

BAPTIST & REFLECTOR

JOURNAL OF
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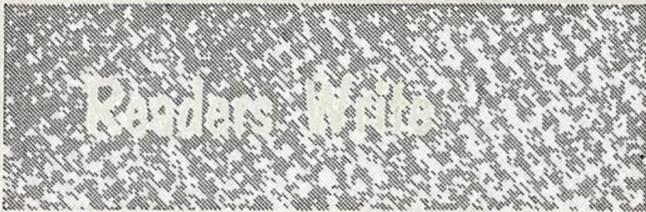
"SPEAKING THE TRUTH IN LOVE"

VOLUME 127 THURSDAY, JULY 13, 1961 NUMBER 28

LEBANON TENN
BGT MISSION



Tennessee's
Representatives
In Speakers'
Tournament
And Sword Drill
At Ridgecrest



... It Takes More Than One Feather

● Harold Bosley tells the story of a man in his church who came to the pastor and said, "Pastor, it is my practice to read one good book on religion each year. I wonder if you have suggestion?" Bosley gave him the book and said to the man: "You remind me of the Indian who heard that feathers made a soft bed. So he got a feather and tried it."

I know a lot of such Indians, and they're not all back on the reservations in my native Oklahoma.

Here is a school teacher who goes off to a workshop and hears all the latest techniques for better teaching. That teacher, without adequate preparation or equipment comes back to the classroom and tries to use the new suggestion. It doesn't work just exactly as the expert described it; so the teacher discards the new in favor of the familiar. It's not that there is anything wrong with the familiar; just that one experiment shouldn't condemn the new.

How often has some proposal been made to a church group and one little phrase kills it "deader 'n a door nail?" The phrase? "We're tried that!" I remember sitting in a group of some 200 concerned citizens. The issue at stake was a public library. Hard work had gone into the advance preparation for this meeting. Experts from the state library service had been brought in. The enthusiasm was high. Then, a respected citizen arose, told how long he'd been in the community, how hard he had battled for the cause of good reading, how intensely he believed in it, and other such constructive statements. But, with the suddenness of a 'blue norther' he said, "But, we've tried all that before, and . . ." That meeting was killed right there.

Some folks pray, once, don't get what they ask for exactly as they want it; so they quit. Others



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

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. . . And There Was Light

By Herschel H. Hobbs
President, Southern Baptist Convention

The proposal of Southern Baptists to increase the circulation of our Baptist state papers to 1,750,000 by 1964 is a challenging effort worthy of our heartiest commendation and undivided support.

A reading Baptist is an informed Baptist. An informed Baptist is an interested Baptist. An interested Baptist is a cooperative Baptist. A denomination which is expanding its territory and increasing its numbers needs a strong heart at the center. This is the function of our Baptist state papers.

History proves that the pen is mightier than the sword. The dedicated pens of our able editors are sacred weapons to guard us against error, to guide us in effort, and to goad us toward excellence in spiritual conquest.

Baptists thrive upon enlightenment. Through this current endeavor our pastors and churches can turn on spiritual lights in 1,750,000 Southern Baptist homes by 1964. God is still saying, "Let there be light." May our children look back to 1961-1964 and say, "and there was light."

Cover Picture

ON OUR COVER ARE Robert West Powell who represented First Baptist Church, Nashville, Nashville Association and Central Region in the Speakers' Tournament, and Carole Lanham who represented East Lake Baptist Church, Chattanooga, Hamilton Association and Southeastern Region in the Sword Drill on June 26 at First Baptist Church, Nashville, Robert placed second in the Southwide finals at Ridgecrest, July 1. Carole will represent Tennessee at Ridgecrest in the Sword Drill finals.

pick up the Bible, dust it off, and read a few verses—perhaps in the numbering of the tribes of Israel—and put the Bible on the shelf. A fellow decides to go to church. The preacher talks about stewardship. (That's all the church ever talks about, money.) So the fellow doesn't go back.

Well, you take it from there. Yours, for more feathers.—G. Avery Lee, First Baptist Church, Ruston, Louisiana

Date For 1965 World Congress Announced

WAKE FOREST, N. C. (BP)—June 25-29, 1965. This is the date selected for the next Baptist World Alliance Congress.

Miami Beach, Fla., had already been picked as site. The Alliance's Executive Committee, meeting here, fixed the days of the event.

The 10th Congress met last year in Rio de Janeiro, Brazil, with an attendance of 13,000 registered delegates. They came from 70 countries. The Congress meets every five years.

The Executive Committee did not decide, however, on an exact date for the sixth Baptist Youth World Conference set for Beirut, Lebanon in 1963. Robert S. (Bob) Denny of Washington, director of Alliance Youth Work, said it will be "probably in July" of that year.

14 Years 'Temporary' Work Made Permanent

WAKE FOREST, N. C. (BP)—For 14 years, A. Klaupiks of Washington has worked temporarily from year to year. His job: to help other refugees around the world find homes and to furnish clothes, food and medicine to the needy.

Today, Klaupiks, a Latvian refugee himself, has a permanent job. His employers, the Executive Committee of the Baptist World Alliance, decided the job merited permanent status.

"World emergencies have become a permanent thing," declared R. Dean Goodwin of New York in a report to the Executive Committee here. Goodwin is chairman of its subcommittee on world relief.

Klaupiks joined the staff on a temporary basis in 1947 to cope with Post-World War II emergency relief and resettlement problems.

His tenure has been continued repeatedly each year "until the present emergency is over."

The Committee decided at its meeting on the campus of Southeastern Baptist Theological Seminary that 14 years of such temporary employment are enough. Klaupiks deserves permanent status, they said.

The World Relief Division of the Alliance has been "continually engaged" these last 14 years in finding homes for refugees and in channeling gifts of food, clothing and medicine to needy areas.

A recent project has been rehabilitating European refugees in new homes in Australia. It brought to a happy end their long trek across Siberia and Red China through Hong Kong.

"The alliance relief work is," Goodwin stated, "a channel and co-ordinating agency through which Baptists of all the world can join in meeting human needs."

Dream Of Own Business? In Soviet Union; Nyet

When a Russian worker is paid, he may deposit his money in the bank or he may buy government bonds with it at interest. But invest it privately with the hope of some day going into business for himself? Not at all.

His counterpart in America, on the other hand, may save his money, accumulate funds and establish his own business. Whether he succeeds will depend on whether people buy his product.

What is the difference? In the Soviet Union, only the State has the right to employ. It may be viewed as one vast state corporation owning and controlling everything.

The standard of living enjoyed in the United States is about four times that of the Soviet people.

According to testimony offered in the hearings before the Joint Economic Committee of the 86th Congress, the American economy produces about 2½ times as much as the Soviet economy, and we devote 86 per cent of the national product to consumption as compared to 59 per cent for the Soviets.

There are important qualitative differences also. Americans are free to spend their incomes as they like and to consume as they like. When we buy a certain item, we in effect vote for its production. When we refuse to buy an item, we vote against its production.

Soviet consumers may buy only what the central planners decide to produce for them. They may buy it only in the quantities determined by the central planners.

Several items—housing is one—are not offered on the market but are assigned by officials so that the consumer's power is determined not by his ability to pay but by his influence with the officials.

Of goods offered on the market, the writer can testify from his travels in the Soviet Union that supply is short, the selection limited, prices high and marketing methods primitive.

The turnover tax is 73 per cent of the retail price of sugar, 50 per cent of the retail price of kitchenware. In order to buy a pair of men's shoes, the average worker must work 12.3 days and to buy a wool suit, 4.4 weeks.

By contrast with the state-employed Soviet Union workman, in the American economy a person may choose to be self-employed or to work for one of several million employers.

If an American belongs to a labor union, he will expect his union to bargain with management for wages and working condi-

tions. In the Soviet Union, the State sets wages, fixes hours and determines working conditions. Labor unions there have only a cultural and recreational purpose.

Does the Bible speak on the subject of economy? While it does not ordain a particular economic organization, many of its teachings are relevant to the economic situation.

Christians have lived in a variety of economic systems—slavery, feudalism, capitalism, state capitalism, socialism, state socialism and communism. The Christian faith, however, is above economics just as it is above race and above nation. The faith can make a fellowship of believers from all races, nations and economic systems.

This does not make it impossible for a Christian to render judgments concerning economic systems. Christians in the United States will not hesitate in judging between a free enterprise system and the economic totalitarianism characteristic of the Soviet Union and Communist China.

The free enterprise system gives us more freedom as persons and more freedom in the churches. As practiced in the United

Fourth and Final of Series . . .
by Paul Geren

States, religious freedom requires the right to buy land, erect churches, print tracts, establish schools, offices. These rights are not available in the USSR.

What can Christians do about communism?

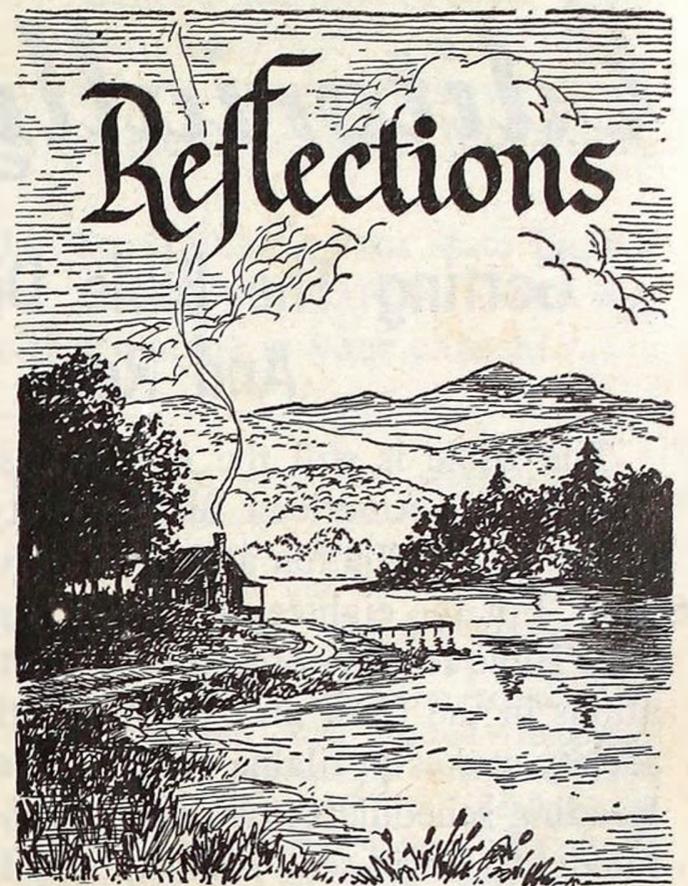
1. We can seek to learn through serious study what communism is and how it operates. This report is a beginning in that direction.

2. We can exercise a proper guard against Communist subversion of institutions including churches. Just as we are wary of those who say there is no danger to us from communism, we must likewise beware of those who profess to see Communists everywhere and whose weapon is character assassination.

There are approximately 10,000 members of the Communist Party in the United States. Employing Mr. J. Edgar Hoover's estimate of 10 fellow travelers to every Party member, we arrive at a total of 110,000 Americans who are in some way serving the cause of communism—one out of every 1800 Americans.

Imagine the havoc and harm in our Baptist churches if we encounter each person with the challenge:

"Before I shake hands with you I must



Truth is incontrovertible. Panic may resent it; ignorance may deride it; malice may distort it; but there it is.—Winston Churchill, British statesman, quoted in *Information*.

Be as careful of the books you read as the company you keep. Your habits and character will be as much influenced by the former as by the latter.—Paxton Hood, *John O'London's England*.

Homes are like banks—they go broke if you take out more than you put in.—*Survey Bulletin*.

have evidence you are not a Communist!" There is a better way and a better challenge:

"Will you follow the Saviour and Lord?"

3. We can, through prayer, self-sacrifice and responsible Christian citizenship, lend our support to those programs of our foreign mission enterprise and of our own government which seek to help the underprivileged of the world. If we can help these down-trodden masses to achieve some of the goals they desperately want, then communism's glib promises will no longer have such magnetic appeal.

We can accomplish this through economic aid, education, land reform and the extension of the basic ideals of democracy and Christianity.

4. There is a supremely important point: Our mightiest act against communism is deepening our Christian life and discipleship, each according to his own unique personal experience of Christ.

We say our "No!" to communism when we say our "yes!" to Jesus Christ. We must recapture the vitality of our Christian faith.

If Christianity is to meet the challenge of contemporary communism, individual Christians must "outlive, outthink, outdo and outdie" the Communists.

Editorially.....

Getting The Bible Distributed And Read

The Bible is still the most translated book in the world. The American Bible Society is helping to increase its distribution and also the reading of the Bible now. For the eighteenth year it is promoting a world wide Bible reading program. More than fifty denominations in the USA are supporting this program. This society makes available copies of its 1962 Daily Bible Reading schedule at two cents each or sixty cents per hundred. It will send a single copy free to anyone who requests it. The schedule is printed in a bookmark form.

Looking ahead to Christmas the society makes available a booklet, "Unto You . . . A Saviour," containing reprints of passages from the first and second chapters of Luke. These tell of the birth and childhood of Jesus. This little booklet contains the best news the world can ever hear. The society offers to send quantities of the booklet free to hospitals, prisons, nursing

homes, and other institutions which may not be able to pay for it from their budgets or can not find a church or an individual to donate them. Last year the society distributed nearly four million copies of portions of Luke containing the Christmas story. This booklet is made available for the nominal price of three dollars a hundred. The American Bible Society is doing a fine work in the distribution of portions of the scripture as well as the entire Bible itself. The address is: American Bible Society, 450 Park Avenue, New York 22, New York.

Put The State Paper To Work For You

"Could you use another staff member?" asks Dr. W. C. Fields, "If so, I have a recommendation. Put the state paper to work for you," suggests Dr. Fields in an editorial in the *Baptist Program*. Continuing he points out:

"Pastors and church staff members do not have enough hours in the day or days in the week to provide adequate spiritual counsel for every church member. Well-trained volunteer workers in the church organizations fill in the largest part of this gap. But still there is room.

"For an amazingly few pennies a week your state paper can help with this vital task by making regular visits into every home, to encourage, to inform, to inspire, to indoctrinate and to enlist. The returns are far greater than the cost when the church pays the subscription fee to provide the state Baptist paper for every family where there are Baptists.

"This is one of the secrets of growth among Southern Baptists. It can be helpful in every church, regardless of size.

"The circulation of these 28 Baptist state papers has moved rapidly upward. In 1940 their combined circulation was 190,683. By the close of 1960 the circulation had climbed to 1,465,471. Now a campaign under the direction of Louie D. Newton of Atlanta has been launched to push the circulation up almost 20 per cent to 1,750,000 by 1964.

"This is not just a campaign to distribute more

EACH YEAR MOST WRITTEN ABOUT SUBJECT



papers. It is an effort to make available a valuable service to the churches. It is an offer of pervasive, persuasive, and powerful help in achieving the goals of the churches. It is an expression of concern for stronger Christian character and a more enlightened, better-equipped constituency.

"This campaign is a reminder that the state paper is a vital channel of communication in the work of

every church, every state organization, and every Southern Baptist Convention agency.

"The work everywhere is strengthened when the state paper begins going into every home where there are Baptists."

Dr. Fields is right. See to it that your state Baptist paper in Tennessee, your own **BAPTIST AND REFLECTOR**, goes into every home in your church!

ONE of many striking statements at the Pastor's Conference in St. Louis was the statement by Mr. Arch Avary, President, Trust Company of Georgia, in which he related having a part in bringing a pastor with a new program, "to the First Methodist Church to save 'The Mother Church of Atlanta Methodism' which had long been on its last roundup." Isn't it time we considered our downtown churches as "Mother Churches," agree with this layman and not scamper to the hills when the last roundup threatens extinction? I can take no pride in having a better furnished home if I took it from my Mother's home. There are some choice pieces in the old family home in Virginia that would be lovely in my home, but it is not for me to take them. I hold a pride in what's back home. My plea is that we consider again the vitalness of our downtown churches. A good downtown Baptist work is important to every other church in the association, our desire for our own growth and status should never lead to the sacrifice of these faithful bastions of our faith.

Setting us a good example are the many projects of cities all over the country working to preserve and/or revive the downtown shopping and business areas. Perhaps much of this can be called selfish materialism by merchants, but there is also another factor. It is the fact that a city needs a picture or sense of unity which scattered shopping plazas do not give. Everything must have a focal point and in a city only a "downtown area" can give this. Likewise, a "downtown church" can and should be an important focal point for Baptist work.

I feel that every Baptist should have an unselfish, loving and farsighted attitude towards every "downtown situation." We must save, develop and promote our downtown churches for the sake of a more effective Baptist witness. Shall our downtown city areas become places for banks, businesses and hotels denuded of spiritual centers and voices? I make two observations.

I

Selfishness can defeat our downtown ministry, turn out the lights and silence its voice. Members of these churches live, as

Dr. Stainback is pastor of Little River Baptist Church, Miami, Fla.

one pastor put it, "all over the place." A few years ago (while President of one of our Baptist Schools) I served as summer supply in a large downtown church and found that I was entertained in almost every section of that city. I often heard of "pressure to make us join a nearby church." I said then and now, "let other Baptists leave them alone and spend that visit and effort on winning the unsaved."

Last year during an associational census I joined the house to house census takers and came upon a family, not too far from our church, who were active members of our downtown church (Central). I commended the man and expressed my hope that he would continue to help Baptists keep a strong downtown witness. I well remember his reply. After a little laugh he asked, "What kind of a preacher are you? Usually

all I hear is why I ought to join a church nearer home." Many people should, but there are many who love and prefer the downtown church. It is my responsibility to do all in my power to build the church

By A. H. Stainback

of which I am pastor, but I also have other responsibilities before God. I am responsible for Foreign Missions, Home Missions, the support of our Baptist institutions and other work in the Co-operative Program. I also feel I have a little responsibility in helping Baptists preserve a good downtown witness. It may be that I cannot contribute much to the work of the downtown church, but I can refrain from deliberately trying to whittle away its members.

II

Our downtown churches should be our spiritual voice speaking to the city. It is an important Baptist focal point. Usually it is the center of our meetings for pastors, conferences and other associational activities. We need such a place. No community church gives such a feeling of oneness to the association as one of the downtown churches. There may be several in a city with this classification.

The downtown church should be one of

our strongest voices for several reasons. First, the business world needs a beacon. All business and commerce will falter on the rocks unless our churches remain as conspicuous guides. The downtown church is in the best position to do this.

Secondly, there are more travellers in most cities than often realized. Important business and professional men will most likely be in downtown hotels dealing with downtown situations. On their return home the question will be asked, "What was Atlanta, Birmingham, Dallas, Memphis, Miami, etc., like?" The downtown church does more to spread abroad the picture of the spiritual life of our cities than any other program.

It is not amiss to say that the downtown church also carries a great responsibility for preserving the culture of the city. This

too is important. There is too much forgetting from whence we came and too little respect and regard for our heritage. Transit populations and glamorized new housing areas do not always put their roots into what made that particular city. In trying and disturbing days there must be churches like the early church, true to the Apostle's doctrine and faithful to our heritage. In our salvation we must not forget we are bought with a price. On Memorial day we should remember we are also bought with human blood. Likewise, the heritage of every city is precious and should not be trampled underfoot.

We deplore the teenagers who call their parents "old-foggies" and forget the sacrifices they made. As a usual thing the downtown church is the best preserver of our city heritage. This is not shortsightedness nor unprogressiveness. The downtown church is usually as progressive as new churches. This is to say that the old downtown churches are less likely to forget.

For many reasons Paul was an effective Missionary, one of which—and not the least—is that he worked in the cities. Get the heart of our cities right spiritually, cooperate to keep our downtown churches strong and our entire Baptist program will benefit.

Tennessee Topics

Homer B. Woodward, recently of Chattanooga, has returned to his native Shelby County and resides at 4746 Violet Avenue, Memphis. He will be available for supply or pulpit opportunities as the Lord may lead. His pastor, R. Paul Caudill, writes, "He is held in high esteem by the pastor and members of the First Baptist Church." Woodward is a former pastor of Graham Heights Church, Memphis.

The new minister of music and director of youth work at Prescott Memorial Church, Memphis, is Boyce Moon. A graduate of Baylor University, Waco, Texas, he attended New Orleans Baptist Seminary. He comes to Memphis from the Coliseum Place Church in New Orleans. Mrs. Moon is the former Ouida Lazenby of Memphis. They have a daughter, Daun, seven months old.

Charles Works, former pastor of South Harriman Church, Harriman, began his work as pastor at Middle Valley Church, Hixson, July 2. During the three years he was at South Harriman a three-story educational building was erected, a large parking area developed and Woody Street Mission started. Sunday school enrolment increased from 628 in June of 1958 to 848 for this year.

Mrs. Lucy Sanders of Gleason is to be congratulated on receiving a pin for eight years of perfect attendance in Sunday school at First Church, Gleason. Mrs. Sanders has only missed one 11 o'clock service during the eight years.

James William Stone, 85, practicing lawyer and church and civic leader in Harriman died June 25. He had continued in law work until 1957. He was a member of Trenton Street Church and had held almost every lay office. Mr. Stone had served as a member of the Executive Board of the Tennessee Baptist Convention.

Holston Association—Congratulations to Jim Bowman, music director, First Church, Jonesboro, who was married to Helen Mayes on June 10. Jack Daniel was ordained to the ministry May 21 by Ninth Street Church. He is pastor of Good Shepherd. Richard Harris, Kingsport, was ordained by Temple Church, Kingsport, May 28. Jimmy McReynolds will assist Pastor John Outland at Woodlawn Church during the summer months. Calvary Church, Erwin, recently broke ground for the new 450-seat, \$103,900 sanctuary which is expected to be completed early in 1962. Southside Church, Raymond Young, pastor, in recent services had Jack Miller and Lamont Livingston to announce their call to preach.

T. N. Hale Begins 60 Years As Minister

T. N. Hale, former pastor of First Church, Dresden, preached at Hodges Chapel Church, Weakley Association, Sunday morning, June 25, ending 59 years in the Baptist ministry. For seven years Hale preached at Hodges Chapel on Saturday and Sunday afternoons.

Sunday, July 2, Brother Hale preached at Davis Memorial Church, also in Weakley Association, which marked the beginning of his 60th year as a minister.

Both Hodges Chapel and Davis Memorial Churches have given Brother Hale a standing invitation to preach for them the last Sunday in June and the first Sunday in July respectively as long as he lives.

W. Thomas Mosley has accepted a call to become pastor of North Edgefield Church, Nashville. Mosley has served as pastor twice at Southside Church, Lebanon, covering a period of four years during the past five and one half years, with an interim period of 18 months during which he attending Southwestern Baptist Seminary, Fort Worth, Texas.

Shelby Avenue Church, Nashville, ordained Bob Bruce, James Nicholson, George Stromatt, Paul Vinson, E. E. Watson, and Johnny West as deacons, June 25. Richard D. Lucas is pastor.

Elmer J. Foust Observes Fifth Anniversary

Elmer J. Foust, pastor of White Oak Church, Chattanooga, celebrated his fifth anniversary July 2.

The church has broken all previous records in these five years with 679 additions. Their mission was organized into Ridgecrest Church. White Oak now sponsors another mission, Tremont Chapel, with J. Donald London, pastor. Total offerings amounted to \$321,298.50, of this \$61,753.78 went to missions. A new \$109,000 educational building was completed and the entire building air conditioned and renovated at a cost of \$47,000. Sunday school enrolment increased from 559 to 947. A Brotherhood has been organized and BAPTIST AND REFLECTOR placed in the budget. Last year the church sent the pastor on a tour of South America and the Baptist World Alliance.

The following joined the church staff during his ministry: Mrs. S. W. Welch, promotional secretary; Mrs. Charles Alexander, church and pastor's secretary; Mrs. Jean Stephens, director of graded choirs; Warren D. Barger, director of congregational singing; and Mrs. Byron Raulston, church organist.



TEMPLE'S BUS from Memphis with 50 was the largest group from any one church during Training Union Week at Glorieta Baptist Assembly, New Mexico. Covering 2800 miles in 12 days they visited points of interest including First Baptist Church, Dallas, Texas; spent a night on the campus of Southwestern Baptist Theological Seminary in Fort Worth, Texas; First Church, Lubbock, Texas; Colorado Springs, Colorado, for a trip up Pikes Peak and a visit to the United States Air Force Academy; Dodge City, Kansas, where the group put on a 15-minute religious radio program from the stage of the Long Branch Saloon; the final stop was in Oklahoma City at Frontier U.S.A.

Parochial School Aid Moves One Step Nearer

WASHINGTON (BP)—Federal aid to parochial schools through long term, low interest loans is one step nearer with the approval of the House Committee on Education and Labor.

The committee of which Adam Clayton Powell (D., N. Y.) is chairman has voted (19-11) to recommend that the National Defense Education Act be amended to provide \$375,000,000 in loans for parochial and other private schools over a three-year period.

The Senate Committee on Labor and Public Welfare had already approved a similar amendment to the NDEA. A general education bill for public schools has passed the senate, but the House bill is bottled up in the Rules Committee, awaiting action of the Education and Labor Committee on the NDEA.

Proponents of federal aid to parochial schools have succeeded in holding up public school legislation until they have assurances that parochial schools will receive consideration. Such assurance apparently has been given, and it is now expected that the House Rules Committee will hold hearings on the education bills.

Speculation in Washington circles is that the House Rules Committee may dump all three education measures on the floor of the House at the same time for the House to select what it wants. The three bills are for higher education (both public and private colleges), general education on the elementary and secondary levels (public schools only), and the National Defense Education Act (both public and private schools).

The Senate and House amendments to the NDEA would provide loans for construction for facilities to teach science, mathematics, modern foreign languages, physical fitness and cafeterias. These are labeled "special purpose" loans in the interest of "national defense." Facilities to teach religion are expressly forbidden in the recommendations.

The parochial school loans will be for 40 years and will bear interest at the rate of approximately 3½ per cent.

McLean Church, Memphis, celebrated its 35th anniversary on July 2. Herbert C. Gabhart, president of Belmont College, Nashville, and former pastor, preached at the morning and evening worship services. Picnic-type lunch was served at 1 p.m. A chapel service from 2 to 3 p.m. featured music, entertainment, reminiscing on church history. Pastor Lloyd O. Barker paid tribute to the 33 charter members who founded the church in 1926, and especially to the four who are still members. They are Mr. and Mrs. John R. Aday, Miss Frances Manning and Mrs. Ethel Walker.

Calling A Pastor

Since a number of churches are without pastors, it seems good to make a few observations on the important subject of calling a pastor. Getting the right pastor continues to be one of the biggest problems of some churches, and many pastors find the matter of making a change a difficult one at times. Briefly, we make a few suggestions:

1. This is certainly a matter for prayer, on the part of the churches and pastors. Quite obviously, also, the prayers should be aimed at getting the one whom God wants to be the pastor instead of getting the one some of the people might want. We assume, of course, that a minister should be willing to go only where the Lord leads and should never seek a place for his own interest alone.

2. The church, usually working through a pulpit committee, should seek earnestly to find a pastor without undue delay. It seems that there is a tendency for churches to get interim supplies for an indefinite period and to be more or less satisfied with that. No doubt, many interim pastors render excellent service; and we commend that arrangement, but it should usually not be carried on for a long time. Of course, it is better to wait than to make a mistake; but delay could be costly.

3. We would emphasize the fact that the relationship between a church and its pastor is different from ordinary employer-employee relationships. A church does not simply hire or employ a pastor. It is evident, however, that all the important business aspects of the relationship should be understood before a call is made and accepted. The relationship is established when both the church and pastor are satisfied

that the Lord's will has been found. The relationship then becomes a cooperative one in which both church and pastor continue to seek the Lord's leadership in the work of the church.

4. A church should not have too rigid a pattern to guide it in seeking a pastor. Age, education, previous experience, size of family, personal traits, pulpit manner, etc., along with many other considerations, are important; but a person could vary from the pattern some pulpit committees set up in many respects and still be "just the man" for their church. A church may need a pastor who is quite different from any it has ever had; therefore, consideration should be given to ministers who might not at first appeal to some members.

5. Sometimes, the work of a pulpit committee can be made more difficult by people who are too urgent in their efforts on behalf of ministers who may be considered. Good recommendations and reliable information are helpful, but pressure should never be used; and it is not considered proper for a minister to apply for a pastorate, even when it is done indirectly.

6. When a church calls a pastor, all the members should go "all out" to receive him gladly and help make his ministry happy and effective. This would apply especially to those, if any, who might not concur entirely in the choice that is made. The test which a church faces in calling a pastor is only partially passed when a call is made and accepted. Much depends upon the way the new pastor is received and helped in getting started.—
Dr. S. H. Jones in *The Baptist Courier* (South Carolina)

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At RIDGECREST, August 24-30, hear Dr. O. T. Binkley and Dr. David R. Mace

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Foy Valentine, Executive Secretary**

Emergency Appeal

An emergency appeal comes from the directors of the Baptist Joint Committee on Public Affairs. This appeal is to you to prevent inclusion of Federal aid to parochial schools. This is about to be done through the backdoor amendment of the National Defense Education Act of 1958. You should write to your Congressman or wire him now. Here is the emergency appeal from C. Emanuel Carlson and W. Barry Garrett of the Baptist Joint Committee on Public Affairs in Washington, D. C.

* * *

Unless something is done immediately Congress may approve Federal aid to parochial schools by the backdoor method of amendment of the National Defense Education Act of 1958 to provide long-term, low-interest loans for the purpose of building facilities for science, mathematics, modern foreign languages, gymnasiums and cafeterias. Other aid to parochial schools may include partial forgiveness of student loans for those who teach in parochial schools, and the payment of stipends to parochial school teachers who attend special summer training institutes.

The Baptist Joint Committee on Public Affairs has worked diligently to help head off the drive for Federal aid to parochial schools. This work, along with that of many others, has been effective. Parochial aid has been kept out of the general education bill.

However, this is a continuous battle, and each crisis must be met as it arises. Such is the case in the effort to amend the National Defense Education Act to include parochial school aids. Such aid is being proposed through the camouflage of "special purpose" loans for "national defense." The new bill in the House is H.R. 7904.

We have no resource left now but to depend on you to protest against this subterfuge that is about to be foisted upon the nation.

The time schedule for action in the House of Representatives on the education bills will in all probability be the second and third weeks in July. To secure maximum results Congressmen should hear from

their constituents no later than the week of July 10.

* * *

SUGGESTION FOR COMMUNICATING WITH CONGRESSMEN

On the Subject of Amending the NATIONAL DEFENSE EDUCATION ACT OF 1958

To Provide Aid to Parochial Schools

1. The most effective way of influencing a member of Congress is through a letter and telegram deluge from his constituents. Be sure that the approach is made as a "citizen" and not as a "Baptist." Petitions signed by long lists of names are ineffective.

2. There is no time to lose. The House of Representatives will probably consider the education bills the second or third weeks in July. Communications should reach the Congressman's desk the week of July 10.

3. Write only your own Congressman. Congressmen in other districts are not responsible to you. Congressmen are guided by what they think their own constituents want. There is no need to write to a Senator at this time. The Senate bills will come up at a different time.

4. Each constituent should express in his own way. A long letter is not necessary. A simple statement of opinion on Federal aid to parochial schools is adequate. Good reasoning rather than bigoted prejudice will produce results.

5. Avoid threats. Congressmen are human, and they may respond negatively to threats. A positive approach is best.

6. If each person will enlist five others to write letters or send telegrams, individual effectiveness can be multiplied many times.

7. A half-hearted or miniature letter and telegram effort will avail nothing. A literal flood of mail from a Congressman's constituents is necessary to produce results. You can rest assured that the other side is putting mail on his desk.

8. A positive approach of support for the public schools is best. Parochial schools have a right to exist, but they have no right to public funds. Whatever undermines public school education undermines democracy in the United States.

9. Address your letter or telegram to your Congressman at the House Office Building, Washington 25, D. C.

10. There may be two other occasions for you to write about the parochial schools this year: (1) when the Senate considers the National Defense Education Act; (2) if both houses of Congress pass a parochial aid bill, a flood of protests to the President

Broadman Press Releases New Plays

NASHVILLE (BPN)—Three new dramatic publications will be published by Broadman Press and will be available at all book stores after publication dates. They are:

"Acting Out The Truth," Mrs. Sarah Walton Miller, July 21, \$2.50, is a collection of dramatic material for use in assembly programs of church organizations. It is divided into missionary, patriotic, Easter, Christmas, Bible teaching, and general categories. (2 to 15 characters, up to 30 minutes; setting and lighting adaptable to situation.)

"Wake To Thunder," an Easter play, one-act, Don. Fearheiley, July 21, 50 cents, has a contemporary setting, and deals with a life-situation problem—religious unbelief occasioned by disappointment in life.

"The Stumbling Block," Mary E. Glazener, Aug. 1, 75 cents, is based on Acts 21-23, and the action culminates in the recognition that all are one in Christ.

Deaf To Hold Conference At Glorieta Assembly

ATLANTA (BP)—The Southern Baptist Conference Of The Deaf will hold its annual meeting August 3-9 at Glorieta Baptist Assembly, Glorieta, N. M.

The conference meets during Home Mission Week at the assembly. The mission board conducts a ministry to the deaf and employs more than 20 missionaries to them.

Separate sessions will be held for the deaf during the day, and they will participate through interpreters in the general home mission program in the evenings.

The expenses of many of the more than 125 deaf people who are expected to attend will be paid by their local churches.

Mrs. Vester Blanton Dies

Mrs. Edith Anderson Blanton, 29, wife of Vester Blanton, pastor of Mt. View Church, Concord Association, died suddenly Tuesday night, July 4, at Baptist Hospital, Nashville. Mrs. Blanton had undergone surgery the preceding day.

Funeral services were held July 7 at Mt. View Church with Earl A. Jones, Jesse L. Williams and Thomas E. Bryant, Jr., all pastors in Nashville, officiating.

The Blantons lived at 304 Rural Hill Road, Nashville. They have three children, Loretta, age 9 years; Steve, 6 years; and Dennis, 9 months.

could produce a veto. You will be kept informed by the Baptist Joint Committee on Public Affairs about these developments.



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The form below will assist you in receiving additional information, or application forms. (*Deadline for application is August 15, 1961*)

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Extension Department Featured By Editor

Through the co-operation of Mr. George Stuart, Superintendent of Extension Work, Baptist Sunday School Board, and Mrs. Agnes Ford, Press Representative of the Board, the following article has been made available for our use. We trust that it will stimulate interest in our Extension work over Tennessee.

MISSING FACES

By George Harmon, Religion Editor
Jacksonville (Fla.) Journal

Elderly people who are bedridden, or too feeble to leave home often, pose a special problem to churches.

So do "Sunday workers"—policemen, firemen, waitresses, service station operators, and employees of firms that stay open on the Sabbath.

Without some system of keeping these people in contact with their churches, their names would soon fade from the membership rolls.

Many churches are solving the problems of "the missing faces," through their extension departments. And the extension department at Jacksonville's First Baptist

Church is believed to be the largest in Florida.

Joe C. Trevine, a retired Naval Air Station aircraft mechanic and deacon at First Baptist has been superintendent of the extension department 14 years.

"We've got an enrollment of 230 members—91 at home members, and 139 Sunday workers such as nurses, doctors, and telephone operators," he said.

"The elderly people are no longer able to attend Sunday school regularly, but they were once the backbone of our church.

"Through our extension department, they realize that people are still thinking of them. They no longer think the world is through with them."

Trevine has 45 specially trained church members on his staff of visitors. They make more than 300 visits monthly to homes of people on the extension roll. Every extension member gets at least one visit each month. The extension visitors stay at home from 10 minutes to one hour.

They read and discuss the week's Sunday school lesson, pray, deliver messages from other church members and distribute

Home Life, a monthly magazine published by the Southern Baptist Sunday School Board in Nashville.

The extension visitors also dig into their own pockets to pay for "special kindness" gifts for the at-home members.

Among Trevine's staff of visitors is the church secretary, who also is an expert at rearranging the church's flowers after Sunday night services and distributing them to homes of extension members.

Another visitor's specialty in the "special kindness" department are the pecan cakes which she bakes at home, while still another visitor is an expert with homemade candy.

One of the most active workers is an 81-year old visitor. And a husband-wife team has been devoting at least two days weekly as church visitors for five years.

A 93-year-old timer at First Baptist receives the regular visits from extension workers. A retired railroader, he has been a member of the church since 1906.

Trevine has four associate superintendents in the extension department. He summed up the work of the department this way, "When people can't get to Sunday school, we take Sunday school to them."

Two new leaflets, "Organizing to Reach Those Who Cannot Attend" and "Extension Enrolment Day," are available from your State Sunday School Department.

—Lacy W. Freeman

Music In The Mountains

at

Camp Carson in the Smokies

SENIOR HIGH WEEK—July 31-Aug. 5 JUNIOR HIGH WEEK—August 6-11



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Southern Seminary



CAMP PASTOR

Rev. C. C. Maples
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Gatlinburg

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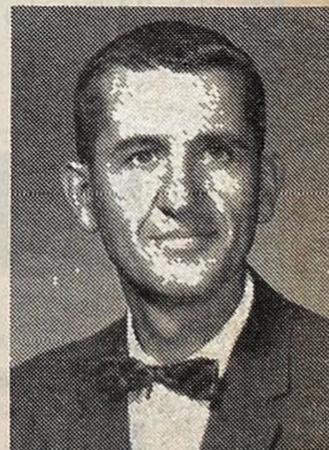
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Camp Linden
July 31-August 4
August 7-11

Camp Linden
August 14-18
August 21-25

WHO SHOULD ATTEND?

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WHAT ABOUT RESERVATIONS?

Send reservations as soon as possible to Charles L. Norton, 1812 Belmont Boulevard, Nashville 5, Tennessee.

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Rev. Whitt Aiken
Camp Pastor
August 21-25



Rev. Eugene M. Fleming
Camp Pastor
July 31-August 4



Rev. Lowell Knupp
Camp Pastor
August 7-11



Rev. Shields Webb
Camp Pastor
August 14-18

Baptist World Body Hopes For Spain Meet

WAKE FOREST, N. C. (BP)—The Baptist World Alliance Executive Committee hopes to hold its 1962 meeting in Barcelona or Madrid, Spain.

The 70-member International Committee representing 24 million Baptists in 110 countries, named Spain as its preference for the next meeting as it concluded its 1961 sessions on the campus of Southeastern Baptist Theological Seminary here.

Acting on a subcommittee report presented by Edward B. Willingham of New York, the committee instructed its general secretary, Josef Nordenhaug, Washington, and associate secretary for Europe, Erik Ruden of Sweden, to seek clearance for such a public meeting in Spain. The date will probably be Aug. 28-30, immediately preceding a conference of Latin-speaking Baptists.

Considerable attention has been focused on religious liberty conditions in Spain in recent years, but Ruden reported to the committee that certain churches previously closed by police have recently been permitted to reopen.

EDITOR'S NOTE—Due to the Fourth of July holiday we are not giving the attendances and additions usually found on this page. Your reports for attendances and additions for Sunday, July 9, will be reported in the next issue.

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Daily Experiences, Humility Cited As Means To True Christian Greatness

RIDGECREST, N. C. (RBA)—“With Christ every man counts because Christ is counting on every man,” the first of three Training Union leadership assembly speakers said here recently.

Dr. H. Guy Moore, pastor of Broadway Baptist Church, Ft. Worth, Tex., addressed Ridgecrest Baptist Assembly registrants during the first Training Union Week, June 29-July 5.

“The weakness of our Christian faith today is that too many times we do not relate the Christian way to our everyday life,” he declared in one message. “Christianity is not only a way to God—it is a way with God in every area of human experience.”

In another address, Dr. Moore pictured Christ’s “secret of greatness” as “giving himself in humble service to God.”

“His greatness at last stooped to die on the cross, and in his stooping He died to conquer the world,” he concluded.

Earlier in the week the Texas Minister had proclaimed that “the answers to life’s unsatisfied hungers can be found only in Christ who said, ‘I am the bread of life.’ It is He who gives the reason for living, the power to conquer wrong, and the revelation by which we know God.”

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ON MATTERS OF Family Living

By
Dr. B. David Edens
Box 8336
San Antonio 12, Texas

How To Train A Child To Assume Responsibility

Some parents are apologetic about giving a child responsibility, while some regard responsibility as a grim goal toward which they must drive their young.

Successful parents regard responsibility as a part of everyday family living that comes to a child because he is a family member.

The patient mother and father who let their youngsters help them even when he’s more hindrance than help, won’t often have to make him do his chores in later years. It’s the child whose help wasn’t valued—or even allowed—when he wanted nothing more than to pitch in, who rebels when he’s ordered to do jobs later on.

An example of wise parental management is the mother of 5 who said “I bite my tongue to keep from telling them too often to do this or that. I sit on my hands to keep from doing it for them. I walk away and leave it to them. I shut my eyes to its not being done the way I would do it. I often let them take the consequences when they don’t. I praise them when they do. I try to make it seem grown up to be responsible.”

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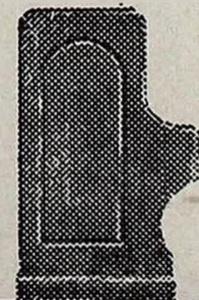
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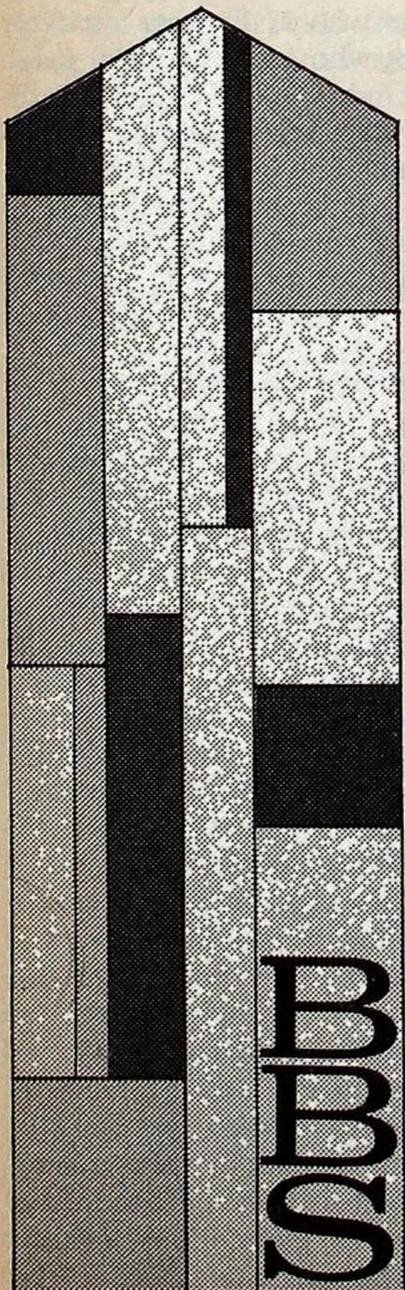
The Christian ought to *think* about the *good things* in life: truth, honesty, justice, purity, loveliness, reputability, virtue, and praise (Phil. 4:8). Bing Crosby used to say the same sort of thing in song:

"Accentuate the positive;
Eliminate the negative;
Latch on to the affirmative;
Don't mess with Mr. In-between."

Indeed, the Christian should contemplate these things. But what Paul said was stronger than that. More correctly, he said, "*Reckon* these things among your *assets*." The term *logizomai* (reckon assets) was an accounting term used commonly by the business world of the first century.

The point is that it is hardly adequate just to think about the good things of life. Rather should they be personally appropriated among the spiritual riches of Christian character.

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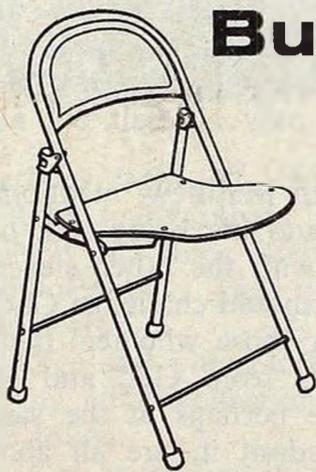
TV Crimes

The American public is finding an effective way to fight the many TV programs of bloodshed, crime, and murder. Too many times the public has appealed to the Federal Communications Commission without result. The FCC is hamstrung by pressures and Government red tape.

The most effective way to register objection to these "blood-curdling" programs is to boycott the sponsors' products. Programs that do not prove to be a good financial adventure for the sponsor are soon dropped. If, each time one of these TV programs is presented, persons who object would write the sponsor saying that they not only will not view the program again,

but also will not purchase his product until the program is discontinued, results would soon come. When you begin to touch the purse strings, the sponsor understands.

Several surveys have been conducted to determine what effect the crime programs have on American youth. Although the surveys differ in their findings, there is ample evidence that many young people who are participating in crime get some of their ideas from programs viewed on TV. It is most difficult to see how any good can come to anyone from some of the programs that are televised. James O. Duncan in *Capital Baptist*



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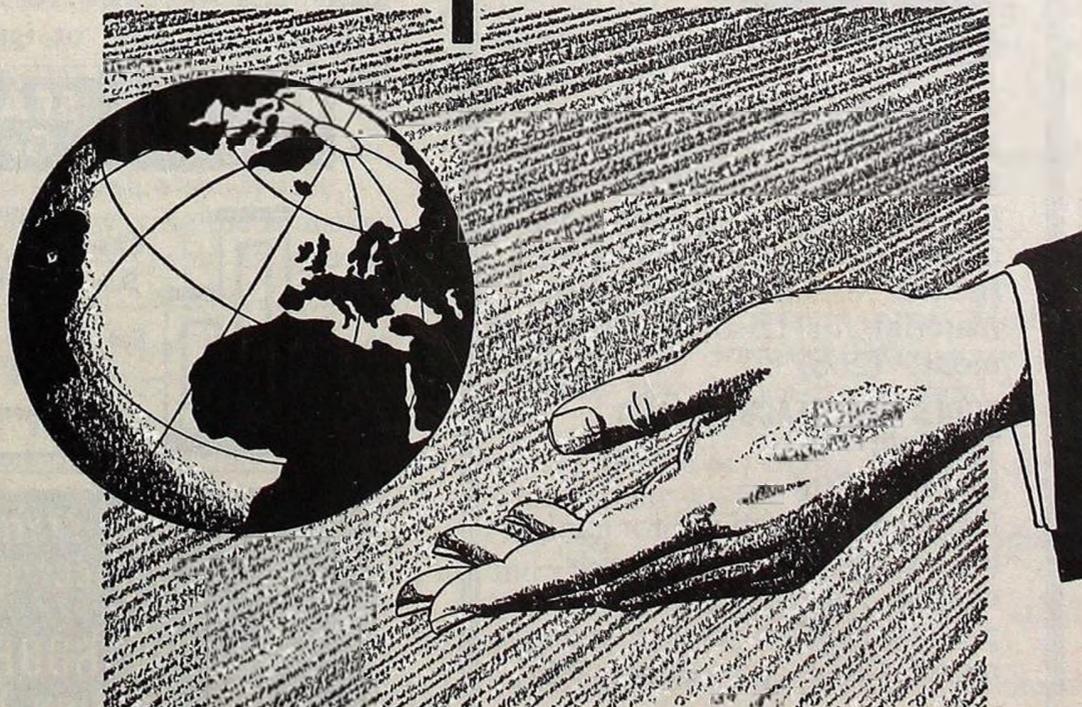
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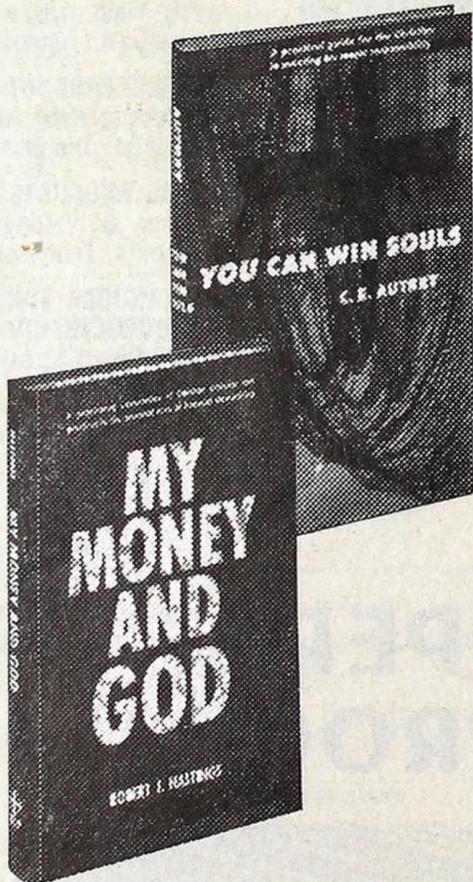
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Matthew: Salvation For The Outcast

TEXTS: Matthew 9:9-13; 10:1-4; Luke 5:27-32 (Larger)—Matthew 9:9-13; 10:1-4 (Printed).

The passage from Luke, indicated in the larger lesson texts, is parallel to the first one taken from Matthew. It adds that Matthew also bore the name of Levi and that he was a publican before he responded to the call of Jesus. It also makes clear that it was Matthew that gave the feast in his own house in honor of Jesus. To be a publican was in the minds of many Jews of that day to belong to a despised group. Such persons were in the employ of the Romans, who were despised if not hated, and given the task of collecting taxes. When Jesus called Matthew into His service, and later accepted his invitation to dine in his house, He brought the murmurings of His enemies against not only Himself but also against His disciples.

Jesus' dealings with Matthew, mentioned in both his calling and his being sent out for ministry (along with the other eleven) is a typical case that should challenge Christians at present. For those who feel themselves to be outcasts from God and His people, but who are perhaps at the same time too proud to admit it, are all about us. How are we as Christ's followers to help them? What does Jesus' example, as seen in Matthew's experiences, give to us? The texts suggest that we can and should do at least two things.

Love Divinely (Mt. 9:9-13)

To love those who feel themselves to be outcasts like Jesus loved them is no easy or simple matter. But it can and must be done both for our benefit as well as for theirs, and supremely for the glory of God. They may be dirty or ignorant or vicious.

They may even have contempt or hatred for us. Some of them could be referred to as "down and out". Others of them could be called the "up and out" (for such was Matthew). They do not come to our churches. Our first attempts to help them are likely to be rebuffed with a cold and defiant cynicism. If we go to them, in any other spirit or attitude different from that which prompted Jesus, they are likely to say (or at least think) that we have come in a condescending or pitying manner. And who doesn't resent pity or condescension? A divine love sees men for what they actually are but it also sees them for what they can become, by God's grace and the help and fellowship of His people. Others passed by Matthew, as he sat in his place of business, and saw a hated employee of the Roman government. But Jesus passed by the same place and "He saw a man". Therein lies the difference. It must be insisted that our love and ministry for them will perhaps do as much for us as it will do for them, if they spring from the same source as in the case of Jesus. We do well at this point to read and follow Paul's inspired word (see Phil. 2:5-11). For the "mind of Christ" will make it easy to associate with those who at first are unlovely and unlovable but who too have been made in the image of God. Such a "mind" manifested by those who call themselves Christians will not only eliminate all forms of snobbery but it will become the means of helping multitudes to see and know God. Best of all, it will bring glory and honor to Him.

Serve Compassionately (Mt. 10:1-4)

Matthew, as one of the Twelve, was sent out by the Lord to serve the needy multitudes of that time and area. They were given power or authority against "unclean spirit". Today and in our land we, if we have Christ's compassion, can so serve that multitudes can find their way in an age that is beset with tensions and frustrations perhaps as never before in mankind's history. And the ultimate bases of such disturbances, often resulting in mental illnesses, are spiritual in nature (according to many of the experts in the field). A church that becomes so absorbed in other matters, worthy as they may be, to the neglect of this all-important matter of personal ministry to those who are groping for life's meaning and significance has lost sight of Jesus' own footprints as well as those of His earliest disciples. When persons are served by Christ's people in this area of their deepest and most pressing needs, and served solely for His glory, their loyalties to Him and His are inevitable.

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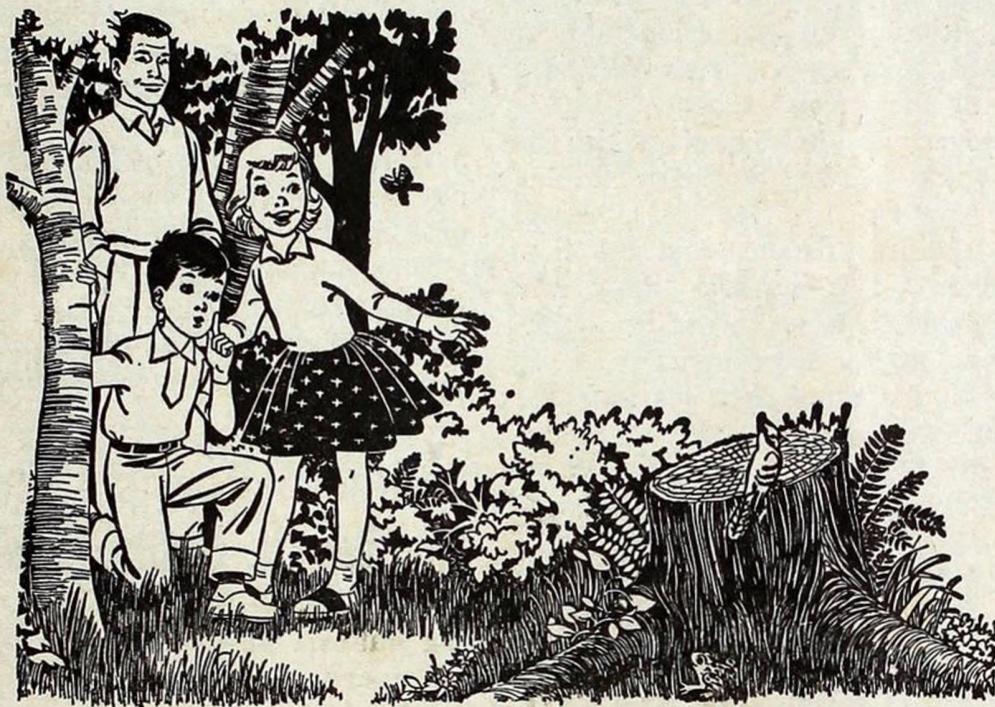


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The Seeing Walk*

By Grayce Krogh Boller

Timmy, John, and Alice sat on the step outside Timmy's house. They were warm even in the shade, and they couldn't seem to find anything to do. Nothing seemed to be fun.

"Let's take a walk to the park," said John after no one had spoken for several minutes.

"Oh, a walk!" Timmy sniffed as if a walk didn't mean fun. "I've walked in a park a million times."

"I don't think you've ever gone on a seeing walk," said Alice. "Let's take a seeing walk to the park."

"What's that?" Timmy sounded suspicious, but John was interested.

"We can see how many different flower colors there are in the park flower beds," Alice explained. "We can count the different kinds of birds we see. We'll see whether we can find a creek or caterpillars or anything else we can think of. We'll just see."

"Probably we can see plenty of things we've never looked for before." John got up and even Timmy jumped to his feet.

Alice decided she would try to see how many shades of blue she could find. The sky was a beautiful shade to start with. A lady with a blue dress came down the street.

Timmy decided to see flower colors. Even before they reached the park, he had seen five different ones: pink cosmos, yellow marigolds, lavender asters, white roses, and red zinnias.

John could hardly decide what his special "sees" would be. There were so many things, but he liked birds.

"I'll see how many kinds of birds I can see," he said. "There are sparrows and

starlings right off, but in the park there will be many others."

Now the three friends did not think of the warm day. They were too busy looking and seeing.

Alice saw blue morning-glories. "Is that in my color collection or yours, Timmy?" she asked.

"You may have it," Timmy offered generously.

"Let's both have it," Alice offered just as unselfishly, and that is what they did.

In the park were many things to see. A policeman in a blue uniform added to Alice's list. A dandelion added to Timmy's and a redbird to John's.

"This is fun!" cried Timmy happily. "I didn't know there were so many flower colors. Look at the flower beds!"

"God is so wonderful to make such beautiful things for us," said Alice happily, "colors and flowers and birds, all so different and all so pretty."

"This is a nice new game," said John, seated on the grass beneath a shady tree.

A cool breeze blew, swaying the branches lazily over their heads. A robin sang from

.....
 *(Sunday School Board Syndicate, all rights reserved)

an oak tree, and John added him to his list of birds. Down the path, the children could see the ice-cream stand. A lady in a white dress was waiting on the customers.

"I wish we had some of that," Timmy nodded toward the ice-cream stand. "It isn't a flower or a bird or a shade of blue, but I'd like to see some of it in my hand right now!"

John and Alice laughed. "If I had three dimes, I would treat us," smiled John, "but I haven't."

"Here comes my mother." Alice jumped

Alexander Graham Bell was always thinking of his work, pushing even romance into the background. One night, on a sleigh ride with a pretty young girl, Bell noticed that she seemed eager for more attention. She sighed deeply and moved closer to him: "What's the matter, Rose?" he asked. "Oh," she replied sadly, "nobody loves me; my hands are cold." "Don't worry," Bell consoled her. "God loves you—and you can sit on your hands!"

A mother, asked if she had yet made the long trip across the country to visit her son and his new wife, replied: "No, I've been waiting until they have their first baby."

"You don't want to spend the money for the trip until then?"

"No," the wise lady explained. "It's just that I have a theory that grandmas are more welcome than mothers-in-law."

Six-year-old Bobby came home proudly clutching a toy automobile.

"Where did you get that?" asked his mother.

"I got it from Johnny for doing him a favor," her son explained.

"What was the favor?"

"I was hitting him on the back and he asked me to stop."

An American and a Dutchman were talking. "What does your flag look like?" asked the American.

"It has three stripes," said the Dutchman, "red, white and blue. We say they have a connection with our taxes. We see red when we talk about them, white when we get out the bill and we pay till we're blue in the face."

"That's how it is here," said the American, "only we see stars, too."

up and ran to give her mother a big hug. "We are playing a seeing game, Mother, to see how many wonderful things we can see. Timmy saw the ice-cream stand."

"Well, guess what?" laughed Mother. "I saw four dimes in my purse. Let's get some ice cream, shall we?"

"Oh, yes!" The three friends scrambled up and ran happily to the stand.

"This is the very best thing to see," cried Timmy.

"I still like God's blue sky best," declared Alice.

"I still like God's birds best," nodded John.

"Well, God's flowers are nice, too," agreed Timmy, "but you can't eat them!"

NBC-TV Documentary On Treating "The Whole Man"

A special report showing how physicians, psychiatrists and ministers collaborate in treating "the whole man" will be presented on the NBC-TV Network Sunday, July 30 (1:30-2 p.m. EDT). The report was taped on location in North Carolina and Louisiana by the NBC Television Religious Programs Unit in cooperation with the Southern Baptist Convention.

It documents a major development that is underway today in Christian hospitals throughout America. This is the cooperative healing team—ministering to body, mind and spirit—enlisting doctor, psychiatrist and minister in the common goal of relieving suffering.

The program will show the medical profession beginning to welcome the chaplain

on the hospital healing team, and the clergy in turn now training an increasing number of ministers for such service. Jean Shepherd is narrator of the special report.

A full-fledged hospital chaplain will be shown at work in the Southern Baptist Hospital in New Orleans. He is Dr. Myron Madden, a Baptist preacher and the hospital's chaplain. The cameras show him counseling a woman hospitalized for weeks with a massive attack of asthma.

Students will be on-camera learning the goals and need of pastoral care at Southeastern Baptist Theological Seminary, Wake Forest, N. C. There, scores of them study under a pioneer in this new field, Dr. Richard K. Young, a Baptist minister, who will explain the place of understanding and compassion.

Young ministers will be seen getting practical experience as chaplain-counselors in the wards of North Carolina State Hospital, Winston-Salem, and at the School of Pastoral Care there. The school is a full working part of the hospital and the Bowman Gray School of Medicine of Wake Forest College.

Typical of the trained ministers in churches who are aware of needs of troubled members of their congregations is Dr. Warren T. Carr, pastor of the Watts St. Baptist Church, Durham, N. C. He will be shown in counseling session in his study with a mother of five children who is separated from her husband.

The program titled, "From the Most High Cometh Healing," will be a presentation of "The Southern Baptist Hour," which is on view twice yearly in the 52-week annual schedule of the regular NBC-TV Religious Program.

Doris Ann, manager of religious programs for NBC-TV, was executive producer. Martin Hoade was the director and writer. Dr. Paul M. Stevens represented the Southern Baptist Convention's Radio and Television Commission, of which he is executive director.

M. W. Bodlien Goes To Vandalia, Ohio

M. W. Bodlien began his work on June 1 as pastor of First Church, Vandalia, Ohio. A native of Baltimore, he had lived in East Tennessee since 1933.

A graduate of Carson-Newman College, he was ordained by First Chilhowee Church, Seymour. He has served six churches as pastor. At the time of his call to Vandalia, he was completing his 12th year as pastor of First Church, Lake City.

The Bodliens have two children, Joyce, 13, and John, 8.

The Vandalia Church is affiliated with the Greater Dayton Association.

Southern Baptists Challenged To Reach Unchurched

GLORIETA, N. M.—Some 1,500 Southern Baptists were challenged here "to reach out for the unreached of this generation" in the United States where approximately 68 million people are not members of any church.

Delegates to the Sunday School Conference of the Southern Baptist Convention were told by J. P. Edmunds, secretary of the Research and Statistics Department of the Baptist Sunday School Board, Nashville, Tenn., that the great challenge of this era was to bring millions of "unreached" Americans to church.

Mr. Edmunds said: "At the outset of the Christian era, the world population stood at 250 million. It now stands at almost three billion—and at the present rate, will double in just 40 years. Our population explosion has become the most fundamental of all human problems.

"Our answer is not birth control, but spiritual birth."

"Outreach for the Unreached—Spearhead for Advance" was the program theme as three consecutive weeks of Sunday School leadership training began here. Dr. A. V. Washburn, secretary of the Sunday School Department of the Southern Baptist Convention, directed the program. More than 4,000 were expected to attend the conferences at the Glorieta Religious Center.

New Books

The Gospel of Matthew by Fred D. Howard; Baker; 98 pp.; \$1.50. A Study Manual.

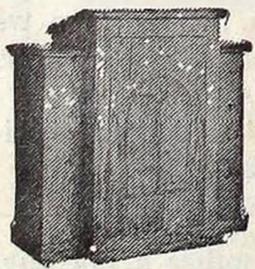
Clouded Glass by Adel Pryor; Zondervan; 192 pp. A richly romantic and fast-moving novel.

The Mystery of the Star Sapphire by Elise Fraser; Zondervan; 153 pp.; \$2.50.

The Postman of Patmos by G. A. Hadjiantoniou; Zondervan; 149 pp.; \$2.50. The letters to the seven churches of Revelation.

The Minister's Mission by C. E. Colton; Zondervan; 223 pp.; \$3.50. A practical handbook for preachers and prospective preachers.

The Billy Sunday Story by Lee Thomas; Zondervan; 256 pp.; \$3.95. An Authorized Biography of the life and times of William Ashley Sunday.



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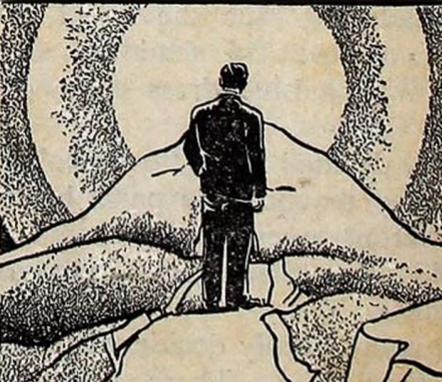
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BIBLE VERSE



Incline your ear, and come unto me: hear, and your soul shall live.
ISAIAH 55:3