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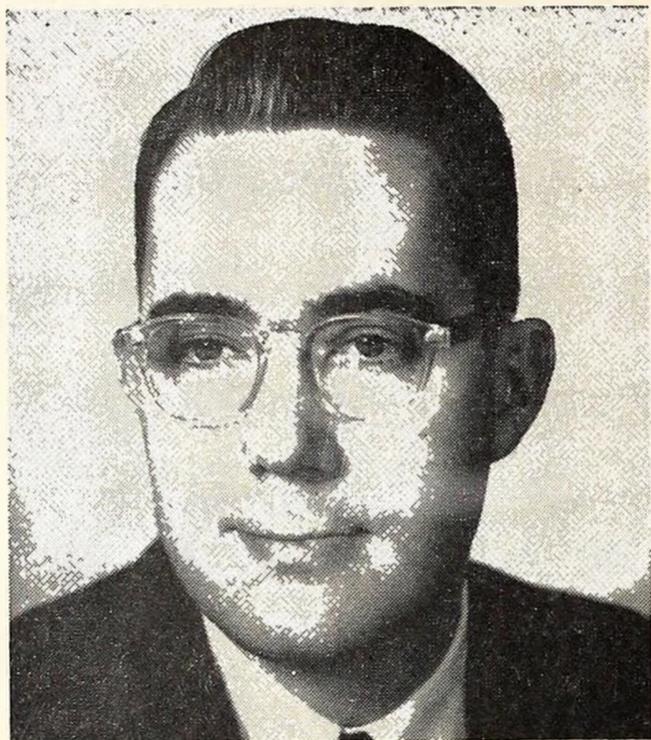
LEBANON TENN
BGT FIRST

...
worship
the
Lord
in the
beauty
of
holiness

Psalm 29:2



Spiritual Amnesia



RUSSELL E. BRIDGES

Luke 15:17a

"... when he came to himself ..."

Shrapnel had distorted his individual and peculiar facial contour. There was little, if any, similarity to his original image. Neither his friends nor family could recognize him. He was also a victim of amnesia and was

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wandering around in the train station repeating vociferously, "I don't know who I am." He was taken first to one community and then another, in hopes that familiar scenes, loved faces, and friendly voices might restore the miracle of memory. Advancing ahead of his companions, he began to notice familiar scenes as he turned down a lane and eventually came to the door of his father's house. He had come home. In his own home, he knew again who he was.

This incident is a story of mankind. We no longer know who we are. The search may be endless—depending upon the questions one asks, as well as the answers in return. The German philosopher, Schopenhauer, sat one day for hours on a bench in Berlin, pondering the meaning of his own existence. A suspicious policeman went over and asked, "Who are you?" The philosopher replied, "I wish to God I knew!"

The subject suggests that previously this person was spiritually healthy; consequently, we must find the cause in order to treat the patient. I believe the answer lies, at least in part, in the parable that was called to our attention at the outset. There was an immediate recognition of his father's house. Once he walked in, he lost his amnesia. He knew who he was.

Those who do not frequent their Father's house in order to communicate with Him may complain that "life's a long headache in a noisy street", as the poet John Masefield stated. In Luke 15:17a there is a most familiar parable, in fact so much so that, I fear, a penetrating truth has been passed over that demands our attention. "When he came to himself" says to me: when he overcame his amnesia and realized who he was. Jesus believed that so long as a man was away from God, he was not truly himself. So, when one, either God or man, states, "You are not yourself today," there are some spiritual implications involved—that is, if we take our Christian commitment seriously.

San Francisco Car Stickers Ready

NASHVILLE (BP)—Driving to the Southern Baptist Convention in San Francisco? If so, you may want to identify yourself to fellow Baptists and others as you drive west.

A black and orange reflector-type bumper sticker which says "Southern Baptist Convention, San Francisco, June 5-8" may be obtained without charge.

Send your request to Public Relations Office, Executive Committee, 127 Ninth Avenue North, Nashville 3, Tenn. Orders will be filled as long as the supply lasts.

Portions Of Bible Published In 1,181 Languages

NEW YORK (RNS)—Portions of the Bible have been published in 1,181 languages as of the end of 1961, the American Bible Society announced here.

A breakdown of its report showed that the whole Bible has been published in 226 languages, a whole Testament in 281, and Scriptural portions in 674.

Last year, the society noted, complete Bibles were published for the first time in Mengaka (Bali), in Bambara, Teso and Sukuma (Africa), and Sadan Toradja (Indonesia).

First New Testaments were published in Kekchi (Guatemala), Maya and Mazateco (Mexico), Piro (Peru), Ogoni (Nigeria), Kwara'ae Mwala Hindustani (India).



... I Confess To Race Prejudice

● At the ripe age of 90 years, I ease my conscience a bit by confessing that nearly all my life I've been cursed with race prejudice. I say "nearly," because it is well known that little children have no race prejudice. They learn it very early by watching the superior airs of parents and others toward colored people. Nearly all my life I've had that feeling of superiority. Now for years I've been ashamed of it, yet find it hard to rid myself of it.

In early life I had fine Negro neighbors, and admired and loved some of them. But if they came to see us on business, I felt it right and proper for them to come to the back door. When I came from seminary they honored me enough to ask me to preach in their church, and applauded me with amens and groans of approval; but I confess with shame that I felt a recoil at shaking hands with them. *That wasn't done.*

Before going to seminary I was one year a religious colporter. Often I called at Negro homes to offer them religious books. At one nice Negro home I called at lunch time. Two women put their heads together, and said graciously, "Will you let us fix you a lunch?" I was hungry and agreed, wondering what would happen; would they sit at table with me? For that "wasn't done" by whites.

They tastefully placed a nice lunch on their table, and then sat apart respectfully while I ate! For many years now I've felt I was unworthy to sit at their table, they beside me!

Often in late years I've said in my pulpit, "I often feel on meeting a Negro I'd like to stop and apologize because we whites never let you forget that we feel superior to you!" I'm frankly ashamed of it—yet can't master it fully. I'm still trying.

For one thing, the great old saint Dr. W. R. Cullom and I have been reading together some great scientific books showing beyond doubt that all races are from the same ancestors, and that there is no superior race—nor color. Any superiority comes from superior social and cultural advantages. Yet this saintly old man of 95, just as I, feel cramped by custom: Can we break it and be our best selves! We must work on our neighbors as well as ourselves.

And we see gleams of a new day, when we will dare to treat all peoples of all colors just as persons. More and more of us are convinced

Unless we act now U.S. tax money will aid religious discrimination
in South America — The Editor

Who Will Benefit From U.S. Educational Aid To Colombia?

In December of 1961, the governments of Colombia and the United States entered into a treaty regarding vitally needed educational aid to Colombia, where half of the children have no schools to attend. The treaty was hastily drawn up so that President Kennedy could inaugurate the program on his recent visit to Colombia. The United States and Colombia are to share equally the cost of the 60 million dollar plan.

At the present time (March 20, 1962) the details of the plan have not been solidified, however the United States has already turned over the first half million dollars for school aid.

The United States in granting funds for education in Colombia under the present circumstances is violating its principle of the separation of church and state. In Colombia the Roman Catholic Church has complete control of the "public" school system. The American and Colombian systems are irreconcilable, and in order to put the treaty into effect one or the other of the countries will have to violate its system.

The U.S. has not yet demanded that these funds be used in schools that offer equal educational privileges to both Catholics and Protestants. Religious discrimination in Colombia is so severe, that it is either impossible or miserable for protestant children to attend the public schools. Evangelical churches and missions spend thousands of dollars per year to support their own schools.

In every public school in Colombia, the Roman Catholic religion is taught to all students, and they are required to attend mass in a body each Sunday. In some cases non-Catholic students are exempted from attending mass, but are mocked in the religion classes. Children are told that protestants are ignorant, immoral, and Communist.

Colombia has a good constitution, and were it applied, the question of religious discrimination in the administering of U.S. educational aid would not arise. The constitution guarantees freedom of education, of conscience, and of religion. However, the constitution is not applied. The minister of education operates on the basis of a Col-

ombian-Vatican Concordat, and a Mission Treaty of 1953, signed by the dictatorial president at that time. These treaties give Roman Catholic control over all educational institutions in the nation, and demand government money to operate the public (Catholic) schools in 80% of the territory.

The Evangelicals of Colombia hope that the U. S. will insist that the aid given be used in accord with the principles of the separation of church and state.

When the U.S. gives aid to a foreign country, agreements are always made for its spending, to assure a good investment of public funds in gaining support of the great American freedoms. If the U.S. specifies nothing in the Colombian Educational Aid Treaty, the Roman Catholic Church will be the proud recipient of millions of dollars of American aid, by way of the schools.

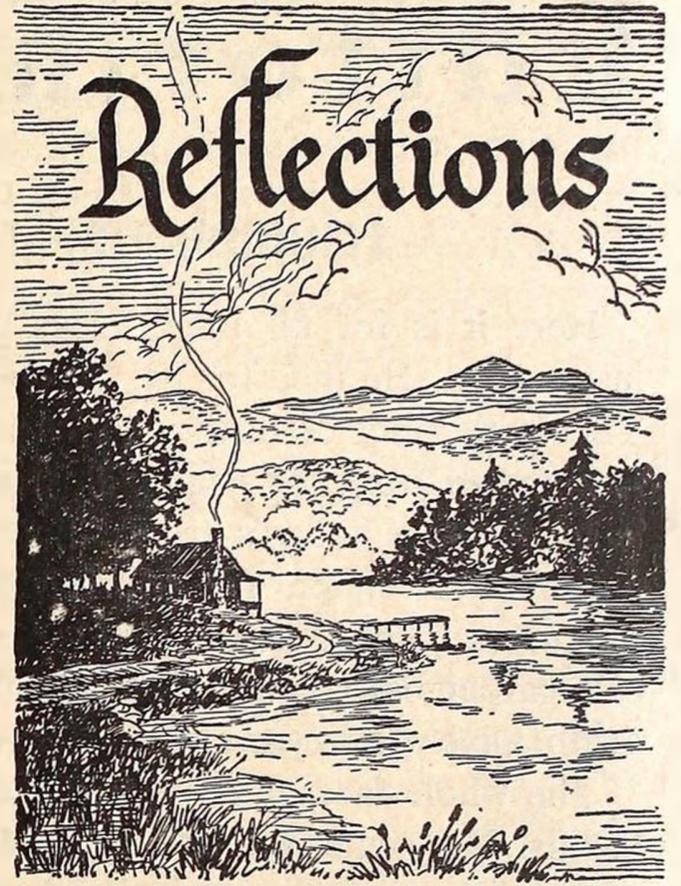
It is urged that all Americans who believe in the principle of separation of church and state write their congressmen, calling to their attention the Roman Catholic control of public schools in Colombia. Nothing more is needed than that the Constitution of Colombia be upheld in the administering of the school aid, and that children of all faiths be given equal rights to an education.

Executive Committee Report
Colombian Baptist Mission

by Loren Turnage



beyond doubt that the white attitude of superiority is definitely unchristian and wrong, and harms white as well as black. Our air of superiority irritates and angers peoples of other colors and foments hate and bitterness round the world, and deep within us, hurts our own conscience.—S. L. Morgan, Sr., Wake Forest, N. C.



The primary elements of the war on juvenile crime are neither glamorous nor spectacular. Sound adult example, good homes and a decent community are simple but basic elements in the struggle. Adult example speaks for itself, A "good" home does not mean a wealthy home, one boasting all the comforts of life, or even one having the barest essentials in terms of food, clothing, and shelter. People, and their attitudes, not material things, create a good or a bad home.—J. Edgar Hoover, "What Can We Do About Juvenile Delinquency?" *Veterans of Foreign Wars Magazine*.

Traditionally, America has cherished thrift, industry, personal aggressiveness, hard work and ambition. The casual observer will recognize that these are no part of today's youth. Extravagance, once considered a vice, has now become a virtue. Thrift, once a virtue, has become a sin. We are teaching our young people that it is an unforgivable sin to deny one's self, to live without comfort, or luxury; easy credit, over-indulgence and material abundance are teaching our youth to judge all of life on the basis of materialism.—Dr. Leo K. Bishop, *Vital Speeches of the Day*.

A traveler tells of visiting the Chamber of Mirrors in the palace at Versailles, France, where the treaty of peace was signed after World War I. As he looked about him after he had entered the room, he says, "All I could see on every side was myself." Some people go through life as if living continually in the Chamber of Mirrors. They see only themselves, having no interest in others or concern for their needs and anxieties and problems. They have no eyes for any values save as those values relate to themselves.—William T. McElroy, *Christian Observer*.

Editorials

Triumphant Truth

Here it is for all time! Jesus has conquered our last enemy. He died for us. He *arose* from the dead. This is the fact of history. This is yesterday's truth. He *is risen* from the dead. This is the fact of experience. This is today's truth. These are twin truths. Never forget either. The Christ who conquered death and came forth from the tomb in Joseph of Arimathaea's garden is the same Christ now triumphing over death, alive within you as you believe on him.

The whole face of the world becomes new because of this. Yet some who believe the fact of the past, accepting implicitly the truth that Jesus did once upon a time rise from the grave, fail to believe the equally valid truth of the here and now. They do not happily realize by faith the presence of the Lord of life.

He arose!

He is risen!

He died once for all.

He is alive forevermore. As the Bible puts it, "Death no more hath dominion over him." (Romans

6:10) "For that in he died he died unto sins once but in that he liveth he liveth unto God.

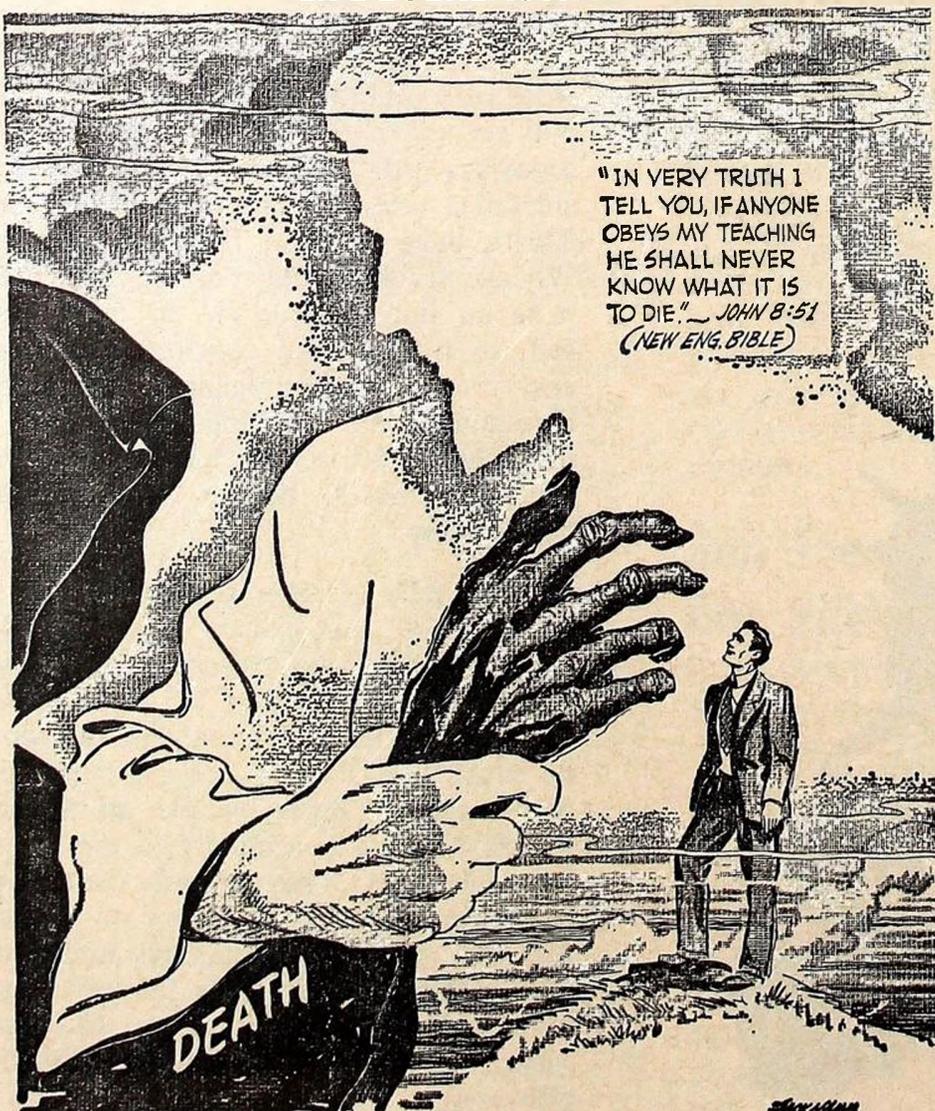
Jesus' death had meaning for your sin and mine. He suffered for our sake. "By the grace of God he tasted death for every man." The meaning of Calvary's cross is that Jesus, in dying, destroyed him that had the power of death, that is, the devil (Hebrews 2:14). The meaning of the empty tomb is that the power of the resurrection makes the penitent believer right with God. God's purpose in the death of Jesus was to "deliver them who through fear of death were all their lifetime subject to bondage." (Hebrews 2:15)

God has bound up together the death of his son Jesus *for* sin and the death of his people *to* sin. He has bound together the resurrection of Jesus *for* our justification and the resurrection of his people *to* newness of life in Christ. This is a triumphant, glorious truth. God acted for us at Calvary and in raising up Jesus from the dead.

We have a gospel of grace in Jesus. This is made plain in his life, in his death, in his resurrection. He "hath abolished death and brought life and immortality to light through the gospel." (II Timothy 1:10)

Easter means infinitely more than the resurgence of nature, the return of spring in the round of seasons. It means that Christ rose from the dead. It means that Christ is risen from the dead and alive forevermore, and here is the ground of our radiant hope. This is the victory that overcometh the world even our faith, a faith in the triumphant Son of God. A corollary of the resurrection is given to us in Jude:24-25 with its glorious benediction rejoicing in the divine power that makes the believer forever secure in the love of God: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen."

LIFE EVERLASTING



Shutting God Out

Will our public schools shut the door against God? His very name cannot be mentioned in them if some people have their way. A law suit has been brought in Hyde Park, New York which in effect would rule God out of the public schools. The case is before the

Supreme Court as to whether a daily prayer is constitutional in New York's public schools. Here is the prayer:

"Almighty God, we acknowledge our dependence upon thee, and we beg thy blessing upon us, our parents, our teachers and our country."

There is no coercion in the prayer. Pupils may refrain from joining in the prayer, and they can be excused upon request. Teachers lead their classes in the prayer, but pupils are not under orders to participate.

This prayer, recommended in 1951 by the New York Board of Regents for all public schools, is being opposed as though it were a violation of the first amendment of the Constitution. The suit has been brought by five parents, two are Jewish, one Unitarian, one a member of the Society for Ethical Culture, the fifth is an agnostic.

Decision on this case will have far reaching consequences. Should the Supreme Court rule in favor of these five, many religious practices presently allowed in a number of our public schools may be forbidden. In defense of the prayer it should be noted that the Constitution, though it forbids a state religion, does not prohibit a religious state. America was founded by God-fearing people, and God has been acknowledged in numerous public documents. This is true of the nation as a whole and also of the states. Forty-nine out of our fifty states have some recognition of deity in their constitutions.

If these litigants win, it will in effect be a victory for those who would make America, and particularly our schools, completely secular.

Certainly we want to maintain separation of church and state, but to rule out this prayer would in no wise aid the cause of a free church in a free state. It would on the other hand through legal process help to establish irreligion as a religion of the schools.

UnAmerican Use Of Tax Money

American educational aid to Colombia—unless Americans who love religious freedom speak up now—will simply strengthen religious discrimination in that South American country. Our Colombian Baptist Mission at Cali calls this to our attention in an article by Loren Turnage, "Who Will Benefit From US Educational Aid to Colombia?" See page 3.

Unless our government specifies to the contrary the Roman Catholic Church will be the recipient of millions of dollars of US tax money through aid to the schools in Colombia. Those "public" schools in Colombia are controlled by the Roman Catholic Church. Children of non-Catholic faiths are discriminated against. Your tax money will go to support this unjust discrimination in Colombia. Write your Congressman now against such unamerican use of tax money from the USA.

BAPTIST BELIEFS

by Herschel H. Hobbs

Righteousness

"Righteousness" when used of God refers to His holiness (Rom. 3:5, 25); when used of Christ it denotes His moral perfection or sinlessness (John 16:8, 10); when used of man it connotes that which God demands or that condition which is acceptable to God (Matt. 6:33). The Jews thought of this righteousness in terms of works of the law (Rom. 10:3), a righteousness which they could not achieve (Matt. 5:20).

"Righteousness" is one of the great words of the New Testament, appearing ninety-two times. It is akin to "justification" which appears only twice (Rom. 4:25; 5:18). But "righteousness" means the state of being "justified."

The theme of Romans is the God-kind-of-righteousness (Rom. 1:17). The word

"righteousness" appears in this book thirty-six times. Here "righteousness" is not an attribute of God. It is His activity whereby God declares man "righteous" or "justified." This word belongs to a family of Greek nouns which do not describe what one is but what one is declared to be. So man within himself is not righteous. God declares him to be righteous as though he had not sinned. This He does because of the righteousness of God" which is in Christ Jesus (Rom. 10:3-10).

This "righteousness" is put down to man's account (Rom. 4:3) because of his faith in Christ (John 1:12). Paul says that it is "from faith to faith" (Rom. 1:17), or a matter of faith from beginning to end. Man is not saved by works but by grace.

Break With Rome!

"*You Shall Have No Other Gods Before Me*" is a 16 pp. treatise by R. E. Randall, price 30 cents, obtainable from the author at 206 Franklin Park, Winchester, Tenn. It was written to refute Catholic charges against Protestant missionaries' activities in South America. (See BAPTIST AND REFLECTOR, March 9, 1961, page 3) This pamphlet deals strongly with some current religious symbolism and practices which have been taken up from paganism antedating Christianity by so-called Christians. The author extols men of the Reformation and calls for a complete break with the doctrines of Rome that have chained the body, mind and soul of millions.

As a Christian he is to walk in good works (Eph. 2:8-10). But he becomes righteous or justified through a judicial act of God made possible because of His grace in Christ and man's faith therein. Thus and only thus may one become righteous before God.

Tennessee Topics

First Church, Newport, has awarded a \$225,000 contract for erection of a chapel and education building.

Billy Hammonds of Jackson is the new pastor of First Church, Parsons. He attended Union University and Southwestern Seminary, graduating in January of this year. Hammonds has held previous pastorates at Cario Church near Alamo, and Midway Church, Whiteville. He is married and has a son, Mark, 2.

James E. Whitlock, native of New Albany, Miss., has been called as pastor of First Church, Tiptonville, and will preach his first sermon there April 22. He succeeds Edwin A. Hunter, who moved to Halls. He is a graduate of Ouchita Baptist College, Arkadelphia, Ark., and attended Midwestern Seminary. The Whitlocks have a son, Bobby, 14, a daughter, Debbie, 10, and a smaller son, Nathan, age 3.

First Church, Chattanooga, is seeking to buy an 8.43 acre tract of land upon which to build new church buildings. The land is a part of Chattanooga's Golden Gateway Project and is located in the downtown area on the west side of the new expressway. The church has long range building plans which call for an expenditure of approximately 3 million dollars. Money is in hand for the purchase of the land. Luther Joe Thompson marked his second anniversary as pastor of the church, April 1.

Springfield Church, Springfield, has voted to proceed with plans to build a new auditorium with educational space on the ground floor. The Planning Committee is composed of Walter Bentley, chairman, Edgar Ewton, W. H. Jones, J. W. Foreman and J. E. Bryant. Grant L. Jones is pastor.

First Church, Newbern, held open house recently in connection with its new educational building.

Emmanuel Church in Holston Association, Howard Robinson, pastor, voted to go into a \$40,000 building program. Bill Worley is the new music director.

Warren G. Banks has accepted the call to pastor Oakland Church, Oakland, Tenn. This church has recently gone from half to full time. Banks comes from a two and one half year ministry at Lucy Church, Millington.



Steve L. Doran is the new pastor of Macedonia Church, Kenton. A native of Martin, he attended the University of Tennessee at Martin and plans to attend Union University. He is a former pastor of Reelfoot Church, near Troy. Mrs. Doran is the former Linda Valentine of Puryear. They have a year old daughter, Tammye. They live in the parsonium near the church.

Mrs. Ada Jones died April 3 at her home in Alamo following an illness of five years. She was a loyal member of First Church and for many years superintendent of the Junior Department. Services were held April 5 with Paul Palmer of Memphis officiating, assisted by the local pastor, Robert Benson.

Jerry L. Glisson, pastor of Leawood Church, Memphis, was with First Church, Camden, in a revival which resulted in 13 baptisms and three by letter. Robert Sanders is the Camden pastor.

Sullivan Church, Kingsport, ordained Lloyd Barr, John C. Clark, Carson Cox, Kenneth Dolen, John Middleton, Henry C. Richardson and Glen Taylor as deacons. Pastor Truman Smith was assisted in the ordination by J. L. Trent, pastor at Lynn Garden Church.

Jefferson Association—Charles H. Kratz is the new pastor of Bethel Mission. He is a student at Carson-Newman. David Potter, Morristown, is the new pastor of Mountain View. First Church, Jefferson City, ordained John Swan. He has been called to pastor Eastside Mission. New Market ordained Charles Garland, Dale Jacobs, and Terrell Lane as deacons.

Mrs. Lucy Malone and Rev. J. Bruce Ousley were united in marriage, Sunday afternoon, April 8, at the bride's home in Donelson. Rev. W. L. Baker officiated in the presence of the immediate families. Following a trip to Texas, Rev. and Mrs. Ousley will reside at Cross Plains where he is pastor of Mt. Carmel Church.

Stanley E. Wilkes, pastor of Calvary Church, Dallas, did the preaching in revival services at Brighton Church. There were seven professions of faith. E. C. Browning, local music director, led the music. Pat L. Landrum is the Brighton pastor.

Dyer Association—Fairview Church has called Dough Criswell as pastor. McCullough Chapel has called Wymand Houghe as pastor.

William C. Mays will begin his work May 1 as associate chaplain at Baptist Hospital, Nashville. Mays was graduated from Southern Seminary in 1960. Upon obtaining his B. D. degree, he served a chaplaincy internship at Memorial Baptist Hospital in Houston in addition to taking advanced pastoral studies at the Institute of Religion of the Texas Medical Center. He is married and has a ten-month old son.

With Robert Dunn, pastor, Cookson's Creek Church, West Polk Association, ordained Woodrow Beckler and Hugie Green as deacons. Lynn Moreland, moderator of the association, delivered the sermon. This is one of the oldest churches in the area, having been organized in 1836.

John T. Bomar is the new pastor of Capleville Church, Shelby County. Formerly pastor of Samuels Avenue Church, Fort Worth, Tex., he succeeds J. E. Daughtry who has retired. A native of Mansfield, Tenn., Bomar attended Memphis State University and Southwestern Seminary. He is married to the former Peggy Huffman of Missouri.

Joseph M. Ernest, a native Chattanooga, has been elected to the post of academic dean at Carson-Newman College, according to an announcement by President D. Harley Fite. He will begin his work in Jefferson City prior to the fall term which begins in September. Mrs. Ernest is the former Juanita Marie Shinlever of Clinton. They have two sons, Bernie, 7, and Joe, 9. The son of the late Postmaster and Mrs. Joseph M. Ernest of Oliver Springs, Ernest has resigned from the post of dean of instruction at William Carey College, Hattisburg, Miss. and will take over duties now held by Edgar Marion Cook who is retiring from the deanship at C-N. Cook will teach psychology at the college this fall.

Citation Day Observed At Union University

Union University, Jackson, observed annual Citation Day on Friday, April 6 at which time Dr. John D. Freeman, associate pastor of Belmont Heights Church, Nashville, gave the major address on the subject "Great Living."

More than one hundred students were recognized by Dean F. E. Wright for academic achievements. Of special note was the presentation of medals to the following seniors who have attained the highest standing in their respective major fields: Biology, Gertie Parker Sheffield of Dukedom; Business Administration, Mary Anne Taylor of Jackson; Chemistry, Bennett Willis of Rutherford; Elementary Education, Martha Parks of Brownsville; English, Marie Marshall of Russellville, Ky.; History, Lucy Turner of Linneus, Mo.; Instrumental Music, Patricia Kirby of Jackson; Music Education, Mary Ann Baker of Jackson; Mathematics, James M. Bateman of Selmer; and Physical Education, Otis Griffin of Millington.

An innovation was the introduction of "The Torch", a magazine of student contributions. Autographed copies were presented to the following contributors by Dr. John Myers, chairman of the committee on the Honors Program: Dan Stone, Linda Wheat, Wallace McAfee, Anne Tillman, Anita Barnett, Jim Bateman, Jimmy Bullard, Walter Tate, Betty Clift, Wayne Schaefer, Linda Martindale and Melinda Russell.

The publication of "The Torch" and the recognition of honor students are a part of a program of rewards for meritorious scholastic work of which Union has attained an enviable standing.

The late Dr. John Jeter Hurt, former president of Union was honored with a citation read by Dean Gladys Stone and a certificate of award was presented by President Warren F. Jones on behalf of the Board of Trustees and administration of the college. Due to the inability of members of the Hurt family to be present, the award was presented to Frank Blythe, business manager at Union, at their request. Blythe served for six years during Dr. Hurt's administration.

Robert I. Livingston of Memphis has served as interim pastor of Brunswick Church since January 28. During this time there have been 11 additions to the church.

Pastor James W. Lindsay and First Church, Greeneville, were assisted in revival services by Lowell D. Milburn, pastor of First Church, Shawnee, Okla. Donn Kenyon of Houston, Texas, led the singing. There were nine additions for baptism and eight by letter. One young lady surrendered for missions and there were 54 rededications.

THURSDAY, APRIL 19, 1962

East Tennessee Baptist Student Spring Retreat

The dates for the Baptist Student Retreat at Camp Carson are April 27-29, 1962. It will begin with supper on Friday evening and close with lunch on Sunday. The weekend will hold much inspiration and information for those who attend.



HERBERT GABHART

The theme for the Retreat is "The Break-Through," Work, Sacrifice, Discipline, and will be carried out in messages by Dr. Herbert Gabhart, President of Belmont College and Dr. W. O. Vaught, Pastor of the Emmanuel Church, Little Rock, Ark.

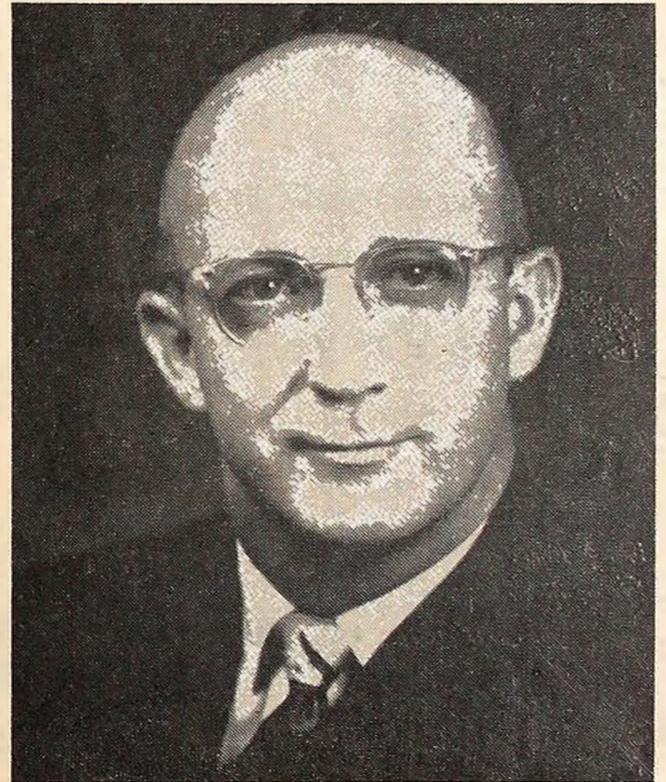
Rev. Godfrey Robinson, Pastor of the Main Road Church, Romford, Essex, England, will bring the Saturday evening mes-

April 30-May 6 Grace Church, Bethpage, will engage in revival services with Frank Armstrong, Sunday School Department, Baptist Sunday School Board, Nashville, as the evangelist and Clyde Barker, student at Belmont College, will direct the music. William Pruitt, student at Belmont, is pastor.

James A. Wood is in Veterans Hospital, Nashville. He is missionary for Riverside Association and lives at Byrdstown.

sage in connection with the Student Summer Missions report. Rev. Robinson has been at Main Road Church since 1952 and before that was the Baptist Missionary Society's Youth Secretary in England. He is a member of several Baptist Councils and Committees and is the author of a number of books for young people available in Great Britain.

Song leader for the Retreat is C. L. Hul-



W. O. VAUGHT

ing, Minister of Music at Central Church, Fountain City.

Also participating on the program will be a number of students and student choirs from various colleges in East Tennessee.

The cost for the entire weekend is \$6.00.

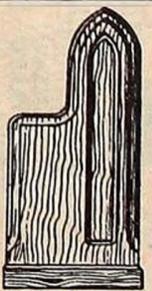


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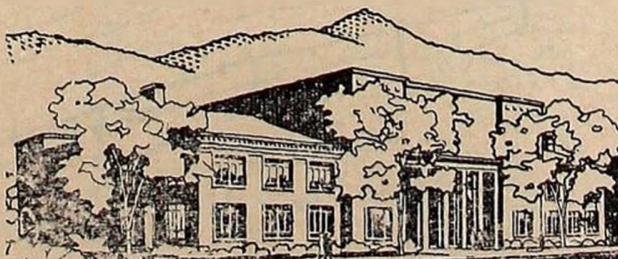
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COOPERATIVE PROGRAM DAY

April 29, 1962

Recently a church which gives regularly to missions through our Cooperative Program sent a note with its missions gift. The note stated that the church had voted to give a certain percentage of its income to foreign missions. Then this question was asked, "Is foreign missions included in the Cooperative Program?"

A representative of one of our SBC agencies was presenting his work to a group of pastors. He did a splendid job of explaining, he made his work live in the minds of his hearers. But, although the budget of his agency is provided through our Cooperative Program, this was not mentioned. When asked later why he did not mention our Cooperative Program he replied, "Well, I guess I just took it for granted that everybody knew about it."

Are we taking too much for granted? At least 90 per cent of our present members have come into our churches AFTER our Cooperative Program was begun. How much do these know and understand the who, what, when, where, why and how of the work for Christ that Baptists do through our Cooperative Program?

Sunday, April 29, 1962, has been desig-

nated as COOPERATIVE PROGRAM DAY by our Tennessee Baptist Convention and by many of our Associations. The observance of this special day was begun last year and hundreds of churches have already indicated their plans for this year. This emphasis is intended to tell our people what IS included in our Cooperative Program. If anything is taken for granted, let it be that every Baptist wants to know how our Cooperative Program works.

Nearly 60,000 special bulletins have been furnished by the State Stewardship Department to the churches and associations

William H. Pitt, Sr.

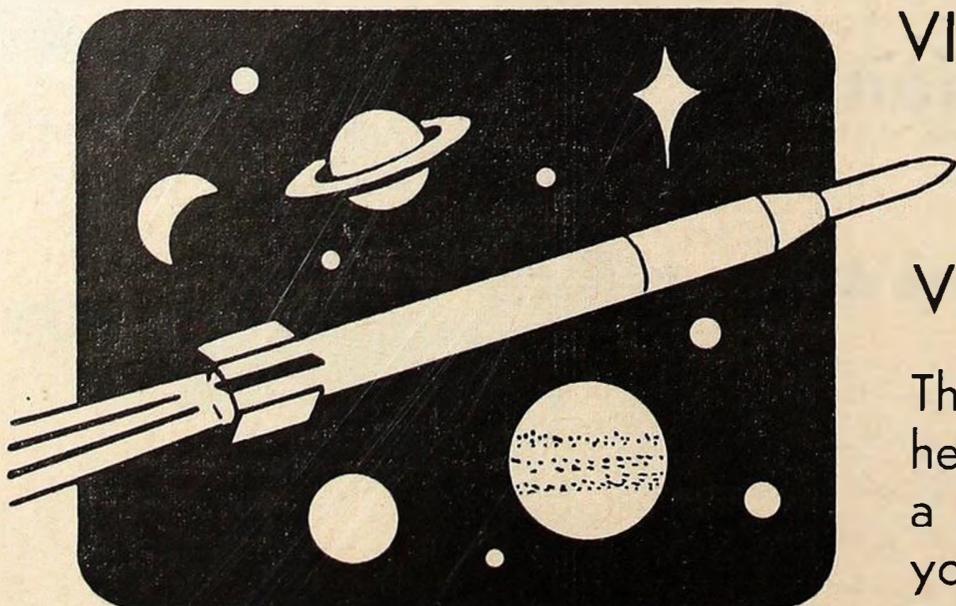
which requested them. A package of suggested program and promotion materials has been sent to every church. Many churches will add their own features to the suggested materials and some will use another date.

No special offering is suggested as a part of COOPERATIVE PROGRAM DAY. However, churches which have not been giving to missions through our Cooperative

Program may find this an appropriate time to receive an offering and begin sharing in our world missions work. Other churches will want to check this year's Cooperative Program gifts against last year to see if a worthy increase is being realized. Some churches will want to take immediate steps to increase the percentage of their total budgets which goes to missions through our Cooperative Program. Still others will begin planning now for an increase in next year's budget.

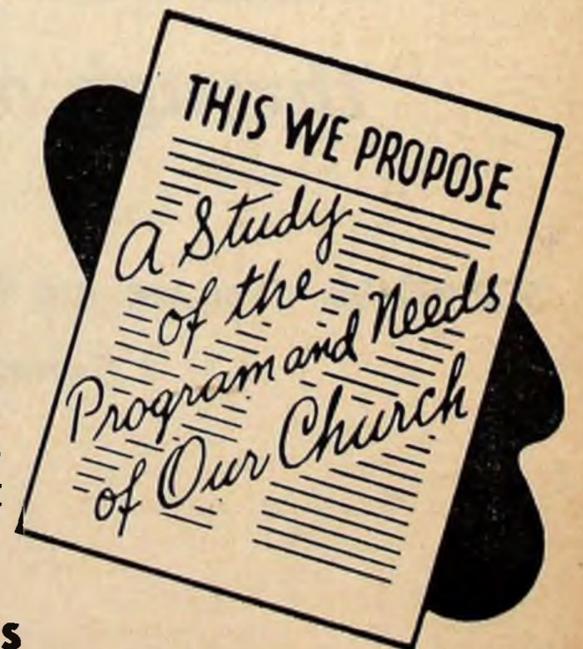
Whatever type program is presented in any church on COOPERATIVE PROGRAM DAY, the information and inspiration provided can be undergirded by sincere, earnest prayer. Every member of every church shares in our world missions effort, not only by gifts through our Cooperative Program, but also as we pray together. Ask our heavenly Father to give wisdom and courage to our leaders and workers, to give vision and dedication to our people, and to empower us all through His Holy Spirit for the gigantic task and challenging opportunities that are before us.

PRESENT, PROMOTE, AND PRAY
ON COOPERATIVE PROGRAM DAY



VISION TO SEE
THE NEED
FAITH TO
VENTURE OUT

The Forward Program helps you to propose a budget worthy of your church.



USE FORWARD PROGRAM MATERIALS

SBC STEWARDSHIP SERVICES.

127 Ninth Avenue, North, Nashville 3, Tennessee

Reflections From 1961 Christian Career Conference

I enjoyed the trip to Camp Carson and it was stimulating to talk with these bright young people. I have made some comment about this in church circles and feel the provision made for such meetings as you were having is certainly a fine thing.

H. Dewey Peters, M.D.
Acuff Clinic
Knoxville, Tennessee

I want to thank you very much for the opportunity that was given me to come to Camp Carson for the Career Conference. It helped me very much in making a decision as to the type of work that I want to go into when I have finished my schooling. I have now definitely decided on a career in some field of business. I learned that you can have a vocation and a career and also have plenty of time to serve the Lord.

Carolyn F. Davis
Decatur, Tennessee

I would like to thank you and your leaders for the wonderful time I had at the Christian Career Conference. It was a real inspiration to me. I did not know what vocation I really wanted until I attended this conference.

Diane Templin
White Pine, Tennessee

Words could never really express the blessing which I received by attending the Christian Career Conference. I'm sure that every young person who attended the conference feels very much the same way. We, as Christian young people, are deeply grateful to you and your staff for your deep concern in the young people of today.

Sue Bogue
Memphis, Tennessee

My friends and I enjoyed the conference so much that we took up half of the pastor's time Sunday night telling a brief account of the week-end. I do not know what my life work is going to be, but I'm sure God has something special for my life.

Mary Littrell
Bluff City, Tennessee

* * *

The 1962 Christian Career Conference will be held May 4-6 at Camp Linden. Make your reservations today by sending your name to:

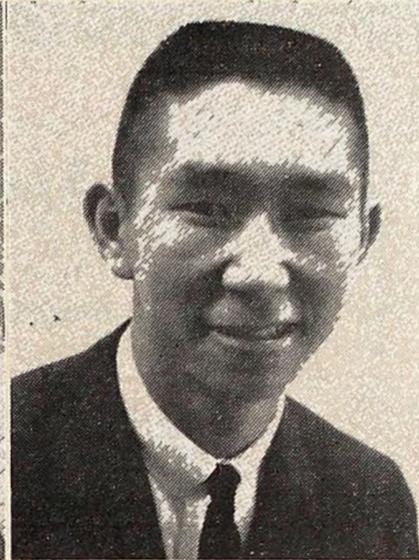
Mr. Charles L. Norton
1812 Belmont Boulevard
Nashville, Tennessee
Cost: \$6.00

THURSDAY, APRIL 19, 1962

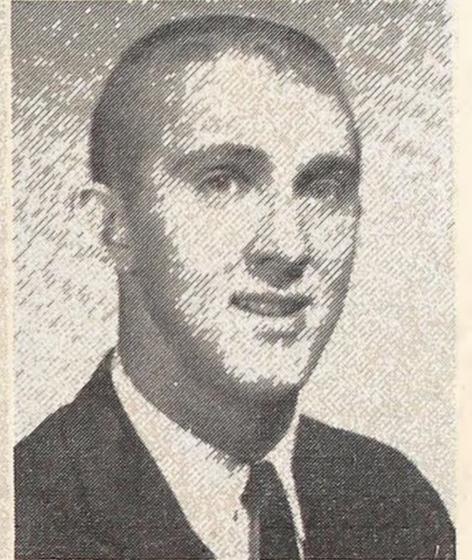
Hawaii And France Will Be Summer Fields For Tennessee Baptist Students



Roe



Sano



Bryan

Ruth Ann Roe, a student at the University of Chattanooga, and Kenneth Sano, a student at Memphis State University, have been chosen by Tennessee Baptist students to work in Hawaii this summer. In Hawaii, their work will consist of Vacation Bible schools, preaching and singing. They will be working with other students from college campuses over our Southern Baptist Convention.

Clark Bryan, a student at Carson-Newman College, has been selected to work in and around Paris, France. He and his partner, David Lee Moon, a student at Jacksonville State in Alabama, will be working in mission areas doing Vacation Bible school work, Sunday school work, camp work, etc. They will be working under the leadership of Jack Hancox, formerly a Tennessee pastor.

Women's Missionary Union

Young Woman Auxiliary Mission Tour

Tennessee young women will travel by charter buses, cars, and other means to the YWA Conference at Ridgecrest, June 14-20, 1962. Charter buses will leave Memphis and Nashville on June 13 to visit Good Will Centers and the Cherokee Indian Mission, Cherokee, N. C.

A program featuring top program personalities like Charles Martin, Jr. in charge of student evangelism for the Japan Baptist Convention, Edna Woofter, who began Good Will work in the nations capital, John R. Cheyne, missionary to Southern Rhodesia, Amelia Rappold, a product of the Rachel Sims Mission in New Orleans.

There will be conferences for all YWA officers and adult leadership.

All room reservations are made through Tennessee Woman's Missionary Union, 1812 Belmont Boulevard, Nashville 5, Tenn.

LODGING INFORMATION

Room Capacity	Bath	Rate per day (including meals)
4 to 6 in a room	On Hall	\$4.00
8 to 12 in a room	On Hall	4.00
2 to 6 in a room	On Hall	4.50

RESERVATION FEE of \$3.00 takes care of room reservation and health and accident insurance for your six days at Ridgecrest plus 48 hours travel enroute. (You will pay for room and meals at Ridgecrest.)

CHARTER BUS INFORMATION

Nashville through Knoxville	\$10.50
(Reservation fee \$10.50—Roundtrip)	
Memphis, Jackson and Chattanooga	\$22.50
(Reservation fee \$11.00—Roundtrip)	

RIDGECREST RESERVATION

NAME _____ DATE _____

ADDRESS _____

ENROLLED IN YWA CHECKED: () HIGH SCHOOL

() BUSINESS () ANN HASSELTINE () GRACE MCBRIDE

LODGING RESERVATION FEE \$ _____ BUS FEE \$ _____

LODGING RESERVATION: MEMPHIS BUS () NASHVILLE BUS ()

- 1.
- 2.
- 3.

I WILL CATCH THE BUS AT _____

Attendances and Additions

April 8, 1962

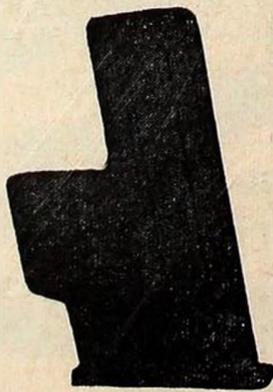
Church	S.S.	T.U.	Add.
Alcoa, Central	211	88	..
First	494	184	..
Athens, Central	163	65	1
East	486	158	1
North	296	128	..
Niota, First	140	45	..
Riceville	119	77	..
Auburntown, Prosperity	165	73	..
Bethpage, Grace	34	21	..
Bolivar, First	453	136	..
Dixie Hills	67	30	..
Parrons Chapel	114	20	..
Brighton	247	95	..
Bristol, Tennessee Avenue	635	226	2
Brownsville	644	139	2
Byrdstown, First	112	71	..
Cedar Hill	105	44	15
Centerville	112	33	..
Fairfield Chapel	34	34	..
Chattanooga, Avondale	660	219	3
Brainerd	1092	329	11
Calvary	287	84	..
Concord	437	186	3
Eastdale	468	129	2
East Ridge	806	208	..
First	1203	293	8
Morris Hill	278	98	..
Northside	393	76	..
Oakwood	450	183	6
Red Bank	1301	315	..
Ridgedale	532	185	..
Ridgeview	330	94	2
St. Elmo	424	160	..
Second	170	50	7
South Seminole	211	96	..
White Oak	512	133	..
Woodland Park	409	185	1
Clarksville, First	871	264	4
New Providence	350	108	4
Pleasant View	304	111	15
Cleveland, Big Spring	389	199	1
First	574	237	2
Stuart Park	149	81	..
Waterville	158	101	..
Clinton, First	676	224	1
Second	616	155	7
Collierville, First	336	118	12
Columbia, First	623	167	..
Highland Park	480	197	..
Cookeville, First	711	138	11
Eastwood	64	27	..
Washington Avenue	137	83	2
West View	169	82	..
Corryton	225	102	..
Crab Orchard, Haley's Grove	117	53	..
Crossville, First	277	65	..
Daisy, First	395	107	..
Denver, Trace Creek	158	77	..
Dyersburg, First	731	184	11
Elizabethton, First	468	199	3
Good Will Center	59	..	..
Oak Street	162	80	4
Siam	203	99	..
Etowah, First	387	150	1
North	410	139	1
Friendship, South Fork	81	38	..
Gates	71	42	..
Gladeville	195	113	9
Gleason, First	224	82	6
Goodlettsville, First	469	178	2
Grand Junction, First	136	56	..
Greeneville, First	419	162	3
Second	178	60	..
Greenfield, First	263	56	2
Halls, First	227	55	3
Harriman, South	578	197	..
Walnut Hill	274	123	..
Henderson, First	316	121	2

Hixson, First	386	133	1
Memorial	282	123	2
Serena Chapel	56	23	..
Central	322	148	2
Hollow Rock, Prospect	186	56	..
Humboldt, First	552	128	..
Huntingdon, First	313	109	..
Jackson, Calvary	676	264	4
First	1136	303	1
East Union	92	68	1
Parkview	375	120	..
West	1021	472	4
Jellico, First	209	98	1
Johnson City, Central	657	204	..
North Chapel	82	38	9
Pine Crest	177	105	..
Kenton, First	227	70	..
Macedonia	94	69	..
Kingsport, Colonial Heights	313	106	7
First	647	180	1
Litz Manor	227	125	2
Lynn Garden	456	197	..
Kingston, First	598	233	..
Knoxville, Bell Avenue	923	297	1
Black Oak Heights	275	107	13
Broadway	1034	424	2
Central (Bearden)	710	292	4
Central (Fountain City)	1237	433	12
Fifth Avenue	759	236	..
Fort Hill	277	109	..
Grace	368	169	..
Island Home	304	93	..
John Sevier	230	118	1
Lincoln Park	1064	344	..
Lonsdale	320	92	..
McCalla Avenue	817	226	4
Meridian	624	236	7
New Hopewell	323	149	..
Sevier Heights	763	350	1
South	602	234	..
Smithwood	778	291	2
West Hills	227	79	2
Wallace Memorial	790	308	1
LaFollette, First	344	94	5
Lawrenceburg, First	201	88	1
Meadow View	65	26	3
Lebanon, Rocky Valley	131	85	2
Southside	151	92	..
Lenoir City, Calvary	248	80	3
First	522	154	5
Kingston Pike	103	64	3
Oral	163	81	1
Lewisburg, First	458	95	..
Loudon, New Providence	245	166	8
Madisonville, First	352	153	1
Mission	35	29	..
Malesus	238	96	..
Manchester, Calvary	135	65	..
First	293	127	..
Martin, Central	352	109	..
First	455	161	9
Southside	120	50	..
Maryville, Broadway	717	363	6
First	948	306	..
Grandview	197	135	..
McGinley Street	167	88	..
Stock Creek	228	139	..
McKenzie, First	281	50	1
McMinnville, Magnes Memorial	380	96	..
Forest Park	70	37	..
Northside	153	82	..
Shellsford	290	151	6
Mt. Pleasant, First	154	73	..
Mission	55	35	..
Medon, New Union	105	59	..
Memphis, Bartlett	449	146	11
Bellevue	2104	877	6
Calvary	322	124	5
Cherokee	1098	270	4
Cordova	132	63	..
Dellwood	343	116	4
East Acres	157	101	9
Ellendale	186	79	5
Eudora	882	328	..
Fairlawn	543	200	9
Fisherville	132	82	..
Glen Park	389	167	1
Graceland	715	321	23
Highland Heights	1266	505	2
Kennedy	512	176	..
LaBelle Haven	728	255	3

Levi	402	148	1
Mallory Heights	276	133	8
McLean	537	195	2
Merton Avenue	474	80	1
National Avenue	377	134	1
Oakhaven	474	196	17
Oakland	49	10	2
Park Avenue	834	215	3
Peabody	203	125	1
Prescott Memorial	521	147	2
Sky View	307	167	4
Southland	242	89	6
Southmoor	249	103	3
Temple	1124	303	2
Union Avenue	866	215	2
Westmont	92	40	..
Whitehaven	702	137	5
Milan, First	447	128	3
Northside	144	77	2
Mission	27	..	1
Morristown, Alpha	124	78	1
Buffalo Trail	273	108	2
Bulls Gap	111	55	..
Cherokee Hills	131	90	..
First	789	207	..
Grace	96	..	..
Hillcrest	237	107	..
Fairview	118	54	..
Manley	140	69	..
Rocky Point	81	45	..
White Oak	191	97	..
Westview	163	64	..
Witt	93	43	..
Murfreesboro, First	657	157	..
Calvary	149	..	..
Southeast	144	64	..
Third	441	154	..
Woodbury Road	226	76	3
Nashville, Dalewood	423	122	3
Dickerson Road	446	140	3
Fern St. Chapel	81	35	..
Donelson, First	882	185	6
Eastland	601	162	9
Eastwood	187	84	2
Elkins Avenue	161	100	..
Fairview	252	96	..
Jordonia	38	..	..
First	1473	463	5
Cora Tibbs	60	29	..
T.P.S.	225	..	..
Carroll Street	423	78	..
Freeland	127	50	..
Gallatin Road	442	132	1
Harsh Chapel	208	67	..
Haywood Hills	260	98	..
Immanuel	387	108	1
Immanuel Chapel	..	108	1
Inglewood	1013	290	2
Cross Keys	51	20	..
State School	109	..	..
Ivy Memorial	406	139	3
Treppard Heights	52	41	1
Joelton	232	102	..
Lincoya Hills	240	83	..
Lyle Lane	82	37	1
Hermitage Hills	223	103	2
Madison Heights	217	114	1
Neelys Bend	97	46	..
Park Avenue	755	245	3
Radnor	571	154	3
Riverside	363	102	1
Valley View	111	24	..
Rosedale	197	86	1
Saturn Drive	340	131	..
Shelby Avenue	387	161	..
Third	223	52	..
Woodbine	500	175	1
Oak Ridge, Glenwood	462	161	..
Robertsville	766	256	2
Old Hickory, First	510	204	..
Temple	276	119	2
Parsons, First	199	63	..
Portland, First	377	111	..
Pulaski, First	372	99	1
Ridgetop, First	46	23	..
Ripley, First	361	106	5
Rockwood, Eureka	112	62	..
First	541	184	1
Savannah, First	260	73	2
Selmer, First	294	84	1
Seymour, First Chilhowee	247	83	4
Sevierville, First	589	220	1
Sharon, Alamo	133	..	..
Shelbyville, First	551	95	..
Shelbyville Mills	272	129	3
Sidonia, Pleasant Grove	135	67	..
South Pittsburg, First	242	86	1
Spring City, First	207	68	..
Summertown	136	68	..
Sweetwater, First	585	139	17
North	217	51	..
Trenton, First	539	151	1
White Hall	145	50	..
Tullahoma, First	500	166	8
Hickerson Mission	45	22	..
Lincoln Heights	107	43	1
Grace	126	68	1
Highland	202	117	..
Spring Creek Mission	16	..	..
Union City, First	675	131	..
Samburg	72	37	..
Second	818	96	..
Watertown, Round Lick	195	84	..
Waynesboro, Green River	147	81	1
White House	210	80	2
Winchester, First	816	58	..
Southside	47

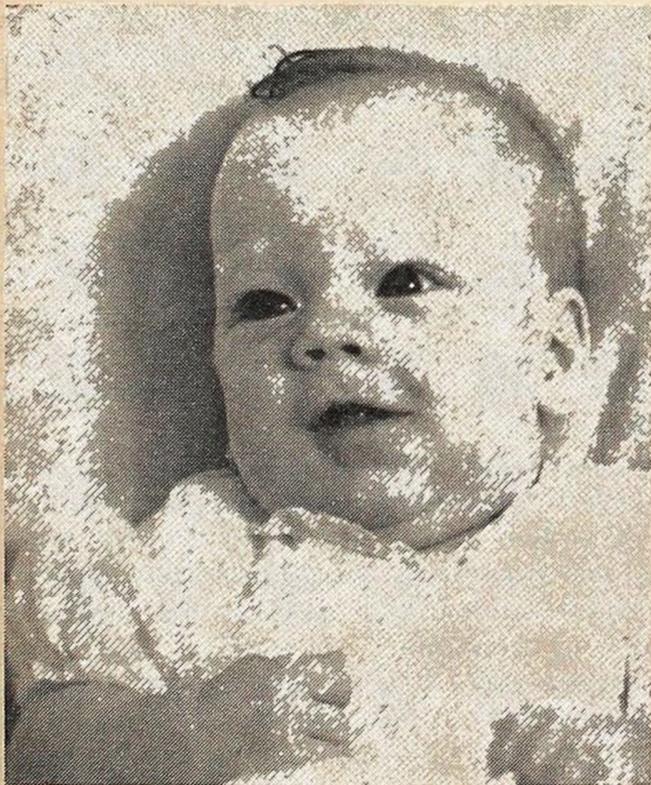
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Use The Cradle Roll Department To Build Your Church

The Cradle Roll department is the greatest evangelistic potential in the church. Every pastor longs for prospects. Through the Cradle Roll department lost and unenlisted parents may be reached. There are many families in the surrounding community of any church where one or both parents are not Christians. Often the baby is used as an excuse for non-attendance at church.



The purpose of the Cradle Roll department, "A Christian Home for Every Child," can be achieved only after the parents become Christians. It is the responsibility of the church, through the Cradle Roll department, to locate these lost parents, enlist them in the Sunday school for Bible study, win them to Christ, and bring them into active service in the church.

May is Cradle Roll Department Emphasis month. Your church may wish to plan now to start a Cradle Roll department:

1. Locate the babies. Make a survey of your community.
2. Study your church territory; divide it into small districts.
3. Carefully select and personally enlist enough workers, both men and women, to provide a visitor for the six to eight homes to be served in each district.

4. Train the workers. Study together *The Cradle Roll Department of the Sunday School, The Ministry of Visitation, or A Preview Study for Cradle Roll Department.*
5. Recognize the workers. List their names in the church bulletin, or introduce them at a church service.
6. Prepare an appropriate interest center, featuring the spiritual objectives and teaching purposes of the Cradle Roll department.
7. Encourage the Cradle Roll visitors to meet regularly for planning and reporting, and to be faithful in maintaining regular visits.

An active and successful Cradle Roll department will soon result in the need for enlarged and improved facilities in the Nursery departments, and in the Married Young People and Adult departments of the Sunday school. As parents are won to Christ, not only will new members be added to the church, but present church members will be developed spiritually as they witness and visit for Christ.

Use the Cradle Roll department to build YOUR church!

Improvements Made In SS Programs

NASHVILLE—When Southern Baptists arrive for the five Sunday school conferences at Convention-wide assemblies this summer, they'll notice a few changes in the program.

And the Sunday School Department of the Baptist Sunday School Board is sure the new additions are all for the better, it says. The department annually sponsors these leadership weeks at Glorieta, N.M., and Ridgecrest, N.C.

Of special interest to associational superintendents of missions is the fact that a conference solely for them will be provided all five weeks in 1962.

Then, for the first time, special sessions will be held on work in the downtown church and on work in the rural church.

Two representatives of the Southern Baptist Convention's executive committee, Nashville, will alternate weeks addressing the five conferences on opening nights this year. They are Porter Routh, executive secretary-treasurer, and Albert McClellan, program planning secretary.

Reservations for all five Sunday school weeks are still available. Write E. A. Heron, manager, Glorieta Baptist Assembly, Glorieta, N.M., for space June 28-July 4, July 5-11, or July 12-18.

Write Willard K. Weeks, manager, Ridgecrest Baptist Assembly, Ridgecrest, N.C., for space July 26-Aug. 1, or Aug. 2-8.

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

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"commit thy way
unto the Lord."

... Psalm 37:5

By Oscar Lee Rives

—Christ Reigns—

TEXTS: Matthew 28; Hebrews 1 (Larger)—Hebrews 1:1-12 (Printed)—Revelation 5:12 (Golden).

This lesson is for Easter Sunday. Christ is risen! If He did not rise from the dead the topic chosen for the lesson is empty and meaningless. But since He did, it is altogether fitting and filled with meaning and promise. The Golden Text connects His death with His glory. And this is always appropriate, for suffering is joined to triumph. Because of what transpired on Calvary the later events on the Mount of Olives were made possible. The Resurrection and Ascension followed the Atonement. The Text contains the striking statement, "Worthy is the Lamb". Let those who study this lesson place the joyful emphasis there, for in doing so they join the hosts of heaven now as well the hosts of human beings finally (see Phil. 2:9-11). The printed text yields the following.

Sufficient Saviour (vv. 1-3)

The writer is saying here that God was trying to speak to mankind in the past through His prophets but that now He was speaking through His Son. In this sense, Jesus Christ stands in the long line of the Old Testament prophets; those like Moses, Elijah and Isaiah. What a noble group! The highest revelation of God given to mankind is in the Son, and particularly in His sacrificial death. The clue is seen in the expression here, "when he had himself purged our sins". This means that Christ's death makes possible the solution of the problem of sin in one's life. It is along this line of thought that we arrive at the concept that He is our altogether sufficient Saviour. To those who know Him in this personal relationship, the recognition and acclaim of Him as the Worthy Lamb gladly follows. How could it be otherwise? His substitutionary atonement, in behalf of those who trust their souls into His hands, was perfect. His dying words on the Cross, "It is finished", take on added meaning just here.

Superior Servant (vv. 4-7)

Angels are referred to in the Bible as

servants or messengers of God. They do the bidding of God. They are faithful and obedient, all except those who joined Satan in his rebellion against God. But the highest and best servant of God was Jesus Christ. He was superior to all others who do God's bidding. His obedience was complete. Thus He is better and more exalted than the angels. The clue may be found in the expression, "being made so much better than the angels." Jesus is not simply another angel. Rather He is "the first begotten into the world". Thus the angels themselves are to worship Him. The book of Hebrews is both philosophical and theological in nature. It deals with profound ideas, and here we have an excellent example. The verses recognize Jesus' humanity without in any way ignoring His deity. To glimpse Him as the Superior Servant is to view Him as a perfect man. To view Him as the One to worship is to view Him as God Himself. To view Him as either one without the other is to see Him imperfectly, just as the best vision with our natural eyes is experienced with both eyes. The stereoscope with the photograph taken from two slightly different angles conveys, crudely, the concept here; for when we see Jesus as both God and man we see Him as He actually is.

Supreme Sovereign (vv. 8-12)

The verses mention objects connected with royalty, such as "throne" and "sceptre" and "kingdom". They suggest that He has already become the Supreme Sovereign of the universe, at least in the plan of Almighty God. They suggest also that at the consummation of all things He will be acknowledged as such. In a very definite sense, then, He becomes the goal of all creation. The inspired writer here visualizes both the beginning and the ending of the material universe with Jesus Christ as both its center and its circumference. He says that God "hath anointed thee" (another term connected with royalty). He says, too, that "thy years shall not fail". When our thoughts flow in this direction, there wells

up within us the urge to sing such songs as "All Hail the Power of Jesus' Name" or "Jesus Shall Reign". And so mote it be!



ON MATTERS OF Family Living

By
Dr. B. David Edens
319 Mulberry
San Antonio 12, Texas

Never Underestimate Children's Power To Annoy

Parents who set such high standards for themselves that they regard feelings of irritation as a disgrace and loss of temper as a defeat are being unrealistic as well as unfair to themselves. *Don't underestimate children's ability to annoy and disturb adults.*

Children are *not* always little bundles of joy and the parent who occasionally gets mad at them and shows it is normal—not a neurotic fiend. Throw off the chains of "expertism," and rely on your affection for the child and your common sense. You'll be a confident spontaneous parent.

The belief that they alone are responsible for everything that happens to their child has made parenthood a near nightmare for many young couples. Heredity plays an important part in the formation of a youngster's personality and other adults and children, the school situation, television and the other mass media may be more influential than parents imagine. Parents no longer play the sole role of sculptor molding character out of clay.

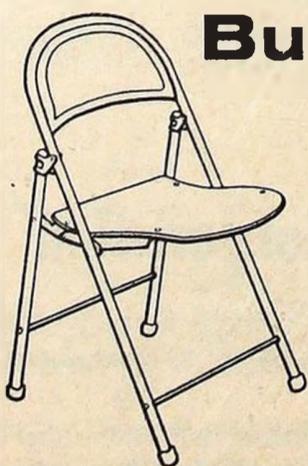
Campcraft Training For Brotherhood Leadership

Where? At Camp Cordova, Shelby Baptist Association Camp, Memphis, May 4-5. Total cost is \$2.25. Instructions will include the compass, lashing, firebuilding, out-door cooking, and basic principals of out-door living. Instructors include Keith Wilson, Camp Director; Frank Black, camping consultant of the Brotherhood Commission; and Roy Gilleland, State Brotherhood Department.

Bring your own linen, blankets, pillow, camping equipment and personal gear. For further information, write Keith Wilson, 1548 Poplar Avenue, Memphis, Tennessee.

The same opportunity will be offered men of east Tennessee at Weare's Valley, Camp of Knox County Baptist Association. Dates are May 25-26. Write Bill Sinclair, 309 Market Street, Knoxville, Tennessee.

For central Tennessee, training will be given at Camp Wajumbe, near Nashville on August 17-18. Write Harold King, 1514 Belcourt, Nashville, Tennessee.



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Royal Chaplain*

By Theodore J. Kleinhans

King Charles II had a fond admiration for a royal chaplain, Thomas Ken. Whenever the court bored him, the king would travel to Winchester, to "hear little Ken tell me my faults."

Thomas Ken was not so impressed by Charles. Once when the king asked him to open his house to Nell Gwyn, the famous actress, Ken would have none of it.

"Not for a kingdom," he answered, and Nell had to find shelter elsewhere.

Thomas Ken was born in 1637 at Little Berkhamsted. When his parents died, he went to live with his sister, who was married to Izaak Walton, the famous fisherman. Thomas received his schooling at Winchester and Oxford, where he rated high in singing and in playing the lute, violin, and organ.

Much of his career he spent as a fellow at Winchester, a boys' school deep in the Wessex hills of King Arthur fame. Here he wrote the *Manual of Prayers*, a guidebook for students.

His manual included the famous hymns for morning and evening, "Awake My Soul, and with the Sun" and "All Praise to Thee, My God, This Night." Placards with the

verses stood on the wall above each bed. The last verse of both hymns was "Praise God, from whom all blessings flow."

From his birth Thomas Ken was a man of talent. For a time he was chaplain both to Charles II and to Princess Mary, who lived in The Hague. She was the wife of William of Orange. Ken could not stand lapses of morality, and he said so. He refused to remain a spiritual adviser to those who would not listen.

He amused King Charles, because he was a man of principle in a court which saw so little principle. Charles named him Bishop of Bath and Wells. Ken saw the job as a challenge. Instead of the customary banquet for churchmen and nobles, he gave half a year's salary to the poor.

As one of his first acts, James II issued a decree which brought Catholic churchmen back into favor. Seven Anglican bishops, including Thomas Ken, refused to support the order. They were imprisoned in the Tower of London. When the whole country rose up in arms against the king, the bishops were declared not guilty and released.

Ken felt that there should be no hint of fault in a bishop. Even though the

charges against him had been found false, he resigned.

After the king fled and William and Mary took the throne, Ken recalled the immoral goings on in The Hague. He wanted no more to do with the new royalty than with the old.

Under Queen Anne, Ken again begged off renewing his duties as bishop. He was granted a generous pension. When he died in 1711, he was buried at his own request at sunrise in the church at Frome. In the words of his hymn he had prayed, "Grant, Lord, when I from death shall wake, I may of endless light partake!"

Like the instructions he wrote for his boys at Winchester, he would have all children of God remember "that the psalmist, upon happy experience, assures you that it is a good thing to tell of the loving-kindness of the Lord early in the morning and of his truth in the night season."

Best known of his songs today are the words he used in both his morning and evening hymns.

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost.

We know these words as the "Doxology."

God's Wondrous World*

Deserts in Bloom

By Thelma C. Carter

A desert in bloom in the spring is a miracle of beauty. Even though the rainfall has been small, hundreds of acres of desert sands are covered with rosy-pink, golden-yellow, flaming-red, and creamy-white flowers. Desert cactus plants with their thorns, spikes, bayonets, daggers, teeth, and sawlike leaves have some of the most beautiful flowers in the world.

"Always armed with thorns and sharp leaves and thirsty for a drink of water," someone has said of the strange plants of deserts.

If you have visited a desert area in the spring, you have seen the thistle sage, mesquite, poppies, sundrops, sagebrush, yucca, wild verbena, and many other desert plants in bloom. Barrel cactus, prickly pear, rainbow cactus, and other strange cacti are unforgettable when once you have seen them.

In the drifting, desert dust and sand, you wonder how plants can bloom. You find the answer in the Bible: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1).

Nowhere do plants more clearly show

"Mommy," asked the child, "why doesn't daddy have hair on his head?"

"Daddy thinks a great deal, dear."

"Why do you have so much hair on your head, Mommy?"

"Be quiet and eat your breakfast."

Teacher: What is a "deficit," Johnny?

Johnny: That's what you've got when you haven't got as much as when you had nothing.

After looking up and down the crowded sidewalks of a large city, a little boy went up to the policeman standing on the corner and asked, "Did you happen to see a lady going by without me?"

"The weather here in Florida is so wonderful," said the lady, "how do you tell summer from winter?"

Replied the hotel clerk: "In the winter we get Cadillacs, Lincolns and stuffed shirts. In the summer we get Chevrolets, Fords and stuffed shorts."

A pastor in a New England town listed his Master of Sacred Theology degree (S.T.M.) after his name on the church bulletin. At the close of the service a deacon came to the pastor and, pointing to the "S.T.M.," said, "What's this stand for? 'Small Town Minister'?"

Policeman (to man on building roof, ready to jump): Think of your mother and family.

Man: Ain't got any.

Policeman: Think of your girl.

Man: I hate women.

Policeman: Well, think of Robert E. Lee.

Man: Who's he?

Policeman: Go ahead and jump, you Yankee.

Janetta: Have you heard the joke about the bed?

Mother: No.

Janetta: No? It hasn't been made up yet.

their power to make the best of things. In desert areas there is always the struggle to live in spite of heat, dryness, and wild creatures.

At least one fifth of the world's land is desert. Some mountaintop desert areas are cold and isolated. The deserts we know most about are those which are hot, dry, and always in need of rainfall.

North American deserts are the Mojave, Imperial Valley, Death Valley, and the Painted Desert of Arizona. Their beauty is famous all over the world. Many people say these desert areas are the most beautiful desert areas in the world.

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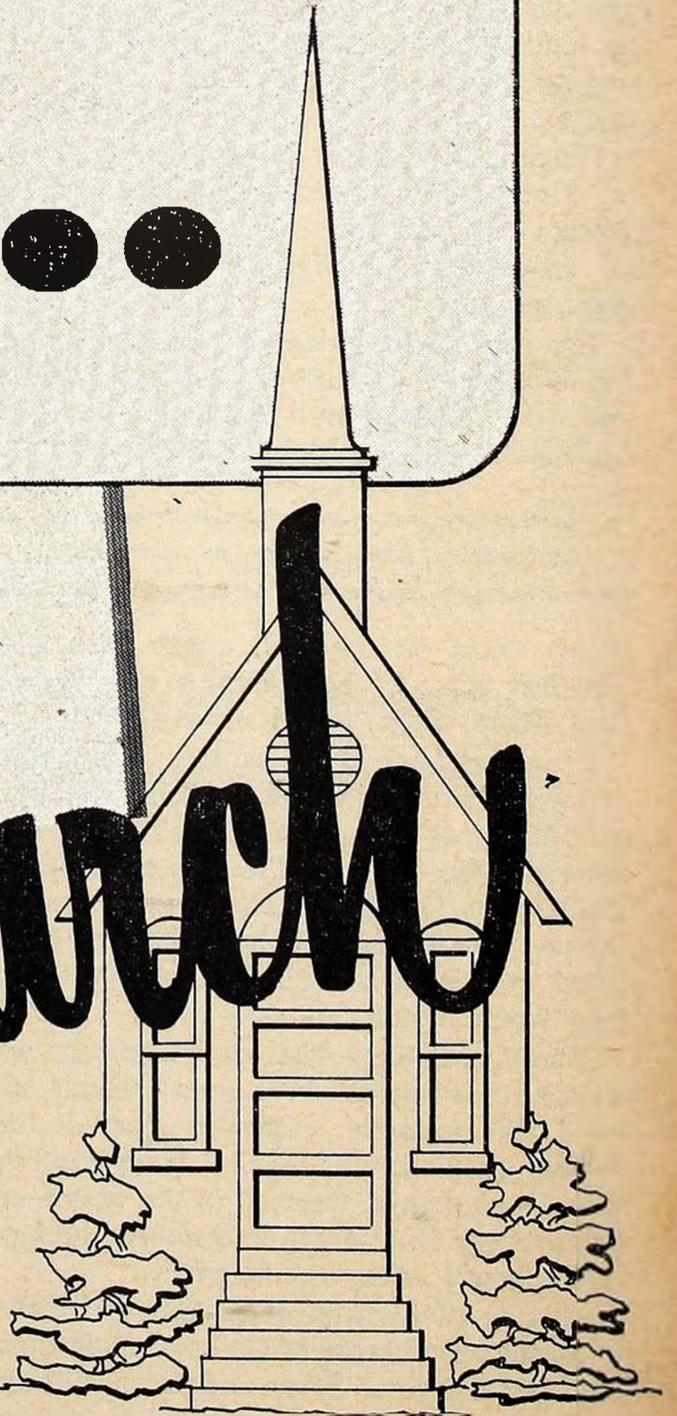


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