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LEBANON TENN
BGT FIRST



Some of Jerusalem has changed little since the writing of the Bible.

Why Go To Church?



Eldridge L. Miller, Fairview Church, Nashville

Heb. 10:25 "Not forsaking the assembling of yourselves together . . ."

Hebrews 10:19-25 is a paragraph about worship. The way of worship, according to verses 19-21, has been consecrated for us by Christ, through his flesh and blood. Only through Him do we have boldness to enter into the holiest.

The cleansing of worship is given in verse 22. Why go to church? Because a genuine



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

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. . . Admiration Expressed for World Council

● The recent editorials dealing with the World Council of Churches, valuable as they are, leave much unsaid, in my opinion. I know that I am not alone among Southern Baptists in my profound admiration for the work and purposes of the World Council. May I attempt to indicate the basis for that admiration?

What appears to you to be an "ecclesiastical colossus" on the way to becoming a "super church" is for some Southern Baptists not that at all. For some of us it is a Christian movement arising in the world as a response to the guidance of the living Christ and to His judgment upon us for perpetuating differences and divisions among Christians which have lost much of their initial meaning. Christ is gathering His people around Him in a way which makes them recognize their brothers; which increases love and respect among the brothers; which calls for honest statement of differences and grievances; which strikes a blow at pride and defensiveness.

You see an organization which does not conduct its affairs with "democratic openness." Some of us see quite a different reality. We see Christian bodies ready to stand *within* this movement and confess their faith, struggle *together* with their fellow Christians for clarity in the task of presenting the Gospel, present their own Christian

worship experience cleanses our hearts from an evil conscience and gives us a true heart with full assurance of faith.

The experience of worship strengthens, according to verse 23. We are enabled through worship to "hold fast the profession of our faith without wavering." Our strength is not vested in us, the professors, or in the profession, but in Him who is faithful that promised.

The fruitfulness of worship is mentioned in verse 24. Genuine worship is to provoke us unto love and good works. Nothing is needed in our churches more than love and good works. True worship will produce both!

Every verse emphasizes the sharing of worship, that it is a congregational rather than an individual experience. "He hath consecrated for us," verse 20, "Let us draw near," verse 22; "Let us hold fast," verse 23; "Let us consider one another," verse 24; "Not forsaking the assembling of ourselves together," verse 25. The person who says he can worship at home as well as at church doesn't know what worship is. He may pray at home, or sing and read the Bible at home, but he worships in the assembly of the saints, which is a sharing of all these elements with one another.

Finally, faithfulness to worship is enjoined upon us in verse 25. We are to be faithful and also to exhort one another to the same "so much the more as we see the day approaching." Why go to church? Because regular, faithful attendance at worship is a testimony of our dedication to God in the midst of a crooked and perverse generation!

heritages as powerfully and persuasively as they can in this form of international and united Christian witness to the one Lord of the Church. What could be more open and democratic, for example, than the work of the World Council's Division of Studies? Here are members of dozens of Christian denominations engaged in rigorous, critical and open theological debate. Can we say the same about all of our own theological work? The large assemblies do not allow sufficient time for open and thorough going debate on some issues, which is regrettable—but perfectly understandable. But the smaller sessions, and many of the plenary sessions, at New Delhi were places of serious, open, critical and democratic discussion and controversy. Moreover, debate on admission of member churches *does* take place—but not on the floor of the Assembly, for obvious reasons.

You are concerned about a "bloc" in the Central Committee membership formed by representatives from Churches in "Iron Curtain" countries. Even if these representatives should constitute a "bloc" (which I would deny), they are obviously outnumbered by other possible groups to which the term "bloc" would be much more appropriate. And in any case, some of us are delighted to see the Christian Church bearing witness to a Gospel which will not be contained by the walls erected by men and nations. Would God that we Southern Baptists could find more adequate ways of breaking down the walls which still stand between us and many of our fellow Christians. The racial wall seems to yield most slowly of all.

The representatives of the Russian Orthodox Church are not likely to be free of restraints laid upon them by the Russian State. Who has ever suggested that they were? Does this mean that there is no place for them in the World Council? Would you seriously suggest that some form of political liberty be laid down as a basis for World Council membership? Can we go very far in analyzing the motives of Christians who confess Jesus Christ as Lord and Savior and submit themselves as candidates for baptism and membership in a Southern Baptist church? How can we be certain that they are not simply conforming to the pressures of society that they be good "Christian" citizens? The Russian Orthodox Church has satisfied the member churches of the World Council that their application for membership was based upon no purpose "other than the ends of the Gospel." I would find it impertinent of me—as a member of a congregation unrelated to the World Council—to challenge the judgment of those who have worked for years to deal responsibly with this application for membership.

You see no way by which the Southern Baptist Convention could "take State Baptist Conventions or local Baptist churches into the World Council of Churches." Some of us would only say that the conventions and churches can go where they choose to go, do what they choose to do. They have chosen to build schools and hospitals, collect and invest funds, publish books, send missionaries—and the Southern Baptist Convention, with its Boards, Commissions, Agencies, now exists. We can be a member church of the World Council if we choose to be—as every Baptist well knows. Other Baptist bodies have chosen to be and we have not. This I profoundly regret, but I do not withdraw from the church to which I belong because of my regret. I attempt rather to point to the marvelous accomplishments of the World Council, which excite me and cause me to thank God for its existence. I seek to urge my fellow Southern Baptists to look closely at this movement toward Christian unity, not to be afraid to take their place within the movement and bear their powerful witness to the Gospel in

(Continued on page 14)

The Sin Of Separation

The current passion for ecumenism and the various forms of denominational behavior it excites deserve the close attention of all thinking Protestants. The ecumenical movement professes to be spiritually motivated. It is said to be inspired by the prayer of Christ "that they might all be one." Certain leaders have claimed that ecumenism represents the most significant development within Protestantism since the Reformation. It is my conviction, to the contrary, that the ecumenical movement endangers the integrity of Protestant Christianity. I believe, further, that it may jeopardize the freedom of smaller groups apart from the so-called main stream of Protestantism. Ecumenism constitutes a trend that must be quickly reversed if Protestant convictions and Protestant freedom are not to be undermined.

Ecumenical devotees are fond of brooding over what they call "the sin of separation." It is a sin, they aver, that there is more than one church; there is virtue only

C. Stanley Lowell

in unity and union of the churches. What these leaders need to see is that there is a worse sin than separation—the sin of compromise.

Scope of the Subject

Three words figure prominently in this discussion—ecumenical, unity, and union. The word *ecumenical* has geographical overtones. It means, as applied to Christian concern, "worldwide" or perhaps "all-embracing." Unity refers to a spirit of oneness among Christians, a sense of belonging and being together. Union refers to organic joining of churches.

The ecumenical movement in our century involves not only Protestant churches but also the Roman Catholic Church. Catholic leaders have been intrigued with the possibilities inherent in an appeal to Protestants to express their ecumenism by "coming home" to the one true church that was intended by Christ to embrace all churches. The Ecumenical Council announced by Pope John XXIII undoubtedly reflects an ecumenical

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C. Stanley Lowell is associate director of *Protestants and Other Americans United for Separation of Church and State*. He is co-editor of *Church and State*. He served parishes in the *Methodist Church* for 20 years. A second article by him "The Ecumenical Dialogue" will appear in March-April *Liberty*.

interest within the Roman Church. It is an effort to make overt and dramatic the Pope's perennial appeal for all to find unity under his rule.

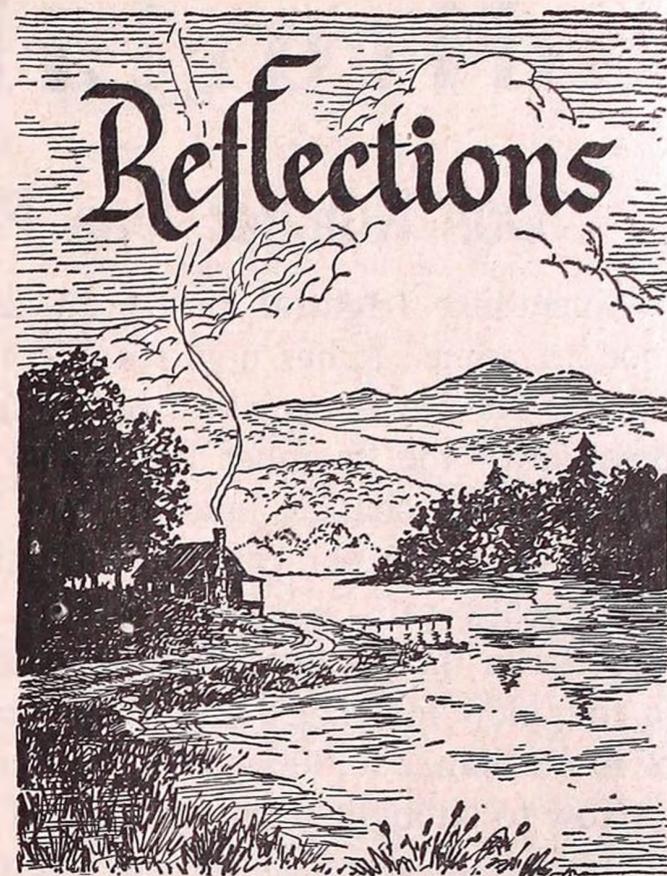
The Protestant passion for unity reduced some Protestant leaders to a somewhat ridiculous posture in regard to Pope John XXIII's council. No sooner had it been announced than certain prominent Protestant ministers filled the press with their words of praise for the Pope and his contribution to unity. Then they waited in blissful anticipation of an invitation to the council. None came. There will be no Protestant delegates to the Pope's council, which is to be merely a denominational gathering. The Catholic Ecumenical Council is guaranteed to add millions of words to the press coverage of the Vatican, and it may be of some internal significance to the Roman Church. But obviously there will be no participation by other churches in its sessions.

The ecumenical movement is concerned with a drawing together of all Christian bodies for interdenominational fellowship and with the ultimate objective of interdenominational union. The uncritical assumption of the ecumenists is always that the unity and union of all Christian groups are per se good. Often the assumption goes farther—that unity and union are the greatest good the churches can contemplate or achieve. These assumptions have become the categorical imperatives of all ecumenists. They are never questioned among the professionals. Ecumenical discussions never turn upon the desirability of ecumenism itself, only upon the ways and means of achieving it.

The Connectional Concern

There is another feature of the ecumenical movement that deserves attention. This movement is not so much a concern of pastors as of denominational executives. Pastors who as a group are not enthusiastic ecumenists are made to feel guilty and "not progressive" if they express such sentiments. They become ashamed to voice their deep-seated doubts. Union itself—whether or not it is a good thing—is seldom considered. A pervasive ecumenical orthodoxy decrees that union is the *summum bonum* for which all Christians should strive.

Denominational leaders are caught in the immutable law of bureaucratic growth. They cannot escape from it. It is the same law that we have observed in government. The big church, the spreading church with its illimitable boards, commissions, and agencies, has an irresistible appeal for them. This is their professional concern. This is what they do. To a connectional man nothing appears more desirable than more



Great souls prove their greatness by making opportunities where others only make complaint.—*Church Bulletin*.

A happy life is made up of little things in which smiles and small favors are given habitually. A gift sent, a letter written, a call made, a recommendation given, transportation provided, a cake made, a book lent, a check sent—these should be done without hesitation. Kindness isn't sacrifice so much as it is being considerate for the feelings of others, sharing happiness, the unselfish thought, the spontaneous and friendly act, forgetfulness of our own present interests.—Carl E. Holmes, *Highways of Happiness*.

A deacon should be well informed in at least three areas of denominational life. He should know its *doctrines*, what it teaches and believes with respect to major New Testament truths. He should know its *history* and something of the important *stages of its development* through the years.—W. Fred Kendall in March, 1962 *Church Administration*.

connectionalism. These men are the prophets of ecumenism. They have wide opportunities to travel and make contacts, thus extending their leadership far beyond that of a local church. Wherever they go the gospel of ecumenism is preached. All their predilections lie in this direction. A worldwide church with worldwide boardmanship—it seems almost too good to be true.

There is, however, a more subtle motivation for the ecumenical drive. It lies in the emotional realm. In a generation beset by horrible uncertainties and driven by gnawing fears, ecumenism provides the idea of "sheltering arms." Many Christians today, leaders included, are without any real hope in regard to "last things." They are quite as the pagans so far as any sure faith for the

(Continued on page 10)

Editorials

Our Number One Problem

Something frightful has been happening to the modern home. It has now reached the point that the Family Service Association of America terms family breakdown the "number one social problem" in the USA. Rapid changes and present stresses have resulted in a 300 per cent increase since 1940 in the delinquency rate, a tripling of the illegitimacy rate, increase in the divorce rate to the point it is now one in four new marriages and an annual admission rate of more than 200,000 persons to mental hospitals.

How to strengthen family life and save the home is becoming the deep concern of a growing number of Christians. How to instill Christian values in homes under greater stress and strain than ever before, buffeted from without and torn within, is a problem calling for intensive study by the best minds and the most devoted servants of the Lord in this generation. J. Edgar Hoover recently charged, "America's juvenile criminality is directly traceable to the failure of adults to meet their moral obligations. In all too many cases

the primary responsibility rests with the parents," the head of the FBI declared. The drift away from clear Biblical teaching results in this instability in family life.

It isn't enough to indict the home. Other institutions cannot take over its function. As Joe W. Burton recently pointed out, the situation in the home today "constitutes a challenge to American Christianity which demands an aggressive response". "There is no alternative. The home must be saved or civilization is doomed." Dr. Burton is secretary of the Family Life Department of our Baptist Sunday School Board. He and his associate, Mr. Reuben Herring, have been conducting Family Life Clinics throughout the area of the Southern Baptist Convention. These have been held in awareness that the church can't get its job done without enlisting the home.

It is silly for parents to say "I'm not going to influence my child in religion." Whether they wish it or not father and mother influence the child. No parent escapes being a teacher. The child either learns good or evil from its parents.

Dr. Burton points out that the home is not something to be "used" by the church. Even the church is not an end in itself. The home does not supplant the church. The church does not supplant the home. The two must cooperate till they both become schoolmasters to bring the children to Christ.

We need a new approach to this problem of the breakdown of the home. This new approach is through using our existing organizations of the Sunday School, the Training Union, Woman's Missionary Union, the Brotherhood the Music Ministry—all with the family in mind. The crucial place in the home in spiritual nurture in the shaping and molding influence on life is overlooked to our undoing. Spiritual motivation and initiative may reside in the church, and with those to whom God has revealed Himself in Christ, but the most effective way of training children is to claim for Christ the teaching potential of the home. This is what the Family Life Department stresses.

There is a story that gets about concerning the census taker who at a home put the question to the woman who came to the door, "What is your occupation?" Her reply was, "Baptist." The census taker said, "No, you don't understand. I didn't ask you your religion. I asked your occupation." Again she replied,

A THREE-FOLD TRUST



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BAPTIST BELIEFS

by Herschel H. Hobbs

SATAN

"Satan" is one of several names given in the Bible for the personal being who is the source of all evil. It means "adversary." He is also called "devil" (Matt. 4:1), Abaddon and Apollyon (destroyer) (Rev. 9:11), Beelzebub (Matt. 12:24), Belial (II Cor. 6:15), prince of devils (Matt. 12:24), prince of the powers of the air (Eph. 2:2), prince of this world (John 14:30), and Lucifer, son of the morning (Isa. 14:12). From this last reference it would seem that he is a fallen angel, cast out of heaven because he rebelled against God (f. II Pet. 2:4); Jude 6).

Significant is the fact that while in the scriptures Satan always appears before God in his true light (cf. Job 1:6ff.; Matt. 4:3ff.), he never appears to man as such (cf. Gen. 3:1ff., "serpent" here probably a graceful, beautiful creature). Paul says that he often appears to man as an "angel of light" (II Cor. 11:14). God knows him for who he is; man is deceived by him. The Bible pictures him in his true light as "your adversary the devil, as a roaring lion,

walketh about, seeking whom he may devour" (I Pet. 5:8).

As the slanderer the devil slanders God to man (Gen. 3:1-5) and man to God (Job 1:9ff.). As the adversary or Satan he successfully tempts man to rebel against God. He even stormed the bastion of the character of Jesus only to fail (Matt. 4:1-11; Luke 4:1-13). Satan is a power second only to God, but is subject to God (Job 1:6). God permits him to go so far, but prescribes a limit beyond which he shall not go (John 1:12; 2:6). In his opposition to God he perverts the scriptures (Matt. 4:6), opposes God's work (I Thess. 2:18), hinders the gospel (II Cor. 4:4), works lying wonders (Rev. 16:14), and is the father of lies (John 8:44).

Jesus Christ was manifested to destroy the works of the devil (I John 3:8). Satan's dethronement which began in the ministry of Jesus (Luke 10:18), and was accomplished in His death and resurrection (Col. 2:15), will be culminated when the devil and his angels will be cast into the lake of fire (Rev. 20:10).

Want To Be A Youth Director?

NASHVILLE—Interested in becoming a youth or recreation director on a church staff? A recently-issued report by the Baptist Sunday School Board's Research and Statistics Department, in conjunction with the Board's Church Recreation Service, gives some interesting specifications that Southern Baptist Churches are looking for in recreation workers.

In a survey of 1444 churches (membership of 750 or more) affiliated with the denomination, 314 indicated they are looking for someone to direct their recreation program. Two-thirds of these 314 have an

average Sunday school attendance between 300 and 750.

Males are preferred by more than 70 per cent of the churches, with a suggested age span of 20-30. Thirty-five per cent are looking for seminary graduates; 24 per cent, for college graduates. The majority (59 per cent) want staff members who will be full-time additions.

Starting salaries are good: 36 percent of the churches would offer \$400-\$500 monthly to full-time recreation directors, and 47 per cent would offer the same to full-time combination recreation and youth

"Baptist." Again the census taker tried. "No, I'm asking you what you do?" And then the woman at the door said, "Well, that's what I do. I spend my time at the Baptist church."

That little story has its point. But the problem with us is not one of multiplicity of activities in the churches. The problem, is rather the assumption that the church can perform the functions which the home alone can perform in spiritual training. This the church cannot do. There are things the home itself must do. If the home neglects, these things they are never learned.

With the growing material prosperity in America fathers, mothers, and children have been drawn away

from life's true values. The result is the home has become defenseless against the inroads of sensualism, immorality, and godlessness incited by mass advertising through radio, television, and the glossy magazines. Divorce, drunkenness, perversity have resulted.

Apart from the recognition and respect for authority and the needed discipline in life issuing from obedience to the Word of God, there will be no turning of this present evil tide. Churches make a beginning when they recognize the need to redirect the thinking that will seek and win home-church cooperation so the home becomes a center of Christian teaching and not something to be exploited for other ends.

Roberts Heads Public Relations Group

NEW ORLEANS (BP)—John E. Roberts, Thomasville, N. C., is new president of the Baptist Public Relations Association.

The Association includes Southern Baptists working for denominational boards, colleges, hospitals, children's homes and other agencies—whether on state or national scale.

The work they do may include press relations and news writing, photography, film and television production, public relations counsel, and related activities.

Roberts is editor of *Charity and Children*, published by the Baptist Children's Homes of North Carolina.

The new program vice-president is C. E. Bryant, Washington, editor of the *Baptist World*, publication of the Baptist World Alliance. Theo Sommerkamp, Nashville, assistant director of the Baptist Press, Southern Baptist Convention news service, is membership vice-president.

Harry R. Koontz, Riverside, Calif., director of Public Relations for California Baptist College, was reelected secretary-treasurer.

John D. Bloskas, Dallas, supervisor of Press Relations, SBC Annuity Board, is the new editor of the Association's Newsletter to its members.

The Association picked Washington, D. C., for its 1963 meeting, Jan. 21-23.

It also took steps to change its constitution to provide for someone to represent the Association at the Inter-Agency Council. The Council helps coordinate the work of the Southern Baptist Convention and its agencies.

directors.

Numerous other statistics have been compiled on local church recreation programs and are included in this informative 12-page booklet. For a free copy, write for "A Survey of Church Recreation Programs in Southern Baptist Churches," to: Church Recreation Service, Baptist Sunday School Board, 127 9th Ave., N., Nashville 3, Tenn.

Two Young Men Plan To Preach

During the month of January two answered the call to preach the gospel at Pleasant Grove Church, Big Emory Association. They were Randel Justice, a Senior, and "Butch" Adcock, a Junior at Coalfield High School. Both young men plan to enroll at Belmont College upon graduation from high school. They will preach their first sermons during February and will enroll in classes of Homiletics and Bible Survey which the pastor, Tom D. Fritts, will start for them.

Two others surrendered for full time Christian service also during January. The church with 382 resident members added to its fellowship in 1961, fifty-one by baptism and 25 by letter and statement.

First Church, Henderson, has called Jerry Thompson, a Sophomore at Union University, Jackson, as minister of music and youth director. He began his work January 28. Vance Marberry is pastor.

Thompson will be married March 9 to Miss Glynda Littrell of Jackson.

Rev. Jethero Smith and family were honored by the Delano Church in West Polk Association at a covered dish dinner. Allen Sneed, chairman of the deacons, presented to the Smiths a George Washington bedspread and a large picture in behalf of the Church. Smith has resigned as pastor of the Delano Church and assumed his duties at Hemptown Church, Morgantown, Ga., Feb. 4.

Granville Hayden Hall, 55, a deacon at Ridgedale Church, Chattanooga, died January 31. Funeral services were held February 3 at Ridgedale Church with C. A. McKenzie and J. W. Brown officiating.

Clinton Baptist Association will have its own lodge ready for use at Ridgecrest, N. C., when the Baptist Assembly opens, according to Raleigh Brady, associational missionary. The lodge will accommodate a maximum of 64 people, including both sleeping and eating. There will be sufficient parking area for all guests at the lodge.

Billy J. Turner Visiting Panama

Billy J. Turner, pastor of Glen Park Church, Memphis, is visiting the Republic of Panama. He is speaking at Farm Four Baptist Church, where the United Fruit Co. has a great banana plantation. The area of work is in villages, towns and along jungle trails and the small railroad which extends 50 miles into the interior. He will return to his Memphis pulpit February 18.

Avery Nichols began his work as pastor of First Church, Nicklesville, Va., January 1. He had been pastor of Fall Branch Church, Holston Association, almost 10 years.

A. F. Crittendon, retired, of Wilson, Ark., is available for pulpit supply, interim pastorates, and schools of missions in churches. A former pastor, he served as associate executive secretary for the Mississippi Baptist State Convention and executive secretary-treasurer for the Southern Baptist General Convention of California. Mrs. Crittendon is in a nursing home in Memphis. Any church desiring the services of Brother Crittendon can contact him at P. O. Box 276, Wilson, Ark. Phone 2312, or c/o Mrs. Frank Brooks, Route 1, Martin, Tenn.

Miss Pauline Roberson, daughter of Rev. and Mrs. J. H. Roberson of Cookeville, received her degree in Religious Education at Southern Seminary, January 30. She is serving in one of the churches in Lexington, Ky.

Harlan F. Reynolds, pastor of Stevens Street Church, Cookeville, received his Bachelor of Divinity degree from Southern Seminary, January 30.

Andrew L. Garner, minister of music and education at Raleigh Church, Memphis, has been awarded Honorary Membership in the Choral Conductors Guild of America. Honorary Memberships, as stated in the citation, are awarded in recognition of outstanding work in the general field of choral music. Garner received his training at the University of Tennessee, Peabody College, and New Orleans Seminary. He has been with the Raleigh Church since July 1, 1960.

WANTED: Used Church Pews for Mission. Please contact First Baptist Church, Shelbyville, Tenn.

Cumberland Association—Stanley Gruzas has resigned as pastor of St. Bethlehem Church effective Feb. 25. Earl Moseley was called back to Alva and he will continue as its pastor. E. C. Sisk, pastor at Kiowa, Okla., moved on the field and began his services as pastor of Kirkwood Church near Clarksville, Feb. 4.

Southern Baptist missionary Floryne Miller is visiting Europe and the Near East on her way back to Japan after furlough in the states. She may be addressed at Seinan Jo Gakuin, Itozu, Kokura, Japan. She is a native of Elizabethton, Tenn.

Joe H. Vandegriff is the new director of visitation at Curtis Church, Augusta, Ga. A Tennessean, he was once a part-time staff member at North Glenwood Church, Knoxville.

J. O. Carter and Riverside Church, Nashville, observed the fifth anniversary of their pastoral relationship, February 1. During this time the church welcomed 601 new members, 204 of whom have been by baptism, and annual contributions to the church increased from \$43,976 to \$56,930.

W. Terry Davis, pastor of Calvary Church, Nashville, for several years, and formerly pastor of Hendersonville, Tennessee's First Church, will begin active evangelism work, March 1. Davis was a youth evangelist for three years and has participated in more than 100 revival meetings. He will make his home at 749 Templeton Drive, Nashville, Tenn.

Albert Skinner began his work as minister of music at First Church, Hapeville, Ga., February 13. Hapeville is a suburb of Atlanta. He was with Calvary Church, Jackson, before going to a similar position at Pompano Beach, Fla.



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12 Tennesseans Receive Degrees At Southern →

LOUISVILLE, Ky.—Mid-year graduates at The Southern Baptist Theological Seminary here have departed to take up their ministry with a challenge to personally demonstrate the "Mark of Jesus" still ringing in their ears.

Graduation speaker Elwin L. Skiles set that high goal for 110 candidates, 12 of them from Tennessee. Dr. Skiles, pastor of the First Baptist Church, Abilene, Tex., is president of the seminary Alumni Association.

Speaking at exercises January 30 in the chapel, he told the graduates:

"Paul possessed the proof marks that gave him the right to do his work. From this day forward you will bear the marks of this institution. Your diploma will be an outward mark or sign, but it is not the proof mark which will give you the right to do the work to which you have been called. Your diploma will have little meaning and no value apart from a genuine demonstration of the marks of Jesus branded upon your inward life." He added:

"The disciple must be as his master," said our Lord. Then there is to be an identity of spirit between the Christian and Christ. Marks of Jesus, which when found in us become proofs marks giving us the right to work for him, are unhesitating obedience to the will of God, compassion for all men and the spirit of self-sacrifice."

Following the address, Seminary President Duke K. McCall presented diplomas to graduates of the Schools of Theology, Religious Education and Church Music.

Fayette County WMU adopted resolutions concerning the homegoing of one of their beloved members, Mrs. A. G. Rose. It was resolved that the amount of \$25 be given annually in her memory to the Lottie Moon Christmas Offering for Foreign Missions and that it be known as The Mamie Rose Memorial.

Fort Hill Church, Knoxville, ordained Ralph Askew, Roger Lockhart, Don Boling, Barrett Clark, Lewis Brady, Mitchell Davenport and Ben Slover as deacons, February 4. Pastor Louis O. Ball was assisted by Lewis Rhodes of Broadway Church, Jerry Tillman of New Hopewell Church, and Bill Mynatt of Meadowview Church.



Top row (l. to r.) Guy Burger, M.R.E., Knoxville; Brantley Barrineau Paget, M.R.E., Nashville; Fleda Pauline Roberson, M.R.E., Cookeville; Louis Oliver Ball, Jr., D. C. M., Knoxville (Ball was the first to receive this degree at Southern Seminary or any other Southern Baptist Seminary); William Frederick Bateman, B.D., Memphis; and Ernest Edward Carrier, B.D., Elizabethton. Bottom row (l. to r.) Lloyd Edward Lawrence, B.D., Cleveland; Harlan F. Reynolds, B.D., Cookeville; Newell Mack Shultz, B.D., Cleveland; Norris Everett Smith, B.D., Memphis; Otto Maurice Spangler, Sr., B.D., Bristol; and George Washington Strickler, Jr., Th.M., Kingsport.



CLINTON—Pastor Raymond Sanderson, center, Minister of Music and Education Richard O'Bryan and Mrs. E. E. McCombs, associate superintendent of training, display the awards received from the Sunday School Board for excellent work done in two areas of the Church's life of First Church here. One is the award for the music ministry in reaching the Standard of Excellence. The other award is for a special recognition of the church's being 15th in the state in number of training awards received 1960-1961.

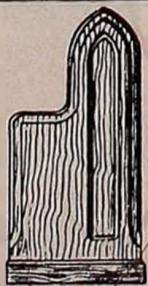


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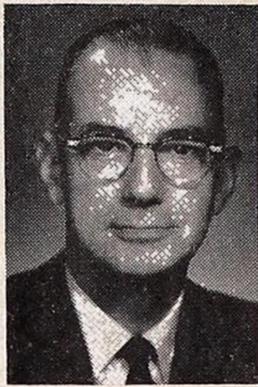
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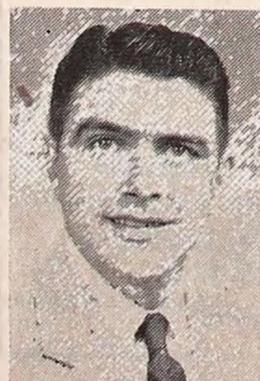
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TENNESSEE - JOINT ASSOCIATION

Belmont Heights Baptist Church

(Sponsored by State Sunday School,

PROGRAM

Afternoon

- 1:00 General Assembly Jesse Daniel, presiding
- 1:20 Keynote Message Dr. W. Fred Kendall
- 1:45 Announcements and Assignments
- 2:00 Separate Conferences . . Under the direction of State Secretaries
- 4:00 Break
- 4:15 Study Groups*
- 5:15 Adjourn

Evening

- 7:00 Separate Conferences . . Under the direction of State Secretaries
- 8:30 General Assembly Frank Charton, presiding
- Feature: "How to Lead a Conference" Dr. Raymond Rigdon
- 9:30 Adjourn

Morning

- 8:30 Separate Conferences . . Under the direction of State Secretaries
- 10:30 Break
- 10:45 General Assembly Charles Norton, presiding
- 11:00 Reports from Study Groups
- 11:45 Closing Message Dr. W. L. Howse
- 12:15 Adjourn



Frank Armstrong



Frank Charton



Mrs. V. S. Crenshaw



W. N. McElrath



Nora Padgett



Jesse Daniel

OFFICERS LEADERSHIP MEETING



Mary Anderson



Leslie Baumgartner



Joe Huggins



Saxe Adams



Raymond M. Rigdon

Nashville, February 26-27, 1962

(Training Union, and Music Departments)

*STUDY GROUPS

Questions to be considered by the Study Groups

1. How can the associational educational organizations work together more effectively?
2. What are the different ways we have of helping the churches accomplish their tasks?
3. What approaches can associational officers make to nonparticipating churches?
4. What part can associational officers play in promoting the Church Study Course?
5. What are principles by which associational officers may evaluate the effectiveness of the associational program?



J. Roger Skelton



Nancy Dill



Bob Dowdy



Ethel McIndoo



Versil Crenshaw

The Sin Of Separation

(Continued from page 3)

future is concerned. Perhaps they have been redeemed from past darkness by the power of Christ. They do stand in a present patch of light. But there is still only darkness ahead. Animals fearful at a gathering storm will huddle together. In the group there is safety. In some such manner the belongingness of ecumenicism is helpful to such persons. It sounds big; it looks strong. In it many seek reassurance and hope. Ecumenicism thus becomes a palliative for those who fear; it is a substitute for faith.

The only argument for the uniting of the churches that really carries weight is the one that relates to missions. It is confusing, so this argument runs, to have a number of competitive approaches made to the non-Christian. He might well conclude that until Christians themselves can agree on their own faith, it behooves him not to bother with it. This is a cogent argument. But is the alternative any more appealing? Does an enforced missionary monolith offer a better approach? Would a multiplicity of feeble and sometimes conflicting voices become a more effective Christian witness if they were to be forced, Procrusteslike, to become one unanimous voice? The facts are that every one of the major religions offers this same spectacle of multiple and even divergent approaches. This is true of Buddhism, Hinduism, Zoroastrianism, and Islam. It is also true of the new faith of Communism, as witness Stalin and Trotsky and even Khrushchev and Mao Tse-tung. When a faith becomes too sterile to proliferate, the chances are that it is too sterile to live. When Christian missionary appeals are limited to one, the one will soon become none.

An Honest Look

We need an honest appraisal of some things ecumenicism has blithely taken for granted. We need to ask, for example, whether the union of all churches would be the supreme good it is tacitly assumed to be. Our own answer is NO; organic union of all churches into one monolithic structure would be bad. Never yet have we observed any great spiritual impact that resulted because of church union. It did not happen in the case of the United Church of Canada. To take what is perhaps a more familiar

case, let us consider the Methodist Church, which came into being nearly a quarter of a century ago as a result of the merging of three principal branches of Methodism.

What has happened to the Methodist Church as a result of union? As a Methodist minister I have studied the outcome with great care and concern for twenty-two years. Has it experienced a mighty revival and a forward surge in all phases of its work? The answer again must be No. There has been no significant advance in missionary endeavor. Evangelism has steadily declined. Methodists are far from winning their "share" of the unchurched. One trouble is this: The Methodists have been absorbed with the mechanics of uniting all their boards and agencies and creating others. The complexity and dimensions of church business are staggering. These endeavors on the part of Methodists are undoubtedly important and even inescapable. But they do absorb the energies of church leadership to the point where there is not enough left for the Christian mission. All this the Methodist merger has convincingly demonstrated, and the merger represented by the United Church of Christ can be expected to demonstrate it again.

Why is merger good? Why is one big church better than several smaller ones? Why is it better than 255 smaller ones? Administrative economies can be argued, but they do not seem to develop in practice. We add a super board and keep all the little boards. As for mergers of local congregations, in the several that have come to my attention I have yet to note one whose combined giving to missions was as large as what the two or three congregations had previously totaled. This is a kind of "economy" that hardly stimulates the kingdom.

But the area of doctrine is where the dangers and losses of union efforts are to be observed. Merger proceeds theologically on the basis of the least common denominator. It could hardly be otherwise. Each of those uniting must surrender what is unique to itself so that all can be alike. In such a process indigenous vitality is not stimulated but reduced. A blackout of honest difference for the sake of something called union or even unity is not tolerance. It is indolence at the best, idiocy at the worst. Such consideration undoubtedly prompted Paul Tillich to remark, "Ecumenicity doesn't do much theologically. . . A committee cannot make a theology," so the result is based on "the least common denominator."

The Cutting Edge

Leaders in the discussions have a way of assuming that union is always the supreme consideration. When doctrinal disputes de-

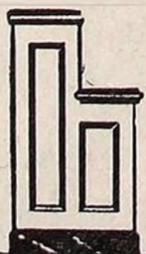
velop, disputants are encouraged to subside lest the unity of the church be impaired. In my own church I have seen leaders back off time and time again from discussions of the most weighty issues because "we must not endanger our unity." I do not mean to belittle this. It has its place and its importance. We may indeed be right and the other fellow wrong, but we dare not press our rightness to the point where his wrongness has no room. It is always the part of freedom to leave room for "error." I only ask by what logic union automatically becomes the supreme value. There is danger here as well as virtue. The danger is that the church may stand for less and less in order to be more and more widely merged.

Let us ask, further, what is the decisive ingredient in religious faith? What gives it uncton and drive? Does not that ingredient lie precisely in those features of a faith that are unique to itself? If this be true, then ecumenicism, which must place its stress on things all hold in common, would not prove stimulating. Someone has said that the only religion that amounts to anything is sectarian religion. Another has said that when a sect ceases to be a sect and becomes a church, it has already started to die. Somewhere in this sectarian area we locate the cutting edge. It is faith held in uniqueness and cherished in difference that becomes dynamic. Yet this is the very element that tends to fade in both the unity and the union phases of ecumenicism.

The "established line" has dangerous repercussions not only for doctrine but also in the area of institutional concern. Times without number I have heard it said, "Ah, if only the Protestants would stick together the way the Catholics do!" I am not sure that I want Protestants to stick together on all matters any more than I want Catholics to stick together on all matters. Protestants in the United States are beginning to recall the history of Roman Catholic clericalism as they are threatened with a resurgence of it here. But is the record of Protestant clericalism any more appetizing? Is an ecclesiastical monolith made more virtuous by calling it a different name? Or does power tend to corrupt even when those empowered are clergymen? Is it not possible that those who bewail overdiversity might find in an ecclesiastical monolith something worse?

The idea of a unified church apparatus to promote Christian virtue has its own lure. Churchmen have forever been tempted by this short cut. Ecumenicism could become another means of promoting an established orthodoxy and an approved ecclesiastical authority. If it does, we shall not have advanced to something brave and new but, rather, have fallen back into something old and discredited. We must beware of an ecumenicism that becomes a club to enforce conformity. There is a final area of spiritual responsibility that is intimate and personal: Let everyone lead the life which the Lord has assigned to him, and to which God has called him.

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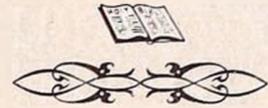


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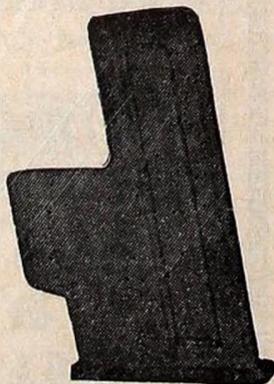
Church	S.S.	T.U.	Add.
Alcoa, Central	207	77	
First	434	211	
Allons, First	125	86	
Athens, Central	122	58	
East	481	156	3
North	283	125	2
Niota, First	128	33	
Riceville	123	64	
Auburntown, Prosperity	121	60	
Bemis, First	350	86	
Bolivar, First	454	132	
Brownsville	550	124	1
Byrdstown, First	96	40	
Etter	56	27	
Cedar Hill	97	26	
Centerville, First	107	40	1
Fairfield Chapel	44	33	
Chattanooga, Avondale	514	219	4
Brainerd	1010	323	4
Calvary	317	101	3
Concord	436	180	1
East Brainerd	224	94	
Eastdale	414	131	4
East Lake	502	209	
East Ridge	776	203	8
First	1247	295	4
Morris Hill	284	114	1
Nortside	403	71	
Oakwood	408	147	6
Red Bank	1137	315	
Ridgedale	501	177	
Ridgeview	298	91	
St. Elmo	408	99	3
Second	140	51	7
White Oak	525	166	
Woodland Park	386	197	
Clarksville, First	862	210	3
Van Leer Chapel	25	26	
New Providence	334	99	3
Cleveland, Big Spring	371	202	
First	619	231	1
Waterville	169	96	
Clinton, First	697	243	1
Second	505	119	4
Columbia, Highland Park	467	228	
Cookeville, First	528	110	
Eastwood	56	34	
Steven Street	166	78	
Washington Avenue	126	81	2
West View	197	78	2
Crab Orchard, Haley's Grove	92	41	
Crossville, First	261	46	
Daisy, First	395	115	
Dayton, First	289	87	
Dyer, New Bethlehem	178	89	
Dyersburg, First	701	178	
Spring Hill	174	91	6
Elizabethton, First	532	203	
Good Will Mission	48		
Oak Street	141	65	3
Siam	191	99	
Etowah, First	344	104	1
North	414	116	4
Fountain City, Central	1287	397	1
Smithwood	871	288	4
Friendship, South Fork	55	37	
Gleason, First	211	68	
Goodlettsville, First	431	169	2
Grand Junction, First	126	77	
Greeneville, First	410	140	
Halls, First	228	44	6
Harriman, South	487	184	
Trenton Street	400	95	
Walnut Hill	272	97	
Henderson, First	257	120	2
Hixson, First	397	128	1
Central	274	137	3
Memorial	259	114	1
Serena Chapel	55	24	
Humboldt, First	486	133	2

Jackson, Calvary	605	270	2
First	1081	341	3
East Union	80	49	2
West	947	429	7
Jellico, First	215	110	
Johnson City, Central	811	242	
Pine Crest	193	77	
Temple	360	139	
Unaka Avenue	428	147	4
Jonesboro, Second	119	40	
Kenton, First	209	53	2
Macedonia	80	56	
Kingsport, Cedar Grove	209	81	2
Colonial Heights	353	109	
First	864	224	
Litz Manor	259	110	
Lynn Garden	543	171	
Kingston, First	568	228	1
Knoxville, Beaumont Avenue	401	145	4
Bell Avenue	970	293	
Black Oak Heights	288	99	1
Broadway	1104	440	2
Fifth Avenue	800	241	3
First	1004	263	4
Fort Hill	260	85	
Grace	362	200	3
Island Home	300	83	
John Sevier	252	111	2
Lincoln Park	1130	340	
Mt. Olive	410	74	
Meridian	643	235	
Sevier Home Chapel	81	51	
Sevier Heights	731	321	2
South	660	243	
Wallace Memorial	905	376	4
LaFollette, First	320	102	
Lawrenceburg, Highland Park	249	94	1
Lebanon, First	614	161	
Hillcrest	143	63	
Rocky Valley	98	52	
Southside	149	81	
Lenoir City, Calvary	239	79	
First	519	131	
Kingston Pike	105	40	
Oral	144	86	
Lewisburg, First	474	111	4
Lexington, First	363	77	2
Livingston, First	186	95	3
Memorial	67	40	
Loudon, New Providence	217	121	
Madisonville, First	320	131	1
Mission	36	36	
Manchester, First	281	127	
Martin, Central	314	94	
First	435	153	
Southside	94	34	
Maryville, Broadway	707	355	3
First	909	302	2
McGinley Street	163	60	
Stock Creek	198	95	
McMinnville, Magness Memorial	365	89	
Forest Park	69	30	
Northside	145	75	
Shellsford	243	190	
Mt. Pleasant, First	166	71	
Mission	30	22	
Medon, New Union	112	64	
Memphis, Ardmore	687	287	2
Bartlett	344	134	1
Barton Heights	213	89	2
Bellevue	2023	890	17
Beverly Hills	534	208	6
Boulevard	506	167	6
Broadmoor	208	121	
Calvary	357	169	2
Central Avenue	793	250	
Cherokee	1100	427	5
Colonial	892	316	2
Dellwood	318		
Ellendale	120	63	13
Eudora	864	303	2
Fairlawn	528	217	
First	1384	317	8
Forest Hill	85	35	
Georgian Hills	380	151	2
Glen Park	328	155	
Graceland	753	278	1
Graham Heights	264	140	5
Havenview	214	83	2
Highland Heights	1273	567	4
Jackson Avenue	115	70	2
Kennedy	468	193	1
Kensington	325	111	
LaBelle Haven	721	274	4
Lauderdale Heights	82	52	
LeaClair	471	174	1
Leawood	921	262	1
Levi	347	116	3
Longview Heights	449	149	
Macon Road	182	75	3

Malcomb Avenue	196	87	
Mallory Heights	287	139	4
McLean	490	202	2
Millington, Second	77	50	3
Mt. Pisgah	117	83	1
National Avenue	357	123	1
Oakhaven	420	164	
Oakville Memorial	248	69	
Peabody	194	101	
Range Hills	106	67	1
Sky View	275	160	6
Southland	185	67	2
Southmoor	217	80	4
Speedway Terrace	718	180	
Sunset Mission	38	24	
Temple	1148	350	3
Thrifftaven	662	233	7
Trinity	444	275	3
Vanuys	80	38	
Wells Station	813	212	6
Whitehaven	729	156	
White Station	146	76	5
Milan, First	434	136	1
Northside	157	74	
Morristown, Bethel	220	101	
Buffalo Trail	258	117	2
Cherokee Hills	137	80	1
Leadvale	113	88	
Manley	112	47	
Whitesburg	116	39	
Witt	93	35	
Westview	151	80	1
Murfreesboro, First	644	158	1
Calvary	113	2	2
Southeast	102	63	1
Third	449	157	
Woodbury Road	231	79	
Nashville, Alta Loma	302	111	
Edenwald Mission	27		
Antioch	155	53	
Bakers Grove	157	74	2
Crieveewood	492	156	1
Dickerson Road	393	125	
Mission	59	36	
Donelson, First	858	182	8
Eastland	627	182	1
Eastwood	194	74	
Elkins Avenue	165	101	2
Fairview	214	77	1
Jordonia	45	31	1
First	1457	520	4
Cora Tibbs	65	31	
T.P.S.	410		
Carroll Street	252	86	
Freeland	113	49	
Gallatin Road	341	122	2
Glenwood	292	87	
Grace	959	294	
Haywood Hills	257	112	
Harsh Chapel	223	77	
Hermitage Hills	188	106	
Hill Hurst	143	73	
Immanuel	412	113	
Immanuel Chapel	26	15	
Inglewood	966	271	
Cross Keys	36	18	
State School	80		
Ivy Memorial	426	171	1
Treppard Heights	78	41	
Joelton	189	87	
Lockeland	571	178	1
Lyle Lane	73	32	
Madison, First	716	228	2
Mission	125	48	
Neelys Bend	90	43	
Park Avenue	784	264	5
Radnor	553	176	
Riverside	398	107	
Valley View	115	27	
Rosedale	171	99	3
Shelby Avenue	400	156	
Third	193	43	
Tusculum Hills	399	138	
Woodbine	514	190	1
Woodmont	749	301	
Oak Ridge, Glenwood	446	173	5
Robertsville	812	261	1
Old Hickory, First	508	187	
Temple	233	128	1
Parsons, First	195	63	
Portland, First	314	108	
Pulaski, First	347	102	2
Ridgetop, First	43	23	
Ripley, First	353	124	
Rockwood, Eureka	105	75	
First	457	171	1
Savannah, First	267	89	
Selmer, Falcon	97	59	
First	248	69	
Seymour, First Chilhowee	221	112	2
Sevierville, First	552	176	
Sharon, Adams	118		
Shelbyville, First	523	110	4
Shelbyville Mills	276	108	1
Sidonia, Pleasant Grove	120	56	
Springfield	545	153	1
Summertown	166	57	
Sweetwater, First	412	106	2
North	185	38	
Tiptonville, First	164	56	
Trenton, First	484	136	3
Tullahoma, First	537	164	1
Hickerson Mission	64	28	4
Lincoln Heights	117	43	1
Grace	119	64	
Highland	229	145	
Spring Creek Mission	14		

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WCYB-TV, Bristol, 12:30 p.m.

WMCT, Memphis, 8:30 a.m.

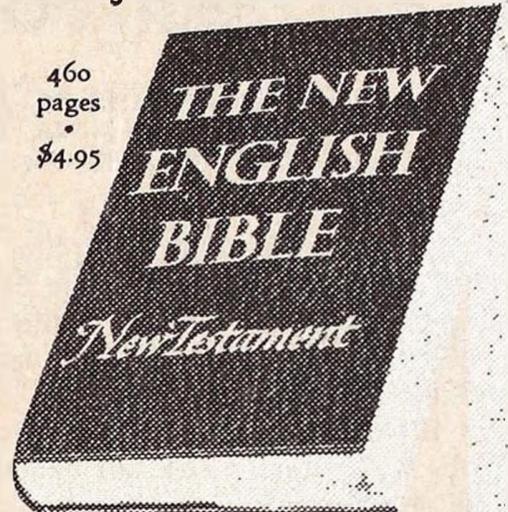
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Temperance Film Receives Recommendation

NASHVILLE—A Broadman film production has been accepted by the National Temperance and Prohibition Council for use in promoting its temperance program for the nation.

"Road to En-Dor," a 30-minute color motion picture, was previewed by the council Jan. 30 in Washington and received unanimous favorable response, said Dr. E. Stanley Williamson, secretary, Audio-Visual Aids Department, Baptist Sunday School Board.

New Books

Teaching and Training with Audio-Visuals by Earl W. Waldrup; Convention; 144 pp.

These Folks Called Baptist Edited by Jimmie H. Heflin; Baker; 84 pp.; \$2.00.

A Faith for Modern Man by Don Brandeis; Baker; 129 pp.; \$2.95.

Union City, First	637	152	2
Samburg	56	31	..
Second	310	148	..
Watertown, Round Lick	164	65	..
Waynesboro, Green River	123	59	..
White House	141	54	..
Winchester, First	323	81	1
Southside	60

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By Oscar Lee Rives

Respect For Human Life

TEXTS: Exodus 20:13; Matthew 5:21-26, 38-48; 19:13-15; Luke 12:4-7 (Larger)—Ex. 20:13; Mt. 21-26; Lu. 12:4-7 (Printed)—Mt. 5:44 (Golden).

The Golden Text, a partial description of our Lord of what has been called the Man of the Kingdom, contains three admonitions which if carried out would solve the problem suggested in the above topic for our lesson. For if we who would live like Kingdom persons would really love our enemies it would be seen that we were blessing them instead of cursing them, that we would always do them good and that we would make them the concern of our earnest prayers. Thus we would never be guilty of taking their lives except in rare cases to defend our own or our loved ones. And in so doing, or refraining from doing, we would show others a worthy example of respect for all human life. Our attitude would stand for a reminder that every human being has been made in the image of God, as God's Word so clearly teaches.

The printed text, chosen from three different writers, sets forth three distinct ideas with regard to this all-important matter of respect for human life. These notes prefer to formulate them in terms of positive statements. What are they?

Murder Is Prohibited (Ex. 20:13)

The Hebrew verb used here literally means murder which is defined as taking human life deliberately and in a vengeful mood. On this point, the two other passages of the printed text should be kept in mind. The Lord God spoke through and to Moses in the long ago in solemn prohibition for men then and for all time, in what is called the Sixth Commandment. It is brief, it is pointed, it is easy to understand. Its violation cannot be excused. Since a human life is sacred its taking by another in a murderous spirit must never be tolerated. The murder may be instantaneous or it may be lengthened. It may be physical altogether or it may be partially psychological. All kinds are forbidden.

Hate Is Destructive (Mt. 5:21-26)

First, hate destroys one's own inner self-

respect and dignity. A person simply cannot hate another without being seriously hurt himself. To be angry toward another without a cause is to be in danger of degradation of one's own inner calm and serenity. This can be described as judgment which comes both now as well as hereafter. To think of another in a spirit of contempt even to the extent of calling him a fool is to be exposed to the danger of what Jesus spoke of as "hell fire" in these verses. What a solemnizing word! Second, hate within one's heart destroys the possibility of genuine worship of the would-be worshipper. This idea is pointed up in Jesus' word where He says to leave the intended gift before the altar until the one who brings it is first reconciled to his fellow-man. One imagines just how much interrupted worship there would be in all of our churches if this teaching were observed. But Jesus specifically commanded all to do what is necessary to remove the hindrance. Third, hate destroys one's hope for mercy and pardon from God's gracious hand. And who does not in his very heart of hearts know that this is an absolute essential as he comes into God's presence in prayer for forgiveness? Our Lord had another teaching just here when He gave us the Model Prayer in which we are to pray, "Forgive us our trespasses as we forgive those who trespass against us". The most significant little word in this verse is that of "as". In summary, God will not forgive us except as we forgive others.

Awe Is Fitting (Lu. 12:4-7)

When we think of God who gave us life we are to do so with a reverential fear which may be called awe. He who gave life is entitled to take it. Our attitude towards Him and all others to whom He gave similar life is to be one of deep and abiding regard and respect. He can take life and He can also commit that life to hell, according to Jesus in these verses. He knows and cares for every human being with an infinite love and concern. He values the sparrow but He values the human soul far more. Nothing transpires without His notice and permission. Such considerations fill us with awe. It is fitting that it is so.

Pittard Retires From Albany, Ga. Pastorate

C. R. Pittard has retired from the active pastorate and is available to serve as supply or interim pastor. Dr. Pittard has concluded a ministry of 14 years at Byne Memorial Church, Albany, Ga. Before that he served the Allapath Church in Miami. Dr. Pittard had 2,736 additions to the church during his ministry in Albany, 1,035 coming for baptism. He has been actively identified with the denominational work in both Georgia and Florida and has served on the Board of Trustees of Southern Seminary, Louisville, and the Home Mission Board, Atlanta. He has been a member of the Executive Committee of the Georgia Baptist Convention. He may be reached at P. O. Box 1380, Albany, Ga.

Clyde Reeves, 89 of Rossville, a Baptist minister for 60 years, passed away recently at a Chattanooga hospital.

READERS WRITE

(Continued from page 2)

closest possible relation to their fellow Christians: to those who are members of an "established" church, to those from Communist lands, to those who may speak disparagingly of us, to those who are "liberal" and those who are "orthodox."

I praise God for the work and witness of the World Council and pray for the day when Southern Baptists will do just what the Russian Orthodox Church has done: apply for membership! —Walter Harrelson, Professor of O. T. Vanderbilt Univ. Divinity School, Nashville 5, Tenn.

... Harrison Chilhowee Benefits From Wills And Gifts

Recent gifts and bequests have strengthened and encouraged the work of Harrison-Chilhowee Baptist Academy. In a report to the trustees the president of the school noted that the total gifts and pledges for the past two years amount to more than \$60,000.

A part of this total is for the scholarship fund and student aid, which benefits 42 per cent of the students, and, without which, some of them could not attend the school.

Most of the total is designated for capital needs, to be used in the building expansion program of the school. A pledge of \$35,000 is being reserved to apply on a new cafeteria building, and only last week a gift of \$7,500 was made by William B. Stokely, Jr., to be applied on the new gymnasium. Twenty-five of the rooms in the new Atchley Dormitory have been furnished at \$500 each as gifts and memorials; the lobby was furnished at a cost of \$2,000 from the Ogle Fund created in the will of B. C. Ogle, a former trustee of Chilhowee. A new Hammond organ in the school chapel was provided by the will of Charles S. Hasson, who was also a former trustee.

Recent wills which have been probated reveal that the school has been left amounts of \$5,000, \$2,600, \$1,000, and \$500.

In addition, there have been numerous gifts by groups and individuals which have greatly benefited various phases of the school's program.

We are extremely grateful for this interest and confidence expressed in the work, and, even though inflation is a problem, we shall continue the practice of making one dollar do the work of two so far as we are able.—Charles C. Lemons, President

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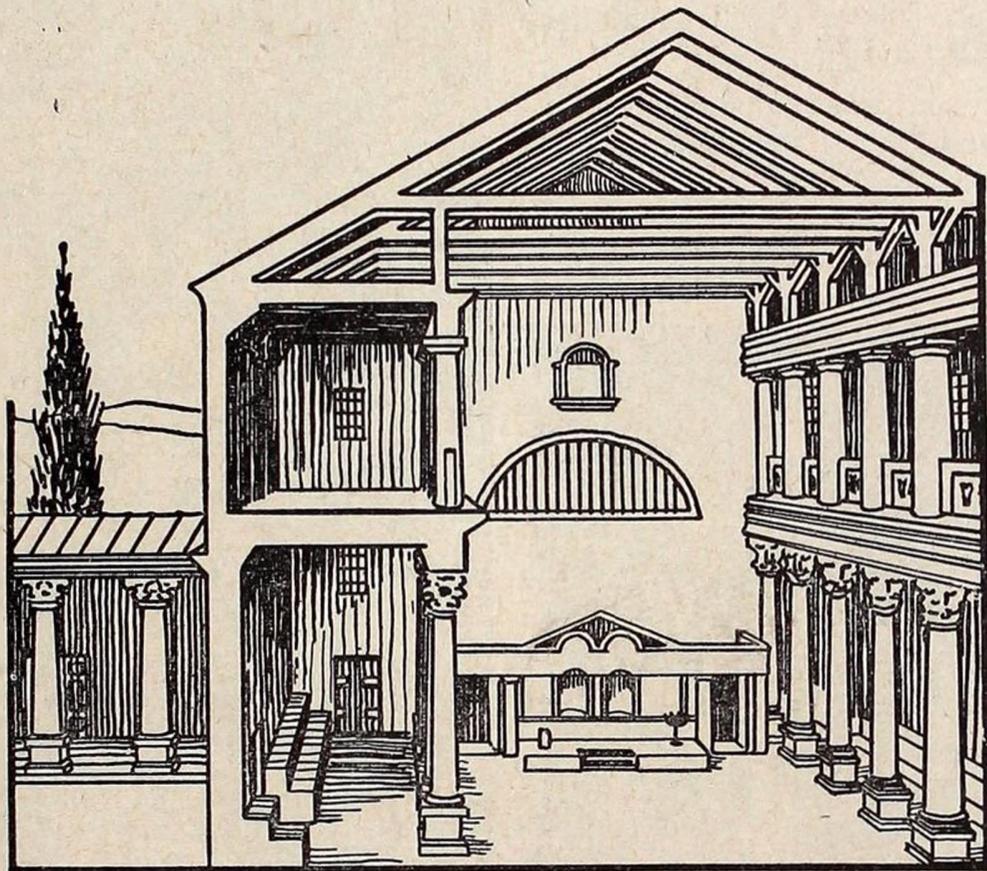
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Ancient Building Designs*

By Thelma C. Carter

Few people today realize that beautiful new buildings of steel, concrete, glass, and plastics are patterned very much like the ancient buildings of Palestine and the other great Bible countries.

The post and lintel, spoken of many times in the Bible, consists of a stone slab or wooden beam placed upon the top of two upright posts. We have the post and lintel in the construction of our homes, churches, and other buildings. We usually speak of them as doorposts, pillars, and columns.

The arch is another ancient building design. The Romans are given credit for discovering the best way to erect a true arch. We have them in our vaultlike buildings, in domes, and in our homes. Some of today's most beautiful buildings are designed with many domes, half domes, and arched ceilings.

The flying buttress and the balanced-stone design are also ancient in origin. The buttress is the protruding part of a pillar or column which gives more strength to massive walls. Today as in ancient times, statues and other stone decorations rest on the buttress part of pillars and supporting columns. The balanced-stone patterns brought about the building of pinnacles and spires reaching skyward.

In recent years, excavations of ancient buildings in Palestine have uncovered such beautiful buildings as to fill people with

amazement. The post and the lintel, the arch, and the flying buttress and balanced-stone masonry are found in exquisite beauty in excavated houses of worship, tombs, bathing areas, public buildings, and homes.

The illustration on this page is a drawing of the interior of the synagogue in Capernaum. It is one of the ancient buildings of Palestine that has been restored in recent years.

It's amazing, isn't it, when we look at the exciting domed, arched, and columned buildings of today, to think that David, Solomon, the disciples, and Jesus knew these same building designs long, long, ago?

Who's Who in the Bible?*

by Jean O'Neill

One of the three names in each sentence is correct. Cross out the two names which are incorrect, and score ten points for each sentence completed correctly.

1. The Ten Commandments were given to (Elijah, Moses, Gabriel).

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"We'll now hear from Mr. Jones, the last speaker on the program," said the weary toastmaster.

Jones arose as those around the banquet table made a weak attempt at applauding.

"My ears ache from listening so much," he began, "and I'm too tired to do my stuff. Any fool who would like to know what I would have said if I'd been first on the list can read the speech, it's here, all type-written. Thanks."

Jones sat down amid deafening applause.

The teen-ager had been hoping that one day the handsome fellow who sat behind her in class would take notice of her. And then one day she turned and saw that he was actually smiling at her! So she smiled back at him. He didn't turn away, but just looked at her more intently than before.

"Smile like that again," he commanded.

She blushed and dimpled. He laughed.

"Just as I thought," he said. "You sure do look like a chipmunk."

While discussing problems concerning teenagers, one woman asked her neighbor, "Is your son hard to get out of bed in the morning?"

"No," replied the other. "I just open the door and throw the cat on his bed."

The neighbor was puzzled. "How," she asked, "does that waken him?"

Replied the other, "He sleeps with the dog!"

2. A beautiful coat was worn by (Daniel, Samuel, Joseph).
3. (Aaron, Jacob, Elisha) tended his father-in-law's flocks.
4. The giant Goliath was killed by a stone from the sling of (David, Benjamin, Lot).
5. (Laban, Isaac, Solomon) asked God for wisdom and an understanding heart in order to be a good king.
6. (Martha, a sinful woman, Ruth) washed Jesus' feet with her tears and dried them with her hair.
7. (Timothy, Herod, Saul) was stricken blind on the road to Damascus.
8. (Judas, Simon, Thomas) betrayed Jesus with a kiss.
9. Before the cock crew, Jesus was denied three times by (Peter, John, Paul).
10. Jesus raised (John, Lazarus, Abel) from the dead.

ANSWERS

1. Moses, 2. Joseph, 3. Jacob, 4. David, 5. Solomon, 6. a sinful woman, 7. Saul, 8. Judas, 9. Peter, 10. Lazarus.

(Sunday School Board Syndicate, all rights reserved)

3,000 Men And Royal Ambassadors To Memphis, April 20-21

This page will be dedicated to news about the Royal Ambassadors of Tennessee. If you have news of worthy events or accomplishments of outstanding Royal Ambassadors, send them to us. Since the BAPTIST & REFLECTOR is for the whole state, material must be of state-wide interest. Send in the material with good action pictures, and we will do our best to publish. Send material to State Brotherhood Department, 1812 Belmont Boulevard, Nashville 5, Tenn.



Contributing editors to this column are the State Officers. Donnie Smith, State Steward, from the Springfield Baptist Church, Springfield, is the editor. Donnie serves on the Youth Council of his church, is active in Royal Ambassadors, and holds offices in his Training Union and Sunday school. He is also active

at Springfield High School, being president of his Junior class, treasurer of the Key Club, and a member of the annual staff, Dramatics Club, and Thespian Troupe.

Tommy Adams, State Ambassador-in-Chief, from Central Baptist Church in Memphis, is a contributing editor. He is serving his church as an Assistant Sunday School teacher, and president of both his Training Union and Royal Ambassador Chapter. Tommy, among other things, was youth pastor. In his school, he is vice-president of the student government, a member of the Honor

Society and Key Club. Tommy lettered three years in basketball and one year was high scorer.

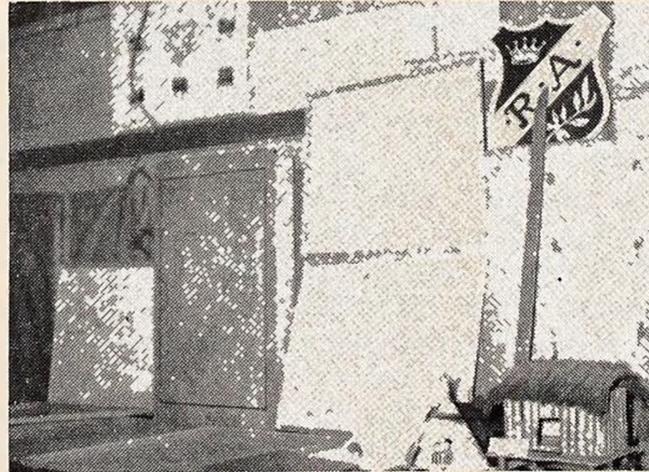
Ray Cleek, also a contributing editor, is State Assistant Ambassador-in-Chief, from the First Baptist Church of Union City. Ray is an Ambassador Plenipotentiary and is active in all phases of his church. He is also a Junior at Union City High School, is a member of the Key Club and Beta Club and plays fullback on the football team.

Make plans now to attend your State Royal Ambassador Congress in Memphis, Tennessee, April 20-21. It will be held at Bellevue Baptist Church.

Information and application blanks will be mailed March 5 to all counselors on our mailing list. Make your plans to come NOW. Watch your BAPTIST & REFLECTOR for details.



The championship basketball playoff will be played on Friday afternoon, April 21.



Royal Ambassadors will display outstanding projects. For information write your State Brotherhood Department.



George Child, III, a contributing editor and State Recorder, is an Ambassador Plenipotentiary and a member of Fifth Avenue Baptist Church in Knoxville. George has served as a staffer at the State Royal Ambassador Camps and Recorder of his associational organization. He goes to East High School, Knoxville, and last year he served as one of the managers for the football and baseball teams.



The program Friday night and Saturday morning will include outstanding events: drama, a pageant, awards, election of officers, missions, outstanding music, fun, and a short dedication service.



Most of the men and boys will be staying in homes and motels. The first 200 applying will be able to camp at Camp Cordova about fifteen miles from Memphis.