

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

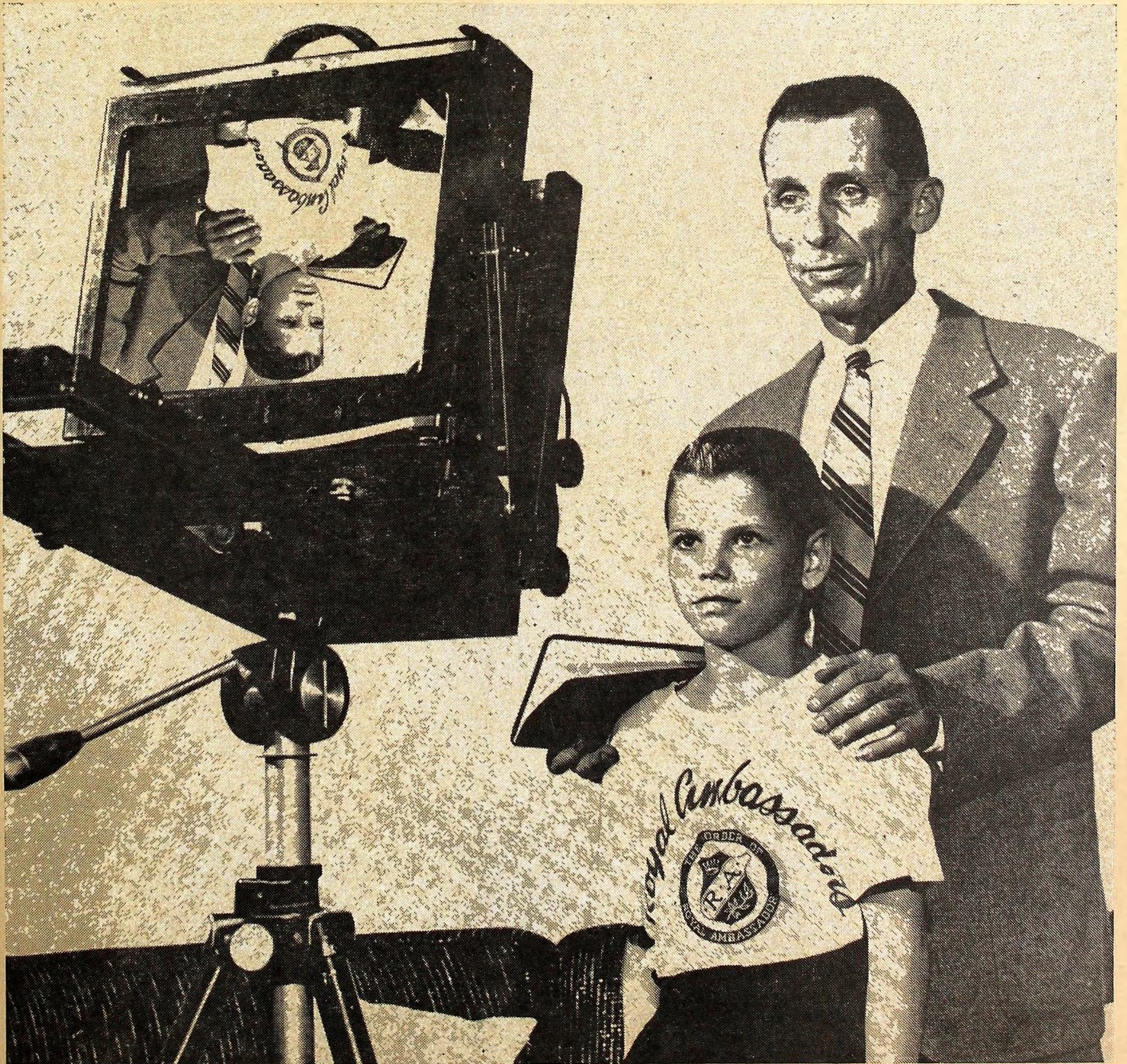
"SPEAKING THE TRUTH IN LOVE"

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LEBANON TENN
BGT MISSION



More than 200,000 Royal Ambassadors and counselors throughout the Southern Baptist Convention will focus their attention on the theme, "The Field Is the World," during Royal Ambassador Focus Week, November 6-12, 1960.

Brotherhood Photo

Reflections

Let us look at the pattern for failure. It has four corners: The unwillingness to accept help; the belief that force is a substitute for gentleness; the endeavor to escape from reality; and finally, self-pity where only the dignity of confession can bring healing and self-respect. — Arnold H. Lowe, *Advertisers' Digest*.

There is an island in the Caribbean Sea where a number of professors of Harvard and Yale spend their summer vacation. In a little church on that island the adult Bible class is taught by a simple, poorly educated blacksmith. But I have been told that that man has provided spiritual enrichment for those scholars who sit at his feet and for years they have attended his Sunday school class. This blacksmith has dedicated the best he has to God and that is enough.—Rev. Henry Pope Mobley, "Who Is Worthy?" *Christian Observer*.

So powerful is the effect of the printed page on human character that the reading of good books is not only a privilege but an obligation, and the habitual reading of poor ones a positive tragedy. Dr. A. W. Tozer, "The Cline of Good Reading," *Wesleyan Methodist*.

Dr. Mark Depp, of Winston-Salem, N. C., recently emphasized the limitations of some statistics. One hundred men went into the woods to cut logs. They took along two women to cook for them. Before the winter ended, two of the men married the women. This was normal. However, a statistician startled outsiders by reporting that 2 per cent of the men married 100 per cent of the women! — *Church Mgt.*

Great men often show concern for others—which may be what made them great.—The Country Parson, *Register-Tribune Syndicate*.

A Chinese philosopher once said that parents who are afraid to "put their foot down" usually have children who step on toes. Because of strong parental influence in the right direction, delinquency is almost unheard of in our Chinese-American communities.—*Sunshine Magazine*.

Alcoholics are being produced in the U.S. at the rate of more than 1200 a day. Alcoholism is now the nation's number 3 health problem from the standpoint of incidence, lives lost, and people disabled. It ranks immediately below heart disease and cancer. —Dr. Andrew C. Ivy, of the University of Illinois, addressing Institute of Scientific Studies, Washington, D.C.

Approval Of College In Memphis Sought

MEMPHIS—(BP)—The Tennessee Baptist Convention will be asked to give the green light for the Shelby Baptist Association to sponsor a denominational college here.

The association voted at the annual meeting here to ask the state group for permission to acquire a 150-acre campus site, employ an educational consultant to guide the program, and launch a campaign to raise three million dollars.

Dr. Stanley Wilkes, pastor of Memphis' Union Avenue Baptist Church and chairman of the Memphis Baptist College Committee, said he would like to get the project under way by 1962. He said existing colleges and universities in the Memphis area cannot take care of the expected student increase by 1964.

Baptist leaders said any such college would likely begin as a branch of Union University of Jackson, Tenn.

The subject of a Baptist college at Memphis has been discussed by Shelby Baptists for the last 20 years.

Plan Medical Team For Caribbean Islands

MEMPHIS, Tenn.—(RNS)—A medical team of five doctors will visit the San Blas Islands off Panama early in 1961 where they will work under the direction of Southern Baptist missionaries, it was announced here.

The Brotherhood Commission discussed the project as part of a co-operative program it is planning with the Home Mission Board to use more laymen in missionary fields.

The two agencies hope to use at least 400 men in the United States next year. They will travel at their own expense, principally to pioneer areas and serve under the direction of the Home Mission Board.

Annuity Board Lists More Churches In Plan

Five Tennessee Baptist churches have enrolled their pastors or other qualified personnel in the Southern Baptist Protection Plan.

The churches are: Memorial Baptist, Hixson; Hickory Cove Baptist, Rogersville; Cotton Grove Baptist, Cotton Grove; Union Hill Baptist, Goodlettsville and First Baptist, Knoxville.

Floyd B. Chaffin, associate secretary in charge of public relations for the Annuity Board, said state wide participation in the Plan now stands at 58 per cent.

Tennessee is in a drive to enlist at least 75 per cent of all churches and pastors in the Protection Plan before January 1, 1961.

All Churches Supported Cooperative Program

ALBUQUERQUE, N. M.—(BP)—New Mexico may be the only state in the Southern Baptist Convention in which every co-operating church has contributed this year through the cooperative program.

Joseph B. Underwood, secretary of promotion and stewardship for the Baptist Convention of New Mexico here, reported that the 243 churches in the state all gave through the Cooperative Program in 1960.

SBC Stewardship leaders in Nashville, Tenn., said they did not know of another state where this is true.

The Cooperative Program is the financial plan of Southern Baptists through which churches may support a wide range of Christian missions and services beyond their communities—both in their own states and around the world.

Within the states, Cooperative Program funds make possible church extension, Christian higher education, childrens homes, hospitals, ministry to foreign-language groups, and a host of other objectives.

The state conventions, in turn, send a share of the Cooperative Program receipts from the churches to the SBC, which uses the money to educate future ministers and church staff at seminaries, to support missionaries in nearly 50 countries, and to further the witness of the churches in many other ways.



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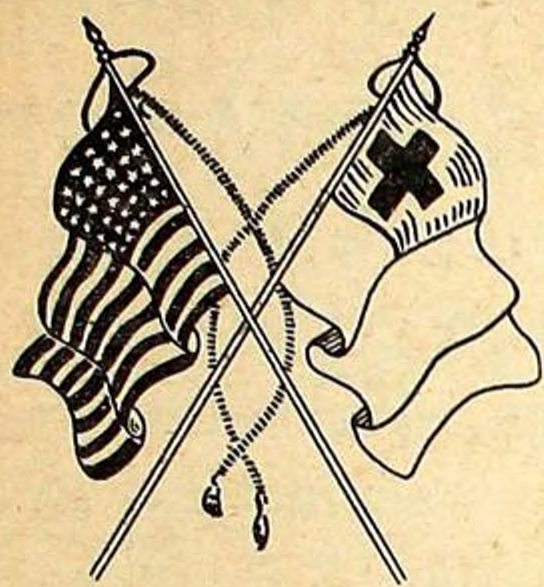
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Journal of Tennessee Baptist Convention
W. FRED KENDALL, Exec.-Sec'y-Treasurer

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“The ‘Religious Issue’ 1960”

During this current quarter classes in the Sunday School departments which use the uniform lessons are studying four Old Testament prophets who lived about twenty-eight hundred years ago. These prophets brought “politics into the pulpit” as they sought to awaken the people to face moral, spiritual, and political threats to their nation’s security. The conditions about which they spoke ultimately brought about the fall of Israel and of Judah. Amos and Hosea worked in Israel; Isaiah and Micah in Judah. We might recall this morning Amaziah’s words to Amos which constituted a part of the first lesson in this series. Amaziah was a priest of King Jeroboam in Israel. He had these words to say to Amos, “Flee the land of Israel. Don’t return and preach here in Bethel.” And Bethel, as you know, means the “house of God,” a significant name for that town. Amos’ reply was, “The Lord took me and said, ‘Go preach; go prophesy to Israel.’” This Amos did.

Now Israel did not fall while Amos lived. Both Israel and Judah had come into a feeling of false security and unrealistic tolerance through the prevalence of peace and prosperity and piety. Hence the people’s reaction toward the preachers and their warnings was, “Don’t get excited. There is nothing significantly wrong with our nation. Let’s just ignore these preachers.” But Israel ultimately fell in 722 B.C. and so did Judah in 587 B.C.

In the course of the unfolding centuries Jesus came to earth and Paul likewise. They did not hesitate to speak on politics in their day when moral and spiritual issues were involved.

Introduction

I raise the Question: Are there current threats against our American way of life that could result in national disaster, in loss of our freedom? And I reply: Yes, there are several. America today is at peace; we are prosperous; and religion is popular in our land, even as it was twenty-eight hundred years ago in those two nations, Judah and Israel.

There is the threat of secularism which would say, “Let’s not be concerned about God.” That threat could do damage to our nation. There is the threat of materialism which suggests, “We need no God; we’re all right as we are.” And that threat could do damage to our nation. There is the threat

of Communism, a totalitarian, atheistic, religious-political combination that seeks world domination. It has had no serious rebuff or permanent setback since it began in 1917. It could be, and is, a most serious threat to our nation and our freedoms.

But I am most concerned about the threat of clericalism. This threat is not new in the United States; it was here in the colonial days, but it was put down by the adoption of the Constitution and the Bill of Rights. However, this did not stop it as a threat. It has continued to live and to extend its influence. By definition, clericalism is the pursuit of power, especially political power, by a religious hierarchy, carried on by secular methods for the purpose of social domination. Now this power, when attained, would make the church and state one. It would make Roman Catholicism the

By Dr. Gaye L. McGlothlen

controlling factor politically, socially, culturally, and religiously, in the United States, as it is now in those countries where it has gained control.

Pope Leo XIII, one of the definitive leaders in the Roman church in these matters, reigned as Pope for twenty-five years. He was the major advocate and architect of world domination by Romanism. He said, “It is not lawful for the state (nation) to hold in equal favor . . . different kinds of religion.” Some Roman Catholics themselves object to this arrogant claim and goal of clericalism, but they are unable to get any relaxation of it in their church. For example, in October, 1951, one thousand lay delegates from five countries met in Rome in a World Congress of the Apostolate of the Laity. One of their demands was “the emancipation of the laity” from domination and control of the Roman hierarchy. Pacelli, a former Cardinal, but then Pope Pius XII, plainly irritated, declared that the lay members of the Roman church must continue to be subordinate to the hierarchy. He said, “The expression ‘emancipation of the laity’ is hardly pleasing to us; it has rather an unpleasant sound.”

So I wonder if we have eyes to see and ears to hear and minds to comprehend what that attitude and demand would mean for a Catholic layman who might be president of

This message was transcribed from a tape recording made when delivered to Immanuel Baptist Church, Nashville, by Dr. Gaye L. McGlothlen, pastor, September 11, 1960. This is printed at the request of the Baptist Pastors’ Conference of Nashville. As it appears here the message is slightly abridged.

the United States, even though such a man should declare that he will strive to be independent of such a demand for control. Herein lies our concern, our fear. There is a conflict of loyalty for a Catholic president that could work out for the more rapid trend toward union of church and state in the United States and toward the loss of religious freedom which would result in mere religious tolerance or even in no religious liberty at all for non-Catholics here in our country.

There are individuals other than Baptists who share our fears. *The Nashville Banner*, our local paper, on Friday of this week, carried the full report of the National Conference of Citizens for Religious Freedom, held in Washington, D. C., on September 7. One Hundred fifty ministers and laymen, from thirty-seven denominations, meeting as individuals, of course, approved that report. One paragraph reads:

“The key question is whether it is in the best interest of our society for any church organization to attempt to exercise control over its members in political and civic affairs. While the current Roman Catholic contender for the presidency states specifically that he would not be so influenced, his church insists that he is duty-bound to submit to its direction. This unresolved conflict leaves doubt in the minds of millions of our citizens.”

Why, then, is religion an issue in this election? Basically it is because of the political and social or civic demands of the Roman hierarchy and its unyielding insistence through the years in the United States that the Roman Catholic Church be granted a favored position. The Vatican claims to be a nation. It has about a thousand inhabitants and about a hundred acres of land. It issues stamps. It exchanges ambassadors. It has now in our country, and has had for years, an Apostolic Delegate, not a full ambassador, but he resides on “Embassy Row” in Washington. When it sends an ambassador (Papal Nuncio) to a nation, it demands that he be recognized as the dean of the diplomatic corps no matter how long he has served. He is garbed in religious robes, as is the Apostolic Delegate, giving indication that he represents not merely the Vatican as a state but also the Vatican as a church. This is one indication of the existence of the Roman hierarchy or the Vatican as an authoritative religion and a political tyranny. A quotation from a Catholic textbook refers to this claim to authority:

(Continued on Page 8)

Editorially

Another Baptist College?

Many things will confront Tennessee Baptists at their coming convention. Of particular concern will be the educational program. The convention will hear a report of its special committee on Harrison-Chilhowee. Last week the needs of the four schools now operated by Tennessee Baptists were set forth by their presidents in an eight page supplement in this paper. Our present educational program urgently needs large financial support.

When Tennessee Baptists meet in Nashville, November 15, they will be petitioned by Shelby County Baptists to approve initial efforts toward a new Baptist college at Memphis. Feeling has been expressed that existing colleges and universities cannot take care of the large number of Baptist students anticipated in the Memphis area in the next few years.

The Survey Committee in its 1959 report to the convention favored a careful study of the matter of establishing in Memphis a branch of Union University

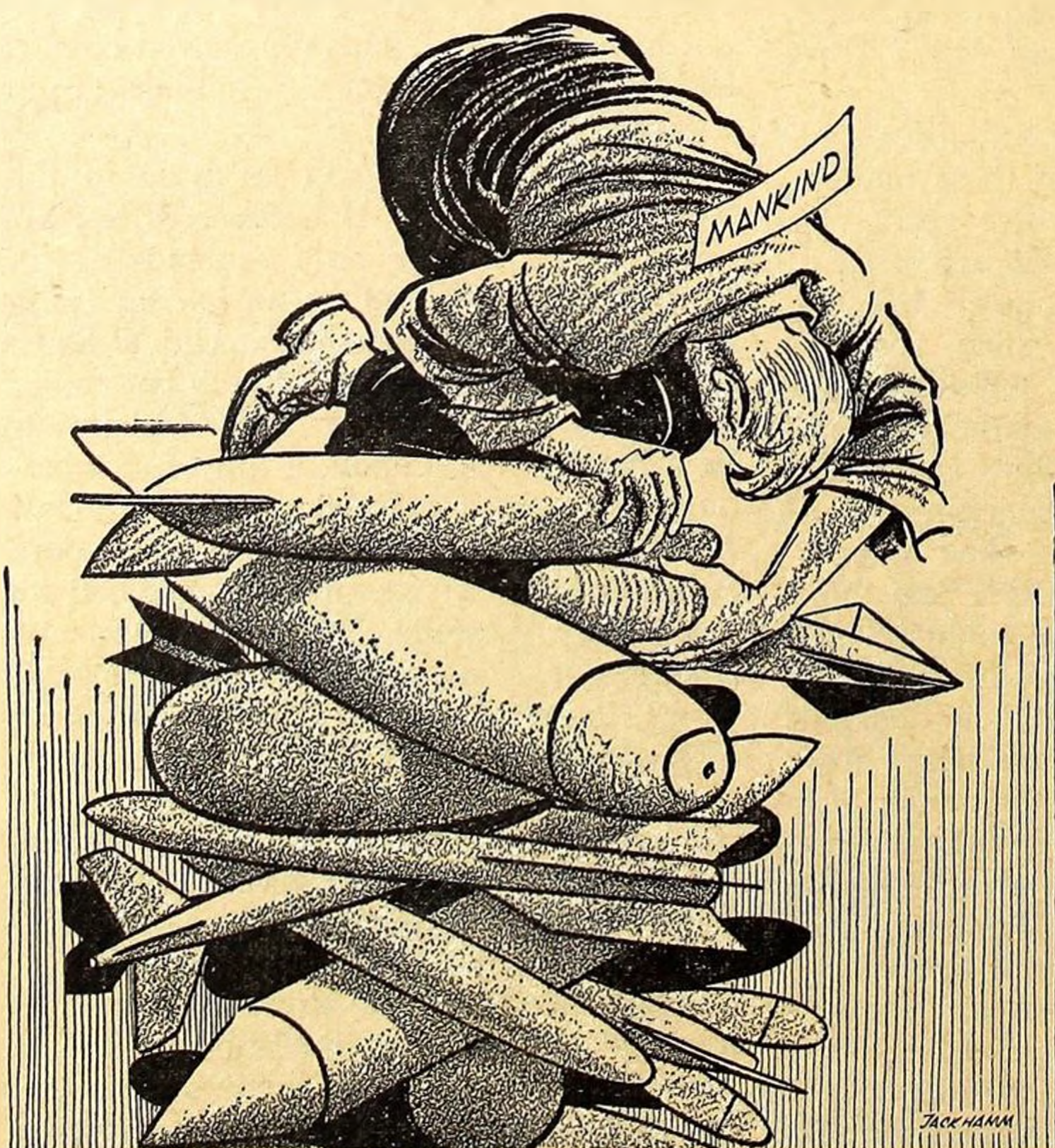
located at Jackson. Study has been made of this by the SBC Educational Commission. From this study and conference with the "Shelby Associational Committee on a Baptist college at Memphis," the Association has gone on record to the State Convention for permission to acquire a 150 acre campus site, employ an educational consultant to guide the program, and launch a campaign to raise \$3,000,000.

Dr. Stanley Wilkes, Chairman of the local committee, hopes to get this project under way by 1962, if approval is given. It is realized responsibility will be on the local constituency to raise initial funds and those for future capital investment.

The existing schools in our Tennessee Baptist educational system are calling for larger financial support. The convention's study committee proposes continuance of Harrison-Chilhowee be conditioned on larger support, and additional facilities, making possible a program worthy of Tennessee Baptists.

The proposal of a new school at Memphis must be considered in the light of needs of our existing Baptist schools. But hands should not be tied either by a past or present pattern of education if there is possible a new more effective one for serving educational interest of Tennessee Baptists. At the same time, no new school can be successfully launched if it is at the expense of existing institutions and imperils their survival. Problems confronting the convention call for understanding all facts. They necessitate faith to provide for and promote the highest interest of all our Baptist youth.

Building Himself A Foundation



"HE FORSOOK GOD WHICH MADE HIM, AND LIGHTLY ESTEEMED THE ROCK OF HIS SALVATION"—DEUT. 32:15

Misplaced Hawaiian

The other night a deacon who had helped take up the collection at church told his pastor a savings stamp had been put in his plate by somebody. He was puzzled. Who did it? What could be done with the stamp? Out in Hawaii some church members have been saving their stamps the past year so they can attend their state Baptist convention at Hilo. Two local air lines accept them toward payment for fares. We have heard that some members and pastors plan to get to Hilo that way. We haven't heard whether any of them were in the Tennessee Baptist church the other night.

Puerto Rican Bishops Interfere In Election

WASHINGTON—(BP)—Political power as a means to religious ends has been denounced by C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs here.

Although the pronouncement was made in August it has taken on added significance recently in the light of the pastoral letter by three Roman Catholic bishops in Puerto Rico who have forbidden Puerto Rican Catholics to vote for the re-election of Gov. Luis Munoz Marin, himself a Roman Catholic.

The action of the Puerto Rican Bishops coming in the midst of the American presidential campaign has been the occasion of a storm of protest against interference by the clergy in political affairs. Roman Catholic laymen in Puerto Rico have demonstrated against their own hierarchy, while Protestant spokesmen throughout the United States have deplored the effort of the clergy to dictate to the people how to vote.

The formation of a Roman Catholic Political Action Party in Puerto Rico and the pastoral letter of the three bishops there point up the position taken by Carlson during his interview with Sen. John F. Kennedy, Democratic Presidential Nominee, on August 24. In his statement following the interview Carlson said:

"A frank renunciation by all churches of political power as a means to religious ends would greatly improve political climate and would seem to be a legitimate request by both political parties."

Senator Kennedy in commenting on the statement said, "I certainly do agree with that last sentence."

More recently in response to the effort of the Roman Catholic clergy in Puerto Rico to control Catholic voting there, the Senator said that it is "wholly improper for churchmen of any faith to tell members of their church how to vote."

When the Baptist Joint Committee on Public Affairs met in semi-annual meeting early in October the formation of a Roman Catholic political party in Puerto Rico (Christian Action Party) was up for discussion. In view of this departure from American tradition and the formation of political party along religious lines the Committee expressed "concern" and instructed its staff "to make a study of this situation and bring further information to us at our March meeting."

The Catholic Party in Puerto Rico has been formed with the blessings of the bishops there and was stimulated because the Popular Democratic Party, of which Gov. Marin is head, gave its consent to the enactment of legislation allowing birth control and sterilization, and curtailing religious instruction on a released time basis in the public schools. This action incensed

the Hierarchy and led to the formation of the new party, which incidentally, also is advocating that Puerto Rico become the 51st state in the United States.

In Puerto Rico the American Methodist bishop Fred Pierce Corson of Philadelphia, whose jurisdiction includes Puerto Rico, has termed the Catholic prelates' letter an alarming illustration of the pressure the Roman Catholic hierarchy can exert."

Corson said further "that an attempt to exercise control by forbidding members of a church to make a personal choice in voting is a serious invasion of the principle of separation of church and state and a denial of the right guaranteed to every American to vote according to the dictates of his own conscience, which is guaranteed by the Constitution."

An editorial in the Washington Post, daily newspaper in the nation's Capital, vigorously attacked the action of the Puerto Rican Bishops. The editorial said, "The attempt of the Puerto Rican bishops to tell church members how to vote in an election contest is most unfortunate. The governing principle in this free country is, as Governor Munoz has noted, that citizens vote their own convictions and decline to accept any political orders, even from the clergy."

Glenn L. Archer, executive director of Protestants And Other Americans United For Separation of Church and State, declared, "It appears that the Catholic bishops have actually given voting orders to all Catholics and that they have used their churches to sign up voters for membership in their Church Political Party. This is clericalism at its worst. Such clerical interference in an American election will greatly deepen concern as to the intentions of the Roman Catholic hierarchy in this country."

In a communication with the Fair Campaign Practices Committee Archer said that it "has threatened some Baptist preachers with loss of tax exemption for discussing the religious issue in the United States election. Surely this group will want to take action in regard to this kind of church political campaigning on American soil."

Meanwhile, there seems to be a divided opinion among Roman Catholic hierarchy itself as to the effect of the instructions from the Puerto Rican bishops. Some say that it is a sin for the Catholic lay people to defy the orders of their bishops, but others seem to think that the matter remains in the realm of individual conscience.

Two of the Puerto Rican bishops are American born, one from Boston and the other from Tucson, Ariz., and all three of them are members of the National Catholic Welfare Conference, official agency of the American hierarchy with headquarters in Washington, D. C. However, their ecclesiastical relations with the Vatican are con-

Convention Invited To Meet In Seattle

RICHLAND, WASH.—(BP)—Baptists in the Pacific Northwest hope the Southern Baptist Convention will come to Seattle, Wash., for its session in 1966 or 1967.

This was the subject of a resolution adopted by the Baptist General Convention of Oregon-Washington at its annual fall meeting here.

It will probably be presented to the SBC when it meets in St. Louis in May, 1961. The Southern Baptist Convention has committed itself to meeting places through 1965.

Seattle apparently is first city for those years to be placed before the SBC Committee which considers future convention locations. The St. Louis Convention will vote on the 1966 city.

The Southern Baptist Convention has never met at Seattle, Wash. Its only visit to the West Coast was in 1951, when it went to San Francisco. It will again go to 'Frisco in 1962.

Sites for 1963-1965 are Kansas City; Atlantic City, N. J., and Dallas respectively.

The American Baptist Convention selected Seattle in 1956. It had 3,000 delegates and 5300 visitors to register that year, and average attendance.

Lottie Moon Christmas Objective \$8.7 Million

BIRMINGHAM—(BP)—The goal for the 1960 Lottie Moon Christmas Offering to help support Southern Baptist Foreign Missions is \$8.7 million.

The goal was announced by the Woman's Missionary Union, Southern Baptist Convention Auxiliary here.

It is \$1.2 million greater than the Christmas, 1959, goal and \$1 million above final receipts from the 1959 offering.

The Woman's Missionary Union began special offerings for foreign missions soon after its organization, and the offering was named in honor of a missionary, Miss Lottie Moon, in 1918.

The Lottie Moon Christmas Offering helps supplement salaries of missionaries, educate missionaries' children, translation and scripture distribution of the American Bible Society, and support specific schools, hospitals, and mission stations in the more than 40 countries where Southern Baptists have missionaries.

ducted through the Apostolic Delegation in the Dominican Republic rather than that at Washington.

Catholic authorities in Washington offered no immediate comment on the Puerto Rican pastoral letter, beyond stating that like all other bishops of the Church, the three Puerto Rican prelates are autonomous in their dioceses and subject only to the Vatican.

Tennessee Topics

East View Church of the McMinn Association reports 41 additions in eleven months.

Rev. J. Edward Firestone has resigned as missionary of Polk County Association.

In the Polk County Association the following pastors are reported: George Ward, Cookson's Creek; Theadus Williams, Greasy Creek; Beecher McFalls, Victory. James Queen has resigned as pastor of Zion Hill Church, Turtletown.

Richard B. Sims of Kingsport was one of several youth leaders who convened in Nashville October 31-November 2 to survey Young People's Training Union work. The three-day meeting was sponsored by the Training Union Department, Baptist Sunday School Board, Nashville.

The son of an illustrious Southern Baptist Convention leader has begun his 70th year as a member of First Church, Nashville. Howard E. Frost, 84, who observed the special anniversary of his membership, is the son of James Marion Frost, one of the founders and first executive secretary of the Convention's Sunday School Board. Howard Frost joined the local church in October, 1891, the year the Sunday School Board was organized. He was himself a member of the Sunday School Board for 38 years. At First Church, he ushered in one aisle at worship services for 40 years.

Pastor R. Richard Smith and Glenwood Church, Oak Ridge, have been assisted in revival services by Lloyd Bardowell, Louisville, Ky., as evangelist. In the eight day meeting there were 39 additions to the church, 18 of these coming by baptism. One man, 60 years old, that the church has worked with for over a decade came on profession of faith and another man over 65 came on profession of faith, a mother over 60 years old came on profession of faith, and a complete family of four came on profession of faith.

The McMinn County Assoc. has elected the following officers: George Gardner, moderator; E. M. Holt, vice moderator; Joe C. Washington, Clerk & Treasurer; C. E. Dodson, asst. clerk and treasurer; Spence Dixon, Brotherhood president; Mrs. W. S. Moore, W.M.U. president; E. M. Sherwood, Sunday School Supt.; Kenneth McNutt, T.U. Dir., Charles Fletcher, camp director, and Harry Sutton, music director.

Charles Millard Sharits, pastor of Glenwood Church, Knoxville, assisted Forest Hill Church, Maryville, and Pastor Ralph E. Gaylon in revival. There were six professions of faith, five united with the church by baptism, one by letter, and there were 12 rededications. November 6 will mark the first anniversary of Ralph E. Gaylon as pastor of Forest Hill Church, Maryville. There have been 25 additions by baptism and 15 by letter.

Revival services were held October 2-15 at Bethel Mission, sponsored by Falls City Church, Rock Island, Tenn. There were 15 additions, eight by baptism, six by letter and one by statement. There were several re-dedications and one 18-year old youth surrendered to the ministry. George L. Adams, McMinnville, was the evangelist. Douglas Haston, pastor of Fall City Church, was in charge of the music. Bethel is only a year old and reported 97 in Sunday school October 16.

John S. Shelton has resigned as minister of music at Inglewood Church, Nashville and has moved to a similar post at First Church in Danville, Va.

Miss Lorene Tilford, Southern Baptist Missionary to Taiwan (Formosa), is returning to the states for furlough and may be addressed at 108 Greenleaf Street, Chattanooga, Tenn. She is a native of Tullahoma, Tenn.

Jerry Duffer is the new music director for Lucy Church in Shelby County Association. Pastor Warren G. Banks reports a revival in which Gordon Crocker of Leclair Church, Memphis, did the preaching and Jerry Duffer leading the singing resulted in two for baptism, three by letter and 30 rededications.

Southside Church, Lebanon, were assisted in revival services by Harold Gregory of Nashville. There were 22 additions, 16 by baptism and six by letter. Bill Whited of Lebanon was in charge of the music. David A. Cavanaugh is pastor of the Southside Church.

The Baptist Student Union at the University of Tennessee will hold its first Alumni Banquet November 12, following the UT Homecoming game, at Calvary Baptist Church in Knoxville. Dr. Rogers M. Smith, Administrative Associate of the Foreign Mission Board and the first full-time Baptist Student Director at UT, will be the speaker for the occasion.

There are over 3,000 Baptist Students enrolled at UT this Fall. Mr. Elbert T. Williams is the Baptist Student Director.

Caney Fork Church in Stone Association has called Quinton Rose as pastor. He is a student at Tennessee Tech, Cookeville, and pastor of Pistole Church, Union Association.

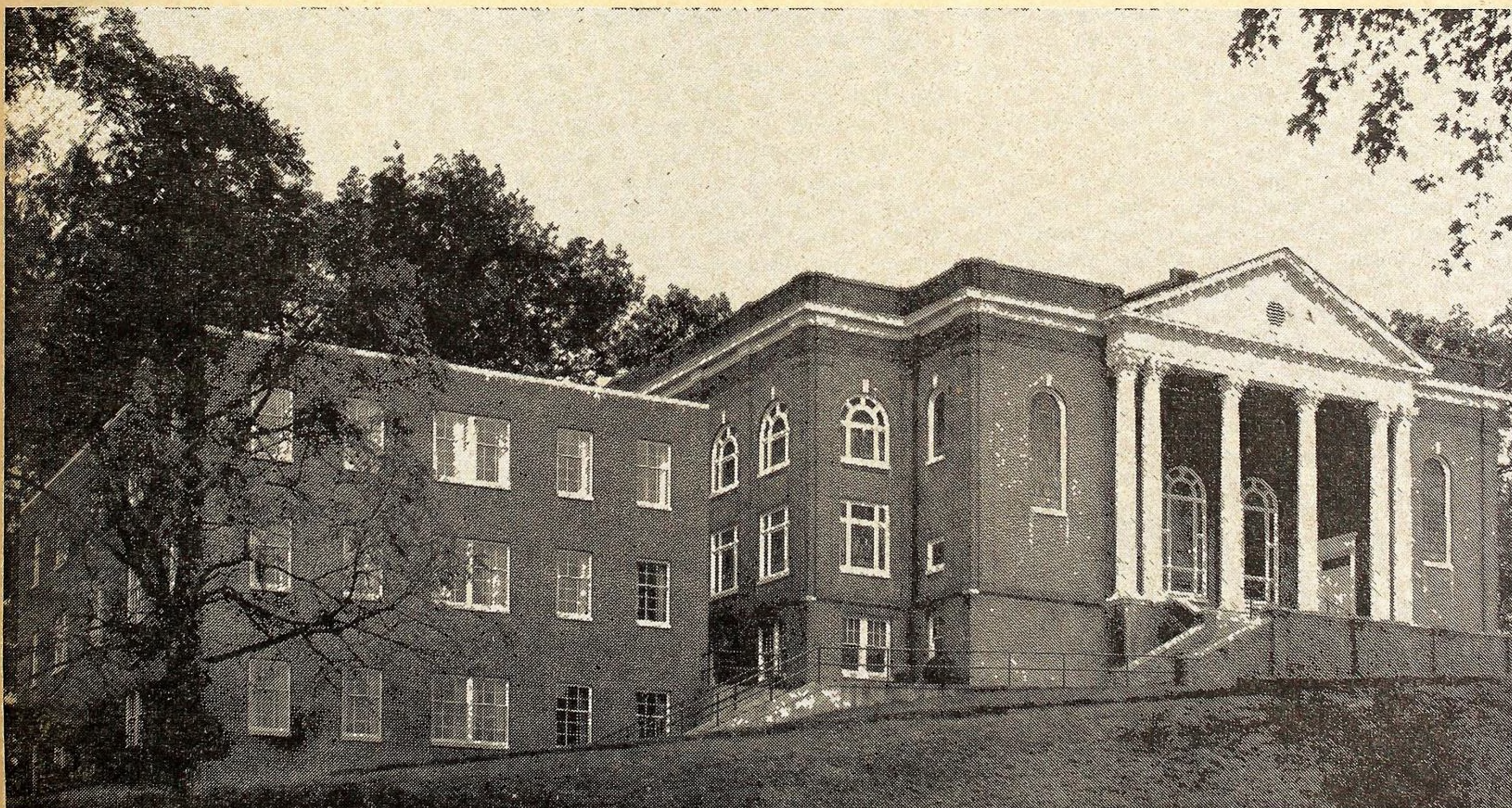
Ralph L. Murray, pastor of Smithwood Church, Fountain City, led Clark Street Church, Johnson City, in revival services, October 16-23. There were 25 additions and many rededications. Bruce Laird, a student at East Tennessee State College, directed the music. Weldon L. Estes is pastor of Clark Street Church.



Mine City Church, Ducktown, recently dedicated this new 54,000 educational building. Shown, left to right, are Noel Galloway, contractor; Joe Lanning; C. M. Bowers, pastor; Ray Clay, chm. Building Committee; Mrs. Ted Jones; David Bell; Edsel Deal; and Robert Kilpatrick.



HENDERSON—Members of First Church here broke ground for a new educational building. At the left are the oldest members of the church, Mrs. W. E. Steed and Mrs. Spencer Smith and H. A. Steed, chairman of the finance committee. At the plow handles is Cecil Hearn, contractor, and on the right are Johnny Bray, chairman of building committee, Dr. W. A. Boston of Raleigh Baptist Church, guest speaker for the ground breaking service, T. H. Williams, honorary deacon, and Pastor Vance Marberry. Construction is underway on the new 120,000 building.



Climaxing a century for Christ the congregation of Island Home Church of Knoxville whose edifice is shown above is celebrating its centennial.

Over a period of two months special services have been scheduled in the church. Beginning September 29, "Dr. Charles E. Wauford Day" paid tribute to Island Home's pastor emeritus. Dr. Wauford served for 23 years previous to 1950. Another former pastor, Dr. Russell Bradley Jones, who served 1920-23 was speaker October 2. Other former pastors now living are: Revs. C. D. Creasman (1923-26), Fred A. Tarpley (1950-52), and Millard R.

Brown 1953-58). Since January 1959, Rev. John I. Kizer has served as pastor.

Drs. Fred Moseley of Atlanta, Rogers Smith of Richmond, Porter Routh of Nashville, George Schroeder of Memphis, Miss Betty Brewer of Birmingham, Mrs. C. D. Creasman of Nashville, Rev. Charles L. Norton of Nashville, Rev. Everett Barnard of Nashville, and Dr. Robert G. Lee of Memphis have been scheduled speakers during the celebration to be climaxed

December 11.

The church has issued a beautiful brochure giving its history complete with many illustrations both of past and present church life. At first called Cedar Ridge, later Holston, in 1882 the church changed its name to Island Home. Two earlier structures on the present site were outgrown. The auditorium (on right) was completed December 16, 1923; the educational unit, October 10, 1954.

"The 'Religious Issue' 1960"

(Continued from Page 3)

"The Catholic church is the only organization authorized by God to teach religious truth. Consequently, they hold that any creed which differs from that of the Catholic Church is erroneous. . . . The very existence of any other church is opposed to the command of Christ that all men should join His one church." The book is *Freedom of Worship, The Catholic Position*, written by Francis J. Connell, Imprimatur by Cardinal Spellman.

This claim to authority is based primarily upon the doctrine of papal infallibility which was officially approved in 1870 and which was declared retroactive to apply to all the statements of the previous popes. It declares that when popes speak in the area or in the field of morals and faith they can neither make nor state an error. Now some applications of these statements of faith do have political and social implications for non-Catholics and for nations.

Again religion is an issue because the candidates and campaigners have made it so. The devotional aspects of Catholicism are not the issue. It is not a question of "which church I attend on Sunday", as the Democratic candidates states. That is not the point. The political and social ambition of the controlling hierarchy of the church which he attends on Sunday is an issue and is different from the devotional and the worship aspects of the service attended on Sunday.

Religion is an issue, again, because of the development of a remarkable view to-

ward tolerance in our country in the past decade. In 1928 the claim was made that religious prejudice defeated Al Smith. It had a part in that defeat, but it was perhaps not the main reason. There were other factors. Smith was a "wet" in a day of national prohibition. Smith was from Tammany Hall when that was a hindrance to a candidate. Smith was a cigar-smoking politician who had no particular personality appeal; he pronounced radio, "raddio." Smith was not wealthy; he was not college educated. But in 1960 there is an entirely different picture. The Catholic candidate has social appeal. He is cultured and dignified. He is a graduate of Harvard University. He has almost unlimited family wealth available. He is energetic; he is talented; and he has an appeal to the electorate that Al Smith never had. In face of this personality appeal of the candidate some of the press reacts to any attempt at dignified discussion of the church's political policy and its relation to the candidate's presidential fitness in about the same manner it dealt with Ku Klux Klan-ism in other years.

Added to this, Catholic leaders and some protestant leaders have been creating over the recent years the fiction that Catholics are not and cannot be intolerant themselves. Some of our young people and some of our adults have accepted this subtle interpretation of tolerance which puts the onus of intolerance upon protestants when they discuss this religious issue. Therefore many of us are becoming concerned that our chief danger in this campaign may be an unconscious, creeping sentimentalism on these issues.

This view of tolerance which causes us to "love everybody" has caused us to let the bars down in instances relating to communism even. We display our technical skills at trade fairs and let Russian technicians come in, copy the designs, and take away printed folders. How tolerant, so-called, ought we to get if that attitude causes us to close our eyes to error and makes us to decide to refrain from discussing it or challenging it?

I ask you now to consider some areas where Vatican policies and hierarchical clericalism pose threats to our democratic freedom, religious liberty, and way of life in the United States. I have ten of them.

1. The first area which seems to me to threaten our land is the long-range Catholic plan for America. Basically it has four parts.

First, maintain and increase the Catholic population, presently numbering about thirty-nine million, including the children and babies. The increase in population will be by birth and by immigration so that the minority position of the faith can be changed to a majority position in our land.

Second, expand the Catholic parochial school system with public tax funds.

Third, capture as many public schools as possible.

And fourth, infiltrate as many non-Catholic organizations as possible with faithful Catholic laymen. This activity is called "Catholic Action." It is a department of the National Catholic Welfare Conference in Washington, D. C., the overall organization of American Catholicism. Catholic Action is completely subordinate to the hierarchy. Pope Pius XI said that it is "the participation of the laity in the apostolate of the Church's hierarchy." Its goal: a total Catholic civilization politically, medically, culturally, economically, and religiously. It is militant and aggressive within Catholic circles. We hear little of it outside Catholic circles. But occasionally the term "Catholic Action" does get in our newspapers and when it is mentioned this is what it refers to.

2. The second major threat seems to me to be the long-range Catholic plan for the world. This is totalitarian in nature. All nations and all elements of life in those nations are to be the field of the church. This is held to be true because of the view that the Roman Church is the only church of God, that God's will is best for all nations, and, therefore, that the only way to bring his will to pass is by Catholic control and domination. This involves international relationships and the sending of ambassadors between the Vatican and other nations.

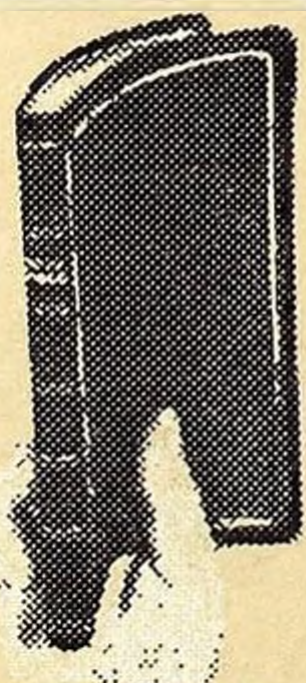
3. The third threat is that of the mixed-marriage policies of the Church. These are that all marriages not performed by a Catholic official are invalid and that such couples as are married by others than priests live in adultery. The Church's view of marriage insists that the non-Catholic who marries a Catholic must surrender the religious heritage of his children to the Catholic partner. The children must be raised in the Catholic Church. And secondly, if one of them be a non-Catholic, they cannot have their own pastor to perform the ceremony. The priest must do it.

4. There is a fourth threat. The hierarchy insists that birth control must not

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be practiced. Planned parenthood is against God's plan for man, they claim. In the presence of population explosions, with their attendant problems, in many countries of the world, the Church still is insistent on this view.

5. And the fifth threat is that of the Roman Catholic Church practice of censorship and boycott. A Catholic citizen may not exercise choice in reading books or in seeing films; he can read and see only what is permitted. The combined unity of the Catholic Church uses boycott to attain its ends. Why do some newspapers fear printing articles challenging the power of the hierarchy? They fear the threat of boycott of their advertisers. Why was the book, *American Freedom and Catholic Power*, when published in 1949, its first edition, so difficult to buy? The Church boycotted it. You had to get the book out from "under the counter" in some bookstores. But it soon came to be a best-seller.

In the state of Maine, not so long ago, the Republican president of the Maine Senate, Earl D. Hillman, cast a deciding vote in a tie vote against a Catholic-supported measure. As a result, the Church instituted a boycott against his son who ran a dairy. The son had no relationship at all to the Senate action nor to his father's decision. But the boycott was directed against the son where the Church felt it would hurt the daddy most. By this means the son was run out of business.

6. The sixth threat I suggest is the boycott of public schools. Canon Law 1374 forbids Catholic children to attend public schools except by permission of the Bishop.

7. And the seventh threat is the continuing and increasing demand for support of parochial schools from the public treasury.

In a recent issue of a local newspaper, *The Nashville Tennessean*, on Sunday, August 14, the Knights of Columbus ad under the title, "Why OUR Children Go To Catholic Schools," said, "... our children must be educated not only in mind and body ... but in heart and soul. So, in the United States *alone* (italics mine), Catholic parents not only pay their share of the support for public schools, but maintain nearly 10,000 Catholic elementary schools at their own expense." This is their privilege and right, but the claim that this is done "at their own expense" is subject to analysis. They continually seek tax money to pay for "fringe" benefits. And, more important, all bills in Congress thus far for federal aid to education have failed, for one reason, because the Catholics have sought to attach amendments providing that funds secured through those acts would be available for parochial schools.

And now CEF has been organized, which means "Citizens for Educational Freedom." This is a high-sounding title, but it really is Catholic inspired and dominated and exists to do three things: first, to create favorable public opinion for the use of tax funds for parochial schools; second, to en-

gage in court action to force such aid where it can; and third, to secure desired legislation.

The whole "captive" school program is designed to take over whatever public schools they can and make them parochial. The principle seems to be this: if we cannot get tax aid to build our parochial schools we'll capture the public schools, staff them with nuns in garb, and make them parochial schools in fact. And so, strange as it may seem, this has happened and is happening in twenty-two states in our country now. These public schools have nuns teaching in garb, they have Catholic symbols on the walls, mass is held, the catechism is taught, the confessional is urged upon all the students, and the salary check at the end of the month goes, not to the nun teacher, but to the order who assigned her there, and no income tax is paid upon it. In Watertown, Ohio, the nuns were imported from Ireland, even. In Jasper, Indiana, the captured school is listed as both a parochial and a public school. Eighty percent of the students are Catholics. Protestants are told that if they don't like it they can move out. In Marion County, Kentucky, not too far from us, the Catholic Action program captured two public schools there and closed a third public school in the pre-

dominantly protestant section of Bradfordsville, Kentucky. This forced the protestant children to go to the two captured public-schools-turned-parochial in the other end of the county. That condition still exists though there have been attempts to get redress for years. There are now 2,055 nuns and priests in garb teaching in public schools in our country.

There is a boldness of Catholic legislators on the state level that is nothing short of amazing. Two years ago, in 1958, in Massachusetts, Joseph V. Aguiar, Jr., candidate for the Massachusetts legislature, in a paid political advertisement in the Fall River, Massachusetts, paper, the *Herald News*, made this promise: "If elected, I will introduce a constitutional amendment to force the state to pay 50% of the cost of all parochial schools. With rising costs, our parishes need and deserve help for this worthy purpose. I dare any representative or candidate to fight me on this issue." Why could he be so brazen? Because he knew Catholics would approve. And because he knew that any candidate in that state who would oppose him or fight him would be labeled as a bigot.

8. The eighth area in which there is a threat to our freedoms is the insistence on
(Continued on Page 10)

"Behold, This Stone Shall Be A Witness



unto us: for it hath heard all the words of the Lord which He spoke unto us; it shall be therefore a witness unto you, lest ye deny your God." Joshua 24:27.



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Church Study Course Records

High Twenty-five Churches in Category 17 of Church Study Course

Church	Assn.	Awards
1. Cherokee	Shelby	753
2. Frayser	Shelby	690
3. Leawood	Shelby	492
4. Fifth Avenue.	Knox	318
5. First, Maryville	Chilhowee	238
6. Belmont Heights	Nashville	211
7. Central, Fountain City	Knox	207
8. Wells Station	Shelby	190
9. Eudora	Shelby	178
10. Inskip	Knox	173
11. Robertsville	Clinton	169
12. Memorial	Hamilton	161
13. First, Athens	McMinn	158
14. Berclair	Shelby	156
15. Everett Hills	Chilhowee	153
16. Highland Heights	Shelby	150
17. Washington Pike	Knox	150
18. First, Hixson	Hamilton	144
19. Ardmore	Shelby	144
20. Big Spring	Bradley	132
21. Brainerd	Hamilton	129
22. West Frayser	Shelby	129
23. Union Avenue	Shelby	123
24. Inglewood	Nashville	113
25. Calvary, Kingsport	Holston	110

Record of Awards in Church Study Course and Category 17 by Churches and Associations

Total Awards CHURCH STUDY COURSE	103,273
No. Awards CHURCH STUDY COURSE for September	9,399
No. Churches with CHURCH STUDY COURSE	2,649
No. Awards Category 17 to date	17,782
No. Awards Category 17 for Sept.	1,594
No. Associations with Awards Category 17	629

High Five Churches With More than Thirty Churches

Church	Awards	Cat.17
1. Shelby	17,937	5,084
2. Knox	12,432	2,272
3. Nashville	10,130	1,485
4. Hamilton	7,389	1,243
5. Holston	5,386	641

High Five Association With Less Than Thirty Churches

Church	Awards	Cat.17
1. Duck River	762	217
2. Cumberland	1,312	320
3. Wilson	1,039	70
4. Hardeman	849	141
5. Jefferson	799	19

High Five Churches With More Than Five Hundred Membership

Church	Awards	Cat.17
1. Frayser, Shelby	1,120	690
2. Cherokee, Shelby	1,113	753
3. Highland Heights, Shelby	891	150
4. Belmont Heights Nashville	879	211
5. Leawood, Shelby	841	492

High Five Churches With Less than Five Hundred Membership

Church	Awards	Cat. 17
1. Kenton, Gibson	325	69
2. Fort Robinson Holston	325	9
3. Cumberland Drive, Cumberland	322	47
4. Antioch, McMinn	317	0
5. Graham Heights, Shelby	300	29

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'Religious Issue'

(Continued from Page 9)

the goal of union of church and state. The Roman Catholic Church accepts separation of church and state in our country now only as "a compromise and . . . the lesser of two evils", this quotation coming from the Catholic textbook, *Living Our Faith*. The insistence upon union of church and state is based upon Leo XIII's encyclical entitled "Christian Construction of States." One Catholic textbook, *Catholic Principles of Politics*, use in parochial schools in our country teaches that the state should officially recognize the Catholic religion as the religion of the commonwealth. The goal of union of church and state for our country has not been abandoned.

9. The ninth area of threat is the insistence that the Constitution can be changed. And, of course, it can be changed by amendment, by repeal of a present amendment, even the first amendment, or by re-interpretation of the Constitution, which the Supreme Court could do. In fact, the *Catholic Lawyer*, in the winter issue of 1960, on page 65, presents the current Catholic argument by which the hierarchy insists that a proper interpretation now, in 1960, of the first amendment would give full preferential treatment to the Catholic church in our country, plus giving them unlimited funds for their parochial schools! And it shows how the Supreme Court could make such an interpretation which would minimize and weaken, and in effect, would destroy, the first amendment. Constitutions can be changed and are changed when Catholic majorities have control.

10. And the final area which I suggest as a threat is the practice of taking oath of office with "mental reservation." This mental reservation may be written as an appendage to the oath. Or it may be spoken audibly without being written. Or it may be written and not referred to. Or it may not even be written at all; it may be mentally referred to in the mind of the office holder as he takes his oath of office. This reservation enables him to regard the oath of office as binding so long as it does not contradict the laws of God. And we are to remember that these laws of God are interpreted by the Vatican head. The source of this information is from an article by the author of *The People's Padre*, a former Catholic priest, McLoughlin by name.

These are ten areas which I suggest are threats to the freedoms of our country. Whether or not a Catholic president is now elected, they will continue to be threats to the freedoms of our country.

II

Now, in the second place, I ask, Why do I fear that progress toward these Vatican goals for our country would gain mo-

(Continued on Page 13)

Training In Denominational Life

by Robert L. Orr

The 1960 emphasis of the Baptist Jubilee Advance Program is training and teaching, of which the Training Union is a major part. The theme for the Training Union is TRAINING IN CHURCH MEMBERSHIP and the November emphasis is training in denominational life through an increased understanding of our Baptist life.

Truly Baptists are a great people with a unique place in the history of the world. An honest glance at history will reveal the multiplied movements they have inaugurated, the deeds they have done, the triumphs they have achieved, and the real creative initiative they have demonstrated. Baptists are a people well born, with a contributable history, a highly mighty present, and with an alluring future. To me no reasonable answer can be given as to their origin but the Lord Himself. This claim is substantiated by history. They were before the reformation, but after the Reformation they became its most adequate interpreters. In discerning fashion Dr. E. Y. Mullins lists five major contributions Baptists have made to civilization. (1) The only adequate interpreters of the Reformation; (2) The most spiritual interpretation of Christianity the world has seen; (3) The most striking ex-

Baptists have suffered and died all the day long, but through this persecution and suffering they have never persecuted or caused others to suffer.

Baptists have a program that is Bible authorized; Christ centered, and Heaven blessed. Their program is that of evangelism and missions; education, healing, benevolences, rehabilitation, and stewardship. Through unique cooperation and a sense of togetherness they have given that program to the millions of the whole wide world.

In the words of another, "our future is as bright as the promises of God". We know who holds the future, and if we as Baptists will continue with faithfulness and dedication to prosecute our spiritual objectives, ever holding ourselves from any entangling alliance that will cripple our true message, and yet at the same time cooperate with all other groups in great moral, social and world issues, then our noble past and mighty present will be but stepping stones to greater achievements for the glory of God and the good of man. With pride and even deeper humility and thanksgiving, let us as Baptists never forget "Look unto the rock whence ye are hewn".

This article on the monthly theme of the Training Union Calendar for November is written by Dr. Robert L. Orr, pastor of First Church, Dyersburg.

ample of denominational unity to American civilization; (4) The complete idea of religious liberty; (5) and, have provided the spiritual analogy for our entire political system. Too, Baptists have many firsts in the spiritual Olympics of American civilization. A Baptist gave us the first free state. A Baptist gave us the modern mission movement. A Baptist organized the first Bible Society. A Baptist gave us the first Sunday School paper. A Baptist is responsible for the first worldwide prison reform. A Baptist gave the great Southwest to American life. Baptists have enriched the fields of education, art, science, music, and literature.

Across the centuries Baptists have stood for something and upon something. Baptists are distinguished from all others because of an unwavering conviction that certain principles are a must for all peoples. A matter of eternal moment is loyalty to the truth that the Bible is the only authoritative guide for man; that man must be given soul-liberty under God; that salvation is by grace through faith; that believer's baptism is New Testament and nothing else is; that church membership is to be made up of regenerated people; that church polity must be democratic. For these great truths

Margaret Fund Students Attending College In Tennessee, 1960-61

All Margaret Fund students attending college in Tennessee for the school year, 1960-61 are at Carson-Newman College. Their names and birth dates are as follows:

Name	Birthday
Davis, Derrick	July 7
Fleming, Ouida	January 17
Goldfinch, Leila	February 21
Horton, Alicia Susan	September 12
Horton, Edna Campbell	August 8
Jackson, William Stephen	November 14
Johnson, Virginia Ruth	January 31
Lingerfelt, Betty Jane	July 3
Lingerfelt, Martha Sue	September 14
Medling, C. Edward	May 12
Madling, Paul R.	May 12
Morris, Esther (Ramirez)	September 6
Starmer, Roy F., Jr.	October 6

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Attendances and Additions

Sunday, Oct. 23, 1960

Church	S.S.	T.U.	Add.
Alcoa, First	494	191	
Athens, Central	93	52	4
East	511	173	6
First	677	280	8
West End Mission	79	43	
Lake View	71	53	
McMahan Calvary	90	24	
Mt. Harmony	91	25	
Niota, First	162	43	
Oak Grove	111	99	
North	323	167	
Riceville	108	58	
Rodgers Creek	51	20	
Union Grove McMinn	72	65	1
Wild Wood	116	50	
Zion Hill	73	58	
Auburntown, Prosperity	157	93	1
Bemis, First	400	123	2
Bolivar, First	453	168	
Mission	30		
Bradford, First	88	27	
Brighton	234	124	
Bristol, Calvary	360	83	4
Mission	61		
Tennessee Avenue	691	260	5
Brownsville	565	144	
Calvary	157	99	
Chattanooga, Calvary	345	110	
Concord	438	195	3
Eastdale	522	122	
East Ridge	759	242	8
First	1099	297	
Chapel	56		
Morris Hill	270	139	
North Market	135	43	
Red Bank	1158	375	1
Ridgedale	574	212	1
Ridgeview	319	102	
Spring Creek	503	190	1
White Oak	499	143	3
Woodland Park	412	198	
Clarksville, First	839	207	6
Pleasant View	264	95	1
Cleveland, Big Spring	375	200	
First	609	239	
Macedonia	133	42	2
Clinton, First	692	218	
Second	538	111	3
Columbia, First	619	237	
Highland Park	423	203	8
Cookeville, First	478	134	8
Hilham Road	87	57	2
Steven Street	172	97	
West View	207	90	2
Corryton	212	134	
Crossville, First	245	96	3
West Side	28	14	
Dandridge, First	150	67	
Dayton, First	231	56	
Morgantown	33	25	
Cave Mission	55	25	
Decatur, Pisgah	81	51	1
Dyer, New Bethlehem	211	117	
Dyersburg, Calvary Hill	119	47	5
First	705	200	
Hillcrest	276	162	2
Elizabethton, First	503	177	
Immanuel	267	141	
Elk Mills	52	52	4
Oak Street	171	79	
Siam	240	119	
Englewood, First	175	62	
Etowah, First	332	124	
North	440	137	2
Fountain City, Central	1212	379	
Smithwood	822	293	
Gleason, First	211	81	
Goodlettsville, First	395	173	
Grand Junction, First	127	60	
Greenfield, First	196	59	
Greeneville, First	384	154	3
Second	178	96	
Guild, First	51		
Harriman, Caney Ford	119	52	
South	487	169	

Trenton Street	480	115	
Walnut Hill	220	112	1
Henderson, First	209	70	
Hendersonville, First	206	59	
Hixson, Central	278	137	20
Memorial	250	125	10
Serena Chapel	50	25	
Humboldt, Antioch	237	115	
First	560	180	
Huntingdon, First	362	173	
Jackson, Calvary	573	273	
First	1044	379	14
North	310	158	2
Parkview	428	157	2
West	1086	622	13
Jellico, First	249	81	
Johnson City, Central	750	126	4
Clark Street	297	129	25
Northside	52	20	
Pine Crest	210	108	
Temple	306	115	4
Jonesboro, First	201	74	
Limestone	30	22	
Kenton, First	219	78	
Macedonia	89	72	
Kingsport, First	842	229	3
Fordtown	190	90	
Litz Manor	205	140	
Knoxville, Bell Avenue	1070	367	3
Broadway	1103	436	3
Central (Bearden)	764	288	
Fairview	76	42	
Fifth Avenue	777	279	4
First	1140	395	2
Grace	371	159	4
Lincoln Park	1075	350	
Mt. Olive	424	108	1
Meridian	580	183	2
New Hopewell	329	145	6
Sevier Heights	801	409	4
South	620	263	
Wallace Memorial	734	310	
LaFollette, First	415	174	17
Lawrenceburg, First	290	126	4
Meadow View	83	44	
Lebanon, Fairview	352	124	1
First	624	194	
Hillcrest	155	104	4
Immanuel	298	129	1
Rocky Valley	112	64	
Trinity	91	49	
Lenoir City, Calvary	230	97	
First	490	183	
Oral	136	75	
Lewisburg, First	450	98	
Livingston	250	103	5
Loudon, New Providence	223	151	
Madisonville, First	365	159	2
Mission	48	31	
Malesus	203	101	
Martin, Central	304	116	3
First	408	128	
Southside	102	43	
Maryville, Broadway	289	448	5
McGinley Street	149	95	3
Mt. Lebanon	226	152	
McKenzie, First	294	66	
McMinnville, Magness Memorial	395	115	
Forest Park	81	51	
Shellsford	202	170	1
Mt. Pleasant, First	187	100	
Mission	80	78	
Memphis, Ardmore	698	337	8
Bartlett	387	161	16
Bellevue	2518	1058	18
Berclair	1111	496	7
Boulevard	637	187	
Brunswick	166	92	
Charjean	451	200	
Cherokee	1268	455	
Lamar Terrace	76	53	
Mt. Terrace	65	24	
Collierville	307	117	
East Park	188	65	
Egypt	219	92	10
Ellendale	165	93	
Eudora	810	227	10
Fairlawn	564	241	4
First	1848	860	8
Fisherville	187	58	
Forest Hill	107	48	
Frayser, First	905	410	17
Georgian Hills	296	129	8
Glen Park	298	141	1

Graceland	774	321	4
Graham Heights	297	168	5
Highland Heights	1301	683	9
Hollywood	521	265	2
Kennedy	424	189	2
Kensington	315	91	9
Hickory Hills	273	139	4
LaBelle Haven	646	228	5
Jackson Ave.	92	45	
Lamar Heights	802	378	6
LeaClair	457	195	
Leawood	955	308	6
Levi	395	152	10
Longview Heights	500	285	5
Lucy	108	69	
Malcomb Avenue	218	112	1
Mallory Heights	212	88	1
McLean	500	236	
Merton Avenue	417	114	
Millington, First	503	203	
Mullins Station	136	72	3
National Avenue	350	143	2
Oakville	264	76	7
Park Avenue	740	231	7
Parkway	401	155	3
Scenic Hills	205	78	14
Seventh Street	521	186	13
Sky View	275	160	5
Southland	152	75	
Speedway Terrace	810	226	3
Temple	1199	409	9
Thrifhaven	626	382	7
Trinity	362	186	7
West Frayser	224	177	
Westhaven	226	81	
West Memphis	608	154	71
Whitehaven	692	161	9
Woodstock	134	63	
Lauderdale Hts.	92	45	
Milan, First	471	156	1
Murfreesboro, First	602	150	1
Calvary	104		
Southeast	125	52	
Third	361	140	4
Woodbury Road	258	98	
Nashville, Alta Loma	262	123	
Antioch	135	56	
Belmont Heights	1015	398	3
Madison Street	131	52	
Westview	62	32	
Brook Hollow	393	143	
Criewood	412	155	1
Dickerson Road	432	150	1
Donelson	804	176	4
Eastland	640	139	
Fairview	232	73	
Jordonia	48	29	
Lyle Lane	48	24	
First	1322	510	16
Carroll Street	206	89	
Cora Tibbs	78	46	
T.P.S.	320		
Freeland	121	46	
Gallatin Road	431	161	1
Glenwood	295	109	
Grace	1102	399	2
Houston Street	183	84	3
Immanuel	393	137	2
West End Chapel	65	41	
Ivy Memorial	448	215	2
Tusculum Hills	336	151	
Lockeland	587	213	
Hermitage Hills	106	74	
Madison, First	659	221	4
Campbells Road	44	27	
Maplewood	185	121	
Mill Creek	193	87	
Neelys Bend	107	56	
Park Avenue	774	286	
Radnor	632	236	
Haywood Hills	180	104	
Rosedale	185	86	3
Scottsboro	82	52	
Seventh	128	55	5
Shelby Avenue	447	152	3
Third	178	60	5
Una	326	197	
Woodbine	500	223	1
Woodmont	667	273	10
Oak Ridge, Central	630	202	1
Glenwood	353	152	
Robertsville	775	316	4
Old Hickory, First	586	253	
Temple	238	129	1
Oliver Springs, First	199	62	
Portland, First	370	154	
Rockwood, Eureka	106	69	
First	536	180	
Selmer, Falcon	101	67	
First	244	97	2
Sevierville, First	582	203	
Blowing Cave	21		
Shelbyville, First	451	118	
Shelbyville Mills	300	178	2
South Pittsburg	246	97	2
Summertown	167	78	
Sweetwater, First	454	117	3
Tullahoma, First	529	148	
Lincoln Heights	72	68	2
Grace	124	63	
Highland	212	171	
Union City, First	701	255	2
Samburg	59	51	
Second	825	175	2
Watertown, Round Lick	199	89	
Winchester, First	822	128	1
Southside	88		

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"The 'Religious Issue' 1960"

(Continued from Page 10)

mentum under a Catholic president of the United States?

A Catholic president would immediately become a rallying symbol of Catholic power in the minds of Catholics in our country and for world Catholicism in general. This would be true whether or not he desired it to be so.

The president of our country has more power than any other American office holder on a national, state, or local level, especially in his appointive power. His entire cabinet, the entire diplomatic corps, the entire federal judiciary are his appointees. And in the book, *The American President*, by Sidney Hyman, there is a list of the agencies directly responsible to President Truman, our president at the time the book was written. I read those rapidly: 9 major departments, 104 bureaus, 12 sections, 108 services, 51 branches, 460 offices, 631 divisions, 19 administrations, 6 agencies, 16 areas, 40 boards, 6 commands, 20 commissions, 19 corporations, 5 groups, 10 headquarters, and 3 authorities. That totals 1,519 agencies directly responsible to one man. In addition, there are 263 miscellaneous bits of government machinery responsible to him. These agencies employed one out of every sixty-two civilians in our country. And I have an idea that that number has gone up under Eisenhower's administration. What could be the power of a man with that much appointive and administrative power delegated to him by our country since many Catholic appointees would certainly be present among them as they are now? There has always been an attempt to have a proper proportion of protestant, Jewish, and Catholic individuals in these appointive places.

III

Now my final question is to ask specifically if there are bases for these fears and if they are justified should Mr. Kennedy be elected.

Al Smith made a statement of beliefs in 1927 designed to allay the fears of the people in the campaign of 1928. But most Catholic leaders criticized him for it.

Similar criticism is even more notable today in the instance of Mr. Kennedy. On March 3, 1959, last year, he published in *Look Magazine* a fine article which stated that he would uphold the United States Constitution, that he would uphold separation of church and state, that he was opposed to having a Vatican ambassador, and that he was opposed to giving further aid to Catholic schools. It was commendable; it was clear; it was forthright. But the Catholic press and the leaders of his Church piled up criticism upon him and upon the statement indicating that if he were elected

and tried to follow through on these statements there would be unrelenting pressure on him to do otherwise. I think it's important enough to give some quotations as apparently no Catholic editor praised the candidate for these statements.

A Jesuit editor said, "He is against Federal aid to Catholic schools except for 'fringe' benefits. . . . The issue is not a 'religious' one, nor a 'social-economic' one, but rather an elementary question of equal treatment under the law. In years to come, Catholics are confident that a fair-minded public, and the Supreme Court itself, will finally recognize that the theoretical right of a sizeable population of U. S. citizens to maintain their own schools is not a right at all when coupled with a denial of the necessary means."

The *Catholic World* the next month headlined an article, "Senator Kennedy Vetoes Aid to Catholic Education." And the editor then said Kennedy "will find few Catholics in agreement with his views. . . . To refuse to grant a Catholic parent his proper share of tax funds seems to strike down a precious right guaranteed by the First Amendment."

And Father Virgil Blum, a Jesuit editor, said, "It seems somewhat strange to see a Boston Catholic in the 'strict separation' camp usually occupied almost exclusively by POAU and its adherents."

The *Catholic Review* in Baltimore said, ". . . he appears to have gone overboard, in an effort to placate the bigots. . . ."

The final quote is from *America*, a Catholic weekly, just a few days after Kennedy's statement appeared. It said, "We were somewhat taken aback, for instance, by the unvarnished statement that 'whatever one's religion in his private life . . . nothing takes precedence over his oath. . . .' Mr. Kennedy doesn't really believe that. . . . A man's conscience has a bearing on his public as well as his private life."

Mr. Kennedy has continued making similar statements to assure us of his independence. One statement is this, "The people are afraid that Catholics take orders from a higher organization. They don't, or, at least, I don't." And again it is a clear statement. But after making it early this year, the issue of May 17, 1960, of *L'Osservatore Romano*, the Vatican's paper in Rome, in a special front page article labeled "authoritative and binding" on all the Church said, "The Church has full power of true jurisdiction over all the faithful and hence has the duty and the right to guide, direct and correct them on the plane of action and ideas. The Church has the duty and the right to intervene even in the political field to enlighten and help conscience. A Catholic can never prescribe the teach-

ings and directions of the Church. In every section of his activities he must inspire his private and public conduct by the laws, orientation and instructions of the hierarchy." How can Mr. Kennedy adjust the conflict between this insistence of his Church and his declaration of independence?

Conclusion

My concluding remarks are these: Questions keep rising in my mind that are difficult to answer.

1. First, would Mr. Kennedy veto any of the special privilege acts which Congress frequently passes as favors for the Catholic Church? For example, the immediate past Congress passed an act to refund to Our Lady of the Lake Catholic Church in Mandeville, Louisiana, \$1,224.00 import duty which the church had paid on an organ bought from Germany because, the act said, the organ's carved panels were "original sculptures" and therefore ought to be duty free as works of art. Eisenhower vetoed it. He pointed out that the law made an exception if the object were an article of utility as would be an organ. But the point is that Catholic pressure was sufficient to cause Congress to pass an act which on its face was unconstitutional. Congress "passed the buck" to the President. Would a Catholic president have vetoed this bill? Some acts similar to this one have not been vetoed in the past even though protestant presidents have been in the presidency. This indicates the power of Catholic pressure on protestant presidents. John McCormack, a Catholic representative from Massachusetts, has had acts totaling more than thirty millions of dollars in tax money approved by Congress and signed by presidents and given over to Catholic institutions in this country and in other countries of the world. Would a Catholic president, even when some of our protestant presidents have not, be likely to veto such measures?

2. And the second question I would like to raise, is would Mr. Kennedy carry out his pledge to oppose federal aid to parochial schools? He voted against the Morse amendment to the aid-to-education act in the recent Congress. But we ought to remember that he was running for president

(Continued on Page 14)

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Confession And Forgiveness

TEXTS: Psalms 51 and 32 (Larger)—Psalm 32 (Printed)—I John 1:19 (Golden).

The two Psalms of the larger lesson furnishes rich spiritual material for the topic chosen for our lesson. Thomas Carlyle, in his "Lecture on the Hero as a Prophet," has the following pertinent comment. "David's life and history, as written for us in those Psalms of his, I consider to be the truest emblem ever given of man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul toward what is good and best. Struggle often baffled sore, baffled down into entire wreck, yet a struggle never ended; even with tears, repentance, true, unconquerable purpose begun anew. Poor human nature! Is not a man's walking in truth always that—a succession of falls? Man can do no other. In this wild element of life, he has to struggle upward: now fallen, now abased; and ever with tears, repentance, and bleeding heart, he has to

rise again, struggle again, still onward. That his struggle be a faithful, unconquerable one, that is the question of questions."

Blessing in Forgiveness (32:1, 2)

There is no blessing comparable to the one experienced by one who has sinned against God, then repented, and realize that the sin has been forgiven. The old creed, "I believe in the forgiveness of sins," is one of the briefest and at the same time one of the most meaningful. For the peace of mind that comes, as a result, is indeed precious.

Blight in Silence (32:3, 4)

To be silently unrepentant is to invite a blight of spirit that is here compared to the most severe physical anguish, such as the aching of bones or the thirst for water with none to be secured. Confession of sins has a therapeutic value even on the physical and mental levels, as both the physician and the psychologist can testify. Many of modern man's problems have been found to begin in his failures in religion and morals.

Benefit in Confession (32:5, 6)

Confession of wrong-doing must be made to God alone. If made to one of His so-called agents or representatives, the transgressor may go away with only a partial sense of well-being. Thus he will need to come back later for another of the same spiritual "pill" or "shot-in-the-arm". If he confesses to a group of similar transgressors, there is likely to be more harm than good to come from the experience. It should seem obvious that one does not get rid of "dirt" by multiplying and compounding and exposing its variations. Only a holy and righteous God possesses the ability to resolve the sins of the sinner.

Boon in Deliverance (32:7, 8, 11)

The Psalmist expresses the idea in the expression, "Thou art my hiding place". He enjoys a feeling of security, as a result of turning to God in absolute confession and renunciation. His joy at deliverance is so great that he wants to sing and rejoice. He is deeply conscious of divine instruction and guidance. He knows that he dwells now under the watchful and loving care of God. "I will guide thee with mine eye". His fears have been banished to be replaced by gladness. Because he now tries to live like God, his serenity of spirit and soul is apparent. He rejoices in the heaven-sent boon of deliverance. This makes for genuine humility before God without abject servility before men.

Bondage in Rebellion (32:9, 10)

"Let a man be different from a beast like the mule or the horse", warns the

'Religious Issue'

(Continued from Page 13)

then and had been so running since 1956. This is significant because he is the same Kennedy who, when he was in the House of Representatives not so long ago, introduced a bill to provide funds from tax sources for parochial schools. And in the 81st Congress he is the same Kennedy who introduced an amendment to the Barden Bill to provide federal aid to parochial schools.

3. There is a third question that concerns me. Would Mr. Kennedy, and could he, successfully ignore the many pressures the Roman hierarchy would be bound to put upon him? I remember just ten years ago, in 1950, the episode which has been referred to so many times that we may forget its significance. Kennedy has sought again and again to minimize it. There was created in Philadelphia the memorial "Chapel of Four Chaplains." It commemorates the heroic act of four chaplains, two protestants, a Catholic, and a Jew, who voluntarily gave their life preservers to other men on the *Dorchester* when that ship was torpedoed and sunk during World War II. They died. Dr. Daniel Poling was the father of one of the chaplains. In the church of which he had formerly been pastor he had this inter-faith chapel built. Funds were necessary to do it, and public funds were asked. At the conclusion of the financial campaign, the meeting to celebrate the victory was not to be held in the church but in the Bellevue-Stratford Hotel in Philadelphia. Mr. Kennedy was invited, as a Catholic and as a congressman, to speak at this banquet in the hotel. He accepted and he wrote his speech. But two days before the meeting Cardinal Dougherty, in Philadelphia, told him he couldn't go. And Mr. Kennedy called Mr. Poling and told him that he was sorry, but in view of the Cardinal's action, he could not come. Of course this happened ten years ago, but it is an instance where he did yield to the pressure from the hierarchy of his church.

This must be indicative of Mr. Kennedy's regard for a Roman Catholic practice that is based on an encyclical of Pope Leo VIII, 1890, which states, "The supreme teacher of the Church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, complete submission and obedience to the will of the Church (the hierarchy)

Psalmist. He is to be free. God intends it so. His freedom must begin within his inner heart and life. He must, with the help of God, break the bonds of self and sin before he can successfully break his other bonds. Rebellion against a just and loving God is the worst folly.

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and to the Roman Pontiff, as to God Himself."

4. The fourth question is, would he face and oppose his Church if the extreme act of excommunication of him were threatened because of his insistence upon independence from Church domination of him? This means the withdrawal of salvation from a Catholic, since if he is expelled from the Church he thus is expelled from the kingdom of God and thereby loses his salvation, according to Catholic doctrine. This likely would not happen during the term of a first Catholic president. But Popes have excommunicated heads of nations in the past.

Now Mr. Kennedy may be elected. Sufficient voters may feel that he is not the same Kennedy in the sixties that he was in the fifties. And they may feel that his Church and his hierarchy, though it be the same now as it was then, will not seek to embarrass him too much, the first time we have a president that is a Catholic.

But we need to remember that the Roman Church wins most of its victories with the weapon of time. He may win because of his present insistence of his independence. But, if he does win, the door will be brought wider open for the later entrance of a Catholic who will give the Pope his ambassador, who will give the parochial schools full federal aid from tax funds, and who will recognize the Roman Church by granting it union with the state in our country. And then, in the United States, religious liberty will have died, just as it has in Spain, or in Latin America, or wherever the hierarchy has gained the power to bring about its destruction.

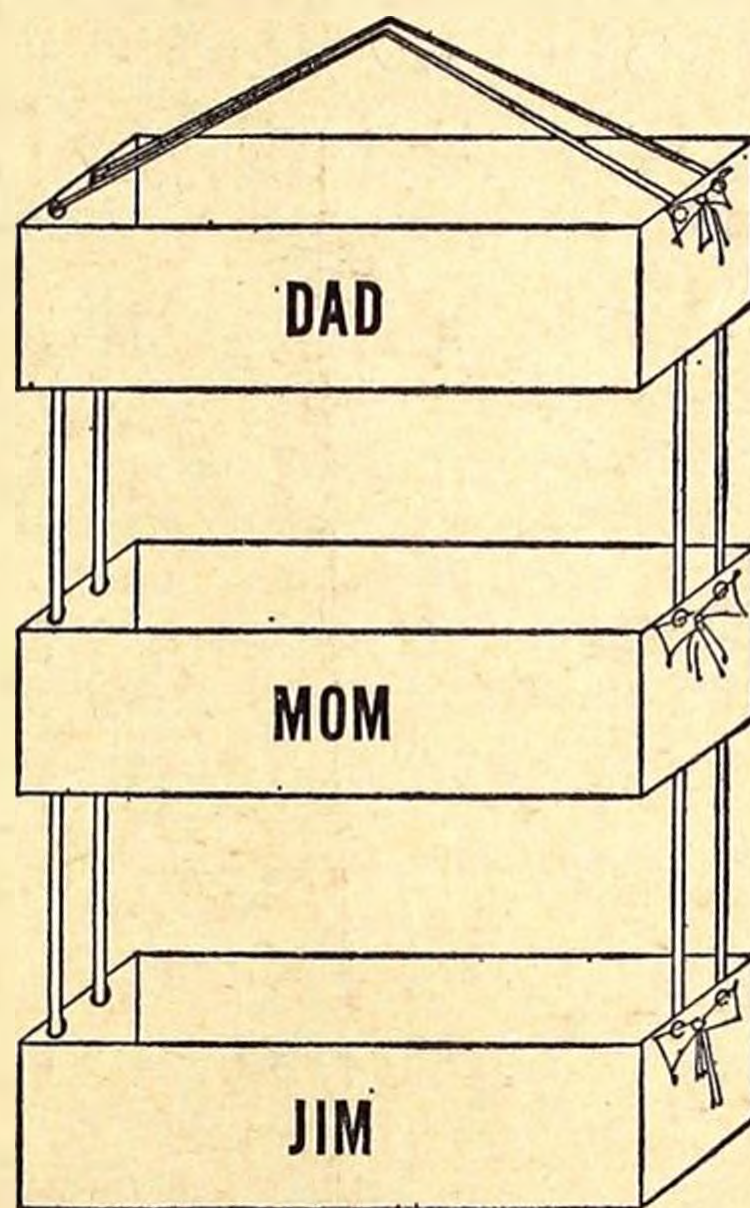
This is why the religious issue is a campaign issue in 1960. And until a Pope, not a Bishop or a Catholic layman, but until a Pope says, "Our policy in the United States will be different; we will not strive for union of church and state there; we will cease political pressure for tax funds for our schools; and we will stop receiving those political favors now granted to us" then it seems to me that we must insist that there will continue to be a religious issue in America where the threats to our religious freedom that I have discussed in this sermon now exist. And these threats will continue to exist whether or not a Catholic is elected president this year.

I think these are pertinent items to talk about in the pulpit. And I feel that we need, as citizens of our country, as well as Christians, to pray through to an intelligent decision as to how each of us shall vote when voting day comes.

We are grateful, our Father, for the land of which we are a part; and we pray that through thy Spirit, thy blessings might continue upon us as a people. We pray that the liberties and freedoms for which men have died might not be taken away from us in any manner. For Jesus' sake. Amen.

Children's Page

Family Glove Holder



Family Glove Holder*

By Diane O'Reilly

This glove holder will make a welcome gift for Mother to use for the whole family. Get a shoe box for each member of the family. You will need also two yards of ribbon or yarn, plus another four feet of ribbon for each shoe box.

Discard the tops and cover the rest of the boxes with colored shelf or wrapping paper. Fasten the edges of the paper inside

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the box. The name of a member of the family on each box will decorate it.

Put two holes about three inches apart on each end of the boxes near the top. Put two holes at each end of the bottom of the boxes about three inches apart.

Starting with a box for Dad, thread two one-yard pieces of ribbon through one side of

a box. Knot them firmly on the outside and tie in a bow. Then lace them through the other side of the box and tie them in the same way. This makes a loop for hanging the holder.

Thread a two-foot piece of ribbon through the holes in the bottom of a box, drawing the ends down so that they hang evenly. Do the same thing on the other end of the box.

Thread the hanging ribbons through the holes on the ends of the next box to be used, tying the ends in a bow. Repeat this, finishing with the box for the smallest member of the family.

God's Wondrous World* Wildlife Alert

By Thelma C. Carter

It is the nature of wild creatures to be aware of danger. Even while resting or grazing, they are ready to whirl and flee or to fight for survival. They know that danger lurks in strange sounds, in trees, underbrush, and rocky coves, in hills and mountains.

The cottontail, which we think of as helpless and weak without any kind of armor, is among the most alert wild creatures. It seldom hesitates on hearing a strange sound. It is lightning fast in its start and swift in its flight.

Wild animals have strange habits of protection. The pocket gopher rarely ventures more than a few inches from his home tunnel opening. Most of the time his head and the fore part of his body are all that he exposes. He keeps his haunches in his tunnel in order that he may back quickly into his home.

In a prairie dog city, which may contain thousands of these small animals, sentinel prairie dogs or guards are always on the alert to warn the other inhabitants of an approaching enemy. The entire city of small animals can disappear from sight in a matter of moments.

In the wonderful world of birds, certain birds fly from tree to tree warning other birds of the approach of a hawk, cat, squirrel, or some other enemy. Various birds have their own particular warning sounds if an enemy comes near.

Fish and sea animals possess a sense of danger. They, too, sound their warning and then flee to the protection of seaweed and rocky shelters. Some submerge to the dark depths of the oceans for safety.

The Bible tells that God takes care of the wild creatures, which he has made. "Your heavenly Father feedeth them [the fowls of the air]" (Matthew 6:26). "The foxes have holes, and the birds of the air have nests" (Matthew 8:20).

Laughs

A patient rang the bell of a young dentist who had just started out to practice. The dentist's wife opened the door.

"Can I see the doctor?" asked the patient. "Couldn't you come tomorrow night?" asked the wife.

"Is he that busy?" inquired the patient. "No," said the wife, with a winning smile, "but you are his first patient and 'd like to surprise him tomorrow, as it's his anniversary."

ABOUT OUR STATE

First Church, Bolivar, whose fifth church building is expected to be completed by the first of the year, celebrated its 125th anniversary October 23. Dr. W. Fred Kendall, executive secretary of the Tennessee Baptist Convention, Nashville, led the worship and commemoration services. His son, W. Fred Kendall, Jr., is pastor of the church. The present membership is 918 with a church budget this year of more than \$40,000 plus building gifts.

Questions Answered

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

Will you please explain the meaning of Mark 4:12?—C.C.T.

This verse reads: "That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." Whatever our interpretation, we must remember that God does not desire the death of any but rather that all should come to repentance (II Peter 3:9. However, some, like the Pharisees and scribes, deliberately and willfully reject the truth. They refuse to see and eventually they cannot see. Their blindness is itself the judgment of God upon their sin and unbelief.

The Master's quotation from Isaiah (6:9, 12) in this verse was evidently intended to enforce his statement concerning the use of parables. They were designed both to reveal and to conceal. His friends and his disciples would be able to grasp the spiritual truth in the parables, but his enemies who were plotting his destruction would not be able to understand.

Though God is gracious and long-suffering, there is an end to his forbearance. Who could ever forget the broken-hearted cry of Jesus over the doomed city of Jerusalem: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes," (Luke 19:42)? Their day of opportunity had come and gone. Judicial blindness had set in so that they were unaware of their own condition or of the impending destruction of their city and country.

Clinton Association re-elected the following officers at its 108th session: Delbert Payne of Black Oak Church, moderator; Doyle Teno, Jr. of Clinton, assistant moderator; Mell D. King of Oak Ridge, clerk; W. K. Ghormley of Clinton, treasurer. Total gifts were reported at \$850,256.05; mission gifts, \$89,572.48; with \$74,517.19 of this through the Cooperative Program. Of 713 baptisms, 187 came during simultaneous revivals in April. 1961 sessions will be held October 19-20. The Thursday and Friday day sessions will be held at Andersonville, the Friday night session will be at Pleasant View Church.

Rev. Lucian Pryor Royer, 83, Baptist minister more than 40 years before his retirement, 10 years ago of which he was pastor of Merton Avenue Church, Memphis, died October 23 in a Little Rock, Ark. hospital after a week's illness. He had been living in Gregory, Ark. He was a graduate of Union University and Southern Seminary.

Thus Saith the Preacher—

Those Who Have It Made

Dear Editor:

Well, Vance Packard has done it again! I'm a little late in discussing this with you, but I'm sure you have read his latest tome, *The Status Seekers*. This is just another way of dealing with the old cliché about 'keeping up with the Joneses'.

In one place he talks about two groups of lads who attend the Ivy League schools. One group comes from the exclusive prep schools of the East and the other is made up of public school graduates from all over. He says that the prep schoolers can never hope to achieve more than their fathers, for their fathers have it made. All they can do is to learn how to be real gentlemen and be good stewards of what is being entrusted to them. But the others don't have it made. They have a drive and an urge to get something done, to make something of and for themselves. (Too often it's the materialistic 'making for'.)

You know, Doc, nations seem to get that way, too. Take the United States, for example. We've come a long way in our short history. Battles have been fought to gain "life, liberty, and the pursuit of happiness." None of those battles for political or religious freedom came easy. Now it seems that we have it made, and the struggle isn't the same as it was for our fathers. We have to learn to maintain it like gentlemen.

Funeral services for Otto Whittington were held October 8 at First Church, Pineville, La. Whittington, 45, was stricken on October 6 while playing golf with R. Houston Smith, pastor of the Pineville Church. He died a short time later in an Alexander, La. hospital. He had served as minister of education at the Pineville First Church for the past four years. Before going to Pineville, he held similar positions in Ky., Tenn., Fla., and Texas. He is survived by his widow, Mrs. Martha Whittington, and a small son, Max.

First Church, Guild, was led in revival services by Marshall Lamb, pastor of Parker's Gap Church. There were three rededications, two by letter and one by profession of faith.

New Books

Broken Seal by Sam H. Plant; Vantage; 93 pp.; \$2.75.

Behold the Man by Walter Pope Binns; 128 pp.; \$2.50.

The Douglass Sunday School Lessons 1961 by Earl L. Douglass; Macmillan; 494 pp.; \$3.25. A commentary on the International Sunday School Lessons.



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