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LEBANON TENN
BGT MISSION



NASHVILLE—Congratulating Don Carter who placed first in the State Sword Drill at First Baptist Church here on July 4 is (left to right) Miss Betty Jo Corum and Miss Roxie Jacobs, Don, and Miss Nancy Dill. Miss Jacobs served 35 years and Miss Corum six years as Director of Junior-Intermediate Work for Tennessee. Miss Dill came June 1 to serve in this capacity. See Page 9.

Tennessee Topics

Antioch Church near Humboldt will engage in revival services August 7-14. Hayward Highfill, pastor of Eastland Church, Nashville, will do the preaching and Luell Smith, minister of music and education at First Church, Humboldt, will lead the singing. Walter M. Martin is the Antioch pastor.

Don Morie has been in Herrin, Ill., assisting in a Sunday School Enlargement campaign. Morie is educational director at Seventh Street Church, Memphis.

Northern's Chapel Church in Gibson Association has completed a new baptistry along with dressing rooms, space for rest rooms and storage space. A well has been dug. Jerry Ledsinger is pastor.

Plans are being made for the coming of John Zanon to Gibson Association, September 10-15. Brother Zanon was a Roman Catholic priest for 20 years.

Mrs. Sadie T. Crawley's address is Box 7, Baugio, Philippine Islands. Mrs. Crawley was on the staff of West Jackson Church, Jackson, before going to the Philippines.



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RICHARD N. OWEN, *Editor*

JOSEPH B. KESLER, JR., *Business Manager*

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Journal of Tennessee Baptist Convention

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

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Mr. and Mrs. Robert L. Fielden, on furlough from North Brazil, have moved from Wake Forest, N. C., to Jefferson City, Tenn. where their address is Box 427. Both are natives of Tennessee, he of New Market and she, the former Myra Jane Rankin, of Jefferson City.

Bath Springs Church in Beech River Association used its building for the first time July 3. Tommy Harrell, student at Union University, is pastor.

Jerry Shaw Warmath was married to Barbara Hyde on July 16 at First Baptist Church, El Dorado, Ark. Jerry, son of Dr. William Walter Warmath, pastor of First Church, El Dorado, Ark., and former pastor of Calvary Church, Jackson, is a student at Southern Seminary, Louisville, Ky.

Lynn Barlow, minister of music for Liberty Church, Liberty, Miss., will go to the music department of Baptist Bible Institute, Graceville, Fla., in the fall at which time the department will be on a full-time basis. He has taught music in secondary schools 14 years and three years in Ouachita and William Carey Colleges. Mr. Barlow served as minister of music in Baptist churches in Missouri, Kentucky, Arkansas, Tennessee, and Mississippi. Mr. and Mrs. Barlow have three children, Bob, 14; Lois, 11; and Carolyn, 6.

Bledsoe Association has two new pastors—L. J. Hatcher and H. Lex Walters. Hatcher will serve Pleasant Valley Church and Walters Hillsdale Church.

A 13 volume set of the *Schaff-Herzog Encyclopedia of Religious Knowledge* has been purchased by friends and is to be placed in the church library of First Church, Humboldt, in memory of William E. Young, who served the church as minister of music and education from September, 1955 to October, 1957.

Macedonia Church, Beulah Association, will observe its homecoming on July 24. The church will be 128 years old on that date and Pastor Melvin Howell will observe his first anniversary with the church. Also on this day the church will ordain three deacons in the afternoon. The following Sunday Russell Duffer, pastor of Ardmore Church, Memphis, will begin a revival.



HARDY

NEW ORLEANS, La.—One Tennessean is among the 46 candidates for degrees and awards at the summer commencement program July 22 at New Orleans Baptist Theological Seminary.

Dr. Landrum P. Leavell, pastor of the First Baptist church, Gulfport, Miss., and a graduate of New Orleans Seminary, will deliver the commencement address.

Degrees and awards will be presented to the graduates by Dr. H. Leo Eddleman, seminary president.

The summer graduates bring to 280 the number of students to receive degrees and awards since the beginning of the academic year in September, 1959.

The one from Tennessee to receive a degree is Eugene R. Hardy, Memphis. He will receive the Bachelor of Divinity degree.

Bartlett Church, Bartlett, rejoices over one of the most successful youth revivals ever held in the church. Leon Morris, Southern Seminary graduate, was the evangelist and Jerol Swaim of Brighton led the music. Miss Barbara Dunning, organist at Berclair Church, and Miss Carolyn Johnson, pianist at the Bartlett Church, assisted with the music. There were three additions by baptism and seven by letter with many dedicating themselves anew to Christ and his church. Irvin Hays is pastor and Bill Dunning is minister of music and education.

Kyle Scates was recently ordained to the ministry. He is a brother of Pastor Bernard Scates of First Church, Ripley. Kyle is a graduate of Southern Seminary, Louisville, Ky.

The choirs of First Church, Englewood held a commencement program Sunday evening, July 10. Taking part in the program were the Carol, Cherub, Concord and Adult Choirs. Pastor James A. Hoyal is director of the Adult Choir and Mrs. Reed Bowers is director of the Youth Choirs. Mrs. B. E. Brown served as organist and Mrs. Eugene Carter, pianist.

Jimmy Stroud, former associate pastor at Broadway Church, Knoxville, began his fulltime ministry as pastor of Bethel Church at Clinton, July 3.

First Church of Guild has called Herbert Myhan of Chatanooga as pastor. He assumed his duties there July 5. He attended Southeastern Baptist Seminary, Wake Forest, N. C. Mrs. Myhan is the former Patricia Thomas.

Fairview, Corryton, Calls Stunell

Fairview Church, Corryton, called Charles E. Stunell as pastor on July 3. He has been supplying the pulpit for five months, first at the request of Pastor E. R. Pierce. After Brother Pierce's sudden death, Stunell was called as interim pastor.

Prior to coming to Knox County in the winter he had spent 10 years in mission work in the State of Montana. He helped constitute and pastor First Church, Deer Lodge; First Church, Fort Benton; and Fairview Church, Great Falls. He served as vice-moderator of the Montana Southern Baptist Association and the new Treasure State Southern Baptist Association. He was elected clerk of Treasure State Association and was to have preached the annual sermon this fall.

A native of Calgary, Alberta, Canada, he became a citizen of the United States in 1955. He attended Grand Canyon Baptist College, Phoenix, Ariz., and Western Baptist Theological Seminary, Portland, Ore. Entering the ministry in 1947, he was licensed to preach by Parkrose First Southern Baptist Church, Portland, Ore., in 1953, and was ordained by First Southern Baptist Church, Great Falls, Mont., in 1956.

Mrs. Stunell is a substitute school teacher. They reside in the parsonage on Emory Road next door to the church.

Two Memphis Churches To Build New Buildings

Two Baptist churches in Memphis on July 10 broke ground for new buildings which will cost a total of \$232,155. Merton Avenue Church at Merton and Yale began construction the following day on a \$167,155 educational building. Southmoor Church at 3258 Sharpe also plans an educational building which will cost \$65,000.

Merton Avenue plans call for a three-story structure with educational space for 900. It will attach to the present sanctuary which was completed in 1954. Completion of the building is expected in about nine months. The church has a membership of 1,303 members. Robert C. Cannon is pastor.

Southmoor has adopted a 10-year building program that will cost \$500,000 when completed. The ground breaking ceremony marked the beginning of the first unit of the building. Additional units to the educational building are planned for 1963 and 1966 with the sanctuary scheduled for completion in 1970. L. H. Coleman is serving as interim pastor. The church was organized in 1952 and has 375 members.

Many Tennesseans At Rio Meeting

by RICHARD N. OWEN

RIO DE JANEIRO—Among Tennesseans appearing on the program of the Tenth Baptist World Congress was Dr. R. Paul Caudill who reported as Chairman of the BWA Committee on Relief. The First Baptist Church, Memphis, of which Dr. Caudill is pastor, had one of the largest delegations, along with the First Baptist Church, Nashville, attending the sessions at Rio.

Many Tennesseans have toured mission fields in South America on their way to or from the BWA sessions in Rio. In addition to those we previously listed in the

BAPTIST AND REFLECTOR we have been happy to see and greet the following either at the sessions in Rio or at some point en route: Drs. Davis C. Wooley, G. Kearnie Keegan, W. L. Howse, Clifton Allen, A. V. Washburn, Albert McClellan, W. C. Fields and Dr. and Mrs. James L. Sullivan, all of Nashville; Dr. and Mrs. Ralph Moore of Memphis; Rev. and Mrs. Eugene Roberts of Morristown; Rev. W. C. Summar and family from Oak Ridge; Dr. and Mrs. Warren Rust from Cleveland; Dr. George Schroeder and Mr. and Mrs. James M. Sapp, of Memphis; Mr. William Reynolds of Nashville who led the congregational singing for the Congress; and Rev. and Mrs. James Canaday of Jackson who came earlier and spent a week in North Brazil in revival services where there were 125 professions of faith in response to Bro. Canaday's ministry.

Construction Underway At St. Bethlehem

In November, 1958, St. Bethlehem Church was organized and it became affiliated with the Cumberland Association in October, 1959.

Nine acres of ground was purchased for a church site at a cost of \$6,500 in February, 1958. June 28 of this year the ground was paid for in full. Sunday, July 3, the members of the St. Bethlehem Church burned and buried the note for the purchase of land. Grading has already begun for construction of the building. Construction will be done in four units, the first of which will seat 208 for worship services and 156 for Sunday school.



Rev. Stanley Gruzas, facing camera; Deacon J. H. Lackey, holding the note; and Elmo Heflin, setting fire to the note.



Some of the membership who attending the note burning are shown at site on which the new building is to be constructed.

Car Wreck Kills Deaf Missionary

ATLANTA, GA.—(BP)—Mrs. Clifford Bruffey, a Southern Baptist Home Missionary, died as the result of an automobile wreck near Sidon, Miss. Mrs. Bruffey's husband of three weeks was with her in the car which she was driving.

The couple, both deaf, were serving as missionaries to the deaf in Jackson, Miss., where he had served since January 1 of this year.

Mrs. Bruffey, the former Ila Ruth Jennings, was "one of the most outstanding deaf young people in the United States," says A. Jackson Roddy, of Atlanta, superintendent of the Home Mission Board's Deaf Work.

After high school at the Mississippi School for Deaf in Jackson, she attended hearing colleges which he says requires keen intellect. She received a certificate from Clarke Memorial College at Newton, Miss., and attended Mississippi College at Clinton and Baylor University at Waco, Texas.

While attending Riverside Baptist College at Berkeley, Calif., Miss Jennings served as a student missionary to the deaf. She served on the staff at Ridgecrest Baptist Assembly in North Carolina for two summers.

Bruffey was injured and hospitalized in the wreck July 1. He is now recovering at the home of his wife's parents, the L. L. Jennings, in Charleston, Miss. A student at New Orleans Baptist Theological Seminary, Bruffey plans to continue his mission work in Mississippi.



Observations by Owen...

Don't Fall Off The Horse

It has been characteristic of modern man to shy away from the doctrine of the Second Coming of Christ. This, however, remains an integral part of our faith. The clear teaching of Jesus was: that he would certainly return; that it is impossible for us to find out when he will return, consequently, men must ever be ready for Him.

Luther compared humanity to a drunkard on a horse, who after he has fallen off on the right side climbs back on only to fall off on the left. William Miller in 1843, falsely prophesied the day, hour and moment of Jesus' return. He fell off the right side. Now some say Christ's apocalyptic message is altogether mistaken. But, like the drunkard, they fall off on the other side of the horse. Just because someone has exaggerated a doc-

trine, or mistakenly interpreted it and falls off the horse on one side, there is no reason to fall off on the other. The doctrine of the Second Coming itself is not discredited. It remains exactly what it was before the mistaken took their tumble.

Jesus was not a charlatan, deceiving men. Neither was he a mere man trapped in the errors of his contemporaries. When Jesus was on earth, he shared both the timeless life of God and the life of man in time. The incarnation is a mystery. God became man in the person of Jesus. The doctrine of the Second Coming cuts across our whole tenor of modern thought. We have been taught to conceive of the world as something that grows slowly toward perfection, something that evolves or progresses. But the modern conception of progress or evolution is simply a

myth. It is not supported by valid evidence. The actual truth is that Darwinism does not support the widespread but mistaken belief that natural selection, working upon chance variation has a general tendency to produce improvement. This is an illusion. There is no general law of progress in biological history. There is not any in ethical, cultural, social history. The idea of the world slowly rightening into perfection is a myth. We are deceived by it. It distracts us from our real duties and our real interests. The doctrine of the Second Coming teaches us that we do not know and cannot know when the world drama will end. Only the Author knows. The practical test of the hidden end is that we are to be ready always. Because we cannot predict the moment, we must be ready at all moments. A sentry doesn't know when the enemy will attack. He must be awake all the time. Christ's return as to when it will be is wholly unpredictable. But that it will be is a fact.

When he comes the verdict will be given. What we are will be declared with perfect justice and with unalterable finality.

Let's be sure we don't fall off the horse.

Tyranny Of The Commonplace

The tyranny of the commonplace charges, "You have no business being different. It's undemocratic." This tyranny brainwashes the word 'democracy'. It drains out the ideal that men should be treated equally. It imposes the fallacy that all men are equal. It makes a man give self-approval to his mediocrity. It prompts a man to boast, "I'm as good as you." Of course, such is a denial of the facts if any man can say to everyone he meets that he is their equal in character—in truthfulness, in fairness, in wisdom. This is no more true than it is for a person to make the absurd claim that he is equally as tall, or just as big as every man he meets.

The claim to equality is often made by people who feel, in some way, their inferiority. They are aware of not being

equal to others and resent it. Consequently they wish to be rid of everything that unhappily reminds them of it. So nobody must be permitted to be different—in pronunciation, in manners, in recreation, in clothing. If he does not conform to the commonplace, he is accused of being a highbrow, of being too good, of being a show-off. He's got no business being different—it's 'undemocratic'. Thus "democratic" is misused as a blessing for commonplace mediocrity. Being different becomes the crime of being undemocratic.

Today, almost any ordinary thing can be sanctioned by having the word democratic applied to it. It reminds of the old story about one of the ancient Grecian dictators, who sent a messenger to another dictator to ask his counsel

on how he governed. He answered the query by going into a field of grain. Wherever he saw a stalk rising an inch or so above the level of the wheat, he flicked it off with a stroke of his cane. The questioner found the lesson all right: Allow no pre-eminence among your subjects. Let no man live who is better, wiser, handsomer, more renowned than the mass. The way to govern is to cut them all down to dead level where they are all equal. The old Greek dictators were called tyrants. Now the tyranny of the crowd is that it doesn't let any stalks climb above the mass. The little stalks will bite off the tops of the tall ones. C. S. Lewis, our English satirist, tells us about Screwtape, a very experienced devil. With glee Screwtape reports to his fellow devils that hell's prospects are brighter now since among men the tall are beginning to bite off their own towering stalks in their desire to be like the lesser stalks.

Looking Back On Rio

BY RICHARD N. OWEN

SAO PAULO, BRAZIL—Since arriving here yesterday in this great industrial center of Brazil, I have been trying to evaluate the Baptist World Congress just held in Rio.

Attendance exceeded all expectations at the closing evangelistic service with Billy Graham as the preacher. Baptist churches many miles out brought in bus load after bus load. The giant 155,000-seat Maracana stadium was full long before Graham spoke, with thousands still trying to get in for standing room only. Some of the local papers estimated the crowd at 200,000. It was the answer to long months of preparation and much prayer.

This was said to be the largest religious meeting ever held in the stadium. It was the largest attendance ever registered at any session of the Baptist World Alliance in its 55-year history. Squadrons of Brazilian jets gave a salute overhead. The procession of flags from the nations represented and brief messages by Dr. Ted Adams and Dr. John Soren, outgoing and incoming Presidents, preceded the clear, scriptural evangelistic appeal.

Graham was never better nor more effective in calling men to repent and commit themselves to Jesus Christ. He made the gospel simple and urgent. His short, clear sentences were instantaneously translated into Portuguese by his interpreter. The two worked as a most effective team to lay upon the hearts of the vast crowd the claims of the Lord.

When Graham called for a response the crowd was so vast, the aisles so blocked with people seated in them and the approaches to the area so filled with the thousands who could only find standing room during the service, that it was necessary for some other way of response than coming forward to be used. After explaining very clearly and simply what Christ was asking them to do, Graham asked all who would repent of their sins, commit themselves in faith to Jesus Christ as Saviour and obey Him as Lord, begin daily reading the Bible and daily prayer, and identify themselves with the Lord's people, to take out their handkerchiefs where they were, and wave them aloft. So many did this that Graham thought they must not have understood what he was asking. So he went over it again, and met the same response. Then he asked all who had made this decision to

Baptists' Last Ceremony Impressive

Editor's note: This article was taken from *Brazil Herald*, Tuesday, July 5, 1960. This is Brazil's only English language paper.

Whatever the religious and spiritual significance of the closing ceremony of the 10th Baptist Alliance World Conference the event itself was considered by prominent Brazilian officials and the usually hard-boiled TV announcers as a unique spectacle in the history of Brazil. The former stated that it was an "impressive demonstration of Christian faith," while the latter claimed that they could not recall when huge Maracana was ever so full as it was for the closing Baptist meeting. Nor they claimed, several times, had they ever witnessed a huge mass meeting of this kind which was so organized, so orderly and disciplined. Punctual to the minute, well policed and well planned this huge concentration of human beings, choir and band, speakers and leaders, provided a pageant which Brazil will not soon forget.

The representative of the Governor of Rio de Janeiro stated that over 400 bus-

Paul Vanorden Shaw

loads of Baptists and others had come from nearby states and it was announced that in addition to the 200 thousand who filled the world's largest stadium there were almost 100,000 outside who could not get in. It was a quiet, respectful and orderly mass of human beings brought together not to yell and cheer or to be amused but to satisfy an inner spiritual hunger. Among the 300,000 present there were delegates from 60 different nations representing 23 million baptized Baptists all over the world. Prayers were heard in the languages of Birmania, Nigeria, North and South America.

stand and repeat a prayer of confession and committal to Christ, out loud after him, phrase by phrase. This they did. Then all these were asked to move toward the ends of the rows where a counselor would talk to them, take their names and address and give them some literature.

It would be impossible to estimate how many made response to Graham's appeal. Some said as many as seven thousand. This would seem too high a figure to me as I observed, but it would not be possible for one observer to really know how many in that vast crowd answered the invitation put to them by the evangelist.

In many respects this was the greatest service I ever experienced. I believe it was

The culminating event of the afternoon was the sermon by Billy Graham called the greatest evangelist of our day. Tall, handsome, simpático and sincere, Mr. Graham, who has spoken to millions of people all over the world, addressed the huge congregation in the Maracana giving his interpretation of the Christian message. He is a great orator, who has learned to communicate with peoples whose languages he does not speak and whose religion is not the one he professes. It seemed to us that he was felicitous in not saying a single word which might offend the people or the dominant religion of Brazil.

Nor do we wish to offend any one nor seem to be guilty of bad taste when we say that one of the features of the tremendous spectacle at Maracana which won the admiration of every one was Billy Graham's interpreter. Never in our life have we heard an interpretation which sounded like another superb speech or sermon and not as the pale echo or mechanical reproduction of another man's ideas and words. Every intonation, every inner meaning, every word, every gesture and every conviction of Billy Graham was conveyed immediately, perfectly in Portuguese, with Brazilian gestulation and intonation by this Brazilian. If Billy Graham got over last Sunday afternoon it was because a bilingual Brazilian artist of the spoken word was able to make available to a vast Brazilian audience the spiritual message of a North American preacher.

For the first time in the history of these Baptist Alliance Conferences a non-Anglo-Saxon was elected President for the next five years. Dr. Joao Soren, Baptist Minister in Rio de Janeiro and former Protestant Army Chaplain with the Brazilian Expeditionary Force to Italy in the last war, was

(Continued on Page 8)

one of the greatest ever held in all time. Graham's sentences were short, sharp, clear, winsome. He put himself in the hands of the Holy Spirit. This was true of the interpreter. Graham at the very outset asked for all walking and moving about to cease, all talking to stop and complete attention to be given to what the Lord would say to the hungry-hearted. The message and appeal, with interpretation, lasted 46 minutes. The vast crowd was quiet, reverent, responsive.

A deep spirit of honoring the Lord was evident. No one who had the privilege of being present will ever forget this great climax to the Tenth Baptist World Congress. The motto, "Jesus Christ is Lord" had been indelibly imprinted on all,

Psychiatry: Friend Or Foe

The magazines today are full of articles on psychiatry. One can hardly visit a newsstand without seeing something on this subject in some prominent magazine. The extensive infiltration which this relatively new science has made in our communities is also evident in other places. Practically every large metropolitan hospital has a psychiatric ward. Many of our larger cities also have psychiatric clinics springing up. And even more significant are the many new mental hospitals being erected across the nation and the vast outlay of sums being expended for mental health. But much closer home to us is the fact that practically all of us know some person who has spent some time in a mental institution or is an "out-patient" in some psychiatric clinic. In the face of a movement of such gigantic proportions and influence a brief inquiry concerning the attitude which evangelical Christians should take toward this new science would perhaps be time well spent.

It is obvious that any movement of this sort would naturally receive all sorts of criticism and praise. Some of the attitudes which people have taken deserve comment. One of the most dogmatic positions which some Christians have assumed is that psychiatry is of the devil. Such an evaluation in the light of history is not surprising. Any new movement which has gone against the grain of scientific or religious orthodoxy has always come into severe criticism by the exponents of traditionalism. When scientists set forth the idea that the earth revolved around the sun rather than the sun around the earth they were naturally persecuted. The same was true with regard to the idea that the earth was round rather than flat. Thus when psychiatry began to emerge as a formal science it was immediately attacked

both by some parts of the medical profession and by organized religion. It has continued to be bombarded through the years both by segments of science and religion.

Religion's attack on psychiatry in bygone days is easily understandable. Sigmund Freud (1856-1939), who has sometimes been called the father of modern psychiatry, very openly revealed his antipathy toward religion and asserted his belief that it was a sort of crutch which psychiatry in time could make obsolete, at least for the individual. However, psychiatry today is no longer equated with a thorough-going Freudianism. Many Christian psychiatrists have come on the scene, such as Karl Jung, of Switzerland, and have made their mark. It is true that psychiatrists generally are not in complete agreement on analytic and ther-

Dr. Jack R. Kennedy

apeutic principles, but the success with therapy which the various schools of thought have had make it evident that psychiatry as a healing art is not inspired by the devil. The devil, you recall, is working for man's destruction, not his healing.

Another attitude sometimes taken toward psychiatry is that it is a form of religious-medical quackery. Those who hold to this opinion are quick to assert that it is neither pure science nor pure religion. The psychiatrist, according to this view, has emerged as a new form of religious leader and medical practitioner. He is attempting to do a work which a pastor by rights should be doing. His task is hopeless, however, because he does not use the official lingo or tools of organized religion. His authority is from man and not from God. Thus his work

cannot have God's blessings upon it. But the truth of the matter is that the psychiatrist makes no pretense of being a religious leader. He recognizes that it is not his task to be a herald of religious or moral tenets but to give medical help to those under his care. Religion and morality are dealt with only when they contribute to the person's illness or obscure the person's self-realizations as a healthy human being.

Fears, therefore, that psychiatrists will make concerted efforts to undermine the faith of patients are groundless. If they considered religion a liability, they would make certain that religious services were not conducted in mental institutions. But in fact they encourage them and consider them a helpful part of the therapeutic process for the vast majority of their patients. Thus the charge that psychiatry is a new form of religious quackery is without foundation. However, individuals seeking the help of a psychiatrist should get their pastor or their family medical doctor to recommend a competent specialist because in any profession there are always charlatans who would exploit the uninformed. But the existence of a few charlatans is not an argument against psychiatry. There are charlatans in all professions.

On the opposite end of the pole is the attitude that psychiatry is the ultimate answer to man's mental needs. This attitude is just as naive as attributing psychiatry to the inspiration of the devil or charging it with quackery. Psychiatrists recognize that ultimate questions belong to the sphere of philosophers and theologians and not to themselves. They recognize that it will never be within their power to create a mental and emotional Utopia for humanity. Such an idealistic society can only come by the direct intervention of God and not by the efforts of psychiatry. Man's ability to help man will always have limitations and when we assume that the goal of psychiatry is to produce a problem-free individual we have made a false assumption. An individual without problems would not be a person, he would be dead.

The Christian, then, should never assume that psychiatry has said or will say the last word about man, because God has already done this in His Word, the Bible. The illness of mankind is to be traced in the last analysis to the fall of man. And this means that man's ultimate healing must come by the Salvation of God. But to say this is not to deny that man's earthly pilgrimage cannot be helped by the analytic and therapeutic principles of psychiatry. Nor does it imply that each person seeking psychiatric help will always be successful in obtaining from psychiatry the type of healing which he might desire. The psychiatrist would be the first to admit that his skills are still all too imperfect and that a mental Utopia will never be attained.

In the light of what has been said, what then should be our attitude toward

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Howe And Harrison Added To New Orleans Seminary

NEW ORLEANS, La.—Two teachers have been added to the faculty of New Orleans Baptist Theological Seminary and will begin their new responsibilities September 1, according to Dr. H. Leo Eddleman, seminary president.

Dr. Claude L. Howe, Jr., a graduate of the New Orleans Seminary, who has been teaching on a contract basis for the past year, has been elected assistant professor of church history, and Dr. George W. Har-



HOWE

HARRIMAN

arrison, a teacher of Bible and philosophy at Georgetown College, Georgetown, Ky., for the past five years, was elected to the position of associate professor of Old Testament.

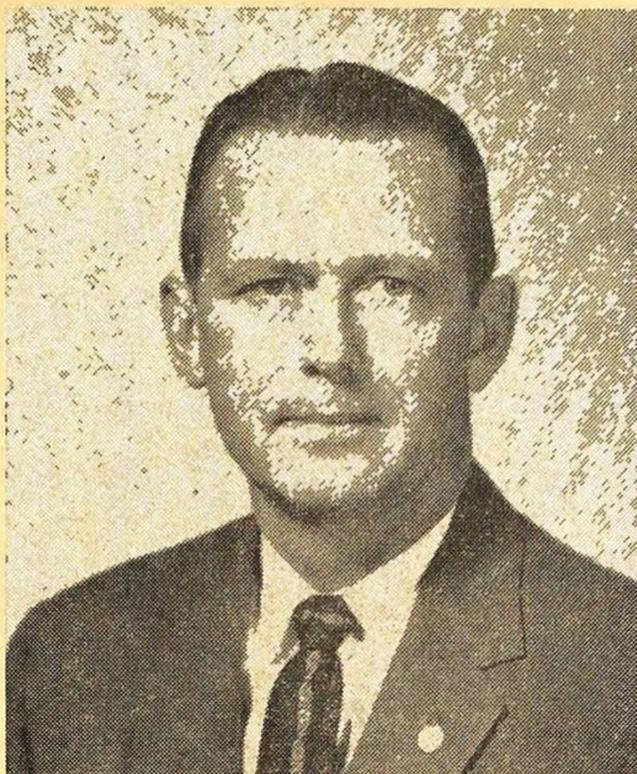
Dr. Howe, a native of Mississippi, is the son of the Rev. and Mrs. Claude L. Howe, Sr., of Sturgis, Miss. He holds the BA degree from Mississippi College, Clinton; the MS from Purdue University; and the Bachelor of divinity and doctor of theology degrees from New Orleans Seminary.

A pastor of the Mt. Pisgah Baptist church, Sand Hill, Miss., for six years, Dr. Howe is a member of the American Church History Society and a former officer in the U. S. Army.

Dr. Harrison is a native of Ohio County,

psychiatry? Certainly we cannot be oblivious to the inroads which it has made into our culture. Whether we like it or not it is here to stay and we cannot deny its existence. Several obvious facts, therefore, should be remembered as we seek to appraise intelligently the response which we should make in the future to this dynamic new movement. One of these is the fact that more and more psychiatrists and ministers are recognizing that their work is basically complementary rather than mutually exclusive. As the years go by it is likely that this fact will become even more apparent. Still another contributing factor is the undeniable fact that many persons with mental and emotional disorders need the help which only a medical doctor can give. Few, if any, pastors have the professional training necessary to effect a cure for psychotic (irrational disorders) or severely neurotic (emotionally disturbed) persons.

Edward Hurt, Jr. To Appear At Linden



Edward Hurt, Jr., Royal Ambassador Secretary of the Brotherhood Commission of the Southern Baptist Convention, has spent most of his life working with boys.

After his graduation from Oklahoma Baptist University with a Bachelor of Arts

Ky., and is the son of Mr. and Mrs. C. G. Harrison, Fordsville, Ky. He graduated magna cum laude from Georgetown in 1949, was awarded the bachelor of divinity degree in 1952 and the doctor of theology degree in 1959, both from Southern Baptist Theological Seminary, Louisville, Ky. While a graduate student he served as fellow in the Old Testament department.

During World War II he was a member of the Seventh Infantry Division, active in the Okinawa campaign and the occupation in Korea.

Dr. Harrison served as pastor of churches in Garfield, Ky., and Ohio and Hancock counties, also in Kentucky.

To say this is not to deny the power of the Gospel but to recognize that we are dealing with a problem from two different vantage points. This means then that the psychiatrist does not become a pastor and the pastor does not become a psychiatrist. Both can contribute to the total well-being of the person. As regards defining the areas of mutual agreement and disagreement between religion and psychiatry, much has already been accomplished, but in reality we have no alternative but to wait and see what develops later. In the meantime we would do well to thank God for the good which psychiatry has already accomplished and at the same time recognize that it is not a miraculous science. It is just a help along the way.

Dr. Kennedy is pastor of the Lookout Mountain Baptist Church, Lookout Mountain, Tenn.

Degree, where he lettered in football, track, and wrestling, Mr. Hurt was named Football and Track Coach at Elk City High School, Elk City, Oklahoma. Five years later, he was elected Football Coach at Altus Junior College, Altus, Oklahoma.

In 1935, Mr. Hurt went to Oklahoma Baptist University as Assistant Football and Head Track Coach, later serving as Head Coach of Football and Basketball. Before coming to the Brotherhood Commission, Mr. Hurt served as Athletic Director of Oklahoma Baptist University in Shawnee.

For fifteen consecutive years, his O.B.U. teams were track and field champions for the Oklahoma Collegiate Athletic Conference. In 1936, one of his boys, Harold Cagle, won a place on the Olympic team and another, Sam Allen, participated in the final tryouts for the Olympics.

In 1952, Mr. Hurt was chosen Coach of the Year by the coaches of the Oklahoma Collegiate Conference.

He was ordained as a deacon in the First Baptist Church, Shawnee, Oklahoma where he served as Superintendent of the College Department of the Sunday school and was associational Brotherhood President of his association.

Mr. Hurt currently serves as a deacon and Chairman of the Royal Ambassador Committee of Eudora Baptist Church, Memphis, Tennessee.

something

NEW

has

been

added!...

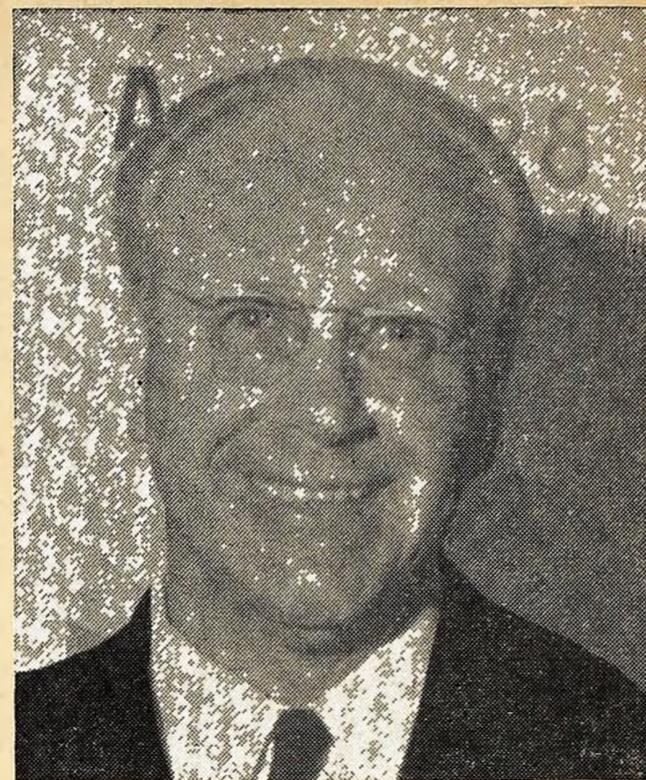
for your convenience—after August 1—all Brotherhood and Royal Ambassador materials will be available through your

BAPTIST BOOK STORE

For a complete catalog of Brotherhood and Royal Ambassador materials, write your state Brotherhood headquarters or your Baptist Book Store.



PRESIDENT, FIRST LADY—John Soren, pastor of the First Baptist Church, Rio de Janeiro, and newly elected president of the Baptist World Alliance and his wife discuss the event which has thrust them into forefront of Baptist life.—(BP) Photo



GENERAL SECRETARY—Josef Nordenhaug, who has been serving as president of International Baptist Seminary in Ruschlikon Zurich, Switzerland, has been elected general secretary of the Baptist World Alliance. Like his predecessor, Arnold T. Ohrn, he comes from Norway.—(BP) Photo

by Dr. David E. Mason

Greatest Message Of Baptist World Congress

This is the story of the greatest message of the Baptist World Congress. It was not delivered by an American, nor a European, nor a citizen of Brazil. It was brought by the people themselves—it was the people themselves.

I am in the press section, immediately in front of and below the pulpit. To my right are draped the flags of many nations—England, the United States, Ceylon, Lebanon, Nicaragua, and Morocco. Below these flags there is a section of people, Baptist people, Christian people.

The most striking is a huge hulk of a man clad in leather boots, riding pants, and a leather coat, stretched across the broadest set of shoulders I have ever seen. His hair is a dark gray and it falls to his

shoulders. The lower part of his face is covered with a beard which blends into the flowing hair. He is old. He is silent. In front of him there is a child: a girl, a Brazilian, and pretty.

Row on row sit others: a sari-clad lady from India, a youth from Japan, a pastor and his wife from Louisiana, a Negro from Africa, a white-suited European; and others from Australia, Brazil, and all the earth. All sit silently . . . listening. They have just heard a multi-hued choir of over two-thousand Brazilian sing a thrilling hymn. But now they listen to a man's voice.

The man is Stanislav Svec from Czechoslovakia. He is saying, "I am happy to be in this greatest gathering of the Baptist family."

Above him—and above the choir—are the words in Portuguese, "Jesus Cristo E' O Senhor," and in English, "Jesus Christ is Lord." Above all stands . . . the cross.

This is the great message of the Congress. It needs the words of no language to carry its message.

* * *

. . . . Approximately 25,000 persons from seventy countries, representing a total Baptist membership of more than 23 million in 107 countries, jammed into the huge

BWA Congress Taped

The Tenth Baptist World Congress held recently in Rio de Janeiro, Brazil, was tape recorded in its entirety by Southern Baptists' Radio and Television Commission.

Taped portions of the sessions can be ordered direct from the Commission or through the Baptist World Alliance. Two special tapes are offered:

(1) Highlights of the entire congress and (2) messages of Dr. Theodore Adams, Dr. Arnold Ohrn and Dr. Billy Graham. Each tape is approximately two hours long and is recorded at 3 3/4 inches per second. The cost is \$5 each or both for \$8.

A 10-inch record entitled "Sounds of Rio" is also being prepared at 33 1/3 RPM for \$1. A free picture booklet on the congress and Rio will be sent on request with the record of the tapes.

Address inquiries to Baptist World Congress Recordings, Radio-TV Commission, P. O. Box 12157, Fort Worth 16, Texas.

auditorium in Rio de Janeiro, Brazil, June 26, when the Tenth Baptist World Congress convened. Several thousand others who were unable to get seats inside listened through loud-speakers outside. Theodore F. Adams, Richmond, Virginia, concluding a five-year term as president of the Alliance, presided over the meeting. This is the first Congress to be held outside North America and Europe since the Baptist World Alliance was founded at London in 1905, and the first ever held in what is considered mission territory. Registration at the close of the first day was 11,595 which was an all time record.

Baptists' Last Ceremony

(Continued from Page 5)

chosen to guide the destinies of the world alliance of Baptists. And, we learn, it was the Rev. Mr. Soren himself who interpreted Billy Graham's sermon. His choice is an honor for Brazil and a recognition of Brazil's part in organizing a Conference which Mr. Theodore Adams, retiring president, said was the best in the history of the Alliance.

Their Haunting Cry

By W. Trueman Moore
Missionary to East Pakistan

The man from whom I was buying honey came by one day. Obviously very sick, he had tuberculosis, I learned. I gave him some money; but I could not give the intensive treatment, good nutrition, and rest he needed for a cure. There was no hospital to which he could go. He soon died and the Government burned his little shack, bedding, and clothes.

In the statistics this man was only one of more than 10 who died that hour from tuberculosis, claimer of 90,000 lives here each year.

Medical facilities in East Pakistan are inadequate. Although the country has a vast rural population, there is hardly one adequately equipped hospital to serve the rural people. There are only 149 nurses, including students, to attempt to meet the needs of this area, about the size of Arkansas with a population 25 times as great. In addition to tuberculosis, continually recurring epidemics of smallpox and cholera snuff out countless lives.

Illness is awful here, and death is dreaded; but to go through life blind and begging is in many respects worse. Thirty thousand become blind in East Pakistan each year. Jesus knew the haunting cry of the blind for mercy. When he gave them his healing touch they "followed him, glorifying God: and all the people, when they saw it, gave praise unto God" (Luke 18:43).

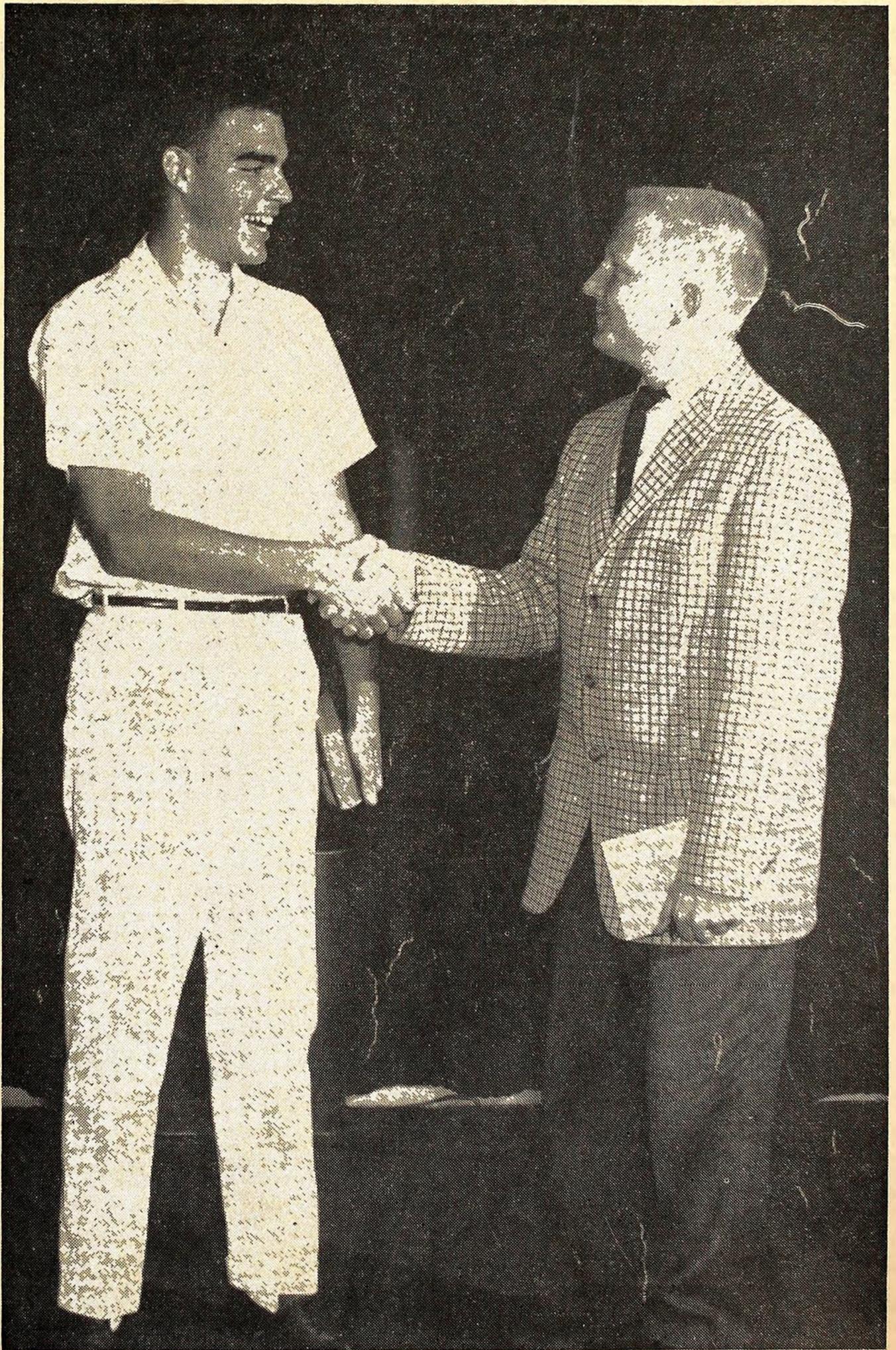
We Southern Baptist missionaries are daily faced with the sick, lame, blind, deformed, and disfigured men, women, and children of East Pakistan. As they sit by the wayside and plead loudly for mercy in the name of Allah, we too have compassion and desire to bring them healing in the name of God. The tremendous physical and spiritual needs have led us to look toward the establishment of a mission hospital. There is a sense of urgency in the task. Every day of delay means other lives are spirited away by the multitudes of diseases and the conditions here. More than 99 per cent of the victims die without Christ.

Possibly no greater field of service is open to doctors and nurses. What a privilege to use modern medical facilities to help lower the disease toll here! What an opportunity to aid in this healing and to train Pakistanis to be nurses! We believe the scene of praise to God when Jesus healed will be re-enacted many times in this country when Southern Baptist medical personnel—saved, blessed, and called by the Great Physician—come with healing power.

The opportunities are yours. Will you accept the challenge?

Training Union Department

Sword Drill And Speaker's Tournament First Place Participants



Pictured above is Don Carter who represented First Baptist Church, Nashville, Nashville Association and Central Region in the State Sword Drill and A. W. Powell who represented Northside Church, McMinnville, Central Association and the North Central Region in the Speakers' Tournament on July 4 at the First Baptist Church, Nashville. These two young men will represent Tennessee at Ridgecrest,

THERE'S STILL TIME

To Make Your Reservations for

CHURCH ADMINISTRATION CONFERENCES

Camp Linden

August 5-6

Camp Carson

August 19-20

Special Conferences

Ministry of the Church Library

Church Recreation Program

Today's Task for the Deacon

Administration in Stewardship

How to be an Efficient Church Secretary

A Direct Mail Program for a Church

Using Your Newspapers & Radio Stations

Planning Better Food Service

Better Bulletins

Office Equipment

Work of Church & Associational Clerks

Building a Better Image of Your Church

Co-ordination Through a Church Council

A Church Personnel Program

Problem Solving Conference

Church News

Training Union Promoting Church Administration

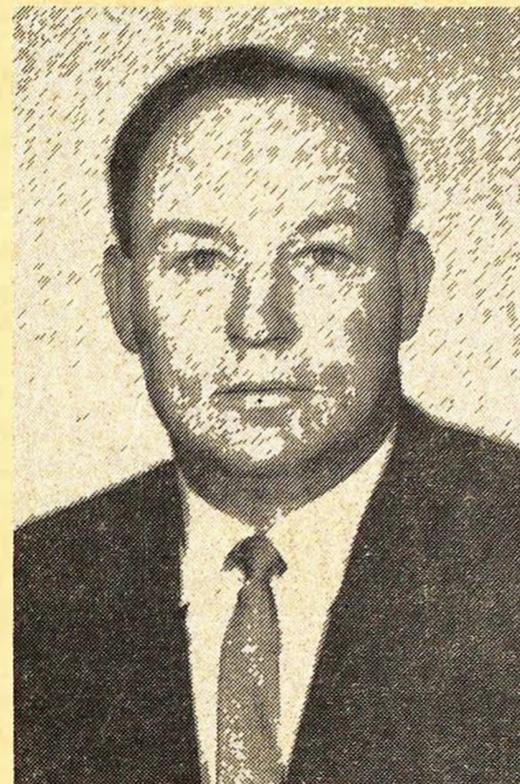
Sessions begin at 5:00 Friday evening with supper and close at 5:00 Saturday evening with supper. Night's lodging, 4 meals and insurance cost only \$4.00. For reservations write Gene Kerr, Administrative Assistant, Tennessee Baptist Convention, 1812 Belmont Blvd., Nashville 5, Tennessee.

Record Of Awards In Church Study Course And Category 17

BY ASSOCIATIONS—October 1 through June 25, 1960

| Association | Total Churches | Awards in Category 17 | Churches Having Category 17 | Total Awards | Churches Earning Awards |
|-------------------|----------------|-----------------------|-----------------------------|--------------|-------------------------|
| Beech River | 47 | 63 | 2 | 391 | 7 |
| Beulah | 41 | 60 | 2 | 499 | 12 |
| Big Emory | 46 | 215 | 9 | 1780 | 32 |
| Big Hatchie | 37 | 174 | 19 | 798 | 23 |
| Bledsoe | 22 | 27 | 3 | 484 | 7 |
| Bradley | 47 | 311 | 15 | 1540 | 24 |
| Campbell | 42 | 19 | 4 | 140 | 6 |
| Carroll Benton | 24 | 86 | 6 | 637 | 13 |
| Central | 13 | 86 | 7 | 213 | 7 |
| Chilhowee | 69 | 328 | 18 | 2416 | 32 |
| Clinton | 57 | 215 | 13 | 1494 | 27 |
| Concord | 33 | 133 | 14 | 918 | 19 |
| Crockett | 14 | 25 | 2 | 188 | 5 |
| Cumberland | 29 | 220 | 15 | 920 | 19 |
| Cumberland County | 19 | 69 | 4 | 349 | 5 |
| Cumberland Gap | 84 | 7 | 3 | 115 | 8 |
| Duck River | 29 | 93 | 10 | 1272 | 19 |
| Dyer | 40 | 24 | 5 | 722 | 15 |
| East Tennessee | 35 | 94 | 5 | 280 | 5 |
| Fayette | 15 | 30 | 3 | 479 | 7 |
| Gibson | 44 | 274 | 22 | 1698 | 35 |
| Giles | 20 | 2 | 1 | 97 | 3 |
| Grainger | 34 | 0 | 0 | 122 | 4 |
| Hamilton | 116 | 1053 | 36 | 5782 | 71 |
| Hardeman | 30 | 128 | 10 | 694 | 24 |
| Hiwassee | 11 | 0 | 0 | 0 | 0 |
| Holston | 115 | 417 | 25 | 3953 | 70 |
| Holston Valley | 48 | 55 | 2 | 272 | 7 |
| Indian Creek | 26 | 18 | 2 | 295 | 10 |
| Jefferson | 25 | 19 | 3 | 373 | 9 |
| Judson | 15 | 0 | 0 | 0 | 0 |
| Knox | 138 | 1220 | 38 | 6420 | 82 |
| Lawrence | 32 | 35 | 4 | 841 | 13 |
| Loudon | 32 | 101 | 7 | 592 | 9 |
| Madison Chester | 44 | 270 | 12 | 2210 | 31 |
| Maury | 25 | 26 | 4 | 138 | 6 |
| McMinn | 68 | 143 | 4 | 1983 | 25 |
| McNairy | 25 | 61 | 4 | 137 | 6 |
| Midland | 28 | 1 | 1 | 166 | 6 |
| Mulberry Gap | 76 | 21 | 2 | 46 | 2 |
| Nashville | 91 | 750 | 44 | 6873 | 79 |
| New Duck River | 23 | 20 | 3 | 242 | 8 |
| New River | 42 | 0 | 0 | 0 | 0 |
| New Salem | 16 | 3 | 1 | 147 | 4 |
| Nolachucky | 48 | 80 | 6 | 538 | 17 |
| Northern | 19 | 2 | 1 | 61 | 3 |
| Polk | 43 | 45 | 2 | 178 | 9 |
| Riverside | 24 | 76 | 5 | 293 | 7 |
| Robertson | 23 | 81 | 4 | 411 | 11 |
| Salem | 26 | 26 | 2 | 98 | 3 |
| Sequatchie | 26 | 14 | 3 | 145 | 9 |
| Sevier | 56 | 129 | 7 | 820 | 11 |
| Shelby | 105 | 3183 | 64 | 12031 | 91 |
| Stewart | 15 | 47 | 3 | 109 | 5 |
| Stone | 27 | 69 | 4 | 552 | 11 |
| Sweetwater | 74 | 1 | 1 | 276 | 7 |
| Tennessee Valley | 29 | 0 | 0 | 152 | 4 |
| Truett | 6 | 37 | 3 | 169 | 4 |
| Union | 14 | 44 | 3 | 158 | 3 |
| Watauga | 67 | 218 | 13 | 1062 | 23 |
| Weakley | 37 | 7 | 3 | 242 | 12 |
| Western District | 28 | 83 | 13 | 473 | 16 |
| West Union | 61 | 0 | 0 | 0 | 0 |
| William Carey | 26 | 25 | 2 | 245 | 8 |
| Wilson | 28 | 65 | 10 | 729 | 24 |
| TOTALS | 2649 | 11128 | 533 | 67458 | 1074 |

To Lead Sunrise Service At Linden



Highlighting the Brotherhood Convention programs each year are the Sunrise Services held each morning. The Convention to be held at Camp Linden, July 29-31 will be no exception.

Edward E. O'Neill of Dyersburg will lead the Saturday morning Sunrise Service at Linden.

O'Neill, associational Brotherhood President of Dyer County, is deacon and teacher of First Baptist Church, Dyersburg. He attended Memphis State University and the University of Tennessee.

O'Neill is assistant cashier with the First Citizens' National Bank in Dyersburg.

Mail reservations for the Convention TODAY! Enclose \$1.00 registration fee OR \$9.00.....PAID IN FULL.

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BROADMAN BIBLE MAPS

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Attendances and Additions

| Church | S.S. | T.U. | Add. |
|------------------------|------|------|------|
| Alcoa | 187 | 94 | .. |
| First | 437 | 179 | .. |
| Athens, Antioch | 197 | 80 | .. |
| Central | 106 | 36 | 1 |
| East | 390 | 133 | .. |
| First | 127 | 45 | .. |
| Idlewild | 60 | 35 | .. |
| Lake View | 70 | 43 | .. |
| McMahan Calvary | 90 | 38 | .. |
| Mt. Verd | 80 | .. | .. |
| Oak Grove | 113 | 69 | .. |
| Parkway | 80 | 36 | .. |
| Rogers Creek | 76 | 32 | .. |
| Temple | 357 | 79 | .. |
| Union Grove Meigs | 72 | 37 | .. |
| Valley Road | 76 | .. | .. |
| Valley View | 30 | .. | .. |
| West View | 75 | 43 | .. |
| Wild Wood | 106 | 71 | .. |
| Zion Hill | 63 | 43 | .. |
| Auburntown, Prosperity | 151 | 82 | .. |
| Bemis, First | 337 | 85 | 2 |
| Blaine, Block Springs | 117 | 28 | .. |
| Bradford, First | 99 | 28 | .. |
| Brighton | 224 | 110 | .. |
| Chattanooga, Avondale | 555 | 150 | .. |
| Brainerd | 822 | 266 | .. |
| Frawley Chapel | 42 | .. | .. |
| Concord | 452 | 171 | .. |
| East Lake | 521 | 112 | 3 |
| East Ridge | 565 | 165 | 3 |
| Northside | 405 | 94 | 3 |
| Red Bank | 1069 | 302 | 2 |
| Ridgedale | 475 | 156 | .. |
| Ridgeview | 268 | 92 | 2 |
| St. Elmo | 315 | 83 | 2 |
| Second | 150 | 50 | 2 |
| White Oak | 509 | 123 | 5 |
| Woodland Park | 348 | 132 | .. |
| Clarksville, First | 715 | 136 | .. |
| Little West Fork | 152 | 69 | 1 |
| Cleveland, Big Spring | 296 | 163 | .. |
| First | 610 | 251 | .. |
| Macedonia | 135 | 32 | .. |
| Clinton, First | 585 | 179 | 1 |

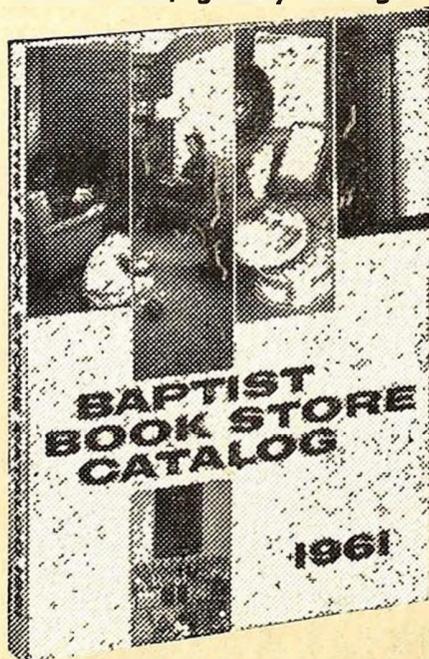
SUNDAY, JULY 10, 1960

| | | | |
|-------------------------------|------|-----|----|
| Second | 491 | 105 | .. |
| Columbia, First | 597 | 197 | 10 |
| Cookeville, First | 454 | 105 | 1 |
| Hilham Rd. | 73 | 35 | 2 |
| Steven Street | 137 | 85 | 4 |
| West View | 196 | 58 | 1 |
| Corryton | 200 | 138 | 2 |
| Crossville, First | 215 | 87 | .. |
| Dyer, First | 214 | 55 | .. |
| New Bethel | 200 | 112 | .. |
| Dyersburg, First | 632 | 194 | 1 |
| Elizabethton, First | 514 | 176 | 1 |
| Oak Street | 150 | 82 | .. |
| Siam | 196 | 90 | 2 |
| Englewood, First | 169 | 52 | .. |
| Etowah, First | 322 | 101 | .. |
| North | 424 | 117 | .. |
| Fayetteville, West End | 119 | 55 | 2 |
| Fountain City, Central | 1062 | 288 | 4 |
| Smithwood | 703 | 248 | .. |
| Gleason, First | 230 | 78 | .. |
| Goodlettsville, First | 381 | 141 | 1 |
| Grand Junction, First | 130 | 66 | 4 |
| Greeneville, First | 350 | 170 | 18 |
| Guilds, First | 38 | .. | .. |
| Harriman, Caney Ford | 98 | 37 | .. |
| South | 438 | 149 | .. |
| Trenton Street | 379 | 86 | .. |
| Walnut Hill | 242 | 104 | .. |
| Henderson, First | 205 | 91 | 9 |
| Hendersonville, Rockland | 49 | 22 | .. |
| Hixson, First | 317 | 126 | .. |
| Memorial | 188 | 75 | 7 |
| Humbolt, First | 481 | 126 | .. |
| Jackson, First | 934 | 194 | 2 |
| North | 310 | 149 | 4 |
| Parkview | 403 | 138 | 4 |
| Bethany Chapel | 53 | 38 | .. |
| West | 936 | 448 | .. |
| Jellico, First | 171 | 34 | .. |
| Johnson City, Central | 521 | 110 | .. |
| Northside | 26 | 9 | 4 |
| Pine Crest | 185 | 93 | .. |
| Temple | 282 | 102 | 1 |
| Jonesboro, First | 190 | 79 | .. |
| Limestone | 20 | 15 | .. |
| Kenton, First | 200 | 60 | .. |
| Macedonia | 90 | 52 | .. |
| Knoxville, Bell Avenue | 846 | 244 | 1 |
| Broadway | 1069 | 589 | 8 |
| Central (Bearden) | 639 | 244 | 6 |
| First | 860 | 192 | 3 |
| Grace | 298 | 158 | 2 |
| Lincoln Park | 860 | 370 | 3 |
| Lonsdale | 307 | 111 | 4 |
| McCalla Avenue | 749 | 188 | .. |
| Meridian | 491 | 155 | .. |
| Sevier Heights | 674 | 262 | 2 |
| Tennessee Avenue | 134 | 56 | .. |
| Wallace Memorial | 504 | 176 | .. |
| LaFollette, First | 249 | 49 | .. |
| Lawrenceburg, First | 300 | 94 | .. |
| Mission | 78 | 45 | .. |
| Highland Park | 236 | 93 | 3 |
| Lebanon, First | 502 | 153 | .. |
| Hillcrest | 136 | 81 | .. |
| Rocky Valley | 116 | 66 | 1 |
| Leoma, Scotts Hill | 101 | 45 | .. |
| Lenoir City, Calvary | 237 | 60 | .. |
| First | 462 | 158 | .. |
| Oral | 149 | 80 | .. |
| Lewisburg, First | 411 | 83 | .. |
| Loudon, Blairland | 208 | 95 | .. |
| New Providence | 248 | 162 | .. |
| Madisonville, First | 341 | 159 | 3 |
| Mission | 41 | 25 | .. |
| Malesus | 212 | 86 | .. |
| Martin, First | 368 | 87 | 3 |
| Southside | 103 | 32 | 2 |
| Maryville, Broadway | 650 | 354 | 1 |
| Mt. Lebanon | 220 | 137 | .. |
| Monte Vista | 185 | 85 | 3 |
| McMinnville, Magness Memorial | 400 | 88 | .. |
| Forest Park | 60 | 40 | .. |
| Mt. Pleasant, First | 200 | 99 | .. |
| Mission | 76 | 78 | .. |
| Memphis, Ardmore | 609 | 269 | .. |
| Bartlett | 316 | 113 | 4 |
| Barton Heights | 289 | 91 | 1 |
| Bellevue | 2450 | 971 | 15 |
| Belwood Heights | 2451 | 998 | 16 |
| Beverly Hills | 510 | 197 | 1 |
| Havenview | 176 | 69 | .. |
| Broadmoor | 186 | 117 | 2 |
| Brooks Road | 230 | 140 | 5 |
| Central Avenue | 784 | 256 | 5 |
| Charjean | 407 | 149 | 3 |
| Cherokee | 1004 | 339 | 3 |
| Mt. Terrace | 47 | 12 | .. |
| Egypt | 216 | 94 | .. |
| Fairlawn | 457 | 234 | 2 |
| First | 1247 | 275 | .. |
| Fisherville | 139 | 39 | .. |

| | | | |
|-------------------------|------|-----|----|
| Frayser, First | 698 | 382 | 2 |
| Georgian Hills | 199 | 97 | 6 |
| Glen Park | 272 | 122 | .. |
| Graceland | 619 | 227 | 8 |
| Highland Heights | 1278 | 622 | 3 |
| Hollywood | 503 | 198 | .. |
| Kennedy | 390 | 158 | .. |
| Kensington | 198 | 58 | .. |
| LaBelle Haven | 541 | 190 | 1 |
| LeaClair | 326 | 127 | 8 |
| Leawood | 778 | 277 | .. |
| Levi | 279 | 105 | 1 |
| Longview Heights | 447 | 211 | 4 |
| Malcomb Avenue | 180 | 85 | 3 |
| Mallory Heights | 201 | 77 | .. |
| Mt. Pisgah | 130 | 63 | .. |
| National Avenue | 324 | 124 | 4 |
| Oakhaven | 185 | 114 | 1 |
| Oakville | 258 | 85 | 1 |
| Park Avenue | 597 | 164 | 1 |
| Raleigh | 464 | 174 | .. |
| Scenic | 162 | 76 | 5 |
| Sky View | 231 | 154 | 7 |
| Speedway Terrace | 676 | 195 | 5 |
| Temple | 1085 | 288 | 2 |
| Union Avenue | 1148 | 311 | 6 |
| Parkway Village | 153 | 56 | 2 |
| Vanuys | 98 | 40 | .. |
| Victory Heights | 164 | 97 | .. |
| Wells Station | 730 | 305 | 2 |
| Mission | 81 | 50 | .. |
| Westhaven | 590 | 119 | 7 |
| Whitehaven | 590 | .. | 7 |
| Milan, First | 419 | 119 | .. |
| Morristown, Alpha | 109 | 52 | 1 |
| Bethel | 196 | 149 | .. |
| Beulah | 59 | 19 | .. |
| Buffalo Trail | 218 | 134 | .. |
| Bible's Chapel | 50 | 40 | .. |
| Cherokee Hill | 86 | 66 | 12 |
| First | 617 | 184 | .. |
| Hillcrest | 120 | 70 | .. |
| Morningside | 32 | 36 | .. |
| Pleasant View | 97 | 32 | .. |
| Russellville | 75 | 54 | .. |
| Witt | 75 | 34 | 1 |
| Murfreesboro, First | 595 | 138 | 1 |
| Calvary | 98 | .. | .. |
| Southeast | 88 | 38 | .. |
| Nashville, Antioch | 126 | 43 | 1 |
| Bakers Grove | 175 | 71 | .. |
| Belmont Heights | 1003 | 280 | 10 |
| Madison Street | 85 | 48 | .. |
| Bethany | 38 | 17 | 2 |
| Brook Hollow | 352 | 91 | .. |
| Charlotte Road | 76 | 53 | .. |
| Calvary | 230 | 96 | .. |
| Crieveview | 320 | 102 | 1 |
| Dickerson Road | 338 | 117 | .. |
| Eastland | 682 | 121 | .. |
| Fairview | 232 | 68 | 2 |
| Jordonia | 38 | 17 | .. |
| Lyle Lane | 46 | .. | .. |
| First | 1235 | 427 | 17 |
| Cora Tibbs | 81 | 44 | .. |
| T.P.S. | 170 | .. | .. |
| Carroll St. | 150 | 48 | .. |
| Glendale | 200 | 65 | .. |
| Glenwood | 218 | 59 | 1 |
| Grace | 977 | 333 | 3 |
| Grandview | 458 | 74 | 3 |
| College Grove | 81 | 15 | .. |
| Harsh Chapel | 146 | 45 | 5 |
| Haywood Hills | 131 | 72 | .. |
| Inglewood | 911 | 254 | 1 |
| Cross Keys | 49 | 37 | .. |
| Beaver Creek | 90 | .. | .. |
| State School | 73 | .. | .. |
| Trinity Chapel | 188 | 80 | 2 |
| Ivy Memorial | 391 | 138 | 2 |
| Lincova Hills | 312 | 73 | .. |
| Neelys Bend | 108 | 34 | .. |
| Radnor | 562 | 188 | 7 |
| Saturn Drive | 331 | 127 | .. |
| Seventh | 111 | 42 | .. |
| Shelby Avenue | 424 | 113 | .. |
| Tusculum Hills | 317 | 103 | 1 |
| Una | 282 | 152 | .. |
| Woodmont | 628 | 200 | 4 |
| Oak Ridge, Robertsville | 692 | 233 | 3 |
| Old Hickory, First | 494 | 200 | .. |
| Rayon City | 158 | 53 | .. |
| Parsons, First | 198 | 75 | 6 |
| Pigeon Forge | 219 | 115 | .. |
| Portland, First | 359 | 168 | 3 |
| Rockwood, Eureka | 130 | 70 | 1 |
| First | 476 | 135 | .. |
| Shelbyville, First | 898 | 114 | 4 |
| Shelbyville Mills | 272 | 113 | .. |
| Somerville, First | 245 | 122 | 4 |
| Spring City, First | 200 | 80 | .. |
| Summertown | 123 | 54 | .. |
| Sweetwater, First | 397 | 93 | 2 |
| Trezevant, First | 184 | 60 | .. |
| Tullahoma, First | 493 | 125 | 2 |
| Lincoln Heights | 87 | 37 | .. |
| Grace | 115 | 46 | .. |
| Hickerson Mem. | 86 | 46 | .. |
| Highland | 194 | 107 | .. |
| Spring Creek | 32 | .. | .. |
| Union City, First | 656 | 173 | 4 |
| Samburg | 59 | 41 | .. |
| Second | 290 | 126 | 1 |
| Watertown, Round Lick | 184 | 68 | .. |
| White House | 149 | 60 | .. |
| Winchester, First | 296 | 69 | .. |
| Southside | 27 | .. | .. |

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New Interne Chaplain At Mid State Hospital



Ferd M. White came to Mid-State Baptist Hospital, Nashville, July 1, as the new interne chaplain. He will be under the supervision of Chaplain Fred Bell and replaces Matthew Patton, who has returned to Southern Baptist Theological Seminary in Louisville, Ky.

White is a native Tennessean, with his home being at Knoxville. He did his undergraduate work at Carson-Newman, Jefferson City; Tennessee Tech, Cookeville; and received a B.D. at Southern Baptist Theological Seminary, Louisville. He has had clinical training at Western State Hospital, Hopkinsville, Ky.; Norton Memorial Infirmary, Children's Hospital and Jewish Hospital all of Louisville.

He was ordained by Mt. Carmel Church of Knoxville, in 1956 and has served as interim pastor of Mt. Harmony Church, Knoxville, and pastor of Bethany Church near Williamstown, Ky. Rev. and Mrs. White and their daughter will reside at 1808 Long Avenue.



Back Row left to right: Dr. Slater A. Murphy, Pastor, Highlands Heights Baptist Church, Memphis; Dr. Leon Bolton, Brotherhood President; Ray Friday, Royal Ambassador Committee Chairman and six of the Royal Ambassadors who will put on a demonstration of the Royal Ambassador Chapter Meeting at the Brotherhood Convention at Camp Linden, July 29-31. The pastor and Brotherhood of Highland Heights Baptist Church really promote their Royal Ambassador work.

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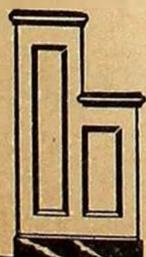
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God Desires Steadfast Love

TEXTS: Hosea 1:2 to 4:3; 5:15 to 6:6 (Larger)—Hosea 4:1-3; 5:15 to 6:6 (Printed).

This is the first of a series of three lessons from Hosea. The prophet's personal experience with a faithless wife, who sank to the lowest levels of debauchery and immorality but who never got beyond the steadfast love of Hosea in it all, is the pathetic background of the prophecy. Hosea's abiding love for his companion who lapsed into harlotry is a reflection of God's abiding love for his sinful people. Just as he loved her in her vicious living, so does God (through Hosea's prophecy) express His love for Israel. Hosea has been compared to John the beloved. The two have many characteristics in common. Both are imaginative, tender and loving. We look at the printed text to observe three ideas.

SIN AND SORROW (4:1-3)

Every age needs to be reminded that sin is a terrible reality. If this is not the case its tragic consequences are sure to multiply. In Hosea's day the sin of the people brought in its wake great sorrows. Note the sequence

in these verses. Failure to recognize moral truth brought an absence of mercy. The age was cold-blooded; which made swearing, lying, killing, stealing and adultery commonplace. It is always thus. When a land forgets God, deliberately and defiantly, the harvest of vice and crime is inevitable.

"Therefore shall the land mourn", spoke Hosea in the long ago. And the entire Bible so speaks today. Does any one doubt that this condition prevails among us now? Sorrows are upon us, as a land, in perhaps greater number and intensity than ever before in our history. A faithful presentation of what the Bible has to say by way of explanation and remedy is needed.

RETURN AND RECEPTION (5:15 to 6:3)

The Lord hates sin but loves the sinner. So long as the sinner is in love with his sin, God's love cannot express itself. Pardon and forgiveness are absolutely impossible. This would seem to be axiomatic, but it is frequently overlooked in practice. Soothing words concerning the reality and the ruin of sin constitute one such overlooking. Severe condemnation of the sinner, as such, is another way. Let us be careful to make the distinction so that sinning men can know God's love for them and at the same

time His unswerving opposition to their sinful lives.

When sinful men say, "Come, and let us return unto the Lord" and actually do, repenting without reservation, Hosea reminds them that God will receive them. This great truth lies at the very heart of the Gospel. A repentant person is made conscious of God's forgiving grace. This truth is glimpsed in the first part of verse three in the passage. "Then shall we know, if we follow on to know the Lord". Guilt and fear are displaced by restoration and peace. The sinner's forsaking of his sin, and trust in Christ as Saviour, makes possible the transformation.

PRETENSE AND PRONOUNCEMENT (6:4-6)

The religion of Ephraim and Judah was pure sham and pretense. It resembled the morning fog and dew. It was fleeting because it was insincere. Thus it satisfied no one, neither themselves nor God. He saw through their hypocrisy, condemning it in no uncertain terms. Their offerings and sacrifices were elaborate and ritualistically acceptable but the lives of the ones who brought them were rotten, therefore He pronounces doom upon them.

Just as the going forth of the light cannot be withstood, so God's solemn proclamation (through Hosea) of rejection of their presentation of attempts at worship. It is indeed a fearful statement of the truth, and must have its application in our day. What of our worship, we who call ourselves Christians? Is it meaningless and hollow? One wonders.

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Chung Lee's Thankfulness*

BY EVELYN WITTER

Grace and Greg Larkin were excited when they entered the Lee apartment. Dad had promised them long ago that someday he would take them with him when he visited the House of Lee Importers. Mr. Lee imported many objects from his native country, China, to sell to Americans like Mr. Larkin, who had furniture stores. The day had finally come when Grace and Greg could go with their father to Chinatown.

Mr. Lee was very polite. He bowed as he said, "Welcome, Grace and Greg, to the humble House of Lee. My son will show you some of our treasures if you wish. You may look about until he comes."

Grace and Greg thought the teakwood tables inlaid with mother-of-pearl were very beautiful. They admired the tapestry hangings. Most of all Grace like the little dolls with almond-shaped eyes and jet-black hair, which were dressed in the costumes of China. Greg liked the lanterns.

At last, a boy about their age came through the door at the back of the establishment. He had a crew haircut and ivory-tan skin. A pleasant smile shone through his black, slanted eyes.

"This is my son Chung," Mr. Lee introduced him to the Larkins family.

"Glad to know you!" Chung said in clear, ordinary English, which did not have a tinge of accent. "Mother extends an invitation to lunch," he said almost in the same breath.

Mr. Larkin thanked him and the group followed him through the door from which he had first appeared.

"I'll show you around after lunch, all right?" Chung asked them.

"Fine!" said Grace.

"That'll be interesting!" exclaimed Greg.

The Lee apartment was much like their own except that most of the furnishings came from China. The tables were lower and there were many pieces of hand-painted china and etched copper and brass objects.

Mrs. Lee wore American clothes, which disappointed Grace. She had hoped to see her dressed like one of the dolls.

"So nice you can partake of our simple fare with us!" said the Chinese woman bowing.

When Mr. Lee asked them to give thanks, Mr. Larkin said Bible verses from Psalms:

"The eyes of all wait for thee;
And thou givest them their food in due season.

We give thanks unto thee, O God; we give thanks."

Chung ate everything on his plate before he spoke again.

"Do help yourself to more," he said, and then he fell silent again.

Grace and Greg looked at each other as if asking the question: "Why is Chung so silent?"

At last Greg said, "You've been awfully quiet, Chung. Any special reason?"

"Oh, yes," answered Chung. "One Chinese custom we Lees like to observe says

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that one should be thankful for the food the Lord has given him and should appreciate the work the cook has had to make the food taste good."

"Can't you be thankful and talk at the same time?" asked Grace.

"Some Chinese don't think so," said Chung. "Some believe that, if you are thankful, you give all your attention to the food."

"It's nice to know about customs in far-away lands," said Grace. "Sometimes they help us remember the good customs in our own land, such as saying grace before meals."

"So long as we do remember to be thankful," agreed Chung.

"May we see the imports in your father's store now?" asked Greg, who agreed with all that had been said.

"Of course!" smiled Chung, and the three friends started toward the important displays in the front of the building and a very pleasant afternoon.

God's Wondrous World*

Half-A-Dog High

BY THELMA C. CARTER

Have you heard of the dog described as sausage shaped and half-a-dog high and a dog-and-a-half long? Perhaps you have one of these wonderful dogs as a pet.

If you have, you know that the dachshund is an ideal family pet, a friendly, intelligent dog. As a happy, good-natured clown, there are few dogs that equal the low-built dachshund.

Dachshunds are members of the hound group of hunting dogs. They are powerfully built with strong legs, long heads and muzzles, drooping ears and lips. Their short, crooked legs make these dogs fine underground diggers. Their supple skin helps them wriggle in and out of tunnels and burrows with ease.

The name "dachshund" means badger dog. It came from the fact that this type of dog was used to hunt the badger. This small, tricky animal, with characteristics of the weasel and the bear, burrows in prairies, plains, brushland, and open forests.

Centuries ago in Egypt, dogs of the dachshund type were popular pets and hunting dogs. The dry plains of Egypt were known for the abundance of wild animals such as moles, weasels, ferrets, rats, and badgers. There was a real need for the hunting type dog such as the dachshund.

Carved pictures of these dogs have been found on monuments and in caves of ancient Bible times. David, Jonathan, and Jesus, when they were boys growing up in the Holy Land, probably were acquainted with these dogs.

Laughs

The only time a nickel goes as far as it used to is when it rolls under the bed.

First Matron: "My sister's baby swallowed a bottle of ink."

Second Matron: "Incredible".

First Matron: "No indelible".

The prisoners' attorney was at a dead end. "Jim," he said, "filed a motion in Justice of the Peace Court in your behalf, and we got denied. Then I filed a Writ of Habeas Corpus in your behalf in Circuit Court, and we got denied. Next I filed an appeal with the State Supreme Court. There, too, we were denied. Finally, I filed a Writ in the highest court in the land, the United States Supreme Court. Again it was the same old story.

"Now, Jim, as your faithful counselor, I feel it is my duty to inform you that the only place left for you to file is the bars of your cell."

I visited in a church once where the worship service was terribly distracting. It seems that everyone was restless, most everyone talked, the children moved about, and even those who led the service were not very reserved in what they did. It was a joyful occasion but it appeared to be more of a social experience than a worship experience. It made me ask myself the questions, "Why do we come to church? What is a worship service for? What is it that we try to do when we call people to worship God?"

Informality in Worship

As Southern Baptists we have consistently used an informal type worship service. That is to say, we have not cared for the liturgical type of service in which there is more ritual and ceremony. We have desired that our services be more spontaneous and free, and that there be less of a fixed pattern that the people must follow.

We do not have a liturgical type service

fellowship with the Holy Spirit, the conditions of the worship service are so informal that it is almost impossible to do so with any degree of success.

Purpose in Worship

Now let us ask ourselves, What is it we want to do when we worship? Or, we might ask for a definition of worship. Once we define what worship truly is, that definition should determine the elements that go into a worship service, and should eliminate those things that disturb the worship service.

There are many different approaches to worship. Some have described it in such terms that only a liturgical form will satisfy the definition. Some have said worship is man's response to God in the revelation of Himself. The approach that has most nearly satisfied my own thinking is that worship is communion with God.

If this is true, then the thing I want to accomplish when I attend a worship serv-

help the individual commune with God. So the public service is an attempt to encourage individuals in their personal devotion to God. The purpose of conducting public worship is to surround an individual with an environment that is conducive to personal worship experience. Anything that is not conducive to worship is out of place.

Planning Worship

If we are to help people worship, then we must plan the service in such a way to accomplish this purpose. We might ask ourselves a few questions. Is there anything in the building that would distract the attention of the person from worshipping? An old poster or gaudy picture can keep a person from worshipping. In fact, personally, I do not care for a picture on the baptistry because I have such a vivid imagination that I can just imagine myself walking up the side of the hills as they rise from the banks of the river. As a result, I go off in a flight of fantasy instead of worshipping. I would prefer that there be no picture, or that curtains be drawn except during the baptismal service.

We might ask ourselves questions like these: Does this service help a person to realize the goodness and greatness of God? Does the service give an opportunity for the individual to adore and praise God? Does it make the individual aware of the Holy Spirit?

Does it cause the individual in the presence of God to have a genuine sense of repentance for sin and a longing for the forgiveness that only God can give? Does it put into the heart of the worshipper a yearning for the will of God to be done both in his own life, in his church, and in his community? Does it cause the worshipper to feel a burden for the sin of people who are lost, even those on distant mission fields?

Some searching questions similar to these would help us prepare our services and make them more worshipful in atmosphere. The pastor and music director are perhaps the ones most responsible for this. However the worship atmosphere is dependent upon the sensitivity of every individual who is present in the services.

This is not to say that a worship service should be such a solemn and staid affair that it becomes cold and unspiritual. It does mean however, that the things that keep a person from worshipping by all means ought to be eliminated. It also means that we should put into the service music, scripture reading, prayer, and sermon in such a way that it will make it possible for people to come more intimately into the presence of Almighty God.

Dr. Clark is Professor of Pastoral Ministry and Rural Church Work, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

RURAL WORSHIP

BY CARL A. CLARK

now, nor do we care to develop one. However, there has been some tendency on the part of many rural churches to swing to the other extreme; that is, we have become so informal that we have lost something of the worship value that ought to enter into the service. Sometimes services begin late, people straggle in without too much concern for what is going on. In many churches where I visit, the men stand outside until a song or two has been sung and then they come dragging in. Once I saw an usher punch a friend as he walked down the aisle with the collection plate and both of them laughed audibly. Frequently, children fail to observe the reverential attitude that would be preferred in a worship service. By such complete informality often those who sincerely want to worship God are distracted by the actions of those around them. Even though the pastor may want to conduct the service in such a way that he can make it inviting for everyone to have intimate

ice is to be in personal relationship with God through the Holy Spirit. I want to feel the Spirit of God tugging at my heart. I need to dedicate myself to him. Frankly, if I attend a worship service and come away never having felt within my heart that I have been in the presence of God, then I don't feel I have worshipped.

If this approach is in harmony with Baptist position, then anything can go into a worship service which will help the individual come into a personal fellowship with God. Anything, however, that would prevent a person from having personal communion with God is a distraction and should be eliminated from the worship service.

This puts worship on a strictly private basis, but the public worship service is conducted in order that it might help an individual come into personal relationship with God. As I conduct a worship service, I want to put into it those things that would