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SOUTHERN BAPTISTS IN 105TH ANNUAL SESSION

CONVENTION SERMON: "*The Gospel For Our Time*"

By H. Franklin Paschall

EDITORIAL: "*Words Of Wise Leadership*"

SUMMARY OF REPORTS

SAN FRANCISCO'S CIVIC AUDITORIUM, SHOWN HERE, HAS RESOUNDED WITH INSPIRING MESSAGES ON "SHARING CHRIST", THE GENERAL THEME OF SOUTHERN BAPTISTS FOR THIS YEAR'S CONVENTION. THE WOMAN'S MISSIONARY UNION MET HERE ALSO JUNE 4-5.



Breaking The Silence Barrier

Psalm 32:1-5



H. K. Sorrell, Brownsville Church

During this space age we have rushed out of our homes to see what had exploded only to discover that a jet had broken the sound barrier. Though the sound barrier has been repeatedly broken, there remains



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

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Middle Tenn. Preachers' School At Belmont, June 18-22

Completed plans for the annual Middle Tennessee Summer Preachers' School at Belmont College, June 18-22, have been announced by Roy A. Helton, Director, and Chairman, Division of Religion and Philosophy at Belmont College.

Courses of study to be offered this year will be the first of a five-year curriculum leading to a certificate to be awarded upon completion of the full program of study, and will be the same as courses being offered this year in the Preachers' Schools at Union University and Carson-Newman College.

Courses in *Geography of the Bible* and *Old Testament Survey* will be taught by Ben F. Philbeck, graduate student and teaching fellow at Southern Baptist Theological Seminary. David Livingston, well-known Bible teacher and lecturer in East Tennessee, formerly pastor of Ridgedale Church, Chattanooga, Mine City Church, Ducktown, and Calvary Church, Elizabethton, and now interim pastor of North Cleveland Church, will teach the book of *Matthew* in preparation for the 1963 January Bible study.

The Pastor and Evangelism will be taught by Wade E. Darby, pastor of Grace Church, Nashville, and five Nashville pastors will

present as many practical areas of church administration: *A Church Training in Service*, Don McCoy, Tusculum Hills Church; *Enriching Worship Activities*, Vern B. Powers, Glendale Church; *Responsibilities in Pastoral Changes*, Hayward Highfill, Eastland Church; *Cultivating Christian Stewardship*, J. Harold Stephens, Inglewood church.

Mrs. J. O. Williams, an experienced teacher, conference leader, lecturer, and counselor, will teach the special course for women, *The Minister's Wife Growing the Better Life in Christ*. James E. Singleton, pastor of First Church, Shelbyville, will serve as school pastor and will speak each evening during the week.

Registration begins at 8:00 a.m. on Monday with classes starting at 10:00. Afternoons will be given to rest and recreation, with a class in *Old Testament Survey* at 6:15 p.m. preceding the pastoral message.

The school is planned for pastors and their wives and is provided without charge under joint sponsorship of the College, Woman's Missionary Union of Tennessee, and the Missions Department of the Tennessee Baptist Convention. Those attending provide their linens, towels, and toilet articles. Reservations may be made by writing the director, Dr. Roy A. Helton, Belmont College, Nashville 5, Tennessee.

another barrier to break—the silence barrier.

In one of David's penitential psalms we learn that he was troubled and plagued by this barrier. "When I kept silence," he lamented, "my bones wasted to nothing, the juice of my life was sapped from me. I felt as an uprooted plant on a searing desert."

David had sinned. But for over a year (it is believed) he refused to acknowledge and confess it. Rather, he fondled and toyed with sin even as a cat toys with a mouse. Soon, like a fire that finds no exit, it smouldered, burned and consumed everything within.

As the son of Jesse looked at a pot of boiling water he thought how aptly it described his condition. He looked for comfort but found it not for God's hand covered him even as one layer of cake covers another. The weight of God's hand was for the purpose of bringing the sinner down to his knees.

The crisis had come; with blood-shot eyes David looks up and crashes through the silence barrier by confessing his sin.

Only after the prodigal son broke the silence barrier and confessed, "Father, I have sinned" was there the command, "Bring forth the best robe, and put it on him. . . ."

Writers' Conference Faculty Named

NASHVILLE—Southern Baptists' Writers' Conference faculty at Ridgecrest, N. C., June 21-27, has been announced by Clifton J. Allen, editorial secretary of the Baptist Sunday School Board, and conference director.

The faculty includes:

Melvin Lorentsen, Wheaton (Ill.) College; Miss Rebecca Caudill, Urbana, Ill.; Benton R. Patterson, Philadelphia, Pa.; Dr. Helen Thornton, Mercer University, Macon, Ga.; Carl F. H. Henry, Editor, "Christianity Today," Washington, D. C.; O. T. Binkley, Professor of Christian Sociology and Ethics, Southeastern Baptist Theological Seminary, Wake Forest, N. C.; and William M. Dyal, Jr., Southern Baptist Foreign Mission Board, Richmond, Va.

The program will include sessions in writing fiction, writing for children, writing magazine articles, and playwriting. General addresses will be on the Christian message, the search for meaning, the image of man, craftsmanship, and dimensions.

For reservations, write Willard K. Weeks, manager, Ridgecrest Baptist Assembly, Ridgecrest, N. C.

Southern Baptists Meet In Far West

SAN FRANCISCO, CALIFORNIA—For the second time in eleven years Southern Baptists from one end of the USA to the other gathered in this famed city on the Golden Gate for their 105th annual Convention.

The 4-day meeting, which opened Tuesday night in Civic Auditorium, was preceded by sessions of the Woman's Missionary Union, auxiliary to the Convention. The Southern Baptist Pastor's Conference, the Church Music Conference, Religious Education Association, and other related organizations also convened in San Francisco preceding the Convention proper.

The Convention, presided over by President Herschel H. Hobbs of Oklahoma City, adopted a budget for operation of its agencies during the coming year, after hearing the annual Convention sermon by Dr. H. Franklin Paschall, pastor of First Church, Nashville, Tennessee on "The Gospel For Our Time" and the president's address calling Southern Baptists to turn the present crisis into a spiritual conquest.

Distance of this year's meeting place cut down attendance from Tennessee and other states in the Southeast.

Reports from the various boards, agencies, committees, and commissions were received by messengers of the Convention during the sessions which are to last till noon on Friday.

We give in brief the reports which were received by the Convention at San Francisco:

Convention Assets At \$239 Million

SAN FRANCISCO (BP)—Southern Baptist Convention assets stand at a record \$239.4 million dollars, a report from the SBC Executive Committee at the 1962 Convention session here disclosed.

The figure is reported as of Dec. 31, 1961. It is \$18-½ million greater than the report of assets on Dec. 31, 1960, according to Porter Routh of Nashville, executive secretary of the Executive Committee and treasurer of the Convention.

Total liabilities, on the other hand, have declined from \$9.3 million at the end of 1960 to \$7-½ million at the close of 1961. Liabilities at the end of 1960 were less than those reported at the end of 1959 also.

Greatest assets for any single agency of the Convention are those of its Annuity Board, with offices in Dallas, Routh said. It has \$90-½ million, funds it holds on behalf of Southern Baptist pastors and denominational workers for retirement and annuity benefits.

In liabilities, the greatest outstanding among the agencies is the Sunday School Board with \$2.3 million, about two-thirds of it in the "accounts payable" bracket.

Baptist Memorial Hospital, Jacksonville, Fla., is second with \$1.2 million, followed by the Home Mission Board with \$1.1 million.

Committee On Canadian Baptist Cooperation

The 1962 Southern Baptist Convention was asked to continue to encourage indigenous Baptist work in Canada.

The request came in a report from a standing Committee on Canadian Baptist Cooperation, presented by its chairman, Courts Redford of Atlanta, Ga., executive secretary of the denomination's Home Mission Board.

The need for church extension in Canada was recognized by the committee, but it also reported cases where Southern Baptists had started churches in areas already being served by Canadian Baptist churches.

In commenting on this, the committee said, "While the unreached masses constitute a challenge for church extension and for our Baptist witness, a long-range plan for the development of our Baptist work calls for fraternal consideration for the Baptist bodies indigenous to a given territory and demands wise cooperation in seeking to achieve long-range goals."

The Convention had previously gone on record, in 1958, approving a policy to encourage indigenous Baptist work in Canada.

The committee's request was particularly significant since the Convention was to be voting on a constitutional amendment to allow Canadian churches to send messengers to the SBC.

The committee also said, "Agressive initiative to foster Southern Baptist churches as such in Canada will be detrimental to the fellowship we seek to maintain, that it will be further divisive in Canadian Baptist life, and that it will obstruct channels now making possible significant reinforcement for Canadian Baptist groups at many points."

agencies, according to the executive director.

Materials for stewardship development have included new Forward Program of Church Finance literature to aid churches in canvassing for their annual budgets, new tracts on stewardship subjects, articles for Baptist papers, displays, films and work with the Baptist Jubilee Advance effort.

Emphasis will be given the Cooperative Program in several ways particularly during the month of October, but not involving a "Week of Prayer" schedule.

The Commission renewed its annual recommendation that the Convention stay committed to the Cooperative Program as "the fundamental, effective, and indispensable channel of providing for the needs of all our work; and we urge all Baptists to join in giving the Cooperative Program their loyal and undivided support."

Radio & Television

"The nation's radio and television networks—NBC, CBS and ABC—offer the Southern Baptist Convention its best oppor-

(continued on page 10)

EDITORIALS

Words Of Wise Leadership

No one can deny this is a time of crisis. It is an age of confusion and anxiety. It is the moment that calls for wise leadership. The address of the president of the Southern Baptist Convention, illustrates such.

Dr. Herschel Hobbs gives evidence of mature Christian statesmanship in his message to the Convention at San Francisco. He deals boldly and honestly with our basic problem as Southern Baptists.

Our problem today is one of spiritual crisis. It is theological. It is Christological. Our Convention president calls us to turn the present crisis into a spiritual conquest. His message shows he firmly believes God has the answer for our problems, this answer is in Christ.

Dr. Hobbs contends no conflict exists in the three areas of man's experience involving physical science, philosophy, and the Christian faith. They pursue different tasks, as he points out, but seek the same goal—truth. Each has its own basis of authority and method of procedure. Each is autonomous within its own realm. Difficulties come whenever one tries to invade

the realm of the other, and Christianity suffers most when its right is challenged to speak authoritatively in its own realm. The Bible fears neither science nor philosophy, except as they seek to impose upon it their autonomy.

Viewing the current conflicts in theological thought, Dr. Hobbs calls Southern Baptists to lead the way in present-day Christianity by effectively speaking to modern man, witnessing to God's redeeming love in this desperate hour.

To do this he suggests we reaffirm, both in faith and practice, our time-honored belief in the priesthood of all believers—the privilege to each of determining what each is to believe—as over against the imposition of a theological straight-jacket.

The Convention leader wisely points out also that we must recognize and practice the principle of unity in diversity. Recognizing this, Southern Baptists can continue to be agreeable even if they disagree. This principle, however, imposes a sacred trust upon every Southern Baptist to avoid extremes.

Dr. Hobbs also calls Southern Baptists to place greater emphasis upon teaching and training. It is an empty thing for people to claim they believe the Bible yet neglect to really know what the Bible teaches. We do not live today in a theological vacuum. Errors presently flooding the world can only be discerned and counteracted as church members are willing to be trained and taught the truth of the Word of God.

The Convention president also urged Southern Baptists to look to their colleges and seminaries to play a major role in meeting the present crisis. He made a strong plea for Southern Baptists to have confidence in their seminary professors and college teachers: "The vast majority of them, largely unnoticed by the denomination, are teaching and training their students in a way to gladden the heart of every Southern Baptist. I am not unaware of those areas in which problems have arisen or could arise. But these should be dealt with in particular, not in mass."

President Hobbs put the stress upon affirmation. These are the ones he considers Southern Baptists need at the present:

A basic philosophy of theological education, not teaching theology for theology's sake, but providing a Bible-centered and informed leadership for Southern Baptist churches and institutions.

IN APPRECIATION OF A SCAR



"LOOKING UNTO JESUS, THE AUTHOR AND FINISHER OF OUR FAITH; WHO FOR THE JOY THAT WAS SET BEFORE HIM ENDURED THE CROSS, DESPIsing THE SHAME, AND IS SET DOWN AT THE RIGHT HAND OF THE THRONE OF GOD" — HEB. 12:2

Next, administrations, trustees, and faculties of Southern Baptist seminaries should bring to full fruition this philosophy of theological education in its products. Southern Baptists should never deny their seminaries the right of academic freedom, but they must never cease to require academic responsibility. If Southern Baptists are going to "blow the trumpet of God with a certain sound," that certainty must be in their seminaries.

The Convention president also affirmed Southern Baptists must retain their theological distinctiveness. "One of the greatest perils of the moment is the fast growing desire to fit in rather than to stand out. . . . Whether a man be a doctor, philosopher, or follower of the plow, his basic spiritual needs are the same."

The president of the Convention gives wise and timely counsel to Southern Baptists. His message, which we plan to carry in a later issue, should be read carefully by all.

Beware Of Both Extremes

No people can drift with hazy theological beliefs and be a strong religious power for God. The present controversy among Southern Baptists points up this fact and for that reason it is serious.

This matter cannot be spread through the secular press to the glory of our Saviour. It is a family matter and must be settled in the love of God through prayerful seeking of His leadership.

Nothing could please the devil more than for Southern Baptists to get into a big fight over their theology. He would be elated for us to begin knocking one another out with clubs labeled "Liberal" and "Conservative."

If we start to read one another out of denominational fellowship on the matter of orthodoxy, then who, authoritatively sets up the tests of faith?

The Bible is our creed. It is the standard of our faith and practice. But accepting this we come upon the fact that there are not one or two interpretations but many. Apparently most of our teachers affirm their faith in the inspiration of the Holy Scriptures. But they do not all agree as to how God inspired the writing of the Bible. Here is the rub. How far can we Southern Baptists go in allowing freedom in interpretation yet maintain our denominational fellowship? Shall

our emphasis be on exclusiveness or inclusiveness? If the former prevails, what are the risks of a divisiveness that issues in many splinters? If the latter prevails, what are the dangers of doctrinal indistinctness and dullness?

We must beware of both extremes. We want neither an exclusiveness that splinters our fellowship nor an inclusiveness that dilutes its saving message. Every age has had to face up to the dangers from both directions. Neither should be minimized.

This Kind Of Talk

The administration in Washington has many problems. It ought not to add to these by attacks upon the ministry. Attorney General Robert F. Kennedy, however, did this in talking to some 600 delegates attending a conference of community leaders called by the President's Committee on Equal Job Opportunities. The Attorney General was critical of the clergy for not exerting more leadership in solving problems of racial discrimination according to a Religious News Service release May 22. Attorney General Kennedy said it was difficult for him to understand "how clergymen could get up in the pulpit on Sunday and talk about the love of God and the Ten Commandments and then not do anything about these matters."

Unfortunately this kind of talk only adds to the difficulties troubling our country today.

Over-Organization

There is a place for organization. But it must remain a means not an end within itself. Certainly it is foolish to assume our spiritual objective is met by multiplying the number of our organizations in religious work. A wise denominational leader remarked, "A man has two hands and two feet. If he had four hands and four feet, he would have to find something for the additional hands and feet to do." Added hands and feet might actually be in the way. Maybe this reminder can be applied to our churches and denominational life. We should beware of creating more organizations and positions for which we must then discover some use. Keeping this in mind will prevent creation of a lot of organizations that exist only on paper.

The Gospel For Our Time

By H. Franklin Paschall

There is a cry today, "Let the Church be the Church." It is equally important for us to let the Gospel be the Gospel. Reduced Christianity is the result of a modified Gospel. Augustine said, "If you believe what you like in the Gospel and reject what you like, it is not the Gospel you believe, but yourselves."

The Gospel is the Good News from heaven of what God has done for man in Jesus Christ. It is not what man has done or can do for God. It is not the Gospel of the works of man but the Gospel of the Grace of God. If any man or angel preach any other Gospel, "let him be accursed," says Paul.

Many difficulties faced by Christians today are like the difficulties of other times. Nearly twenty centuries ago John declared, "The whole world lieth in wickedness" (I John 5:19). And Paul said, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). The Gospel has never had it easy. During the early years of Christian history it was against the law of Rome not only to preach Christ, but simply to believe in Him. Yet "in spite of dungeon, fire and sword" the Christians evangelized with amazing success.

The times were no better after Christianity became the established religion of the Roman Empire. The evils of a corrupt Church exceeded the evils of a corrupt government. There were great Christians during the Dark Ages, but the influence of the State Church was not good. New Testament Christianity was opposed by political and ecclesiastical forces. Nevertheless, the true Church persevered and the Gospel was proclaimed. The Reformation added impetus and glory to Gospel progress.

Then the age of enlightenment came, resulting in an emphasis on the empirical method in science. This new approach has caused many to wage a vicious attack on religion. About a century ago Schopenhauer said: "Religions are like glowworms: before they can shine it must be dark. A certain degree of general ignorance is the condition of every religion and is the element in which alone it is able to exist. While, as soon as astronomy, natural science, geology, history, knowledge of countries and nations have spread their light universally, and philosophy is allowed to speak, every faith which is based on miracle and revelation must perish, and then philosophy will take its place. Religion will depart from European humanity like a nurse whose care the child has outgrown." A more recent expression of the same idea was made by Professor J. D. Bernal, "The history of scientific advance has shown us clearly that any appeal to Divine purpose or any supernatural agency, to explain any phenomenon, is in fact only a concealed confession of ignorance and a bar to genuine research."

Undoubtedly, the Gospel is challenged today as never before. Presbyterian Bruce Morgan, professor of religion at Amherst College, says our age "is truly post-Christian; those who dismiss it as just one among many periods of history dominated by unbelievers fail to see the uniqueness of our time." He doubts the contention of Harvard's Paul Tillich that ordinary men beneath their daily concerns are still haunted by the "ultimate questions" that lead to the Christian answer: God. Morgan believes that modern man does not care about sin and death, heaven and hell. He is anxious, disquieted and often desperate; but his anxieties seem oriented around his professional and social status, his sexual relations, and the dislocations of a revolutionary world.

There are many leaders in Christendom (among whom is Samuel Miller of Harvard) who are saying, "Christianity may be at death's door. The critical point of no return may have been passed."

What shall we say to these things? Must we believe that Christianity has no future? God forbid. Man's spiritual needs are very real and very great. Jesus Christ who is the same yesterday, today and forever has promised to be with the faithful Church always, even unto the end of the age. The everlasting Gospel is adequate for our time, and the future belongs to Christ.

The Gospel is a historic fact which is distinct from and greater

than the facts of nature, philosophy, intuition or mystical experience. When God became man in Jesus Christ, He invaded earth and time and made the celestial and terrestrial one. He came down into the very midst of "the tumult and shouting" of this world. Jesus walked the rocky road of earth, gave Himself in service to others, suffered before Pontius Pilate, endured the Cross and despised the shame.

The Gospel is at home in history and must never be divorced from it. "What a travesty of truth it is when sentimental, irrelevant quietism, trailing clouds of traditional verbiage, becomes the mark of a religion professing allegiance to One who for love of man came down into the fearful pit of history and into the miry clay of the sins and miseries of all the world," declares James Stewart. The Gospel is at its best when the world is at its worst.

The Gospel is a unique event. Other facts of history are cyclic, reappearing, non-unique; but the Christian message is unique, unrepeatable, absolute. The New Testament Greek word, *αὐτός*, translated once for all, sets forth this idea. Paul says, "In that He died, He died to sin once for all" (Romans 6:10). "Christ hath suffered for sins once for all, the just for the unjust that he might bring us to God," writes Peter (I Peter 3:18). The writer of Hebrews declares that Christ "needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and then for the people's: for this he did once for all, when he offered up himself" (Hebrews 7:27). Again, "But now once for all at the end of the world hath he appeared to put away sin by the sacrifice of himself" (Hebrews 9:26). And again, "We are sanctified through the offering of the body of Christ once for all" (Hebrews 10:10). Jude speaks of "the faith which was once for all delivered unto the saints" (Jude 3). There can be but one Calvary. What Jesus Christ did at the Cross was sufficient for all ages and for all men, for "God was in Christ reconciling the world unto Himself." It is imperative that "we preach Christ crucified."

When we lived in Bowling Green, Kentucky, our four year old daughter, Sandra, taught me a lesson along this line. She was standing on our front porch with a doll in her arms. I was in the hallway of the house. An airplane was passing by. Sandra turned the face of the doll toward the plane and asked this question, "Do you see the airplane?" But the doll did not say a word. Her voice went higher and stronger and she said, "Don't you see the airplane?" Again the doll was silent. Then with chubby hands she gripped the doll and shook it. She was provoked. Even so God must be sorely displeased with a generation of preachers who fail to see what He did in Christ at the Cross.

The Gospel is Good News of the living Christ. Paul met Him on the Damascus road. Already the apostle knew Him historically and thought that He was dead. Imagine his surprise when the living Lord said, "I am Jesus whom thou persecutest." Paul and others interpreted His cry, "It is finished," to mean that He was finished. But there He was as the Jesus of Nazareth raised from the dead, confronting the persecutor. This Divine and human encounter enabled Paul to know Him personally. And on surrendering to Him saying, "Lord, what will thou have me to do?" he knew Him experientially.

The battle cry of the early Church was "The hour cometh and now is." The ones hearing His voice lived. So is it today. This is the age of the living Christ.

Jesus Christ is not separated from us by a distance of twenty centuries. He is more than a character of history. He is our Contemporary. The living Christ walked the Damascus road and He walks the Indian road, the American road. I know He walks the Tennessee road for I met Him there and trusted Him as my Lord and Saviour. Now I know Christ lives. How? The Bible declares it. But this is not enough. The Church proclaims it. But that is not adequate. My mother and dad told me He lives. But even this falls short. "You ask me how I know He lives; He lives within my heart."

Specifically, how does the Gospel meet human needs today? There are six dark areas in the world of mankind that desperately need the light of the Gospel.

There is the dark area of uncertainty. The world is suffering from

Convention Sermon

insecurity. Many are uncertain even of the Scriptures. Some scholars say that the Bible is made up of fact and embellishment and that it is their responsibility to differentiate between the two.

I have profound respect for scholars, for by their labors much of the darkness of prejudice and ignorance has been dispelled. But they overtax my credulity when they tell me what part of the Bible to accept and what part to reject. I cannot believe their pronouncements as infallible anymore than I can believe the unexamined concepts and dogmatic utterances of men who are not scholars. The Scriptures do not need to be de-mythologized as Bultmann advocates, but studied and allowed to speak to us in the light of God's full revelation in Jesus Christ.

Archimedes said that he could move the earth with a long lever and a fixed fulcrum. The Gospel is this fixed fulcrum. We have a sure word in prophecy and in a Person. There need not be any uncertainty about the reliability and authority of the Bible. It has been authenticated by Jesus Christ himself who spoke as one having authority and not as the scribes. Let the Bible be the Bible. Let God speak to us through every part of Scripture—prophecy, poetry, parable, philosophy, history, signs and symbols, types and shadows—until the light of the glorious Gospel of Christ who is the image of God shines unto us. To be sure of the Gospel is to be sure of the



Dr. H. Franklin Paschall elected to deliver the 1962 Southern Baptist Convention sermon, has been pastor of First Baptist Church, Nashville, since Jan. 1, 1956. He is a graduate of Union University, Jackson, and also of Southern Baptist Theological Seminary, Louisville, Ky., with a Doctor of Theology degree. "The Gospel For Our Time" was prepared for delivery June 5 at San Francisco, California, where this year's annual SBC met.

Scriptures for Jesus says, "These are they that testify of me." He died, was buried, and rose again, according to the Scriptures.

There is the dark area of human lostness. To be a sinner is to be separated from God, and to be separated from God is to be lost. But present evil conditions have compounded the problems of sin. If there are degrees of lostness, man is more lost today than ever before.

Man is a computer. Mathematical rationalists have concluded that the universe is a machine. Man produces a machine that can outperform him. The machine becomes all important and man's dignity and worth are lost. René Descartes came up with a remarkable definition of the self, a definition which is both clearly true and utterly foolish: "I am a thing that thinks."

Man is a comfort seeker. He wants to be accepted by the group. He refrains from saying or doing anything that will express his individuality. He has neither courage nor conviction. He drifts. According to Paul he is "conformed to this world."

Man is lost in the assembly line. He is more a number than a name. The big operation dwarfs him. A sense of terrible loneliness lays hold upon him. Who knows and loves him? Who appreciates him as a person?

Darwinism is the theory that man is an animal of a high class, but only an animal. Many have accepted the theory as a fact. A Gilbert and Sullivan opera commented "Darwinian man, though well behaved, at best is only a monkey shaved."

The tragic result of this thinking is that man is degraded to the level of the beasts of the field. There is no purpose for his being or meaning in his existence. He is utterly lost and every perception and endeavor is destined to futility.

The Gospel is an announcement to man that he is more than an animal, that he was made in the image of God, that he is above beast or bug, that he is capable of fulfilling God's purpose for him. It further declares that everybody is somebody, more than a number, more than a machine, more than a drifter or conformist. God knows and loves everyone as a person. He proved this love in sparing not His Son, but delivering Him up for us all. "God commends (proves)

his love toward us in that while we were yet sinners Christ died for us" (Romans 5:8). "The Lord laid on him the iniquity of us all" (Isaiah 53:6). God is seeking always to bring each man not only to realize what he is as a sinner but what he may become as a saint. When man "comes to himself" and accepts the fact that he is one whom the Father loves, and for whom Christ died, and trusts the Lord Jesus Christ, he has promise of the life that now is and of that which is to come. The sin problem is solved; the lost is saved.

There is the dark area of guilt. The Freudian probe has unveiled "an abyss within man, full of new embarrassments and a new terror." The number of emotionally disturbed and mentally sick people is increasing at an alarming rate. A vast proportion of our population depends on sedatives and tranquilizers for "peace of mind." Sin is to blame for much of this wretchedness. But the Gospel gives assurance of complete forgiveness and leads into the land of beginning again. It furnishes a basis on which to work out life's problems and bestows a new dynamic for "the living of these days."

There is the dark area of unrighteousness. This is an age of low morals and high crime. Nietzsche said, "Unless the Christians show that they are redeemed, I will not believe in their Redeemer." But Christians can and should do exactly that. The Gospel was given "that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit" (Romans 8:4). The pure, consistent, starry life of a Christian is the Bible's clearest interpretation, Christianity's unanswerable argument and the community's greatest asset.

Another dark area in the world today concerns human relations. Technology has so changed the world that human beings must somehow live in a new intimacy. Hatred between races, strife between capital and labor, oppression and injustice among nations cannot continue where the Gospel idea prevails. Man's relationship to man is not like two dots on each end of a line. Rather it is like the base angles of a triangle with God at the apex. No human relationship is right without God as the third party.

"Beloved, if God so loved us, we ought also to love one another" (I John 4:11). The Gospel which we believe demands that we regard every man as a person with dignity and possibility. And Jesus says, "Thou shalt love thy neighbor as thyself" (Matthew 19:19). He further declares, "A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another" (John 13:34). We not only should love others as much as we love ourselves, but we should love them more. Jesus loved us more than He loved Himself in that He laid down His life for us. His commandment to us is, "Love one another as I have loved you."

One of my members, Orville Hooberry of the Nashville Fire Department, died recently while fighting a fire. He was a genial, genuine, generous Christian. In the district where he served, all the people loved him, especially the children. He was always giving them something—a smile, a mint, candy, shoes, clothes. When he died the children of the community—colored and white—put together their pennies and bought a wreath of flowers to express their abiding affection and appreciation.

Finally, there is the dark area of the "space probe." The whole world is afraid that man's new power to colonize the stars will turn demonic and destructive. Bomb and fallout shelters are being constructed everywhere. Billions of dollars are spent annually not only to increase our retaliatory power in case of attack but also to develop an interception system to keep the enemy weapons from reaching us.

Now the Gospel is the power of God. It is greater than the power of the modern rockets of all the nations combined. If the Gospel were believed and received the world around, if the Gospel idea prevailed at the United Nations and among lawmakers everywhere, if the Gospel were to inspire the world's thinking and mobilize the world's power, a new day of peace with justice would dawn upon us and the new powers of science would become a blessing to all mankind. So with hope let us proclaim this glorious gospel to every creature.

There has never been a time when Christians were in the majority. Dr. Baker James Cauthen tells us that the world is less Christian today than it was a decade ago. One third of the world's population is under the heartless and criminal rule of Communism. Terrible judgment is about to fall upon the world because of Christians' failure to bear a faithful witness and because of the gross wickedness of the people. We must intensify our mission effort at home and abroad.

While we hope, work, pray and wait for a brighter day, the Gospel banishes fear. Jesus said to John, "Fear not: I am he that liveth and was dead and behold I am alive forevermore" (Revelation 1:17, 18). Christians are not afraid to live, to think, to suffer, to die. Nothing can separate us from the love of God which is in Christ Jesus our Lord. And One Day the kingdoms of the world shall become the kingdom of our Lord and His Christ.

Tennessee Topics

Harry H. Ambrose, music director at Central Church, Bearden, was killed May 20 when an aluminum irrigation pipe he was carrying contacted a high voltage power line. Two of his sons, Harry H. Jr., 18, and Peter, 14, suffered severe burns while trying to rescue their fallen father. Death was attributed to the initial shock. Ambrose, was acting head of the Civil Engineering Department at University of Tennessee, and had served as music director at Central Church since 1957.

Commencement speakers at Harrison-Chilhowee Baptist Academy were Dr. Harold E. Ingraham and Dr. Porter Routh, both of Nashville. J. D. Dodd was valedictorian and Robert V. Stewart was salutatorian.

Miss Carol Ann Smith, a graduate of Union University, Jackson, began her work as educational secretary at First Church, Memphis, June 1.

Rev. and Mrs. Ira P. Singleton, Jr., missionaries to Central Africa, have returned to the states on medical leave and may be addressed at 1023 Danita Street, Memphis 17, Tenn. Both are natives of Tennessee, he of Memphis and she, the former Georgia Lowrance of Dyer.

The Hartmon Sullivans, missionaries to Ibadan, Nigeria, are looking forward to seeing their family and friends as they return on furlough. They can be addressed at Box 95, Bolivar, Tenn. Sullivan will be assisting in four schools of missions this fall, three of them in Tennessee and one in St. Louis, Mo.

Carroll Harris, senior student at Carson-Newman College, is serving as interim minister of music at First Church, Cleveland.

John Carter, pastor of First Church, Red Boiling Springs, has resigned effective June 1. Carter, a native of Memphis, has been at Red Boiling Springs Church 3½ years. He plans to enter Southern Seminary, Louisville, Ky.

Mrs. Agnes Durant Pylant, Secretary of the Church Recreation Service of the Sunday School Board, Nashville, since it was created in 1954, will retire July 31, somewhat before the set time. She will continue writing and be an approved field worker for the department, filling various engagements throughout the nation. Her first assignment following retirement is to teach her study course book, "Church Recreation," at Glorieta, N. M. and Ridgecrest, N. C. summer leadership conferences on church recreation in August.

Van M. Sledd has resumed the pastorate of New Providence Church, Clarksville. Sledd who resigned the pastorate April 19 due to health considerations was recalled and has again taken up the work in this church in Cumberland Association.

Green Hill Church, Nashville Association, was led in revival services by J. W. Audry Minor, pastor of Alexander Church, Wilson Association, as evangelist and G. O. Smith of the Green Hill Church led the singing. Pastor Robert S. Clark reports eight baptisms, six by letter and three rededications.

David Freeman, ministerial student at Belmont College, is the new pastor of Scott's Chapel Church near Pulaski. He was ordained Sunday evening, May 27, by North Edgefield Church, Nashville, at the request of Scott's Chapel. Mayford Brooks preached the ordination sermon. Thomas Mosley is pastor at North Edgefield.

Chattanooga First Church Gets New Site

First Church of Chattanooga received word its bid on 8.43 acres in Chattanooga's Golden Gateway Project, adjacent to the expressway system at the heart of the downtown area, has been accepted. The church, high bidder by \$35,000, thus secures adequate property for construction of a 3 million dollar plant, parking space for 600 automobiles, provision for adequate recreational facilities, and landscaped areas. The church anticipates the first units in the building program costing 1½ million dollars.

May 20, marked the 110th anniversary of the Church. To commemorate this event an Anniversary Love Offering for new buildings, totaling \$51,623.32, was received. This is the largest offering received in the history of the church in one day.

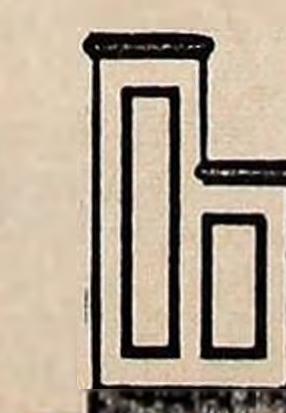
Baptist and Reflector regrets it was unable to publish the attendance for Sunday, May 27, because of lack of space. Publication of the reports will be resumed as soon as possible.—*The Editor*

Jerry Riddell, a Margaret Fund student at Belmont College, was guest speaker at the quarterly meeting of WMU of Union Association. At the close of the meeting Jerry was honored with a birthday party and presented several useful gifts. Jerry was accompanied to Pistole Church near Sparta where the meeting was held by Bill Griffith also of Belmont College who is the son of Mrs. H. M. Griffith, Union Association WMU president. Jerry is the son of Rev. and Mrs. Gerald Riddell, missionaries to Temuco, Chile.

William Walter Warmath recently resigned as pastor of First Church, El Dorado, Ark., after serving the church for six and one-half years. He is a former pastor of First Church, Lexington, and Fifth Avenue Church, Knoxville.

Robert Dixon, minister of youth and recreation at First Church, Nashville, for the past three years will join the staff of First Church, Memphis, June 15. The Dixons have two children, Kathy and Becky.

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"Pastors, Committee Chairmen write for information on directed Bond Programs"

The Value Of The Group

For a half a century the group has been a vital part of the Adult Bible class organization; yet many teachers overlook it or ignore it. In today's busy world the teacher needs to take a new look at the group plan of work and to evaluate it thoughtfully.

What is the group plan? It is simply the division of the class into two to five groups (depending on the size of the class) with four or five members per group. Each group has a leader who bears a direct relationship to the president and assumes responsibility for the members of his group.

The values of such an organization are readily apparent.

Responsibility is distributed.—The complex and varied ministry of an Adult Bible class is a load too heavy for the teacher

John T. Sisemore

to bear alone. The group plan is an ideal distribution of his responsibility, because under this plan the total ministry of the class is distributed among small workable units that function under the guidance of group leaders.

Morale is improved.—One of the most prevalent problems in Sunday school work is low morale. Members too often think of the class as "Mr. Jones's class" or "Mr. Smith's class" instead of "Our class." When properly used, the group plan overcomes the impersonal, unrelated attitude of members. A wholesome class spirit, a feeling of togetherness, and a sense of belonging are readily developed when the group plan is used.

Growth is stimulated.—The group plan, when coupled with age placement of the members, is the key to real growth. Every adult in the community becomes the responsibility of someone in an Adult class. The group plan also makes it possible to contact every absentee and prospect each week.

Leaders are developed.—The training and experience that group leaders receive are the very essence of leadership development. Therefore, these workers, along with other class officers, are ideally prepared for larger

service in the church. In fact, with the exception of the teaching responsibilities, the group leader in an Adult class functions in much the same way as the teacher.

Individuals are magnified.—The group plan simplifies the ministry to individuals by making the spiritual growth, personal problems, and regular attendance of each member the concern of the group leader.

The group plan is the secret of success in Adult work because it distributes responsibility, builds morale, stimulates growth, develops leaders, and magnifies individuals.—Copied from Feb. 1962 *Adult Teacher*—Used by permission

A Class Organization Chart for Adult and Young People's classes is available at your Baptist Book Store, Form 95. This chart will aid you a great deal in helping your class see the value of the group plan. For fur-

Woman's Missionary Union

Home Mission Tour

Tennessee women will be leaving the kitchen sink and the ironing board behind to spend two whole weeks on a mission tour through Louisiana, Texas, New Mexico, and Oklahoma and the WMU Conference at Glorieta, July 26-August 1. If you are a member of WMU or a leader of Sunbeam, Girls' Auxiliary, or Young Woman's Auxiliary, you may come with us.

The total cost is just \$135.50 plus meals enroute and any trinkets you may wish to buy. A limited number of seats are still available. By July 6 reservations must be in the office of Tennessee Woman's Missionary Union. Send a check in the amount of \$15.00 with your registration. July 13 is the

Religious Education Conference At Ridgecrest

LOUISVILLE, KY.—More than 300 church staff members and denominational workers from Tennessee and 14 other states will attend the annual Southeastern Baptist Religious Education Conference at Ridgecrest, N. C., July 25-26.

Themes for the two day conference are human relations, learning processes, adolescent and aging groups and the task of today's minister of religious education.

"Panels, forums, group dynamics and other interaction processes will be used to inform and demonstrate teaching techniques," said Dr. Ernest Loessner, association president and professor of religious education, Southern Baptist Theological Seminary.

Special interest conferences will also be held for church music ministers, youth and children's directors, week day school directors and church secretaries.

For further information, write your State Sunday School Department.

deadline for total payment if you do not send the entire amount with your registration.

The tour will be via Trailways Bus and is to begin on Saturday, July 21, at 7:00 a.m. at Nashville and will end Saturday, August 4, at 6:00 p.m. Nashville.

For further information see your pastor, WMU president, or write to the state WMU office. Send all reservations and inquiries to:

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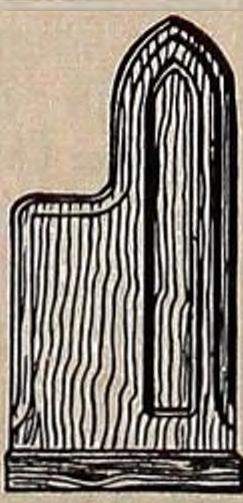
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Southern Baptists Meet

(continued from page 3)

tunity for reaching large segments of the U.S. audience at relatively low cost," said Paul M. Stevens, director of the denomination's Radio-TV Commission in his annual convention report.

He indicated his organization feels responsible for continuing to enlarge Southern Baptists' share of network radio and television time. "This can be done only by providing unique and highly acceptable program material," he said, "and by investing significant financial aid to the networks for joint production of such programs."

Southern Baptists will be represented by nine 30-minute television programs and one hour-long special on the three networks this year, plus a minimum of 14 network radio shows, according to Stevens.

This radio-TV service agency of Southern Baptists now produces and distributes a total of 10 weekly radio programs and "The Answer" weekly television series for local consumption.

It takes the Gospel through these electronic media to 48 states and 25 foreign countries over an independent denominational network of 1300 stations. These programs have an audience estimated at 50 million each week, according to the agency's 1962 report.

Earlier this year, the Commission launched a completely new approach to religious radio programming. Called "Patterns," this is a weekly package of minute-long, tape recorded segments by well-known people on a wide variety of subjects. It is provided as a public service to stations.

Woman's Missionary Union

Plans for the observance of the 75th anniversary of Woman's Missionary Union, auxiliary to the SBC, and the 50th anniversary of Girls' Auxiliary were announced by Mrs. R. L. Mathis, president, and Miss Alma Hunt, executive secretary of Woman's Missionary Union, in their report to the Convention.

The anniversary observance will begin next July 18, with a 75-day period of prayer ushering in the anniversary year on Oct. 1. During this time women and young people will hold prayer retreats.

A special feature of the Girls' Auxiliary (girls' missionary group sponsored by the union) anniversary will be the first Girls' Auxiliary Convention to be held in Memphis, June 18-20, 1963.

An encouraging increase of 44,436 membership of Woman's Missionary Union organizations was reported.

Noting progress of the past year Woman's Missionary Union looks forward to 1962-63, when 75 years of "laboring together with God for the salvation of lost people" will be reviewed and appropriately celebrated. "One of the purposes of this anniversary

preparation year," it was stated, "is to call WMU members to a deeper dedication to the promotion of world missions."

Baptist World Alliance

Racial, political and national difference prove no barrier to worldwide Baptist fellowship, Josef Nordenhaug, Washington, general secretary of the Baptist World Alliance, told the 1962 meeting of the Convention.

There are more than 24 million Baptists (24,324,207) in the world. They live and work in 110 countries. The faith is continuing to grow even in Communist-dominated lands, and Russian Baptists report 5,400 churches and a membership of about 550,000 baptized believers.

Many leaders in Africa's newly born republics are Baptists, Nordenhaug said, "the fruit of Baptist missions in past generations."

Southern Baptists, counting almost 10 million members, are the big brother of the group. Twenty-eight Baptist groups have membership of less than 1,000, and 38 others have less than 10,000. The smaller groups "find strength and encouragement" in their identification with others through the Baptist World Alliance, Nordenhaug said.

Nordenhaug described the Alliance, founded in 1905, as gaining vitality as faster travel and communications knit the world into a single community. He called it "a voluntary and fraternal organization for promoting fellowship and cooperation among Baptists."

This cooperation will demonstrate itself in 1964 as Baptists around the world engage in a "Year of Evangelism," climaxing the emphasis of the Baptist Jubilee Advance now under way in North American churches.

Preparations under way for the 6th Baptist Youth World Conference, at Beirut, Lebanon, July 15-21, 1963, and for the 11th Baptist World Congress, at Miami Beach, June 25-30, 1965.

Baptist Jubilee Advance

Southern Baptists reported the successful merger of two of their major emphases for 1962, the 30,000 Movement and the Baptist Jubilee Advance. The union is expected to produce 6,000 missions and churches this year.

Announcing the merger was C. C. Warren of Charlotte, N.C., presently director of the 30,000 Movement and chairman of the Convention's Baptist Jubilee Advance Committee.

The 30,000 Movement, a drive to establish 20,000 missions and 10,000 churches by 1964, was launched by a challenge from Warren in 1956 when he was president of the Convention.

The Baptist Jubilee Advance is a five-year effort by seven Baptist groups in the United States and Canada to work cooperatively and to celebrate in 1964 the 150th anniversary of the organization of Baptist work on the continent.

The "jubilee" (an Old Testament term designating every 50th year in Jewish life) celebration has been set for Atlantic City, N.J., May 18-24, 1964, when more than 100,000 Baptists are expected to congregate.

Meanwhile the Baptist groups, representing approximately 20 million members, have taken the same annual emphases, slogans and symbols for joint efforts in evangelism, stewardship, teaching and training, church extension and world missions.

Since the emphasis for 1962 was church extension, Southern Baptists combined their Baptist Jubilee Advance promotion and the 30,000 Movement. In 1963 the Baptist Jubilee Advance will stress world missions.

At the beginning of 1962, Warren reported that 14,210 missions and churches had been started. This included 4,688 churches and 9,522 missions.

Foreign Missions

Southern Baptists are moving closer toward their goal of having 2000 missionaries serving in foreign countries by 1964, Baker J. Cauthen of Richmond told the 1962 session of the Convention.

Cauthen, executive secretary of the SBC Foreign Mission Board, reported that at the close of 1961, there were 1548 missionaries under appointment in 47 countries.

He said they serve in three major areas or regions of work into which the board has divided its missionary administration: Latin-America; the Orient; and Europe, Africa and the Near East (together).

Their ministries "are included under broad categories of evangelism, and church development, school work, publication work, and medical work," according to Cauthen. "Major emphasis is placed upon evangelism and church development."

He reported the population explosion places a demand for "a more fervent endeavor in missions advance than ever before" on Southern Baptists. Southern Baptists within the United States need to back their missionaries with gifts through the Cooperative Program and the Lottie Moon Christmas Offering; they also must support them through prayer, he continued.

Brotherhood

A hefty 1962 program, including pioneer mission crusades, a foreign mission tour, and a new summer conference format, were disclosed in the annual report of the Brotherhood Commission to the Convention at San Francisco.

To make men more conscious of missions, George W. Schroeder, Memphis, executive secretary of the missionary education agency for men and boys, said opportunity will be provided for 1,500 men to give budding

Southern Baptist work a boost in pioneer missions areas.

At their own expense the men, mostly laymen, will give their testimonies, conduct surveys, help establish missions and do other assignments in 11 states where Southern Baptist work is sparse.

Schroeder also reported total Brotherhood and Royal Ambassador enrolment climbed 8,982 to 628,087 men and boys in 17,880 churches.

Looking ahead to 1963, Schroeder said the Commission is planning to sponsor a nationwide meeting for 6,000 Royal Ambassadors Aug. 13-15 at Washington, D.C.

Sunday School Board

The Sunday School Board presented its 71st annual report to the Convention in San Francisco highlighting the 19 programs into which the Board's work is arranged.

An internal reorganization in several areas of work constituted the largest alteration in the board within the past year, the report said. Chief among developments was the creation of an Office of Management Services; the reorganization of the business division into a publishing division, and the merchandise and sales division being changed into a book store division.

Distribution of the board's weekly, monthly and quarterly periodicals climbed to new heights in 1961. A total of 110,395,-424 pieces of periodical and graded literature and 67,27,225 church bulletins were circulated.

In its program of Sunday school work, the Sunday School department participated in 175 associational pastor-led enlargement campaigns. A record number of 28,796 Vacation Bible schools were held, and Sunday school enrolment climbed to 7,282,550, leaving only 489 of the denomination's churches now without Sunday schools.

The Sunday School provided \$799,617 to supplement state Baptist convention work with the Sunday school, Training Union, student, church music and church architecture programs.

Personnel employed by the Board totaled 730 in Nashville, 527 in book stores, and 30 in permanent year-round positions at the summer assemblies, or 1,287 all told. Regular part-time workers numbered an additional 123, and approximately 215 temporary workers were used during peak shipping periods.

Southern Seminary

Basic seminary degrees should be thought of as professional degrees comparable to Bachelor of Laws and Doctor of Medicine degrees, said Southern Baptist Theological Seminary President Duke K. McCall in his 1962 report to the Convention.

"Seminaries do not offer trade school-type courses designed to provide pastors and church staffs with sermon outlines for 52 Sundays a year or six ways to increase church attendance. Rather, they seek to

introduce students to material and tools of their professions in such a way that they may be learners all of their lives and become increasingly effective as ministers of the gospel," said the seminary president.

The student-faculty ratio was reported by President McCall at 14 to 1. The faculty consists of 51 persons with faculty status, 22 instructors and 33 fellows. The total enrolment is 1,051, with a regular enrolment on Oct. 1, 1961 of 827.

The American Association of Theological Schools removed all notations on the accreditation of the seminary during the year, McCall said.

Southwestern Seminary

Southwestern Baptist Theological Seminary continues to be the largest evangelical theological seminary in the world, President Robert E. Naylor told the 1962 Convention.

Its graduates during the year numbered 475. Sixteen received the doctor of theology degree and four the doctor of religious education degree.

As of Oct. 1, 1961 it reported 1704 regular students (i.e., students reported to be taking 12 hours or more of course work). Its full number of students for the entire year, including various sessions, were reported as 2067 on Feb. 1, 1962.

Using the 2067 figure, the students were divided into three categories—1270 in the school of theology 646 in the school of religious education, and 151 in the school of church music.

The students represented 38 states and 13 foreign countries. Of these, 575 were first-year students.

"The emphasis at Southwestern will continue to be the finest and most dedicated conservative scholarship with a unique emphasis upon missions that encompasses five continents and evangelism as an articulate fire," says Naylor.

New Orleans Seminary

There were two highlights to the report delivered to the Convention by New Orleans Baptist Theological Seminary through President H. Lee Eddleman:

1. An increase in total enrolment (although regular enrolment, or that of full-time students declined) during the current nationwide decline in the number of seminary students;

2. The announcement of an experiment to provide seminary training to even more Southern Baptist ministers.

During the summer of 1962, two New Orleans Seminary faculty members will conduct a two-week institute in a rural association where 80 per cent of the pastors are not college graduates. Under the plan, classes will be held day and night for the two weeks and will be related to the Seminary Extension Department of the Southern Baptist Seminaries with the hope that a pattern will evolve which would further enhance and expand the seminary extension program.

The report also disclosed a plan to strengthen the library facilities of the seminary by doubling the space and the number of volumes. The library has 100,000 volumes and was designed for a student-body about one-half the present size.

Southeastern Seminary

With a nationwide decrease in the enrolment of seminaries, Southeastern Baptist Theological Seminary expects to increase its enrolment in one area—the graduate program.

"Several chaplains from nearby military bases have applied as candidates for the master of theology degree," said Southeastern's president, Sydnor L. Stealey, in his report to the Convention. "An increase in the number of students in the graduate program is indicated for the 1962-63 session."

Student recruitment is also showing an increase among women. "To accommodate our additional women students, the seminary is planning to build a dormitory for single women at a cost of approximately \$300,000," Stealey said.

Another area of concern is the size of the faculty. "We are making every effort to reduce the student-faculty ratio from 28-1 to 20-1," said Southeastern's president.

The "constructive results" of Southeastern's emphasis upon missions was reported by Stealey: "Southeastern already has 33 couples and one single woman on foreign mission fields." The seminary first opened its door in 1951 with a faculty of four and about 70 students. Today, there are 658 regular students and a faculty of 32.

Golden Gate Seminary

Full accreditation by the American Association of Theological Schools in December, 1961, is one of the major achievements of Golden Gate Baptist Theological Seminary in its short history, the seminary told the 1962 Convention session.

The third year on the Strawberry Point campus near San Francisco has been one of progress in academic strength and improved material equipment.

With accreditation of California Baptist College and the prospects for Grand Canyon College (Arizona Baptist) accreditation, Christian education in the Far West is apparently taking its place as a primary concern for Southern Baptists, President Harold K. Graves stated.

Entrance requirements at Golden Gate Seminary were stricter this year, eliminating some poorly qualified students (mainly non-Baptists) from the student body.

A total of 539 students have received diplomas of graduation from Golden Gate Seminary through the 1961 commencement. Nearly one-fourth of these serve through the Foreign and Home Mission Boards, including those who serve as military chaplains.

Approximately 80 students were candidates (continued on page 12)

1962 Training Union Regional Conventions

Southwestern Region
Northwestern Region
South Central Region
Central Region
North Central Region
Southeastern Region
Northeastern Region
Eastern Region

June 18	First Church, Henderson
June 19	First Church, Alamo
June 21	First Church, Hohenwald
June 22	First Church, Waverly
June 25	First Church, Smithville
June 26	Mine City Church, Ducktown
June 28	Central Church, Johnson City
June 29	Trenton Street, Harriman

Opening Session 1:30

Southern Baptists Meet

(continued from page 11)

dates for degrees at the 1962 commencement.

Midwestern Seminary

Midwestern Baptist Theological Seminary, located in Kansas City, Mo., was admitted last December for associate membership in the American Association of Theological Schools, its president told the 1962 Convention.

Maintained by the Southern Baptist Convention, the seminary has had "its finest year from the standpoint of campus morale, faculty-student relationship, student calibre and type of academic work being done," President Millard J. Berquist added.

A decline in seminary enrolments elsewhere also affected Midwestern, according to Berquist. He attributed the decline to (1) fewer ministerial students coming from Baptist colleges and (2) "the complete lack of campus housing" at Midwestern Seminary. Midwestern's "greatest physical need" is this housing.

The seminary now has five buildings—administrative, library, auditorium, class-

room and faculty office, classroom and student center, according to the president.

In the fall of 1962, the seminary expects to begin building a single men's dormitory, a child care building, two apartment structures for married students housing eight families each, and a maintenance plant.

"These will be financed from capital needs fund of the Cooperative Program," Southern Baptists' financial plan, he said.

The school graduated 64 students at its May 11, 1962 commencement exercises.

Seminary Extension

For the Seminary Extension Department, the past year or more has been a period of transition. That the work of the department should have moved forward through the uncertainties consequent upon a change in leadership is a tribute to the vision and ability of Lee Gallman, former director.

It is a tribute also to five capable associate directors, a loyal office force in Jackson, and hundreds of faithful workers scattered throughout the Convention who have carried on because they are convinced of the worth of Seminary Extension, reported Ralph A. Herring, Jackson, Miss., present director.

During the fall of 1960 and spring 1961, students from 40 states, Canada, the Canal Zone, Ecuador and Panama enroled in the department's correspondence school. The total enrolment was 471. Of these, 145, or 30.8 per cent were ministers. A total of 32 courses was involved with seven awards

presented, he reported.

Through their Extension Department, the seminaries of the Southern Baptist Convention have channeled instruction and in-service training to 3,566 persons, 1,035 of whom are called to preach.

Christian Life Commission

Specialized leadership conferences were conducted on "Christian Answers to Family Problems," a Baptist seminar on the United Nations and Foreign Policy was held, the writing ministry in the field of Christian social ethics was expanded—these developments were reported to the 1962 Convention by the Christian Life Commission.

Foy Valentine, Nashville, the commission's executive secretary, emphasized the need for matching Christian belief with Christian behavior in every area of life. Specifically, he described the commission's ministries in the areas of family life, human relations, moral issues, economic life and daily work and Christian citizenship.

The addition of an associate enabled the commission to project an enlarged emphasis on applied Christianity, particularly through writing, preaching, specialized conferences and extended coordination of the Commission's work with that of other Baptist agencies.

Annuity Board

More than \$2.8 million was paid to 5,377 Southern Baptist pastors and church and denominational employees in 1961 through benefits of the Annuity Board's protection plan ministry.

R. Alton Reed, Dallas, executive secretary of the Southern Baptist Convention Annuity Board, said this sum is the largest ever disbursed in any one year by this agency.

Reed, in his eighth annual report as executive secretary, told messengers attending the Convention in San Francisco, that "1961 was a good year for the Board."

He said the total amount paid to beneficiaries since the Board's founding in 1918 rose to an all time high of \$37,304,916.

Reed said funds are held in trust for about 24,000 ministers and church and denominational employees. Almost 100 agencies, boards and institutions participate. Funds totaled more than \$93 million, an increase of more than \$11-1/4 million over 1960.

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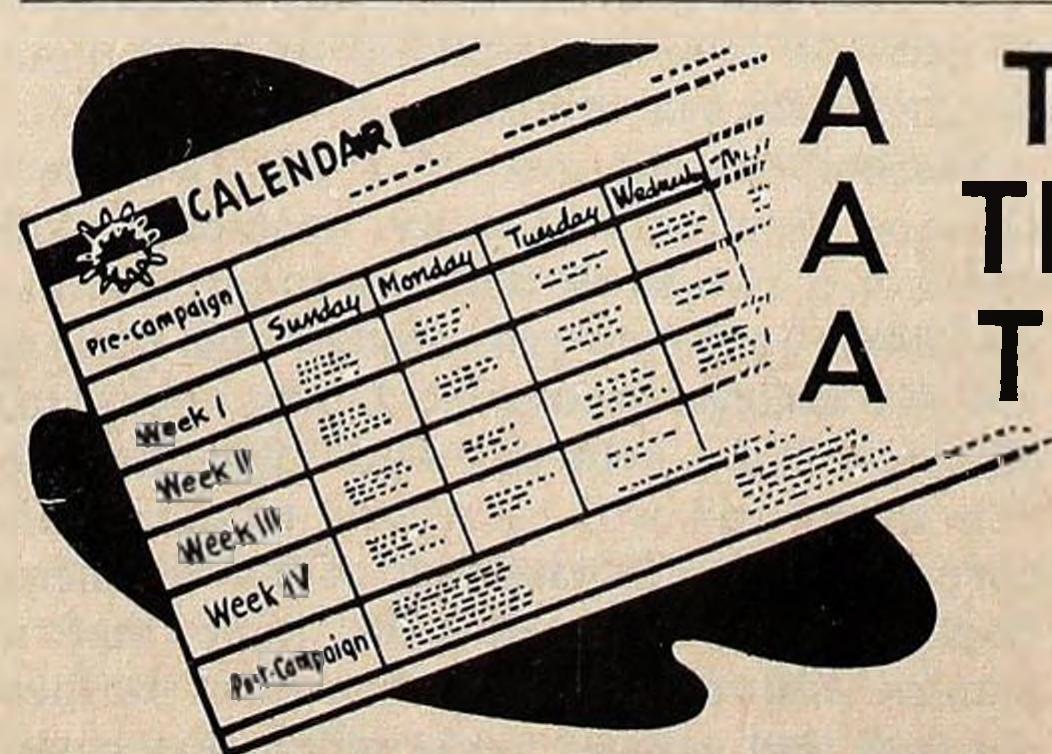
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Reed pointed out that the reason for the rapid growth is the increased number of churches that are participating in the protection plans. At the end of 1961, more than 64 per cent of all cooperating Southern Baptist churches were paying in the program for their ministers.

Chaplain's Commission

The Chaplains Commission of the Southern Baptist Convention, short handed due to the retirement of its former director and the death of two of its workers, is in the process of rebuilding its staff.

George W. Cummins of Atlanta, Ga., director of the commission, reported to the 1962 Convention the deaths of James C. Peck, secretary of the institutional and industrial chaplaincy, and E. L. Ackiss, secretary of military personnel ministries.

Alfred Carpenter of Atlanta, former director, had retired at the beginning of the year. This left Cummins as the only staff member of the commission. He recently announced the employment of L. L. McGee of Houston to direct a new hospital chaplaincy ministry.

The commission, which was established by the Convention in 1941 as its official endorsing agency, operates as a division of the Home Mission Board.

American Bible Society

The American Bible Society distributed more than 24 million volumes of Scriptures all over the world during 1961, the greatest number in its 146-year history, it was disclosed in its annual report to the Southern Baptist Convention.

This 24-million total of the American society accounted for two-thirds of all Scriptures distributed by all the national Bible societies on six continents and in over 100 countries.

The 24-million volumes were divided about evenly between overseas and domestic distribution. The approximately 12-million which were distributed abroad represented an increase of 20 per cent over 1960 which, in turn, was 20 per cent greater than 1959.

Southern Baptist Foundation

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it with pride, while at the same time it views the future with optimism, Executive Secretary J. W. Storer of Nashville reported to the 1962 Convention.

New highs were recorded in all fund balances in 1961. At the year end, trust funds totaled \$5,578,502, with deposits surpassing those of any previous year amounting to \$1,770,194. Funds were withdrawn in the amount of \$898,399, leaving a net increase in trust funds of \$1,114,699, including stock and bond appreciation and profits.

"A total of \$69,400 has been received in annuities during the year, and we know of a number of wills that have been written resulting from inquiries made of the Foundation," he continued. During the year, three annuitants have died but the earnings from their annuities continue "the good they did while living."

Home Missions

Just what does a national mission board do for a major religious denomination?

This question was asked Courts Redford of Atlanta, executive secretary of the Home Mission Board of the Southern Baptist of the Southern Baptist Convention. He cited the recently released annual report of his organization, which has 1,975 missionaries at work in 50 states, Cuba, Panama and the Canal Zone.

"Three functions stand out," Redford said. "First, we rally the denomination to meet unique needs, such as the Cuban refugee problem. Second, we focus the spotlight of publicity on unmet needs such as

the inner city, migrants, the deaf or literacy work.

"And third, we continue the emphasis on our long-range, continuing programs which are the backbone of our attempt as a denomination to win the United States to faith in Jesus Christ. These are evangelism and missions with language groups, National (Negro) Baptists, unchurched areas, the military and other special groups in the nation."

Redford also called attention to a major policy shift in his board's mission work, which began in 1959 and is nearing completion.

This is a move away from direct mission work, where the board employs, directs and completely supports missionaries, to a co-operative agreement with state Baptist conventions where all work is jointly supported and direction is given by the local group.

Of the 28 state conventions in the Southern Baptist Convention, 25 have entered such agreements for 1962 and negotiations are underway with the other three groups.

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By Oscar Lee Rives

—Christ Speaks To The Churches—

TEXTS: Revelation 1 to 3 (Larger)—Revelation 1:17-20; 3:14-22 (Printed).

This lesson is the first in a series of three based upon the final book of the Bible, Revelation. This book has been badly misunderstood by some and sadly neglected by others. Far too many have become so absorbed by its varied and spectacular symbols that they have failed to observe the great spiritual truths that lie behind these symbols. Fanatical interpreters of much of its teachings have caused many serious and able interpreters to neglect it altogether. It was written to encourage Christians, of that day as well as for all days, in their struggles against their antagonists. The literary form in which it was written is known as the apocalyptic form. Matters which have been hidden are now made known, hence the title "revelation." The writer of the book had been banished to the Isle of Patmos. In a series of visions, here, he is used of the Holy Spirit to point Christ's followers to ultimate victory as it is to be achieved in and through Him. If we center our attention on the printed text of this first lesson, we may see two main ideas. What are they?

The Living Christ (Rev. 1:17-20)

First, Christ is powerful. He is powerful in beginning. He is powerful in ending. Because He is the origin of all things, because He is the consummation of all things; we as His followers are not to fear. His dominion is absolute. As a sign of His power and authority, He holds the "keys of hell and of death." How could Christ here be described as powerful if He were not truly alive?

Second, Christ is present. He stands today in the midst of His churches, according to these verses. The events that have been must be interpreted in the light of His glorious presence. The happenings of the present take on real significance when viewed in the light of His teachings. The future, whatever it may be, can be contemplated with an abiding confidence by the Christian who lives within the center of His

will. His presence among His churches enables and ennobles them.

The Lukewarm Church (Rev. 3:14-22)

Is the Laodicean church described here typical of the churches of our land today? For the sake of being realistic, let us assume that it is. It must be observed that many churches in America are warm without being hot and at the same time cold without being frozen. Our age and culture has been characterized with the word "compromise." Too many persons are unwilling to take a stand on questions involving morals and religion. As a result the churches, at least many of them, are lukewarm. Three marks are observed below.

First, such churches are disappointing. They are disappointing to the Lord who says here, "I would thou wert." They are disappointing to themselves. The members, at least many of them, will recall the days when they possessed convictions and lived by them. They are disappointing to those on the outside who in their darkness are looking to them for guidance. Let the pastors of such churches hear and heed the Lord's clear condemnation for it is to them that this, and the other six letters, is primarily addressed. Let the churches in this condition follow their pastors as they seek their spiritual improvement.

Second, such churches are distasteful to God. He warns, "I will spue thee out of my mouth." In many instances this terrifying judgment has been enacted. If a church is cold enough to be conscious of its spiritual lack and turns to God in repentance, there is some hope. If a church is glowing with the fire which comes from God, there is great promise. But if a church is neither cold nor hot, having lost its direction and sense of mission, it is headed for final rejection. There can be no other alternative. God does not use an unwilling agent.

Third, such churches are in a process of disintegration. Their spiritual poverty is so serious that they imagine they are even rich. Christ has been excluded from their fellowship and thus (as here) stands



ON MATTERS OF

Family Living

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

A Dad And His Lad

One morning my small son said to me at breakfast, "Daddy, may I read to you?" I got nine out of ten for reading at school yesterday."

"Very good," said I, hardly glancing from my paper.

"May I?"

"Eh? May you what?" I demanded—being in haste, and wishful to glance over the news and finish breakfast in next to no time.

"May I read to you?"

"Well, not now, son! There's no time." So off I went to catch a bus.

Home that evening, I told my little son that I would listen to his reading as soon as I had my supper. But somebody called and I had to see him. And then somebody else called, and I had to engage him. And finally I went into my son's bedroom, and found him fast asleep, his cheeks wet with tears, a school reader open on the bed.

Thus, through his bitterness, I learned my lesson—to love him a little more, and myself a little less.—Copied

New Books

Israel in Prophecy by John F. Walvoord; Zondervan; 138 pp.; \$2.50.

God's Answer to Man's Question and Other Striking Sermons by Robert G. Lee; Zondervan; 149 pp.; \$2.50.

Leading Little Ones to Jesus by Dr. Jan Waterink; Zondervan; 119 pp.; \$2.50.

Adventures in Other Lands by Carol Allison; Zondervan; 120 pp.; \$2.50. Brief missionary stories for boys and girls.

Happy Moments with God by Margaret Anderson; Zondervan; 186 pp.; \$2.95.

knocking at the door and wanting to come in and bless them. Because He is not allowed to come into their midst the company is not in reality a church after all. Thus the group becomes an organization without becoming an organism. Its program is man-made rather than being Spirit-led. Disastrous doom is inevitable unless it repents.



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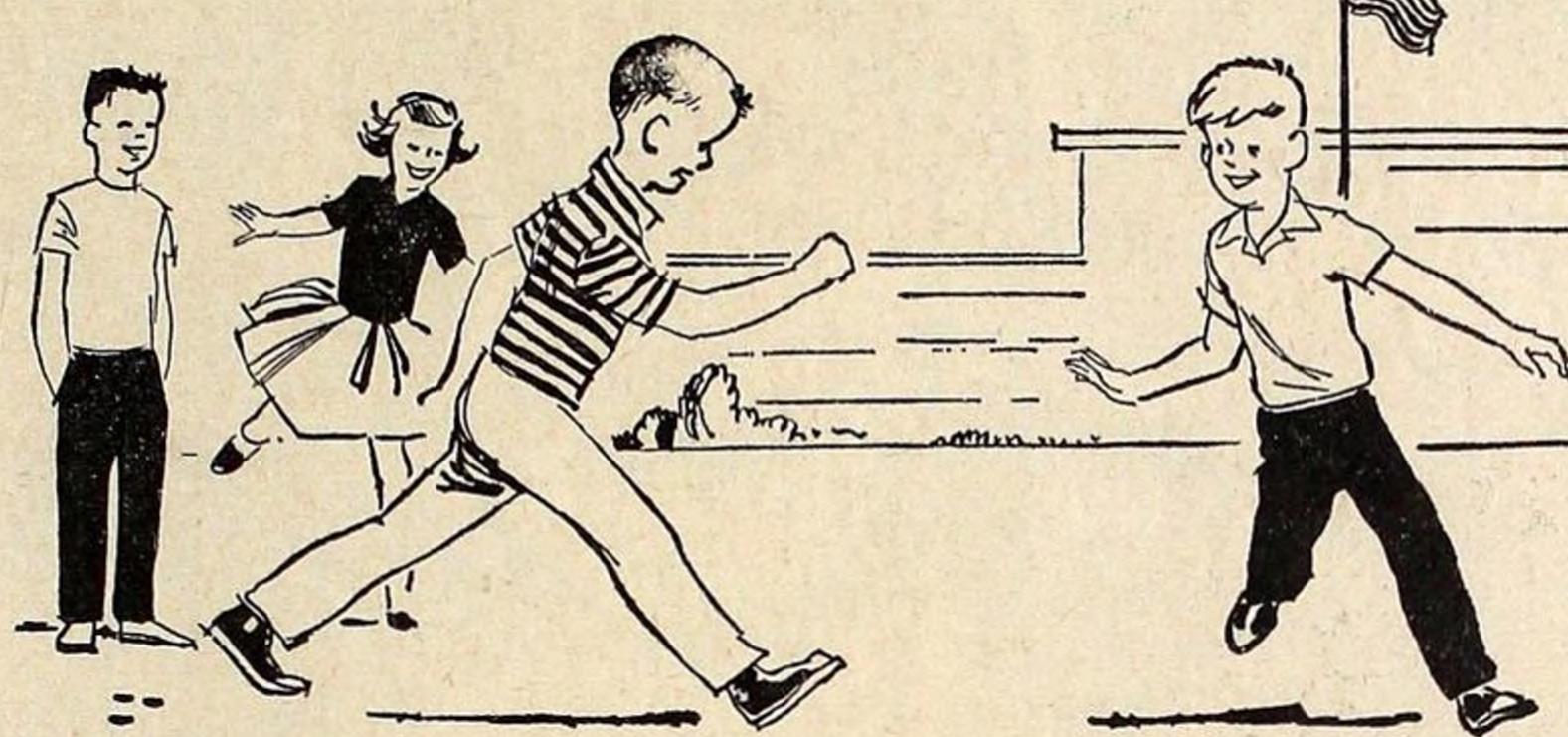
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Children's Page



Buddy by Accident*

By Agnes M. Pharo

All over the school ground, children were eating their lunches or playing games in the sunshine, all except Larry. Hank had Larry backed up against the high wire fence.

"Come on. Hand it over," Hank was saying. "Give me your lunch."

Larry tried to squirm away; but the bigger boy suddenly jerked the lunch box out of Larry's hand. He helped himself to the chewy chocolate brownies and the big red apple. Then he ran off to the other end of the playground.

Larry was new in Middletown. He didn't have a real buddy at school, even though everyone looked on him as a hero. Soon after he had come, he had won an award for saving a child who had fallen into the river.

"You think you are pretty good, don't you?" Hank had taunted.

"You could have done the same thing," Larry had answered. "I just happened to get there first."

Hank had given Larry a queer look and had walked away. He had picked on Larry ever since.

Now Larry reached for his sandwich, which was all he had left of his lunch.

Well, anyway, he thought, this is the last day of school. Maybe things will be different next fall.

He knew this was too good to be true. Hank was always picking on someone smaller than himself. No wonder he didn't have any friends.

The first few days of vacation went by and Larry didn't see Hank at all. Not that he was sorry. Then one day he was bicycling out to his uncle's place near the edge of town. The road circled past what Uncle Jim called "the old swimmin' hole." He had gone swimming there when he was a boy.

"Everybody goes to the pool in town nowadays," Uncle Jim said.

Laughs

A cartoon caption says a long trip proves one thing: "We're way ahead of the Russians in empty beer can production."—*Kentucky Irish-American*

A small businessman was in trouble with his sales. He decided to call in an expert to give him an outsider's viewpoint. After he had gone over his plans and problems, the businessman took the sales expert to a map on the wall and showed him brightly colored pins stuck wherever he had a salesman. "Now," he asked the expert, "for a starter, what is the first thing we should do?"

"Well," replied the expert, "the first thing is to take those pins out of the map and stick them in the salesmen."—*Nuggets*.

THREE WOMEN were making a call on a newcomer in the neighborhood. Mrs. A. remarked to her two friends, as the hostess was absent for the moment: "They must have been to the zoo, because I heard her mention 'trained deer.' "

Thereupon Mrs. B. remarked: "No, no. They were talking about going away, and she said to him, 'Find out about the train, dear.' "

Then Mrs. S., who had also overheard the remark, declared: "I think you are both wrong. It seemed to me they were discussing music, for she said, 'a trained ear' very distinctly."

A few minutes later the woman herself appeared, and they told her of their disagreement.

"Well," she laughed, "that's certainly funny. You are poor guessers, all of you. The fact is I'd been out in the country overnight, and was asking my husband if it rained here."

"That would have been a fine thing to do!" Larry snorted. Then sensing the other boy's shame and embarrassment, he added, "Aw, forget it."

Larry pulled on his clothes and started toward his bicycle.

"Wait!" called Hank.

Larry turned slowly.

Hank didn't speak for a long minute. Then he stammered, "I—I need a buddy, Larry."

"Me, too," Larry admitted.

"Then could we . . ." Hank left the question unfinished, but Larry knew what he meant.

"Sure, Hank," he grinned. "I'll teach you to swim really good. You'll learn fast. And later," he added, "we'll build a raft that will hang together, Buddy."

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