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"SPEAKING THE TRUTH IN LOVE"

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Number 13

LEBANON TENN
BGT MISSION



The Promise of
the Resurrection
is written in
every flower
and leaf
of spring.

Home Board Photo



... Should Do Something About It

● I am a reader of the *Baptist and Reflector*, I would like to ask you a question? When are we going to put a ban on dirty and sexy magazines in our newstands in America? It's going to ruin the lives of men, women, and children in America. I believe every Baptist member should do something about it.—J. Ernest Rader, Morristown, Tennessee

Answer You are right—every Baptist should do something about it. And if all Baptists will protest, dirty, sexy, unwholesome magazines the dealers will have to take them off their newstands. They will continue to poison youth until parents wake up and speak up forcibly.—The Editor

Hight C Moore Papers Gotten For Archives

NASHVILLE (BP) — Classification and cataloging of the Hight C Moore papers have been completed under the direction of Davis C. Woolley, executive secretary, Southern Baptist Historical Commission, here.

The material has been filed in archival boxes to become a part of the Dargan-Carver (Baptist) Library, located in Nashville.

This collection of 1300 items includes sermon manuscripts and correspondence of the late Dr. Moore beginning with his ordination and continuing through his editorship of the *Biblical Recorder*.



BAPTIST AND REFLECTOR

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Foundation Keeps Up Record-Setting Ways

NASHVILLE (BP)—The Southern Baptist Convention's investment agency here continued its record-setting ways in 1960.

The annual report of the Southern Baptist Foundation shows the agency's average return on invested funds last year was 5.46 per cent, highest ever. Previous high was 5.09 per cent in 1959.

The financial statement appeared at the Foundation's annual meeting in Nashville.

Executive Secretary J. W. Storer of Nashville said the greatest return of any accounts—6.86 per cent—was on other trust funds.

The agency distributed net earnings of nearly \$190,000 to beneficiaries which include individuals as well as agencies of the Southern Baptist Convention. Payments to

annuitants came from earnings and profits, Storer added.

Trust assets now stand at \$4,509,456. The Foundation has a goal of attaining \$6 million by the start of 1962. These funds entrusted to the Foundation are from Baptist agencies' reserves and from individual donors to Baptist causes.

The trust fund increased \$488,000 during 1960, according to the report. Withdrawals from the trust fund were \$110,827.

The 5.46 per cent was on approximately \$3 million in its pool account, funds for which the Foundation itself seeks the best investment sources. It has other funds over which it has no power of choice, but must invest them in the manner directed by the agency or person.

Summer Institute Planned For Pastors And Deacons

NASHVILLE, TENN. — (BSSB) — The First Southern Baptist summer institute for pastors and deacons ever held is scheduled for July 3-7 at Southern Baptist Theological Seminary, Louisville, Ky.

The institute will be jointly sponsored by the Church Administration Department of the Baptist Sunday School Board, Nashville, and by the seminary's school of religious education. Faculty members will include seminary professors and staff members of the Church Administration Department.

Pastors and deacons attending the conference will concern themselves with studies in worship, problems in working with people, pastor-deacon relationships, steps in sermon preparation, improving Bible teaching, building church public relations, planning the church financial program, the ministry of the deacon, and others.

For reservations, write Allen W. Graves, dean, School of Religious Education, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville 6, Ky.

Named Peace Corps Associate

WASHINGTON (BP)—A Baptist minister has been named an associate director for public affairs and secretary of the National Peace Corps Advisory Council according to announcement by the White House.

William D. Moyers, former special assistant for Sen. L. B. Johnson and executive assistant for Johnson for Vice President during the 1960 election, has more recently been serving as a liason officer between the office of the Vice President and the White House.

Moyers is a graduate from and a former public relations director for the Southwestern Baptist Theological Seminary, Fort Worth, Texas. He is an ordained Baptist minister.

As an associate in the Peace Corps Moyers will work closely with the director, R. Sargent Shriver, in all matters pertaining to public policies, public groups, and congressional relations. In addition he will be working with college student groups and other youth organizations.

Midwestern Gets Hester From William Jewell

KANSAS CITY, MO. (BP)—Midwestern Baptist Theological Seminary here has secured H. I. Hester as its Vice-President. He will assume the new post July 1.

For the past 35 years, Hester has headed the department of religion at William Jewell College, Liberty, Mo., a Baptist school. He has been the college's vice-president for 18 years.

In addition, Hester has been president of Midwestern's Trustees since the school was launched by the Southern Baptist Convention in 1957. He and Mrs. Hester endowed

a lectureship on preaching at the seminary shortly after its start.

Hester has been active in Baptist circles, serving as secretary of the Southern Baptist Convention Historical Society. Before going to William Jewell College, he was associated with Furman University (Baptist) at Greenville, S. C.

He is a graduate of Wake Forest College (Baptist) in North Carolina and of Southern Baptist Theological Seminary in Louisville. He has published eight books while a William Jewell professor.

Government Supported Churches

With more and more things being subsidized, why must our government discriminate against the churches?

No, I really don't believe the government should get into the business of subsidizing one or any of the denominations in the country. But the policy of making grants and loans to parochial schools which some today are advocating makes the idea of subsidizing particular religious groups quite feasible and quite logical.

After all, if the government yields to those who are pressuring Congress for federal aid for parochial schools, is it not a logical assumption that in time these same people could request the government to subsidize their church construction as well, or perhaps supplement the salaries of their clergy, or erect office buildings to house their administrative networks, and on and on "ad infinitum"?

Education, they say, is necessary to the maintenance of our democratic form of government. And since certain religious groups bear such a heavy load of educating the masses, wouldn't it be in the interest of the government to help itself by helping them in their educational programs? After all, they reason, look what a tremendous burden the general public would have to bear if all of the parochial children were "dumped" suddenly on the public school system. By the same line of reasoning, why should education be singled out to receive governmental aid? What about the churches? The churches, it must be admitted, are a tremendous bulwark against lawlessness and other forms of moral libertinism, and who could deny that they traditionally have tended to undergird our democratic processes? Would it not be in the best interest of government to subsidize all churches too? Where is one to draw the line and say that this particular function is beneficial to the government and the other is not?

"But you are missing the point", some would say. It is a function of government to see that every child has an opportunity to get an education and that adequate facilities are provided for the right sort of education. Well and good. But is this a federal function? Has this not been the responsibility of local and state governments? Then why must the federal government get into the act? And more particularly, by what authority under heaven would our Congress think that it has the right to take public money and use it for sectarian purposes?

Or, if one grants for the sake of argument that it is the function of the federal government to foster education, why have we waited almost 200 years to do it? Perhaps we have cheated certain religious

groups all these years. Consequently if Congress decides to grant loans to parochial schools or give them other assistance, then I feel that our government is morally bound to make financial amends for the many decades of the past when it was more than dilatory.

And while we are thinking on the past, what about the hundreds and hundreds of private colleges that have existed across the years? Have they now performed a useful purpose and should not the government assist them now and perhaps in some way financially atone for the "laissez faire" attitude which it has taken toward them in the past? If the government financially assists primary and secondary schools, it should not discriminate against the colleges, the seminaries, the barber schools, the col-

Jack R. Kennedy

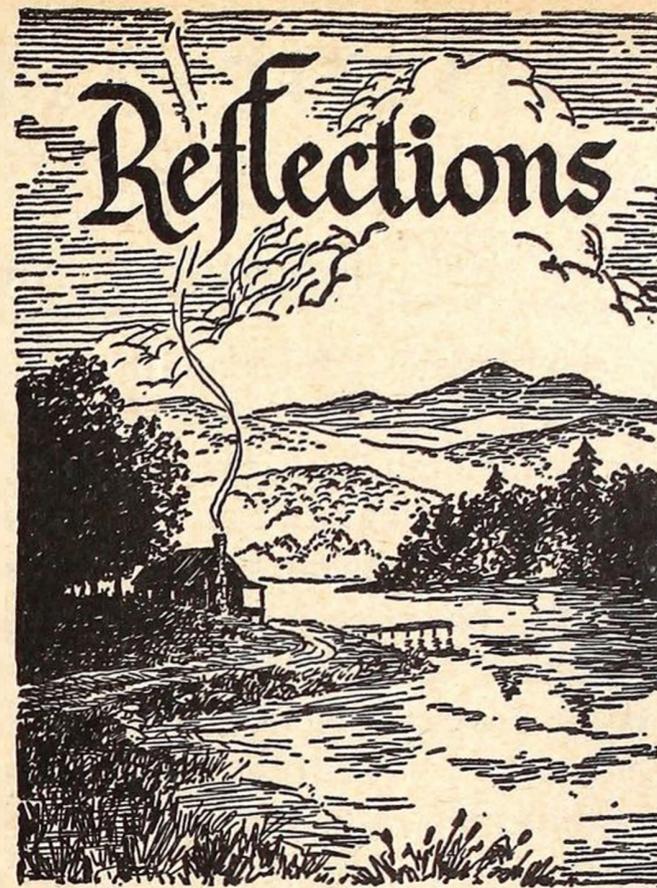
leges for morticians, or what-have-you. They all contribute to the well-being of our society and to our way of life. If the government is going to assist non-public institutions, it should go all the way and assist every sort of school irrespective of its nature.

But someone else will say: "Parochial school parents have to support two school systems—the public school by taxes and the parochial school by tuition." This is undoubtedly true. But did the government make the various religious groups start school systems? Does the government require parents to send their children to parochial schools? Of course not! The government therefore should not be blamed for a requirement which religious groups impose on their adherents. Nor should those who elect to send their children to non-public schools complain about the added cost when they have personally elected to refrain from utilizing the public school system which is open to all, irrespective of religion.

But the parochial school parent, some reason, has to pay double taxes. Again, is the government to blame for this? Because a veteran chooses to enter a private hospital rather than a veteran's hospital for treatment, is the government discriminating against the veteran because it insists that he pay for private treatment? Of course not!

Then has the government been unjust across the years when it has insisted that non-public institutions either sink or swim on their own merits without government interference? Again, I think not.

In the last analysis then, the question of federal assistance to parochial schools (irrespective of the form it takes) is in reality



A recent survey found that the average adult spends about 1/3 of his waking time bored! . . . Famed economist Stuart Chase once sat down to figure the calendar of his days. There, as he said, an ascending scale of human values and somewhere on it there is a line between living and mere existing. In how many hours of the week, he asked himself, had he truly and intensely lived? In how many had he just existed? Out of the 168 hours of the week, he found that he had been "alive" only 40, or about 25% of the total time! —Ardis Whitman, "Will Child Be a Bored Grownup?" *Woman's Day*.

A plain bar of iron is worth about \$5. This same bar of iron, made into horse-shoes, is worth \$10.50. If made into needles, it becomes worth \$3,285, and if turned into balance springs for watches, it attains a worth of \$250,000! The same is true of another kind of material-man—whose value is determined by what he makes of himself. —*Minot Messenger*.

a question which involves the soundness of our free enterprise system versus the welfare state where all the needs of supposedly good institutions are ultimately to be met by one all-powerful, all-controlling central government. In addition to this, many of us believe that the first amendment to our constitution would be violated if those who advocate such assistance get their way.

Dr. Kennedy, pastor of Lookout Mountain Baptist Church, Lookout Mountain, Tennessee, is second vice-president of the Tennessee Baptist Convention

Greatest Power

The greatest power in all the universe is not that which frightens us in the hydrogen bomb. It is not that terrifying fireball mushrooming above a desolate earth. Ours would indeed be an age sunk in despair were that the ultimate power. We however know it is not. The greatest power in the universe is the saving power of Almighty God demonstrated in the risen Christ. This is the power of the Resurrection. It is the power that empties the grave. It is the power that removes our sins as far as the east is from the west. It is the power that justifies us for Christ's sake before the throne of Holiness. It is the power that routs the enemies of God. It is the triumph of good over evil. It is the victory of life over death.

This is the never failing power of Divine love at work for the believer's redemption. With all the people of God we praise Him for the mighty power released on our behalf. He has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

THAT THERE MIGHT BE RESURRECTION



(I Pet. 1:3). Jesus Christ was "declared to be the Son of God with power" (Rom. 1:4) by the Resurrection.

Hierarchy Provokes Strife

Leadership of the Roman Catholic Church is intent on defeating President Kennedy's proposals for Federal Aid to education unless they get aid for their parochial schools. The President sees clearly his duty to uphold the Constitution, which he interprets as meaning no federal aid can go to parochial schools. The Catholic complaint is that they are doubly taxed. They are putting up the strongest fight in Congress now ever made to finance their schools through public money.

As a result of the presidential election the hierarchy may have thought the Catholic vote is now strong enough to demand and get tax money to support their schools.

"There isn't any room for debate on the subject", President Kennedy stated March 1, "it is prohibited by the Constitution, and the Supreme Court has made that very clear." But now the hierarchy is making demands it would not dare voice two years ago. In November, 1959, the editor of the Catholic monthly *America*, the Rev. Neil G. McCluskey, S. J., wrote in his book, *Catholic Viewpoint on Education*, "the Catholic laity and clergy are fully aware that direct basic support by the government to parochial schools is out of the question." He then gave these four reasons: First, the United States Supreme Court would interpret such action as unconstitutional. Second, almost all state constitutions specifically rule out the support of sectarian schools. Third, government support would endanger the parochial school's freedom. Fourth, most of all, the rancor and strife set off by organized Catholic efforts to obtain such aid would poison community relations for years to come.

Well, all of that is out the window now. Roman Catholic leadership today does not hesitate to stir up religious strife by its insistence on getting public money for its schools. It threatens to defeat Federal Aid for public schools unless its wishes are granted.

Catholics are not under double taxation as some

mistakenly claim. Public schools are available for Catholics as well as for all other children regardless of their religion. Catholics have the freedom to have their own schools. But this freedom to have parochial schools does not imply any duty of the state to support those schools.

In the Everson Case in 1947, the Supreme Court held that the First Amendment's use of the word "establishment" (of religion) meant that neither a state

nor the federal government, "can pass laws which aid one religion, aid all religions, or prefer one religion over another."

President Kennedy has taken a clear-cut stand on his duty. But we have the unhappy sight of Roman Catholic leadership doing everything in its power, despite the Constitution, to get tax support for its schools, or else prevent the public schools from getting federal aid.

Born Free To Die

Easter 1961 can be the season in which the Cross becomes more than an historical marker, and more than a mark of western culture. It needs to be an understanding of life.

As Jesus moved toward Calvary he could see that "except a grain of wheat fall into

Editor Warns Against Resurgent McCarthyism

WASHINGTON (BP)—"The church of Jesus Christ presents the best answer to communism."

So declared James O. Duncan, in an editorial in the Capital Baptist, publication of the District of Columbia Baptist Convention, as he warned his readers about wasting time, talents and money on fake anti-communistic crusades.

Duncan pointed out that there is a "new mcarthyism emerging in America." He said that "many of these so-called anti-communistic experts are no more concerned about communism than the average man in the street . . . anyone who opposes these crusaders is automatically labeled a communist."

"As much as we detest communism," Duncan continued, "we feel that those who fan the flames of anti-communism to the point of declaring guilt by association may do greater harm to the character and personal freedoms of an individual than his alleged association with a communist."

"Let us never go to sleep to the dangers of communism, but also let us insist that each person has his own rights and freedoms, guaranteed to him by the constitution. Let us also not have a part of any person or program which exploits the situation for their own profit."

Duncan said that the church has the right to disagree with policies and programs of the government, "but when it does disagree with government policies, the church does not automatically become communistic."

the ground and die, it remains alone, but if it dies it brings forth much fruit." To lose life is to save it, and to save it is to lose it.

This confronting of the purpose of life shakes our thinking to its very basis. With troubled soul even the Christ asked himself if he should not pray for escape. But the answer was there at once, "For this cause came I unto this hour." That deeper meaning of the Cross has never been the emblem of any culture.

During the middle ages "The Cross" and "The Crescent" were the emblems of a long power struggle between those nations that professed to be christian and those that professed to be Moslem. Now "The Cross" and "The Hammer and Sickle" are the emblems of a new struggle raging from

by C. Emanuel Carlson

very cold ideologies to very hot missile experiments. Will this be the meaning of the Cross of Christ at Easter 1961?

Within the context of this power conflict there is little consolation in the thought that this generation may be born to die. We have no sense of messianic mission in this prospect. Nor is there a hope beyond that out of this struggle may come a resurrection and a redeeming power. There is something lacking in this call to expendability which is nearest the surface of our minds at present.

The call "to plant" our lives persists, but we want to plant them in more abiding soil. We want to return our lives to God multiplied by his power. But culture, economies, nations, are not God. Therefore we come to Easter looking for a new and a deeper meaning in the Cross. We want to relate ourselves to that which is eternal.

The appropriate prayer is the one Jesus offered, "Father, Glorify Thy Name." The response of Heaven came at once, "I have glorified it and I will glorify it again." In this there is hope.

Such "planting of life" that God is glori-

Seminary Pays Off Debt On Wake Forest Campus

WAKE FOREST, N. C. (BP)—Southern Baptist Theological Seminary has paid off the last \$200,000 of its debt to Wake Forest College. It bought its campus here from the Baptist senior college, which moved to Winston-Salem, N. C.

During the 10-year period—from purchase in 1951—the seminary has grown steadily. Approval for the seminary was given by the Southern Baptist Convention in May, 1950. The first class, composed of 80 students, opened in September, 1951, under a faculty of four professors.

The student body now numbers over 700 and there are 30 full-time teachers. "To my knowledge," says Sydnor L. Stealey, Wake Forest, president of the seminary, "this is the fastest growing seminary in America to this point. This has been due to the wonderful cooperation existing between the Southern Baptist Convention in financial matters and students, faculty, and administrators in internal matters."

The seminary shared the campus with Wake Forest College the first five years until Wake Forest moved in May, 1956.

fied is the fulfillment of divine purpose in life. It is not death in and of itself, but it is the laying down of life according to divine purpose and principle. In this we are not caught up and helplessly coerced by the dilemmas of an age. Instead, we are to respond freely to the opportunities laid before us by a gracious God who is the source of all power.

No one questions that our generation is free to die. We who live today may commit suicide tomorrow. But there is no call of God in that prospect. The "planting of life" must contain the alternatives of living. In such living and such dying is eternal life. This is faith. And faith is real only when it is free.

C. Emanuel Carlson is executive director of the Baptist Joint Committee On Public Affairs, Washington, D. C.

Tennessee Topics

Miss Ruth Ford, missionary nurse, has returned to the states for furlough from Indonesia and may be addressed at 2080 Jackson Ave., Memphis, Tenn. She is a native of Patterson, Ill.

New Salem Association—David Stone has accepted the call of Gordonsville Church to become pastor on a half-time basis. He is registrar at Belmont College. Thomas E. Ervin, Jr., employed in the Department of Church Architecture of the Baptist Sunday School Board, is the new pastor of Riddleton Church. Rowl's Creek Church has called Forrest Creekmore of Gallatin as its pastor.

Dr. Charles F. Treadway of the Baptist Sunday School Board, Nashville, is conducting a revival, March 26-April 2, at First Church, Parsons. George E. Gapps, Jr. is the pastor.

Evangelist Henry W. Stamey has completed his fifth year in full-time evangelism. In 1960 he conducted 24 meetings in eight states. April 9-16 he will be in Savannah; April 17-23, Dunlap; and April 24-30, Townsend. Stamey is an alumnus of Tennessee Wesleyan College, Carson-Newman College, and New Orleans Baptist Theological Seminary. He lives at 1018 Lansdell Drive, East Ridge, Tenn.

Copper Basin Association—James Queen is the new pastor at Coletown Church; Hadley Shields has resigned as pastor of the Free Witt Church. Mrs. Ervin King is the new VBS Supt., and Earl Bell was named Clerk and Treasurer.

Blue Springs Church of Grainger County has called Charles Earl as pastor.

Mary Costa, one of America's outstanding concert artists, was soloist for First Church, Knoxville on March 12.

Carson-Newman College's A Cappella Choir toured South Carolina, Georgia, Florida and Tennessee. The choir is under the direction of Charles Jones.

Coach Dick Campbell of Carson-Newman College has been named Coach of the Year in the Volunteer State Athletic Conference.

McKinney's Chapel of the Holston Valley Association was constituted as a church, Feb. 5.

"The Baptist Hour" choir, singing group for Southern Baptists' Radio-TV Commission, will be featured in an Easter concert over the National Broadcasting Company radio network on Thursday, March 30, at 10:05 P.M. Eastern Standard Time.

First Church, Covington, has voted to rebuild on its same site after full consideration of possible relocating. The sanctuary was destroyed in a \$200,000 fire January 26. The educational building of the church escaped destruction. The church is using the Ruffin Theater for its services until the new structure can be built. The burned-out church walls were torn down for the rebuilding work March 14. Rev. Frank Q. Crockett of Covington is interim pastor.

DeArmond Goes To Alabama



Raymond T. DeArmond, pastor of Sevier Heights Church, Knoxville, for 12 years goes to Birmingham, Ala. to the pastorate of Berney Point Church. DeArmond, a former president of the Tennessee Baptist Convention, stated that he expected to leave his Knoxville pastorate about April 16. He presided over the sessions of the Convention in its meeting at Gatlinburg in 1959. DeArmond is a member of the Executive Board of the Tennessee Baptist Convention and a trustee of Carson-Newman College.

Celebrating the completion of the largest construction program in its history, Central Church, Fountain City, began revival services March 19 with Vincent Cervera of New Orleans as evangelist. Two new educational buildings, a library, church parlor and other facilities were constructed during the past year at a cost of more than \$340,000. One of the new buildings has been named "Mahan Center" in memory of Dr. A. F. Mahan, a former pastor and long-time member of the church. The church has 1982 members. Charles S. Bond is pastor.

David Roland, fifth son of Dr. and Mrs. Ralph C. Bethea, missionaries to Indonesia, was born March 5. The Betheas' address is Djalan Sukadjaki, Bandung, Indonesia. He is a native of Hattiesburg, Miss.; she is the former Lizette McCall of Memphis.

The late William Percy Bramblett has been memorialized by the Wartrace Baptist Church which he served as vice chairman of deacons, Sunday school superintendent, member of the association's executive board and in other capacities. BAPTIST AND REFLECTOR appreciates a copy of the resolutions of esteem signed by Pastor Robert Mayes and Clerk W. A. Hoyle, Jr.

Bob Wilson of First Church, Maryville recently observed his fourth anniversary as minister of music.



NEWPORT—Misses Mary Jean Russell and Patricia Cody (second and third from left) receive Young Women's Auxiliary Citations here at First Church for outstanding achievements. These first awards in Cooke County were made by Miss Frances Sullivant, Nashville, state YWA director (at right) Others shown are Mrs. James McSween, Jr., local YWA counselor, and Dr. Harold Collins, pastor of First Church.

E. Tenn. Pastors To Hear Hendricks

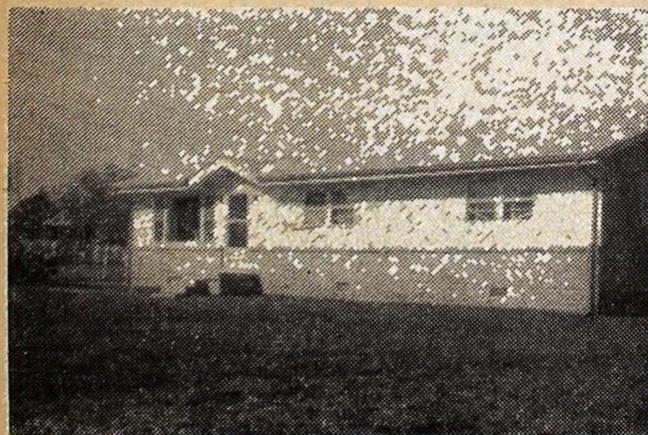
JEFFERSON CITY—More than 140 Baptist Ministers are expected on the campus of Carson-Newman College when the East Tennessee Baptist Preacher's Conference convenes April 13 for its quarterly session.

"We are expecting this conference to be one of the largest in history from the standpoint of attendance," said Dr. Clarence Watson, Director of Carson-Newman's Off-Campus Programs. "I would like to urge that members of the conference enroll early so that plans may be completed."

A highlight of the meeting will be the appearance of the Rev. Garland Hendricks of Southeastern Seminary who will bring one of the principle addresses.

Mrs. J. F. Truman observed her 97th birthday March 14. Mother Truman is the oldest member of First Church, Elizabethton. She lives at Smith Nursing Home, 121 Princeton Road, Johnson City, Tenn. Mrs. Truman enjoys mail and her church bulletin.

Holston Association—Don Strother, pastor, First Church, Bluff City, has accepted the pastorate of First Church, Pennington Gap, Va. Bloomingdale, Joe W. Byrd, pastor, plans to enter its new building April 2 which will also be the 17th anniversary of the church and the pastor will be beginning his 11th year there. King Springs has called Roy Shipley as pastor and he accepted. James Ferguson is the new pastor of Embreeville Cove. Miss Barbara Allen of Litz Manor Church, Kingsport, has accepted the position as youth director and pastor's secretary for Third Church, Owensboro, Ky. A. B. VanArsdale is the new minister of music at Clark Street, Johnson City. Mrs. VanArsdale will serve as church pianist.



This home for the pastor, completed last November with three bedrooms and a den, was built for around \$7,500, the men of Barfield church doing most of the work. Pastor Robert E. LeMay has served this Concord Association church since July, 1959. There have been 27 professions of faith and baptisms and 14 others joining the Barfield church by letter or statement during this time.

"That All May Know"

THEME OF STUDENT RETREAT AT CAMP LINDEN,
APRIL 21-23, 1961



Vaught



Alexander



Todd

Approximately two hundred and fifty students are expected to attend the West Tennessee Student Retreat at Camp Linden, April 21-23.

Dr. W. O. Vaught, Jr., Pastor of Immanuel Baptist Church, Little Rock, Arkansas, will bring the keynote message on Friday evening. Mr. David Alexander, Student Department, Baptist Sunday School

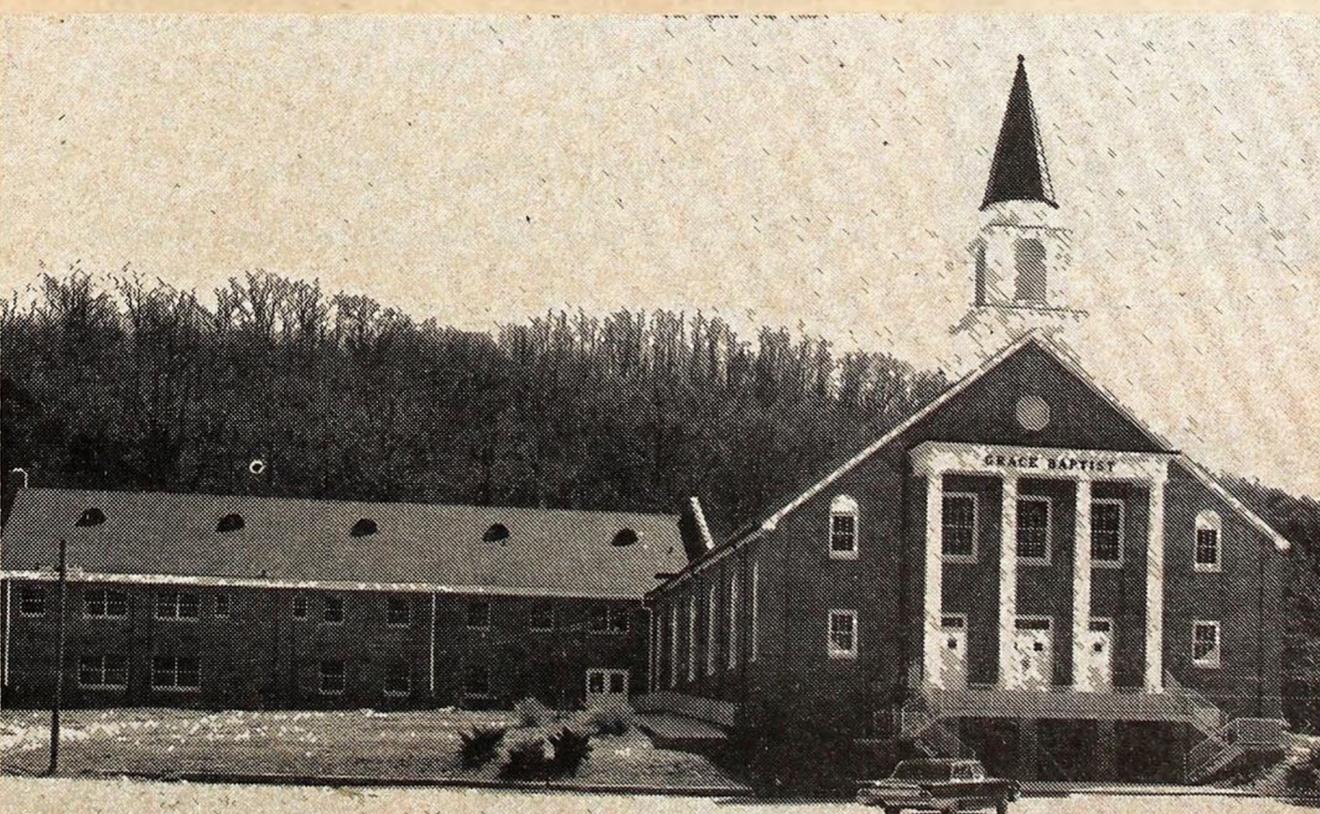
Board, will lead the group in Bible study. Rev. Wayne Todd, Church Library Service, Baptist Sunday School Board, will bring the closing message on Sunday morning.

At the beginning of each session, there will be a panel, composed of students, which will deal with relevant campus problems. On Saturday evening, a special emphasis will be given to the 1961 Student Summer Missions Program.

First Church, McKenzie, has called Bill Powers, Jr. as music director. He is a student at Union University, Jackson. Mrs. Powers is the former Barbara Booth of McKenzie.

Northside Church, Milan, has elected Rev. J. L. Roberston pastor emeritus of the

church resolutions concerning this action and the love and appreciation the congregation feels toward Brother Robertson were presented to him at the morning worship service, March 12. W. L. Brown succeeded Brother Robertson as pastor. The church recently purchased a three bedroom home for its pastor.



KNOXVILLE—Grace Church dedicated its 11,000 square foot educational building (on left) March 19th. The new \$110,000 addition provides eleven departments, a music room, library and conference room. The building committee was composed of W. P. Asbury, chairman, W. C. Williams, R. G. Shupe, Frank McDonald, A. J. Watkins, R. B. Ingram and Leroy Hendrix. The pastor is Alfred T. Royer.

WOMAN'S MISSIONARY

Auxiliary to Tennessee

Meeting in Session

First Baptist Church, Knoxville



Mrs. Roy W. Babb



Dr. Merrill D. Moore

THEME: "SO SEND I YOU"

All Sessions on Eastern Standard Time—Nursery Available

President, Mrs. Roy W. Babb, Presiding

MONDAY NIGHT, 7:30 o'clock

CALL TO WORSHIP—Marimba Solo, Lionel King, *Knoxville*

Song Service—Mrs. Rogers Lockhart, Director, *Knoxville*

Dorothy Nelson, Organist, *Jefferson City*

"Salvation for Men Everywhere"—Lorene Tilford, *Taiwan*

Organization

Woman's Missionary Union Observing the 75th Anniversary of Sunbeam Band—Cosette Baker, *Knoxville*

"May We Help You with Your Program?"—Belle Lazenby, Manager, Baptist Book Store, *Knoxville*

Special Music

"For Millions Wait in Every Land"—Alma Hunt, Executive Secretary, Woman's Missionary Union, SBC, *Birmingham, Alabama*

"So Send I You"—Mrs. Roger Lockhart

TUESDAY MORNING, 9:30 o'clock

CALL TO WORSHIP—Marimba Solo, Lionel King

Song Service

"Salvation for Men Everywhere"—Mrs. Dewey Mercer, *Japan*

Recognition of Hostess Committee Business

Memorial Service—Mrs. H. Allen Dodge, *Knoxville*

"May We Help You with Your Program"—Belle Lazenby

Woman's Missionary Union Report—Mary Mills Executive Secretary-Treasurer, Tennessee Woman's Missionary Union, *Nashville*

Girls' Auxiliary Feature—Beulah Peoples, Girls Auxiliary Director, Tennessee Woman's Missionary Union, *Nashville*

Offering

Special Music

"Witness Where You Are"—Anne Grove, Literacy Specialist, Home Mission Board, *Pineville Kentucky*

"His Message Must Be Sent"—Mrs. Roy F. Starmer, *Italy*

"So Send I You"—Mrs. Roger Lockhart

TUESDAY AFTERNOON, 2:00 o'clock

CALL TO WORSHIP—Marimba Solo, Lionel King

Song Service

"Salvation for Men Everywhere"—Mrs. Sydney L. Goldfinch, *Paraguay*

"May We Help You with Your Program?"—Belle Lazenby

Woman's Missionary Society Society Feature—



Mrs. W. P. Carter, Jr.



Cosette Baker



Lorene Tilford



Merna Jean Hocum



Mrs. Roy F. Starmer



Mrs. H. Allen Dodge



Mrs. Roy F. Starmer

MISSIONARY UNION

General Baptist Convention

Seventy-Third Year

Nashville, Tennessee, April 10-12, 1961



Leslie R. Baumgartner



Mrs. Dewey E. Mercer

Mary Lou Burnette, Woman's Missionary Society Director, Tennessee Woman's Missionary Union, *Nashville*

Mrs. S. T. Bowlin, Prayer Director, *Dresden*

Mrs. T. M. Deaton, Community Missions Director, *Memphis*

Mrs. Grover C. Lee, Stewardship Director, *Cleveland*

Shirley Park, Assistant WMU Office Secretary, *Nashville*

Mrs. W. C. Summar, Mission Study Director, *Oak Ridge*

Special Music

"Our Task Has Just Begun"—Mrs. Carlos Owens, *Tanganyika, E. Africa*

"Shall They Be Left in Sin . . . Because They Never Heard?"—Mrs. Ray E. Shelton, *Uruguay*

"So Send I You"—Mrs. Roger Lockhart

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TUESDAY NIGHT, 7:30 o'clock

CALL TO WORSHIP—Marimba Solo, Lionel King

"Salvation for Men Everywhere"—Ruth Walden, *Nigeria*

Young Woman's Auxiliary Feature—Frances Sullivant, Young Woman's Auxiliary Director, Tennessee Woman's Missionary Union, *Nashville*

Special Music

Missionary Panel—Alma Hunt, *Moderator*

Mrs. W. P. Carter, Jr. Mrs. Carlos Owens
Mrs. Sydney L. Goldfinch Mrs. Ray E. Shelton
Mrs. Roy F. Starmer

Myrna Jean Hocum Lorene Tilford
Mrs. Dewey Mercer Ruth Walden

"So Send I You"—Mrs. Roger Lockhart

WEDNESDAY MORNING, 9:30 o'clock

CALL TO WORSHIP—Marimba Solo, Lionel King

Song Service

"Salvation for Men Everywhere"—Mrs. W. P. Carter, Jr., *Chile*

THE GOLDEN STATE MISSIONS DAY OF PRAYER—Leslie R. Baumgartner, *Secretary, Associational Services, Tennessee Baptist Convention, Nashville*

Reports of Committees

Appreciations
Time and Place
Registration
Nominating

Special Music

"Hiss Message Must Be Sent"—Merna Jean Hocum, *N. Brazil*

SHARING POSSESSIONS—Merrill D. Moore, *Secretary, Stewardship Promotion, SBC, Nashville*

"So Send I You"—Mrs. Roger Lockhart



Alma Hunt



Mrs. Sydney L. Goldfinch



Mrs. Roger Lockhart



Ruth Walden



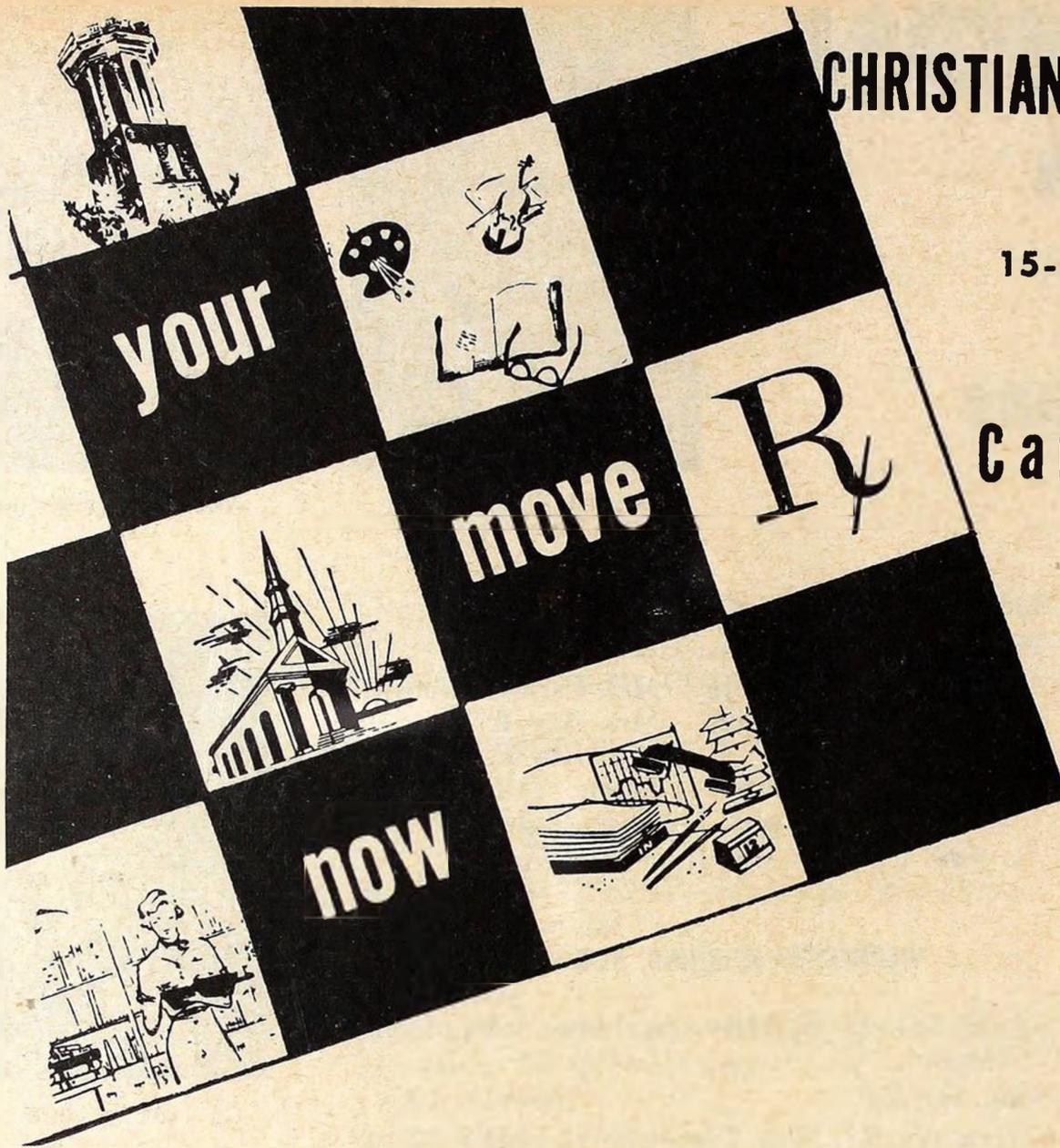
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Texas College Integration Urged, No Action Taken

DALLAS—(BP)—A Baptist Foreign mission appointee who is leaving a lucrative dental practice to go to Nigeria urged the Texas Baptist Executive Board to desegregate eight Texas Baptist Colleges, but the board took no action on the appeal.

Dr. W. E. Wyatt of Hurst, Tex. (near Fort Worth) told the 192-member executive board that desegregation must be met in a Christian way and that the executive board was the place to start.

He urged the board to take some positive action as "a mark in our favor." He added, "If we wait until this thing is pushed down our throats, then it is going to be a mark against us."

Dr. Wyatt said that he did not have the answer to the problem, but added that there must be a change in men's hearts in order to overcome racial prejudice.

The Bible teaches that in God's sight there is no difference between Jew and Greek, between the slave and the free and there is no difference in these people and in us," he said.

"I for one would be in favor of actually integrating our schools of higher education," he said.

Dr. Wyatt made the statements during an impromptu testimony before the board in reflecting on the problems he would face as a missionary to Nigeria. He had been asked to give his testimony about his personal surrender to the missionary role.

The board did not discuss nor take action on the desegregation of Baptist schools.

NEWS BRIEFS

Fellowship Church, Quito, reports a week's revival in which Orman Norwood, Memphis, did the preaching and Joe Acuff of Millington led the singing. There were 10 professions of faith and 13 rededications. E. C. Jones, Sr. is pastor.

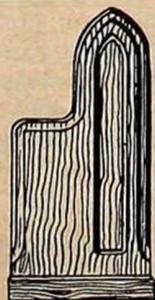
Dillard Hagan is the new pastor of Beaumont Avenue Church, Knoxville. He comes back to Tennessee from the pastorate of First Church, Kuttawa, Ky. He was also moderator of the Caldwell Baptist Association in Kentucky. His new address will be 1509 Beaumont Avenue, Knoxville, Tenn.

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73 Get Diplomas At Goodlettsville, First



In a special recognition service in Goodlettsville First Baptist Church, Christian Training Diplomas were issued recently to seventy-three of its members. The church has 130 elected workers, according to the pastor, B. Frank Collins.

Under the leadership of the pastor and the Sunday school superintendent, Lee Binkley, the church has been in an intensive training program for the past thirteen years. Mrs. S. A. Sowell, superintendent of training for the past three years, has led in gathering together past records, requesting

transfer of training credits from former courses, keeping a record of training awards issued, and planning for training courses.

Congratulations to the church and its workers for this achievement.

The Goodlettsville Church has maintained a standard Sunday school since 1948. The Primary Department of that school has been recognized as standard each year since 1950. Other departments are using the Standard as their guide and expect to achieve recognition soon.

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Attendances and Additions

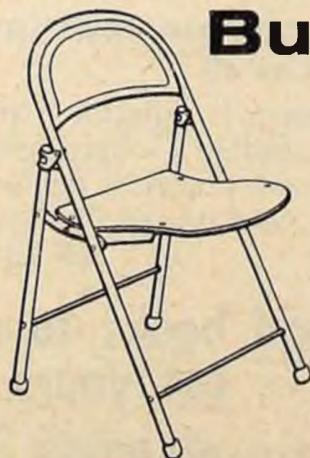
Church	S.S.	T.U.	Add.
Alamo, First	243	75	1
Alcoa, Calvary	239	64	
Central	232	90	
Athens, East	444	159	1
First	647	208	1
West End Mission	62	32	
North	296	189	2
Central	121	53	
Lake View	63	47	
Niota, First	149	55	
Riceville	114	47	
Rodgers Creek	62	39	
South Liberty	31	10	
Zion Hill	81	46	
Auburntown, Prosperity	148	85	
Bemis, First	400	118	1
Blaine, Block Springs	113	26	
Bolivar, First	517	203	1
Mission	53	37	
Brighton	234	101	
Bristol, Tennessee Avenue	567	219	5
Brownsville	563	113	
Bruceston, First	230	100	1
Cedar Hill	98	30	
Charlotte, First	46	40	
Chattanooga, Avondale	648	243	2
Brainerd	944	334	4
Calvary	334	92	
Concord	461	206	
East Lake	513	184	
East Ridge	745	281	1
First	1098	276	7
Chapel	41		
Morris Hill	243	120	
Northside	403	90	
Oakwood	372	175	6
Red Bank	1130	331	
Ridgedale	519	172	
Ridgeview	289	86	4
St. Elmo	371	91	2
Second	169	63	
White Oak	568	161	2
Woodland Park	492	214	4
Clarksville, First	883	145	6
New Providence	325	145	2
Pleasant View	263	76	2
Cleveland, Big Spring	376	189	2
Calvary	182	66	
First	569	244	
Galilee	47	40	
Waterville	138	61	
Westwood	154	65	
Clinton, First	641	176	
Second	533	98	
Columbia, First	672	218	
Highland Park	462	203	
Cookeville, First	436	95	
Hilham Road	95	53	1
West View	187	60	
East Side Mission	61	38	
Corryton	214	120	
Crossville, First	234	75	
Dayton, First	218	61	5
Cove Mission	50	40	
Decatur, Pisgah	72	46	
Dyer, New Bethlehem	212	121	
Dyersburg, Calvary Hill	111	37	
First	681	204	1
Spring Hill	165	98	1
Elizabethton, First	513	205	
Immanuel	263	143	2
Oak Street	137	69	
Siam	200	92	
Englewood, First	177	54	
Etowah, Goodspring	137	78	1
North	440	264	19
Fayetteville, West End	93	45	
Fountain City, Central	1268	435	18
Friendship	63	25	
Gleason, First	210	67	
Goodlettsville, First	447	150	
Grand Junction, First	127	68	
Greeneville, First	405	175	1
Harriman, Caney Ford	117	48	2
South	484	175	
Woody St. Mission	33		
Trenton Street	474	122	2
Elizabeth Street	81	50	3
Walnut Hill	302	104	2
Henderson, First	210	67	
Hendersonville, First	236	76	
Rockland	35		

Sunday, March 19, 1961

Hixson, Central	277	142	
First	330	118	
Memorial	259	76	
Serena Chapel	57	42	
Humboldt, Antioch	252	115	
First	546	159	3
Huntingdon, First	412	185	4
Jackson, Calvary	604	246	2
First	1059	321	2
East Union	80	52	
Nashway	88	41	
Parkview	378	128	4
West	935	431	2
Jefferson City, Northside	255	114	
Jellico, First	231	72	
Central	716	175	3
Clark Street	266	113	
Northside	56	21	
Pine Crest	205	98	
Temple	284	106	
Jonesboro, First	204	73	2
Limestone	26	21	
Second	141	57	1
Kenton, First	199	64	
Macedonia	111	93	
New Salem	117	86	
Kingsport, Cedar Grove	152	45	3
Colonial Heights	276	96	8
First	838	229	2
Glenwood	405	188	9
Litz Manor	228	110	
Sullivan	229	95	
Knoxville, Arlington	567	170	9
Bell Avenue	975	297	
Broadway	1031	443	
Central (Bearden)	743	290	1
Fort Hill	220	77	2
Glenwood	404	158	
Grace	417	163	
Island Home	297	131	
Lincoln Park	1120	420	20
Lonsdale	342	97	
Mt. Olive	385	106	2
Meridian	615	188	13
New Hopewell	324	138	
Sevier Heights	855	387	2
Tennessee Avenue	174	63	
Wallace Memorial	818	283	
LaFollette, First	374	115	2
Lawrenceburg, Highland Park	302	122	2
Lebanon, First	491	151	
Hillcrest	156	91	
Rocky Valley	113	71	
Trinity	90	54	
Lenoir City, Calvary	223	65	
First	480	141	
Kingston Pike	107	47	
Oral	171	101	6
Lewisburg, First	514	106	
Loudon, Blairland	247	106	3
New Providence	230	111	
Malesus	225	75	
Manchester, First	324	134	3
Martin, First	362	131	
Southside	87	34	1
Maryville, Broadway	798	413	7
Grandview	192	112	
McGinley St.	151	88	1
Mt. Lebanon	246	147	
McMinnville, Magness Memorial	382	94	
Forest Park	92	44	
Shellsford	222	157	
Memphis, Ardmore	657	304	1
Bartlett	369	144	
Barton Heights	286	87	3

Bellevue	2877	964	3
Berclair	1063	430	
Beverly Hills	574	205	4
Boulevard	604	211	
Broadway	495	212	3
Brunswick	141	74	1
Central Avenue	922	275	2
Cherokee	1137	432	6
Ellendale	104	144	
Elliston Avenue	321	157	
Eudora	872	354	7
Fairlawn	558	205	13
First	1390	356	3
Frayser, First	867	373	
Georgian Hills	306	145	
Glen Park	360	148	7
Graceland	811	285	6
Hickory Hills	290	131	
Highland Heights	1476	643	10
Hollywood	463	194	
Kennedy	479	181	
Kensington	344	107	3
LaBelle Haven	726	247	6
Lamar Heights	841	333	13
Lauderdale Hts.	114	62	1
LeaClair	401	159	
Leawood	968	474	2
Levi	407	148	3
Lucy	104	39	
Macon Road	155	63	4
Malcomb Avenue	225	115	6
McLean	566	235	7
Merton Avenue	467	114	
Mt. Pisgah	157	99	2
Mullins Station	149	103	
National Avenue	357	142	
Oaklawn	201	133	
Park Avenue	718	201	7
Peabody	214	113	
Prospect Park	216	88	2
Raleigh	554	248	1
Range Hills	123	60	2
Scenic Hills	191	79	
Seventh Street	471	177	
Southland	201	74	
Speedway Terrace	800	180	
Temple	1176	398	
Trinity	427	198	3
Union Avenue	1006	309	1
Parkway Village	199	53	
Vanuys	119	49	
Wells Station	822	263	4
Whitehaven	735	140	9
Woodstock	127	73	2
Milan, Chapel Hill	109	34	3
First	488	149	5
Northside	174	76	5
Morristown, Alpha	133	84	5
Bethel	245	121	1
Buffalo Trail	246	136	1
Cherokee Hill	115	60	
First	776	165	
Hillcrest	223	100	
Kidwell's Ridge	105		
Leadvale	150	96	
Manley Mission	100		2
Pleasant View	102	53	
Witt	83	35	
Whitesburg	81	22	
Murfreesboro, First	616	144	4
Calvary	95		
Southeast	115	49	
Third	418	131	4
Woodbury Road	240	71	
Nashville Alta Loma	246	94	5
Bakers Grove	136	48	
Belmont Heights	1060	329	5
Madison Street	133	47	
Westview	110	45	
Ben Allen Road	70	39	4
Bethany	20	18	
Brook Hollow	377	156	
Calvary	250	132	
Crievewood	393	124	
Donelson	826	159	2
Eastland	672	146	1
Eastwood	158	81	
Elkins Avenue	107	62	
Fairview	232	137	2
Jordonia	18	24	
Lyle Lane	76	20	

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Committee To Describe Precepts Of Baptists

CHARLOTTE, N. C. (BP)—A committee on Baptist ideals has been appointed to draft a statement describing precepts which guide Baptists in their actions.

Southern Baptist Convention members of the committee, named by C. C. Warren of Charlotte, leader in the Baptist Jubilee Advance, include Ralph A. Herring, pastor, First Baptist Church, Winston-Salem, N. C.; H. Franklin Paschall, pastor, First Baptist Church, Nashville.

W. W. Adams, professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville; T. B. Maston, professor of Christian Ethics, Southwestern Baptist Theological Seminary, Fort Worth; Sydnor L. Stealey, president, Southeastern Baptist Theological Seminary, Wake Forest, N. C.

H. H. Hobbs, pastor, First Baptist Church, Oklahoma City; T. A. Patterson, Dallas, executive secretary, Baptist General Convention of Texas; W. A. Carleton, vice-

president, Golden Gate Baptist Theological Seminary, Mill Valley, Calif.; Ralph H. Elliott, professor of Old Testament and Hebrew, Midwestern Baptist Theological Seminary, Kansas City, Mo.

Frank Stagg, professor of New Testament and Greek, New Orleans (La.) Baptist Theological Seminary; John J. Hurt Jr., Atlanta, editor, Christian Index; Mrs. R. L. Mathis, Waco, Tex., president, Woman's Missionary Union, Auxiliary to SBC.

Theodore F. Adams, pastor, First Baptist Church, Richmond, Va.; Clifton J. Allen, editorial secretary, Baptist Sunday School Board, Nashville, and Grady C. Cothen, executive secretary, Southern Baptist General Convention of California, Fresno.

Ex officio members are Porter Routh, Nashville, executive secretary, SBC Executive Committee; E. S. James, Dallas, editor, Baptist Standard; Davis C. Woolley, Nashville, executive secretary, SBC Historical Commission, and Warren, former president of the convention.

First	1288	423	14
Carroll Street	241	125	
Cora Tibbs	63	32	
T.P.S.	354		
Freeland	107	38	
Gallatin Road	376	146	
Grace	945	323	
Grandview	543	135	
College Grove	56	34	3
Harsh Chapel	195	70	1
Haywood Hills	206	113	
Immanuel	386	111	2
Immanuel Chapel	33	21	
Inglewood	1070	279	2
Cross Keys	52	35	
State School	147		
Ivy Memorial	445	202	5
Judson	811	180	
Benton Avenue	109	21	
Tusculum Hills	378	106	4
Lockeland	564	148	1
Hermitage Hills	110	76	
Madison, First	714	168	
Mission	78		1
Neelys Bend	117	60	
North Edgefield	301	108	
Park Avenue	749	242	3
Radnor	563	186	2
Saturn Drive	321	149	
Seventh	146	61	1
Shelby Avenue	443	180	2
Third	200	75	
Una	306	134	
Woodbine	474	164	1
Woodmont	713	272	
Oak Ridge, Central	541	170	3
Glenwood	393	105	3
Robertsville	697	259	
Old Hickory, First	685	290	12
Temple	200	112	
Parsons, First	244	63	
Pigeon Forge	316	118	
Portland, First	360	109	
Rockwood, Eureka	104	76	
First	526	143	
Rogersville, Henard's Chapel	165	114	
Savannah, First	218	75	2
Selmer, Falcon	108	75	
First	279	89	1
Sevierville, Alder Branch	144	86	
Antioch	136	80	
Beech Springs	197	78	
First	574	191	
Wears Valley	110	67	
Shelbyville, El Bethel	103	35	
First	495	100	
Shelbyville Mills	308	158	1
Sidonia, Pleasant Grove	144	71	1
Somerville, First	292	130	
Springfield	546	136	
Summertown	169	75	1
Sweetwater, First	425	115	1
Trenton, First	560	199	2
Trezevant, First	264	135	5
Tullahoma, First	495	131	6
Hickerson Mission	66	22	
Lincoln Heights	102	65	1
Grace	133	68	1
Highland	192	132	
Spring Creek Mission	14		
Watertown, Round Lick	191	94	
Union City, First	610	220	1
Samburg	63	60	
Winchester, First	293	89	
Southside	53		



OFFICIAL COLONEL MEMPHIS—Designated as the official greeter to the Second National Conference of Southern Baptist Men at Memphis, Tenn., Sept. 13-15 is Paul Cates, Tennessee Brotherhood secretary. Still in the beard growing stage, Cates' likeness to Colonel Memphis is compared by Mrs. Sandra Lee Trammell, secretary at the Brotherhood Commission which sponsors the men's conference. More than 10,000 men are expected to attend the event.

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Christ, Our Living Lord

TEXTS: John 20 and 21 (Larger)—John 20: 11-22 (Printed).

The events of the first Good Friday and the first Easter Sunday go together. Our consideration of them, from a spiritual point of view, must likewise go together. We have no right to the joys and hopes connected with the resurrection of Jesus Christ from the dead unless and until we enter into the anguish and desolation of His crucifixion and death. Easter, then, from the genuine Christian's understanding and appreciation does not center in rabbits or colored eggs or even in finery or a parade of fashion. Rather it has its beginning in the death of an innocent man at the hands of evil persons, writhing in pain and finally crying out, "My God, my God, why has thou forsaken me?" It has its culmination in the glad proclamation, "He is not here, He is risen". Such a proclamation, when linked with one's confession of faith in Him as Saviour, answers the deepest cry of the human heart which was formulated in the long ago by Job: "If a man die, shall he live again?" The printed text of our lesson elaborates the same.

The Tomb Visited (vv. 11-14)

The visitor was Mary Magdalene, the one out of whom Jesus had cast the demons (but not an impure or immoral woman as some confused interpreters insist). Her sorrowful concern caused her to go to the place where Jesus had been buried. There is absolutely no evidence that she was mistaken in the tomb and visited the wrong

one, as some other confused interpreters would insist. Her weeping is explained in her failure to find the body of Jesus as she had hoped and expected (v. 13). Her disappointment and sadness caused her to turn to see Jesus standing near her, although she did not at first recognize Him (v.14). All of this adds up to the statement that here we do not have a hysterical woman, overwhelmed with grief to the point that she simply imagined that she had seen Him. Rather, she had actually seen Him.

The Identity Established (vv. 15-18)

Mary at first thought that Jesus was the gardener who had probably for some reason removed the lifeless form from the grave. In her anxiety for its proper care, she characteristically promised to assume responsibility for the same. But how could she? The account has all of the marks of a true event instead of a clever fabrication, insisted upon by some pagan thinkers who presume to call themselves Christians. When Jesus calls her name, likely with a tone and inflection which is lost in the bare record of the language itself, she immediately recognizes Him with, "Rabboni" (Master). Did His calling her name with the same tenderness and compassion as He had called it when He healed her in the beginning remind her of that marvelous event? This is altogether likely, but of course we cannot be sure. Jesus' refusal of her desire to touch Him could be due to His wanting to reveal to her that whereas previously His humanity was predominant along with His divinity from now on His divinity would be predominant along with His humanity. In any case, Jesus gives to Mary the glorious mission of informing the disciples of His approaching ascension. Her testimony to them in this regard was faithfully executed. She simply told them what she had seen and heard. Who could do more?

The Disciples Assured (vv. 19-22)

On this same first Easter Sunday, at evening-time, Jesus appears before the assembled disciples with His words of encouraging assurance, "Peace be unto you". In addition, He showed them His hands and side. Presumably, He specifically pointed to the scars on these places of His body. Whatever He did, they were fully convinced that this was indeed the risen Lord. Before leaving them, He gave them a commission: "As my Father hath sent me, even so send I you." He also bestowed upon them the presence and power of the Holy Spirit. The events of this first Easter had been full and glorious for them. They had been transformed from fear and gloom to joy and

Gleanings From The Greek New Testament

The Ambiguity of Mutual Concern

Was Paul concerned about the Philippian Christians? Or were they concerned about him? Both, of course, as a full reading of the Epistle to the Philippians will show.

Paul was in prison in Rome when he wrote Philippians. Judging by the latter part of Chapter 1, he may have been expecting execution at any time. But he was concerned enough about the Philippians to write to them and offer them pastoral counseling concerning their problems.

And the Philippians were concerned about Paul. According to chapters 2 and 4, they sent him gifts more than once and thus sought to minister to his need.

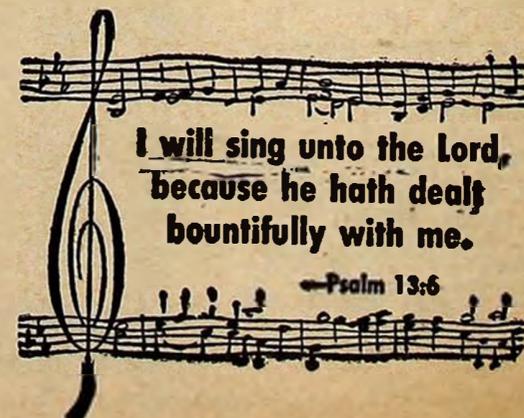
So, the letter at large shows mutual concern between Paul and the Philippians. But what about the statement in 1:7? Precise translation is impossible and has therefore puzzled translators through the years. The usual translation is: "I have you in my heart." The statement could just as well be translated: "You have me in your heart." Some have even thought this to be another one of those "deliberate ambiguities" of Paul. According to this view, Paul left the matter ambiguous on purpose because either side of the ambiguity was true. He was concerned about them and they about him. This of course, is ever the ideal relation between pastor and people: and ambiguity of mutual concern.

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New Orleans Baptist Seminary

The Southeastern Religious Education Association will hold its annual session at Ridgecrest, N. C., Baptist Assembly July 19-20. Members include persons doing music, recreation, association, and promotion work as well as those in education work from churches, seminaries, and State and Southern Baptist Convention agencies, (BP)

radiance. It was nothing short of marvelous. Why try to explain it all? They didn't. They simply rejoiced in it. And we can do likewise, if we will.



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The Oldest Living Plant*

By Henry N. Ferguson

A lonely sentinel keeps eternal vigilance high in the rugged Sierra Nevada Mountains of California. It is a gigantic juniper tree, beautiful, brooding, mysterious. Among its lower boughs the foliage reaches out thick and fragrant, but as the mighty trunk reaches toward the sky, its craggy skeleton limbs become wide-spaced. They are bleached white like the crown of an aged man's head.

How long has this ancient tree kept guard over the high Sierras? No one really knows. Some experts estimate that it is over three thousand years old, but this is only a guess. There is no known tool which will bore all the way to the core of the mighty giant in order to measure its age.

Seventy-three-year-old Clarence K. Bennett, who discovered the tree in 1932 and who has studied it closely ever since, feels that this is a conservative estimate and that the tree is many thousand years older. It is quite probably the oldest living plant in the world.

Juniper Bill, as his friends call him, has been devoted to the ancient tree since he first found it. Each summer, when the snow begins to melt at timberline, he treks on foot or on horseback to the spot where it keeps its lonely vigil.

He doesn't come to hunt and fish. Although he camps beneath the spreading boughs of his sturdy friend, it is not mere love of the outdoors that draws him here. Rather, he comes to spend time with antiquity, to think, to feel insignificant beside a living thing so old that it may have endured through all the historic eras of mankind.

Juniper Bill pitches his tent in the shade of the giant tree. He rests against the huge trunk and contemplates the thousands of years that it has been buffeted by the storms of the high country.

Far back in the distant past, Bill pictures a giant thunderbird swooping down on a chipmunk. Cruel talons seize the frightened animal, and the bird soars away toward the heavens. Thousands of feet above a meadow of volcanic ash, the hapless chipmunk screams. From its mouth falls a blue-black juniper berry on whose tasty seed it had been feeding.

As the berry falls to earth, Juniper Bill's mind does a double-take, and he sees thousands of workmen building the pyramids near Giza, Egypt, five thousand years ago. Juniper Bill is certain that his tree is at least that old. He has counted the rings. Once he cut a one-foot plug from the tree which bore seven hundred rings. That is



seven hundred years. The tree is fourteen feet, two inches in diameter, larger than the average living room.

Based on the research he has already done, Bill has done a lot of figuring. For instance, suppose a tool were found that would extract a pencil-sized plug from the tree's tough trunk. The first twelve-inch section alone would traverse all of American history. It would extend back to the time of the Seventh Crusade and its attempt to capture Jerusalem.

Bore another twelve inches. The Roman conquerors had been cut off from England, and the Angles and Saxons were fighting off a succession of invaders.

Another foot and a little child had been born in Bethlehem, had lived, and had died on the cross. Four feet. The tree was already big when early Romans were living in straw huts. Another twelve inches and Greek history, if any becomes archaeological conjecture.

Here Juniper Bill reaches the spot that is most important to him. His tree is already four feet in diameter, and the giant California sequoias, believed to be the oldest living trees, had not yet sprouted. Yet Bennett calculates that by this time his tree had already seen fifteen hundred summers.

Someday Juniper Bill hopes that scientists will recognize his tree as God's oldest growing plant. He is convinced it will still be standing when the famed redwoods have returned to spongy topsoil. Again in his mind's eye he can see men attempting to solve the secret of its long life, perhaps using that knowledge to increase their own life span.

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God's Wondrous World* Music From Nature

By Thelma C. Carter

The Bible reminds us, "The whole earth is full of his [God's] glory" (Isaiah 6:3).

Many famous artists and composers get their greatest inspiration outdoors.

God's wondrous world is a symphony of beauty and sound if we will listen. Trees dripping with rain, the blueness of skies, the song of a lone robin, early violets, soft spring breezes, sudden thunderstorms—all seem to inspire the hearts and minds of great men.

Ludwig van Beethoven, one of the greatest composers the world has known, began studying music when he was four years of age. He loved the outdoors, and later in life, he wrote many of his compositions after spending an hour or two outside.

Tragedy came early into his life. He began to lose his hearing when he was a young man. His deafness increased so quickly that within a few years he was totally deaf.

This young musician's courage was amazing. A friend writing about him said, "Ludwig could not hear the sweet singing of birds, but he loved to watch their flight, and he remembered how they sang when he was a small boy.

"He would stay in the woods until his whole being was filled with the beauty of bird song and the sounds of the out-of-doors. Then he would hurry home to put down, in music, what he had heard."

Beethoven, when he could not hear a note of his music, conducted one of his greatest compositions, *Choral Symphony*. At the end, the audience thundered such applause as to bring tears to the great composer's eyes.

"I shall hear in heaven," were his last words to friends.

Laughs

A reporter was interviewing Sir Winston Churchill. "What do you say, sir," he asked the venerable statesman, "to the prediction that in the year 2000 women will be ruling the world?"

Churchill smiled his wise old cherub smile, "They still will, eh?"

The art of repartee is not lost, it seems. We found this sample in *Capper's Weekly*. A college senior dated a young woman from a nearby girls' school a few times. Some weeks passed and when she hadn't heard from him, she sent a telegram reading: "Dead, Delayed, or Disinterested?"

The young man promptly wired back: "Hunting, Fishing or Trapping?"

HOW TO COMPUTE THE TITHE

For the born-again follower of the Lord Jesus Christ there can be no doubt about whether one should tithe. The Bible, God's Holy Word, is too explicit in this matter. The directions are plain. The message is clear. The chain is unbroken in both Old and New Testaments. Hence, we find Jacob vowing, "Of all that thou shalt give me I will surely give the tenth unto thee," (Genesis 28:22), and the command of God in Leviticus 27:30, "All the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's . . .," and the challenge of God spoken through the prophet Malachi, "Bring ye all the tithes into the storehouse . . .," and the unmistakable direction of our Lord in Luke 11:42, "Ye tithe mint and rue and all manner of herbs . . . these ought ye to have done," and the inspired instruction of the Apostle Paul to the Christians at Corinth, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him . . ." (I Corinthians 16:2).

Thus, for the one who would be obedient to God's revealed truth, the matter of tithing is not a question of "whether," but sometimes, in our complex economic order, a matter of "how." Invariably, the question comes to the pastor, "How do I figure my tithe? What deductions can I make before figuring the tenth?" Sometimes the evasive statement is made, "I don't keep records on it, but I think I probably give a tenth or more." One good, but mathematically barren, lady told her pastor, "Why I wouldn't be surprised if I gave at least a twentieth!"

In answer to these questions and statements we need to unpharisaically proceed to apply some 20th century thinking to the ageless principle of the tithe. Our government has made bookkeepers of all of us. In filling out income tax returns and Social Security forms, we must, in fact, keep records of our income. This is the law of our land. It scarcely behooves a Christian to say, "I don't keep a record of my income." If he files an income tax return, he has a clear record of what he has made. If he knows what he has made, he then is in a position to compute his tithe. Yet, we must acknowledge that there are different sources of income, and thus different bases for computing the tithe. The following basic thoughts may be helpful.

Rev. Gordon Lott, pastor of First Baptist Church, Grand Junction, Tennessee, spent nearly ten years in business as accountant and office manager for a large corporation before he became a pastor.

1. FOR THE WAGE EARNER or salaried employee, tithing should be relatively simple, as far as computation is concerned. If he earns \$50.00 a week as gross salary, he should tithe \$5.00. The base for computing the tithe is gross or total salary, rather than net "take-home pay." This is true because, if the employee allows deductions for withholding tax, Social Security, insurance, etc., before computing the tithe, he may just as logically deduct grocery, rent and clothing expenses, and if he does that, there will be little or nothing

GORDON LOTT

left to tithe! These are all "personal expenses," regardless of whether they are withheld at the source by the employer or expended by the employee himself.

2. FOR THE SELF-EMPLOYED individual, such as a farmer, doctor, merchant, etc., the matter is not quite as simple. Certain business or professional expenses are necessarily incurred in earning income. They are to be differentiated from personal expenses in that they are necessary to produce income, whereas personal expenditures are not. The farmer must buy feed for his livestock and farm implements to use in raising his crops. The doctor must pay for medical instruments and supplies. The merchant must purchase his inventory of merchandise and store equipment. These busi-

ness deductions, it is logical to assume, may be subtracted from gross income to arrive at a net income which is the basis for the self-employed person's tithe. If a farmer sells livestock for \$500.00, and had expended \$200.00 during the year for feed, then his income is \$300.00, and his tithe is \$30.00. If a merchant grossed \$10,000.00, but had paid out \$5,000.00 for merchandise, fixtures and selling expenses, his income is \$5,000.00, and his tithe is \$500.00. Ordinarily, a business or professional man will keep careful business records. The farmer may have to depend upon his income tax records to help him in ascertaining his net income after business deductions.

3. FOR THE BOY OR GIRL who receives an allowance, or the older person who receives a pension, or any individual who receives a cash gift, the basis for tithe would seem to be the gross amount of such gratuity. This is income to the individual in its entirety. Gifts or compensation in the form of merchandise, presents or services may be difficult to tithe. If the boss gives his employee a ham for Christmas, should the recipient tithe the fair market value of the ham? In this matter, the Christian's "conscience" may be his best guide.

4. LOANS MADE THROUGH A BANK or from an individual are not income and are not subject to tithe. However, the income from which the loan is subsequently repaid is subject to the Lord's tenth.

These thoughts are not offered as infallible, arbitrary rules, but rather as a guide to the man who honestly asks, "How do I figure my tithe?" Sincere love for God and His Kingdom should prompt us to give generously and cheerfully not only the tithe but all that we can out of gratitude for a Saviour who gave His all for us.

Tithing
IS A SHIELD

- ... It protects you from selfishness,
- ... It guards your spirit of love,
- ... It encourages you to step out for God.

GOD BLESSES THE TITHER