his physical

Christianity, Politics Assembly Discussion

NASHVILLE—(BP)—What is the relationship between christianity and political action?

The many aspects to this question will be studied during conferences this summer at Ridgecrest, N. C., and at Glorieta, N. M. The conferences will be sponsored by the Christian Life Commission of the Southern Baptist Convention.

The conferences are open to all who wish to participate, according to Foy Valentine, Dallas, executive secretary-elect of the Commission. Valentine will direct the two conferences.

The week of Aug. 11-17 will be date of the Glorieta Conference and the week of Aug. 25-31 of that at Ridgecrest, N. C.

Morning meetings each day will last from 8:30 to 9:45 and evening ones from 7 to 7:50. A new subject will be presented by a speaker at each session, followed by a period of discussion. The same subjects will be covered at Glorieta and Ridgecrest.

The subjects, with speakers at each assembly:

"Biblical Insights and Political Action": Glorieta, Harold G. Basden, pastor, Gaston Ave. Baptist Church, Dallas; Ridgecrest, C. Emanuel Carlson, executive director, Baptist joint committee on public affairs, Washington, D. C.

Students To Aid Good Will And Mission Work

Twenty-one Carson-Newman College students preparing to be athletic coaches, specialists in recreation, music teachers, dramatists, sociologists, psychologists, and church workers have been employed by the Student Work Scholarship Committee of the Knox County Baptist Association to aid in the Good Will Center and Downtown Mission work of the Association in Knoxville.

This idea was fostered by Lawrence Trivette, associational missionary, and his committee in cooperation with Dr. Clarence Watson and others from Carson-Newman. The students were selected by the Work Scholarship Committee after formal application and personal interview on the basis of general qualifications, their interest in the work, and their financial need.

Dr. Harley Fite, Carson-Newman president, said, "I consider this effort one of the greatest steps forward in cooperative religious endeavor ever undertaken in this area."

blindness, "It is the finest thing in the world."

Jesus said, "Having eyes see not?" Really what Jesus was saying, "You have eyes, I'm not talking about physical eyes, why don't you use them for their intended purpose?"

"Early Baptists and Political Action": Glorieta, J. M. Dawson, Austin, Tex., director emeritus, Baptist joint committee on public affairs; Ridgecrest, Dawson.

"A Look at Today's Political Scene": Glorieta, Daniel R. Grant, Nashville, professor of political science, Vanderbilt University and a member of the Commission; Ridgecrest, Carlson.

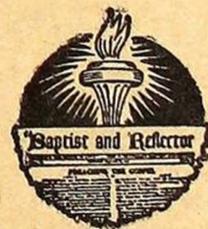
"Baptists and Political Action Today": Glorieta, Grant; Ridgecrest, Brooks Hays, Knoxville, Tenn., director of Tennessee Valley Authority, former Arkansas Congressman, former Southern Baptist Convention president, member of the Commission.

"Our Troubled Baptist Conscience in Separation of Church and State": Glorieta, Jimmy R. Allen, pastor, Cockrell Hill Baptist Church, Dallas; Ridgecrest, Allen.

"Should A Roman Catholic Be Elected to Public Office?": Glorieta, Glenn L. Archer, Washington, director, Protestants and other Americans United for Separation of Church and State; Ridgecrest, Archer.

"The Communist Challenge to Christians": Glorieta, Paul Geren, executive director, Dallas (Tex.) Council on World Affairs; Ridgecrest, Geren.

"Responsible Christian Citizenship": Glorieta, G. Avery Lee, pastor First Baptist Church, Ruston, La., and member of the Commission; Ridgecrest, Clarence W. Cranford, pastor, Calvary Baptist Church, Washington, D. C., former president, American Baptist Convention.



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TENNESSEE BAPTIST PRESS, Inc., Nashville
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Editorially

Bloc Voting

The religious issue is a hot one in the coming nomination of a Democratic candidate for president. We have received more mail on this point than any three other matters.

Membership in a particular religious group should not disqualify a candidate. On the other hand, his particular church membership alone should not entitle him to support for office. But it appears this is what is happening. There has been much talk lately about a "Catholic vote" in the U.S.A. with the claim that this "bloc" of ballots can be counted on as the winning factor in an election. The power of the so-called Catholic vote has been used to advance the interests of certain candidates. It is a notorious fact that a number of the big city and state political bosses are Catholic.

If there is in truth a Catholic vote, the sooner the danger of such bloc balloting is recognized, the better off the country will be to guard against its effect. And the same would be true if there were a bloc Baptist vote or bloc Methodist vote or bloc Presbyterian vote

guaranteed for any candidate. Bloc voting is political organization of groups or special interests, not for democratic expression, but for controlled votes used by the ambitious and unscrupulous.

Senator Kennedy is disavowing running as a "Catholic candidate" and well he may. His disavowal, however, seems to gloss over the disturbing presence in Boston and elsewhere in New England of Catholic political pressure. Maine Senator Earle D. Hillman found it driving his son out of the dairy business through a boycott after he (the father) cast the decisive vote defeating efforts to get pupils transported to parochial schools at taxpayers' expense.

Does anyone doubt bloc voting by Catholics? Senator Hillman doesn't. "I certainly have had an education in the past few weeks," this Maine legislator confesses, "I am amazed at the unity among Catholics and how they are indoctrinated as to the importance of getting their people to the polls to vote for candidates who will in turn legislate their thinking."

Why Wait To Teach?

Hindsight is better than foresight. Five Iowa boys who've had hard experiences with the law show this as they tell what they would try to do if they had children of their own to keep out of trouble. They are in a boys' training school for delinquent and incorrigibles. The school paper, "The Echo," asks the teenage boys this question, "If you were married, what would you do to keep your children out of trouble?"

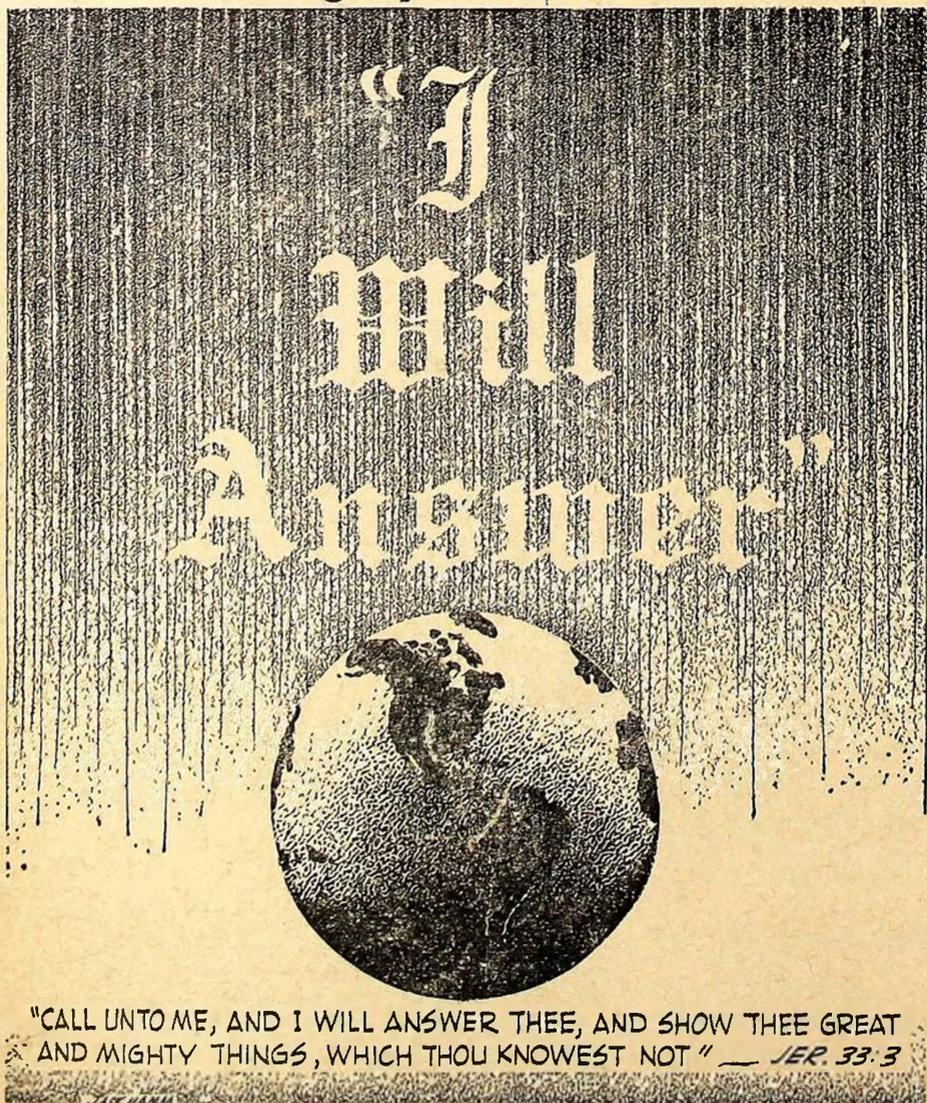
One youth said children should have good religious training and background. "I'd try to understand their problems, to help them out. A person should always treat his children in a manner which will make them feel wanted."

Another inmate said, "I would teach them the Ten Commandments and have them learn to obey them. I would teach them to respect all people of authority. Above all, I would teach them that crime doesn't pay."

Another said, "From the time they're old enough, I would teach them to learn respect for their parents and obey their parents when they give a command."

Still another said, "I would teach them to have proper respect for the law and for the people who

Almighty Affirmation



enforce it. I would teach them always to tell the truth, even though it may hurt at times. I would teach them to respect the property of others and never to take anything that didn't belong to them. Stealing may start out small, but it always ends big."

All these lessons are good. Why let children get behind the walls of a state institution before they are taught these things?

Harmonious—We Hope!

We hope the Southern Baptist Convention will be a harmonious session, free of controversial matters. None now seem to be pending, and the Miami gathering may be one of our calmest. The Convention at Louisville last year got over the hurdle of its Survey Committee's recommendations. Many of the bylaw changes to be presented at Miami are simply to effect

what was in spirit approved last year. Changes in the constitution are largely technical and represent a second approval of items presented at Louisville. Actions at Miami will be to make more explicit the wording in the Convention's constitution.

There is a controversial proposal, however, that may come up at Miami. This is to move the Executive Committee of the Convention from Nashville. The idea has been tossed around since last September, touched off by proposals to tax denominational property in Nashville. It is hoped this threat of taxation can be removed and that the Executive Committee will not feel it necessary to relocate. Efforts are being made to clarify the tax situation. We trust these will be successful.

It was a wise decision that located the Executive Committee in Nashville. This city approximates our Southern Baptist population center. Whatever arguments may be proposed to relocate, reason outweighs them to continue the Committee at Nashville.

Winning A "Good" Man To Christ

There are many lost people whose moral lives have been pleasantly influenced by the principles of life taught by the Master. Two outstanding Biblical examples were the Rich Young Ruler and Saul of Tarsus. But the tragic thing is that such ones are usually very self-righteous and are depending upon their supposed goodness to get them to heaven.

Every man must be brought to see himself a hopeless sinner before the righteous law of God. It is well to ask him what is his idea of how to be saved. Then meet him on the ground of his own answer. Likely he will reply something on this wise: "I believe if a man obeys Christ's commandments or does the best he can, he will be saved."

Now you may shock him by stating your regard for God's law, but that you do not believe anyone will be saved by keeping it. Two of the best scriptures to bring to his attention now are Galatians 3:10 and James 2:10. The former reference reads: "Cursed is everyone that continueth not in all things that are written in the book of the law to do them." Here give special emphasis to "continueth" and "all things." Warn him that the "continueth" does not

By L. D. Kennedy

mean spasmodic obedience, and that "all things," does not mean some things. Enlist his conscience by asking him if he believes he has kept *every one* of God's commandments from the day he drew first breath until the present. Go even further, if necessary, by pointing out the spirituality of the law. Also remind him that one sins by omission as well as commission. "He that knoweth to do good and doeth it not, to him it is sin."

Illustrate to him that Christ is God's standard of righteousness. Challenge him with the First Commandment and Christ's words, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Now show him by such scriptures as Romans 3:10-12, 20, 23 and Galatians 2:16 that no one can be justified by the law before God. Then preach to him Christ who "is the end of the law for righteousness

to everyone that believeth." Illustrate with the case of Saul of Tarsus. He was a very sincere, devout religious man with an upright moral life outwardly speaking. Yet Saul later admitted that all the time he was "the chief of sinners!" He had rejected the Son of God. The great difference in him after his conversion was not so much in his moral conduct as in his changed attitude and submission to the Lord Jesus Christ!

Now bring him face to face with God's conditions of salvation: repentance toward God and faith in the Lord Jesus Christ. Show him that only upon the ground of Christ's atoning death and victorious resurrection can God justify sinners.

Urge him now to take a sinner's place of death before the law of God and receive as a free gift the eternal life which is in Christ Jesus. Press upon him such simple scriptures on salvation as Ephesians 2:8, Romans 4:5, Titus 3:5 and John 1:12. If he is hesitant and fears Christ will not receive him, assure him of our Lord's precious promise, "He that cometh to me, I will in no wise cast out."

Do it now!

Tennessee Topics

Dorsey Milam Deaton, son of Mr. and Mrs. T. M. Deaton of 934 Kensington, Memphis, has been elected President of the Mississippi Baptist Student Convention. He is also president of the Mississippi College BSU at Clinton, Miss. Dorsey served as a Summer Student Missionary in New York State in 1959 and plans to tour Central and South America this summer, attending the sessions of the Baptist World Alliance in Rio.

Hooper Faulk was ordained as a deacon at Short Creek Church, New Duck River Association, April 24.

Rev. and Mrs. Charles W. Shirley have moved from Buenos Aires to Rosario, Argentina. Both are natives of Tennessee, he of Johnson City and she, the former Lois Parsons, of Elizabethton.

Billy Bruce Cooper, new pastor at Knob Creek Church, Columbia, was ordained to the gospel ministry, March 20, by First Church, Columbia. Questioning of the candidate was led by Joe B. Goode; charge and message was by J. Lowell Knupp; Owen Lane presented the Bible; Don Grimm led the ordination prayer; and Clyde Martin served as moderator.

Ardmore Church, Memphis sponsors a mission on Guam in the Pacific. Rev. James P. Hildabrand, ordained by the Ardmore Church while stationed at nearby Millington, is the mission pastor. Since its formation April 3, there have been 21 additions. Brother Hildabrand's family is with him, bringing the total membership of the mission to 25. Any Southern Baptist moving to Guam is invited to visit this mission and help with its work.

EAST TEXAS BAPTIST COLLEGE Marshall, Texas

Summer School: June 6, 1960
Regular Session: September 12, 1960
H. D. Bruce, President

ROSWELL SEATING CO. Roswell, Georgia



Church Pews
Chancel & Pulpit Furniture
Sunday School Equipment
Free Estimates and Free Planning
Service By Factory Trained
Representatives.

Dr. Harley Fite, president of Carson-Newman College, has been elected president of the Tennessee College Association at the annual meeting in Nashville, which is one of the highest elective offices in the field of higher education in the state of Tennessee.

South Knoxville Church, Clyde H. Freed, Jr., pastor, approved plans to construct the second floor of the nursery at a cost of \$42,000; auditorium to be air-conditioned, and other improvements amounting to \$18,000.

While Pastor Alfred T. Royer was in a revival in Ocala, Fla. Grace Church, Knoxville has had the following guest speakers: Dr. L. T. Hastings, Dr. C. H. Watson and R. O. Arbuckle, who served as pastor of the church for six years.

Paul J. Harting marked his fourth anniversary as pastor of First Church, Athens, on April 24. During this period, this congregation organized Central Church, lettering out 154 members, and made an investment of around \$20,000 for the property. Six new Sunday school departments organized; a new three story educational building constructed at a cost of \$150,000; an indebtedness of \$31,000 paid. There have been 606 additions, 281 by baptism and 325 by letter. Total offering for the four years totaled \$410,052. The 1956 budget was \$73,600; present budget is \$110,000.

Trinity Church, Lebanon, was led in revival services by Charles Pringle of Texas. There were nine received by baptism, four by letter with two other professions and several rededications. Trinity is the newest Baptist church in Wilson Association. It was constituted January 3.

S. M. Mulkey, formerly pastor of South Knoxville Church, now of Dayton, Ohio, preached in revival services at College Place Church, Monroe, Louisiana. Ninety decisions were reported April 3-10, 31 being professions of faith. T. Earl Ogg, pastor of College Place Church, was previously with Calvary Church, Bristol.

Dr. Yandall Woodfin, teacher of Religion at Baylor University for the past five years, has been elected Associate Professor of Theology at Southwestern Baptist Theological Seminary, Fort Worth, Texas, by the Board of Trustees effective June 1, 1960. His major emphasis will be Historical Theology.



Jimmy Logan was elected Ambassador-in-Chief of Royal Ambassadors in Tennessee at the Royal Ambassador Congress in Chattanooga April 16. Jimmy was recognized as Ambassador Plenipotentiary at the RA Recognition Service, March 20, in First Church, Union City. At present he is serving as a RA Counselor in his home church. He is the son of Mr. and Mrs. James H. Logan of Union City and a member of First Baptist Church.

There were 18 professions of faith, seven by letter and many rededications at Lincoya Hills Church, Donelson. Pastor Thomas Bryant was assisted in a ten day revival by Billy Walker of Walnut Ridge, Ark., who did the preaching.

Big Creek Church, Memphis, ordained Bill Reed, Edd Davis, and Jesse Sparks, Jr. as deacons. J. G. Lott preached the ordination sermon. Billy Morgan is pastor of Big Creek, which is one of the first churches in Shelby County.

Two new pastors in Big Hatchie Association are LeRoy A. Peterson at Ashport, and E. A. Lindemann at Walnut Grove.

The results of a recent revival at First Church, Knoxville were 26 additions, 15 by letter and 11 for baptism.

Clyde Geren, pastor of Bonny Church, Lakeland, Fla., did the preaching in a revival at Brainerd Hills Church, Chattanooga, April 10-17. T. C. Faires, minister of music of the church, had charge of the music. Bob Liner is pastor.

Bob Liner, pastor of Brainerd Hills Church, Chattanooga, conducted a very successful revival in First Church, Bowling Green, Fla. M. D. Durrance is pastor of the Florida Church.

New Broadman Filmstrip To Be Released June 1

NASHVILLE, TENN.—(BSSB)—“Decisions and the Sands of Time” is a new recorded color photography filmstrip that will be released June 1 by the Baptist Sunday School Board under Broadman Films.

It begins with James Morgan presenting himself for church membership—coming for baptism. Through the use of the flashback technique, the viewer is able to trace the James Morgan story as the story of many people and the decisions they made.

Sixty-nine single frames constitute this color filmstrip and a 12" record with narration on one side and message (“Bible Teaching and the People”) by A. V. Washburn on the other. Dr. Washburn is secretary of the Baptist Sunday School Board’s Sunday School Department.

It will be available in Baptist book stores June 1.

Inglewood Church, Nashville, had 50 additions, 24 on profession of faith by baptism, and 75 rededications in a revival April 10-17. Jack Stanton, present superintendent of Evangelism for Colorado and soon to be associate in the Department of Evangelism for the South, was the evangelist. The church is sending its pastor, J. Harold Stephens, to the Baptist World Alliance in Rio.

Rev. T. C. Faires has been called as minister of music at Brainerd Hills Church, Chattanooga. He is a graduate of New Orleans Baptist Theological School of Music. Brother Faires has served churches in Atlanta, Birmingham, and Chattanooga. He served as music director at Brainerd Hills Church for approximately one and one-half years prior to his call.

Henry Stamey, full-time evangelist, closed a ten-day revival at Buffalo Trail Church, Morristown, April 27. Kenneth Richey, pastor of Talbott Church, Jefferson Association, led the singing. Jack Goodwin, moderator of Nolachucky Association, has been pastor for the past seven years of the Buffalo Trail Church.

Pastor Luther Reed of Chilhowee, Va., reports 20 professions, 10 baptisms, 21 rededications, and one by letter in a revival at Riverside and South Fork Churches when he was assisted by Eugene B. Roberts, pastor of Alpha Church, Morristown. Twenty-three families dedicated their homes with pledges to have a family altar in a Family Night Service. One young lady dedicated herself to what ever service God may call her. Reed, a native of Midway, Tenn., was a former pastor at Beech Grove, Russellville, and Witt Churches near Morristown.

THURSDAY, MAY 12, 1960



FORT WORTH, TEXAS—Dr. Theodore F. Adams, president of the Baptist World Alliance, was the featured speaker for spring commencement exercises at Southwestern Baptist Theological Seminary, May 13 in Truett Auditorium. The seminary conferred and awarded 236 degrees and diplomas, 11 by the School of Church Music, 97 by the School of Religious Education, and 128 by the School of Theology.

Twelve are natives of Tennessee. They are left to right, top row, Robert E. Stegall, Jackson, B D; Nancy L. Dill, Lebanon, DRE.; Bill J. Choat, Etowah, BCM; Benjamin B. Dawn, Jr., Chattanooga, BD; second row, James V. Lackey, Nashville, DRE; Lillian Buchanan, Memphis, DRE; Robert C. Moore, Jackson; BD; Edward Williams, Cleveland, BD; bottom, Hartsell M. Grubbs, Bristol, BD; James E. Gibson, Kingsport; MRE; Mrs. James E. Gibson, Kingsport; MRE; and William E. Saylor, Johnson City, BD.

Ritualism, Materialism Hit By SBC President

FORT WORTH—(BP)—“The greatest danger that we Southern Baptists face today is that the cold waters of ritualism and materialism may slip into our group and cause us to lose our warmth and spirit of compassion,” Ramsey Pollard, president of the Southern Baptist Convention told the open-

ing session of the Texas Baptist Layman’s Conference here recently.

The conference is composed of Baptist laymen throughout Texas who are interested in personal service to God. The 1960 conference was held on the campus of Southwestern Baptist Theological Seminary here.

“A great problem among our laymen today is not that they don’t believe God’s Word, but that they ignore it. There are armies of people who are practically athiests because they will not follow God’s teachings,” Pollard declared.

“We need to get back to the Word of God and be submissive to it. If a man doesn’t want to follow the Word of God,” Pollard said, “then he had better get out of the ministry.”

Other speakers on the Layman’s Conference program included Abner McCall, executive vice-president of Baylor University; William Fleming, wealthy Fort Worth oilman; and George K. Schweitzer, research radiochemist at the University of Tennessee, Knoxville.

Motive For Giving

“I have learned that the motive for giving is love,” testified a young man during a stewardship program at Aurora Hill Baptist Church in Baguio, the Philippines.

“Before I fell in love I gave no gifts to the one who later became my wife. But after I fell in love I managed to give her gifts even though I was still poor and had so little. I now have a great joy in giving a tithe to the Lord, because I love him so much.”

This young man has since graduated from the Philippine Baptist Theological Seminary, Baguio, one of eight students to receive diplomas this year.

Lemons New President At Harrison-Chilhowee

Rev. Charles C. Lemons, pastor of Beaver Dam Church, Knox County, has been named president of Harrison-Chilhowee Baptist Academy.

Mr. Lemons, 47, was elected president of the academy, located in Sevier County, by the school's board of trustees April 28. He is scheduled to take office the last week of May, succeeding Rev. W. Stuart Rule, who resigned March 3 to become pastor of Sharon Church in Knox County.

The president-elect has been pastor of Beaver Dam for two years. He also has served as pastor at the following churches: Riverdale in Knox County; Pleasant Hill in Anderson County; Mount Lebanon in Blount County; Calvary in Knoxville; Northside in Chattanooga and First Baptist in Delray Beach, Florida.

Mr. Lemons was graduated from Harrison-Chilhowee and Carson-Newman College. He has bachelor of divinity and master of theology degree from Southern Baptist Theological Seminary in Louisville, Ky.

The Claiborne County native entered the academy at the age of 19. Although he

had only 35 cents in his pockets when he arrived at the school, he managed to work his way through in four years.

His teaching experience includes two years elementary work at Eagan Elementary School, principal of Walland High School two years, and four years as a teacher in Carson-Newman off-campus schools.

His denominational activities include clerk of Knox County Baptist Association,



LEMONS

trustee of Tennessee Baptist Foundation, pastor advisor of the East Tennessee Region Baptist Brotherhood and other committees and offices.

Mr. Lemons is married to the former Miss Mary Conley of Pruden, Ky., and they have two daughters, Dorothy Ann, 17, a senior at the academy, and Nancy Jane, 6.

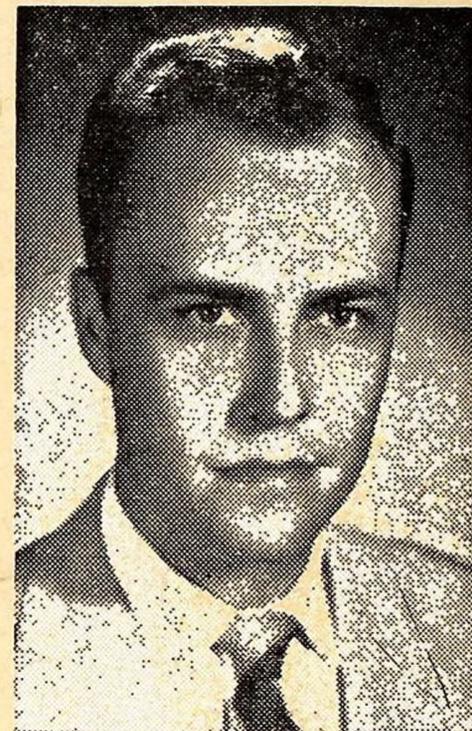
The academy, located at Seymour, is an accredited coeducational four-year Baptist high school. The school, founded in 1880, was taken over by the Tennessee Baptist Convention in 1932.

Mr. Rule has served as president of the institution since 1952.

Former Tennessee Pastor Receives Doctorate

Rev. H. Thomas Hight, Pastor Westside Emmanuel Church, Bogalusa, La., completed his studies at New Orleans Baptist Theological Seminary, and received the degree of Doctor of Theology at Commencement Services May 10.

Rev. and Mrs. Hight and Tommy III moved here November 12, 1959, and during the ensuing few months, the Westside Church has shown considerable gains in



HIGHT

every phase of work under his leadership. There have been 38 additions to the church and the Sunday school and Training Union have broken all attendance records.

The church has acquired additional property and expects to launch into a long range building program within the next few months.

Previous to coming to Louisiana, the Rev. Hight had served churches at Springhill, Loretta, Laager and New Middleton, Tenn. In addition, he has preached in revivals in various churches throughout the area of middle Tennessee.

"Novel" Baptism Interests Swiss

A Baptismal service at the Ruschlikon Baptist Church, Ruschlikon-Zurich, Switzerland, attracted two special groups.

The pastor of the Swiss Reformed Church of Ruschlikon brought the class under instruction for membership in his church. They had been taught that, although sprinkling of infants is the present practice of the Reformed Church, in the first century converts had been fully immersed in water. They came to the Baptist Church to see this strange "revival" of an ancient New Testament practice.

The other group was composed of teenagers, local high-school classmates of a Southern Baptist "Missionary Kid."

"In Switzerland, where Baptist number only about 1,900, believer's baptism by immersion is a novelty," says Dr. H. Cornell Goerner, the Foreign Mission Board's Secretary for Africa, Europe, and the Near East, who was also present for the baptismal service.

"Because of the favorable impact which the Baptist Theological Seminary in Ruschlikon has made upon the community, the attractiveness and accessibility of the new seminary chapel which serves as a meeting place for the Baptist church, and the fact that ministers of other denominations no longer oppose Baptists but even encourage a knowledge of likely to soon learn who Baptists are and what they believe. It can be expected that some will decide Baptists are right!"

Evangelists To Hear Graham

Billy Graham will speak to the conference of Southern Baptist Evangelists at the Delano Hotel dining room, Miami Beach, Florida, on May 18th at 7:00 a. m. The conference meets in conjunction with the Southern Baptist Convention as a fellowship of evangelists who work among Southern Baptist Churches.

Evangelist Clift Brannon of Longview, Texas, President of the Conference, invites all evangelists, including evangelistic sin-

gers, to hear Dr. Graham. Admission to the breakfast is by ticket and reservations may be mailed to Evangelist Brannon at P. O. Box 1441, Longview, Texas.

Opening session of the conference will be in First Baptist Church of Miami Beach at 4:00 p.m. on Tuesday, May 17th. Dr. C. E. Autrey, Director of the Division of Evangelism of the Home Mission Board of the Southern Baptist Convention, will be the featured speaker.

Questions Answered

(Address questions to T. A. Patterson, First Baptist Church, Beaumont, Texas)

One development in Southern Baptist life gives me great concern: the increasing number of Roman crosses on Baptist churches. About 25 years ago, another group of people which had been blessed of the Lord started into this "cross" business. Now they have largely lost their power and their preaching is no more than a five-cent lecture. Why are our leaders so silent on such developments?—X.A.D.

Two distinct points of view on this question are evident among Southern Baptists. There are some who feel that a practice should not be rejected simply because it might obtain among Catholics. They think that Baptists have shied away from a symbol which might have deep significance if properly interpreted, and that the Catholics should not be permitted to monopolize the cross.

There are others who are chilled when they see the cross used on buildings or in auditoriums. They think it smacks too much of Romanism and the idea of a dead Christ rather than a living Lord. Some believe it could give emphasis to the heretical teachings of the Catholic Church on the atonement.

While the first point of view is not without merit, the writer must confess that he does not like crosses on churches but this is his personal reaction.

The group which has "largely lost its power" probably did not reach its present state because of crosses on its buildings. It lost its power when it denied the authority of the Scriptures, the vicarious and substitutionary death of Christ on the cross for the sins of the world, and the necessity for personal regeneration through faith in the Son of God. The Holy Spirit will depart from those who deny the basic truths of the New Testament.

Radio-TV Commission Appoints Art Director

FORT WORTH—(BP)—Miss Rachel Joy Colvin, art associate for the Woman's Missionary Union, Birmingham, Ala., has been appointed to head the new art department of the Southern Baptist Radio and Television Commission here.

Miss Colvin will resign May 20 from her position with the Woman's Missionary Society Department of the WMU and will join the Radio TV Commission Aug. 1.

She will spend the summer on the west coast studying aspects of art and design to better equip her for heading the new department.



Who Gives the Orders?

Who gives the orders? That's the basic issue in Mt. 16:19 and 18:18: "Whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven."

Did Jesus mean to say that *Peter* would give the orders for the binding (convicting of sin) and for the loosing therefrom (forgiveness)? Or did he mean that the *apostles in general* should have that responsibility and should pass it on to a human priesthood? This is at least the surface meaning of the above statement. (Significantly, the singular (thou) in 16:19 is changed to the plural (ye) in 18:18).

But the disturbing question is: would God commit such sweeping prerogatives to *mere men*? That is, would God permit the eternal destinies of men to be determined finally by their fellows? Indeed, beyond question, men have reciprocal *responsibility* one for another, to *announce* the judgment and forgiveness of God. But surely, the binding and loosing of sins have been reserved by God for Himself.

Hence, it is heartening to examine the Greek text and discover that the second and fourth verbs in the above statement are not *merely* future as indicated in the translations. Rather are they future *perfect*. Correctly translated, the statement reads: "Whatsoever thou shalt bind upon earth *shall have been bound* in heaven. And whatsoever thou shalt loose on earth *shall have been loosed* in heaven." (These same verbs are *perfects* in John 20:23, but they admit the same general sort of interpretation).

So, who gives the orders? Not man, of course, but God does. Man must act, indeed, with reference to the binding and loosing of sins—his own sins and the sins of others. But, according to this statement of Jesus, a man must make sure that what he does *has already been done in heaven*.

Therefore, it is God who gives the orders and not man. And man had best heed the orders of God and do them.

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Bible Break

By Ruby Lee Adams

The Twelve By Twos. It is good to know that Bartholomew was in the number of the twelve disciples. He was the man for knotty problems and deep mysterious truths. He could see truth in all of its relations. The great majority apprehend truth only in relation to themselves; they color it with their prejudices, and measure it with their experiences.

Bartholomew had a broader grasp; settling once and well the foundation of his faith, he was as serene in storm as in sunshine. He never asked but two questions, and when they were satisfactorily answered he was convinced for all time to come both as to the person and claims of Christ. When Philip told him about Jesus from Nazareth, a fact that made Bartholomew wonder since it was such an insignificant town, he asked, "can any good come out of Nazareth?" And because he was a man whose habit it was to go to the bottom of things, he acted on Philip's suggestion and went to "see." And Jesus, seeing Bartholomew coming, said: "Behold an Israelite in whom there is no guile."

Naturally Bartholomew asks: "Whence knowest thou me?" To his amazement Jesus said, "when you were under the fig tree I saw you." This was too much for Bartholomew and at once he exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel." From that time on he was one of the faithful and beloved among the followers of Jesus.

Jesus needed a man like Bartholomew who possessed simple piety. It is a treasure like fine gold. The apostles needed this simple, priceless virtue that Bartholomew had in abundance. Jesus observed that Bartholomew was good to the core, with no pretense, no sham, no personal ambition. No man becomes good by accident; it is an accomplishment. It is the result of purposeful self-discipline. A man is good because he prizes goodness; because he wants to be good; because he strives daily to be good.

III. EASTERN PESSIMISM'S SOLUTION

We turn now from the Old Testament view of evil and suffering to consider the most common and most outstanding expressions of the Eastern solution to the problem of evil. The Oriental mind seemed to tend toward pessimism in the face of evil and suffering. According to A. M. Fairbairn pessimism "is more native to the East than to the West". Fairbairn included Hinduism, the fatalism of Islam, and Buddhism under the general heading of Eastern Pessimism. Tsanoff placed Zoroastrianism in the same group. We here include these four Eastern solutions to the problem of evil in a general survey.

1. Mohammedanism's solution to the problem of evil.

Mohammedanism's basic idea came from

solution to the problem of evil. It, too, is pessimistic.

Evil consists of one's involvement in finite existence which is a veil of illusion. The Brahmanic sage disdains finite existence. Life is a wheel that keeps turning incessantly and eternally. As it turns one passes through ceaseless stages of existence. Previous to this life a man may have been a cow. In the next life he may be a bamboo tree. The evil or the good committed in the previous life determines what state one has in this life. This life determines the next. If one is bad here he may be a flea on a monkey's back in the next life; if he is good he may be advanced to a higher form of life. The whole round, however, is monotonous and wearisome. Tsanoff put the matter this way:

... human life and all finite existence are irremediably corrupt. Error, vice, misery are the seed and the crop of human existence. Man treads the mill of unremembered guilt:

"enlightened compassionate resignation." The way of salvation is in overcoming self engrossment of whatever sort. Buddhism in daily operation is a plan of life to achieve this blessed goal. This is the "Noble Eightfold Path".

In his discussion of Buddha's solution to the problem of evil Jones said:

Cut the root of desire, even for existence itself. Then one will get out into that passionless, actionless state of Nirvana. This state is the dissolution of personality as we know it. If it isn't the cessation of being, it is at least the cessation of becoming. It is the state, literally of 'the snuffed-out candle.' In this state one has passed beyond all pain, all suffering—in fact, all everything. For there is no 'one' to suffer. Buddha would reduce life to that of a vegetable and call it victory.

Put out the "fire of desire" Buddha would say, and enter into a state of "daydreamism." "When we have ceased to desire, we shall cease to will, cease to act, to acquire, or to lose merit . . . and released from the ever revolving wheel, we shall attain Nirvana and return no more." Dr. S. A. Newman referred to Nirvana as "cessation of desire, perfect equilibrium, and rest." He said that the salvation of Buddha is to get to be nothing. This is hell for the Christian but heaven for Buddha."

4. Zoroastrianism's solution to the problem of evil.

Finally we consider briefly Persian dualism as a solution to the problem of evil. This solution might have been classified under the heading of Eastern Pessimism also.

From old Babylon Zoroastrianism spread to Persia. There it came into contact with a form of Christianity. A man by the name of Mani, a Mesopotamian, conceived the idea (probably about 238) of blending Oriental dualism with Christianity into a harmonious whole. The result was the formulation of a set of doctrines known as Manichaeism.

Matter is looked upon as being evil. Herein is Zoroastrianism's Pessimism. It contrasts Judaism's monotheism with its dualism and opposes the Christian view of the Incarnation.

The emphasis in Zoroastrianism is upon moral conflict more than upon enlightenment and renunciation as in the case of Hinduism and Buddhism. Evil is overcome on the battlefield of moral conflict. Ahura Mazda is the good god and creator; Ahri-man is the evil one.

Zoroastrian dualism depends upon two things for the overcoming of evil. It depends upon moral action in this life; i.e., upon "industry, purity, veracity, and piety." This form of Eastern Pessimism also looks to the future for the complete victory over evil. According to Zsanoff's summary, "a day of days is coming when Ahri-man and his cohorts will be utterly destroyed and annihilated; but in your life and in mine true religion is in zealous devotion to Ahura-Mazda."

The Problem Of Evil And Human Suffering

Christianity. It shares some of its doctrines with Jews and Christians, for Mohammedanism is largely an outgrowth of the Old Testament. "Mohammed . . . called his faith at first the Faith of Abraham . . . Later he styled himself Moslem, meaning one who submits to God." This is highly significant for herein lies the essence of the Moslem attitude toward suffering. In comparing Islam's solution to the problem of suffering with that of other systems of thought, E. Stanley Jones said, "The Moslem attitude toward suffering is perhaps simpler than any other attitude."

Here is his further statement:

The Moslem is impressed with the sovereignty of God. All that happens is his will. He has predetermined and predestined all that happens. The good and the evil that come upon us are alike his will. The attitude of the faithful is to submit to that will. Islam literally means submission to the will of God. The Moslem view of suffering, therefore, is to accept it as the will of God and submit to it.

According to Jones this attitude toward suffering has produced "the patient East" but not a very progressive East. In his further evaluation of this solution he said that Islam has "sterilized the life of vast portions of the East, because its acceptance of inequalities and sufferings as the will of God lays a paralyzing hand on any civilization that adopts it. It is an opiate."

2. Hinduism's solution to the problem of evil.

Hinduism affords another type of Eastern

his pursuit of happiness leads to eventual woe. His truths are delusions; his joys bitter in after-taste; his life affords no finality of satisfaction. He is 'like a frog in a waterless well.' Within the range of his individual existence illusion is inevitable achievement futile, perfection ruled out. His only hope, if hope there be, is to pierce Maya, the veil of illusion, to be lost and absorbed in the Infinite Brahman.

3. Buddhism's solution to the problem of evil.

In contrast to Brahmanism's ascribing "evil to the soul's infinite existence, "Buddhism" explains evil as due to egoism, the blind attachment to an imagined self which doesn't really exist."

"The Buddhist view of the world is dominated by the conviction of impermanence and of necessity: the impermanence of any individual form of being, and the necessity of all order and succession," according to Tsanoff. This same writer continued by saying, "Evil and misery were traced by the Buddha to self-engrossment. The vices of egoism sprang from the basic illusion of a real abiding self." The self continuously burns with desire. Desire is the root of all evil and suffering.

Buddha's solution, then, consists in getting rid of the illusion of a real abiding self, and hence of desire. Buddha's blessed Eightfold Path" leads one "out of the misery of egoism" and into saintliness of

By Dr. Dewey R. Roach

Large Group From Tennessee Going To Rio

WASHINGTON, D. C.—(BWA)—Fifty five Baptists from Tennessee have completed their registration for the tenth Baptist World Congress, Dr. Arnold T. Ohrn, general secretary of the Baptist World Alliance announced April 27.

They will join Baptists from all states of the United States and more than 60 other countries in the week of fellowship, worship and planning at Rio de Janeiro, Brazil, June 26-July 3.

Dr. Ohrn said that this April 27 tabulation represents only those whose enrollment has been completely processed at the Alliance office in Washington. There are other registration applications still in process, he said.

All Baptists who plan to attend the meeting are urged to register with the Washington office immediately. Admission to the Congress hall in Rio will be by badge, making registration imperative for congress participation.

Those going from Tennessee include:

Adams, Mrs. Lillian H., Nashville; Allen, Dr. Clifton J., Nashville; Beeker, Miss Mabel King, Nashville; Blanc, Mrs. Freda W., Jefferson City; Capps, Rev. George E., Parsons; Cate, Mrs. Leola McDonald, Jefferson City; Clark, Mrs. Bess Powell, Jackson; Craine, Rev. and Mrs. James P., Gallatin; Darby, Dr. and Mrs. Wade E., Nashville; Davis,

Miss Lola Frances, Strawberry Plains; Deaton, Mr. Dorsey M., Memphis; Deaton, Mr. Thomas Mashburn, Memphis; Dehoney, Rev. and Mrs. Wayne, Jackson; Fite, Dr. and Mrs. D. Harley, Jefferson City; Fite, Rev. McKnight, Chattanooga; Flowers, Miss Lizette, Covington; Ford, Rev. Hobart B., Nashville; Foreman, Dr. and Mrs. A. D., Jr. Memphis; Gaines, Mr. and Mrs. Walter Clay, Madison; Gregg, Rev. James M., Nashville; Gregory, Rev. Harold D., Madison; Hardaway, Mr. and Mrs. Lemuel Hall, Nashville; Harrell, Mr. W. A., Nashville; Hart, Rev. Lucius W., Old Hickory; Hayes, Mrs. Mary N., Elizabethton; Hughes, Mrs. Ruth D., Elizabethton; Hunter, Miss Carrie E., Elizabethton; Keegan, Dr. G. Kearnie, Nashville; Kendall, Dr. and Mrs. Fred, Nashville; Lee, Rev. Wilford, Elizabethton; McCandless, Mrs. Mary O., Collierville; Madden, Mr. and Mrs. Tom J., Tullahoma; Matthews, Mrs. Blanche Moore, Springfield; Moore, Dr. and Mrs. Ralph R., Memphis; Neil, Mr. David W., Jefferson City; Owen, Dr. and Mrs. Richard N., Nashville; Palmer, Mrs. Mamie N., Memphis; Roberts, Rev. Eugene, Morristown; Routh, Dr. and Mrs. Porter, Nashville; Rubin, Mrs. Alfred L., Jefferson City; Rust, Dr. and Mrs. E. Warren, Cleveland; Rymer, Rev. John William, Cleveland; Sapp, Mr. and Mrs. James Morrison, Memphis; Schroeder, Dr. and Mrs. George W., Memphis; Stephens, Rev. and Mrs. J. Harold, Nashville; Sullivan, Dr. and Mrs. James L., Nashville; Summar, Rev. and Mrs. William C., Oak Ridge; Tackett, Mrs. Claudine, Memphis; Talant, Phanoy Elizabeth, Chattanooga; Trentham, Dr. and Mrs. Charles A., Knoxville; Troutman, Mr. and Mrs. Eugene Harold, Nashville; Warren, Mr. and Mrs. Sidney Stanford, Hendersonville; West, Dr. and Mrs. G. Allen, Jr., Nashville; Wilkes, Dr. and Mrs. Stanley E., Memphis; Wooley, Dr. Davis C., Nashville.

Press Plans For Coverage Of Rio Congress

WASHINGTON, D. C.—(BWA)—More than 25 editors and newsmen from outside Brazil have made reservations with the Baptist World Alliance office here for representation at the tenth Baptist World Congress in Rio de Janeiro, June 26-July 3.

In addition to the newsmen, the National Broadcasting Company of New York is sending a television crew to photograph the Congress for later showing in the USA. Dr. Paul Stevens of the Southern Baptist Radio and Television Commission will coordinate this activity.

C. E. Bryant, director of publications for the Alliance, said that the press room in Rio will be staffed by bi-lingual personnel, and that Congress reports will be distributed in both Portuguese, the language of Brazil, and English.

David Gomes, executive secretary of the Brazilian Baptist Home Mission Board, is serving as publicity chairman for the Rio arrangements committees and is registering Latin American newsmen, who are not included in Bryant's list.

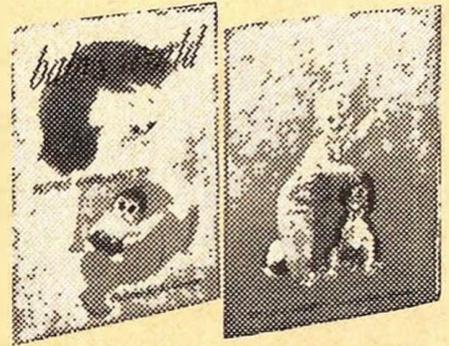
Those newsmen who have registered with the Washington office thus far are: A. C. Prior, The Australian Baptist, Australia; R. Cecil Moore, La Voz Bautista, Chile; David Jackson, The Baptist Times, England; Teuvo Aaltio, Totuuden Kaiku, Finland; Walter Paulo, Die Gemeinde, Germany.

And the following from the USA:

R. T. Andrews, The Baptist Voice; John W. Bradbury, The Watchman Examiner; Gainer E. Bryan, The Maryland Baptist; Horace F. Burns, Baptist New Mexican; James Cole, Baptist Message; James Duncan, The Capitol Baptist; Arthur L. Farrell, The Michigan Baptist; W. C. Fields, The Baptist Program; Marse Grant, Biblical Recorder; R. Dean Goodwin, The Crusader; J. T. Highbaugh, The National Baptist Union Review; John J. Hurt, The Christian Index; L. H. Moore, The Illinois Baptist; Joe Odle, The Baptist Record; E. J. Odom, The Indianapolis Recorder; Richard N. Owen, Baptist and Reflector; Willis J. Ray, Rocky Mountain Baptist; James M. Sapp, Brotherhood Journal; John C. Slep, Missions; W. G. Stracener, Florida Baptist Witness; Miss Willa Thomas, The Indianapolis Recorder.

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by Florrie Anne Lawton; pictures by Al Gowan. A first book for the child just learning to speak. A single word and a delightful picture on each page. Ages 1-2.

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by Ryllis E. Lindsay; pictures by Beatrice Derwinski. Pictures many familiar experiences and activities of the growing child. In bright colors! Ages 1-3.

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I KNOW GOD LOVES ME

by Melva Cook; illustrations by Stanley B. Fleming. This book tells of many things that cause the young child to know that God loves him and plans for his welfare. Ages 3-5.

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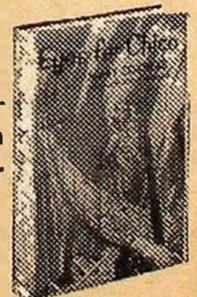
by Florence Hearn; pictures by Dorothy Teichman. Leads young readers to recognize elements of worship in many everyday experiences. Ages 6-8.

Board, 60c; Cloth, \$1.00

EYES FOR CHICO

by Mary Coxhead. Though blind, Chico had great faith that someday he would be able to see. This story, set in Guatemala, is full of adventure and excitement. Ages 9-12. \$2.75

Order several today for your own children . . . or for gift!



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Book Recommended For Operation Home Study

"JESUS THE TEACHER" By J. M. Price

All of us would desire to be more like Jesus, in every day living, as a teacher. Jesus is our pattern for living. Dr. Price has so wonderfully captured the personality of Jesus as a teacher in his book. The study of this book would not only be inspirational, but would also give help to any teacher, of any age group. This book reminds us once again of the importance of the teacher himself, his attitudes toward life, his purpose for teaching, how all of this effects the results of his teaching. Once again, through studying "Jesus the Teacher" we are reminded of the basic, underlying principles of teaching as they were used by Jesus, the Master Teacher.

Jesus taught for results! Foremost in His mind at all times was reaching more people with the Truth that He knew could change their lives. Is this your purpose for teaching? Is this foremost in your mind at all times? We could study this book again, and again, and again, and still find human weaknesses creeping into our thinking. This is

the reason every Adult and Young person in every church needs to study this book this summer, even though they have studied it before.

OPERATION HOME STUDY is an excellent plan for reaching the maximum number of people in the study of the book "Jesus the Teacher". In this summer training program, every general and departmental officer, teacher, class officers and pupil (in the Young People and Adult classes), will be urged to study this book by home study. This includes reading the book and answering the questions at the end of each chapter to receive credit. *Each church* would need to set up a plan for the study. Specific groups would be assigned due dates for turning in their questions. This due date is called "D" Day. The use of a wall chart with names of workers and gold seals indicating progress, placed in a conspicuous place in the church, sometimes has miraculous effects on the rapidity of response. Below is a suggested time schedule to follow:

Group	"D" Day
General officers	June 26
Departmental superintendents and departmental officers	July 10
Teachers	July 24
Class officers and class members (Young People and Adults)	August 7
Check-up date on all papers	August 8

Let me remind you that the success of **OPERATION HOME STUDY** in your church will depend largely upon the enthusiasm with which it is entered into. This enthusiasm will need to be generated from the leadership, pastor, Sunday School Superintendent on to the Department superintendents and officers, on to the teachers and from there to the pupils (Young People and Adult). Each one will have to study this book and feel the strength of the message in his own life, before he can generate the enthusiasm to lead others to study.

If you desire further help in launching this plan in your church, write your State Sunday School office for the pamphlet on **OPERATION HOME STUDY**, written by Crawford Howell, published by the Sunday School Board of the Southern Baptist Convention. Also, see the **SUNDAY SCHOOL BUILDER**, June, 1960 inside cover page 2, for additional help.

Your superintendent of training or some capable person elected to this office should be asked to lead out in this promotion.

Plan to promote **OPERATION HOME STUDY** in your church and lead your people on to Better Bible Teaching.

Mrs. Allen Elected

FORT WORTH—Mrs. Andrew Q. Allen, Dallas, Texas, has been elected Dean of Women at Southwestern Baptist Theological Seminary, Fort Worth, Texas, beginning June 1, 1960. She succeeds Dr. Floy Barnard who has held this position for the past 27 years and who retires May 13.

The wife of the late Andrew Q. Allen, Sunday school secretary for the Baptist General Convention of Texas, Mrs. Allen is a graduate of Hardin-Simmons University, Abilene, Texas, and has done graduate study in psychology and counseling at Peabody College, Vanderbilt University, and Southwestern Seminary.

During World War II she did psychological research in the army classification center, Nashville, Tenn. She has also worked in the trust department of the Republic Bank in Dallas and has served as Industrial Research Assistant for the Dallas Chamber of Commerce.

A son, Drew, is studying for the ministry at Golden Gate Seminary, San Francisco, Calif.

As the wife of a denominational leader for nearly 30 years, Mrs. Allen majored on Christian homemaking as a "fine art", with all its accompanying interests of gardening, flower arranging, decorating, entertaining, needlework, culinary pursuits, music and reading.

New Broadman Play

NASHVILLE—"The Big Middle" is a one-act play recently released by Broadman Press, Nashville. The Play reveals the pride that is a sin of many church members.

The plot is built around the reactions of church members when property across the street is offered for sale and another denomination seeks to build on it. In a business meeting members of the First Church violently oppose the proposal, and the church votes to purchase the property to keep the other church from building. Although good is overcome by evil, the pastor of the First Church causes the opposition forces in his church to realize their places in the church.

Written by Orlin R. Corey, graduate student at the University of Kentucky, Lexington, the drama takes place in two scenes: the pastor's study on Wednesday afternoon, and the church auditorium at the close of prayer meeting that night. With a cast of eight people, it can be easily adapted to sanctuary use in most churches.



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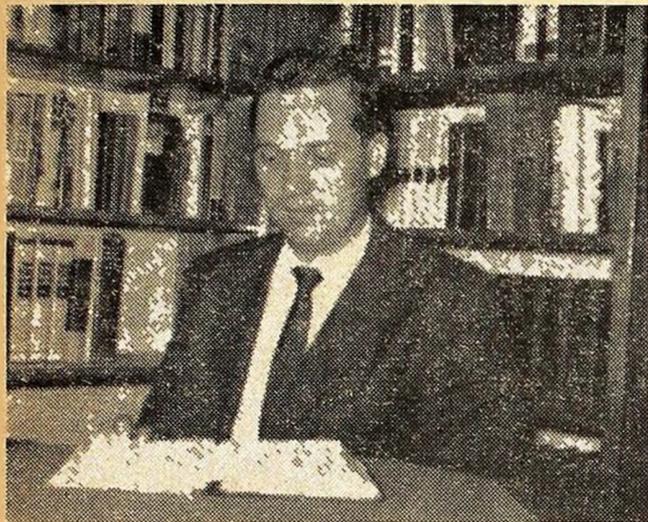
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Pastor Recommends Forward Program



Pastor Hardin reading in his study in the recently completed educational building of Fordtown Baptist Church.

Dallas Hardin, pastor of Fordtown Baptist Church, Holston Association, has made the following comments concerning the results of the Forward Program.

"The records show that last year we were just able to meet the bills and had to leave a lot of things undone because of the lack of money. Our total income last year was \$8,500.00, including some \$1,500.00 raised in a special drive to pay off the loan on the pastorium. This year we increased that budget to \$12,435.00, which was the highest the church had ever had. As a result of the Forward Program we overpledged this budget by almost \$5,000.00, and if our offerings continue on the present level for the rest of the year we will take in \$20,000.00. This means that our budget has more than doubled from last year.

"At first many of our folk just could not see the value of the Forward Program since they had never had a pledged budget and only one adopted budget before, but now these same people are planning a greater success with the Forward Program next year.

"What about the spiritual conditions as a result of the program? All pastors are concerned about this. I must confess that even as I heard and read the testimonies of other pastors who had used the Forward Program, I just could not quite conceive of it doing these things for my church. As all pastors do, I thought, 'My people are different, they are just not like all the other Baptist churches, they just do things a little differently, and I don't believe it will help my church spiritually.' But to tell you the truth, it does work in our church. The fellowship of our church has been improved wonderfully; we had two additions during the campaign and an average increase of 25 in our Sunday School attendance.

"I would recommend the Forward Pro-

Youth Night Observances Bring Enthusiastic Reports

Comments concerning Associational Youth Nights include these:

Gene Turner, Beech River: "Excellent interest."

Clarence K. Stewart, Riverside: "Largest attendance in our history. Very inspirational and encouraging. We are improving each year."

Garland Delozier, Chilhowee: "This meeting was one of the best; young people did an excellent job. Wonderful program."

Joe Day, Cumberland Gap: "This was the largest Training Union meeting in the history of the association."

C. I. Nunery, Jr., Knox: "150 came forward for full time Christian service, seven for the first time."

These associations have reported Youth Nights:

SOUTHWESTERN	Indian Creek	80	Stone	65	Nolachucky	118	
Beech River	208	Lawrence	113	Union	144	Watauga	50
Fayette	97	Maury	165	Wilson	61	EASTERN	
Hardeman	200	New Duck River	130	SOUTHEASTERN		Big Emory	281
McNairy	129	William Carey	442	Bradley	70	Chilhowee	363
Madison-		CENTRAL		Hamilton	213	Clinton	154
Chester	160	Cumberland	227	McMinn	111	Cumberland	
Shelby	404	Nashville	275	Polk	85	Gap	197
NORTHWESTERN		Robertson	150	Sequatchie	170	Knox	779
Beulah	84	Stewart	256	Sweetwater	52	Loudon	79
Carroll-Benton	137	Truett	84	Tenn. Valley	76	Midland	90
Crockett	57	NORTH CENTRAL		NORTHEASTERN		New River	38
Dyer	115	Central	238	East Tennessee	32	Northern	48
Gibson	104	Cumberland Co.	140	Grainger	303	Sevier	175
SOUTH CENTRAL		Riverside	130	Holston	473	YET TO COME	
Duck River	228	Salem	65	Holston Valley	121	Bledsoe—June 9	
Giles	51			Jefferson	77	New Salem—June 7	

gram to any church that wants to do things for God."

(Records show the total receipts for last year were \$8,500.00. This year the members pledged \$17,065.00 which was over \$4,500.00 more than the budget goal of \$12,435. With a membership of 300-499,

one hundred and nine members pledged to tithe.)

Information about the Forward Program may be secured by writing Gene Kerr, Administrative Assistant, Tennessee Baptist Convention, 1812 Belmont Blvd., Nashville 5, Tennessee.

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Brotherhood Convention



Paul R. Phelps

The Brotherhood Convention at Camp Carson, June 3-5, will be presided over by State President, Paul R. Phelps, Chevrolet dealer of Lenoir City, Loudon County.

Phelps has served as president of his local Brotherhood, First Baptist Church, Lenoir City; as Loudon County Associational Brotherhood President; as Regional Vice-President of the Eastern Region and as State Vice-President.

He has been very active in Layman's work. Last summer he made the Layman's tour of Baptist work in Alaska.

He is a member of Avery Masonic Lodge 593; Kerbela Temple Shrine; Past President of Consirtorians of Knoxville Consirtory; Past President Loudon County Civitan; Past Lt. Governor of Civitan.

If you do not already have your reservation in to attend the Brotherhood Convention at Camp Carson, June 3-5, starting with the evening meal Friday night at 6:30 P.M. and closing with the noon meal Sunday, please send it in today. You get six meals, one of which is a country ham dinner; two nights' lodging; insurance to and from and while at camp; access to a lovely swimming pool; badminton; volley-ball; horseshoes; shuffle-board; etc. all for \$9.00. Send \$1.00 or the entire \$9.00 with your reservation to: Brother Department, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville 5, Tennessee.

BROTHERHOOD CONVENTION—CAMP CARSON, JUNE 3-5, 1960

CHURCH _____ ASSOCIATION _____

NAME _____

ADDRESS _____

What Is A Fair Tithe?

You want to tithe. You sign a pledge saying you will give one-tenth of your total income through your church. Then three problems arise. First, with payroll deductions and various business expenses, you face difficulty in knowing what part of your income to tithe. Second, you wonder how you are going to manage one-tenth for your church since most of your present income already goes for living expenses. Third, how to divide the tithe among the children.

If these are your problems, this tract may help you. Remember, however, that the last thing anyone wants to do is write a rule book on tithing. Jesus directed one of his most stinging rebukes at the Pharisees with their detailed plans for figuring the tithe. However, basic principles can be given. Here are some. You may think of others.

Help in Figuring the Tithe

1. *Principle one:* Do not say you are a tither unless you give one-tenth of your *total income*. This should go without saying, but it is doubtless true that some church members consistently claim to give one-tenth, knowing that their actual gifts, Sunday after Sunday, are far below the tithe.

2. *Principle two:* The tithe is not a tax. Unfortunately, some have compared the tithe to income tax, with elaborate suggestions for figuring deductions, allowances, refunds, etc. One who determines his tithe on the basis of "How little I can give" is likely to violate the whole spirit of tithing.

3. *Principle three:* A tither will give one-tenth of all his increase, i.e., of anything that comes into his possession which benefits him in a material way. This increase may come in many forms: as income, gifts, interest, rents, royalties, honorariums, payments, capital gains, bequests, inheritances, bonuses, judgments, awards, etc. Unfortunately, many persons on wages or salaries never stop to consider the amount of their total income. He may think that salary consists only of the amount of money actually received in the paycheck. He often overlooks the fact that the employer is acting only as his agent in withholding enough to pay income tax, Social Security,

insurance, etc. But this money is withheld from the *employee's* earnings to pay the *employee's* obligations. Someone answers, "But I never have the money in my possession, therefore, I do not figure it is my responsibility to tithe it." All right, why not ask your employer to withhold enough to pay your food bill, car payments, etc? Thus, you could "save" even more on your tithe! Such reasoning, of course, is ridiculous, and is simply mentioned to show the absurdity of saying that money withheld is not a part of one's actual income. A conscientious tither will secure from his employer—if he does not know already—the amount of his total earnings before deductions in making his pledge to tithe.

4. *Principle four:* A tither may logically deduct legitimate expenses in securing his income. (The word "deduct" has some objectionable features, but is used here for lack of a clearer term.) The only problem is in defining "legitimate expenses." In the end, each Christian must decide this in the light of his conscience and the leadership of the Holy Spirit. This may help: A legitimate expense is one that is over and above the normal expenses of daily life that one would expect to incur whether he were digging ditches or building a skyscraper! One would expect, e.g., to spend a nominal amount for transportation to work as a regular expense of "living." But extensive travel in connection with one's work would not be a regular expense of normal living, and hence would not be tithed. One would expect, e.g., to pay taxes and insurance premiums on his home and family as a part of normal living, regardless of his vocation. But taxes and insurance on business property would be a peculiar expense of doing business and would not be tithed. A mother who must work to support her children or an invalid husband might not give a tithe, e.g., on the amount required for a housekeeper or maid. But a wife who chose to work simply to get away from the routine of homemaking would want to give a tithe of the money she spent on extra help. Other examples might be cited, but these should suffice to illustrate the principle.

5. *Principle five:* Those who have the most difficulty in determining the tithe are often those who do not wish to tithe anyway, and are only looking for ways to "save" on the tithe and still maintain a clear conscience.

Help in Giving the Tithe

Another problem is where to find the money to give the tithe, assuming one is
(Continued on Page 22)

Tennessee Girls' Auxiliary Camps



Miss Greer

Miss Moore

Miss Sampson

Miss DePriest

Miss Chambers

Camps are already beginning to fill and we urge you to send your reservations immediately. Help us have a full house, June 6-10, Camp Carson. Because of the snow this winter many schools missed several days. As a result, many schools are still in session this first week. You will help us tremendously by registering that week if you are not in school.

One of the most enjoyable and inspirational features of our camp is the opportunity to meet and hear missionaries speak. Girls will remember what has been told by the missionary. Many hear the need in our home and foreign mission fields and dedicate their lives to go.

Following are the Home and Foreign Missionaries who will be at Camp Carson.

MISS JENELL GREER, Southern Baptist missionary to Thailand, has been a teacher at the Thailand Baptist Theological Center, Bangkok, since its opening in 1952. She also does evangelistic work in Bangkok.

Appointed for mission service in China in 1942, Miss Greer did evangelistic work in Kehaha and Honolulu, Hawaii, until after the close of World War II. From 1947 to 1950 she taught English and Bible at Wei Ling girls' school, Soochow, China. Because of the Communist occupation of China she transferred to Thailand in 1951.

MISS DALE MOORE, Southern Baptist missionary to Nigeria, does evangelistic work in Joinkrama, an isolated spot in the Niger delta region. Appointed for overseas service in 1952, she was a teacher at Reagan Memorial Girls' School, Lagos, Nigeria, before moving to Joinkrama in 1958.

A native of Tucson, Arizona, Miss Moore grew up near Blackwell, Tex. She received the bachelor of arts degree from Hardin-Simmons University, Abilene, Tex., and the master of religious education degree from Southwestern Baptist Theological Seminary, Fort Worth, Texas.

MISS MARY SAMPSON, Southern Baptist missionary to Taiwan (Formosa), does evangelistic work among the students at the Provincial College of Agriculture in Taichung.

In order to get to know the students, she teaches English at the college. Then she tries to enlist them in the program of the nearby Baptist Student Center, where English and Bible classes, library facilities, and social activities are open to them. Responsibility for the center is shared by Miss Sampson and another missionary.

The work of the center is related to the Taichung Baptist Church, where Baptist students teach Sunday school, sing in the choir, and participate in Training Union. Miss Sampson teaches a young people's Sunday school class, plays the organ, and sponsors a Training Union at the church.

Miss Sampson was appointed by the Foreign Mission Board in 1945 for services in China, where she was educational director of Old North Gate Baptist Church, Shanghai, before transferring to Taiwan in 1951. She did educational and evangelistic work in Kaohsiung, Taiwan, before going to Taichung.

MISS MARJORIE DE PRIEST, a Southern Baptist Home Missionary at the Ervay Street Baptist Center in Dallas, Texas.

She takes an active part in the church there. She has served as Superintendent of Sunday school, leader in the Intermediate Department, a worker in Training Union, WMU President, Vacation Bible School teacher, and a substitute pianist.

MISS IRENE CHAMBERS works under the Home Mission Board as a field worker. She devotes most of her summer to work in Girls' Auxiliary Camps.

Attention WMU Delegates, Miami Beach

Tennessee WMU has 94 delegates to the WMU, SBC Annual Meeting, May 16-17 at the auditorium on Miami Beach, Florida. The first 94 women registering will serve as delegates. Only delegates will wear badges. No states will have state badges, and there will be no special sections for state delegations.

Time and Places for Registration:

Roney Plaza Hotel—

Saturday, May 14, 4:00 p.m. to 7:00 p.m.

Sunday, May 15, 1:30 p.m. to 6:30 p.m.

Auditorium—

Monday, May 16, 8:00 a.m. to 9:30 p.m.

Tuesday, May 17, 8:00 a.m. to 1:00 p.m.

The meeting opens at 9:30 a.m. Monday at the Auditorium on Miami Beach.

Missionaries Arrive In Orleans, France

Rev. and Mrs. Jack D. Hancox, Southern Baptist missionaries appointed for English-speaking work in Europe, arrived in Orleans, France, April 22. They will serve the English-speaking Baptist Church in the near-by village of Saran and plan activities for American military personnel in the city proper in a building recently purchased by the Southern Baptist Foreign Mission Board.

The building is also being used for French-speaking services, begun April 18 by Rev. Francis Cachera, young pastor sent to Orleans by the French Baptist Federation. The Saran Church, composed of military personnel, is paying a large part of Mr. Cachera's salary; and, where their knowledge of the language permits, members participate in the French services.

Mr. Hancox was pastor of First Church, Dayton, Tennessee, before taking appointment with the Foreign Mission Board.

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Incomplete Religion

(I Corinthians 13)

Any form of religion which lacks love, Paul makes clear in the thirteenth chapter of First Corinthians, is incomplete. When man gives full loyalty to incomplete religion he is guilty of idolatry, worshipping that which is less than God. Neither zeal nor success can make true religion out of incomplete religion.

Idolatry and intolerance go together as twins. Where there is one, there is the other. It is not unusual to find both among zealous religionists. At any rate, Jesus found both among the Pharisees who had made a fetish out of their religious laws, which they carefully defended against all criticism.

When one elevates his own religious inventions to the level of worship, he is idolatrous. In fact, he crowns his impiety with a clear rejection of God. When he stubbornly shields his own brand of religion and refuses to bring it under any test, he is intolerant. Commenting on the place of intolerance in religion, Lin Yutang, the Chinese Christian philosopher who went *From Pagan to Christian*, observes that, curiously, "in this matter of religion, every individual likes to think that he has the monopoly of truth." With such a disposition one can easily fall into the habit of idolatry, worshipping that which he has

devised.

Evangelical Christians rightly criticize doctrinal, priestly, and church errors of Roman Catholicism, but this should not blind us to the possibility that we too hold errors. Our view of the priesthood of the believer may be used, indeed it has been used, to defend incomplete religion, erected by an individual or a party and lacking biblical support. Unlike Jerome, who said around A.D. 400 that "the trade of expounding the Scriptures is a mystery which every artisan arrogates to himself," we uphold the right of individual interpretation. It is not the principle which is questioned; it is only the abuse of the principle.

We may and often do err by neglecting the central view that the Bible is the only standard in religion. Individual views must come under the searchlight of the Bible, the whole Bible. No one, we believe, is justified in settling on a form of religion which does not meet biblical requirements.

Incomplete and imperfect religion is both ancient and modern. It has always tempted men, and when men have responded to it they have committed the sin of idolatry. It is also found in Christianity. In fact, early Christianity had to contend with it. The Corinthian church was plagued with an un-

holy, uncharitable factionalism, created in part by bigoted preference for incomplete religion.

The profound and artistic praise of Christian love, found in the thirteenth chapter of First Corinthians, is an antidote to factionalism stemming from five conflicting types of religion. First, there was the "religion of feeling or enthusiasm." There were some who thought that religion consists in speaking tongues. They held that ordinary speech is inadequate for conveying truths of the spirit, so they resorted to ecstatic speech. The purpose of their religious activity, it seems, was to make others *feel*, to stir their emotions.

Secondly, there was the "religion of knowledge." There were some who claimed to understand prophecy, mysteries, and knowledge. They continued in the tradition of the Old Testament prophet who *knew* what God had done in the past, who *knew* God's character and His way of dealing with men, who *knew* present conditions. The prophet was, and is, not a speculative seer who circulates fanciful dreams. He was,

By Hugh Wamble

and is, a realist who knows that God's future dealings will be consistent with His past dealings, that He will uphold His standards of righteousness and will abide by the conditions which He has imposed on man.

There was, in the third place, the "religion of faith or trust." There were some who seemingly based their religion on Jesus' favorite figure of speech for faith—a faith for which mountains can be removed. It refers to one's capacity to believe, against knowledge, that the impossible can happen. As Jesus used the figure, it means that God is able to work the impossible for those who have the "grain-of-mustard-seed" kind of faith (Matth. 17:20; 21:21).

Fourthly, there was the "religion of benevolence." There were some who thought that religion consists in doing works of fraternal or social welfare. It appears, however, that these were few in number, for Paul was frustrated in his efforts to raise funds for Jerusalem Christians. (It should be pointed out that the "religion of benevolence" bids fair to become the civil religion of the United States.)

And, in the last place, there was the "religion of heroism." There were some who were willing to give their bodies to be burned. They seemingly put stock in their own heroism. This form of religion was later altered as Christianity won its place in the world; it became the "religion of asceticism," and its devotees were monks who practiced severe self-discipline.

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Which form of religion is true? Which party in Corinth was correct? Perhaps it would be best not to ask the questions in this way, for the questions imply that one is true, whereas others are false. As a matter of fact, none is true, all are incomplete.

Incomplete religion cannot be true. For one thing, each type imposes standards which one has difficulty in meeting. Take the "religion of feeling," for example. It makes feeling central, but it makes no provision for the fact that men cannot maintain intense feelings for a long time. Like the disciples, we sometimes exult during our mountain-top experiences, but then we are plunged into the valley of depression or, as Bunyan expresses it, the "slough of despond." The "religion of feeling" lacks a firm foundation. It always vacillates between high and low. It is like a chameleon which always adjusts to the environment.

Man knows, at best, only "in part," so the "religion of knowledge" cannot be final. Even Jesus disclaimed knowledge about the end. It is absurd for the Christian to place his confidence in his own knowledge, for he would not consciously claim more than Jesus. If, however, one is determined to follow this type, he should be cautioned to trust in *whom* he knows, not in *what* he knows. Even then, he may be subject to doubting.

If one should think that the "religion of benevolence" is easily attainable, he has only to recall the rich young ruler. He was able, financially speaking, to perform works of benevolence. He apparently believed that there is virtue in doing good works; otherwise, he would not have become sorrowful by not doing them. He had come to depend on what he had accumulated, so he could not afford to give anything away without undermining his own security.

The "religion of heroism" is also hard to live up to. Cowardice is often lodged in the hearts of the brave. Some disciples said, "Lord, we are able," but they could not stand when a crisis came. The boldest of them all, Peter, denied Jesus Christ three times. Sometimes the boast of heroism comes from the mouth rather than from the heart. Some have recanted under brainwashing, bodily torture, and other tests devised by their tormentors. Moreover, even monkish ascetics do not meet the requirements which they have set for themselves.

There is a second reason why incomplete religion cannot be true, each ends up in man-centered religion. Man, not God, becomes the central figure. In Corinth the speakers in tongues competed with each other, to give the impression of spirituality, not to edify the church. In tracing the history of the "religious feeling," one discovers that the emotionalism of Pietism was the seed-bed of modern Liberalism which centers on man. The so-called founder of modern liberal theology is Schleiermacher, also called a "philosopher of the religion of feeling." When religion is man-centered it loses its ethical content; for example, liberal theo-

logy has divorced faith from morality, theology from ethics. The liberal cannot agree with Bunyan's "Christian" that "the Soul of Religion is the Practick Part."

Though he speaks for God much of the time, the prophet is also tempted to speak for himself or for the world. No age wants a prophet, but each age garnishes the tombs of dead prophets while opposing living prophets. Each age thinks that the best prophet is a dead prophet. If his prophetic message cannot be stopped by compromise, it can be stilled by the prophet's death. When the prophet compromises, he displaces God's message with man's. When he is persecuted, he may become as self-centered as Elijah, thinking that he is the only one left who has not bowed the knee.

The "religion of faith" may end in the testing of God. In Paul's day some suggested that they enlarge their sinning in order to prove that they had faith in divine grace. In our day, some put God to the test by handling snakes or by invoking certain promises contained in the Scriptures. In either case, God is tested, not man; God must adjust to man. By comparing Jesus' statement (Matt. 17:20) with Paul's report (I Cor. 13:2), one can conclude that some Corinthians had come to believe that their faith could remove mountains, having gone on beyond the original faith that God has power to do the impossible.

The "religion of benevolence," or works, both begins and ends in self-centeredness. The rich young ruler sought his own salvation. Self-interest tempts all men. No one is interested in a salvation which does not include him. New England theologians (Samuel Hopkins, for example) thought they had overcome self-interest with their doctrine of "disinterested benevolence," that is, benevolence which one does not perform for his own benefit. Young prospective ministers might answer with a "yes" the question, "are you willing to be damned for the salvation of others?" But, if one probed deeper he would discover that the genuine answer is "no." It is true, isn't it, that we sometimes try to put stars in *our* crowns.

The "religion of heroism" easily degenerates into "saint-worship" in which brave ancestors take the place of the eternal God. We are always inspired by noble behaviour, even when it is found in pagans and heretics, such as Socrates and Servetus. But, heroes are not to be worshipped unless one is prepared to say that heroism alone is the true test of religion. If heroism is the test, there are many true religions for martyrs and ascetics have appeared in all times and places. To die for a cause is not to prove that the cause is right; it is only proof that somebody thinks it is. Heroism may be more a testimony to man's will than to God's.

There is still another reason why incomplete religion cannot be true; the characteristics of all types must be exemplified in Christianity. Paul did not reject these religious types as such. He claimed to speak

in tongues as well as the next man. He was well grounded in Jewish lore and his Mars Hill address reflects the wisdom of the Greeks. According to Paul, the key to salvation is faith in the Gospel which is a stumbling-block to the Jews and absurdity to the Greeks. Good works are a proof of salvation, even though they are not means to this end. Paul encountered imprisonments, beatings, stonings, fightings with beasts in the arena, and shipwrecks, and finally he submitted his body to the Roman sword, rather than deny his Master and forsake his calling.

It takes all qualities—feeling, knowledge, faith, benevolence, and heroism—to have a religion acceptable to God. Put together, however, they amount to nothing unless a sixth quality is added. It is the supreme quality—love. It is supreme because it remains after tongues have ceased, after partial knowledge has been corrected, after faith has become knowledge, after good works are no longer needed, after heroism is no longer stimulated, and after hope has become fact. It is supreme because it is patterned after the character of God. Complete religion is that religion which endures beyond the earthly experience known as "life" and which conveys, in the fullest sense, that benefit known as "Life." Where there is the "religion of love," God is also to be found.

Dr. Wamble is professor of Church History, Midwestern Baptist Theological Seminary, Kansas City, Mo.

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The Christian In Society

TEXTS: Matthew 5:10-16; 13:31-35 (Larger and Printed).

To become a Christian is individual in nature. One must repent and exercise faith in Christ as personal Saviour. To live as a Christian involves other human beings, as well as prayer and devotion to God. In this respect it is social in nature. The Lord expects that the Christian so live in society as to influence it in the right direction. The world likewise has come to expect this, although in many cases if this is done it brings persecution from the world itself. The mistakes of both asceticism and monasticism come into sharp focus at this point, and must therefore be rejected. Jesus prayed for His followers not that they should be taken out of the world but rather that they would be kept from evil (Jn. 17:15). Our lesson indicates, in part, how His followers can help answer that prayer.

Persecution and Rejoicing (vv. 10-12)

To be persecuted for doing right is to inherit the kingdom of heaven. This is far removed from courting martyrdom and thus become the victim of what is sometimes called the persecution "complex". To be reviled and have all manner of evil charged against one, falsely, is to enjoy the blessings of Almighty God. Let us not overlook that word "falsely", for the meaning rests upon its emphasis. Such a person is to rejoice for he should remember that he is regarded as

being in the company of the prophets of old who were likewise persecuted. But the rejoicing must ever be done in a deep spirit of humility, else a subtle pride will creep into the heart and life. The Christian need not be surprised when such revilings and persecutions come, for Jesus clearly indicated that they would (see John 15:18-21). This is not the same thing, however, as protecting one's reputation (so as to be of further use in kingdom service) but even in this there should be an absence of resentment. The Kingdom Man's conduct should be patterned after Jesus' perfect example.

Salt and Light (vv. 13-16)

The Christian's place and influence in society can be glimpsed by considering the function of salt and the value of light. Salt is used to preserve so as to give flavor and taste to food, particularly meats. In the days before refrigeration, it was absolutely indispensable in this respect. In ancient times, and in some localities, salt sold for a very high price. Even during the days of the War between the States here in America, its possession was strategic. One has even written a book, entitled "Salt and the Confederacy". Light is of course the opposite of darkness. In the absence of light life languishes and finally ceases altogether. Darkness brings fears and uncertainties. Evil men frequently engage in dastardly deeds under cover of darkness. Who does

not rejoice to behold the brightness of the sun after a prolonged period of dark and gloomy days? All of this is to remind us who call ourselves Christians that we have a binding duty and a serious obligation to contact those about us for the glory of God and the lasting benefit of humanity as a whole. Without the active influence of Christianity, the social order is doomed to rotteness and decay. Apart from the spirit of Jesus Christ incarnate in His followers, the unregenerate world is sure to stumble and grope its bewildered way to despair and final destruction.

Mustard-Seed and Leaven (vv. 31-35)

The parable of the mustard-seed is to emphasize the extensive aspect of the growth of the Kingdom. Also, it reminds us that it had a small and even insignificant beginning. Now it is known as world-wide in extent. Thus we note its quantitative characteristic. But let us not think of the Kingdom as merely quantitative. So we note quickly the parable of the leaven, which is to teach the intensive and qualitative characteristic of the Kingdom. Jesus' teachings, when applied, must change the quality of living of His disciples until every area is affected and changed. We note the expression, "Religion in Life". It must be noted that, so far as the Christian religion is concerned, it touches and transforms life or it is not the genuine article in the first place. Large sections of people are watching closely, from without, to see if this is true.

Ridgecrest Leaders Named For Writers' Conference

NASHVILLE—Clifton J. Allen, editorial secretary of the Baptist Sunday School Board, has announced names of program personalities for the writers' conference at Ridgecrest (N. C.) Baptist assembly June 9-15.

The are: John C. Slemm, editor, "Missions," New York City; J. Wesley Ingles, Eastern Baptist College, St. Davids, Penn.; Miss Helen Monsell, University of Richmond (Va.); Miss Kate Ellen Gruver, Children's book Editor, Broadman books department, Baptist Sunday School Board, Nashville and Dr. Helen Thornton, Mercer University, Macon, Ga.

William R. Mueller, of the department of English, Goucher College, Baltimore, Md., will deliver a series of lectures on "Christian values in modern Literature" during the conference.

Southern Baptist writers will develop thinking in the areas of writing fiction and nonfiction, writing for children and curriculum writing for children, and playwrighting.

The Annual Southern Baptist student retreat will meet simultaneously with the writers, conference at Ridgecrest Baptist Assembly.

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The Skin Around You

By Enola Chamberlin

Chester had been playing ball. Sliding into home plate, he had skinned his arm from wrist to elbow. Marie was dressing it for him.

"I'm always scraping myself," he said impatiently. "I wish I had skin like the bark on a tree."

Marie pressed a piece of surgical tape, sticking it firmly to his flesh.

"What a silly wish," she said, "You might almost as well wish you had a heart like a tree. Why, your skin is one of the most important organs of your body."

Chester laughed. "Oh, I know it keeps me from falling out all over everywhere, but so would tree bark."

"It does lots of other things for you," said Marie. "Your blood vessels expand in hot weather and contracts in cold weather, giving you goose flesh. This helps to keep you cool in summer and warm in winter."

Chester mopped his forehead. "Don't forget its sweat glands that open up and cover you with perspiration which cools you by evaporation."

"Thinking of that makes me remember that the skin stores water and fat for us the way a camel's hump stores it for him," said Marie. "Without the surplus in the skin we could go but a little while without food or liquid."

"I thought each person's skin was his very own, that it wouldn't grow if it were grafted onto anyone else," said Charles, "but I read the other day that a doctor had grafted skin from one person to another."

"One person's skin will 'take hold' on another person and stay for a while," Marie explained. "In severe burns, when they can't take enough skin from the patient all at once to cover the skinless places, they use someone else's skin at first. They always hope that by the time this skin drops off

they will be able to take more from the burned person himself. That's generally the way it works out."

"If two people are identical twins, will the skin from one stay in place on the other?" Chester wanted to know.

"Yes, it will," Marie told him, "but that's the only time."

"If I keep on getting myself skinned, I'll wish I had an identical twin," said Chester.

Marie smiled at him. "Of course, I know you think you would rather not have the feeling that is in your skin. Then you wouldn't hurt when you injured yourself," she said. "But remember, without that feeling you wouldn't know when you were holding the bat or when you had caught a ball unless you looked to see."

Chester rubbed the palms of his hands together. "It would seem funny not to feel that, wouldn't it?"

"One final thing to remember," Marie went on, "is the wonderful way skin heals itself when it is hurt. In bad burns it is gone, nothing there to heal with. But suppose you cut or scrape yourself; the skin goes to work at once. It washes the injury with blood. Then it contracts the blood vessels so that a clot can form. This clot attaches itself to the cut edges and shrinks, pulling them together."

"And then a scab forms," said Chester.

"I know," said Marie, "but that scab is part of the skin's healing process. It protects the injury while beneath it new skin cells begin to fill in. You should never scrape it off. You slow the healing and are likely to cause a scar."

Chester was looking at his left hand where a small white spot showed. "I scraped that scab off," he said. "I'll know better another time."

"Yes," said Marie, "we must always re-

(Sunday School Board Syndicate, all rights reserved*)

member that God didn't cause us to have scabs for nothing."

"I'll remember," said Chester, "but right now I'm going back to finish that ball game."

With a thank you for Marie he was out the door and gone.

God's Wondrous World The Strange Conch Shell

By Thelma C. Carter

Have you ever held a pale pink conch shell to your ear and listened to the ocean? Of course, you really didn't hear the roar of the sea. What you heard was the sound of air waves moving within the circular canal of the beautiful shell.

People of long ago prized the beauty of conch shells. They used them as garden ornaments and as a kind of horn, as well as for containers for salt and oils. Not too many years ago conch shells were used as ornaments in homes, especially in the early homes in our country.

Looking closely at the conch shell with its mother-of-pearl inner lining, we are likely to forget that once a living sea creature made its home there. The conch shell is really the outside skeleton of a sea animal, a shellfish. They are found mostly in warm tropical waters—in the West Indies, in the North Atlantic, near Florida, and in the Bahama Islands.

Think of it! Once the shell protected a shellfish and its delicate breathing gills and digestive parts. One cannot help but think of the Bible verse, "The earth is full of thy riches. So is this great and wide sea, wherein are things creeping" (Psalm 104:24-25).

After a storm in warm tropical seas, the beaches are strewn with hundreds of sea plants and sea animals. Different kinds of conchs can be found moving about on the sands, trying to get back into the sea waters. Conchs with heavy shells move slowly. Some weigh as much as five pounds. No matter how small a conch shell is, it is one of the most beautiful creations of our wondrous natural world.

BIBLE STEP-O-GRAM

By Louise Darcy

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— — — — — r

1. Bird sent out of the ark by Noah (Genesis 8:6-7)
2. "What is — r — — —?" question asked by Pilate (John 18:38)
3. Abraham's wife (Genesis 18:9)
4. Jewel mentioned by Jesus in Matthew 13:46
5. Mother of Ishmael (Genesis 16:15)

ANSWERS

1. raven, 2. truth, 3. Sarah, 4. pearl, 5. Hagar

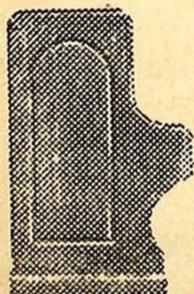
Attendances and Additions

Sunday, May 1, 1960

Church	S.S.	T.U.	Add.
Alcoa, Central	210	100	
First	474	190	
Athens, Central	183	78	5
East	451	149	3
First	638	184	2
West End Mission	74	55	
North	324	137	
Calvary	343	116	7
Idlewild	67	43	
Lake View	50	42	
McMahan Calvary	98	42	
Mt. Harmony	95	38	
Mt. Verd	73	27	
Niota, First	156	45	
Parkway	58	33	
Rodgers Creek	77	27	
Temple	336	89	2
Union Grove Meigs	66	33	
Valley Road	58		
Valley View	24	7	
West View	69	49	
Wild Wood	131	72	
Zion Hill	71	48	
Auburntown, Prosperity	160	73	4
Bemis, First	352	110	3
Blaine, Block Springs	111	25	5
Bradford, First	122	39	
Brighton	249	126	
Bristol, Calvary	328	64	
Mission	94		
Tennessee Avenue	553	239	1
Chattanooga, Avondale	642	205	
Brainerd	1035	374	
Calvary	343	116	7
Eastdale	462	122	
East Lake	534	153	
East Ridge	724	240	2
Morris Hill	281	126	
North Market	112	41	3
Red Bank	1165	353	6
Ridgeview	313	97	
Second	160	67	8
White Oak	484	138	
Woodland Park	418	171	2
Clarksville, Little West Fork	202	87	
Pleasant View	258	92	
Cleveland, Big Spring	317	173	7
First	681	297	
Macedonia	116	40	
Clinton, First	694	220	
Second	529	102	2
Columbia, First	639	227	3
Highland Park	367	167	
Cookeville, First	481	107	4
Hilham Road	94	42	
Steven Street	158	95	1
West View	191	74	
Crossville, First	219	88	
Dandridge, First	145	55	
Decatur, Pisgah	77	55	
Dyer, First	218	64	
Dyersburg, First	742	210	
Elizabethton, First	474	151	1
Immanuel	236	117	
Elk Mills	47	32	
Siam	199	84	
Etowah, First	332	112	4
Goodspring	151	97	
North	443	152	
West	68	39	
Fayetteville, West End	118	59	
Fountain City, Central	1193	351	1
Smithwood	791	252	2
Gleason, First	196	73	2
Goodlettsville, First	425	147	
Grand Junction, First	132	63	
Greeneville, First	368	171	
Second	230	89	6
Harriman, Caney Ford	97	42	
South	525	161	19
Trenton Street	493	124	1
Walnut Hill	282	111	
Henderson, First	226	87	

Hendersonville, First	173	54	3
Rockland	47	27	
Hixson, First	392	135	
Memorial	227	92	3
Humboldt, Antioch	220	107	
First	523	153	6
Huntingdon, First	274	141	
Jackson, Calvary	604	255	4
First	994	280	
North	315	144	5
Parkview	434	148	14
Bethany Chapel	49	30	
West	1034	542	15
Jellico, First	237	65	1
Johnson City, Central	639	125	
Clark Street	235	91	16
Northside	45	19	
Pine Crest	220	105	
Temple	329	142	
Unaka Avenue	312	126	7
Jonesboro, First	188	77	
Limestone	25	14	
Kenton, First	273	139	
Macedonia	86	64	
Kingsport, Colonial Heights	287	82	10
First	789	206	
Fordtown	171	64	1
Litz Manor	216	90	1
Lynn Garden	462	127	1
Knoxville, Bell Avenue	954	336	2
Broadway	1219	391	1
Fifth Avenue	771	253	3
First	1011	241	4
Grace	343	149	
Inskip	619	164	2
Lincoln Park	970	358	1
Lonsdale	317	106	
Meridian	552	149	
New Hopewell	349	128	10
South	645	234	
Wallace Memorial	616	258	2
LaFollette, First	267	51	1
LaGuardo	146	83	
Lawrenceburg, Deerfield	126	85	2
First	287	112	
Meadow View	72	54	
Highland Park	210	109	1
Lebanon, First	562	188	
Hillcrest	135	98	2
Immanuel	301	104	
Rocky Valley	108	68	
Trinity	102	42	
Lenoir City, Calvary	242	77	
First	519	184	
Kingston Pike	124	42	
Lewisburg, First	467	166	1
Lexington, First	412	99	10
Loudon, Blairland	234	93	
New Providence	247	153	
Madisonville, First	352	145	
Mission	54	30	
Malesus	233	99	
Martin, Central	229	72	1
First	352	99	
Southside	91	41	
Maryville, Broadway	729	416	3
First	925	249	1
Monte Vista	231	126	3
McMinnville, Magness			
Memorial	412	148	
Forest Park	85	40	
Northside	134	76	
Shellsford	234	130	
Memphis, Ardmore	667	300	
Bartlett	293	117	
Barton Heights	326	89	1
Bellevue	2529	1007	12
Beverly Hills	532	155	
Big Creek	81	49	
Boulevard	648	224	1
Havenvue	174	59	2
Broadmoor	199	119	1
Buntyn Street	206	106	
Charjean	428	172	1
Cherokee	1231	437	
Lamar Terrace	86	38	1
Mt. Terrace	50	11	
East Acres	158	98	5
Rosemark	71	70	
Egypt	241	77	
Elliston Avenue	312	182	4
Eudora	753	318	2

Fairlawn	563	255	7
First	1343	363	8
Georgian Hills	234	96	3
Germantown	97	38	2
Glen Park	319	136	4
Graceland	645	278	4
Hollywood	482	228	2
Kennedy	419	175	
LeBelle Haven	579	208	3
Lamar Heights	789	357	
LeaClair	448	181	
Leawood	893	305	3
Levi	301	122	2
Longview Heights	479	224	
Lucy	96	52	3
Macon Road	119	54	5
Malcomb Avenue	222	109	
Mallory Heights	241	131	
Millington, First	490	202	6
Mt. Pisgah	151	91	4
National Avenue	317	112	1
Oakhaven	363	165	3
Oaklawn	157	108	
Oakville	274	81	
Park Avenue	629	163	1
Richland	320	110	
Ridgegrove	70		
Rugby Hills	216	105	7
Scenic Hills	201	79	
Seventh Street	530	172	5
Southland	176	82	
Southmoor	184	69	
Temple	1122	325	1
Thrifhaven	587	256	1
Easthaven	57	45	
Union Avenue	1102	362	1
Parkway Village	160	52	4
Vanuys	140	69	1
Victory Heights	145	105	4
Wells Station	757	320	
Mission	99	60	
Westhaven	219	91	4
Whitehaven	739	142	1
Winchester	118	69	
Milan, First	445	137	
Monterey, First	266	91	9
Morristown, Alpha	117	57	
Beulah	70	20	
Bible's Chapel	61	26	
Buffalo Trail	248	121	2
Bulls Gap	107	35	
Cherokee Hill	117	53	
First	180	202	2
Hillcrest	165	75	3
Kidwell Ridge	89		
Macedonia	105		
Montvue	184	49	
Morning Side	57	31	
Pleasant View	97	55	
Russellville	110	50	
Warrensburg	62		
Witt	92	34	
Murfreesboro, First	641	160	
Calvary	91		1
Southeast	99	57	1
Mt. View	181	82	
Third	381	129	
Woodbury	257	101	1
Nashville, Antioch	124	58	
Bakers Grove	143	57	
Belmont Heights	1062	390	3
Madison Street	106	49	1
Westview	48	34	
Bethany	21	11	
Crievewood	381	143	1
Dickerson Road	396	129	1
Donelson	778	165	7
Eastland	612	139	4
Fairview	263	100	2
Jordonia	51	37	
Lyle Lane	46		
First	1287	470	8
Carroll Street	171	59	
Cora Tibbs	75	47	
Gallatin Road	440	222	22
Glendale	196	82	2
Grace	1048	378	1
Grandview	603	101	24
College Grove	34	16	
Harsh Chapel	186	52	2
Immanuel	380	112	1
West End Chapel	61	32	
Inglewood	1076	359	3
Beaver Creek	91		
Cross Keys	32	22	
State School	98		
Trinity Chapel	209	128	5
Ivy Memorial	437	168	
Joelton	221	147	4
Lockeland	592	195	
Hermitage Hills	84	60	3
Madison, First	691	192	
Neelys Bend	121	59	
Radnor	544	203	
Haywood Hills	138	63	3
River Road	66	42	
Riverside	518	180	
Saturn Drive	324	134	2
Seventh	174	85	
Shelby Avenue	494	160	2
Woodbine	488	152	7
Woodmont	672	255	3
Old Hickory, First	567	207	
Rayon City	214	102	2
Temple	186	181	1
Parsons, First	202	59	



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LINDSEY'S
LAWRENCEBURG, TENNESSEE

Park Avenue, Nashville Calls Robert A. Mowrey

Robert A. Mowrey has been called as pastor of Park Avenue Church, Nashville, and plans to begin his new work June 12. He will come to Park Avenue Church from First Church, Fort Payne, Ala., where he has served as pastor three years. He is a member of the Executive Committee of the Alabama Baptist Convention.

A native of Chattanooga, Mowrey graduated from the University of Chattanooga, and Southern Seminary, Louisville, Ky. While attending the seminary he was assistant pastor of First Church, Chattanooga, three years and one year he pastored Signal Mountain Church. Before going to Fort Payne he was pastor of First Church, Sumerville, Ga., five and one half years.

He is married to the former Peggy Thompson of Chattanooga. They have two sons.

Portland, First	324	127	1
Rockwood, Eureka	110	68	..
Sevierville, Alder Branch	122	76	..
Antioch	117	78	..
Beech Springs	178	85	..
Dupont	158	100	..
First	539	182	..
Knob Creek	127	104	11
Mount Zion	48	22	..
Wears Valley	110	59	..
Zion Hill	140	56	..
Shelbyville, First	370	82	..
Shelbyville Mills	272	138	..
South Pittsburg	250	89	..
Summertown	152	68	..
Sweetwater, First	528	114	27
Troy, First	166	83	11
Tullahoma, First	523	127	..
Lincoln Heights	105	56	2
Grace	113	68	6
Hickerson Memorial	61	30	1
Highland	224	140	2
Union City, First	703	193	2
Second	318	152	..
Watertown, Round Lick	197	114	1
Winchester, First	329	99	3
Southside	38

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Carver Graduates Two Tennesseans

Among the 25 graduates awarded degrees by Carver School of Missions and Social Work May 12 at Louisville, Ky., were two Tennesseans. Miss Rachel Milligan of Murfreesboro received a Master of Arts in Missions degree. Miss Stella Inez Franks of Cleveland received a Bachelor of Arts degree. Miss Franks is employed as a social case worker by the Tennessee Baptist Childrens Home at Chattanooga.

Carver School holding its 53rd commencement was addressed by Miss Alma Hunt, Executive Secretary of the Woman's Missionary Union, Birmingham, Ala., and Dr. H. Guy Moore, pastor of Broadway Church, Fort Worth, Texas.

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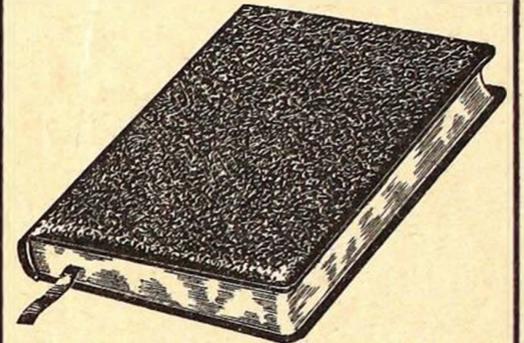
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1969\_\_\_\_, 1970\_\_\_\_, 1971\_\_\_\_, 1972\_\_\_\_,  
1973\_\_\_\_, 1974\_\_\_\_, 1975\_\_\_\_, 1976\_\_\_\_,

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# What Is A Fair Tithe?

(Continued from Page 14)

already spending most of what he earns. Here are four suggestions:

1. *Faith.* Your pledge to tithe is a venture in faith. The future is uncertain for all of us: sickness, loss of employment, change of income, retirement, etc., which means that all of life is a venture. It is filled with uncertainty and change. But the conscientious tither thinks of his life as a partnership with God. He asks God to give him health and strength to work. He knows that he does not face the responsibilities of life alone.

2. *Not presumption.* This does not mean that the tither presumes that God will always provide the money for the tithe, regardless of whether the tither works or tries to budget his money. Tithing is not an unemployment insurance policy. Tithers do not always get a raise in salary to offset their pledges! To depend on such would be presumption, not faith.

3. *Family budgeting.* Most families will find it easier to tithe if they will work out a budget for all their home expenses. The tithe should be included as a major item along with food, clothing, insurance, utilities, etc. The amount for the tithe should be

set aside for that purpose and not used for anything else. In developing a budget, distinguish between your family's *needs* and their *wants*. Most of us never catch up with our wants. The more we earn, the more we want. If you wait until you can buy all you *want* before tithing, you will likely never tithe!

4. *Determination.* You can follow the above suggestion by determining to *live on what you earn*. You might like to live better and have more. But until you earn more, accept a standard of living in line with your earnings. You will be much happier, and your family will be more content. You will thus refuse to worship at the shrine of the "adoration of the unpossessed." If this means one must lower his standard of living (shorter vacations, fewer steaks, older cars) in order to tithe, such would not be inconsistent with the example of One who gave not one-tenth, but all He had for us and our salvation. Determine your tithe in the shadow of Calvary, and you will not go far amiss. And remember—if you are unwilling to tithe your present income, it is doubtful if you would tithe a higher one!

## Help in Sharing the Tithe

Parents frequently ask how the family tithe is to be divided among the children. The Bible gives no rules on this question. Each family must decide what is best. Here are some ways that families commonly divide the tithe:

(1) *Plan A.* One tenth of the total family income is divided equally among the parents and children. If there are five in the family, and the weekly tithe totals \$15, each person makes a weekly gift of \$3.

(2) *Plan B.* Some parents feel it is too great a responsibility to ask a Beginner child, e.g., to take \$3 to church. They divide the major part of the tithe between the parents, and a lesser share with the children, depending on their age. With a tithe of \$15, each parent might give \$7, and the remaining \$1 shared with the children.

(3) *Plan C.* Other parents divide the tithe equally among themselves, and teach the children to give one tenth of their allowances or earnings. Thus, with a tithe of \$15, each parent would give \$7.50. If one child had an allowance of \$1 weekly, he would give ten cents, etc.

Which of the three plans is best? There are good reasons for any one. Each family must make its own decision.

*(Reprints of the above article released by the SBC Executive Committee are available in tract form from Mr. Gene Kerr, 1812 Belmont Boulevard, Nashville, Tenn. It is free in reasonable quantities. Ask for "What Is a Fair Tithe?")*

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## Right To Vote Can Not Be Denied: Harris

LAFAYETTE, La. — (BP) — Rufus C. Harris, President of Mercer University, Macon, Ga., called upon the south to enforce new civil rights legislation "rather than thwarting it."

"It is no longer possible to deny the right to vote," Harris said here. "This is so fundamental in our system of government that it cannot be ignored."

The Mercer president spoke at Southwestern Louisiana Institute here. Harris served as President of Tulane University in New Orleans from 1937 until 1960. He accepted the leadership of Mercer, his alma mater, in November, and took over officially in April.

Warning that failure to enforce new voting laws can only result in further legislation, Harris said, "there is every reason for the local and state leadership in the south to recognize this and prevent it."

"The present opportunity is tremendous," he said. "It will be tragic if it is fumbled."

Harris added, "Here is both a responsibility and an opportunity for the south to lift off its back a burden which grows heavier and heavier and which cannot be much longer endured."

He noted that 29 counties in the south did not, at last reports, have any Negroes registered for voting. "The record of the past, and present, makes the south vulnerable," he said.

Speaking of the need for continued development in all areas of the new south, the Baptist College executive stated, "it is not at all unrealistic to think that the south, starting late to build her structure, may erect a stronger and more enduring edifice than any yet seen."

Religious conviction, Dr. Harris said, has been "uniquely important" in southern social progress, "and will be more important in the future."

"The special processes of the south should be based upon the belief that the decalogue and the sermon on the mount are perhaps as valid bases for social adjustments as are court orders," he said.

## New Books

*Devotions of Jonathan Edwards*; Baker 104 pp.; \$1.50.

*Chapel Talks* by C. B. Eavey; Baker; 116 pp.; \$1.75. Minister's handbook series.

*Sermon Plans and Story Illustrations* by Alfred L. Greenway; Baker; 96 pp.; \$1.75. Minister's handbook series.

*The Book of Acts* by Donald E. Demaray; Baker; 66 pp.; \$1.25, paper.

*A Pulpit Manual* by Donald E. Demaray; Baker; 64 pp.; \$2.00.

*Caribbean Quest* by Frank W. Patterson; Convention; 135 pp.; paper.

THURSDAY, MAY 12, 1960

## Laughs

The pretty blonde strenographer was rather conceited. During lunch hour one day she boasted to the other girls about the number of young men she was currently dating.

"You know," she said coyly, "a lot of men are going to be miserable when I marry."

"H'm," commented one of the girls acidly, "how many men are you going to marry?"

The teenager down the street says it was his misfortune to go to grade school when the aim was to make every pupil happy and to hit high school when the aim is to make every pupil smarter than the Russians.

Fire fighters rushed equipment to the city hall of one of the country's largest cities to find a false alarm. It was no prank, though. Someone thought he heard a voice shouting "Fire! Fire!" An elevator repairman had been telling his buddy, "Higher! Higher!"

Two shoppers in the supermarket were discussing inflation. The first woman remarked, "At least it has one point in its favor."

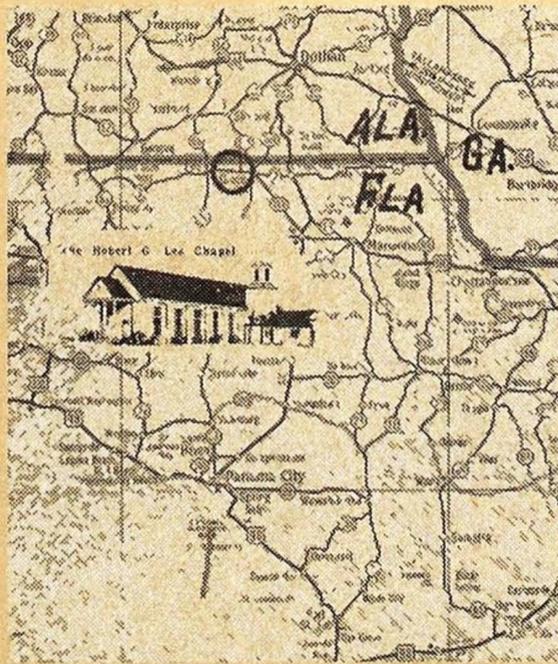
"Just what can be good about inflation?" asked the other.

"Well, these days it is almost impossible for the kids to get sick on a 5-cent candy bar."

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