

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

VOLUME 127

THURSDAY, JULY 20, 1961

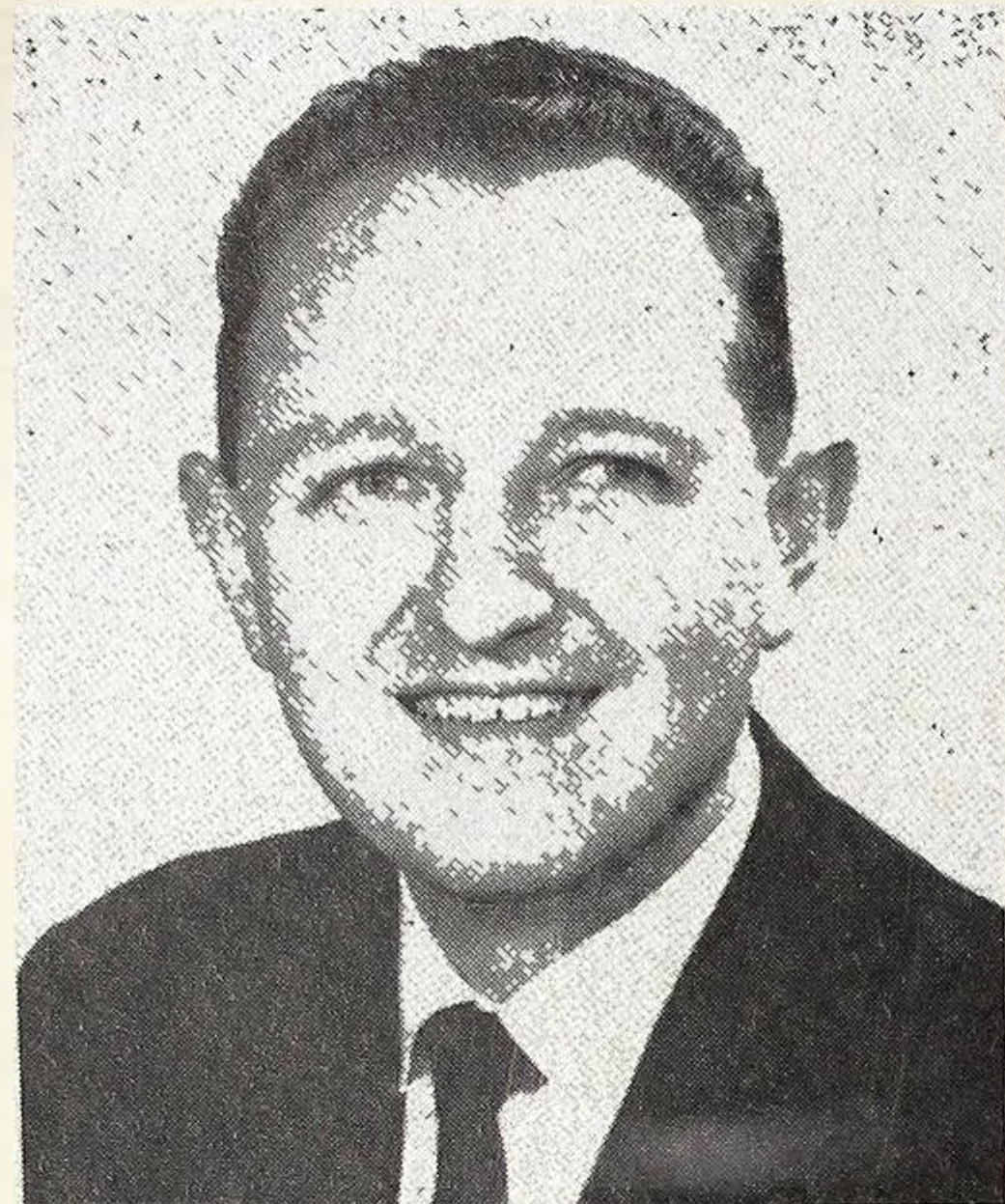
NUMBER 29

LEBANON TENN
BGT MISSION



"... Feed My Lambs ..."

Those Crazy Christians



Bob Mowrey, Park Avenue Church, Nashville

"For they said, He is beside himself" (Mark 3:21).

So it was that the friends of Jesus made their diagnosis of Him. His wild claims proved that He was mentally incompetent. His rigid demands upon His followers was evidence of His fanaticism. His desire to transform rather than conform branded Him as a rabble-rouser, and so their conclusion: He is crazy.

The world always has an abundance of diagnosticians who are quick to classify as crazy those who give themselves whole heartedly to the service of God. It justifies its own mediocrity by crying, "fanatic", "impractical", "tangent taker" or "narrow minded."

"Those crazy Christians" is a diatribe that has been hurled repeatedly against the children of God. "Paul, thou art beside thyself: much learning doth make thee mad", so said Festus to one of the sanest men who ever lived. We remember the explanation that the world gave of Pentecost, "These men are full of new wine." And Paul reminds us in I Corinthians 4:10 that we are fools for Christ's sake. In the Old and New Testaments God says to His people, "you shall be to me a peculiar people."

Is it not a rebuke to our devotion to God that the world always thinks of us as being so normal and so much like them? Instead of being powerful, we are popular. Instead of bearing our cross, we are polishing the apple. The modern day Christian suffers very little ostracism for Christ's sake.

How God longs for those of us who call ourselves by the name of Christian to have an abnormal devotion to His will. Let the world call us "crazy" if they will, but God save us from being just plain ordinary.

We Have Seen

By William E. Lewis, Jr.
Missionary to East Africa

In East Africa we have seen . . .

. . . a preacher ride his bicycle 90 miles one way to carry teaching materials and necessary equipment for a new church to have its first Lord's Supper.

. . . a 78-year-old preacher walk 40 miles every month to help a new congregation get a good start.

. . . a preacher and one other man construct a whole church building of bamboo and grass and then because their congregation has grown, start to make regular bricks to erect a permanent building.

. . . preachers walk as far as 30 miles just to support a fellow preacher at his first baptismal service.

. . . a new convert come to the preachers' school and beg for just a few minutes to tell all the preachers how happy he is with his salvation in the Lord Jesus Christ.

. . . an illiterate man teach himself to read and become an outstanding pastor, one who spends many hours in Bible study.

. . . prayers of friends in the United States answered many times over.

Jesus Said Admired And Rejected Today

WAKE FOREST, N. C. (BP)—Josef Nordenhaug, Washington, general secretary of the Baptist World Alliance, told the body's executive meeting here that an increased awareness of spiritual values is needed in solving current world distress.

Addressing the group, the Baptist leader pointed to human need and lack of religious freedom in scattered parts of the world.

"While there is an increasing talk about peace, there is a lack of willingness to pay the cost," Nordenhaug said. He then listed what he called "the three main needs of the present situation."

"We need," he said, "to reach up to a more adequate conception of the majesty and might of God."

"We need a fuller commitment to our Lord Jesus Christ—to be a follower rather than just an admirer."

"And," he continued, "among all Christian people around the world we need a flood of love, a love that will dispel fear, melt prejudices and cement fellowship."

Elaborating on the second point, the Norwegian-born theologian asserted that much of today's world has adopted the cultural values of Christianity while rejecting its spiritual emphasis. "To paraphrase the prophet Isaiah," he said, "Jesus is no longer despised and rejected; he now is admired and rejected."



(Photo by William E. Lewis, Jr.)

With a drum formerly used to work people into a frenzy at a pagan dance, this convert from paganism to Christianity now calls people to worship God. He is shown beside the church building he and another man erected.

. . . gifts through the Cooperative Program and Lottie Moon Christmas Offering magnify Christ in this land in many and varied ways.

. . . in essence, the work of the Holy Spirit in hearts of Christians here and at home.

We have seen all this, and for this and that which is yet to come we thank our God!



BAPTIST AND REFLECTOR

Established 1835

1812 Belmont Blvd.—Nashville Phone AL 4-5681

RICHARD N. OWEN.....Editor
JOSEPH B. KESLER, JR.
Business Manager

Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except Christmas week, under the act of March 3, 1879.

To effect change in address, give both old and new, also name of church and allow 2 weeks.

Subscriptions \$2.00 each; Clubs of ten or more, \$1.50; Church budget rate to 50% or more of church homes, 2½¢ weekly. Advertising rates on request.

Cost of cuts must be paid by those submitting pictures for publication. Space forbids full printing of Resolutions and Obituaries. News-value items in such may be used.

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

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

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

CHURCH and STATE

By E. S. James

The subject is Church and State.

The text is Job 14:7-10. *For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, Yet through the scent of water it will bud and bring forth boughs like a plant, but man dieth and wasteth away.*

The application of the text to the subject is that man's body dies and rises no more until the resurrection morning; but great principles, like trees, may seem to be dead and then rise again to bless humanity. One of them is the principle of a free church in a free state.

The thesis of this message is that both government and the Christian religion are ordained of God. To each there is assigned by the Scriptures a definite responsibility. Both are essential for the common good of God's creatures.

FOUR SIMILARITIES: Although religion and government are distinctly different there are at least four similarities. Both are intended for all men. Both are responsible for human welfare. Each is necessary to human peace and progress, and each must answer ultimately to the Judge of the whole earth.

EIGHT DIFFERENCES: Regardless of their proximity and their similarities there are many differences.

1. Government is for the regulation of anyone. Christianity is for the evangelization of everyone.

2. Government controls society. Christianity changes it.

3. The strength of government rests upon police power. That of our religion rests upon preaching power.

4. Government is concerned with the administration of law. Our religion is concerned with the inspiration of love.

5. The ultimate weapon of government is fear of incarceration. The appeal of Christianity is faith in inspiration.

6. Government rests on legislation. Christian progress depends on indoctrination.

7. Government has the power of compulsion. Our religion has only the appeal for cooperation.

8. Government is often based on a com-

promise of ideas. Christianity is conformity to Scriptural ideals.

I. So Political Freedom and Religious Liberty Go Together

Many things by nature belong together. That is true of a preacher and his Bible. Perils and opportunities go together. So do democratic churches and a democratic state. One might find a river without any water. There may be deserts without sand dunes. There could be a rose without fragrance. There could be a ship with no sea on which to sail. There have been kings without thrones and mothers without children. But since time began there has never been a free state without free churches, and there has never been freedom of religion without freedom of government.

A. CONCLUSION. On the basis of these facts we must conclude that church and state go together, but that they must travel apart if either is to go very far. They are parallel lines, and such lines never meet. If perchance someone bends one of them they may converge, but at that point the journey ends for both of them. I walk on two feet, and I might hop a little distance on either of them alone; but so long as I have the two, each of them must stay away from the other. Whenever they get tangled the whole body falls.

This is illustrated by the two Americas. The people in South America are as intelligent as we. Their soil is as fertile. Their harbors are as deep. Their air is just as pure, and their minerals are just as precious. Yet that continent has long depended on ours for support. Why? The answer is simple. The colonizers there came with a closed Bible and united church and state. Colonizers who came here brought open Bibles and found therein the great principle which separates church and state.

II. Government and Religion are as Old as Man

From the beginning man has had some kind of government and some kind of religion. Utilizing both poses no problem for the pagans. They simply deified their rulers and worshipped them. It was no great problem for the Jews. To most of them government and their religion were synonymous terms. They made little distinction between the laws of worship and the laws of human control. Among the ancients the Greeks came nearest to complete separation of re-

ligion and government, but even those intellectuals failed.

JESUS AND A NEW CONCEPT OF FREEDOM: It was not until the Savior came to earth that men learned the meaning of cooperation and separation between the two. He talked so much about freedom. He taught men the meaning of freedom in the soul. "If the Son shall make you free, then are ye free indeed." He illustrated it by telling the Jews that their claim of freedom was wrong on two counts. They were not a free nation while Roman legions policed the country, and they were not sons of Abraham so long as they refused to believe on the Christ who is the true seed of the patriarch.

As a rebuttal to this teaching they brought to Him a coin, saying, "Shall we pay tribute to Caesar, or shall we not?" The answer has been quoted a million times, but often without understanding. Whatever else you may make of "Render, therefore, unto Caesar the things that are Caesar's and to God the things that are God's" it is still evident that in that moment our Lord separated government and the Christian religion without derogating any government.

He identified them as two entities.

He indicated the importance of each.

He separated the kingdom of man from the Kingdom of God.

He defined and assigned our responsibilities to both of them.

III. The Tree Which Jesus Planted

In that moment Jesus planted the seed of a precious principle, and it sprang up to become a tree which has never died. Through long periods it has seemed to be dead, but in different ages it has revived a little and shown signs of life. It is quite interesting to look back at the history of this tree.

For 30 years it grew beautifully and became a covert for the disciples who went everywhere preaching the Gospel. Governments seldom *interfered* with them except in Palestine. Most of their trouble came from scattered Jews who were too zealous for their own type of religion.

For the next 300 years the Caesars and other rulers assaulted this tree and seared it to the ground. Every movement of Christians in that period was proscribed, and multitudes of them died as martyrs.

Then came the professed conversion of Constantine, and he married the nominal churches to the government of his empire. For 200 years this evil alliance of a united church and state continued, and it gave to the world two beasts for its children. One of them had seven heads, and the other had two horns. The latter looked like a lamb, but when it spoke its voiced revealed that it was a devil.

In the sixth century this two-horned beast which was the combination of church and state saw one of its horns outgrow the other, and this horn of the papacy took over both

(Continued on page 4)

Dr. James, Editor of the Baptist Standard of Texas, delivered this message to the Southern Baptist Convention at St. Louis, Mo., May 26, 1961.

Follow The Bible Plan

Most Baptists have learned that God's work is to be supported through tithes and offerings. The support of the church comes through free will offerings. We are taught to give in proportion as God has entrusted to us. Commercial institutions sometimes are very anxious to line up church support for themselves. There are some stores that capitalize on plans which they highly advertise. They will give a percentage (maybe one per cent) of cash register receipts from their store which are turned in by churches or charitable organizations. Where churches turn to this device to increase their own receipts rather than to the encouragement of voluntary giving on the part of their members we believe it is in error. Let Baptists en-

With Wisdom And Courage

The people of the United States face one of their most serious domestic problems in the constant efforts of certain parties to breach the wall between church and state. At the heart of this problem is the matter of education. Determined efforts are being made to divert tax money for parochial schools. Because of its timeliness we are printing here the message delivered at St. Louis, Mo. to the Southern Baptist Convention by Dr. E. S. James. Dr. James, editor of the *Baptist Standard* of Texas, is one of the outstanding proponents of religious freedom in America. Read his message and profit by his counsel. Let's meet this problem with wisdom and courage to stand for the right. (See page 3.)

Church and State

(Continued from page 3)

religion and government. For 1,000 years it dominated the governments of most men and brought on the earth its darkest period of history. There were many of the faithful who, under one name or another, tried to revive the tree which to them seemed to be dead forever. Ultimately, there came men like Huss, Zwingli, Calvin and Luther to lead in the great Reformation.

After more than 1,400 years the tree sprouted again, and the green leaves began to appear, but it did not last long. Presently these new Protestant churches became just as domineering as Rome had ever been, and now the churches (not the church so-called) reigned over the states.

Many fled to America seeking religious and political freedom, but here the dominant churches took over the governments, too. In New England it was most the Congregationalist. In Virginia it was the Church of England. In Maryland it was Catholicism, and other denominations tried their hand elsewhere. But after about 100 years this religious tyranny met its nemesis in a Baptist preacher by the name of Roger Williams.

In little Rhode Island he established a colony and organized a Baptist church in 1539. A government was established, but every person in the colony was left free to worship God or not to worship Him. Almost overnight the tree which Jesus planted grew out of the roots and became a tremendous shade for freedom lovers. They came from everywhere and then went out

into other colonies to tell of this new-found freedom for the soul. Here for the first time in all history the tree bloomed. For the first time church and state were made absolutely separate.

We will not forget that it came about through a Baptist preacher and a Baptist church. There are others who claim credit for this, but documented history refutes their claim. At a recent meeting of the National Convention of the Congregational-Christian group the president of the body extolled the virtues of separation of church and state. Then he stopped to say: "We Congregationalists cannot take credit for it. Our forefathers fought it with all their might, and Baptists badgered them into accepting it."

The next 150 years saw a struggle for growth of the tree. As Baptists went everywhere organizing little churches and preaching this New Testament principle they were persecuted severely. As the tree reached its beneficent limbs out to others it was met at the colony line with blowtorches, but it continued to grow. Through men like Isaac Backus the Baptists won the day for religious freedom in most of the colonies. Then came the day when Virginia was in a position to block the adoption of the new constitution. Baptists had grown strong there by now, and one man, John Leland, could lead the Virginia colony to accept. He promised James Madison his support for the constitution if Madison would guarantee that the first amendment to it would provide for religious freedom and separation

of church and state. Thus, we have in that amendment these precious words: "Congress shall make no law respecting an establishment of religion nor prohibiting the free exercise thereof."

At long last the principle enunciated so clearly by our Lord had been made a part of the constitution of a great nation; and it was made possible by the endless and sacrificial efforts of Baptists.

The next 150 years were the most glorious in recorded history. Under this amended constitution the state was left free in the realms of legislation, taxation, and regulations of society. The churches were made free to organize, evangelize, and propagandize. They were now free to educate, agitate and assimilate so long as they did not abrogate the rights of others. The nation grew, and the churches of many faiths grew with it. The great tree spread its branches from ocean to ocean and from Canada to Mexico.

America, in the eyes of others, had become the next best thing to Heaven. Our Monroe Doctrine was respected by all nations. Our missionaries were welcomed. Our charities were accepted. Our strength was appropriated. All nations looked to us, and no people dared to insult us.

IV. Then Something Bad Happened to Us

About 30 years ago something terrible happened to the tranquility of this great nation. Six invisible foes attacked it at one time.

Communism became an abiding threat on the outside.

Socialism began eroding on the inside. Secularism entered the front door.

Atheism slipped in from the back porch. Modernism assaulted the churches. Roman clericalism laid siege to this tree.

V. The Plan of Conquest Was No Secret

Romanism's plan was not derived from the minds of the people. It is the product of the hierarchy, and they have never tried to keep it a secret. They saw the old world slipping from their grasp and decided that here in America their Armageddon would be fought to a finish. Anyone could have known it was coming if he had cared to look. George Washington knew it. So did Jefferson, Madison, Lincoln and others. It is an open book, but we refuse to read it.

The play to destroy separation of church and state, as we have had it, was always evident in her practices. Did she not separate herself from us—Her children must have separate education. Her church is the sole depository of revealed truth. Even in the cemetery her people must be buried apart from all others. Perhaps they don't want to be bothered with us in the morning of the resurrection. Her constant invitation to all other churchmen to come back home to the Catholic Church reveals her concept of religion. How can we come back to some place where we have never been?

The hierarchy's preachments warned us that it would never agree to our separated system any longer than necessary. It has been published in plain language that separation of church and state is to be accepted by Catholics where it is necessary, BUT that it will be accepted only as an expedient until the situation can be changed to fit her pattern.

Her persecution in other countries reveals her intentions here. She proudly claims that the church is the same over all the world and from century to century. Therefore, the church that persecutes Baptists in Spain and Columbia will persecute us in America if she ever gains mastery of the government.

VI. The Multi-Pronged Attack on the Wall of Separation

There are four fronts on which the Roman clergy makes its attacks against this wall set up by our constitution:

1. THE POPULATION FRONT. Within a century her numbers in America have increased from hundreds of thousands to 40 million. This was not accomplished by evangelism. It is the result of CONTROLLED IMMIGRATION and UNCONTROLLED MULTIPLICATION. We open the door to aliens, and she picks them out. We plan the size of our families, and she plans the size of her church.

2. THE COMMUNICATION FRONT: Those who control the media of communication will ultimately control the minds of the people. She has already pretty well taken control of it by: PREPARATION of journalists and diplomats. Long ago she began preparing 5,000 journalists. Today they write and interpret much of all we

read. From her School of Journalism in Washington she has sent some 75 per cent of our diplomats abroad. They interpret America to others and interpret others to us. The fallacy of it is pretty evident in the recent fiasco in Cuba.

Another implement on this front is that of INFORMATION. She supplies the shelves of our libraries with her magazines and books, but she censors ours and forbids her people to read our sermons or even hear them.

Another implement is MINISTRATION. Through more than 1,100 of her hospitals, many of them financed by Hill-Burton funds, she ministers to the sick and speaks to the soul. If this is not true why are all of them staffed with priests and nuns?

Another weapon here is INTIMIDATION. Secular publications and picture shows are so intimidated by the hierarchy that the story of a priest's defalcation is shunned or hidden in an inconspicuous place. No picture show dares to caricature a priest. If there is a heel in the picture he is almost always a preacher. Did you people from Florida read of the Texas priest who is charged with rape? You could not have missed the story of the Baptist preacher who went astray. It was headlined everywhere.

3. LEGISLATION: On this third front she has her National Catholic Welfare Conference in Washington, D. C., to lobby for or against the bills according to what they will do for her; and what a powerful lobby it is. If Mr. Anfusio or Mr. McCormick isn't pleading in Congress for an envoy to the Vatican then Mr. Fino is asking for a law to permit lotteries.

A powerful weapon on this front is that of filling high offices with her sons. She seldom bothers about who becomes the Justice of the Peace, but she elects governors, mayors, congressmen, and legislators. They make the laws. She trusts herself for the interpretation of them.

Incidentally, she missed the BIG ONE. In President Kennedy she has found a son who is too much for her to handle. His courage in opposing the hierarchy on separation of church and state is amazingly encouraging. Here is a strange thing now. The crossovers who ignored party lines to elect him have crossed back over to the other side while the bigoted Baptists who opposed his election are now backing him up. We should.

4. THE EDUCATION FRONT: This is the heart of the wall. If it falls, the war is about over for this century. This is the most important of the four fronts, and Rome knows it. That is why she has marshalled all her press, all her ministers, and all her energies to secure federal aid for parochial education. She thought the iron was hot when a Roman Catholic became President; but fortunately she got too close, got burned, and it stinks. That doesn't mean she will quit for a single moment.

Rome intends to control American education.

She has always attacked the public schools in one way or another. Sometimes it is by defeating school bond elections. Sometimes it is by electing fathers of parochial school children as trustees of the public school where they can bring it into disrepute. Sometimes it is a matter of taking captive a public school and making it parochial in everything but name.

On the national level she sought first the fringe benefits and got them. Then she went for college grants and got them. Next she sued for bus transportation and got that where state laws allow it. Now it is for federal aid to all parochial schools throughout the nation. Her spokesmen have said they will not be satisfied with anything less than equal support with the public school systems. You know that it is now being fought to a finish in the halls of Congress.

Several denominations have parochial schools, but Catholicism is the only sect that demands federal aid.

VII. The Baptist Position on Separation of Church and State

The Baptists of the past recognized that this principle is a precious heritage, and they defended it with all their might. Even today 98 per cent of them profess allegiance to separation of church and state, and fully 95 per cent of them want it practiced in all their churches, agencies, and institutions. Most of them showed their position on it during the election campaign last year. Some think we hurt our image, but we did not. If it has been hurt it was done 20 years or more ago. In fact, we improved it. At least, the whole world has been reminded that this tree is still alive, even though it has sometimes been neglected by many of us; and all the world knows the Baptist position on it.

The thing that has hurt us most it that some of our own stalwarts have been as still as statues when it was discussed. How very much the Baptist people need the help of lawmen of affluence and preachers with great influence to stand up as straight as Backus, Leland and others stood in another day. The most pathetic picture imaginable is that of a great Baptist leader who is compelled to spend his time in explaining the questionable things he has done in this area when he ought to be taking the lead in the battle.

VII When is the Principle Violated by Us? When is There a Subsidy to Us?

1. IT MAY BE IN the mailing permits we have accepted, the price supports our people enjoy, our chaplains who are paid by the government, or the tax-free status of some of our church and denominational properties. All these fields need a thorough examination, and if there is a subsidy in any of them we should correct it at once. We will bear in mind one thing, however, and that is that these things were not sought
(Turn to next page please)

Church and State

(Continued from page 5)

by the churches, and not many of us have tried to defend them. If there is a Baptist in the group who has protested an increase in mailing rates for non-profit organizations some of us are ashamed of it.

2. THERE MAY OR MAY NOT BE SUBSIDIES IN:

A. Lands, houses, or equipment once owned by the state. If we bought them at a fair market price and by competitive bids, then there is no violation. If we were allowed to purchase them at preferential prices because we were a religious group, then there is a subsidy.

B. LEASES OF GOVERNMENT FINANCED PROPERTIES: If we lease a property at a fair rental value just as a commercial organization would do, then there is no violation. Arizona Baptist Convention recently did this by leasing a hospital for \$50,000 per year. Thank God for Arizona Baptists. When we lease such property for a token like \$25.00 or \$100.00 per year it is more than a subsidy. It is a camouflage and far removed from the Baptist conception of the past.

C. LOANS: If we borrow money from the government and pay the rate of interest the government has to pay on its bonds issued today, plus administrative expenses, then we are in the clear. If we borrow at the average rate which the government pays plus ¼ per cent for handling, then we are accepting a subsidy because such loans necessitate the issuance of new government bonds on which it pays a much higher rate. My authority for this is the statement of Former Assistant Secretary of the Treasury, Mr. W. T. Heffelfinger. If we borrow on the basis of security that would satisfy private lending agencies then we have not violated the principle, but if we borrow because we could not secure it elsewhere then we are subsidized by preferential credit based on the fact that we are a religious group.

D. CONTRACTURAL GRANTS: If the government requests a research project in some given area for the sole benefit of government and our institutions enter into a contract to provide the services requested, I see no specific violation. If the institution requests the privilege of rendering this service and if it redounds to the upbuilding of the institution, then it is a subsidy. More than that, if such an arrangement is in reality a contract and not a grant, then let us request the government agencies to so designate and publicize it as a contract instead of a grant. That word grant just does not fit the Baptist picture. If Washington insists on calling it that, then let us refuse it without delay.

3. IT IS AN OPEN VIOLATION WHEN: We accept any kind of a gratuity from any branch of the government. This applies to roadgrader work by the county

commissioner just as it does to a gift of money from the treasury.

It is a subsidy when we enter into collusion with a third party and thereby secure a property or the use of it for Baptist work. Others have a worse word for this. It begins with an H, but we will just call it collusion.

It is certainly a subsidy when a Baptist school accepts tax funds for religious instruction, and many of us cannot see how it would be possible for a school to be genuinely Christian and fail to inject Christian and doctrinal teachings into every classroom discussion.

IX. Why Some of Us Are so Weak in Defending This Wall of Separation

1. WE ARE AFRAID: We are afraid to take a public stand on it lest we offend our Catholic neighbors whom we love. We are afraid of the epithets that will be thrown at us. We don't want to be called bigots, prejudiced and narrow. We forget that the broadest rivers are always shallowest and carry little traffic except trash. We are afraid we will lose our jobs. We are afraid we just can't make it without government help.

2. WE ARE PRESUMPTUOUS. We have been getting by with it and thought neither God nor man objected. He has said, "These things hast thou done, and I kept silent." He will not be silent forever.

3. WE ARE GUILTY: The Southern Presbyterians meeting in Dallas declined to make a statement concerning separation of church and state. They said they had been guilty of taking too much for themselves to lodge a complaint about what Catholics are trying to do.

4. WE ARE BLIND: We can't see the line of demarcation, so we accuse somebody else of going over it. The reason so many of us can't see it is that we have been trying to stand astride it for many years. The wall is too big to straddle. We are on one side or the other.

5. WE ARE PROUD: We are too proud to acknowledge that we have made mistakes in this area, so we seek to justify what we have done rather than acknowledge the error and try to correct it.

6. WE ARE GREEDY: Solomon said there are four things that never say enough—the grave, the barren womb, the earth and the fire. If he were writing today, he might add the fifth . . . some modern Baptist groups. We sought the tithes of our people, but it was not enough. Next we went after special offerings. That was not yet enough, so we sought help from outsiders, and that wasn't enough. Then we borrowed from the banks, and that still was not enough. We next turned to the government for loans, and even that was not enough; so some of us accepted out-

right gifts from Uncle Sam, and we still do not have enough. So some are trying to figure out new ways to get the rest of it.

7. WE ARE UNDISCERNING: "A man gifted with the Spirit can judge the worth of everything." N. E. B. Can we?

We put CUSTOMERS above the CONSTITUTION.

We prize FRIENDS more than FREEDOM.

We think GROWTH is more important than GOODNESS.

We prefer TAX MONEY to TITHES. It is much easier to get.

We substitute BIGNESS for BETTERMENT, PROMINENCE for PROMISES, INSURANCE for ASSURANCE, STATUS for STATUTES and the GOVERNMENT for GOD. WE FIND IT MUCH EASIER TO BEND THAN TO CONTEND.

X. A Suggested Cure for the Baptist Illness

I would challenge Southern Baptists to do four things and get well:

1. Let us examine our own records, see what we owe the government, and pay it back before we start building anything else.

2. Let us surrender the properties we have leased for a token, or else divorce the institutions that refuse to do so.

3. Let us determine this day that we will never again embarrass one another by accepting from public tax funds something that belongs to all the people.

4. Let us decide once and for always that we will finance the Baptist portion of God's work with voluntary Baptist tithes and offerings instead of compulsory tax money extracted by legislation.

I gladly tithe my salary through the First Baptist Church in Dallas. It is well used; but on the day this church or any Baptist institution decides to seek government aid for its work, I will seek another place to invest this portion of what God has given me.

XI. Conclusion

Ahab said to Jehoshaphat, "Ramoth Gilead is ours, but the Syrians possess it. Shall we go up and fight for it, or shall we forbear?" They were both cowards, but they went up to the battle. Ahab hid himself behind a common soldier's uniform, and he died on the field of battle. Jehoshaphat went in kingly robes, and turned to flee when the enemy approached.

This separation principle is the Baptist Ramoth Gilead, and someone is about to take over. Some of us are going up to the battle. I have nothing but a sling-shot and a few pebbles, but I can throw them straight at Goliath. If any Baptists are over on the side holding up his hands and get hit right in the eye it will be their own fault.

I would judge from your facial expressions that some of you got peeled a little today, but it is your own fault. I warned you that you wouldn't like it. You have no idea how much it bothers me for a Baptist to get hurt when he is on the wrong side of the wall.

Tennessee Topics

Howard S. Kolb is the new pastor of Kennedy Church, Memphis. He comes to Memphis from Eastwood Church, Tulsa, Okla., where he has been pastor since 1958. A graduate of Union University and Southwestern Seminary, he formerly held pastorates in Selmer, Tenn., Pine Bluff, Ark., and Fort Worth. He is married and has two children.

Delbert Coggins has accepted the call of Union Church at Chesterfield to become its pastor. He was recently ordained as a minister by Colonial Church, Memphis. The son of Mr. and Mrs. J. D. Dye of 1327 Whitehaven, Memphis, he is a Junior at Union University.

First Church, Sparta, Hoyte C. Huddleston, pastor, conducted a revival June 18-28 with Evangelist Henry W. Stamey of Chattanooga doing the preaching. There were 21 additions by baptism and two by letter, two other professions, and five rededications. Pastor Huddleston led his people in preparation for the meeting and souls were being saved in the regular services of the church before the revival began. People are still continuing to join the church by baptism. Huddleston has been with the Sparta Church nine years and according to Oscar F. Davis, associational missionary, he is now in one of the greatest harvest of souls during his ministry with this church.

New Duck River Association—James Shumate has been called as pastor of Smyrna Church and began his work July 16. For the past year he has served as associate pastor and director of music at Calvary Church, Shelbyville. Eastview Mission of Calvary Church will be organized into a church Sunday afternoon, August 6.

Liberty Church of Union Association, held a revival June 26-July 2 with Ray B. McCall, pastor of West View Church, Cookeville, doing the preaching. There were two additions by baptism and six by letter. Liberty Church does not have a pastor at present.

Temple Church, Memphis, reelected its Sunday school superintendent and Training Union director again. Joe Thompson has been serving continuously as general Sunday school superintendent since he was first elected in May, 1957. Joe Gresham has been serving as Training Union director since August, 1956. These men have honored Temple Church with a Standard Sunday school and Training Union.

Beulah Association—Bethel Church, Albert Pittman, pastor, has gone from half-time to full-time preaching and as a result the attendance and offering has greatly increased. Willingham Church has called R. S. Gant, who served Midway and Walnut Log Churches for two years. James Jones has resigned as pastor of Lakeview Mission and accepted New Union Church in Harde-man Association. During his two years as pastor of Lakeview he has baptized over 30 candidates.

Progress has been reported at the church at Fruitland in Gibson Association with remodeling, including new seats, new wall paneling and interior painting. This was financed through a special offering.

George Starke has accepted a call as minister of music at First Church, Tallahassee, Fla. He has been serving in this capacity at Gaston Avenue Church, Dallas, Texas. He is the son of the late V. Floyd Starke.

Memorial Proposed For Miss Clarice Thomason



MARTIN—First Church here approved resolutions to support a movement for a memorial to Miss Clarice Thomason in connection with the Baptist Student Center here. Resolutions were adopted by the church July 5 to take note of the monumental work done by Miss Thomason who was killed in an automobile accident June 11, enroute to Ridgecrest Student Retreat.

Miss Thomason served six years as combination church secretary and student director and four years as full time student director at the University of Tennessee Branch at Martin. During this time the student work on its campus was brought from a part time activity with headquarters off the campus to a full time endeavor with headquarters in the new \$45,000 student center which has been paid for.

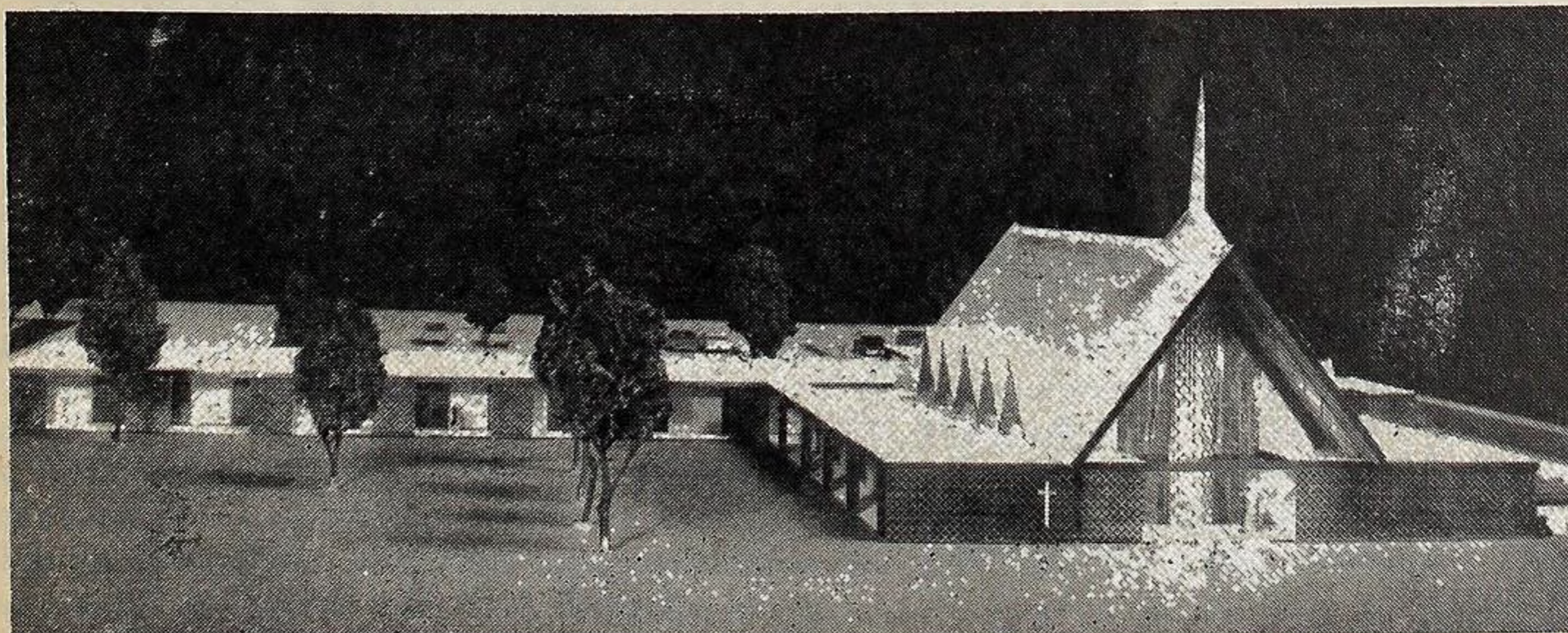
Resolutions from the Martin church were signed by Miss Irene Bishop, Mrs. Russell Duncan, and Charles A. Wingo.

John Mullins of Camden, a student at the UT Branch, was also killed in the accident.

Rev. and Mrs. McKnight Fite and family were honored with a reception in observance of Rev. Fite's sixth anniversary as pastor of St. Elmo Avenue Church, Chattanooga. They were presented a new Hot Point Electric range.

Clinton Association—Clear Branch Church has torn down its old educational building and a new one is being constructed. J. H. Lowe has resigned as pastor of Grace Church. Jack Rosenbalm is the new pastor at Guiding Star. New Salem Church has Joe Bridges as pastor.

First Church and Lynn Garden Church, both of Kingsport, have purchased a lot at the intersection of Granby Road and Cloud's Ford Road with the prospect of having a church in the near future in that section of Midfields.



BOLIVAR—First Church here dedicated its first unit in its building program, June 18. Dr. Robert G. Lee of Memphis was guest speaker. Auditorium has seating capacity of approximately 750 plus balcony space and the educational area will care for 750-800. The cost was near \$280,000. W. Fred Kendall, II has been pastor three years.

Conference Plans Announced For Church Staff And Leaders

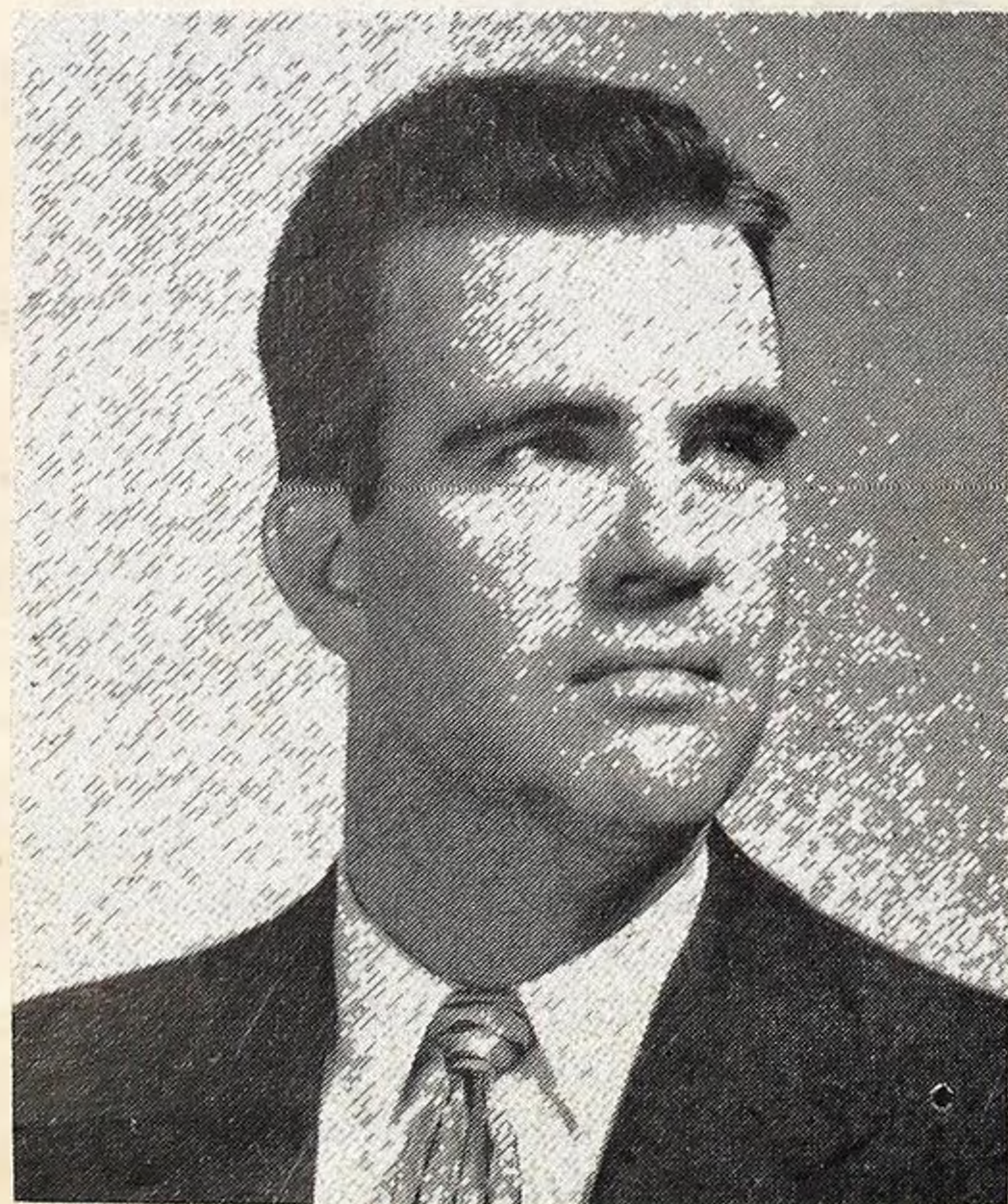
The fourth annual Church Administration Conferences will be held at Camp Linden, August 4-5 and Camp Carson, August 18-19, announced Gene Kerr, administrative assistant for the Tennessee Baptist Convention.

Kerr said, "Qualified leaders will direct conferences for all church staff members and all church leaders. General areas to be covered include office procedures, including the work of secretary; public relations, finances, library, recreation, food services, personnel, church records, deacons' responsibilities, stewardship and church committees.

Keynote speaker at Camp Linden will be Dr. Allen W. Graves, dean of the School of Religious Education, Southern Baptist Seminary, Louisville. Dr. Graves will speak at 8 p.m. Friday night on "Church Administration Today."

During Saturday's general sessions Dr. Graves will speak on "Planning for Effective Public Relations," and "A Formula for Good Staff Relationships." Author of the "Church Committee Manual," and other materials on administration, Dr. Graves will lead conferences on church bulletins and printed materials, and the work of church committees.

Opening speaker at Camp Carson will be David K. Morris, director of public relations for Alabama Baptist State Convention, Montgomery. Saturday, Morris will direct conferences on improving church bulletins and other materials. In Saturday



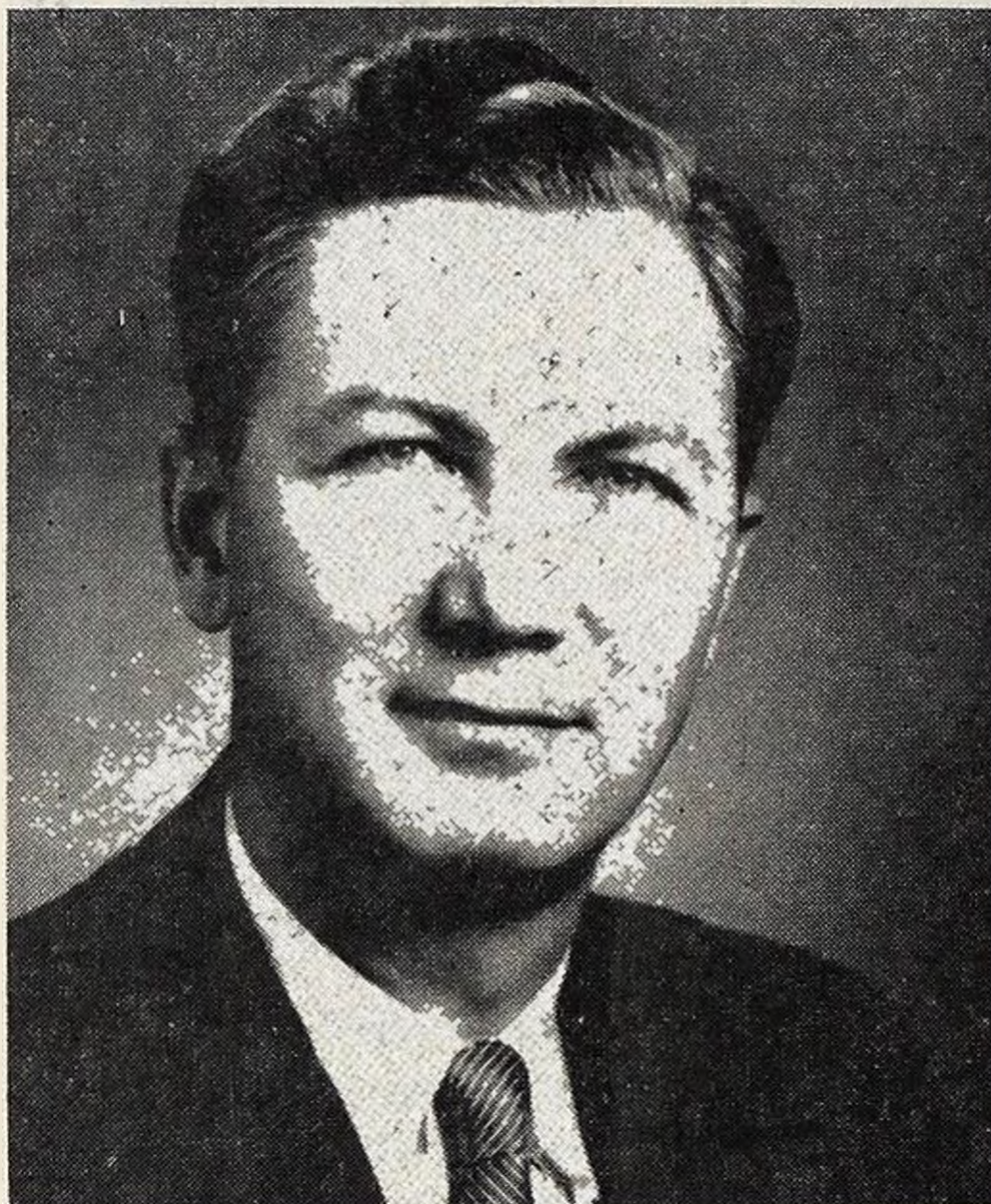
David K. Morris
Camp Carson

morning's opening session, he will discuss the planning necessary for good public relations.

Dr. W. Fred Kendall, executive secretary

Bellevue Church, Memphis; Mrs. Loyd Smith, hostess, Belmont College, Nashville; of the Tennessee Baptist Convention, and Baynard F. Fox, field representative, Annuity Board, will be on the program of both Conferences. State Board departmental secretaries on both programs include Leslie Baumgartner, Associational Services; and William H. Pitt, Stewardship.

Other faculty members at Camp Linden include James P. Craine, pastor of First Church, Gallatin; Keith Mee, church library service, Sunday School Board; Miss Velma Rhea Torbett, educational assistant,



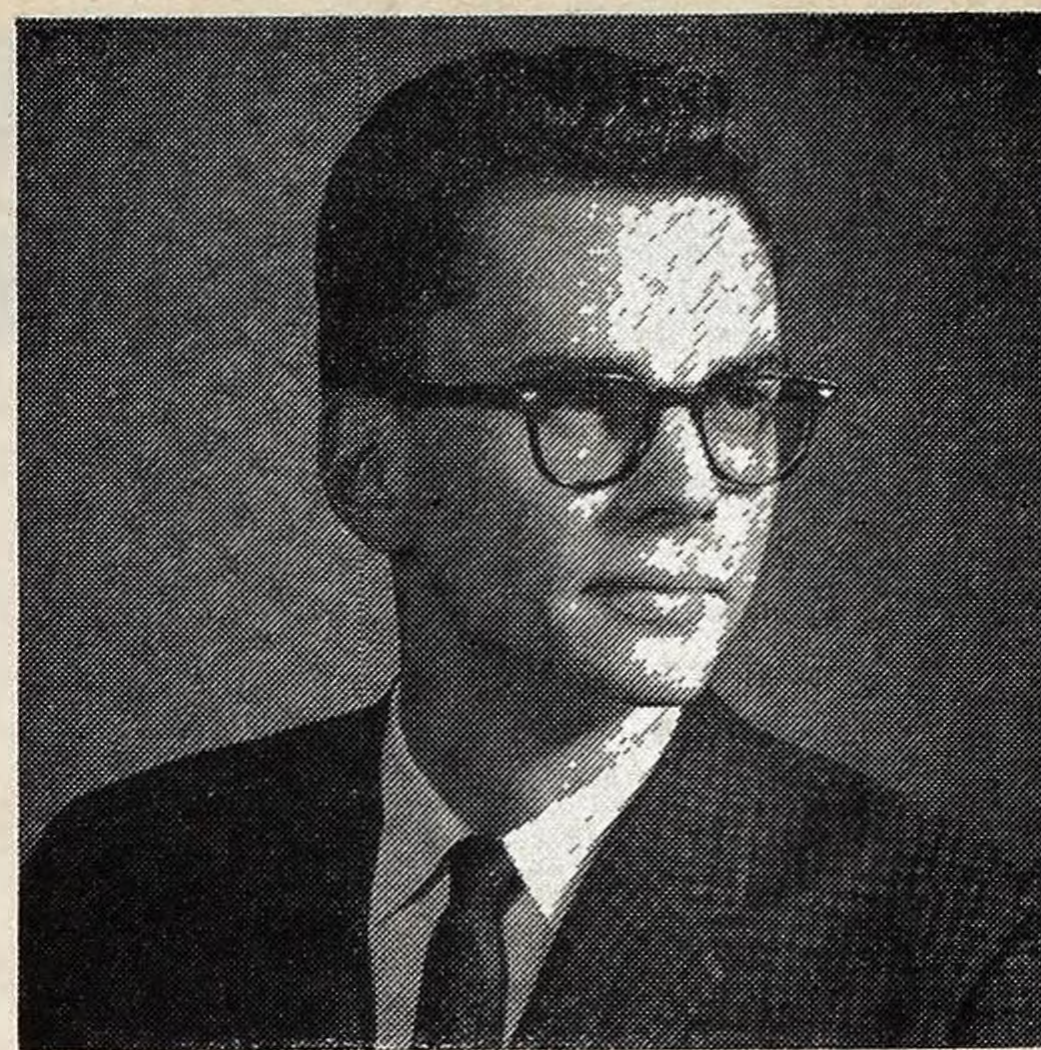
Dr. Allen Graves
Camp Linden

and Miss Lucy Hoskins, editor of church administration materials, Sunday School Board.

Other faculty members at Camp Carson include Herman Jacobs, pastor of Crieve-wood Baptist Church, Nashville; Idus V. Owensby, church business consultant, Sunday School Board; Dr. Charles P. Johnson, director of libraries, Southwestern Baptist Seminary, Fort Worth; Bob Dixon, minister of youth and recreation, First Church, Nashville; and Mrs. Loren Williams, educational secretary, First Church, Nashville.

Conferences at both camps begin at 5:30 Friday with supper and close at 3:00 Saturday afternoon. There will be as many as 8 simultaneous conferences. In order to obtain maximum benefits from the Church Administration Conferences, bring a team so one church staff member or leader can attend each of the simultaneous conferences.

For reservations write Gene Kerr, administrative assistant, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville 5, Tennessee.



Jerry A. Songer is the new pastor of First Church, Huntland. He had been pastor of the Baptist church at Mitchellville. A native of Indiana, Songer is a graduate of Belmont College and is a recent graduate of Southern seminary where he received the BS degree. Mrs. Songer is the former Jane Jones, also a graduate of Belmont College.

Belmont Appoints Four Additional Faculty Members

Belmont College, Nashville, has appointed four additional faculty members for 1961-62: James E. Helms, professor of history and chairman of the Division of History and Political Science; Edward C. Blom, professor of mathematics; Jack R. Kennedy, associate professor in religious education and speech; and Mac A. Callaham, assistant professor of biology.

Dr. Helms, a Belmont faculty member from 1957-60, has been on the faculty of California Baptist College, Riverside, for the past year.

Dr. Blom, a native Missourian, will come to Belmont from Beaver College, Jenkintown, Pa. For 19 years he was a professor at the University of the State of New York.

Dr. Kennedy, a native of Perryville, Tenn., will come to Belmont from Look-out Mountain Baptist Church, where he has served as pastor for the past four years. He is a vice president of the Tennessee Baptist Convention.

Mac A. Callaham, of Chattanooga, taught in the Ringgold, Ga., High School and last year was laboratory instructor in biology at Peabody College.

After nine years as pastor of First Church, Halls, Jesse H. Newton has resigned to accept a call to the Collierville Baptist Church, Collierville. Under his leadership the Halls Church at a cost of \$125,000, which has all been paid, remodeled, redecorated the auditorium, built and equipped a modern educational annex, and air conditioned both buildings. During his ministry the church gave \$40,000 to the Cooperative Program, \$11,000 to other mission causes.

David J. Irby Accepts Memphis, Pastorate

David J. Irby of Slidell, La., began his ministry as pastor of Hollywood Church, Memphis, July 9, succeeding Julius C. Thompson who is now pastor of Dalewood Church, Nashville. He came to Tennessee from Calvary Church, Slidell, La.

A graduate of Mississippi Southern College, Hattiesburg, Miss., and New Orleans Seminary, Irby served as a fellow to Dr. Roland Q. Leavell in the Department of Evangelism and also as fellow to Dr. Wayne Barton in the Department of New Testament Interpretation and Greek while attending New Orleans Seminary. He has completed all requirements for the Doctor of Theology degree and plans to submit his thesis this summer and graduate at the next graduation exercises of New Orleans Seminary.

Other churches he has served in addition to the Louisiana pastorate are Brooklyn Church, Brooklyn, Miss.; and Crosby Church, Crosby, Miss.

He is married to the former Frances Marilyn Woodham, daughter of Rev. and Mrs. R. C. Woodham, Hattiesburg, Miss. The Irbys have two daughters, Debra Mari-beth, age 9, and Davida Gay, age 4.

Robert E. Saunders To Receive Degree



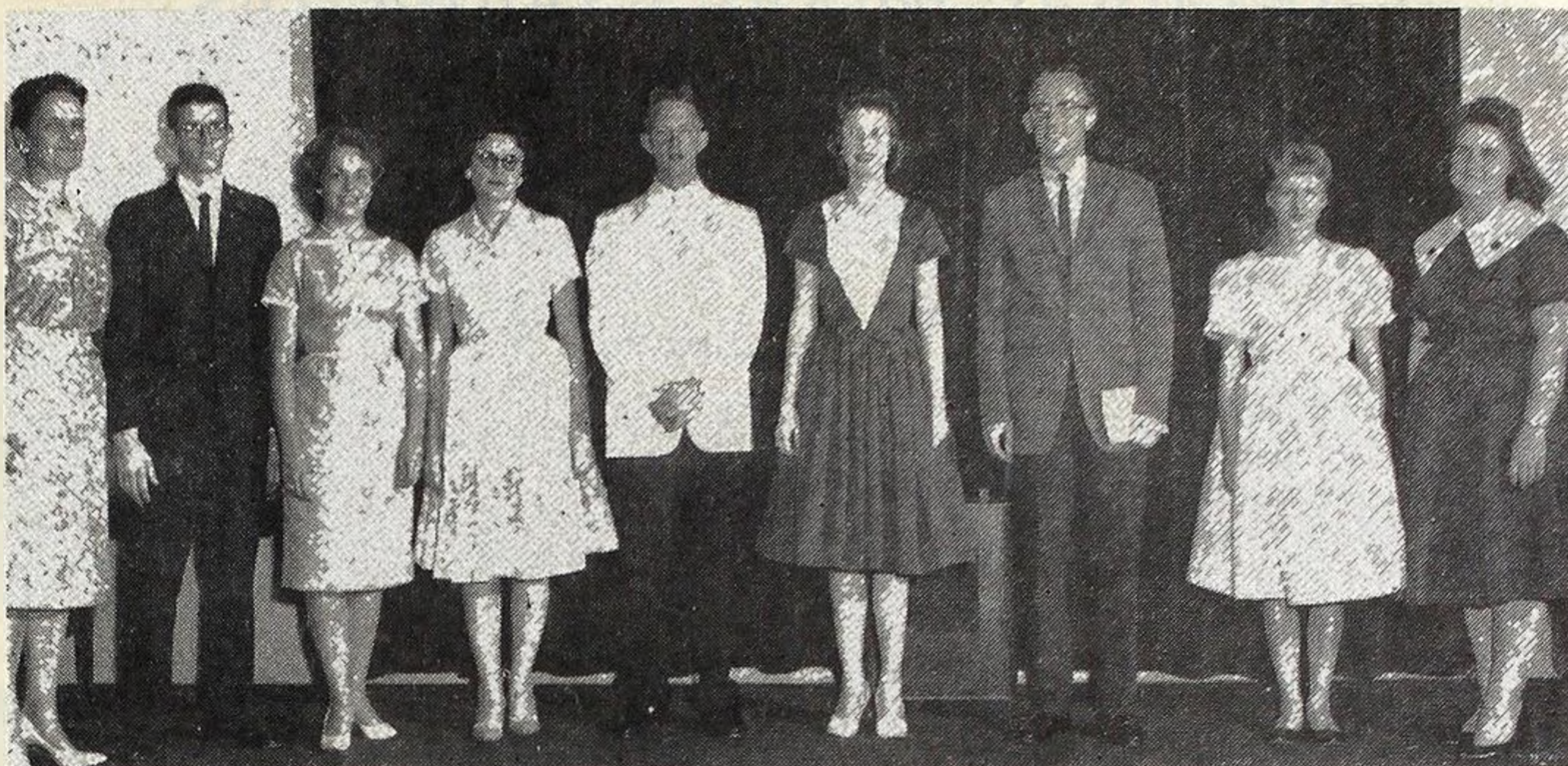
NEW ORLEANS, La.—Robert E. Saunders, son of Mr. and Mrs. E. B. Saunders, Memphis, is among the thirty-two candidates for degrees and awards at the summer commencement exercises Friday, July 28, at New Orleans Baptist Theological Seminary.

Dr. A. Hamilton Reid, executive secretary and treasurer of the Alabama Baptist State Executive Board, will deliver the commencement address, and Dr. H. Leo Eddleman, Seminary president, will present the degrees and awards.

Mr. Saunders will receive the bachelor of divinity degree.

Training Union Department

1961 SPEAKERS' TOURNAMENT



Left to right: Miss Mary Anderson, State Training Union Department; Robert Powell, Glenda Sanderson, Brooxie Jordan, Mackey Therrell, Lois Ann Ross, Leon Partain, Anna Bea Reid, Bessie Mealer.

Tennessee's Speakers' Tournaments were climaxed when Mr. Robert West Powell, representing Tennessee, was awarded second place honor at the Southern Baptists Speakers' Tournament at Ridgecrest, North Carolina. He is a member of First Baptist Church, Nashville, and a senior at Belmont College. He is preparing for medical missions.

Robert was one of some two hundred young people who had participated in church, associational and regional tournaments from fifty-one associations. Listed below are the participants in the Regional Tournaments with the first and second place winners indicated. Those winning first place participated in the State Tournament in Nashville.

SOUTHWESTERN REGION: *Beech River:* Lois Ann Ross, (1st) Union Grove; *Big Hatchie:* Vera Mae Thomas, Zion; *Fayette:* Joan Byers, Williston; *Hardeman:* Sarah Dorris, Ann Harding, Calvary; *Shelby:* Judy Goad, (2nd) Leawood.

NORTHWESTERN REGION: *Beulah:* Tommy Duncan, South Fulton; *Carroll-Benton:* Brooxie Jordan, (1st) First, Huntingdon; *Crockett:* Carolyn Privett, Cross Roads; *Western District:* Eddie Riherd, West Paris, (2nd).

SOUTH CENTRAL REGION: *Duck River:* Jere Plunk, First, Tullahoma; *Giles:* Virginia Blansett, (2) First, Pulaski; *Indian Creek:* Ray Casteel, Mt. Harmon; *Lawrence:* Carol Gowan, Ethridge; *Maury:* Lynn Guess, First, Columbia; *New Duck River:* Bessie Mealer, (1st) Smyrna; *William Carey:* Harold Rives, Oak Hill.

CENTRAL REGION: *Cumberland:* Billy Highsmith, First, Clarksville; *Nashville:* Robert West Powell, (1st) First, Nashville; *Robertson:* Kittie Lou Sprouse, Bethlehem; *Stewart:* Carol Wilson, (2nd) Big Rock; *Truett:* Gene Duggar, First, McEwen.

NORTH CENTRAL REGION: *Central:* Carolyn Weiser, Forrest Park; *New Salem:*

Glenda Sanderson, (1st) First, Carthage; *Riverside:* Janice Crabtree, Pine Haven; *Salem:* Jerry Barrett, Burt; *Stone:* Beecher Hunter (2nd), West View; *Union:* Ronald Lintz, Bear Cove; *Wilson:* Annabelle Beumel, First, Lebanon.

SOUTHEASTERN REGION: *Bradley:* Stanley Smith, Mt. Carmel; *Copper Basin:* Mrs. Wanda Danner, Mine City; *Hamilton:* Emily Schubert, East Chattanooga; *Mc-Minn:* Judy Orr, Mt. Harmony; *Sequatchie:* Lavonne Baker, First, South Pittsburg; *Sweetwater:* David White, (2nd) First, Madisonville; *Tennessee Valley:* Anna Bea Reid, (1st) Central, Spring City.

NORTHEASTERN REGION: *East Tennessee:* Mary Jean Russell, First, Newport; *Grainger:* Sue Combs, Oakland; *Holston:* Mackie Therrell, (1st) Central, Johnson City; *Holston Valley:* Lana Turner, Persia; *Jefferson:* Martha Clayton, First, Dandridge; *Nolachucky:* Ruth Knixley, Russellville; *Watauga:* James Lewis, Union.

EASTERN REGION: *Big Emory:* Jim Mayfield, First, Rockwood; *Campbell:* Ann Longmire, Coolidge; *Chilhowee:* Mrs. Joyce Thacker, Monte Vista; *Clinton:* Leon Partain, (1st) Robertsville, Oak Ridge; *Knox:* Gail Smith, (2nd) Arlington; *Midland:* Kenneth Ivey, Riverview; *Loudon Co.:* Jerry Park, Pleasant Hill; *Sevier:* Clellene Mayes, First, Pigeon Forge.

CHURCH PEWS

At
A

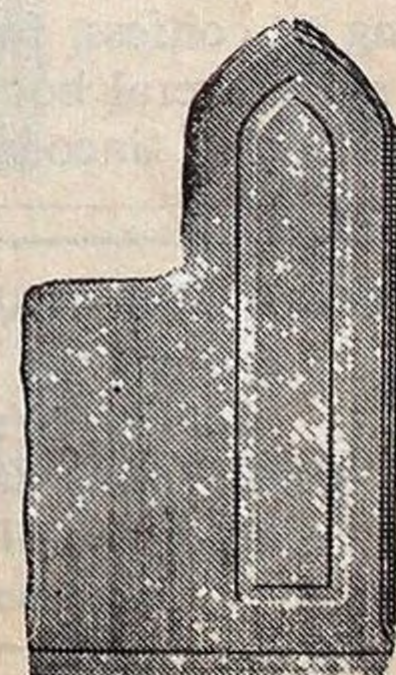
Price

Any Church Can
Afford

Write or Call

WAGONER BROS.
MANUFACTURING
CO.

Phone OR 5-2468



"Operation Moon Conquerors"

By Raymond Sanderson



Left to right: Richard O'Bryan, Minister of Education and Music, Mrs. E. E. McCombs, Superintendent of Training and Dr. Raymond Sanderson, Pastor.

Is your church preparing itself to teach the word of God more effectively and to carry out His great Commission more enthusiastically and efficiently? Are you getting your people to participate in the church-wide study courses or the "at home" individual study assignments so that the above question will be answered in the affirmative?

The First Baptist Church of Clinton, Tennessee, under the capable leadership of her Superintendent of Training, Mrs. E. E. McCombs, has launched "Operation Moon Conquerors" in order to enlist our people to become a more effective witness for our Lord's sake. We believe that an "informed Christian is a cooperative Christian." We, like you, are desirous to keep our church members alive intellectually, aesthetically, morally and spiritually.

A man will often make excuses for his lack of intellectual vigor and life by saying that he has no time. That is a strange thing to confess, for we waste enough time to read several books a year and we spend time doing inconsequential things which

neither amuse us nor benefit us. What kind of a pattern of life have we chosen that forces us to die mentally? Is man to be merely a victim of hurrying activities which kill his mind? We could well afford to give up many activities to stay alive intellectually. Through our "Operation Moon Conquerors" we give our people the privilege of doing some good objective reading and cool serious thinking. The church does not need to fear thought, but the lack of it! The signs of growth, response and a conscious relationship with God, who is the source of life. Therefore, we are seeking to keep our people alive intellectually, morally and spiritually until God sees fit to call them home.

Our theme "Operation Moon Conquerors" is being carried out, as shown in the above picture, by having the Pastor, Minister of Music and Education, and Superintendent of Training, to launch the first rockets. When one signs our commitment card to participate in the "Home-study series" his rocket leaves the launching pad as we place in his hands the book assigned.

The Pastor enlists all General Officers of the Sunday School to participate. Launching time for these was Sunday, June 18. The General Superintendent enlists the department Superintendents; the Department Superintendents enlist the teachers; the teachers enlist the pupils. Dates for launch-

Negro Baptists Appoint First White Missionary

ABILENE, Tex.—The first white person ever to be appointed to a missionary post by the National Baptist Convention, U.S.A., Inc., the largest Negro church organization in the country, will leave for a one-year missionary assignment in Liberia Sept. 5.

He is 21-year-old Rev. Tommy Wallace of Graford, Tex., a former student at Hardin-Simmons University here. Licensed as a Southern Baptist preacher in 1959, he has served as interim pastor at a National Baptist church in Seminole, Tex., and is currently assistant pastor of the New Light National Baptist church here.

Mr. Wallace was appointed during the National Baptist Sunday School Convention which met recently in Portland, Ore. He will be joining two missionary couples already sent to Africa by the NBC.

During his first months as a minister in predominantly Negro churches, the young preacher was taunted with insults and threats from some whites. But, of the experience, he said:

"I felt if I yielded to pressure, I couldn't get in any church and preach. I had to be for both black and white people in order to preach Christ."

When he returns from his year in Africa, Mr. Wallace plans to finish college and attend a theological seminary in preparation for work as a Southern Baptist missionary.

Rev. and Mrs. Wyatt M. Parker, missionaries to Equatorial Brazil, have returned to the states for furlough following their first term of overseas service. Their address is 1504 Ault Road, Knoxville, Tenn. He is a native of Knoxville; she is the former Cosette Carter of Pigeon Forge, Tenn.

ing were set up and those who conquer the moon through reading the book and answering the questions, will be in attendance at our "Operation Moon Conquerors Banquet" on August 23, 1961. Dr. Roland Hudlow will be our banquet speaker and our goal is 200 "Moon Conquerors" by August 23.

Three satellites were hung from the ceiling in front of our bulletin board with the words "Get into Orbit" on them. The color of the General Officers and Department Superintendents rockets is green. On these rockets is placed the name of the person who has been enlisted to participate in "Operation Moon Conquerors." The other colors of the rockets are: for the teachers, blue, for the pupils, pink.

Operation Home Study is attractive to our people and to most other churches we feel, because this can be done at home! This makes the program fit nicely into our full church program, coming immediately after our Vacation Bible School.

BEAUTIFUL CHURCHES A SPECIALTY

Savings Up To 25 Per Cent

Call or Write For Estimate

CHRISTMAS CONSTRUCTION CO.

Box 216—Phone 2271-1280

Harriman, Tennessee

Because you care . . .

keep in touch this summer with these beautiful new

BROADMAN POST CARDS



129 Invitation



133 Invitation



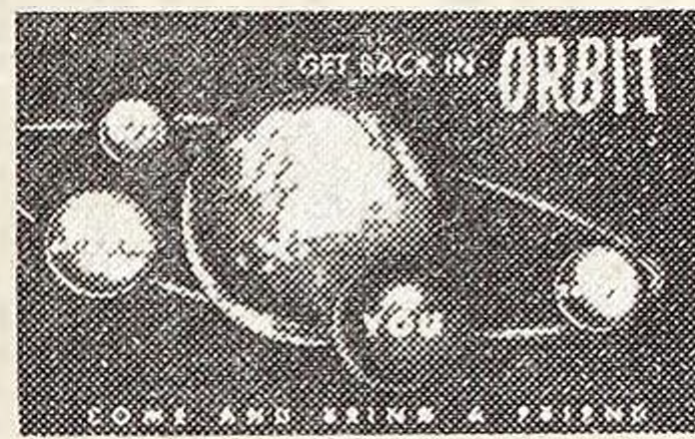
135 Absentee



136 Invitation



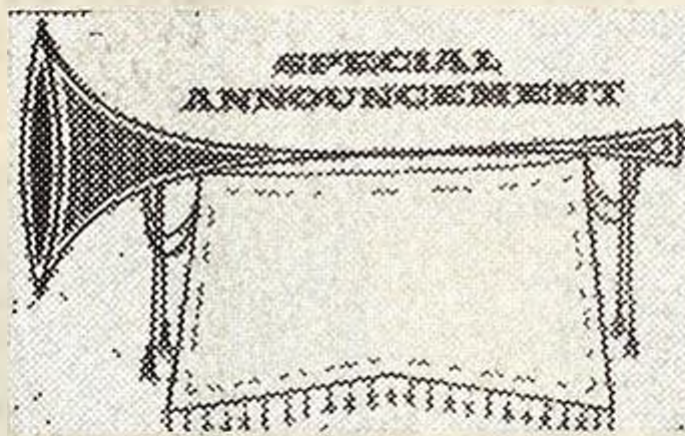
138 Invitation



140 Invitation



210 Training Union



305 Special Announcement



308 Choir



130 Invitation



131 Absentee



132 Invitation



134 Absentee



137 Invitation



139 Invitation



306 Revival



405 Get Well

Space on back for personal message and address. Dozen, 25 cents; hundred, \$1.50

Get them *now* at your BAPTIST BOOK STORE

Attendances and Additions

Sunday, July 9, 1961

Church	S.S.	T.U.	Add.
Alcoa, Central	215	76	
First	448	179	2
Athens, East	431	144	
First	603	208	2
West End Mission	63	37	
North	277	136	
Central	117	36	1
Niota, First	164	28	
Riceville	106	49	
Auburntown, Prosperity	134	93	
Bemis, First	350	104	5
Bolivar, First	428	117	
Mission	68	38	
Bristol, Tennessee Avenue	560	202	
Brownsville	575	108	
Cedar Hill	107	28	
Chattanooga, Calvary	314	81	
Chamberlain Avenue	202	71	
Concord	425	180	
Eastdale	422	123	1
East Lake	450	187	
First	1048	233	3
Northside	357	99	
Oakwood	322	132	
Red Bank	1028	267	1
Ridgedale	446	184	1
St. Elmo	344	53	4
White Oak	508	118	
Woodland Park	356	158	
Clarksville, First	749	117	2
New Providence	259	112	1
Cleveland, Big Spring	368	197	4
First	568	219	3
Maple Street	151	91	12
Stuart Park	138	71	
Clinton, First	640	175	
Second	468	117	
Coalfield, Pleasant Grove	206	105	
Columbia, First	615	177	3
Highland Park	407	200	
Cookeville, Steven Street	166	85	
Washington Avenue	116	67	
West View	202	71	
East Side	66	54	
Crab Orchard, Haley's Grove	89	40	
Crossville, First	265	86	
Daisy, First	310	103	
Dayton, First	184	38	
Morgantown Mission	22	23	
Cove Mission	47	36	
Dunlap, Ebenezer	61	38	
New Bethlehem	211	113	
Dyersburg, First	658	174	5
Elizabethton, First	510	166	
Siam	225	105	
Englewood, First	188	64	
Etowah, First	293	84	1
Goodspring	128	69	
North	437	112	4
Fayetteville, West End	108	39	
Fountain City, Central	1147	345	
Smithwood	723	255	
Gleason, First	198	75	3
Goodlettsville, Bethel	126	92	1
First	425	162	
Grand Junction, First	137	65	
Halls, South Fork	50	23	
Harriman, South	443	146	
Trenton Street	396	86	
Elizabeth Street	82	45	
Walnut Hill	234	84	3
Henderson, First	260	100	2
Hendersonville, First	248	61	5
Rockland Mission	40		
Hixson, First	252	99	2
Humboldt, First	512	124	3
Huntingdon, First	309	107	
Jackson, Calvary	560	258	2
First	964	250	
East Union	92	52	
Nashway	80	55	
Parkview	366	136	1
West	807	402	2
Jefferson City, Northside	177	71	6
Jellico, First	225	60	
Johnson City, Central	650	181	3
Clark Street	239	107	2
Northside	54	28	
Pine Crest	202	84	
Temple	354	129	6
Unaka Avenue	330	116	2
Jonesboro, Pleasant Grove	58	49	
Second	92	44	2
Kenton, First	222	79	
Macedonia	115	77	
Kingsport, Cedar Grove	150	51	
First	830	197	3
Gravelly	127	79	
Litz Manor	190	96	
Lynn Garden	499	202	3
Kingston, First	551	186	2
Knoxville, Arlington	509	145	2
Bell Avenue	817	236	1

Broadway	927	344	1
Central (Bearden)	632	259	
Fort Hill	244	86	
Glenwood	373	183	
Grace	365	141	
Hopewell	322	139	4
Island Home	270	61	
John Sevier	215	82	1
Lonsdale	268	95	
McCalla Avenue	762	233	
Meridian	580	214	
Rocky Hill	287	97	4
Sevier Heights	699	275	2
Wallace Memorial	684	260	
Lawrenceburg, Immanuel	119	59	18
Highland Park	253	112	
Lebanon, First	463	127	
Hillcrest	139	83	
Rocky Valley	106	74	
Lenoir City, Calvary	238	64	1
First	495	154	
Kingston Pike	76	32	
Oral	156	83	
Lewisburg, First	401	80	
Loudon, Blairland	233	85	
Madisonville, First	367	128	
Mission	55	32	
Martin, Central	266	77	1
Southside	93	33	
Maryville, Broadway	663	348	
Grandview	200	125	9
McGinley Street	156	86	
Mt. Lebanon	214	132	1
Stock Street	180	78	2
McKenzie, First	279	59	
McMinnville, Magness Memorial	394	106	
Forest Park	82	44	
Shellsford	196	140	
Mt. Pleasant, First	172	68	
Mission	55	40	
Medina	215	117	1
Medon, New Union	130	65	
Memphis, Bellevue	2321	904	13
Beverly Hills	529	198	
Brunswick	165	67	
Cherokee	1046	338	6
First	1245	268	17
Glen Park	320	128	5
Graceland	651	233	
Highland Heights	1170	524	1
LaBelle Haven	639	211	5
LeaClair	417	175	6
Leawood	811	282	2
Longview Heights	424	150	11
McLean	510	193	3
Merton Avenue	361	107	1
Mullins Station	128	69	
National Avenue	328	124	
Speedway Terrace	737	191	
Wells Station	694	256	
Whitehaven	619	125	3
Milan, First	420	115	
Morristown, Alpha	137	70	
Buffalo Trail	258	114	
Bulls Gap	114	41	
Cherokee Hills	126	50	
First	731	136	3
Manley Mission	117	59	4
Pleasant View	99	63	
Rocky Point	82	42	
White Oak	191	92	
Whitesburg	95	22	
Murfreesboro, First	644	152	3
Calvary	74	52	2
Southeast	116	52	
Third	387	131	
Woodbury Road	203	72	4
Nashville, Alta Loma	307	127	3
Antioch	131	55	
Brook Hollow	351	83	
Calvary	209	98	
Crievewood	325	109	
Dalewood	363	115	
Dickerson Road	367	132	8
Mission	48		
Donelson	717	165	3
Eastland	578	125	
Eastwood	143	77	4
Fairview	237	77	1
Jordonia	43	29	
Lyle Lane	67	40	
First	1138	365	4
Carroll Street	195	56	

Tenn. Preacher Is Highlight Of Glorieta Conference

GLORIETA, N. M. (GBA)—"Christianity today faces the greatest challenge it has ever faced," said Wayne Dehoney of Jackson to Southern Baptists at Glorieta this week.

Pastor of First church, Jackson, Dehoney has swept the final week of Sunday school conferences at the Baptist assembly with light on world issues. "In 1960, 37 per cent of the world population were members of the Communist party," he said.

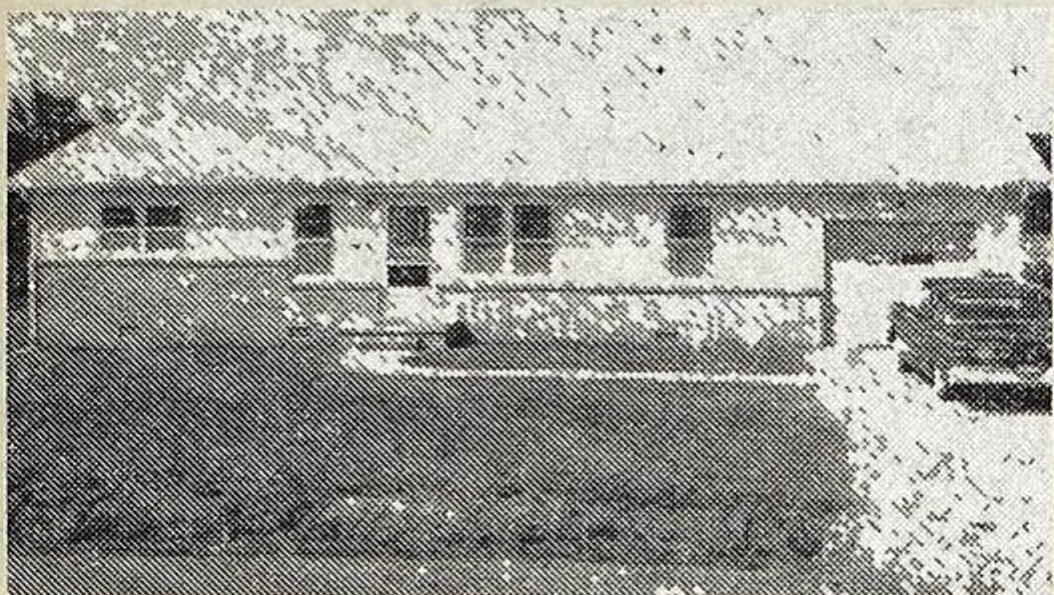
"If we are to survive as a Christian nation we must take on a new distinctive, a new dynamic and a new dedication to our God and to our Christian principles," he told the denominational leaders.

In another speech he slammed vulgar literature, sex movies and divorce. "There are 300,000 children left each year crippled by divorce and broken homes," he pointed out.

He challenged the 1300 Baptist people to "cease warming the bench and return to religion."

Thirty-one pastors and education directors during the week at the assembly pledged their church to start a new mission by May, 1962. This will be a part of the "30,000-new-church" movement which Southern Baptists are promoting.

Cora Tibbs	80	21	
T.P.S.	181		
Freeland	125	38	
Gallatin Road	378	113	
Grace	274	278	
Haywood Hills	189	97	
Immanuel	386	106	
Immanuel Chapel	21	7	
Inglewood	871	211	1
Cross Keys	68	36	
State School	75		
Ivy Memorial	422	165	
Mission	71	46	
Judson	643	166	3
Benton Avenue	74	31	
Madison, First	632	168	2
Mission	98	40	
Park Avenue	632	228	4
Radnor	508	159	
Riverside	348	107	2
Valley View	142	40	
Saturn Drive	312	131	1
Shelby Avenue	406	133	
Third	184	35	1
Tusculum Hills	381	143	1
Una	288	123	
Woodbine	482	162	4
Woodmont	607	185	3
Oak Ridge, Central	449	144	
Robertsville	662	240	2
Old Hickory, First	513	197	
Peytonville Chapel	74	60	2
Temple	230	132	2
Oliver Springs, First	133	90	
Parsons, First	214	71	
Pigeon Forge	262	104	6
Portland, First	346	127	
Rockwood, Eureka	118	66	
First	481	135	
Savannah, First	257	71	3
Selmer, First	266	79	1
Sevierville, First	523	191	3
Zion Hill	101	45	
Shelbyville, El Bethel	110	45	
Shelbyville Mills	238	103	
Sidonia, Pleasant Grove	150	121	
Somerville, First	260	121	
Summertown	161	64	
Sweetwater, First	397	83	
Trenton, First	483	146	
Trezevant, First	187	82	
Union City, First	688	196	6
Samburg	56	43	
Second	312	155	
Winchester, First	290	87	
Southside	60		



SHELBYVILLE—Shown above is new pastorial of North Fork Church. Pastor George Adams has already moved into the home. Members of the Building Committee were Albert Hester, Harvey Claxton, R. T. Moore, John Edd Harrison, and Homer Barbee. Total debt on building is \$5,200. Revival services began July 16 with Hugh Myers, pastor of First Church, Manchester, as the evangelist.

Hopewell Church of Route 1, Doyle, conducted a revival June 11-18 with the pastor, Cecil Vantrease of Watertown, doing the preaching. The church experienced a good revival with four professions of faith.

Gardner Burden has resigned the pastorate of Gracey Avenue Church, Clarksville, to become pastor in Gary, Ind. He has been at Gracey Avenue eight years.

Edwin Dyer was ordained to the ministry at Mifflin Church, June 25. Dyer is the new pastor at Enville. Both churches are in Madison-Chester Association.

Two pastors have resigned in Jefferson Association. They are A. L. Agan, pastor at Flag Gap and Marvin Silvers at Pleasant Grove, Piney. Agan is entering New Orleans Seminary. Silvers has been at Pleasant Grove seven years. During this time there were more than 75 additions by baptism and numerous other additions, a new educational plant added, driveways and parking areas paved.

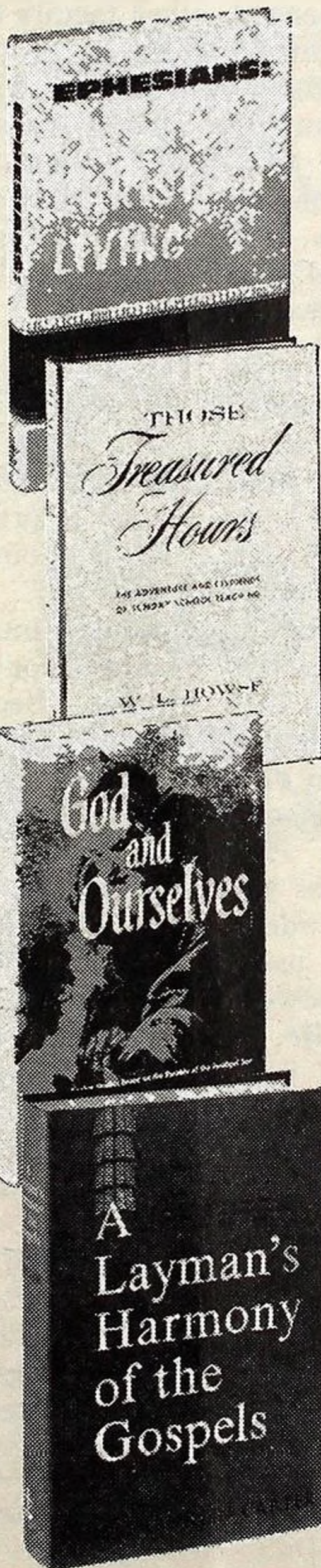
Greenwood Church, Doyle, Garvin Haley, pastor, conducted a revival June 25-July 5 with Doyle Suits of Smithville, doing the preaching. There were 12 professions of faith, three additions by letter, and 13 rededications.

Rev. and Mrs. Robert T. Liner and family were honored at a reception at Brainerd Hills Church, Chattanooga, Sunday night, July 2. Brother Liner has accepted a call to McGregor Church, Ft. Myers, Fla. During his four and one half years at Brainerd Hills two new educational additions were constructed, a home adjacent to the church property purchased to accommodate the growth of the Sunday school, sanctuary remodelled and air conditioned and the entire church facilities redecored and fully equipped.

THURSDAY, JULY 20, 1961

TIME OUT

from your busy summer schedule
... to read
inspiring
books



EPHESIANS: PATTERN FOR CHRISTIAN LIVING

by Ray Summers

A devotional interpretation of Paul's letter to the church at Ephesus. The book's message for today emphasizes how to be saved and how the saved ought to live. (26b) \$3.00

THOSE TREASURED HOURS

by W. L. Howse

Interpreting the sheer joy, opportunity, and high adventure of Sunday school teaching, this book challenges teachers and officers to a more effective ministry. (26b) \$1.50

GOD AND OURSELVES

by Norman W. Cox

Here is new insight into the story of the prodigal son—a rare book which makes plain what man is, what God is, and what there might be between God and man. (26b) \$2.75

A LAYMAN'S HARMONY OF THE GOSPELS

by John Franklin Carter

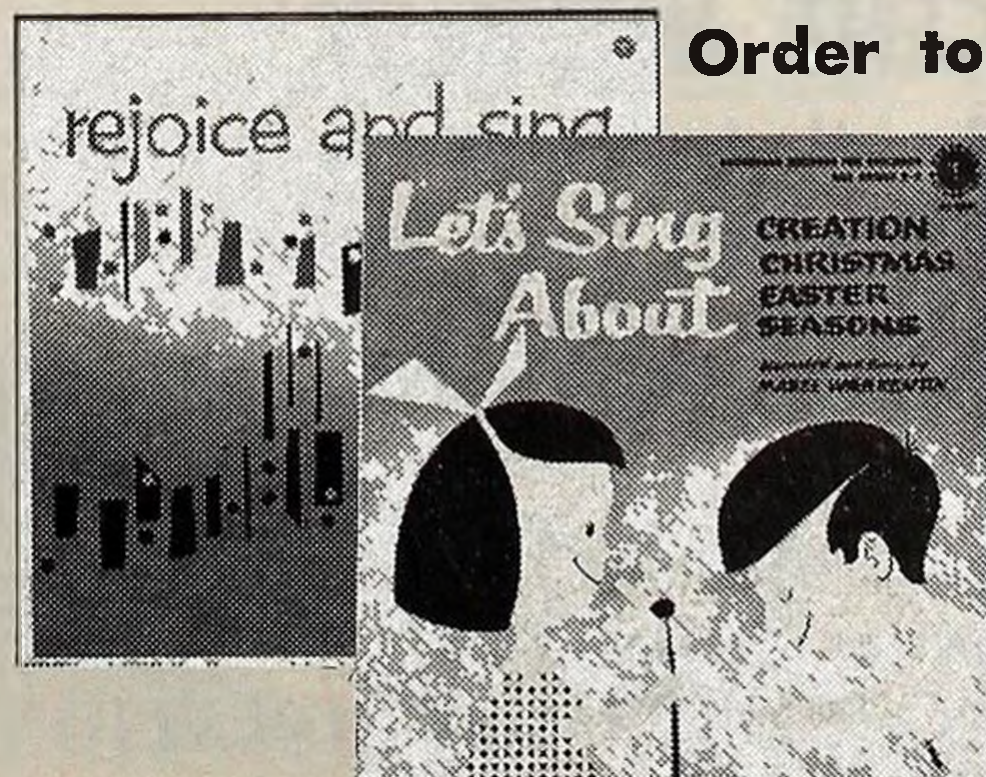
A new and unique parallel arrangement of the Four Gospels as translated in the American Standard Version of the Bible. Extensive commentary-type notes, clear organization, direct style. (26b) \$4.50

...and enjoy good music REJOICE AND SING

Recordings of old favorites sung by the choir from Southwestern Baptist Theological Seminary. Monophonic or stereophonic—specify. (26b) \$3.98

LET'S SING ABOUT

Ages 5-8 will enjoy these songs about Easter, Christmas, creation, the seasons. Two 45-rpm vinyl records in a hinged album. (26b) \$1.98



Order today from your

BAPTIST BOOK STORE

Gleanings From The Greek New Testament

The Broken Wall

Recently Markus Barth published a commentary on Ephesians entitled *The Broken Wall*. This intriguing title was taken from what may be termed the theme verse in that epistle: "For he is our peace, who hath broken down the middle wall of partition between us" (Eph. 2:14).

The reference is to the wall in the Jerusalem temple which separated the Court of the Jews from the Court of the Gentiles. Gentiles were forbidden by the threat of death to go beyond this restraining partition surrounding the sanctuary.

There are some who believe that Ephesians was not written by Paul in the early A.D. 60's but by someone else in the A.D. 90's and that Ephesians 2:14 alludes to the destruction of the whole temple which had already occurred in A. D. 70. But, whatever be the case with the authorship and date of Ephesians, this statement (2:14) refers not to a destroyed temple but merely to a broken wall.

And, significantly, the wall was broken not by Titus in A.D. 70 but by Jesus in A.D. 30 (?). The wall under question was a symbol of a humanity segmented by the superficialities of race distinctions.

Conversely, then, the broken wall is a symbol of peace among men. The barriers to brotherhood are at least potentially reduced to nothing in Jesus Christ.

Copyright 1960, by Wayne Barton
New Orleans Baptist Seminary

His compassionate concern for us regardless of what form and extent the distress, or distresses, may assume.

Fellowship and Anointing (Jn. 12:1-3)

Jesus' death was only six days away. He wanted the fellowship and warmth of these friends who had assembled in this Bethany home. He received both. In addition, Mary's anointing of His feet was an act of preparation for His coming burial. Jesus referred to it as her everlasting memorial of Him. It represented her love for Him. It was expensive, but love never counts the cost. True friends furnish genuine fellowship and spiritual sustenance, since both come from God, even in the hour of death and sorrow. The verses so teach.



Superior Seating

Reasonably priced. For information or catalog write to Dept. JL61.

Southern Desk Company

Hickory, North Carolina



—Mary And Martha, Friends Of Jesus—

TEXTS: Luke 10:38-42; John 11:1-44; 12:1-8 (Larger)—Luke 10:38-42; John 11:1-5; John 12:1-3 (Printed)—John 15:14 (Golden).

Since the Golden Text does not occur in either the larger or the printed lesson texts, some attention is given it in these notes. Jesus says, here, that those who carry out His commands are His friends. The Greek word for "friends" is the same one from which we derive one of the New Testament words for "love". It becomes the prefix for such words of ours as philanthropy or philosophy. It is a high or exalted word for "love" although not so exalted as the one from which we derive our "agape". Thus we see how Martha and Mary, as observed in the printed texts, demonstrated their love and appreciation for Jesus—how they rejoiced to do for Him what He wished. We see, also, how He in turn rejoiced to do for them what they wished. For this is the way, always, how genuine friendship is manifested. It is not only based upon love but it is also a mutual relationship in terms of activity. "Ye are my friends, if ye do whatsoever I command you", said Jesus. It is to be noted that the scene for all three Scriptures is the same, the home of Martha and Mary together with their brother, Lazarus. It was located in Bethany, just outside the city of Jerusalem.

Serving and Communing (Lu. 10:38-42)

Martha, presumably the older, was supremely concerned with making Jesus comfortable while He was their guest. Mary, on the other hand, was primarily interested in listening to what He had to say. While the matter of serving is important in the home, Jesus teaches in these verses that it should be secondary. Communion, first with Him, and then with others about Him

and His teachings should be primary. This is true because the things of the spirit ought to take precedence over the things of the body. The home that places communion first and serving second, other factors being equal, pleases Him. A clean, comfortable and orderly home is a delight for all concerned; but communion among its members, on matters that really count (and prompted by communion with God) must come first. Such homes serve as havens here and now and stand as reminders of a heaven in the hereafter.

Distress and Concern (Jn. 11:1-5)

Lazarus, the brother of Martha and Mary, became seriously ill. From the human point of view, it was ended with death which lasted four days before his restoration to life. From Jesus' point of view, it was "for the glory of God". The distress of the sisters was no doubt intense. They managed to get word to Jesus concerning the illness of their brother. Because of His love for all three, His concern was profound. But He did not hurry to relieve their distress. His concern reached much further than that. He was in accord with His Father's will as well as concerned with the relief of the distress of His friends. He would make use of the occasion to demonstrate His power over death in calling Lazarus back to life. Here we note a valuable lesson. God may delay the granting of the requests of His friends, not out of a lack of care and concern for them in their distress but rather out of a desire to reveal more of His matchless glory. The delay may even be extended beyond our ever witnessing it within our lifetime. But if we are His friends, if we are earnestly and honestly seeking to do the things He has commanded, we may rest assured of

This is neither an offer to buy or sell these securities. That offer is made through the prospectus.

SIX (6) PER CENT INTEREST

Invest In Baptist Growth In Tennessee

First Mortgage, Serial, Sinking Fund Bonds

Interest Paid Semi-annually

Denominations \$10.00, \$250.00, \$500.00, \$1,000

Maturities

Every Six Months from 1 Year to 13½ Years

For Information Write:

GUARANTY BOND and SECURITIES CORPORATION

ED AND JERE HUEY, Directors

Suite 117 — 1717 West End Bldg.

Nashville, Tennessee

God's Wondrous World* Riding a Camel

By Thelma C. Carter

If you had been a small boy living in the Holy Land at the time of Joseph or David, you would have been thrilled to learn to ride a camel. To own a camel was a mark of distinction. Camels were considered special possessions. They were stronger than horses, were able to travel for days without water, and needed only a small ration of food.

Some ancient families' wealth often consisted solely of their camels. The Bible says that Job had three thousand of them along with other flocks and herds (Job 1:3).

Usually the largest camels were used to carry merchandise from one city to another. Rich men owned and rode the leaner and smaller camels, called dromedaries, because of their swiftness.

Many camels had one hump on their backs. Others had two humps, which formed a natural saddle for riding.

To ride a camel skilfully was learned early in the lives of boys in Bible times. The dromedary would lie down in order to let his rider mount. Then came the life-saving trick to be learned by the rider. For the camel, in getting up, rises upon his hind legs first, and the rider must be careful not to fall over the animal's head.

When on the march—and most camels were on march in merchant caravans—the camels were not to be stopped, even to be mounted. The rider learned to give a certain signal, whereupon the animal would lower his head to the ground. Then the rider would set his foot upon the camel's neck and then to the ground. Today camel riders are hoisted upon the tall animals or have a sort of footrest to aid them.

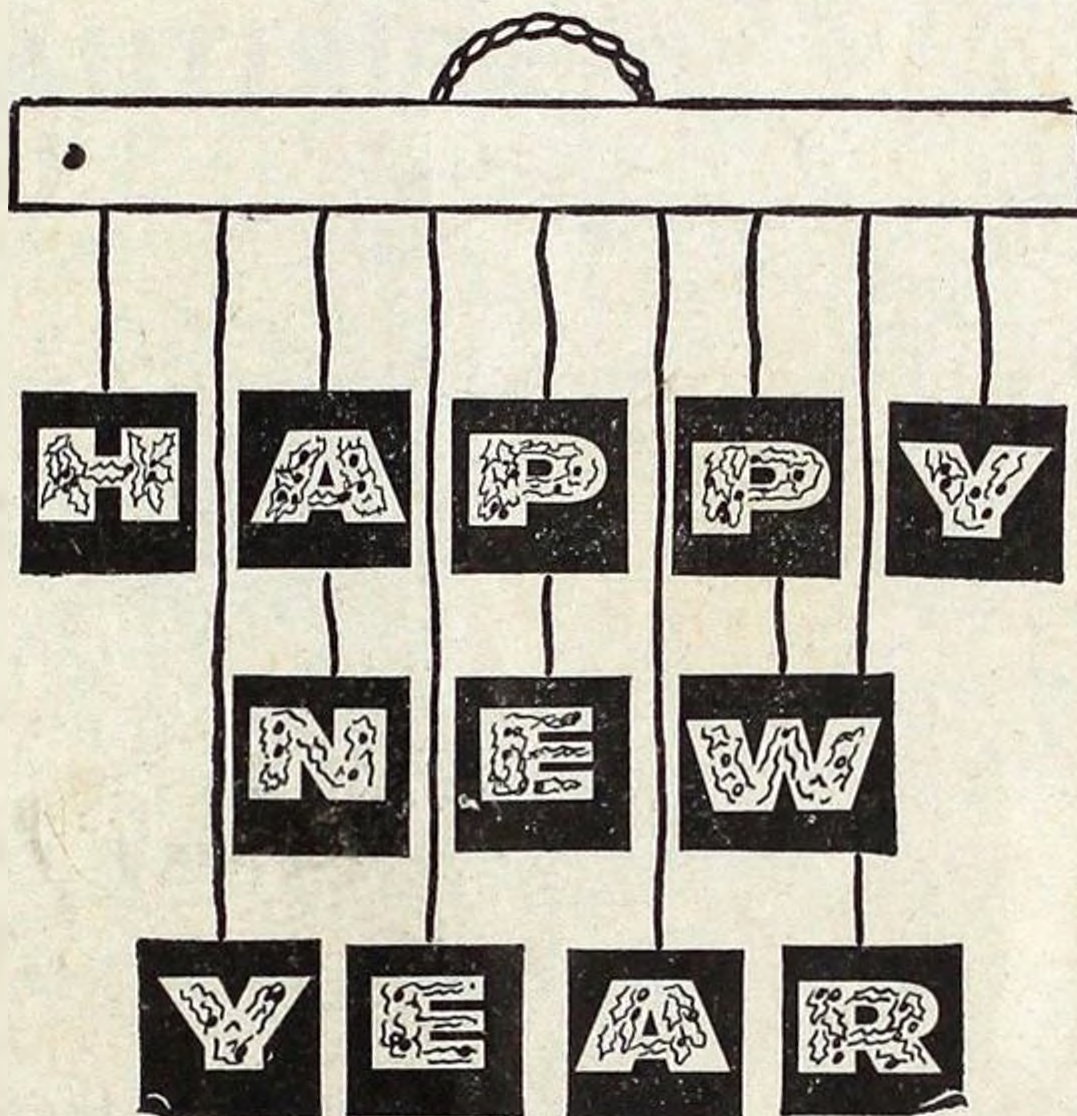
It was a skilled rider who could jump off his beast and remount without stopping the caravan. The act of kneeling down is known to be most tiring and hurtful to a camel.

Ancient camel caravans plodded the hot

sands for hours with a single palm tree as a rest stop for weary riders. From Egypt up the Palestinian coast to Damascus was their usual trail.

Mobile Game*

By Edna M. White



A simple mobile provides amusing entertainment for a person confined to a sick-room.

Cut letters of the alphabet from old greeting cards or magazines, and paste each one on a square of artcraft paper. Insert a heavy thread between the letter and the paper.

Attach the other end of the thread to a strip of heavy cardboard so that the letters will dangle freely when the mobile is hanging. A slight breeze will keep the letters twirling to different positions.

The game is to see what words can be

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

spelled as the letters appear. If you cut a set of two or three words, like "Birthday Greetings," "Merry Christmas," or "Happy New Year," you will have enough letters to spell a great many words. One can easily make one hundred words from the letters in "Birthday Greetings."



A one-ring circus was visiting a town in the hills. The folks recognized all the instruments of the band except the slide trombone. One old fellow watched the player for quite sometime, then said: There's a trick to it; he ain't really swallerin it."

"Grandma, must you take all those pills?"

"Yes, dear; yellow ones for my liver, pink ones for my stomach, black ones for my heart, and orange ones for my nerves."

"Well, Grandma, what are the red ones for—to direct traffic?"

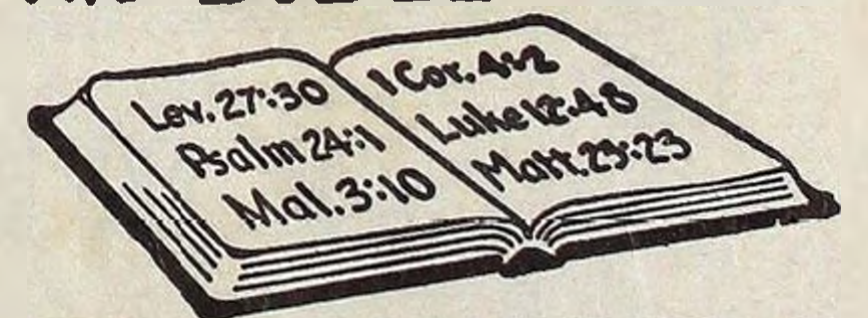
Coming into a small village we saw a man of perhaps eighty sitting alongside the box, crying as though his heart would break, so we stopped, and inquired if there was anything we could do for him. His answer, My Pa licked me. Just then another man came around the side of the house. I asked, What did you lick the boy for. His answer, The little cuss threw a stick at his Grandpa.

The chap who invented pills was a very bright fellow, but the man who put the sugar coating on them was a genius.

"Well, Charles," a physician asked a young colleague, "how's your practice?"

"In the mornings, practically no one comes in," was the said reply, "and in the afternoon the rush falls off a bit."

The BIBLE teaches



TITHING!

If You Should Change Your Address

Two weeks before you move, send us a letter or post card giving us both your OLD address (a recent Baptist and Reflector label is best) and NEW address and zone number, if you have one.

BAPTIST AND REFLECTOR
1812 Belmont Blvd.
Nashville 5, Tenn.

SOUTHERN BAPTIST "SPECIAL"

San Francisco next June

Solid Pullman — Sightseeing at Chicago, Colo. Springs, Glorieta, Grand Canyon, Los Angeles, San Francisco, Portland, Seattle, Vancouver, Lake Louise, Banff, St. Paul, Chicago.

MOYERS TRAVEL BUREAU
Bank of Ga. Bldg., Atlanta
for further information.



America...

LAND OF CHRISTIAN HOMES AND SPIRITUAL AWARENESS

Week after week more than 1,450,000 Baptist State Papers go into homes throughout America. They seek to strengthen these homes in Christian living. Here in Tennessee the Baptist and Reflector is completing its 127th year of speaking the truth in love.

If your church does not have the Baptist and Reflector in the budget, why not include it now? If you have it in the budget, why not send it to the home of every resident member? It doesn't cost—it pays.

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

EVERY FAMILY SUBSCRIBING *What does it cost?*
Only 2½¢ per week!

T H R O U G H T H E C H U R C H B U D G E T