

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

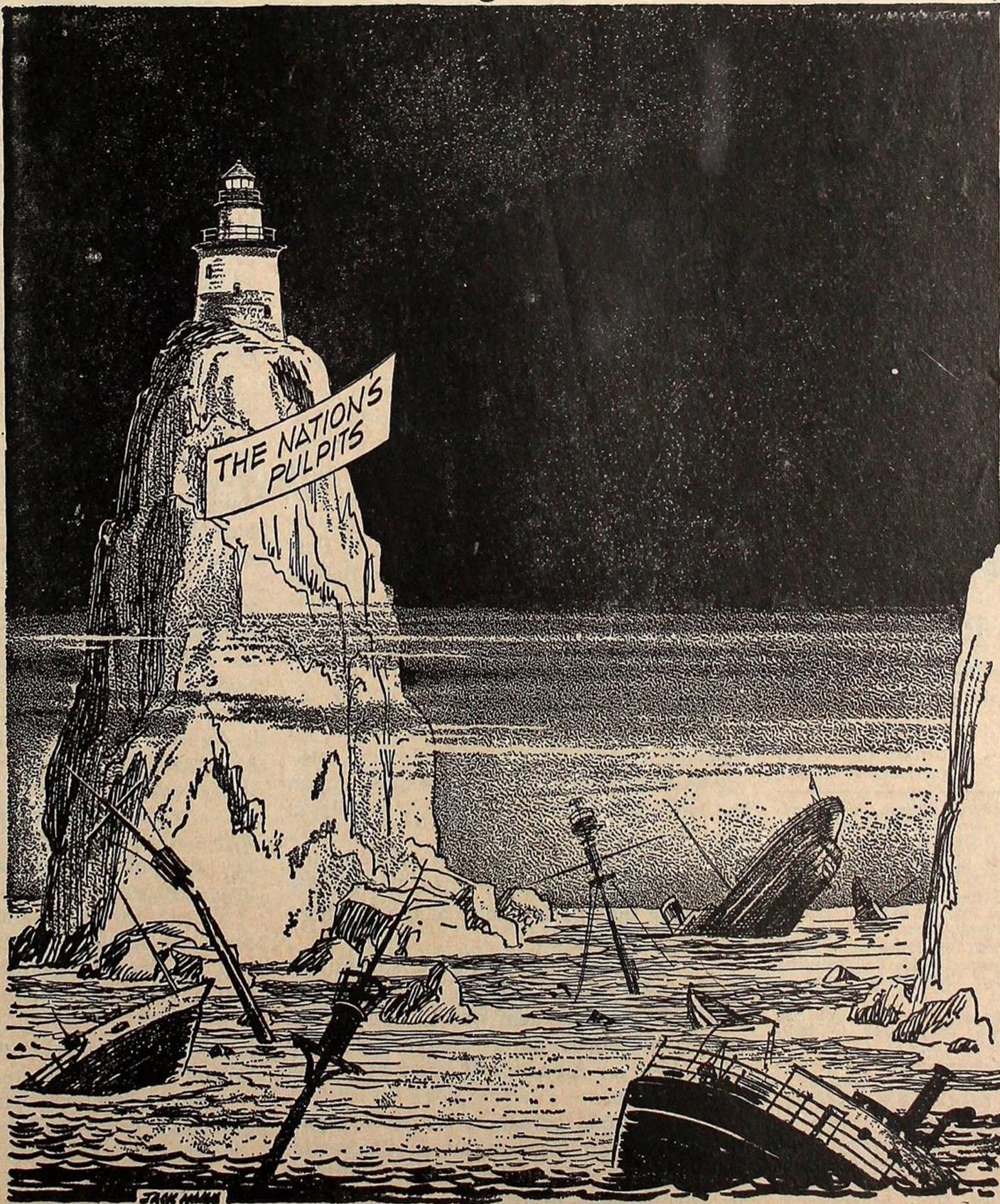
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Should The Light Grow Weak

LEBANON TENN
BGT FIRST



Prestige-Seeking Attacks On Intellectuals Condemned

SAN FRANCISCO—Southern Baptists who try to win prestige in the denomination by condemning intellectuals under the guise of "defending the Word (of God)" were criticized here by Roy McClain, pastor of First church in Atlanta, Ga.

Dr. McClain called this practice a "sacrilege" and declared that it is "a disgrace for grown men to go around with sharp axes hacking on innocent lambs."

The former president of the Southern Baptist Pastors' Conference told fellow ministers that prayer is the answer to the denomination's theological problems.

In his talk, McClain said that if conservative means believing that "the Bible is the inspired Word of God, that Jesus Christ is the son of God, and that there is only one heaven and hell, then being a conservative is a resounding compliment."

"But if as a conservative you mean a man has all the answers revealed to him by the Spirit, or that everyone is wrong if they disagree with him, then being a conservative is no compliment at all," he said.

Continuing with his definition, McClain added:

"If by liberal you mean a smart alec who begins with a premise of his own intellect to determine a theological question, or one who devotes himself to getting out of a theological jungle by his own reasoning

power and leaves his followers with no faith at all, then being a liberal is not a compliment but a condemnation.

"If you mean a liberal is one who believes in fundamentalism but doesn't like the fundamentalist tag, one who is open-minded in the search for truth, one who knows he doesn't have all the answers but wants to make a contribution through intellectual study and research, then being a liberal is a great compliment."

"I guess that makes me a liberal-conservative," McClain said.

The Rev. J. Sidlow Baxter, a native Australian who has been pastor in Scotland but now lives in Pennsylvania, told the Pastors' Conference he was concerned because "even among ourselves" there may be some "who secretly doubt."

Addressing pastors in their annual meeting preceding the Southern Baptist Convention, Baxter said:

"I am frequently told that there is a place for honest doubt. So there is, but not in the Christian pulpit. The more honest a man's doubt, the sooner he will vacate the ministry."

Depend On Holy Spirit, Pastors Are Told

SAN FRANCISCO—Southern Baptists were advised to stop depending on their prestige and size to impress the world and to start depending upon the Holy Spirit.

R. Cal Guy, missions professor at Southwestern Baptist Theological Seminary, Fort Worth, Texas, reminded Southern Baptist pastors here that Pentecostals are outrunning Baptists and all other old line denominations in converting people on the mission fields.

"Roman Catholics have depended on structure, evangelicals have depended on message, and the Pentecostals are now causing writers to refer to their dependence upon the Holy Spirit as something new in mission life," Guy said.

Guy's address highlighted one session of the Southern Baptist Pastors' Conference preceding the 105th session of the Southern Baptist Convention.

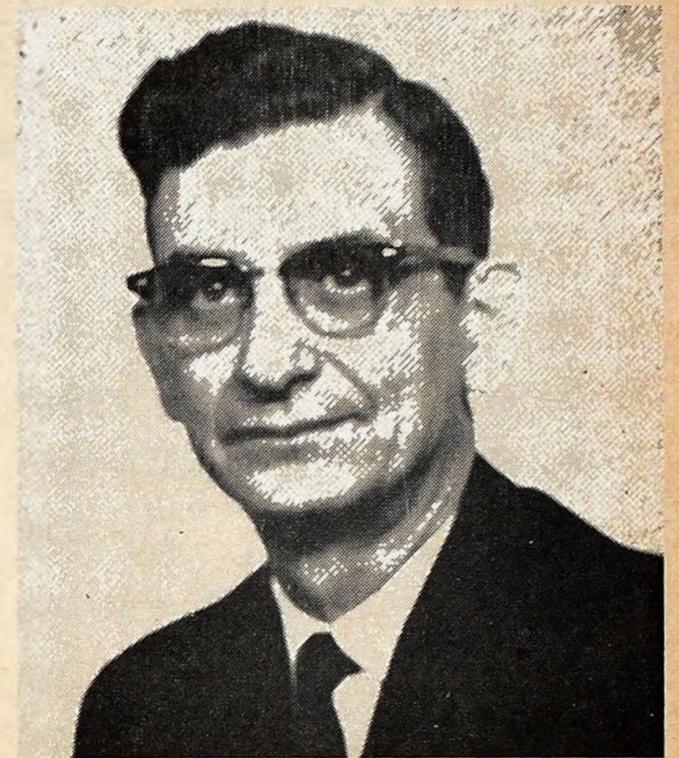
Guy gave the preachers some suggestions on how to make Christian missions more effective. Among them was to find a faith that is in proportion to God and to stop depending on money and men to do an adequate job.

Almost 2,000 preachers heard Guy give his explanation for tensions in the world.

"The most evident fact of our world is its involvement in rebellion against God. This is no new movement. It is described

Devotional

Secret Of Success



Robert W. Ivy, First Church, Obion

The aged Apostle Paul reveals the secret of his life while writing "to all the saints in Christ Jesus which are at Philippi." Humbly discounting all his achievements he stated: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Such an attitude toward life is the secret of success not only for Paul but for any of us.

Paul was careful to make his purpose identical with God's purpose for him. He expresses his desire "to lay hold upon that for which he was laid hold upon by Christ Jesus." He always maintained a master-slave relationship between his Lord and himself. The desires of the Lord for him were quickly determined and followed.

Further, he concentrated all effort upon the purpose of God for him. No tangent activities diverted him. "This one thing I do," he wrote. Varied circumstances and stations of life could not cause him to deviate from the one goal.

As the runner in the race he was willing to forget the past track so as to remember the unattained before him. Past failures or successes would become stepping stones rather than shackles. One failure could not stop him. One success was far too insignificant.

Success for us, as with Paul, should rest upon the foundation of determining God's will for life and then concentrating all effort of future days upon that will.

in Biblical terms as the reason for the fall of men.

"Shallow thinking which sees symptoms instead of causes has sometimes placed sex involvement as the sin of Eden. Neither apples, nakedness, nor serpents were the important factors in Adam's estrangement



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These Homing Pigeon Pastors

by Hal D. Bennett, Baptist Bible Institute, Graceville, Florida

We have the recurring problem here of the ex-pastor who loves to revisit a church field, especially in homes where he remembers the best meals. He comes back for weddings. "After all," he reasons in your presence, "I baptized this girl." And on funerals: "You know, I was very close to the family."

Naturally the current pastor can't get all that close to them. How could he, with all the loyalty-thieves working his territory?

This keeps some of us awake nights, seeing there is so little we can do about it and remain Christian. The humble shepherd doesn't thrill when he learns of his predecessor's deep sympathy with the flock as they struggle along now with inferior pastoral ministrations. He doesn't applaud, either, when told how much a few prime sheep miss and love dear Brother Half-Gone-But-Unforgettable. The pastor is aware of how fresh the rambling one has kept the memory.

"O Mamma, you can't love two," was the young girl's lament. We ought to revive the sentiment each Homecoming Day. It is just as true of a church and its succession of pastors. A congregation isn't likely to maintain its joyous dependence upon a current pastor so long as some of the members keep up a courtship with some other man, the same one who has turned them

down but can't bring himself to turn them loose.

If This Happens To You

As I sometimes counsel a student pastor so affected, be smarter, sweeter, and more Christian than these homing pigeons who can leave 'em but still love 'em, who are so great they can mishandle two pastorates at once.

Try not to show your resentment. If a man likes to drive long distances to assist you in your work, let him. It's his gas. In fact, call him back for all the funerals for awhile, being careful that nobody thinks to pay his expenses. Be like Abe Lincoln's Christian Indian, caught praying so hard for his enemy. He was heaping coals of fire on his enemy's head, as he understood the missionary to have read from the Bible.

"I'm gonna burn him down to a stump," the good brave said.

So be sweet to your meddling friend; kill him with kindness. And while he is doing his meddling with one or two families, get out and win a few of your own. The man really isn't hurting you, in the long run, as much as he is hurting himself.

Wait until his own people find out about his ministerial philanderings. They know where he ought to be. Nobody who visits well is visiting too much on his own church field.

Missionary Need Told To WMU Convention

SAN FRANCISCO—(BP)—A group of Southern Baptist missionaries told more than 3,000 women attending the annual meeting of Woman's Missionary Union that the world is engulfed in darkness and misery beyond their imagination.

"We think of disease but not of cities of 30,000 with no doctor or hospital; we talk of spiritual darkness, but we do not visualize cities where no churches are allowed to build within the city wall," said Dr. J. Edwin Low of Nigeria.

Medical superintendent of the Southern Baptist Hospital in northern Nigeria, Dr. Low said missionary opportunities exist throughout Africa.

from his creator. It was the me-first complex. . . . It was the initial victory of flesh over spirit.

Earlier, Herschel H. Hobbs, president of the Convention, took issue with a bill before Congress to legislate Christianity.

"Now we respect the motive behind this amendment," he said. "We want to make this nation a Christian nation. But it cannot be done by a vote of Congress. It would be tragic to attempt to do so."

"The cities and the farms are there; the suffering is there; the people are there; and we are their contemporaries," the medical missionary said.

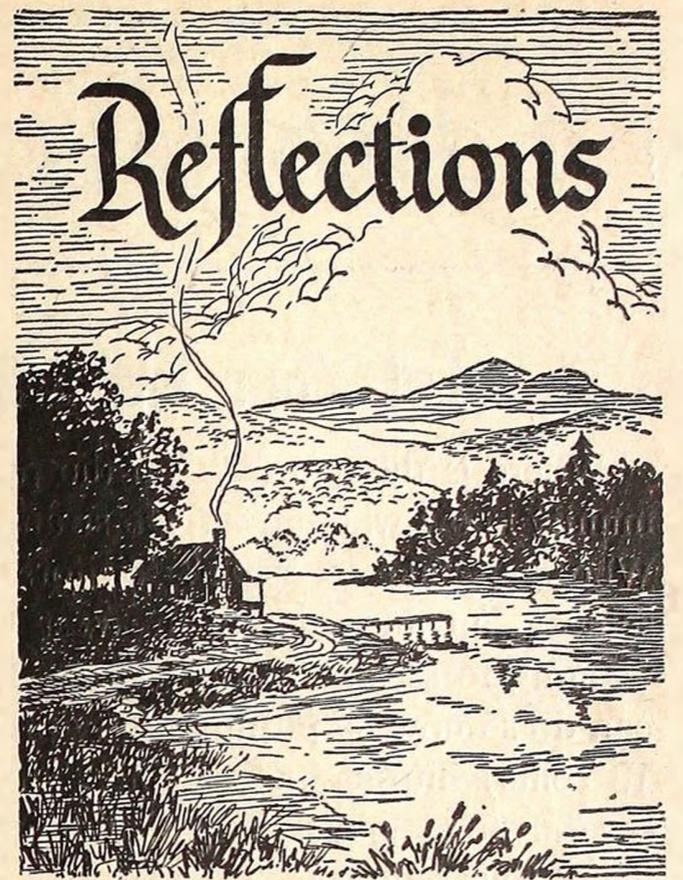
During the same session, Southern Baptist mission work on the West Coast among thousands of Japanese and Chinese was described by Mr. and Mrs. John Wang of the Chinese Baptist Mission, San Jose, Calif.; Mr. and Mrs. Toshio Sakamoto of Sunnyville, Calif.; and the Peter Chen family of San Francisco.

William M. Dyal, Jr., personnel associate of the Southern Baptist Foreign Mission Board, told the WMU ladies and a few men that "the frontiers are there, but where are the witnesses?"

"Surely 1,500 witnesses are not enough," Dyal said, referring to the number of Southern Baptist foreign missionaries serving throughout the world.

He said Jesus prayed a prayer which he is still waiting to be answered, "As the Father sent me into the world, so send I you."

The woman's auxiliary meeting was one of four preceding the Southern Baptist Convention at Civic Auditorium.



What do you do with the time you save?

Read the sad history of a number of minute savers: Al saves time skipping lunch and other meals. He spends it nursing an ulcer. Jack saved time going 40 mph in a 25 mph business zone. He's spending it in the penitentiary for manslaughter. Harry saves time taking happy pills to keep him going at all hours. He spends it with his psychiatrist. Marty saves time putting a penny in the fuse box, instead of going to the hardware store for more fuses. He's spending it working on a 2nd job trying to replace his house which burned down.—N. S. C. Newsletter.

The things that count most cannot be counted.—*Ethical Outlook*.

Happiness is not to be found in a vegetative state but in striving toward meaningful goals . . . The best kept secret in America today is that people would rather work hard for something they believe in than enjoy a pampered idleness.—John W. Gardner, *Senior Scholastic*.

The Bible was not made simply for old times, but for the new as well. No better business manual has ever been devised—or will till the world shall end.—P. S. Henson, "The Best Business Manual," *Watchman-Examiner*.

There is a story about three baseball umpires, each of whom looked at umpiring from a different point of view. One was a liberal. He said: "I call them as I see them." One was a conservative. He said: "I call them as they are." One was an existentialist. He said: "They are either balls or strikes—but they are neither till I call them."—J. Carter Swaim, "The Ingredients of a Theology," *Link*.

Shiftless people seldom get into high gear.—*Scandal Sheet*.

Editorials.....

Let Your Light Shine!

Where is the church? Do the people in your community know where it is? Do strangers know it exists? Who will make it visible? Visitors arriving at Braunschweig, an ancient city in West Germany, at night wanting to see its famous old St. Katherine's Church can do so now by putting a fifty pfenning coin (about 13 cents) into a slot machine. This sets in operation several flood lights. These illuminate the church for about four minutes.

But not many visitors and strangers are going to pay for seeing your church if you provide a slot machine and the connected flood lights.

We know a Baptist pastor in one of our cities who was walking down the street approaching the spire-topped edifice where he served with one of his deacons asking him "if he wouldn't like to see the steeple illuminated"? The deacon, a bit startled at what he thought was suggested, but wanting to be cooperative, replied,

"All right, pastor, if you want the steeple eliminated, I'm for it."

For many the church itself has almost been eliminated from their life.

Perhaps steeple and building need illuminating. The church needs to be seen day and night, the building itself. But more so the church as a living organism of redeemed men and women needs to be illuminated. It needs to be seen bearing witness in a darkened world. No slot machine with coin inserted by a stranger will do this. It can only be done by the cross within the lives of those who compose the church. This is costly illumination. Nothing less than the love of God burns with the brightness that dispels the dark. Let your light shine!

Labels

We should guard against labelling the man with whom we do not agree. Labels abound—"Liberals," "Conservatives," "Leftists," "Rightists," "Radicals," "Reactionaries." Why sit in judgment upon a brother and tag him as "Prejudiced," "Bigoted," "Narrow," "Modernist," "Far Left"? Certainly as Christians we should refrain from pinning labels on the man who happens to hold views other than our own. We cannot justify ourselves in this way.

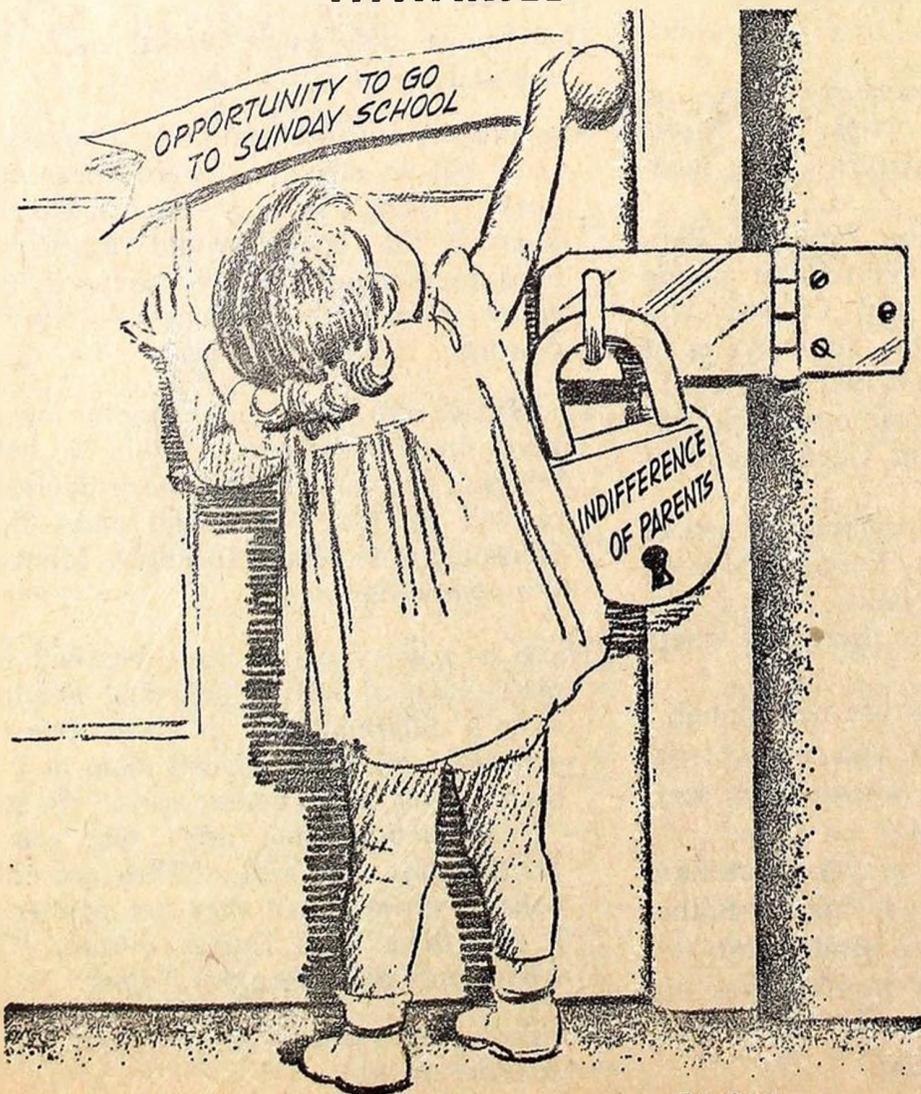
People who feel they have the right to make everyone else get into line with their views demand uncalled for conformity. Conformity is sometimes good when it is in the interest of order and effectiveness. But it is sometimes bad. There is conformity in a cemetery, but it is the conformity of death. There is conformity in slavery, but it is the conformity of fear, suppression and silence.

Love creates freedom. This is a freedom from censoriousness one of the other. It binds us together in loving all men for Christ's sake and seeking to win them to a saving faith in Him.

Reach Those Outside

Do we spend too much time in activities within our church building and not enough outside in reaching

THWARTED



JACK HAMAK

Retrospect And Prospect

In retrospect how shall we regard the recent sessions of the Southern Baptist Convention? The Convention faced vital issues. It positioned itself as to its continuing faith in the Bible. It cited no institutions or individuals. It refused to act as a censor. But it courteously requested its agencies to continue to operate within the context of its expressed faith, leaving each one free to determine its course of action within that framework. It referred some vital matters to the Executive Committee for study and recommendation to the 1963 session of the Convention. It appointed a committee to study the 1925 statement of "the Baptist faith and message" and to bring its report to the 1963 session.

And now, what of the prospect? The debating is past. The Convention has spoken.

It now remains for us to act in that light. And as we act let us do so together in Christian love as we give ourselves unreservedly to the great task which God has placed in our hands. As we do so let us

by Herschel H. Hobbs
President, Southern Baptist Convention

pray without ceasing. Let us pray for our agencies as they implement the broad policies and programs of our Convention. Let us pray for the committee appointed to study the statement of "the Baptist faith and message." Let us pray for the committee on theological education as it studies the programs of our theological institutions in preparation of that section of the opera-

BAPTIST BELIEFS

By Herschel H. Hobbs

Regeneration

Regeneration is the work wrought by the Holy Spirit in the unbeliever's heart as the result of conviction, repentance, faith, and conversion. The word "regeneration" occurs only twice in the New Testament. In Matthew 19:28 it has an eschatological sense, referring to the final redemption of the universe. In Titus 3:5 it refers to the redemption of the soul. In this context the phrase is "the washing of regeneration, and renewing of the Holy Ghost [Spirit]". Note that "washing" refers to inner cleansing, not baptism (cf. Eph. 5:26, cleansing "by the word" or word of God). The soul is cleansed of sin and made new or fresh by the Holy Spirit. Had Paul meant "baptism" he could have used that word.

The word "regeneration" literally means "born again." It is akin to the phrase "born anew" or "from above" in John 3:3. Through regeneration sons of Satan (John 8:44) become sons of God (John 1:12). In Christ we are new creatures or new creations (II Cor. 5:17). We are begotten of

God (I Pet. 1:23).

In regeneration the penitent believer receives a new nature. This involves a moral and spiritual renewal of the will, aim, and purpose of life. Through regeneration God imparts to us His nature. Thus we are said to be *new creations* (II Cor. 5:17, literal translation).

Inherent in regeneration is man's capacity for God. God made man in His image, an image marred by sin. The capacity remains, but man is incapable of achieving it for himself. Through no merit on man's part God, in an act of grace, renews the image so that we receive "power" (right, privilege; John 1:12) to become sons of God. "Power" means "out of being." So out of His being God imparts His nature to us. It is an act of God, not of man (John 1:13). Since regeneration is by grace, it obviously cannot be produced, aided, or completed by baptism. Baptism is the symbol of the experience, not its source or means (Rom. 6:4-5).

tions manual dealing with our institutions.

I am grateful beyond words for your trust as expressed in electing me for a second term as your president. I pledge you my best. But my best is not enough. As we face the future one can but exclaim, "Who is sufficient for these things?" Only in Christ may any of us be sufficient. Decisions affecting our Convention for a generation may well be made during the next eleven months. We must make not our decisions, but His. May our prayer ever be that of our Lord, ". . . not as I will, but as Thou wilt."

For each of us I would paraphrase the words of the Apostle Paul. "Brethren, let us not count ourselves to have apprehended; but this one thing let us do, forgetting those things which are behind, and reaching forth unto those things which are before, let us press toward the mark of the prize of the high calling of God in Christ Jesus."

The Kind Of World We Are In

. . . Henry Smith Leiper recently voiced the following revealing comparison. Assuming that the population of the world, in exact proportions, could be reduced to one town of 1,000 people, there would be 60 American residents. Yet these 60 would receive half of the income of the entire community, with its other 940 citizens dividing the other half. Some 330 in the town would be Christians, with fewer than 100 of them Protestants; 670 would not be Christians. Half of the population would never have heard of Jesus Christ, while more than half would be hearing about Karl Marx. American families would be spending at least \$850 a year for military defense, but less than \$4 a year to share their Christian faith with the other members of their community.

With this kind of imbalance, tension in our world is a fact which is not going to change very soon. Perhaps we would do better to learn how to live with tension.

The world has become small and what goes on in Goa, Mozambique, Angola, Laos, Colombia, Cuba, especially in Russia and China, and in other distant places, all affects our own sense of well being. Things are not well in the world and we may take tension as a constant companion in life ahead. Do we have the spiritual stamina to do so constructively?—C. Ray Dobbins in *The Cumberland Presbyterian*.

others for Christ? It's good to have fellowship in our classes and our groups. But, as one woman said, Are we a tight little group of congenial people loving each other, content on running a program just because it satisfies us? Or are we seeking new, fresh ways to

draw those outside into our group? Maybe there's a better way to get our real job done. If so, why keep repeating the same old things, in the same old routine, with the same old group? There must be outreach for the unreached.

Tennessee Topics

First Church, Ripley, plans a new sanctuary which will complete its new plant on Lafayette and Main location which the church has occupied since 1856. The new edifice surmounted by an aluminum spire will adjoin the existing educational building through an enclosed passageway. The auditorium will seat over 500. F. H. Paschal served as planning committee chairman.

Rugby Hills Church, Memphis, has broken ground for a new educational building. Turning spadefuls of earth were Deacons Robert T. Comer, G. D. Jones, Gerald Canerdy and E. C. Pitman. Hiram A. LeMay is pastor.

Miss Anita Coleman, daughter of Mrs. Lurline Coleman of 418 N. Claybrook, Memphis, will sail July 30 from San Francisco aboard the President Cleveland, arriving in Yokohama August 13. After two years of language school she hopes to teach in one of the Baptist schools in Japan. Seventh Street Church, Memphis, gave her a missionary shower to provide things she will need in Japan.

Three persons from Tennessee have been named department heads on the 1962 summer staff at Ridgecrest Baptist Assembly. Ken Dean of Maryville is director of staff activities. Adam Hall of Memphis will direct the Nibble Nook and Becky Boatman of Old Hickory will supervise the dining hall. The 475 staffers represent 171 high schools and colleges, 23 states and five foreign countries.

Highland Park Church, Columbia, honored J. Lowell Knupp on his fifth anniversary as pastor and presented him with a stereo-record player-radio. During his tenure there have been 450 additions, 205 of them by baptism; the church budget increased from \$26,797.44 to \$55,092.37; and present church property is valued at \$300,000. A new parsonage has been purchased and the house and lot adjoining the main church building bought for a nursery building and additional parking.

Almo Church, Sharon, entered its new educational building and observed homecoming, June 10.

Sardis Church, James F. Rogers, pastor, has begun a full time church program June 1.

Mrs. Robert L. Forrester of Watertown was named Tennessee's Mother of the Year by Gov. Buford Ellington. Mrs. Forrester is the mother of six children, having lost her seventh child, Robert L. Forrester, Jr. in World War II. She has 18 grandchildren. Mrs. Forrester has served as superintendent of Wilson County Woman's Missionary Union and also of the WMU State Board.

Dr. and Mrs. Tucker N. Callaway, missionaries on furlough from Japan, are now living in Atlanta, Ga., where they may be addressed, C/o V. H. Martin, 541 Londonberry Rd., Atlanta 5, Ga. They moved there from Louisville, Ky., where Dr. Callaway was visiting professor at Carver School of Missions and Social Work. He is a native of Atlanta; she is the former Elizabeth Clark, native of Nashville.

The Ira Singletons have been granted an emergency medical leave from their field in Southern Rhodesia because of Mrs. Singleton's health. At present they are living at 1023 Danita, Memphis, 17, Tenn. They have two children, David, 7, and Ruth Anita, 8 months.

Jerry Reagan was ordained to the ministry June 10 by Pine Haven Church, Riverside Association. Ministers participating in the ordination were Clarence Stewart, H. R. Anderson, James Wood, and Lester Flatt. T. W. Beaty, a member of Pine Haven, made a presentation from the church. Claude Reagan, father of the candidate, led the singing.

First Church, Richardson, Texas, has recently entered a new sanctuary seating 1,626. The church now has property listed at \$1,200,000. The pastor is W. Lloyd Cloud. He was baptized in Halls by the late Dr. O. W. Taylor, former editor of the BAPTIST AND REFLECTOR. He grew up under the ministry of Dr. Homer Lindsay and Preston Ramsey of Covington. We congratulate this Tennessean on the blessings which have attended his ministry in Texas.

It was a Tennessean who responded to California Baptists' welcome to messengers to the Southern Baptist Convention in San Francisco. Dr. W. A. Boston of Raleigh made the response for the visitors following the welcome by Dr. Grady Cothen. Dr. Boston voiced appreciation for the work of Southern Baptists in California.

Among Tennesseans on the program at San Francisco was Pastor James P. Craine of Gallatin who offered prayer at the open-

Pastoral Changes

Ernest P. Scott is the new pastor of Munford Church, Big Hatchie Association. He is completing his master's degree at MSU. Mr. and Mrs. Scott and their four children will continue to live in Frayser for the present.

Robert E. Brown, Jr. of Muskogee, Okla., has accepted a call to become pastor of First Church, Alamo, succeeding Robert Benson who recently resigned. Brown with his wife and three year old daughter, moved to Alamo June 18. He is a native of Memphis and served as pastor at Kenton and New Johnsonville before moving to Texas. He is a graduate of Union University and Southern Seminary.

Central Church, Johnson City, extended a call to Wallace O. Britton to become minister of education. He is presently serving Talbot Park Church, Norfolk, Va. He will move his family to Johnson City the second week of July. James Canaday is pastor at Central Church.

Deaths

Mrs. Harold Baker of Maryville was killed June 6 in an auto accident. She was an active member of Everett Hills Church. Before moving to Maryville she was a member of Antioch Church, Sevier Association. Her husband is active in State Brotherhood work. In addition to her husband Mrs. Baker is survived by a son, H. T. and a daughter, Nancy.

Mrs. Mary Williams Freudenburg of Chicago, daughter of Mr. and Mrs. John H. Williams, Nashville, died unexpectedly June 6. Mrs. Freudenburg was 22. In addition to her parents she is survived by her husband, Don; a sister, Mrs. John Jolliffe of Chattanooga; and a brother, John Williams, Jr., of Franklin Park, Ill. Funeral services were held in Nashville June 9 with Don F. Ackland officiating. Her father is financial planning secretary for the Executive Committee, SBC.

Alex Brice Wright, 77, a life-long resident of Putman County died June 1 following an illness of many months. Funeral services were held at First Church, Cookeville, where he was a member. He had served as a deacon and as church clerk for a long period of time.

ing of the Convention Wednesday night before the Foreign Mission Board program was given with the introduction of new missionary appointees.

Tennesseans Elected To Committees And Boards

The Convention appointed these Tennesseans during the sessions in San Francisco:

On the *Committee on Committees*: Pastor Lewis E. Rhodes of Broadway Church, Knoxville; and Pastor Gerald Martin of First Church, Columbia.

To the *Committee on Boards* it named Pastor Ralph L. Murray of Smithwood Church, Knoxville, and Mr. John Fischer, a layman of Memphis.

Executive Committee—Wayne Dehoney, Jackson; *Foreign Mission Board*—R. Paul Caudill, Memphis; *Home Mission Board*—Ansell T. Baker, Chattanooga, and Mrs. Roy W. Babb, Nashville; *Sunday School Board*—R. C. Cannon, Memphis; (local members); Lewis E. Moore, Gaye L. Mc-

Glothlen, Vern B. Powers, Henry F. Todd, Robert A. Mowrey and John L. Cottrell, all of Nashville.

Annuity Board—O. C. Nugent, Jr., Nashville; *Southern Seminary*—David Q. Byrd, Jackson, and W. H. Roden, Jefferson City (two nominated by Convention but only one to be elected by Seminary Trustees); *Southwestern Seminary*—Robert Orr, Dyersburg; *Southern Baptist Hospital*—J. Howard Young, Cleveland; *Southern Baptist Foundation*—Orville L. Vaughn, Nashville; (at-large members) Ernest R. Buchi, G. Frank Cole, Melvin Harris, all of Nashville, Walton N. Smith, Clarksville, L. B. Stevens, Nashville.

Education Commission—Charles C. Maples, Gatlinburg; (local members) Paul

Turner, Willard W. Sledge, J. H. Shamon and Fred W. Vick; all of Nashville; *Radio-TV*—Herbert C. Gabhart, Nashville; *Historical Commission*—Douglas J. Harris, Jefferson City; (local members) H. B. Ford, R. E. Grimsley, Hatton Crook, J. Chalmers Cowan, Jerry G. Meadows and J. Harold Stephens, all of Nashville.

American Baptist Seminary—Thomas W. Jarrell and A. Sidney Waits, Nashville; (holding board) B. B. Powers, E. Baylis Shanks and Arthur Nelson, all of Nashville; *Brotherhood Commission*—C. M. Pickler, Memphis; *Stewardship Commission*—W. H. Pitt, Nashville; *Public Affairs Committee*—Porter W. Routh and Foy Valentine, Nashville, George W. Schroeder, Memphis, James L. Sullivan, Nashville. *Committee on Denominational Press*, Richard N. Owen, Nashville.



New homes in New Duck River Association are upper: Smyrna Church recently completed this new brick pastorium at a cost of approximately \$8500. Clay Bass, then pastor, led in the building program. James Shumate is now pastor of the church. Shown in the bottom picture is the recently completed brick pastorium of Holts Corner Church. Pastor Robert Carter and family recently moved into the new home which was built at a cost of \$6600. Deacons and leaders of the church, in cooperation with the pastor, built this home. Other new homes recently purchased are: the pastorium of North Fork Church, which was built by deacons of the church and Pastor George Adams, is located on a lot donated by friends of the church and cost approximately \$8500. C. D. Tabor, associational missionary, recently moved into a new brick home purchased by the association. The address of the new missionary's home is 919 Florence St., Lewisburg.



JEFFERSON CITY—Piedmont Church, Jefferson Association, dedicated this \$104,000 building May 20. The auditorium seats 350 and educational facilities provide for the same number. Members of the building committee were Roy Edwards, Gene French and Alex Dukes.

A LOOK AT

OURSELVES

This is the Record

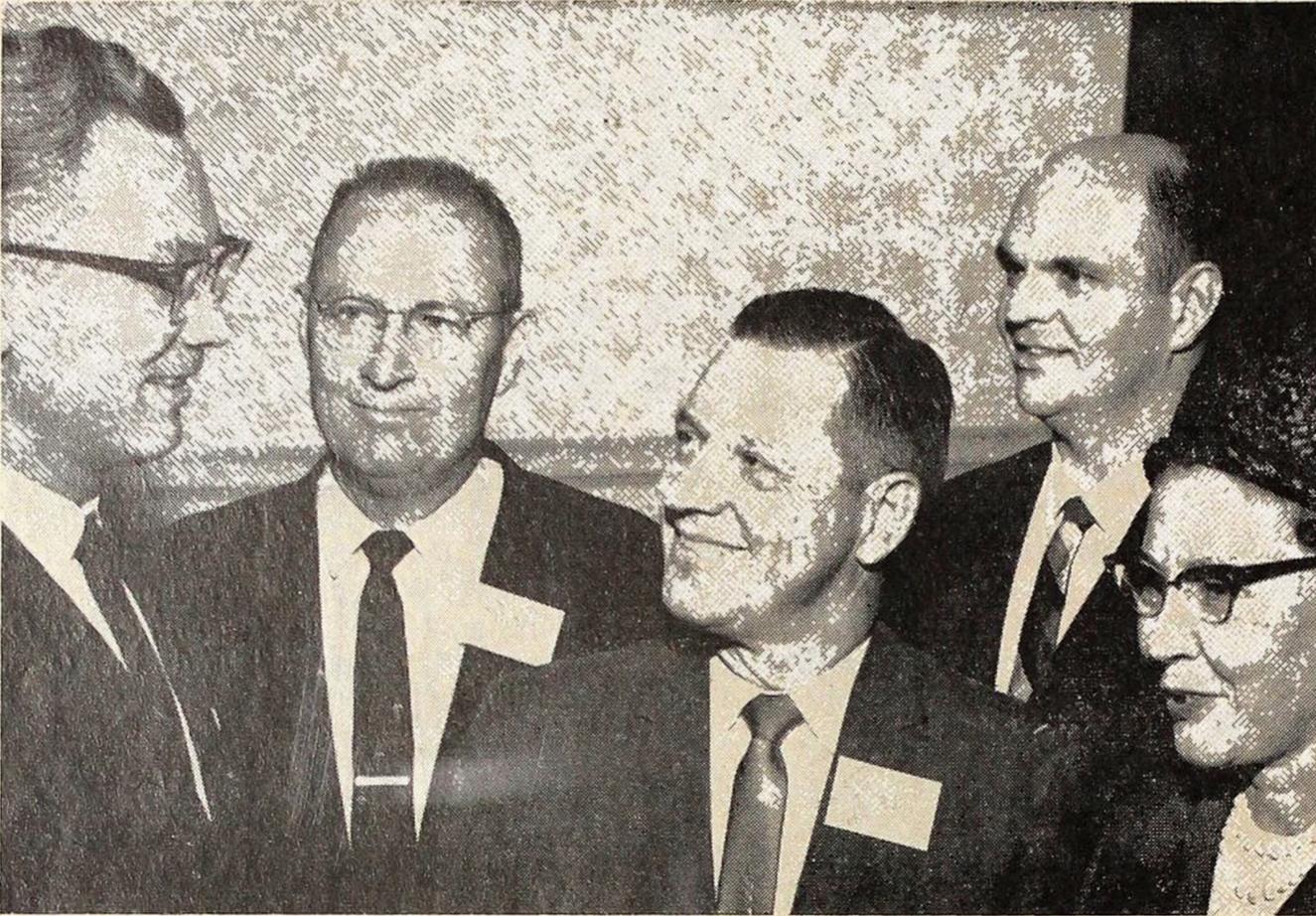
An Analysis
of the
Living Record
of the Church

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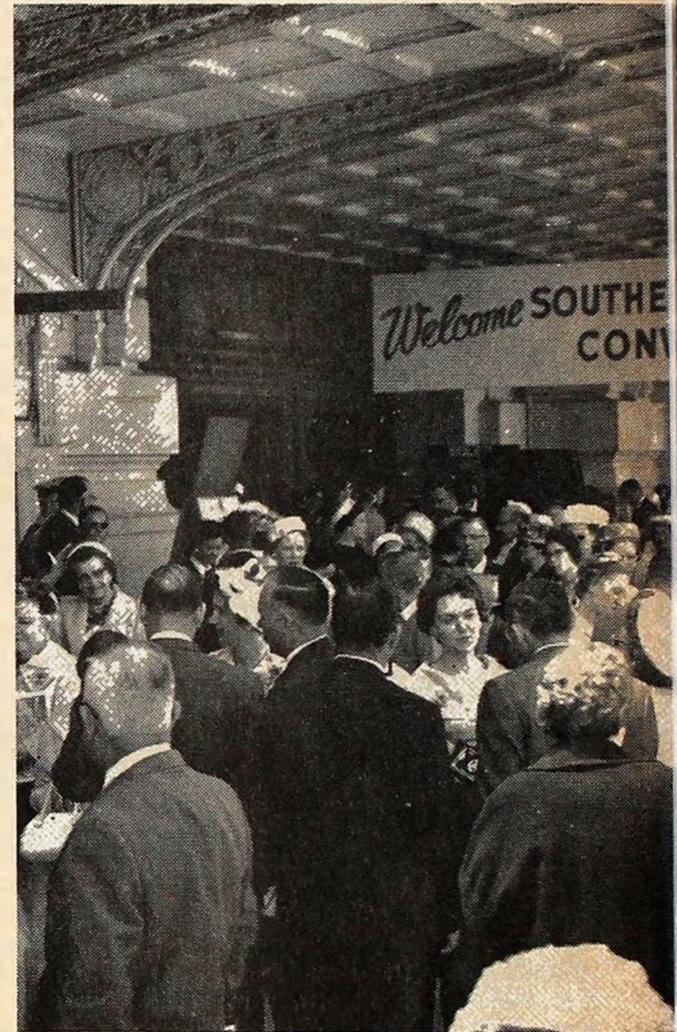
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CONVE



EDUCATION DIRECTORS ELECT. Allen Graves, (left) Southern Baptist Theological Seminary, Louisville, was elected president of the Religious Education Conference when the organization met in San Francisco. Other officers were, from left to right, vice presidents, for seminary, Clifford Ingle of Midwestern Baptist Theological Seminary, Kansas City; for field workers, Howard Halsell, Sunday school secretary for Kansas, Wichita; for churches, Mark Short, First Baptist Church, Nashville; and Miss Gracie Knowlton, secretary-treasurer, Southwestern Baptist Theological Seminary, Fort Worth.



THE WELCOME MAT WAS OUT. Southern facilities in big, sprawling San Francisco.



EXECUTIVE COMMITTEE ORGANIZES. The executive committee of the Southern Baptist Convention re-elected its officers during one of its meetings at San Francisco. They are, from left, Harold SeEVERS of Mobile, Ala., vice chairman; Porter ROUTH of Nashville, Tenn., executive secretary-treasurer; and John HALDEMAN of Miami, chairman, James ABERNATHY of Albuquerque, (not pictured) is secretary.

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THE CONVENTION IN ACTION. B secretary of the SBC Foreign Mission

CONVENTION

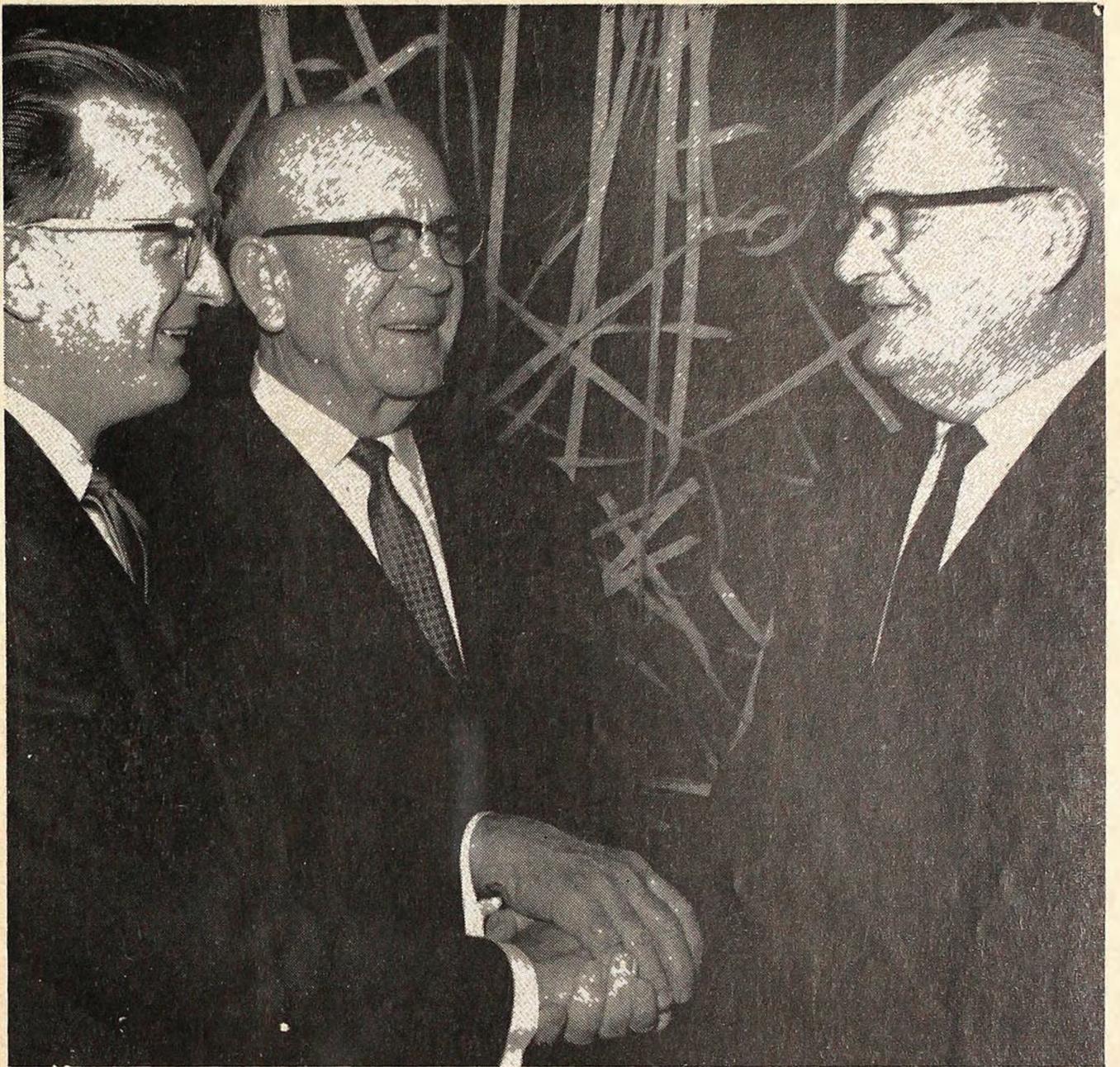


Baptists overflowed hotels and convention



James Caughen of Richmond, Va., executive and speaks.

SAN FRANCISCO



SBC ELECTS OFFICERS. Herschel H. Hobbs of Oklahoma City, (right) was re-elected president of the SBC meeting in San Francisco. Elected to serve with him were Grady Cothen of Fresno, Calif. as first vice president, and E. S. James of Dallas, Tex. as second vice president.



THE OUTREACH OF SOUTHERN BAPTISTS. The newest areas of Southern Baptist growth are represented by messengers from Hawaii, Alaska, and the Northeastern states, at the SBC Home Mission Board reception in San Francisco. They are, from left, Charles Mullins of Hawaii, pastor of the Waianae Baptist Church; Mrs. Sue Saito of Hawaii, executive secretary of the WMU; L. A. Watson of Anchorage, Alaska, executive secretary of the Alaska Baptist Convention, and Elmer Sizemore of New York City, area missionary for the Northeastern states.

Youth Night Reports

Youth Night reports have been received from the following associations:

Association	Attendance	Association	Attendance
SOUTHWESTERN REGION			
Beech River	85	Cumberland Co.	141
Fayette	109	Salem	34
Hardeman	220	Stone	35
Madison-Chester	178	Wilson	130
Shelby	658		
NORTHWESTERN REGION			
Beulah	110	Bradley	173
Carroll eBnton	238	Copper Basin	57
Crockett	128	Hamilton	227
Dyer	90	McMinn	209
Gibson	40	Sweetwater	43
Weakley	32	Tenn. Valley	110
		West Polk	120
SOUTH CENTRAL REGION			
Alpha	114	SOUTHEASTERN REGION	
Duck River	215	East Tennessee	180
Giles	57	Grainger	83
Indian Creek	210	Holston	500
Lawrence	106	Holston Valley	176
Maury	42	Jefferson	135
New Duck River	112	Mulberry Gap	44
		Nolachucky	164
		Watauga	157
CENTRAL REGION			
Cumberland	108	NORTHEASTERN REGION	
Nashville	198	East Tennessee	180
Robertson	94	Grainger	83
Truett	111	Holston	500
		Holston Valley	176
		Jefferson	135
		Mulberry Gap	44
		Nolachucky	164
		Watauga	157
NORTH CENTRAL REGION			
Central	71	EASTERN REGION	
Concord	82	Big Emory	344
		Clinton	170
		Cumberland Gap	78
		Knox	719
		Midland	107
		New River	74
		Northern	40
		Sevier	232

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Reviewing the Past
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Planning for the Future

- Dist. 1 First Church, Somerville
Monday, June 25
- Dist. 2 First Church, Dyersburg
Tuesday, June 26
- Dist. 3 First Church, Lexington
Thursday, June 28
- Dist. 4 Highland Park Church, Lawrence-
burg Friday, June 29
- Dist. 5 First Church, Waverly
Monday, July 2
- Dist. 6 First Church, Clarksville
Tuesday, July 3
- Dist. 7 First Church, Tullahoma
Thursday, July 5
- Dist. 8 First Church, Lebanon
Friday, July 6
- Dist. 9 First Church, Cookeville
Tuesday, July 10
- Dist. 10 First Church, Dayton
Monday, July 9
- Dist. 11 First Church, Benton
Thursday, July 12
- Dist. 12 First Church, Maryville
Friday, July 13
- Dist. 13 First Church, LaFollette
Monday, July 16
- Dist. 14 First Church, Sneedville
Tuesday, July 17
- Dist. 15 First Church, Newport
Thursday, July 19
- Dist. 16 Central Church, Johnson City
Friday, July 20

Sessions—Afternoon: 2:00 o'clock; even-
ing: 7:00 o'clock.

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Sunday school work is our business!
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attends will be better prepared to help you
in your desire for a bigger and better Sun-
day school. Conference periods on every
phase of Sunday school work will be a part
of the program. They will be planned for
the following workers:

- | | |
|--------------|--------------|
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| Nursery | Beginner |
| Primary | Junior |
| Intermediate | Young People |
| Adult | Extension |

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"Expand your world"

"Enrich your life"

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from your church at the nearest District
Workshop!

lonian Christians: "So being affectionately
desirous of you, we were willing to have
imparted unto you, not the gospel of God
only, but also *our own souls*, because ye
were dear unto us" (I Thes. 2:8).



How To Communicate

To communicate is to share. As a matter
of fact the Revised Standard Version prefers
to translate "share" instead of "communi-
cate" in Galatians 6:6 and Hebrews 13:16.
The point at the moment is not whether the
KJV or the RSV is correct. Rather is it
simply that communicate means to share.

"Communicate" is used in a more re-
stricted sense today than it was in the days
of King James. Today we think of communi-
cation largely as the transmission of infor-
mation in a more or less verbal fashion. So,
we think of the telephone, radio, and tele-
vision as modern means of communication.

But the New Testament serves to remind
us that there is a personal dimension in
communication which the Christian should
never ignore. According to the New Testa-

ment, to communicate is to *share* oneself.

In a remarkably fine article, "What is
communication?" (*Church Administration*,
November, 1961), J. P. Allen deplors the
idea that communication for the Christian
should be merely "*mouth*ing the Word of
Life." Allen goes on to say, "There are so
many ways of doing it. The train caller does
it. The radio announcer does it. The priest
of the cult does it. And the church politician
does it, when he makes loud noises, with
one eye on the denominational paper and
one ear cocked for the faintest rustlings of
the nearest pressure group."

There is another way to communicate.
That is to share. That is how Paul and his
colleagues did it. Hence, we find Paul,
Silas, and Timothy saying to the Thessa-

Population Increase Makes Spiritual Revival Urgent

SAN FRANCISCO (BP)—Three Southern Baptist leaders echoed a resounding warning that unless a great world-wide spiritual revival breaks out in this generation, the world's population will outstrip the growth of Christianity, producing a pagan world by the year 2000.

C. E. Autrey of Dallas, director of the Southern Baptist Home Mission Board's division of evangelism, urged more than 2,200 Baptist ministers attending the Southern Baptist Pastors' Conference to move toward a spiritual "new frontier" or else be trampled by the militant masses.

Dan Kong, pastor, Olivet Baptist Church in Honolulu, Hawaii, earlier said that the world's population has a net increase of 1.6 persons per second . . . or 50 million a year. "By 1965 there will be more than 200 million people added," said Kong.

Stating that every fourth person on earth is Chinese (669 million), Kong said if 3,000 Chinese converts were won to Christianity every day, it would take 600 years to win them all, provided the population did not increase.

"Evangelism by addition is too slow," Kong said. "It must be done through

multiplication—multiplying ourselves ten-fold.

In another major address, Pastor Trentham of Knoxville's First Baptist Church predicted that if the population explosion continues at its present rate, by the year 2080, if the earth's surface were divided equally, each person would have only one square foot of ground.

"If we spent less time in committee meetings debating ecclesiastical structures and organizational procedures and more time close to our people, the world might feel again the great compassionate heartbeat of the Christ," said Trentham.

The two-day pastors' conference closed with a message by Robert G. Lee of Memphis, Tenn., pastor emeritus of the Bellevue Baptist Church.

Registration

Southern Baptist Convention
San Francisco, Calif.—1962

Alabama	395
Alaska	13
Arizona	162
Arkansas	299
District of Columbia	41
California	1,609
Colorado (and adjacent states)	106
Florida	236
Georgia	509
Hawaii	20
Illinois	93
Indiana	32
Kansas	61
Kentucky	302
Louisiana	363
Maryland	70
Michigan	31
Mississippi	351
Missouri	388
New Mexico	104
North Carolina	556
Ohio	33
Oklahoma	484
Oregon-Washington	174
South Carolina	509
Tennessee	607
Texas	1,502
Virginia	302
Miscellaneous	66
Total	9,396

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People Are The Problem, Cothen Says

SAN FRANCISCO (BP) — Religious leaders who let their egotism overcome their willingness to work together and who move from position to position for money and prestige were rebuked by a leading California Southern Baptist.

Grady C. Cothen of Fresno, executive secretary of 168,000 Southern Baptists in California, criticized egotistical and self-serving church and denominational staff members in a talk to the 100 members of the Southern Baptist Religious Education Association at the Hotel Whitcomb.

The religious meeting was one of four preceding the Southern Baptist Convention at Civic Auditorium.

"The problem in our churches is people," said Cothen. "Some of our basic attitudes and approaches have gone wrong. The desire to be important has exceeded our desire to serve God."

Giving examples of pastors and church staff members who were willing to move in their work for jobs with higher salary and greater prestige, Cothen reminded the group that "the concept of a call from God in our employment ought to be central."

As a solution to the problems, Cothen suggested the practice of Christian love. Other qualities he listed were loyalty, forgiveness, and self-sacrifice.

Monday night's meeting was climaxed by a talk on "Long-Range Programing," by W. L. Howse, director of the Education Division of the Sunday School Board. "The heart of our entire program effort is to put the church together so that it functions as a unit according to the New Testament pattern," he said. "This means many things, but undoubtedly it means that a church will have meetings because it needs to meet and it will have organization because it has work to do."

Drama Highlights WMU Meeting

A highlight of the Woman's Auxiliary meeting at San Francisco was a drama pointing up the 75th anniversary of WMU. Participants wore costumes of the 1887 era, the year the Woman's Missionary organization was founded.

In a presidential address Mrs. R. L. Mathis of Waco, Texas, told the 3,000 women and a sprinkling of men that their missionary task will not be completed until the church of Jesus Christ is built in every land and until every nation calls him Lord.

Earlier, Mrs. Claude H. Rhea, Jr., of New Orleans, La., told the ladies that Southern Baptists need constantly to refresh their lives with the remembered joy of their salvation.

She said many 20th century Americans scoff at God's simple plan of salvation and many Christians minimize the significance of their salvation experience and forget that it is the most important thing spiritually which ever happened to them.

"We need to re-inforce our lives with the positive certainty that salvation makes the difference for all eternity. Only then can God use us as he originally planned."

Mrs. Rhea said God has a simple but tremendously effective way to give every created being the opportunity to learn of salvation through Christ.

Through the Holy Spirit, he empowers individual Christians to tell the story of Jesus throughout the earth, she said.

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Attendances and Additions

June 10, 1962

Church	S.S.	T.U.	Add.
Alcoa, First	440	156	
Athens, East	473	134	2
First	569	197	4
West End Mission	66	36	
Niota, First	127	37	
Riceville, First	146	73	9
Auburntown, Prosperity	131	39	
Bolivar, First	467	115	
Brighton	220	98	2
Brownsville	614	122	
Cedar Hill	111	41	
Celina, First	63	26	
Chattanooga, Brainerd	847	250	4
Calvary	290	100	1
Chamberlain Avenue	176	51	
East Brainerd	237	77	
Eastdale	415	131	4
First	974	237	8
Morris Hill	242	105	
Northside	379	82	
Oakwood	391	183	1
Red Bank	993	283	2
St. Elmo	378	123	
Spring Creek	452	145	1
White Oak	468	122	1
Woodland Park	390	185	3
Clarksville, First	780	256	1
New Providence	290	90	
Pleasant View	209	77	2
Cleveland, Big Spring	364	169	1
First	502	191	1
Stuart Park	116	84	
Waterville	168	110	
Clinton, First	594	110	
Second	512	102	1
Columbia, First	517	191	10
Highland Park	358	191	
Cookeville, First	454	112	1
Washington Avenue	132	84	
West View	196	65	
Eastwood Chapel	66	36	
Corryton	242	122	
Fairview	178	65	3
Crab Orchard, Haley's Grove	105	50	
Cowan, First	102	25	
Crossville, First	250	77	1
Daisy, First	330	83	
Dyer, New Bethlehem	206	119	
Dyersburg, First	640	222	4

Elizabethton, First	513	140	2
Good Will Center	83		
Oak Street	178	75	
Siam	218	95	
Englewood, First	165	48	
Etowah, First	325	101	
North	406	118	
Fountain City, Smithwood	626	207	
Friendship, South Fork	58	38	
Gates	50	30	
Gladeville	122	70	
Gleason, First	200	76	
Goodlettsville, First	407	172	2
Greeneville, First	404	143	3
Harriman, South	537	180	5
Trenton Street	423	104	
Walnut Hill	246	113	
Hixson, Central	260	138	
Hollow Rock, Prospect	193	38	
Humboldt, First	498	120	1
Jackson, Calvary	575	225	3
First	932	245	4
East Union	92	56	9
Parkview	341	106	
West	842	402	1
Jellico, First	204	75	
Johnson City, Central	721	171	2
North Chapel	85	45	
Pine Crest	193	90	
Temple	380	121	1
Kenton, Macedonia	101	70	
Kingsport, Cedar Grove	207	102	5
Colonial Heights	364	101	4
First	713	154	3
Litz Manor	237	93	
Lynn Garden	432	157	4
Kingston, First	515	158	1
Knoxville, Bell Avenue	818	214	
Black Oak Heights	209	56	
Broadway	901	332	
Central (Ft. City)	1156	361	8

Fort Hill	258	80	
Island Home	258	60	1
Lincoln Park	1002	280	
Lonsdale	302	85	
McCalla Avenue	776	231	2
South	598	185	4
Wallace Memorial	797	387	3
West Hills	142	66	
LaFollette, First	301	87	
Lawrenceburg, First	189	56	
Meadow View	67	52	7
Immanuel	86	25	
Highland Park	267	117	
Lebanon, First	487	139	2
Hillcrest	113	58	
Rocky Valley	118	62	
Southside	158	79	
Lenoir City, First	477	140	
Kingston Pike	83	45	
Oral	154	74	
Lewisburg, First	425	97	2
Malesus	210	74	
Martin, Central	310	71	
Southside	91	46	
Maryville, Broadway	682	304	
McGinley Street	148	72	
Mt. Lebanon	251	136	
Stock Creek	202	100	
McMinnville, Magness Memorial	346	81	1
Forest Park	63	37	
Northside	161	63	
Mt. Pleasant, First	172	59	
Mission	56	45	
Medon, New Union	100	72	
Memphis, Bellevue	1756	762	8
Brunswick	147	84	
Eudora	850	290	
Graceland	637	257	
Highland Heights	1203	552	6
Kennedy	463	162	
LaBelle Haven	591	191	16
Leawood	871	286	
Mallory Heights	224	109	6
Merton Avenue	450	136	
Temple	1053	652	2
Milan, First	391	123	4
Northside	156	69	
Mission	22		
Murfreesboro, First	586	134	
Calvary	138		2
Southeast	101	61	
Third	351	119	2
Woodbury Road	228	76	
Nashville, Creivewood	429	118	
Dalewood	379	135	
Dickerson Road	351	102	
Fern Street	78	27	
Eastland	515	156	1
Eastwood	191	88	1
Fairview	207	90	
Jordonia	33	11	
First	1054	326	
Cora Tibbs	71	35	
T.P.S.	186		
Carroll Street	171	56	
Freeland	160	55	
Grace	881	323	4
Harsh Chapel	172	72	1
Haywood Hills	220	104	3
Hill Hurst	167	63	
Immanuel	384	82	2
Immanuel Chapel	25	12	
Inglewood	857	205	
Cross Keys	41	29	
State School	123		
Ivy Memorial	407	145	
Treppard Heights	47		
Joelton	227	112	2
Lincoya Hills	189	48	
Hermitage Hills	234	116	3
Lyle Lane	72	41	
Madison, First	621		1
Mission	129	63	3
Madison Heights	196	96	2
Neelys Bend	89	41	
Radnor	442	118	
Rosedale	174	75	
Third	199	40	
Woodbine	415	163	
Woodmont	587	206	6
Oak Ridge, Robertsville	655	201	
Old Hickory, First	499	172	
Temple	251	121	6
Parsons, First	173	45	
Pigeon Forge, First	244	84	
Portland, First	342	99	
Pulaski, First	317	84	
Ridgetop, First	51	28	
Ripley, First	346	96	7
Rockwood, Eureka	115	69	
First	435	117	
White's Cree	108	64	
Sardis	81	46	
Savannah, First	247	90	2
Salmer, Falcon	83	56	
Seymour, First Chilhowee	199	72	5
Sevierville, First	529	152	6
Sharon, Alamo	155		
Shelbyville, El Bethel	78	22	
Shelbyville Mills	240	86	1
Sidonia, Pleasant Grove	138	73	
Somerville, First	285	93	
Springfield	477	132	
Sweetwater, First	416	102	1
North	213		8
Trenton, First	507	105	

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Pilot Takes Leave To Attend Convention

A Navy pilot who is a "Christian layman first" took his two-week leave from a base on Guam especially to attend the 1962 Southern Baptist Convention session in San Francisco.

Lt. Albert "Mac" Grisham, a deacon, church treasurer and Sunday school teacher of young people in Calvary Church at Agana on the Pacific island, found his first Southern Baptist Convention intriguing.

He flew the 6200 miles from Guam in 30 hours aboard a military air transport service plane, "hitchhiking" on a space available basis. His wife and two daughters, 6 and 10 years old, remained on Guam.

"I have had an ambition to attend a Convention for several years, especially since I've been more active in church affairs," Grisham said.

The 37-year old Navy airman found the Pastors' Conference, preceding the Convention proper, "like a big revival."

On the Sunday before he left for San Francisco, he preached at his church in Agana since the pastor, SBC foreign missionary Harry A. Gobel, was in the Philippines.

"I expected to see the Convention transact more business on the floor than it has, but I see that with so many people present you can't transact as much as I expected," he commented.

Informed that the flurry of business at the 1962 Convention was heavier than at some previous ones, Grisham was surprised.

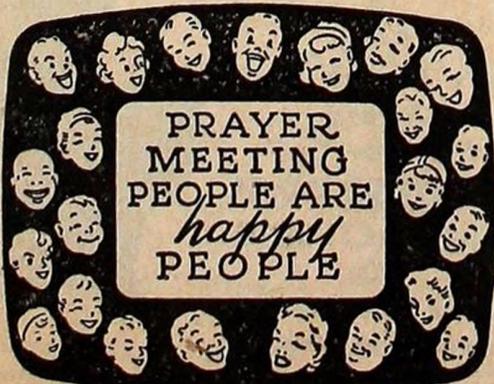
"I feel that Dr. Hobbs (Convention President Herschel H. Hobbs of Oklahoma City) has done an outstanding job of moderating the Convention, allowing people to have a part in it yet correcting them without offending anyone," he observed.

"I have been amazed at the orderliness of a bunch of independent people," he added.



RADIO-TV OVERSEAS. The joint operations of the SBC Foreign Mission Board and the Radio and Television Commission are discussed by Paul Stevens of Fort Worth, left, director of the Commission, and Baker James Cauthen of Richmond, Va., executive secretary of the Mission Board.

White Hall	133	65	..
Tulahoma, First	454	122	..
Hickerson Mission	52		1
Lincoln Heights	114	50	..
Grace	129	78	..
Highland	148	95	..
Spring Creek Mission	25		..
Union City, First	595	188	..
Samburg	75	29	..
Second	325	158	..
Watertown, Round Lick	206	96	..
White House	165	76	..
Winchester, First	210	42	1
Southside	87		..



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-The Kingdom Triumphant-

BY OSCAR LEE RIVES

TEXTS: Revelation 21 and 22 (Larger)—Revelation 21:1-8, 22-27 (Printed).

This is the final lesson of the quarter's series entitled, "Letters of Faith, Counsel, and Courage." The topic is appropriate, based as it is upon the last two chapters of the Revelation. It is a study, then, of the consummation of the Kingdom of God. Attention is centered upon Heaven. The notes below grow out of the printed passage where three negative statements concerning Heaven furnish three positive words which are prominent in both John's Gospel and his First Epistle. This similarity in all three New Testament books is so striking (along with other similarities) as to suggest that the same person wrote all three books; although the evidence in this connection is by no means final. Suffice it to remark, however, that the Gospel, the Epistle and the Revelation are linked together in thought and therefore should be considered jointly.

LOVE (vv. 1-3)

The clue is found in the expression: "no more sea." The sea has become the symbol of fear, of separation and of hate in mankind's history. Even yet some persons are afraid when the time arrives for the embarking upon an ocean trip. Such fear has been called, "gang-plank fever." There remains some risk that the ship might never reach its destination. Within a few hours the passengers see nothing on the horizon but waters which can easily and rapidly be whipped into a furious storm to threaten their safety. The sea, at least for the writer of these verses, was a symbol of separation. John was a prisoner on Patmos which was cut off from the mainland by the sea. He no doubt was lonely for his friends and loved ones. For him, too, the sea was a reminder of the hate of his enemies. And such has been the feeling of hosts of others when the invaders have come across the seas bent upon conquest and brutality. But Heaven, on the other hand, will be characterized by love. The figure is, "as a bride adorned for her husband." What a magnificent expression we have here!

LIFE (vv. 4-8)

The clue is found in the expression: "no more death." The opposite of death is of

course life and life takes many forms here on the earth. Man can guide and control, even destroy life, but he is unable to create it. We speak today of physical, mental and spiritual life. The Bible has much to teach concerning the latter. These three books in particular deal at length with spiritual life. Its essence is seen in the union of a human life with God through Jesus Christ. Its cultivation and progress, thereafter, is evidenced in the quality of living done as measured by the standards set forth within the Bible. The Christian life is fundamentally the kind of life that Jesus lived while on the earth. The Christian begins to live a life in keeping with what is described here concerning Heaven and should continue to do so until he comes into the very presence of God. Because he has already experienced the new birth he can never be content until he comes to dwell where "the former things are passed away." Such a life will, in the end, be a realized life. Sorrow, pain and crying will be gone. Gladness and satisfaction will take their place. The thirst of the spirit will be completely met by those who drink at the "fountain of the water of life." It will be free.

LIGHT (vv. 22-27)

The clue is found in the expression: "no night there." The illumination described here is not material but rather spiritual. The presence of Almighty God and the Lamb provide for the inhabitants all, and more, than the sun provides for earth-dwellers. The brightness of God's glory makes unnecessary any sort of temple for worship. The radiance of Christ's sacrificial love, suggested by the word "lamb," insures absolute security and confidence which the darkness of night threatens. Heaven is pictured here as a city. Man began his stay on the earth in a garden but soon he had by his sin forfeited his home and was forced to dwell outside it where deceit and murder were soon practiced. Because the people of Heaven acclaim God as the giver of life and the Son as the saviour or redeemer of life they live in perfect harmony with each other. It is a perfect city. It is the fulfilment of mankind's fondest dreams. It is the goal of his highest aims.



ON MATTERS OF Family Living

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

How To Help Your Pastor Help You, In Seven Steps

No minister is clairvoyant; as a consequence, he must be informed when he is needed.

In the current issue of a religious family magazine, Rev. James R. Webb Jr. points out seven ways a layman can help to make his pastor's ministry more effective.

1. Let him know of spiritual need. When sickness or death strikes, the pastor may not hear of it until too late unless some thoughtful layman calls him.
2. Criticize constructively. Destructive criticism accomplishes little. A wise pastor knows that the church's program weaknesses are often more apparent to the man in the pew than the man in the pulpit. Friendly suggestions can be helpful.
3. Attend services consistently. Only laymen can fill the pews. A capacity congregation encourages any preacher; good attendance inspires good preaching.
4. Carry your share of the church's load. A preacher who has to push everything soon becomes weary in flesh and in spirit. Take some initiative yourself.
5. Tell him about new people in the community. Every pastor wants to visit new people in town, but unless you keep him posted about newcomers, he is likely to miss them.
6. Share the visitation. No minister can make all the parish calls that ought to be made. Laymen should help.
7. Be his friend. A pastor is human and can know loneliness. Oftentimes his pastoral duties make it impossible to have intimate fellowship with the new members. The comradeship you offer will be cherished.

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Uncle Harry's Friends*

By G. R. von Kronenberger

While visiting Uncle Harry's farm one day, Daddy said to Joyce, "I like to come here. I always learn so much from Uncle Harry's friends."

"Who, Daddy?" Joyce wanted to know. "I didn't think you had met any of his friends yet."

"Oh, yes, quite a few of them," laughed Daddy. "So have you. I mean the animals and birds on the farm. Haven't you learned any lessons from them yet?"

"What kind of lessons?" asked Joyce. "I don't see how an animal can teach a person anything. People are so much smarter than animals."

"Well, let's go to the barn for a few minutes. I saw Ginger, Aunt Betty's cat, out there awhile ago. That's what made me think of the lessons."

Eagerly, Joyce followed Daddy to the barn. In the dim, cool hallway where the implements were kept, they found Ginger. She sat huddled on her four paws, very still and quiet. She glanced at them for a moment. Then her gaze returned to the crack in the wall at which she had been staring.

"She may have been sitting just like that for a long while," said Daddy. "I can promise you that she won't leave until she gets what she's after."

"It's a mouse she's after," Joyce whispered.

Daddy nodded. "Yes, and what do you think of when you see her sitting there, waiting and waiting?"

Joyce looked at him questioningly and he smiled. "You think of patience, of course. Don't you see how much more certain we would be of getting the things we want, if only we would set ourselves to the task of securing them as Ginger is doing?"

As they left the barn, Joyce suddenly cried out in delight, "Oh, Daddy, listen. Such pretty singing!"

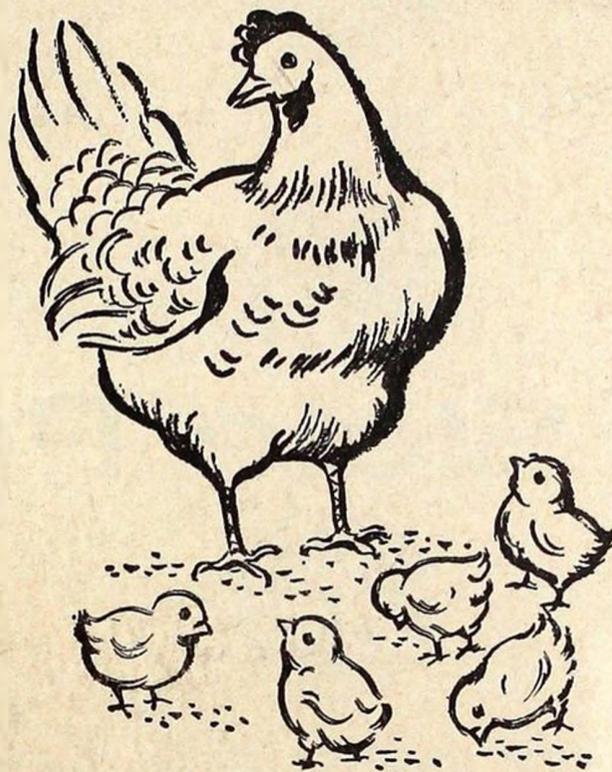
Daddy was listening. A bluebird was high in the big elm tree. How he was singing as he swayed on the branch!

"Cheerfulness," Daddy exclaimed. "That's the message Mr. Bluebird has for us. He has his bad days, his cares, and his troubles, just like the rest of us, but does he grumble and complain?"

"He sings," laughed Joyce.

As they went back to the house, Joyce and Daddy stopped to see how the new chicks were getting along. How cute they were, tiny, fluffy fellows, cheeping at the feet of their mother.

"When a hen has sat on her eggs for



three weeks," said Daddy, "she is always very hungry. She doesn't eat much while she is sitting, and she becomes thin. When the eggs finally hatch, it takes her awhile to catch up on her eating."

"But, Daddy," Joyce protested, "surely, Henny isn't hungry. She doesn't act like it. See, she gives every single thing to the little chickens."

"Yes, I see. she always does. She goes hungry herself. Isn't that a lesson for us in unselfishness?"

"I should say it is," Joyce replied. "When I find myself wanting to grab up everything for myself, I'm going to try to remember Henny."

Just as the two reached the house, Dusty, the big dog, came over to see them. Daddy

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went into the house for a minute and came back with a piece of meat. He held it up for the dog. Dusty gently took the meat and began eating it.

"Watch him when he gets through," Daddy said to Joyce. "See what lesson he has for us. It is one that I especially like."

When Dusty finished eating, he walked to Daddy's side, wagged his tail, looked up into Daddy's face, and gently licked one of his hands.

"Gratitude," exclaimed Joyce. "It's gratitude, Daddy. Plain as anything, he's saying, 'Thank you. I'm grateful for that nice piece of meat.'"

As she and Daddy drove to their home that night, Joyce promised to try to remember all the lessons she had learned from Uncle Herry's friends.

People are like tea bags . . . you don't know your own strength until you get into hot water.—Rotagraph, Fort Worth Rotary Club.

I rather like the explanation one man gave when asked why he ate with his spoon. "Because," he answered logically, "the knife is slippery and the fork leaks."—Wayne Goble, Automotive Service Dealer News.

Once we get up in the morning we find that the rest of our day depends on our rest of the night.

That the moon is high I won't deny,
In fact I always knew it;
But I might imply it's not as high
As the cost of getting to it.

Stephen Schlitzer, Information.

God's Wondrous World* Piggy Bank Plants

By Thelma C. Carter

Do you know that there are plants called "piggy bank" plants and "savings-account" plants? Root vegetables, such as the potato, turnip, and carrot, the flower bulbs of the hyacinth, daffodil, and tulip, and countless other plants have been called "savings account" and "piggy bank" plants.

The potato is a fine example of a plant which saves and stores for the future. In reality, the potato is the end of a growing shoot of the potato plant which is swollen with stored food. Flower bulbs are examples of food storehouses, which save certain amounts of moisture, sugar, starch, proteins, and minerals.

Great trees, like great manufacturing plants, work to store food products in their branches and stems. Smaller plants, such as vines and ferns, have their own particular way of saving for future needs. Even cactus plants have storehouses in their thorns and spines.

There are important reasons for plants to save and store food. They not only live upon a portion of the stored food, but also they save extra food for young plants.

The chemical work going on inside plant life is miraculous. In our wonderful world, plants are the only kind of life capable of making use of sunlight in making food and creating growth. Along with God's sunlight, plants use the raw materials found in the sky, land, and sea.

Surely the psalmist had observed the wonders in nature when he said, "Many, O Lord my God, are thy wonderful works which thou hast done" (Psalm 40:5).



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