

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

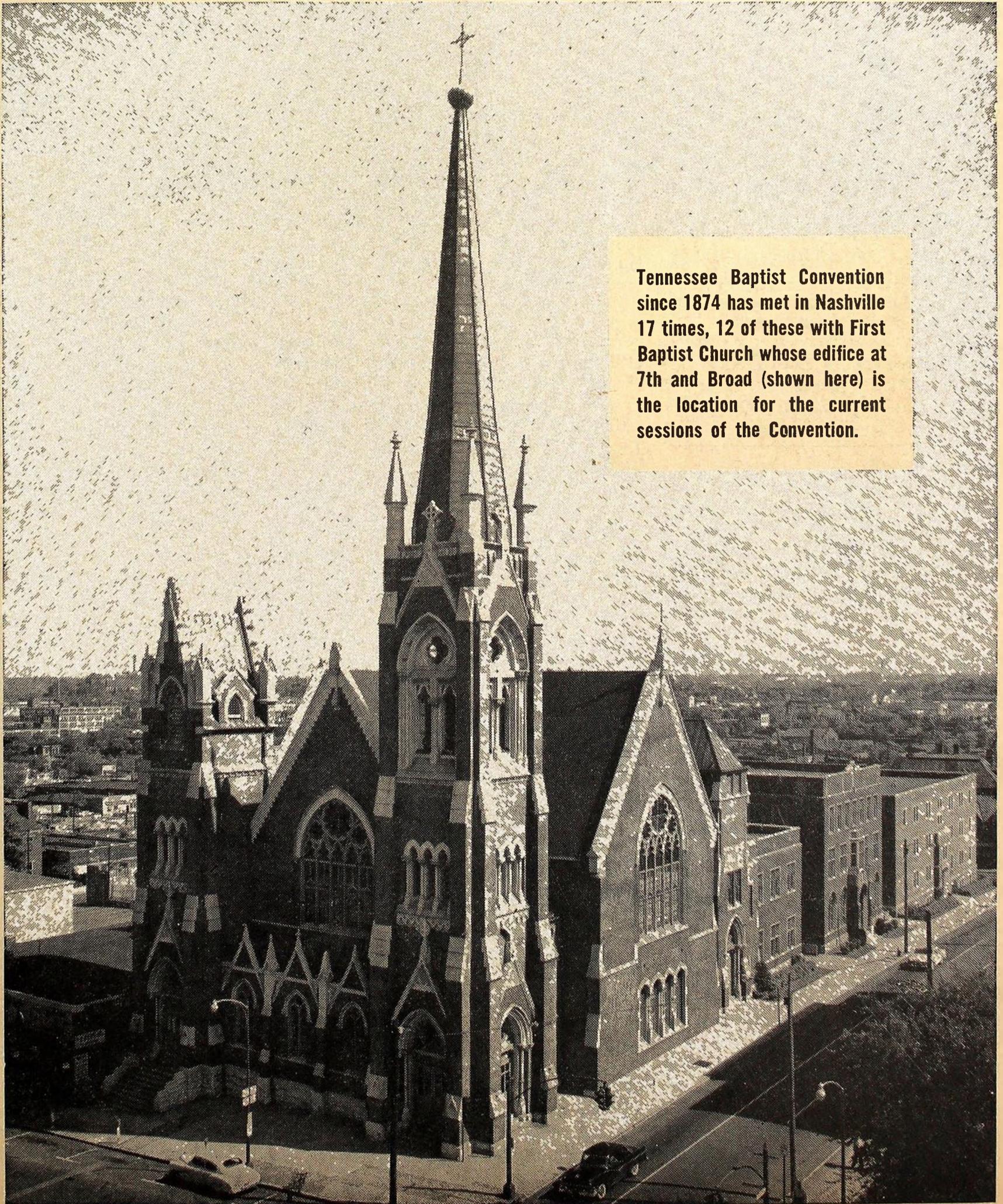
"SPEAKING THE TRUTH IN LOVE"

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LEBANON TENN  
BGT MISSION



Tennessee Baptist Convention since 1874 has met in Nashville 17 times, 12 of these with First Baptist Church whose edifice at 7th and Broad (shown here) is the location for the current sessions of the Convention.

# Tennessee Topics

Shelby Avenue Church, 1912 Shelby Avenue, Nashville, will celebrate its Golden Anniversary November 20. There will be homecoming with dinner on the grounds. A special program begins at 2 p.m. All former members and friends are invited according to Mrs. Floyd Roberts, clerk.

William Willson, Athens agriculturist, has been elected president of the Board of Trustees at Carson-Newman College. Willson will head the 33 trustees and will be assisted by John Wallace, vice president, president of the Wallace Hardware, Morristown; and Ben S. Catlett, secretary, attorney in Jefferson City.

*Sevier County Association*—The new pastor at Alder Branch is Herbert Gibson, Charles R. Hitson has accepted the pastorate of Antioch Church. Robert Cody is the new pastor at Bethel Church. J. H. Blair is serving as interim pastor of Dupont church. Pastor T. Lee Ownby reports that a September revival at Henderson's Chapel resulted in 12 professions and 21 rededications. First Church, Sevierville, is now sponsoring a mission at Blowing Cave.



## BAPTIST AND REFLECTOR

Established 1835

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RICHARD N. OWEN, Editor  
JOSEPH B. KESLER, JR., Business Manager  
JACK T. CHILDS, Circulation Manager

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Member of Baptist Press (BP) service of the Southern Baptist Convention. Subscriber to Religious News Service (RNS).

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

ADMINISTRATIVE COMMITTEE: E. Warren Rust, chm.; W. A. Boston, David Q. Byrd, James P. Craine, Orvind Dangeau, Edwin E. Deusner, Hobart B. Ford, A. D. Foreman, Jr., W. C. Garland, Gordon Greenwell, Grant L. Jones, Gaye L. McGlothlen, O. C. Rainwater, Charles Trentham, G. Allen West.

Dr. Clarence H. Watson, Director of Off-Campus Schools, announced a total enrollment of 245 in Carson-Newman's Off-Campus centers for the fall semester. According to Dr. Watson, there are 13 centers now operating in the East Tennessee area.

J. Will Foster, principal of McMinn County High School, has been named chairman of deacons at First Church, Athens. Luther Jones will serve as vice chairman and Herbert Erwin, secretary. Retiring officers are Joe Washington, L. J. Harrod and Frank Spiggle.

The child who does not learn self-control in the home may be out of control the rest of his life, according to an article in November Home Life by Ray F. Koonce and Herbert J. Miles, professors at Carson-Newman College.

After November 5 Parkway Baptist Church, Parkway at Mississippi, Memphis, became Broadway Baptist Church. The congregation moved to its new location which is 1574 East Shelby Drive, Memphis, Tenn. J. G. Miller is pastor and J. D. Witherington, associate.

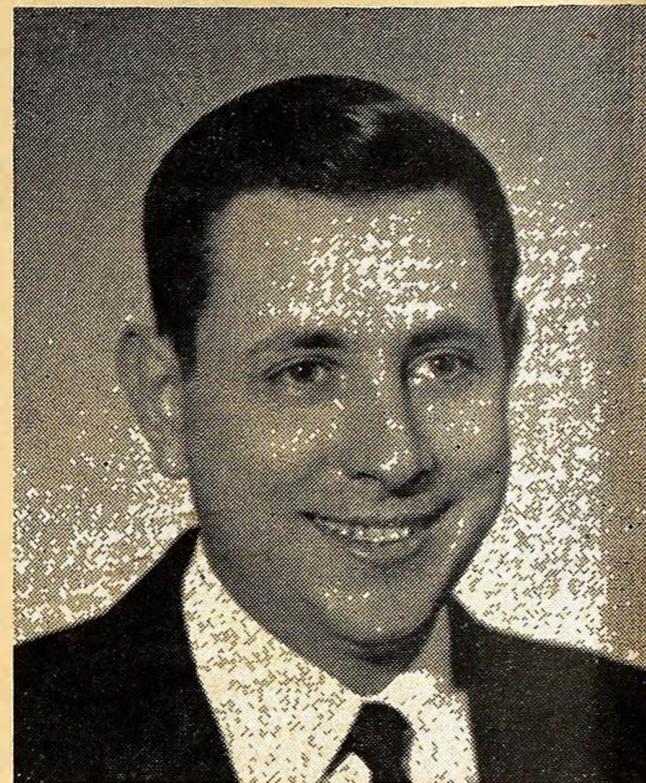
Following the resignation of Warren L. Weierman as director of Public Relations at Carson-Newman College, Jefferson City, the Executive Committee of the Board of Trustees elected John N. Fox to this position. He assumed his duties October 10. Fox, a native of Sevierville, comes to the college from the Public Relations Department, Union Carbide Corporation, Oak Ridge National Laboratory, where he has been for five years.

Roy Newman, former pastor of First Chilhowee Church, Seymour, is now pastor of Calvary Church, West Lafayette, Ind. A six acre tract of ground is being bought for this new work near Purdue University. Calvary is affiliated with the Southern Baptist Convention. Newman's address is P. O. Box 642, West Lafayette, Indiana.

Dr. Dewey R. Roach, former dean of Belmont College, Nashville, has been taking further graduate studies at the University of Edinburgh since September. Mrs. Roach and their two daughters are with Dr. Roach. Their address is 4 Greenhill Place, Edinburgh, 10, Scotland.

## Devotional

# God Is Not Asleep



John David Laida, First Baptist Church, Clarksville

A timely and inspiring incident appeared in a city newspaper recently:

A tired father returned home from his office one evening and stretched himself out on the divan for a brief rest before dinner. His four-year old son and three-year old daughter approached him cautiously to see if he were asleep. They were accustomed to having a romp with him when he returned from the office each day. Although not asleep, he decided that he would feign sleep in order that he might continue his rest. The son stood at his feet, but the little girl leaned over him until he could feel her warm breath upon his cheek. With a chubby little finger she rolled one eyelid and gazed into his fixed eye. Then, gently closing the lid, she turned to her brother and said, "He's still in there."

We live in a world of international tension, political turmoil and social upheaval, but God has not relinquished his power to anyone. "Behold, he that keepeth Israel shall neither slumber nor sleep."

It is with this confidence that the Christian walks through life, knowing that Christ shows the way, and that our Heavenly Father is awake to our needs in times of joy or sorrow.

God is not asleep.

Ten Carson-Newman College students are now associated with the Knox County Association of Baptists, doing good-will work in Knoxville. They are: Phil White, Tal Thompson, Linda Lawler, Renee Lamar Eiland, Janice Clark, John Holland, Millard Moncrief, Carol Harlow, and Shirley Silver. The students work with boys and girls at the Western Heights Baptist Good Will Center and at the YMCA.



**JACKSON**—Joe Swanner (with long handled shovel), pastor of the Cartmell Street Chapel and Robert Hart, chairman of the missions committee of Calvary Church, are seen with Pastor James Canaday (center) breaking ground for the first unit of a long-range building program for the chapel. Cartmell Chapel is a mission of Calvary Church. It looks forward to being organized into a church.

## Mrs. Frank Leavell Dies

**NASHVILLE, TENN.** — Mrs. Martha Boone Leavell, formerly Home Life Counselor in the Baptist Sunday School Board's Family Life Department, died at Vanderbilt Hospital here November 3 after a long illness.

Mrs. Leavell was the widow of Frank H. Leavell, who was secretary of the Sunday School Board's Student Department for many years.

The former Martha Boone, she was born in Clarksville, Tenn. She married Dr. Leavell in 1914. Mrs. Leavell was the daughter of Dr. A. U. Boone, for many years pastor of First Baptist Church, Memphis.

Survivors are two daughters, Mrs. John P. Newport of Fort Worth, Tex., and Miss Mary Martha Leavell of Nashville; a son, Frank H. Leavell, Jr., of Nashville; a brother, Dr. Will Cooke Boone of Louisville, Ky., and six grandchildren.

The first worship service conducted in the new sanctuary of Central Church, Hixson, was November 6. It was also the ninth anniversary of the church. Located on Hixson Pike across from the Hixson Shopping Center, the new sanctuary has a seating capacity of 500 and contains the latest in air conditioning, heating, lighting and acoustical equipment. Dedication services will be held at a later date when the educational facilities are completed. Present membership of the church is 314 and J. Lloyd Brown is pastor.

Earl Johnston, who served as pastor of First Church, Hixson, for two years, accepted the call of Central Church, Athens. He assumed his duties as pastor of the Athens Church, October 15. Less than one year old, Central has already completed the second phase of its building program.

Earl A. Jones observed his fourth anniversary as pastor Neely's Bend Church, Nashville, October 23. Frank Ledbetter is the new music and educational director. He holds a teaching position with Jere Baxter School.

Clarence Cox, Lynn Dalton, James E. Wallace and George Belk have been ordained as deacons by Calvary Church, Cleveland. Rev. Walter E. Dixon assisted Pastor J. A. Faile in the service.

Rev. Kleitus L. Moore, 57, of Greenfield died November 2 after suffering a heart attack. He was ordained 33 years ago and at the time of his death he was pastor of Moore's Chapel Church, Greenfield, and Sand Hill Church, Gleason. He had served the Greenfield Post Office as a city carrier and rural carrier approximately 30 years.

Parkview Church, Jackson, ordained Bill Vinson, Bill Alexander, C. L. Lacy, Jr., James Wilson, W. H. Jeter and James Terry as deacons. F. W. Pratt, previously ordained, will serve as an active deacon. Joe Harris is pastor of the Parkview Church.

## Young Goes To Cleveland Church

J. Howard Young becomes pastor of Westwood Church, (formerly West Cleveland Heights), Cleveland, December 1. He has served the Springfield Baptist Church for over 10 years. He will succeed the late Freed Townsend in the Cleveland Church. Since Townsend's death three months ago Rev. David Livingston has been interim pastor.

Young has served in numerous capacities with the Tennessee Baptist Convention as a member of the Executive Board, Administrative Committee, Evangelistic Committee, Church Loan Committee, Program Committee and the Survey Committee. He is also a trustee of Belmont College and Baptist Hospital, Nashville. In 1957 he was president of the Convention. Previous pastorates have been the Arlington and Bell Avenue Churches in Knoxville. Over 900 have been added to the Springfield Church and a new educational unit has been built during his pastorate. He has held almost every office in Robertson Association.

The Westwood Church is two and one half years old and located in the fastest growing residential section of Cleveland. Construction on a new educational unit is expected to begin shortly to be followed later by a sanctuary.

Broadway Church, Knoxville has adopted a 1961 budget of \$198,466.00.

## Quickening Mission Interest

Revivals have been going on in a number of our churches lately. Some have been the quickening of spiritual life in a different way. They have been simultaneous mission revivals in 14 different Tennessee Baptist associations. Sharing in these have been from 30 to 35 missionaries from our State, Home, and Foreign Mission Boards. The associational missionary has been the co-ordinator. Speakers have attempted to strengthen each church in evangelism and missions. Interest has been created in Baptist mission fields. The meetings have found and enlisted recruits. These revivals have given knowledge of what Baptists are doing in their own state, in the homeland and abroad. Beginning on Sunday, the simultaneous effort has had a kick-off service with a mass meeting at a central point. At this time missionaries have been introduced to share in the week's program in the different churches. Throughout the week a program has been given each morning in one of the churches with this morning meeting rotating throughout the area of the association.

Every night each church has heard a different missionary speaker. Some associations have also had mission classes taught preceding the missionary message. In all instances new interest and enthusiasm for missions both at home and abroad has resulted. It has given occasion to call out the called in a consecration service encouraging young people to dedicate their lives to special Christian service.

Advance in our Mission Program depends upon information. This kind of revival has helped to answer the need in several associations. Missionaries have shared their first-hand knowledge of fields at home and abroad. Participating churches have been led to a sense of dedication, to answer needs through the Co-operative Program. We personally have come to a new sense of appreciation for the associational program while sharing for two weeks in some of these efforts.

## Before You Take The Wheel

Most of us do more driving now than ever before. We are often on the go. Constantly we need to exercise care to prevent traffic accidents. Beyond human care we need Divine guidance also and protection. This is true both for ourselves and all others on the road. As you read this many of you will have driven in cars to Nashville to attend sessions of the state convention. We trust all of you have gotten to this meeting without accident. And we trust also that you will have a safe return trip to your home. But to get there you will again have to be on the road. We share with you something that appeared a few years ago on the Christmas card of a London auto dealer. It has been circulated recently in Australia. It reminds of the duty to save human life. It is a motorist's prayer. It could well be the prayer of each of us before we sit behind the steering wheel:

"Grant me a ready hand, a watchful eye,  
That none may suffer hurt as I pass by.  
Thou givest life—I pray no act of mine  
May take away or mar that gift of Thine.  
Shield those, dear Lord, who bear me company,  
From fools, and fire and calamity,  
Teach me to use my car for others' need,  
Nor miss through lack of wit or love of speed,  
The beauties of Thy world—that thus I may,  
With joy and courtesy go on my way."

### Divine Injunction





# The Cruciality Of The Cross

Galatians 6:14

Fully aware of the weight of this hour, I come to my assignment with something of fear and trembling. For, I am keenly conscious that this hour is to set the tempo and provide the inspiration that ought to carry us through all these sessions in proper decorum and in a spirit of togetherness. Also, I am quite aware that the past few days have gripped our minds and occupied our thoughts with the political happenings of our nation and that many of us come here with a terrible sense of awareness that what our nation has done is actually destiny determining for us and for the whole world. So, it could be hard to turn our minds to the things at hand and to recognize that what we do here these days is just as destiny determining and perhaps even more so than what the nation has done politically a few days gone.

After saying this, I have to confess that I am unable to bring to your thinking anything new. Perhaps I do not need to do that. Somehow I believe that in calling your attention to this old theme upon which I propose to preach that I am bringing something that is just as refreshingly new as the morning dew, and something that will thrill and inspire your souls every time it is heard. For, after all, nothing is more significant to us as Christians than the glorious fact of the cross of Christ. I trust that I may at least warm your spirits and cause you to say with me in the words of Paul, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by which the world is crucified unto me and I unto the world".

These words deserve careful consideration because they are not the product of a fanatic's brain or the expression of an undeveloped mind, but they are the words of a great logician and a profound reasoner. These words are the emphatic declaration of Paul that salvation is not by external rites of law observance, but by virtue of a spiritual transformation in Christ, and on the merits of His cross.

To be sure this statement of Paul sounds like a paradox because the cross is the supreme paradox of all time and had always stood for an emblem of shame and disgrace and used solely for the means of execution of the worst type of law breakers and criminals. Strange indeed for a man of wisdom, intellectual training and a profound scholar of his generation to make an assertion like this. What a strange fact. Does not man love life? Yet the cross points to death. Does not man strive for victory?

Yet the cross tells of defeat. Does not man labor to establish harmony and concord? Yet the cross produces disruption. Does not man delight in the fair and beautiful? Yet the cross suggests all that is crude and ugly. Even though all this be true, yet there is no denying the fact that when Christianity has lost touch with the cross it has grown weak. When it has renewed its contact with the cross it has renewed its strength.

The cross is at the center of the Christian religion. I believe, to Paul the cross meant all that was included in the incarnation mystery, the manifestation of God in the flesh, the spotless and holy manhood, the life of sympathy and healing, the heavenly wisdom of the teachings, the great condescension, the great love, the great sacrifice, and the great redemption. All these are summed up in the word CROSS.

It sounds like a paradox in the next place because of the many things in which this man Paul could have boasted—his learning, for example. He was highly educated. His parents gave him an opportunity of education far above the normal advantages of that day. He was equipped with a great mind to begin with and his opportunity for learning acquainted him with languages, history and every religious creed of his day. One has but to read the letters of Romans or Ephesians to see the greatness of his intellect and breadth of knowledge. *Yet it is in the cross he boasts.*

He could have boasted as to his morals, for from youth he had lived as a strict pharisee—being scrupulously clean in all his conduct, and showing perfect loyalty to his religion. In this he refused to glory.

He could have boasted of his great ancestry. In him was the pure unmixed and uncontaminated Hebrew blood of a great and proud ancestry. Of this any man could be proud, but as to it Paul in his boasting is as silent as the grave.

He could have boasted in the great sacrifices and sufferings he bore for Christ's sake. Verse seventeen sums up his life of suffering as he says, "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus". This sentence reminds us of the beatings and stonings of Paul; of the times he was in jail with back

bleeding and in stocks; of the times of hunger; lack of clothing to keep warm as in Rome and all alone with no man to stand with him; of ship-wrecks and storms on the sea through which he went; of times when he worked with his own hands to live that he might preach the glorious Gospel; of trials before officers of the law; of threats and accusations; of physical infirmities that irritated and sapped his strength; of long journeys filled with peril and exhaustion. But he forgot to glory in these. He thought only of the cross: that is, the cross was supreme in his thoughts, his choices, and his affections.

Would this philosopher, this profound thinker, this astute reasoner, this cool, deliberate and enthusiastic mind reach such conclusions as so stated in this passage of Scripture unless the cross stood for something? I believe we can answer with a resounding, "No", because the cross stood for something to Paul, yes, even everything to Paul.

It is the cross that is the key to Paul's doctrine of Christ. It is an outstanding characteristic of Paul's religion that when he thinks of peace and reconciliation with God the cross is never far away. He speaks of God reconciling man unto Himself by the cross (Eph. 2:16). Of making peace through the blood of His cross (Col. 1:20). The prime doer in Christ's cross was God. Christ was God reconciling. He was God doing the very best for man, and not man doing his very best before God. Paul believed in the historical person of Christ. But to Paul He is Christ and Lord by His cross. Paul knew the incarnation only as the foundation of the cross. It was from the base of the cross that the stair descends to it. To Paul the question of the Christ was the question of salvation.

The background of Paul's doctrine of the cross is his doctrine of sin. Paul looked on man's sin as more than a mere disability or handicap. He regarded sin as a matter for which man is responsible. To Paul, man could not deliver himself from the ruin he brought upon himself. One thing is perfectly clear in Paul's writings: that is, that in meeting the problem created by man's sin, the cross is at the center of his thought. Paul says that he determined not to know anything among the Corinthians save Jesus Christ and Him crucified (1 Cor. 2:2) and that the word of the cross was to them who were perishing foolishness, but unto them saved the power of God (1 Cor. 1:18).

Are our pulpits losing the message of Paul? Are we producing reform, social and theological, faster than we are producing faith? Have we become more liberal than sure? Are we running a "Kingdom-of-God-industry" without the cross? To Paul, Christ was just what His cross was, and he did not seek to understand Christ apart from His cross. We will never understand Him either apart from His cross. It is only by understanding the cross that we escape from a

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Robert L. Orr

religion with no mind, and from religion which is all mind, and from rationalism with its lack of everything else. Forsyth says, "Without the cross we come to a religion of much point but no atmosphere, much sympathy and no imagination, much kindness but no greatness, much charm but no force". When the cross goes out of the center of religion, religion in due time goes out of the center of man's mortal and public energy. This message is not marginal, but central; not incidental, but fundamental.

Certainly we cannot isolate the death of Christ from His resurrection. This is not the point of view of Paul or the New Testament, for everything depends on a man's union with a living, present Saviour. Paul said, "If Christ be not raised, your faith is vain, ye are yet in your sins" (1 Cor. 15:17). Atonement remains impersonal and irrelevant until we make contact with the Person who atones. The new Testament does not treat the death or the resurrection in isolation therefore. The cross is seen in the light of the resurrection, and the resurrection is seen against the background of the cross. Paul's words are, "If when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. 5:10) Both the New Testament and Christian history have the cross as the most distinctive symbol of the saving work of Christ, and in any one, or all of the points of view of Paul, the cross is a pillar of light flaming with unutterable glory.

May the acute and amazing wonder of the incomparable and indispensable cross throb in our hearts as its great realities come to us now.

### **The Cross Stands As a Radical Demonstration**

First, a demonstration of what sin really is. The law made sin hateful enough, but how infinitely hateful it stands when we see it completely uncovered and revealed in the cross. Here we behold the limitless lengths and the damnable depths to which it goes. Here we look upon the final fruitage of that choice which shuts God out of the heart He made for the sake of His own unmeasured love. For, when the Son of God yielded Himself to the death of the cross only then can we understand the depth and width of the chasm that separates man from God because of sin. "Him who knew no sin, became like sin in our behalf, that we might become the righteousness of God in Him". 2 Cor. 5:21. The cross was a mirror held upon the sins of all the world for "all have sinned and come short of the Glory of God." Dr. J. E. Conant outlines to us what the Scriptures have to say about the awful nature of sin in these graphic words, "sin is a transgression and demands a penalty; sin is death and demands a cemetery; sin is a nature and demands a displacement; sin is a character and demands obliteration; sin is slavery and demands an emancipator".

Nowhere does the terrible truth about sin stand so nakedly revealed as at the place where it crucified the Son of God. All the rationalizing which reduces sin to some maladjustment or ignorance that can be cured by some social planning or psychological suggestion becomes a blind distortion of truth when viewed at Calvary. In Paul's second Thessalonian letter (2:7) he speaks of sin in terms of "the mystery of iniquity doth already work". Only the mystery of sin would cause men to be so bereft of moral vision as to classify Jesus as a blasphemer. Only the mystery of sin would make men treat the gentle Christ with such indifference, such callousness, such hatred, such a lack of any sense of propriety and decency. Only the mystery of sin would cause men to even shoot dice for the clothes of an innocent man. Only the mystery of sin would cause men to be more interested in the pomp and glory of a dying



**Dr. Orr, appointee to preach the Convention sermon, is pastor of First Church, Dyersburg.**

religious system, than in the unanswerable authority of Divinity. Oh, here we see sin, our sins, in a terrible outrage. At the cross the camera of God caught and focused forever for all eyes to ever behold, the awful nature of sin which is the experience of the whole human race smitten and blighted unto death.

Again, the cross is a demonstration of God's attitude toward sin. The question arises as to how God should deal with sin since He cannot disregard it. If He had dealt with it on the plane of exact retributive justice, then there could be no salvation for mankind, for every man would have to suffer the penalty of his own sins and thus the race would be eternally lost. But God dealt with sin. He dealt with it in a way so as not to minimize its gravity. He dealt with it in such a manner as to reveal the truth that sin cannot be tolerated. After Calvary Paul seems to say, "no man

can possibly say that sin does not matter with God". When Christ died on the cross, rather than to come to terms with sin, He showed once and for all what God's mind is about sin. The cross pronounces the utter condemnation of God upon sin. In the cross God has judged it forever. The cross gives us God's viewpoint.

### **The Cross Stands As a Supreme Revelation**

A revelation of His love. Creation gives some proof of His love. How marvelously did He anticipate the needs of men with sunshine, rain, clouds, animal life and vegetable life. His providences in the nations and lives of individuals reveal His love. All of us could stand today and testify that an unseen Hand has guided us and kept us and shaped our lives. But these are but mere glimpses of His heart. Only when we go to the cross do we see His heart of love for us as we must have it, and as we do have it. Love is measured by sacrifice and is always willing to take the initiative in suffering. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life" (John 3:16).

He did not give in order to love. He gave because He loved. His love antedates the gift. His love has been infinite from all eternity but the cross is the true index, the highest expression. No wonder that Paul said he could glory in nothing but the cross. One thing stands out clearly in the New Testament and must never be obscured: namely, that Christ's death grew out of, and expresses God's love for us. Love is the motive for our redemption. "God commandeth His love toward us, in that, while we were yet sinners, Christ died for us". (Rom. 5:8).

The death of Christ was the love of God in action and is the heart of God turned inside out that we may see and know His love. This takes the idea that Christ died as a martyr out of existence, for His death was more than the deed of a man. God so loved the world. His love is not limited to crowned heads, to the great and mighty. He loves the poor, the ignorant, the vile. He brings hope to the hopeless, help to the helpless, love to the unlovely, peace to the miserable, and salvation to the lost. The prodigal never stands at His gate unwelcomed. His universal invitation is, "Whosoever will, let him come". Creation reveals the hand of God, but the cross reveals the heart of God.

In the counsels of Deity this cross existed. Calvary is not an accident or an afterthought in the mind of God. It did not emerge in time. It is the historical expression in time of that redeeming heart of God for a sinful race. What man could not think of, devise, or attempt to accomplish, God has done through the cross.

As we view the cross we see its base resting in the earth of man's desperate need  
(Continued on Page 18)

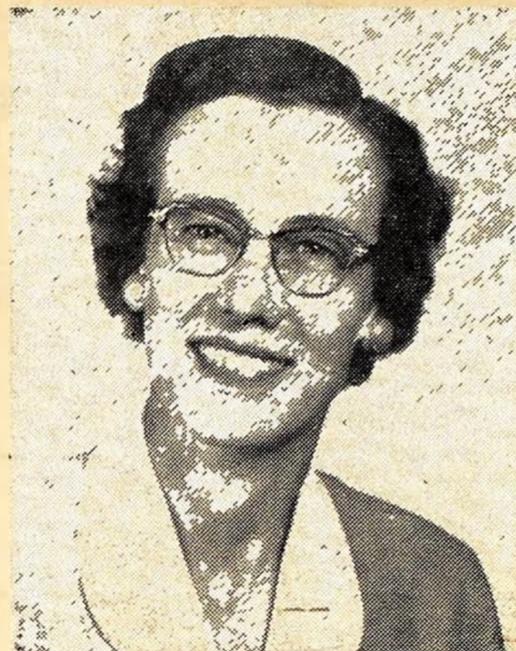
## Counseling



Dr. A. Donald Bell

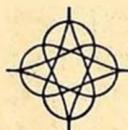
Executive Vice-President of Howard Payne College, Brownwood, Tex., author, consultant and lecturer.

## Parent Relationship



Mrs. Sibyl Brame Townsend

Hostess and Instructor at New Orleans Baptist Theological Seminary, New Orleans, La.



# Conference On Youth

FIRST BAPTIST CHURCH

KNOXVILLE, TENNESSEE

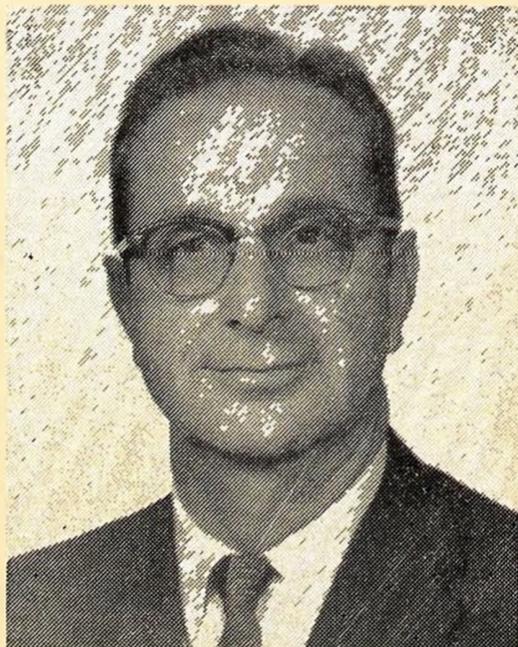
for

**PARENTS and WORKERS with INTERMEDIATES and YOUNG PEOPLE in all organizations of the church**

November 21,  
6:30 p.m.

November 22,  
6:00 p.m.

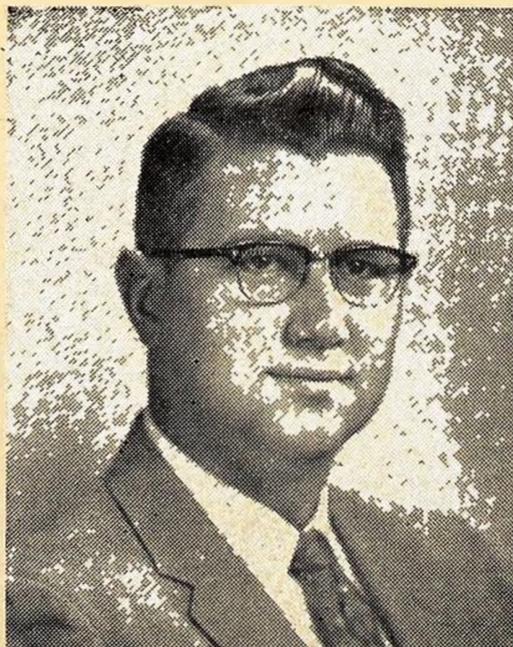
## Marriage Preparation



Mr. Ray F. Koonce

Director of Guidance and Associate Professor of Psychology at Carson-Newman College, Jefferson City, Tenn.

## Vocations



Mr. E. Warren Woolf

Director of Baptist Student Union at Georgia Tech., Atlanta, Ga.

## Recreation



Mr. Robert M. Boyd

Recreation Leadership Training Consultant, Church Recreation Service, Baptist Sunday School Board, Nashville, Tenn.

GROUP STUDY ★ INFORMATION ★ FELLOWSHIP ★ INSTRUCTION

# “Present Imperatives”

Tennessee became a state in 1796. Some 31 years prior to that, or 195 years ago, in 1765, two Baptist churches are thought to have existed in the first permanent white settlements in the territory that was to become Tennessee. These were the Beaver Creek Baptist Church near the present site of Bristol and the Sinking Creek Baptist Church in the Watauga settlement. Our Baptist forebearers played their proportionate share in settling the Tennessee territory, in developing Tennessee as a state, and in serving as citizens in our state.

Statewide organized Baptist work began in the Mill Creek Baptist Church, near Nashville, in October, 1833. This first state convention lasted only nine years, however. It died because the people feared it represented centralized authority on the one hand and because of the fears some had that it threatened local church autonomy on the other hand.

For the next thirty-two years, from 1842 to 1874, there was no statewide convention work. Instead the three geographical units of the state, separated by the Cumberland mountains in the east and the Tennessee River in the west, maintained their own separate east, middle, and west Tennessee Baptist conventions. This was a period of divisive theological debates, of the work of Alexander Campbell, of the disturbing questions over the validity of boards and conventions in Baptist denominational life, and the period of the war between the states.

Then came 1874. U. S. Grant was president. It was the year when the famous Chautauqua assembly was established. Woman's Christian Temperance Union and the Young Men's Hebrew Association were organized. Tennis was introduced into the United States from England during the year. In November of that year a patent for barbed wire was granted to Joseph F. Glidden. And it was the year when the potato bug reached the Atlantic coast states, spreading from the Rocky Mountains.

While such events, of greater and lesser magnitude, were transpiring, the year 1874 also saw a group of Tennessee Baptists meet on April 10 in Murfreesboro, Tennessee. Out of their two-day conference came the present Tennessee Baptist Convention. The primary interest motivating the organization was missions. The principle objective set forth was to promote Christian education. Three years later, 1877, the first corresponding secretary of the convention, William Allen Montgomery, was elected.

This office, now called executive secretary-treasurer, is held by Dr. Fred Kendall, the fifteenth such individual to serve this convention. Eighty-five years ago, 1875, the convention met first in Nashville. With this 1960 session, it will have met in our city seventeen times. In the eighty-six years of its history the convention has met in twenty-seven Tennessee cities.

With at least 195 long years of significant history in the spread of the Baptist witness through the mountains, plains, and valleys of Tennessee, Baptists now assemble for their eighty-sixth annual statewide convention sessions. I acknowledge with gratitude the privilege which I have had in serving this past year as president of this convention of over 2600 churches and approximately three-quarters of a million members. I acknowledge also with profound apprecia-

## Gaye L. McGlothlen

tion the recognition I believe you have given, in my election, to the work of the survey committee which made its report last year at Gatlinburg. Had I not served as chairman of that committee and been privileged to bring its report last year, I know that I should not have had this privilege of serving as your elected president.

Were you in my position this afternoon what would you include in a presidential address? Perhaps it ought not to be a sermon. Certainly it ought not to be merely a review of past history. Recalling the meaning of the term “imperative” in grammar, I have chosen to bring a message on certain present imperatives which seem to me to be significant for Tennessee Baptists.

### Organizational Imperatives

A year transition has gone by—transition in the sense that a start was made in implementing the survey committee's recommendations which were approved by the convention. The budget to be presented later in these sessions follows the newly approved program-style pattern. These convention sessions will see the final performance of the thirteen so-called “reporting” committees. Hereafter, the convention's

President's Address (abridged) prepared for delivery Tuesday, November 15, to Tennessee Baptist Convention at First Church, Nashville, Tenn.

annual meetings will have only seven operating committees functioning (committees on arrangements, credentials, resolutions, boards, committees, audit, and journal). News, reports, and recommendations from our agencies, institutions, and departments will come hereafter directly from these units or through the appropriate committees of the executive board.

During the past year the executive board has operated under the newly-defined committee structure. All Tennessee Baptists should learn the names and functions of these seven committees. They are: Administrative Committee, Tennessee Baptist Program Committee, State Missions Committee, Education Committee, Denominational Cooperation Committee, Public Affairs and Christian Life Committee, and the Christian Services Committee. At this convention the executive board will be increased from 54 members to 75 members. These members will be assigned to the seven committees to review, study, and make recommendations to the executive board and to the convention concerning matters within their purview. These are study and recommending committees. They are to work with the convention-elected trustees of the institutions. They will be able to give more concentrated, analytical study to problems facing our agencies and institutions than we can give in such large assemblies as now characterize the annual sessions of our convention. These committees cannot legislate in our behalf; they can study and recommend to us actions for our consideration. We undoubtedly will be referring matters to them for further study, report, and recommendation as such matters come from the floor of the convention during our annual sessions this year and hereafter.

During this year improved statements of job descriptions for the employed personnel of our convention, together with salary structures, have been instituted. The past year has provided me opportunity to have closer fellowship with our executive secretary than heretofore. Although I have lived in Nashville for fourteen years my only close denominational relationship with him had been through service on the survey committee. My appreciation of his leadership among Tennessee Baptists is very great. There have been problems and trials in this year of transition, but qualities of denominational statesmanship have guided him as he has served us. I also tell you, with great satisfaction, of the spirit of cooperation which has been indicated by our agencies, institutions, and departments during this year of adjustment.

As I think with you further about this organizational imperative, perhaps we should be reminded again of the three areas, in their order of priority, which the convention last year stated should have our attention.

First is the work of assisting and strengthening  
(Turn to next page)

ening our associational work and the ministry of our churches. Fourteen cents out of every Cooperative Program dollar given from your churches in 1960 was used in this area. This work includes all that we do through the work of our associational missionaries and the field-work program of our convention. Men and money are invested in this channel of service, and we have said it is the most important thing we do as Tennessee Baptists.

Second in order of priority, we decided, was Christian education. In this cause, 21½c of each of your Cooperative Program dollars was invested. Most of the Cooperative Program money kept in Tennessee was used in this area of service. And most of the Christian education money was used on the college level in our three Baptist colleges. We have felt that this investment was important since not only are ministerial students involved but laymen and laywomen also. These latter will return to our churches, there to invest their lives as volunteers in the important work we seek to do.

The third area, in the order of priority, we decided was our Christian benevolent work through the hospitals and the children's homes. For this service twelve cents of the Cooperative Program dollar was used in 1960.

Thus, 47½c of the Cooperative Program dollar has been used this year in these three areas of high priority service. Thirty-nine cents of the remainder of the dollar went to southwide causes, and the balance of the dollar, 13½, was used for such Tennessee Baptist services as the Foundation, Woman's Missionary Union, the retirement program, the BAPTIST AND REFLECTOR, the headquarters building operation, the promotional work of Tennessee and Southern Baptist Conventions causes, the church loan fund, audits, and reserves.

Another element of the organizational imperative is to remind you of the constitutional nature of these annual sessions of our conventions. Each of our 2600 churches is entitled to representation by one messenger. This is usually the pastor. Those churches having more than 100 members may have an additional messenger for each additional 100 members up to the number of ten messengers. No church may be represented by more than ten. Our constitution reminds us that only messengers to the convention may vote on matters before the convention. Therefore, this year messenger badges have been provided which include a pinning arrangement so that they may be attached to your lapel or blouse and be visible during all of the sessions. Other members from the Baptist churches in Tennessee are cordially welcomed to these sessions. They register as visitors. The orderly work of our convention must proceed upon the orderly participation of these messengers properly registered and properly wearing badges.

### Missionary Imperatives

All of this organizational structure and denominational machinery, we have agreed, exists now as it did when it was begun in 1874, for the primary interest of fostering and promoting missions and all that broad term covers.

We engage in this missionary imperative, first of all, because God's word teaches it. The account of the Abrahamic Covenant in Genesis indicates that all nations of the earth are to be blessed at the hand of our God (Genesis 22:18). The work of the prophets, typified by Isaiah, was toward the end that the people of the earth might not walk in darkness but know the great light of God's truth (Isaiah 9:2). In the wisdom literature we find the declaration that "all the ends of the world shall remember and turn unto the Lord" (Psalm 22:27). In the New Testament the world-



**Dr. McGlothlen, President of the Tennessee Baptist Convention, is pastor of Immanuel Church, Nashville**

wide missionary program was referred to in the accounts of the commissions of Jesus given in Matthew 28, Mark 16, and Acts 1. Paul felt that there would come a time when "every knee should bow and every tongue confess that Jesus Christ is Lord to the glory of God the father" (Philippians 2:9-10).

We commit our lives to this missionary cause, secondly, because world need demands it. Are we agreed that disease presents one great need of the world? Believing that it is, our medical missionaries serve at their posts of duty. Are we agreed that hunger is a world problem? Some of our missionaries give themselves to agricultural missions. Do we recognize illiteracy as a cancerous problem among some nations? In the attempt to eradicate it, our educational missionaries do their work. Is there idolatry and just plain, old-fashioned, sin prevalent in the nations of the earth? Be-

lieving that these constitute great problems, all of our evangelistic missionary work is performed. We could look at these multitude of problems in the world and easily become pessimists. But looking at them through the program of Christian missions, we can be optimists.

The teachings of the Bible and the need of the world spur us on in these missionary causes. But there is a third reason for the missionary imperative: Christian growth requires that we engage in it.

An appreciative Christian is not content to remain on the same spiritual level always. A growing Christian recognizes the expansive power of the grace of God. A maturing Christian sees the masses of people in the world as individuals, individuals with hope and fear, love and hate, joy and sorrow, even as you and I possess these attributes. And a dedicated Christian sees that through his prayer, his money, and his life, there are provided the tools which enable this missionary imperative to be met.

The more we study the missionary imperative, the more we are convinced that the Cooperative Program plan of supporting this work financially provides our most efficient scheme for such support. Increasing these gifts through our churches provides the only way for us to avoid appeals for designations and to provide the assurance that the increasing operational and capital needs funds of our institutions are met. Without such increase in these Cooperative Program gifts there must come cuts in some programs if the higher priority programs are to be supported as you have instructed. Without such increase in Cooperative Program giving we must either cut back on the priority programs we have approved or increase the amount of the Cooperative Program dollar which is kept in Tennessee. And recommendations involving this latter suggestion usually meet with resistance on the part of our people because of our recognition of the needs of the worldwide programs supported by the Southern Baptist Convention.

This missionary imperative should spur the entry of more of our young people into the mission fields of service at home and abroad. It should spur those of us who are too old to go to the far fields into a greater dedication to serve in the territory where we live and in a greater liberality of our offerings through our churches.

### Doctrinal Imperatives

Our doctrines relating to the missionary program of Baptists occupy most of our attention on a state convention level. There are, of course, other significant doctrinal imperatives to which we ought to give attention.

These are the doctrines relating to evangelism. Now, more than ever before, Christ needs to be presented as the Savior from

sin, the need of all people. Now, more than ever before, Christ needs to be presented as Lord of Life, the need of all Christians. And now, more than ever before, our responsibility in these areas are greater than we alone can bear. We need to guide our lives more in keeping with what we profess to believe about the person and work of the Holy Spirit. When we talk about the doctrines of evangelism, we certainly include the doctrine of sin and the view it gives to us of man and of God. The doctrine of salvation reminds us of the person and work of Christ and the Holy Spirit. Related doctrines of sanctification, justification, perseverance, and the eternal security of the believer, need to be proclaimed to all people.

There are the doctrines relating to the churches. These organized bodies of baptized believers are to exist as spiritual fellowships in the communities. They are autonomous in nature but cooperative in function as they work with their sister Baptist churches. Where no compromise of conviction is involved, our churches should cooperate with churches of other denominations in moral and spiritual programs for their communities. We view these churches of ours as institutions of the saved; not as saving institutions. We regard the pastor in a church as the undershepherd and servant, not as a prima donna or a dictator. He has a role of influence, but that role is based upon the way he lives and conducts himself as a spiritual leader, supposedly the "key" to all situations as we are so frequently reminded.

There are the doctrines related to the individual's citizenship in the state, (the nation). These doctrines have especially been brought to the forefront during the current presidential election campaign. (This draft of this message has been prepared prior to the actual election to meet the BAPTIST AND REFLECTOR printing deadline). Whichever candidate is elected to serve as our next president, these doctrines still will need the attention of Baptists and all evangelical Christians. We have seen that the so-called "religious issue" is a legitimate issue to be raised concerning any who offer themselves for public office in our country. It can be discussed on the low levels of prejudice and bigotry, but surely we have seen that it can also be discussed on the high levels of history, facts, and theology.

Could each of you give a good statement of the doctrine of religious liberty? Do you understand the difference between religious freedom and religious tolerance? What do the names Roger Williams, John Clark, Obadiah Holmes, and Henry Dunster recall to your mind? What do you think of when you hear the names Craig, Webber, Greenwood, Shackelford, Waller, Ireland? The first group were Baptists who lived in Massachusetts, and the other group were Baptists in Virginia. Through their sufferings, punishments, fines, and imprisonments,

the fires of religious liberty were kindled in colonial America. Do you remember why each was persecuted? You ought to find out. Our generation of Baptists ought not to forget the opinion stated by Bancroft, the American historian, "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists."

Could you give a good statement defining the doctrines of separation of church and state? The current election campaign provided thinking citizens of our country an opportunity to study the differences between the devotional and worship practices of Roman Catholicism and the political and authoritative claims of Roman Clericalism. Both concepts are usually thought of when we use the term "Catholicism". We will be wise if we see that in this religious teaching there is an authoritative claim which demands for the Roman Church control in the areas of education, marriage, medicine, and censorship over those within and without the Roman church. When such demands are made as relate to those outside the Roman church we must register our protest. The program of Roman Clericalism is to accomplish just such influence and domination wherever it can. Clericalism is a term used to describe the use of political power by a religious hierarchy, protestant or Catholic, for the purposes of social domination. The term needs to be a part of our vocabulary in the future. At present, the Roman church is the only religious denomination claiming to be a church and a state. While in some places in the world there are other denominations existing as state churches, yet the Roman church is the only one occupying a geographical spot, the Vatican, and saying that it is a political unit which should be recognized as a state (a nation) by all other states (nations) in the world. Christians need to remember that problems of church-state relationships were not created by this election and will not be settled by its outcome, whoever may be elected.

If, therefore, this is to be a continuing problem, what ought we as pastors to do? I make bold to suggest that certainly we ought to restudy church history. We ought to be clear in our own thinking about the separation of church and state. There ought to be more use of our brains and intellectual processes than our emotional and prejudicial process. We need to learn how to be clear in the statements we make, avoiding generalities. As a help to our knowledge in these areas, we ought to join POAU and read regularly its monthly periodical. This organization has existed for more than a dozen years because of the importance of this doctrine to our national life. It wages its battle for constitutional interpretations of this doctrine on three fronts: the medical front, and the taxation front. It is an educational organization, but it is also an organization providing active support in communities where violation of the principles of

## Hughey Succeeds Nordenhaug

RUSCHLIKON-ZURICH, Switzerland—(BWA)—Dr. J. D. Hughey, Jr., an American who once served as missionary to Spain, has been elected president of the Baptist Theological Seminary here, effective March 1961. He succeeds Dr. Josef Nordenhaug, who resigned in September to become general secretary of the Baptist World Alliance in Washington, D. C.

church-state separation are brought to its attention. It is worthy of our support. Its full name is "Protestants and Other Americans United for Separation of Church and State." Gifts of \$5.00 or more, sent to its headquarters, 1633 Massachusetts Avenue,, N.W., Washington, D. C., will provide you with a membership and a copy of its journal, mailed monthly to your address.

And I make bold to suggest also to the laymen and the laywomen who are present that these comments directed to your pastors apply to you also. You will find that your study in these areas will not only be enlightening but they will bring strength to your own convictions. In addition, you can encourage your pastor to express himself publicly and then support him as the spiritual leader in your church and in your community when he discusses this Biblical doctrine.

### Conclusion

I have talked about denominational, missionary, and doctrinal imperatives. I have talked primarily to those assembled for the Tennessee Baptist Convention annual meeting. Yet the principles I have discussed are generally accepted by Baptists in all nations. The plane on which we are to live our lives, based upon these doctrines, is the world itself. The text for my remarks today might well be these few words, "Lift up your eyes and look" (John 4:35). If you look at the world, with these doctrines in mind, you cannot be a complacent Christian.

Inscribed over the main entrance to the Meridian, Mississippi, courthouse is the quotation from the Bible, "Whatsoever a man soweth, that shall he also reap" (Ephesians 1:7). Ordinarily we preachers use that text to apply to the lives of individuals caught in the snares of sin and evil. Let us remember that it is also a positive spiritual principle. Men can sow to good and in due course see the results of their labors in the areas of personal and national righteousness.

I have tried to suggest that Tennessee Baptists might well dedicate their sowing enterprises more completely to organizational integrity, to missionary loyalty, and to doctrinal stability.

# Resource Material For January

## Bible Study Book

Southern Baptist Theological Seminary, through its theological journal *Review and Expositor*, and Southwestern Theological Seminary, through its theological journal, *Southwestern Journal of Theology*, are producing special issues in October on First Corinthians.

The following is a list of articles to be included in *Review and Expositor*, October issue: "Corinth," Joseph A. Callaway; "The Nature of the Corinthian Correspondence," Ray Brown; "First Corinthians: An Exposition," Ray Summers; "Theological Issues Raised in First Corinthians," Wayne E. Ward; "Discipline in the Corinthian Letter," Hyran E. Barefoot; and an "Outline of First Corinthians," Dale Moody.

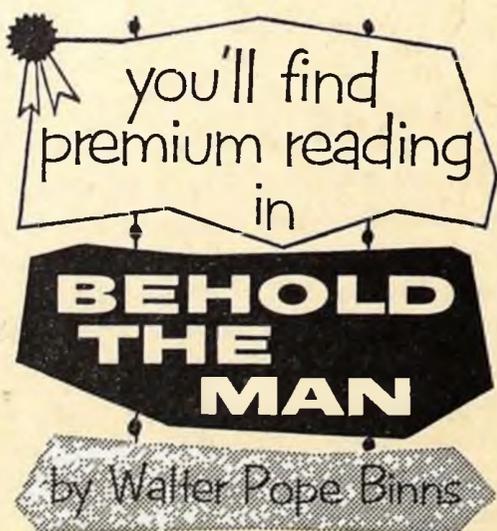
Southwestern Journal of Theology also contains some very stimulating articles on First Corinthians. These two journals can be secured directly from the two seminaries. Individual issues are available.

### Number Vacation Bible Schools Reported to Date by Associations

Association	Number VBS	Association	Number VBS
Beech River	8	Hiwassee	8
Beulah	31	Holston	75
Big Emory	40	Holston Valley	30
Big Hatchie	25	Indian Creek	10
Bledsoe	21	Jefferson	26
Bradley	40	Judson	1
Campbell	14	Knox	108
Carroll-Benton	19	Lawrence	21
Central	10	Loudon	31
Chilhowee	73	McMinn	41
Clinton	51	McNairy	8
Concord	33	Madison-Chester	58
Crockett	4	Maury	15
Cumberland	19	Midland	7
Cumberland County	17	Mulberry Gap	3
Cumberland Gap	24	Nashville	99
Duck River	31	New Duck River	25
Dyer	21	New River	10
East Tennessee	15	New Salem	10
Fayette	9	Nolachucky	29
Gibson	44	Northern	8
Giles	12	Polk	25
Grainger	21	Riverside	21
Hamilton	81	Robertson	24
Hardeman	28	Salem	18
		Sequatchie Valley	13
		Sevier	51
		Shelby	99
		Stewart	13
		Stone	27
		Sweetwater	40
		Tennessee Valley	11
		Truett	3
		Union	7
		Watauga	49
		Weakley	19
		Western District	31
		West Union	5
		William Carey	17
		Wilson	26
		<b>Total</b>	<b>1,813</b>

### Associations Reporting Vacation Bible Schools In Every Church

Association	V.B.S. Supt.	Missionary	Associational S.S. Supt.
New Duck River	Mrs. C. D. Tabor	Rev. C. D. Tabor	Mr. Odell Winfree
Duck River	Mrs. Harry Clason	Rev. H. D. Standifer	Mr. A. T. Wells
Gibson	Rev. Morris Coleman	Rev. Edwin R. Alexander	Mr. Floyd Roberts
Robertson	Rev. John Christian	Rev. J. H. Harvey	Rev. Billy Moreland
Jefferson	Miss Janie Northern	Rev. Glenn Toomey	Rev. Burl Smiley



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6:00 P.M. Banquet  
7:20 P.M. Conferences

Hear Mrs. Sybil Brame Townsend. Attend one of three conferences on the church's responsibility to intermediates, to young people, to married young people.



by Oscar Lee Rives

# Thanks Be To God

**TEXTS: Psalms 96 and 103 (Larger)—Psalm 103:1-18 (Printed).**

It has been noted that thinking, for the Godly person, always involves thanking. And this, in the light of our printed lesson, is undoubtedly the case. For to think, in terms of remembrance of what the Lord has done, is to induce a deep spirit of gratitude upon the part of the one who does the thinking. Besides, in the light of the other psalm of the larger lesson (Ps. 96) such gratitude may cause the unbeliever to turn to Him. Thankfulness, then, is both a

necessary factor in worship and praise and also may become a means of soul-winning.

The New Testament is filled with passages concerning thanksgiving. Among them are the following: Philippians 4:6; Colossians 4:2; Ephesians 5:20; I Timothy 4:3, 4 and Revelation 7:12. It might be observed that one of the most prevalent sins of our day is that of ingratitude. Our lesson, therefore, is appropriate for the coming Thanksgiving Day as well as for every day that we live.

### Bountiful Blessings (vv. 1-5)

The list here, with one possible exception, is spiritual in nature. God blesses us, first, in the forgiveness of sins. And this is the point of most serious distress, always. Second, He heals us of all our diseases. Many of them, modern medicine says, are primarily within the realm of the spirit. Many people develop physical disorders when they are out of adjustment with God. Third, He 'redeemeth thy life from destruction'. The greatest blessing is to pass from death to life in regeneration. Fourth, He bestows upon repentant ones heavenly loving kindness. Fifth, He satisfies the human heart to such an extent that inward renewal which results is compared to the victorious flight of the eagle. It is no wonder that the Psalmist introduces the list with "Bless the Lord, O my soul".

### Manifold Mercies (vv. 6-11)

The mercies of God are many and varied. Even His righteous judgments, when properly viewed, are full of mercy. His revelations to mankind, beginning with Moses and extending to the present, are characterized with mercy. On every page of human history there are evidences of His grace. Who, in looking carefully into his own life, would not agree with the Psalmist that truly He is "slow to anger"? But there is an im-

plied warning here in these verses that none should presume upon His mercies. It reminds of another specific instance in a prayer (see Ps. 19:13a). Further, the manifold mercies of the Lord are compared to the infinitude of the heavens as they stretch above the earth.

The best way to observe this Thanksgiving Season is to reflect upon the glorious truth that God deals with each one of us not according to our sins and transgressions but rather according to His own merciful kindness. If He held our iniquities against us we could not even come into His holy presence at all. The rewards that are ours, material as well as spiritual, are gracious gifts from His benevolent hand.

### Plenteous Pardons (vv. 12-18)

If the distance from the east to the west could be measured then it would be possible to say how far the Lord has removed our transgressions from us. This, of course, is the inspired writer's way of saying that they have been completely removed. It must be kept in mind, to be sure, that repentance has taken place in the heart of the recipient. The Lord recalls, always, that we are dust. His pity towards His creatures is like that of a father towards his children. In a time of critical illness or of grave moral deviation, some parents have glimpsed the very heart of God in this regard. Human life, at best, is fragile and passing. God knows this.

To receive such plenteous pardons, altogether undeserving, makes for humility of spirit and for understanding of those about us who sin. We will come more and more to love the sinner as God loves him and hate his sins with a righteous hate. And this makes for Godliness.

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vexation, which he lightly afflicted the land of Zeb'ulun and the land of Naphtali and afterward did more afflict her in the wilderness of Jordan.

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## Steps Toward the Stars\* A Firecracker Exploded

By John Deaton

Man dug in the ground and found a mineral he called niter or saltpeter. The niter exploded, and man was on his way to the stars.

The journey was a hard one that took a long time. The road from firecrackers to satellites was a rough road. It was a road of tears, for when man discovered niter, he opened Pandora's box; he found a hornet's nest.

True, he found great power, but he found gunpowder as well. Man discovered modern war, and he suffered through battles without number, each more useless and more terrible than the one before.

As man fought, he dreamed, and he worked hard to realize those dreams. Little by little, he crept up from an unknown Chinaman and his firecracker to such men as Oberth and Goddard. Little by little, man climbed toward the stars.

Nobody knows who discovered niter. It suddenly appeared about a thousand years ago when fireworks burst over China. Then

explosions of firecrackers raced around the world, and man's very life changed.

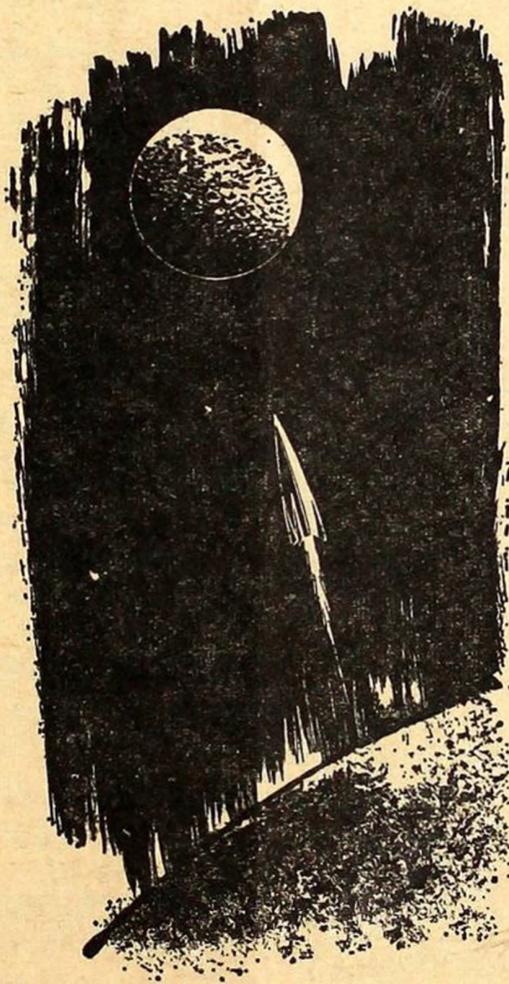
Soon he discovered that those explosions could propel bullets, throw shells, and burst bombs. They also could send rockets flying through the air, men found, and rocketry began.

The first rockets were used in battle in China. They were unpredictable, scary things that frightened the enemy more than they hurt him. Then Sir William Congreve developed his "long-range" military rocket.

Sir William's rockets carried warheads, and they traveled unimaginable distances—as far as a mile and a half. They were instruments of destruction. The British used them in the War of 1812, and they burst above Fort McHenry, inspiring "The Star-Spangled Banner."

If Congreve's rockets destroyed, Dennet's saved. Dennet invented a rocket to carry lines for sea rescue work.

Many people contributed to the development of the rocket. There was Hale, who put fins on its tail, discarding the old-fashioned wooden stick. And there was the American, Robert Goddard.



Goddard, the father of the modern rocket, dreamed of using rockets for scientific research. They could be used to probe the upper atmosphere, he believed, and he proved it.

In 1930 Robert sent a rocket more than a quarter mile high. It traveled at the fantastic speed of five hundred miles per hour. He also built the world's first liquid-fuel rocket.

Meanwhile, scientists all over the world were working with rockets. German scientists organized a society dedicated to space travel. Hermann Oberth wrote a book, *The Rocket into Interplanetary Space*. Men attempted to hitch automobiles and trains and planes to rocket power.

War exploded, and buzz bombs terrified London and Antwerp. Then when peace returned, man set his eyes on the stars in earnest. Rockets traveled faster and farther. Man-made satellites leaped into the sky and stayed there, circling the earth. Space probes passed the moon to orbit the sun. And man talked constantly, planned constantly, thought constantly of the day when he himself would leap into space.

Now his dream was close to fulfillment. Someday he would travel to the moon, the planets, perhaps even to the stars. He knew he would, for a thousand years ago he started dreaming when a firecracker exploded.

"I've got a cow I want to sell you, Charlie."

"Yes? Would she fit into my herd?"

"No; I dunno as she would."

"Does she give lots of milk?"

"No; I can't say as she gives a lot of milk, but I can tell you this: She's a kind, gentle, good natured, old cow, and if she's got any milk she'll give it to you."

Boss, to recently hired steno: "Now, I hope you thoroughly understand the importance of punctuation."

"Oh, yes," the sweet young thing replied, "I always get to work on time."

The human brain is a wonderful thing. It starts working the moment you are born and never stops until you stand up to speak in public.

The young lover was obviously reeling out a heavy line trying to impress the beautiful young girl at his side.

"Those soft lovely hands," he whispered. "Your warm lips. And those beautiful eyes! Where did you get those eyes?"

The girl answered unimpressed, "They came with my head."

Show me a salesman who is sure he knows how to run a factory and I'll show you a salesman who works for somebody else!

"Yes," said the personnel manager to the job applicant, "what we're after is a man of vision; a man with drive, determination, fire; a man who can inspire others; a man who can pull our bowling team out of last place!"

"Are you a clock watcher?" asked the employer of a candidate for a job.

"No, I don't like inside work," replied the applicant, "I'm a whistle listener."



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When the Tennessee Baptist Convention met in Martin, November 14-16, 1923, Southern Baptists were in a transition period. The 75-Million Campaign was ending its fourth year. An upward swing had begun throughout the South, due to the tremendous increase in income which various general bodies enjoyed because of that five-year program. The successes of the 75-Million Campaign, and experiences by various churches in a unified budget program, had led pastors and denominational leaders to see the wisdom of such a systematic plan as against the old haphazard, special-day method of raising needed denominational funds. So the convention of 1923 was a memorable one.

Judge Wm. A. Owen, father of Editor Richard N. Owen, was re-elected president of the convention. J. K. Marshall, vice president; Lloyd T. Wilson, (Executive Secretary of the Executive Board), treasurer; Fleetwood Ball, recording secretary; Noah B. Fetzer, statistical secretary; and W. K. McFarland, auditor; were likewise re-elected.

Among the new pastors to be introduced were Harvey T. Whaley, Eudora; Richard N. Owen, Milan; J. G. Hughes, Lebanon; John J. Hurt, Sr., Jackson; and the writer of Nashville. Ryland Knight, Immanuel Church, Nashville, was chairman of the Executive Board, which reported total receipts of \$587,677 for the year ending October 31. Of this sum \$476,534 came from the 75-Million Campaign, \$77,754 designated, \$632.35 from interest earned and \$13,671 from BAPTIST AND REFLECTOR, recently purchased from M. R. Cooper who had bought it from the heirs of E. E. Folk.

Significant actions taken by the Convention were: (1) A department of Stewardship and Tithing was set up with T. W. Gayer of Orlinda, as secretary.

(2) Sec. Lloyd T. Wilson was authorized to employ an attorney and seek to get the state legislature to enact a law governing the chartering of religious and eleemosynary institutions. Under this and similar laws new charters have been granted to most Southern Baptist institutions and agencies whereby they have been put under denominational control.

(3) A memorial from J. G. Ewing, president of the Woman's Hospital Board of Nashville, was presented with the approval of the Executive Committee, asking the Convention to take over this institution. Dr. G. C. Savage of Nashville, noted medical specialist, urged upon the Convention the wisdom of accepting this offer. The Convention authorized its Executive Committee to act in the matter and the hospital was acquired the following year. Improvements were begun but the financial crash of 1929 forced the Convention to turn the institution back to its original owners. When the writer became Executive Secretary in 1933 we owed some \$30,000 of the deficit thus incurred.

(4) The request of Southwestern Semi-

# A Memorable Convention

By John D. Freeman

nary, Fort Worth, to be taken over by the Southern Baptist Convention was endorsed.

(5) The Convention memorialized the Southern Baptist Convention to disband the Education Board of Birmingham, Ala., and the Interstate Board of Memphis, for the sake of economy in carrying on its work. The action was later carried out by that body.

(6) Perhaps the most significant action of the Convention of 1923 was to appoint a committee to work out some financial plan to follow the 75-Million Campaign. This committee was appointed and its recommendations set up the present Co-operative Program, the wisdom of which is attested by the phenomenal gains which have come to us since 1925 when it was launched.

(7) The Convention adopted a plan, suggested by Edwin Preston, to organize a Baptist Loyalty Club to be composed of all who paid their 75-Million pledges in full. This aided greatly in increasing the gifts of the following months. The writer and Mrs. Freeman borrowed the money with which to pay their pledge and have never regretted the sacrifices involved.

The Convention voted heartily to "make W. D. Hudgins take a vacation trip to the Holy Land." He had given unstintedly of his time for several years in developing our Sunday school and Training Union work, and that without vacation. A committee composed of Wm. H. Preston, E. H. Raulston, and John W. Inzer was appointed to solicit sufficient funds to enable Mrs. Hudgins to accompany him.

A moment of silent and prayerful meditation came when the noted Dr. G. M. Savage of Jackson, beloved R. E. Jarman of Lascassas, and A. T. Garrett of Martin, only charter members of the Convention,

which was organized in 1874, were introduced.

Visitors attending the Convention included J. M. Kester of the Foreign Mission Board, R. E. Mahon of the Bible Institute (Now New Orleans Seminary), John R. Sampey of Southern Seminary, O. E. Bryan (elected Executive Secretary the next year) of the Stewardship Movement of the S.B.C., and Charlie Butler, noted evangelistic singer who sang several solos during the session.

It is extremely interesting to the writer, to note that all the men who were elected to membership on the Executive Board at this session for one year are in heaven except himself. They were W. L. Pickard, Chattanooga; J. L. Dance and J. H. Anderson, Knoxville; J. H. Ponder, Athens; J. K. Haynes, Elizabethton; J. R. Johnson, Maryville (father of Prof. Johnson of Southern Seminary); C. H. Byrn, layman of Murfreesboro; Sam P. White, Shelbyville, L. S. Ewton, Springfield; W. M. Wood, and the writer, Nashville; G. T. Mayo, Dresden; B. F. Jarrell, Humboldt, Leonard O. Leavell, Ripley; and D. A. Ellis of Memphis.

This Convention marked the end of an old regime during which time and money were spent by denominational servants in traveling from church to church, and general meeting to general meeting, in search of the meager funds, with which the boards, agencies, and institutions carried on their work. By 1924 the Co-operative Program had been pretty well worked out. The Convention also marked the beginning of the end among Southern Baptists of supporting agencies and institutions over which they had no direct control. The wisdom of the movement to bring these under direct control of the denomination is seen when we look at what has happened to Baptists of the Northern (American) Convention during the past half century.

This Convention marked the turning point in the fellowship of Baptist churches in Tennessee, and in turn those of the Southern Convention. United, systematic labor began to supplant the inefficient methods which had handicapped our workers and retarded our growth since the days when Paul solicited funds for the needy Christians in Jerusalem and had to remonstrate with the church in Corinth for their negligence about paying what they had previously subscribed for this purpose (2 Cor. 9:1-5).—1806 Ashwood Ave., Nashville 12, Tenn.

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# The Cruciality Of The Cross

(Continued from Page 7)

and sin; its arms reach forth to embrace the whole wide world; and its head finds a way into the heavens above to link us with God.

How unsparing in His love was God. "He that spared not His own son but delivered Him up for us all . . ." He was not spared in His birth because we know that His birth was humble and lowly. He surely was not spared in His life for He was hunted, hounded, accused, blasphemed, and maligned. But, we must go further. If he were not spared in birth and life, what is to be said of His death? See Him as rough men lay their hands on Him and lead Him away. Never before or since has such an One been marched to trial and condemnation. He was delivered up. Delivered up by the kiss of a betrayer. Delivered up to the cunning, subtlety and cowardice of officers of the law. Delivered up to be spit upon, crowned with thorns, jeered at, mocked, and boed. Delivered up to a rugged cross of wood to be nailed thereon. Delivered up to a wild and infuriated mob. Delivered up to a sword-pierce. Delivered up to die, and to so die alone that He cries, "My God, My God, why hast thou forsaken me." And why was He delivered up? It was for you and for me.

## The Cross Stands for Proper Evaluation

Only at the cross can man come to understand that he was not created like an animal, and that it is not God's will that we live like an animal and die like one. At the cross man comes to see the purpose for which he was created. At the cross man comes to see the worth of his soul and life in the sight of God. David asked the question in the eighth psalm, "What is man that thou art mindful of him?" The answer is given to us in the words of Jesus in the eighth chapter of Mark's Gospel, "What shall it profit a man to gain the whole world and lose his own soul" The Universe placed on one side of a balance and the soul of man placed on the other side—the soul would outweigh the universe.

We can evaluate man, and do evaluate man in various ways. We think of his faculties of intellect, reason, will and actions. Man has mastered so many things by the power of his mind. He has great sensibilities. He possesses the power of volition. He is immortal and can never die in the truest sense of the word. What man is and what he has achieved and what he is capable of achieving tells of his greatness and glory. To get the correct estimate of man and his worth, we must look at God's evaluation. So, again, we view the cross.

If man is worthless, then the death of Christ on the cross cannot be justified. It would be an indictment of the love and judgment of God to say that the object of His sacrifice on the cross was not worth

the price He paid. From the cross every man should learn that he is not born to a useless existence, but that in Christ he can be something and somebody.

The cross mirrors the interest of God in man, and the word of the cross to man is a word of plea not to waste and misuse life and its powers, but to recognize that in Christ life can be one of achievement, usefulness and service. At the cross and the transformation that comes through it, the faculties of man's whole being can be drawn out to rich, full fellowship and worthiness in this life.

## The Cross Stands for Complete Emancipation

By this we mean salvation and redemption from the penalty, power, and one day the presence of sin. By this we mean salvation to righteousness, peace, love, good works and to an inheritance that fadeth not away, reserved in heaven for us. Thus, the cross is not only related to God but also to man. Nobody can read Paul's writings without being impressed with the importance that he gave to the death of Christ as related to the spiritual welfare of man. Christ actually took our place. When death and destruction were rushing up to claim the poor sinner as their prey, Christ stepped in and took upon Himself the full weight of the inevitable doom in His own body on the tree. The cross therefore, is an actual transaction in which God does something for the sinner that the sinner cannot do for himself. As Dr. Denny put it, "In His death everything was made His that sin had made ours". This was not a judicial murder, nor the mere death of a good man, nor the death of a martyr, but God's sacrifice for sin.

The cross is substitutionary, and to surrender this idea is to put an end to the Gospel. If God in Christ has not died for our sins, then there is no good news to tell to anyone. Ours is a redemption by substitution. He saved us from the curse of the law according to Paul, which means He took us out from under a system of legalism and gave us a religion of spiritual freedom. Not only from the curse of the law but also the curse of death He took us by taking that curse upon Himself. Redemption is costly. God could not redeem man unless it cost something. So God got under man's sin Himself and bore it all that man might be redeemed. There is no salvation without substitution. "Jesus paid it all, all to Him I owe. Sin had left its crimson stain. He washed it white as snow."

Substitution, according to Dr. Conant in his book entitled, "*No Salvation Without Substitution*" requires six qualifications and his contention is that Christ meets them and thus becomes our once-and-for-all, adequate sacrifice for sin. Those requirements are:

first, the substitute must honor and obey the law which those, for whom he substitutes, are dishonoring and disobeying, so justice will not be injured. Christ meets this requirement. Second, even though the substitute keeps the law, which is being broken, yet he must suffer its full penalty as though he were the supreme criminal against it, so mercy will not be injured. Christ only did this. Third, the substitute must do his work voluntarily and without the slightest pressure from without so that he himself will not be injured. Christ did this. Fourth, he must have the absolute and inherent right to dispose of himself and that no one else will be injured. Christ did this. Fifth, he must be fully able to answer for both God and man in his work as a substitute so that neither party to the transaction will be injured. Sixth, his work must be of such intrinsic worth, as to forever satisfy the utmost demands of perfect righteousness and holiness, so that the principle of equity will not be injured. None other but God Himself in Christ could meet these demands, and He did meet them in the words of Paul in Romans 6:23 "For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord". So, the cross becomes the ground for a new relationship of man with God. Our faith in Him thus becomes an act in which we cast ourselves on His mercy for our salvation, and not on ourselves.

The cross of Christ is God's all sufficient answer to man's perpetual question, "How can I win salvation?" The answer is, "You can't win it, but you can take it at the cross for nothing—or not at all."

There is triumph over evil in the cross experience. From the time of the earliest Christians down to our own day, the church has never lost the conviction that in some way the cross is the place of the supreme and decisive triumph over all the forces of evil. In a valuable essay on, "*The Triumph of the Cross*", J. M. E. Ross has pointed out the difference of the use of the word "triumph" in Greek, Roman and Christian circles. For the Greek a triumph was a hymn of praise to a god that stirs man's passions and imaginations, or the triumph of licentiousness. For the Roman it meant a celebration in honor of a public hero who had won a notable victory, or the triumph of arms. To the Christian triumph was the crisis of all time, the decisive intervention of the living God upon the plane of history. Whereas the Greek and Roman triumphs were designed to inflame men's passions and to give honor to the powers of this world, the Christian's triumph through the cross was and is a death blow to the demonic forces operating in human life and the outward sign that the devil no longer holds dominion over the destiny of mankind.

If you ask how the death of Christ can atone for our sins, the only honest answer is that we don't know. We cannot explain

the atonement. All the theories of the atonement we have do not fully comprehend it for they are not big enough. It is not theories of the cross that count, but the tremendous heart-gripping fact of it that really towers in our interest. And the fact simply stated is that the only final and victorious answer to the vexing problem of sin in human experience is found in the cross of Christ. The one response to the riddle of a guilty conscience and sin unforgiven that really rings the bell of assurance deep within the soul is that which comes from those pain-parched lips of the bleeding Lamb of God on the cross, "Father, forgive them".

### **The Cross Stands for the Challenge of Dedication**

When Paul says, "By which the world is crucified unto me and I unto the world", he affirms his utter dedication to the Christ of the cross. He was not afraid of persecution for Christ. He bore in his body the marks of persecution. He was not ashamed of the cross. Our own hearts bear witness that there is nothing like the cross of Christ to shame our selfishness, to abase our pride, to rebuke our false ambitions, and to bring within us a longing and desire to live so that others will see something of the glorious spirit of Christ in us.

The Christian life is to be interpreted in terms of the cross, and that is what we find in the New Testament. Jesus repeatedly said to His disciples that they must take up the cross and follow Him. Paul speaks of the Christian as one having died to sin and in Christ risen to walk in a new life. Of himself he says that he has been crucified with Christ, and yet he lives by faith in Christ to a new life. Clearly, the New Testament teaches that the Christian life is a cross-bearing life.

We need to preach that man must have the Christ of the cross for his eternal salvation, but also that after receiving the Christ of the Cross he must take up the cross of the Christ and follow. Bearing the cross means self-denial and losing oneself in service to Christ. Cross-bearing means missionary and evangelistic zeal, or the carrying out of the Great Commission. Only in the spirit of the cross can the Gospel be preached unto all the earth, because such a program is costly business.

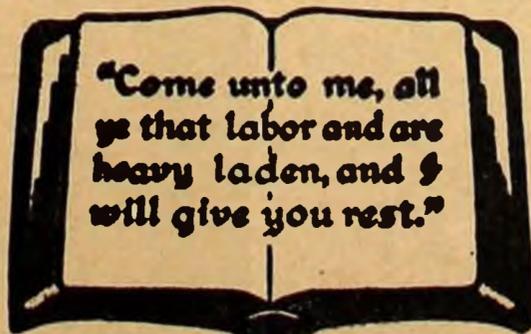
Cross-bearing is an over-coming life. The world's way of overcoming is evil for evil. The Christian way is overcoming evil with good. The spirit of retaliation is not found in the cross experience. Cross-bearing brings a happiness and blessedness that nothing else does. This does seem strange to the world, but is a matter of fact and experience in the lives of Christians who truly bear Christ's cross. The Scriptures say that Jesus for the joy that was set before Him, endured the cross, despising the shame. (Hebrews 12:2). Only in the cross can man understand God, interpret the universe and find the true meaning in life.

Cross-bearing is the corn-of-wheat principle. Dying to live; losing to gain and giving to have. Cross-bearing is knowing more fully the sufferings of Christ, "That I may know Him and the power of His resurrection and the fellowship of His sufferings". Only as we climb the hill to Calvary and learn of Him, will we ever know more of His agonies for us. We may know a rose by seeing it, and we may know of some historical character by reading of him, but we only come to know of the things of God as great spiritual realities by fellowshiping with Him.

In the 14th century a man by the name of John Tauler was truly a great preacher. With great eloquence and mastery of language he preached, but always there was something missing in his messages. One day Nicholas of Basle, after hearing Tauler preach said to him, "Master Tauler, you must die". "Die", said the great preacher. "What do you mean?" Nicholas said, "You must die to live. Get alone with God. Leave your crowded church and your admiring congregation, and get alone with God and you will see what I mean". Tauler was offended but finally his offence turned to decision and he went alone with God. The battle was prolonged and fierce, but he came to know the meaning of being crucified with Christ—enthronement. He came from his hiding place to preach again. What a difference! Tauler had died, and out of that death came a more abundant life. Nicholas said to him after hearing him preach again, "Now one of thy sermons will bring forth more fruit than a hundred aforesaid". And it did. Without this total and resolute self-commitment, our discipleship will always remain more defective than effective.

Cross-bearing is a new realization of power. With Paul it was "... in demonstration of the Spirit and power". This comes through the experience of "the world crucified unto me and I unto the world." In such a surrender He becomes truly the Lord of life.

Let us glory in the cross because it crucifies the world's glory and honour. Let us glory in the cross because it is the only banner under which complete and final victory over sin is to be won. Let us glory in the cross because it is more wonderful than all we can ever say about it. Let us glory in the cross because only its power can ever save our civilization from corruption. Let us glory in the cross because it is the gathering point, the focus and the source of all our hopes for time and eternity.



## **Gleanings From The Greek New Testament**

### **The Role of the Holy Spirit**

The preacher ought not to preempt the role of the Holy Spirit. It is sometimes done, perhaps unawares.

The preacher is a witness (*martus*). He testifies to the truth of God which he has learned in His word or in personal experience.

The Holy Spirit is the persuader (*paracletes*). He takes the testimony of the witness and employs it persuasively to convince, convict, and convert the individual.

The individual is the decider. As a free moral agent, he must think and determine for himself. Hence, the Holy Spirit Who persuades does not coerce. Neither should the preacher.

As for that matter, there is a point beyond which "persuasive preaching" should not go. For then the preacher preempts and goes beyond the role of the Holy Spirit. Here is perhaps the most sobering single corrective to abusive "revival" and "evangelistic" techniques: a wholesome respect for the role of the Holy Spirit in the drama of decision.

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New Orleans Baptist Seminary

*Delight Some  
Child this  
Christmas with-*

### **Songs for 4's and 5's**

edited by Nettie Lou Crowder  
and William J. Reynolds

A brand new book of songs for children! All are in easy singing range for tiny voices and are so beautiful the child will sing spontaneously. Songs will bring the young singer into a fuller consciousness of the beauty of the world, the love of God, and the need for friends and helpers. Beautiful color illustrations. (26b) \$2.95

### **Let's Sing About**

A hinged album of two 45-rpm nonbreakable vinyl records for children 5 to 8. Arrangements played by a symphonic ensemble weave the music into exciting patterns. Songs and stories by Mabel Warkentin tell about creation, Christmas, Easter, and the seasons. (26b) \$1.98

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# Attendances and Additions

Church	S.S.	T.U.	Add.
Alcoa, Central	202	76	2
First	529	234	1
Athens, Central	95	45	
East	484	169	1
First	621	265	
West End Mission	78	43	
Calhoun	160	77	
Eastanalle	73	56	
Lake View	55	42	2
McMahan Calvary	96	36	
Mt. Harmony	85	36	
Niota, First	131	24	
Riceville	107	52	
Rogers Creek	70	24	
South Liberty	57	38	
Union Grove	80	63	
Zion Hill	72	39	
Auburntown, Prosperity	138	88	1
Bemis, First	381	116	5
Bolivar, First	422	174	
Mission	42	19	
Brighton	249	113	
Bristol, Calvary	343	86	
Mission	60		
Tennessee Avenue	620	221	
Brownsville, Calvary	131	74	
Cedar Hill	104	39	
Centerville, First	154	86	
Chattanooga, Avondale	663	179	
Calvary	343	112	1
Concord	448	194	
Eastdale	499	153	1
East Lake	563	210	3
East Ridge	740	217	2
First	1141	326	4
Chapel	36		
Morris Hill	274	163	
North Market	99	44	1
Red Bank	1201	394	3
Ridgedale	554	204	
Spring Creek	523	182	5
White Oak	500	143	
Woodland Park	379	179	
Clarksville, First	815	188	3
Little West Fork	154	81	
Cleveland, Big Spring	358	196	
Calvary	226	115	
First	554	217	
Macedonia	152	52	
Waterville	137	81	1
Clinton, First	714	224	17
Second	539	122	1
Cookeville, First	563	132	8
Hilham Road	93	47	
East Side	39	29	
Steven Street	142	100	1
West View	239	79	10
Corryton	219	144	
Crossville, First	238	89	
Daisy, First	334	108	
Dandridge, First	156	58	3
Dayton, First	232	50	
Cave Mission	55	30	
Morgantown Mission	25	20	2
Decatur, Pisgah	75	44	
Dyer, New Bethlehem	99	193	
Dyersburg, First	715	221	
Hillcrest	278	166	
Elizabethton, First	564	161	1
Immanuel	288	138	
Oak Street	151	63	
Siam	228	82	
Englewood, First	168	73	
Etowah, First	347	105	
North	438	151	1
Fayetteville, West End	102	48	
Fountain City, Central	1156	381	1
Smithwood	815	283	1

## Sunday, November 6, 1960

Gleason, First	217	73	
Goodlettsville, First	427	172	
Grand Junction, First	137	59	
Greenfield, First	196	50	
Greeneville, First	472	170	7
Second	193	75	1
Guild, First	61		2
Harriman, Caney Ford	122	57	3
South	483	160	7
Trenton Street	429	126	
Walnut Hill	278	116	
Henderson, First	249	87	
Hendersonville, First	191	59	2
Hixson, First	340	133	1
Central	304	156	3
Serena Chapel	45	32	
Humbolt, Antioch	264	113	1
First	535	159	5
Huntingdon, First	332	187	
Jackson, First	1046	352	
Parkview	408	176	3
West	1076	538	5
Jellico, First	225	75	
Johnson City, Central	788	133	2
Clark Street	261	111	
Northside	31	21	
Pine Crest	219	100	
Temple	360	111	
Jonesboro, First	229	74	
Limestone	34	19	
Kenton, First	226	71	
Macedonia	82	72	
Kingsport, First	842	241	2
Litz Manor	239	127	
Knoxville, Bell Avenue	934	315	
Broadway	1082	442	4
Calvary	594	287	1
Fairview	64	27	
Fifth Avenue	719	255	1
First	1031	338	11
Grace	331	150	6
Lincoln Park	1078	386	1
Lonsdale	338	133	1
McCalla Avenue	818	286	3
Mt. Olive	414	104	
Meridian	576	217	5
New Hopewell	284	140	2
Sevier Heights	882	438	
Tennessee Avenue	154	76	
Wallace Memorial	730	310	20
LaFollette, First	346	136	
Lawrenceburg, First	312	104	1
Meadow View	75	41	
Highland Park	240	130	
Lebanon, First	585	184	
Hillcrest	179	153	22
Rocky Valley	120	63	
Trinity	85	40	2
Lenoir City, Calvary	248	107	4
First	552	179	
Oral	157	106	1
Lewisburg, First	432	123	
Livingston, First	159	71	
Loudon, Blairland	245	82	
New Providence	209	154	4
Malesus	221	108	
Martin, Central	398	128	
Southside	91	46	
Maryville, Broadway	723	413	3
McGinley St.	149	98	
McKenzie, First	298	65	
McMinnville, Magness Memorial	393	101	1
Forest Park	74	45	
Shellsford	212	168	2
Memphis, Ardmore	630	332	3
Bartlett	358	151	3
Barton Heights	388	144	46
Bellevue	2528	1035	12
Berclair	1164	470	4
Beverly Hills	541	184	
Boulevard	586	208	
Havenview	195		
Central Avenue	897	278	6
Charjean	469	216	6
Cherokee	1211	466	7
Lamar Terrace	65	44	3
Collierville	303	90	
Egypt	208	94	
Ellendale	186	72	
Elliston Avenue	305	144	5
First	1398	412	11
Forest Hill	75	28	
Frayser, First	818	393	

Georgian Hills	295	133	2
Glen Park	329	146	
Graceland	787	310	1
Graham Heights	256	150	2
Highland Heights	1294	658	5
Hollywood	463	187	3
Kennedy	449	186	8
Kensington	348	102	
LaBelle Haven	611	246	2
Lamar Heights	810	339	4
Lauderdale Heights	113	83	1
LeaClair	372	180	4
Leawood	849	289	6
Levi	345	157	5
Longview Heights	490	209	8
Lucy	112	45	
Malcomb Avenue	216	113	1
Mallory Heights	217	88	2
McLean	531	219	
Millington, First	532	210	
Millington, Second	64	36	
Mullins Station	130	86	
National Avenue	369	139	9
Oaklawn	181	127	
Oakville	276	98	25
Prescott Memorial	503	170	1
Raleigh	592	239	4
Range Hill	89	54	
Rudgemoor	69	47	
Scenic Hills	191	76	
Seventh Street	510	176	1
Sky View	270	161	1
Speedway Terrace	815	233	
Temple	1183	421	7
Union Avenue	1068	379	4
Parkway Village	184	76	4
Vanuys	106	37	1
Wells Station	827	312	5
West Frayser	441	182	2
Whitehaven	760	169	3
Woodstock	128	85	
Milan, First	463	137	1
Northside	162	65	
Morristown, Alpha	164	93	2
Bethel	227	144	
Buffalo Trail	266	98	1
Bulls Gap	101	41	1
Cherokee Hill	107	63	
First	778	200	3
Manley Mission	42		
Hillcrest	225	109	2
Kidwells Ridge	73		
Montvue	174	56	
Morning Side	52	23	
Pleasant View	73	43	
Whitesburg	91	28	
Murfreesboro, First	642	161	1
Calvary	89		
Southeast	139	57	2
Third	414	128	2
Woodbury Road	273	98	
Nashville, Alta Loma	227	111	1
Antioch	128	52	
Bakers Grove	153	75	
Belmont Heights	1131	398	6
Madison Street		57	
Westview	56	37	
Brook Hollow	433	158	1
Calvary	272	105	
Crievewood	423	149	
Dickerson Road	438	173	
Donelson	831	181	3
Eastland	641	152	1
Fairview	204	62	
Jordonia	42	17	
Lyle Lane	52	25	4
First	1301	494	9
Carroll Street	210	86	
Cora Tibbs	84	43	
T.P.S.	351		
Freeland	100	46	
Gallatin Road	416	151	
Glenwood	304	94	3
Grace	1073	455	10
Harsh Chapel	238	95	1
Houston Street	188	75	2
Immanuel	436	146	2
West End Chapel	47	37	4
Cross Keys	33	49	
State School	85		
Ivy Memorial	497	193	9
Judson	759	198	2
Benton Avenue	62	31	
Lockeland	541	165	4
Hermitage Hills	114	71	1
Madison, First	729	232	1
Campbell's Road	48	24	3
Maplewood	178	101	
Mill Creek	216	92	
New Zion	83	48	
Neelys Bend	116	58	
Park Avenue	738	267	7
Riverside	536	150	20
Saturn Drive	323	146	
Seventh	117	50	
Third	216	74	1
Tusculum Hills	379	154	4
Una	337	159	1
Woodbine	499	219	2
Woodmont	786	303	3
Oak Ridge, Central	600	175	1
Glenwood	378	155	
Robertsville	778	270	
Old Hickory, First	530	218	
Temple	214	115	

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## Seven Nashvillians To Participate In Conference

NASHVILLE — Seven Nashvillians will participate in a Southern Baptist Training Union writers conference in the city Nov. 21-23.

They include: Miss Margaret Sharp, director of audio-visual aids in the Baptist Sunday School Board's Training Union Department; Miss Gladys Bryant, professor at Belmont College; Hoffman Harless, insurance salesman; and Mrs. Harless, Mrs. William Fallis, Mrs. Wayne Todd, and Mrs. Charles Treadway, housewives.

The conference will plan a program of future lessons.

Miss Betty Jo Corum, editor of Intermediate materials in the Board's Training Union Department, will direct the conference.

## New Color Film

NASHVILLE—Opportunities in church-related vocations are presented with unique impact in a new Broadman 20-25 minute color film "Take A Giant Step."

For release December 1, the film dealing with two teenagers will undergird the work of Lloyd Householder, church-related vocations counselor.

"Churches will want to make this film part of any and every emphasis on vocations," Householder said. "The film is graphic, to the point, and extremely effective in leading young men and women to invest their lives for Christ."

This film is available at Baptist Book Stores.

Oliver Springs, Middle Springs	114	86	..
Parsons, First	212	87	..
Pigeon Forge	275	157	5
Portland, First	339	130	1
Rockwood, Eureka	113	73	..
First	592	194	3
Selmer, Falcon	103	69	..
First	265	108	..
Sevierville, Alder Branch	118	78	..
Beech Springs	193	76	4
First	546	202	..
Blowing Cave	20	..	..
Shelbyville, El Bethel	115	44	2
First	459	103	1
Shelbyville Mills	327	162	1
Sidonia, Pleasant Grove	127	62	2
Somerville, First	268	144	..
South Pittsburg	221	100	..
Spring City, First	216	116	4
Springfield, First	615	126	..
Summertown	180	83	4
Sweetwater, First	457	117	2
Trenton, First	493	120	16
Tullahoma, First	560	187	..
Hickerson Memorial	49	29	4
Lincoln Heights	107	63	..
Grace	108	64	2
Highland	194	135	..
Spring Creek	31	..	..
Union City, First	674	232	..
Samburg	52	41	..
Second	346	183	5
Wartburg, First	196	70	3
Watertown, Round Lick	189	92	..
Winchester, First	313	94	..
Southside	35	..	..

Thus Saith the Preacher—

## Cash For Conversions

Dear Editor:

A very wealthy man in a Western state has a long history of giving generously to the cause of Jesus Christ. The wise use of one's money is a real mark of Christian stewardship. From all that can be gathered, the man has been a good steward.

However, there have been many references to a certain proposal that was made to a Baptist college that has me concerned. The man said that he would give \$100,000 to this college if the Baptists of that state would raise \$50,000 and if there were 3583 conversions during the specified period. I don't object to the first part of his proposition, but I do think that paying cash for conversions is a bit out of line with true Christian theology. If this catches on some churches, with no wealthy members, will have to give Green Stamps as an inducement to soul-winning. (Don't look so surprised! I've read that one Texas church gave such stamps for Sunday School attendance. *Baptist Witness* for July 30, 1959.)

Evangelism is a fundamental factor of the Christian faith. Every Church and every Christian must put forth efforts to win people to an acceptance of Christ as the Saviour. That necessity is laid upon us by Jesus Christ himself. We are commissioned to win the world to Jesus Christ. But we are certainly not to be paid cash for the converts we make.

We have heard a lot about the "rice Christian converts" on mission fields, that is, those persons who embrace the Christian faith merely because it means more rice in their bowl. Well, what's the fundamental difference in making converts in order to have \$100,000 cash in the bank? Each is an appeal to a form of human selfishness, and selfishness, we are told, is sin.

If we believe the Christian message to be true, that ought to be incentive enough for us to make converts. But it seems that the desire for cash money can become even more of an incentive to some folks.

My soul, but we've strayed far distance from the simple command of the Lord when we put a cash premium on a man's soul.

Yours,

G. Avery Lee  
Ruston, La.

## GIVE THANKS — AND GIVE

### THANKSGIVING OFFERING

November 20

TENNESSEE BAPTIST CHILDREN'S HOMES, INC.

Dr. W. C. Creasman, General Superintendent and Treasurer

1514 Belcourt Avenue, Nashville 12, Tennessee

The number of obstacles which hinder our efforts to evangelize and to utilize to the fullest the various ways God has ordained for us to grow in grace are almost legion. We have a great enemy in the world in the person of Satan who is relentless in his schemes to drag us down. Our own Adamic natures are always seeking to assert their power to the detriment of our souls, and the corrupt world in which we live often beckons us almost compellingly. But another obstacle is too frequently overlooked: piosity.

No thoughtful Christian can possibly minimize the importance of genuine piety in our world today, especially when the world seems to have so little of it, but it seems that too little attention has been given in the past to the fact that much that parades under the heading of "piety" is not piety at all. We have a lot of "piosity" in our churches, but I am afraid that our level of genuine piety is not what it should be. There is a phrase in the Bible which speaks of the "beauty of holiness." The piety described here is attractive and winsome, but the piosity that characterizes too

not conducive to conversion at all, in fact it actually hinders it.

Or this same "condescending" attitude can easily be seen in the arrogance with which we too often "run through" our little pre-arranged Scripture outlines of the plan of salvation, and we wonder why people don't respond to our cut-and-dried methods which have worked for us with some individuals but somehow just do not ring the bell every time. It may be that our whole approach is wrong and that we should halt our frenzied efforts for a spell and wait upon the Lord.

An equally objectionable way that piosity rears its ugly head is through what I choose to call a "spineless approach" to evangelism. A person with this tendency may have a genuine desire to bring someone to Christ, but he cannot or will not muster sufficient internal strength to take a stand for Christ with a sinner. Every time any person actually tries to witness for the Lord he is taking a calculated risk that the person to whom he witnesses may reject him as a person. But this is a risk that must be taken, and to fail to take it means that witnessing

an audible "hmmmmmm" which could be heard almost throughout the church. If our piosity or ignorance of the world keeps us from accepting people as they are, then the door of opportunity to help the mis automatically closed. Too often I fear we look at life in terms of absolute whiteness and absolute blackness and forget that there are various shades of grey between the two. But whether people are guilty of the blackest sins or sins of lesser severity as men measure sin, their only hope lies in the Salvation of Christ. And if our religious piosity keeps us from associating with them, then our talk about witnessing becomes a shame. It must be remembered that our Lord was strongly criticized by the religious people of his day for being a friend of publicans and sinners, winebibbers and harlots. Perhaps our piosity has caused us to stray a long way from our Lord's earthly example.

But to carry this idea a step further, piosity can and often does foster a "cloistered view" of life. People who unconsciously manifest this form of piosity place great stress in their conversations upon the Biblical teaching that Christians are to be in the world but not of it, that Christians must not love the world for if they do the love of the Father is not in them. Not for a moment would I minimize the truth of the Bible's teaching on worldliness, but I honestly feel that very often people who always harp on this subject do more harm than good. They give people the impression that God is primarily interested in creating little evangelical ghettos where there is always unanimity of opinion on everything and where the evil world can be forgotten.

But we must never forget that we are "in" the world and will remain in it until God calls us to Himself. God did not intend for the church to be a sort of monastery or convent to which we were to flee from the onslaughts of the world. He intended it instead to be his right arm to confront the world face to face with the good news of His redemption in Jesus. And when Christians accept this "cloistered view" of life they inevitably become critical of everyone and everything that does not measure up to their own particular little whims and standards and thus they retrench themselves more deeply in their "tableland" of withdrawal. It is becoming more and more obvious that lost people are not and apparently will not come to the churches. It follows logically then that the churches must go to them. This can never happen, however, if the members who comprise the church become preoccupied with themselves and thus refuse to do the work of evangelists.

I say again, then, that genuine piety will always be used of God and in fact is a necessity to the work of evangelism, but piosity can and should be dropped by people who see it for what it is. And when it is dropped, perhaps we will then begin to make converts at a somewhat faster pace.

Jack R. Kennedy, Lookout Mountain, Tennessee

## PIOSITY: *Hindrance To Evangelism*

much of our existence creates the very opposite effect. Consider with me briefly then some of the ways our contemporary brand of piosity repels and thus hinders the work of the Kingdom.

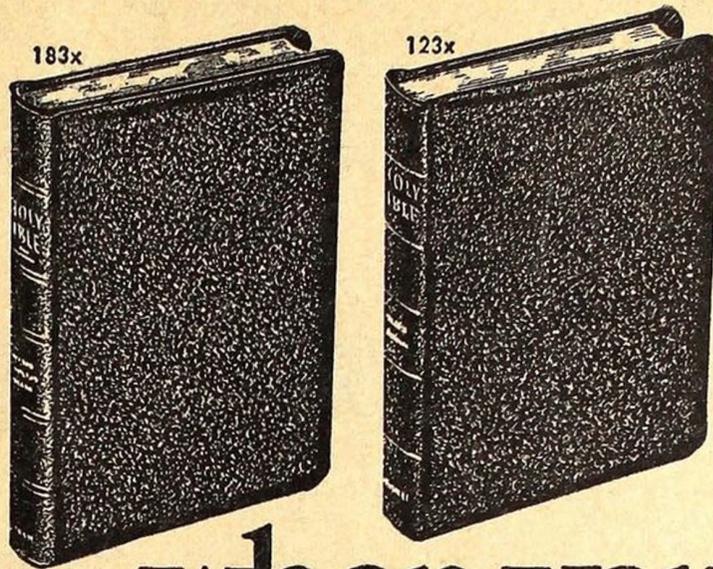
Perhaps the most obvious form that piosity takes is the "condescending attitude" which we often assume in attempting to win someone else to Christ. It is a sad but realistic fact that many Christians witness because they feel they "ought" to witness rather than because they are genuinely interested in bringing someone to Jesus. There is a divine mandate binding upon us to be sure, but personally I am convinced that our witnessing is a sounding brass and tinkling cymbals, if it does not grow out of genuine concern for the individual. Too often our witnessing is not a "give and take proposition" in which we go to a person as a "sinner to a sinner" willing to talk and willing to listen. Too frequently we give the lost person the idea that we speak from a strength and serenity which we do not actually have, almost as if we were getting off our pedestals to come down to their level. Such an attitude inevitably creates a response in the person not too far removed from the feeling an individual must have when he "accepts charity." This feeling, in my opinion, is

is left undone. There are scores of people, however, who prefer emotional peace and security, a frictionless relationship with people, even if it does mean the damnation of unconverted men. People who take a convictionless approach to evangelism such as this may create an image of "sweetness and unoffensive piety" in the minds of their lost friends and neighbors, but they will never win them by such a negative approach.

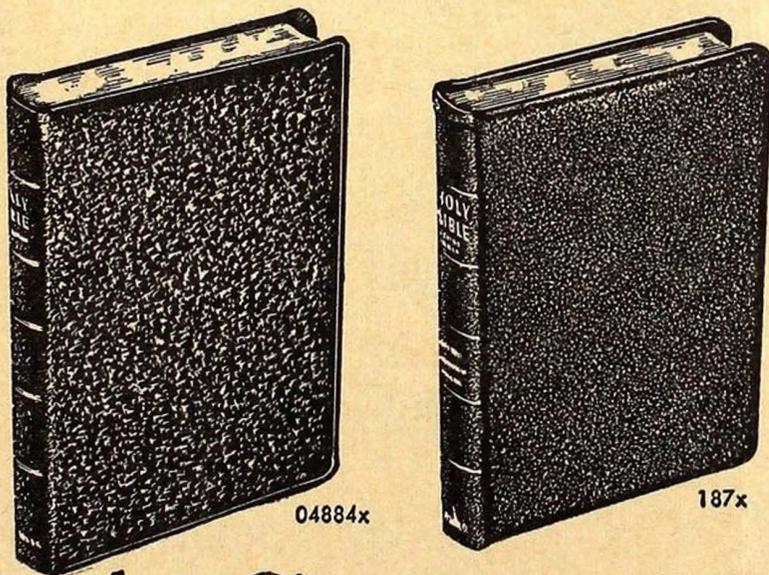
Nor will they win them if they allow a religious piosity to keep them from accepting people as they are, and I do mean accepting them. There is a piosity among our people today that is easily shocked, naive to the core, and utterly detached from reality. The world today is full of people who are horrid, depraved, sinful in a multitude of ways, and yet they are the object of God's love. And to win these people we must accept them where they are and as they are.

I never will forget an experience I had in a revival meeting not long ago. In the course of my sermon I told of meeting a certain person who by every standard had lived a vile and wretched life, and as I elaborated one dear lady was shocked to hear that such people existed in the world that before she knew it her inner feelings of surprise had expressed themselves in

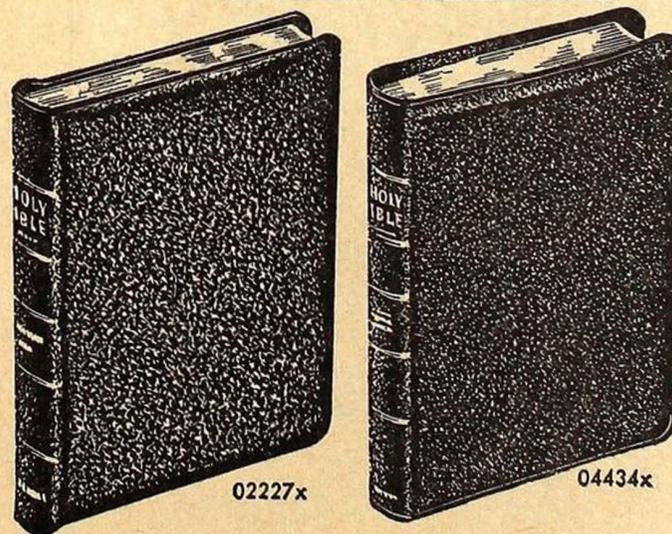
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*variety*  
from which  
to choose



when you  
give an  
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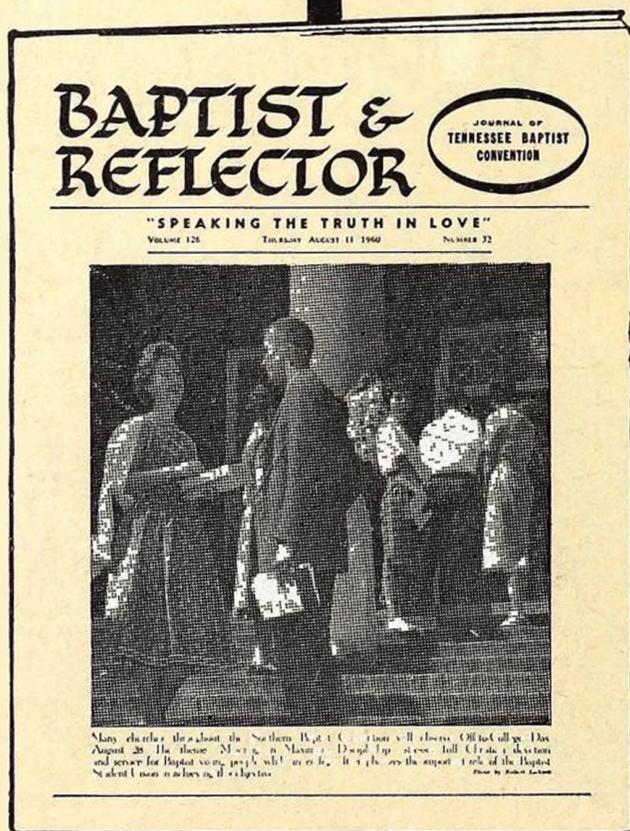
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