BAPTIST & REFLECTOR

JOURNAL OF TENNESSEE BAPTIST CONVENTION

"SPEAKING THE TRUTH IN LOVE"

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Pastors' Conference Uses Ex-Presidents

KANSAS CITY, MO. (BP)—Two former presidents of the Southern Baptist Convention are among speakers who will address the 1963 Southern Baptist Pastors' Conference here May 6-7.

The conference will meet in the music hall prior to the 1963 session of the SBC.

A current vice-president of the convention also will preach.

Theme of the two-day meeting will be "The Simple Gospel for Sinful Times," according to W. Herschel Ford, El Paso, Tex., president of the conference.

Ramsey Pollard, pastor, Bellevue Church, Memphis, and immediate past SBC president, will preach on "Hell." R. G. Lee, Memphis, pastor emeritus of Bellevue Church and another former SBC president, will preach on "The Second Coming of Christ."

E. S. James of Dallas, editor, The Baptist Standard, will preach on "The Promised Messiah." James is the current second vice-president of the Southern Baptist Convention.

William G. Burkett of Birmingham, Ala., will direct the music for the pastors' conference.

The program will feature SBC preachers, having listed no major program personnel from outside the denomination.

. . . Repentance Precedes Revival!

● We are being urged to pray for revival these days, and certainly the need was never greater. Revival is the only remedy for our powerlessness, and the state of spiritual stupor which has overtaken us. We need to remember, however, that revival comes to those who are willing to meet the divine conditions. (II Chr. 7:14; Jer. 29:13; Isa. 55:7; I Jn. 1:9)

It is good that we pray for revival, but we should ask ourselves, "are we prepared for God to break our hearts by the Spirit of Power? Are we prepared to have the dross in our lives burned away by the Spirit of burning? Are we willing to confess our sins that have grieved the Holy Ghost and driven Him out of our gatherings?" Repentance is imperative if we are to experience true revival in our days. Vance Havner has pointed out that the last message of Christ to His churches is a message of repentance. (Rev. 2:5, 15; 3:3, 9)

There is nothing easy about repentance; it is hard work, but it is along this path that fulness of blessing lies. The word of the Lord to Jeremiah the Prophet was, "break up your fallow ground, sow not among thorns". (Jer. 4:3). If our chief concern is to save our faces and to prevent a front of respectability to the world we will be slow to repent; but if we are in earnest when we say we want revival we will consider no price too great to pay. Only the Holy Spirit Himself can enable us so to repent. Let us pray in the language of Scripture, "turn thou us unto Thee, O Lord, and we shall be turned."

The choice is ours. But the Lord of the Harvest warns us that it is repentance or else *I will come unto thee quickly and remove thy candlestick out of its place.*—Clarke E. Burkhalter, 894 Dickinson Street, Memphis 7, Tennessee

. . . Eternal Values

● . . . The saddest thing a parent has to face is to see their children go astray and get into trouble and have to say, "I didn't teach them the way they should go." The bitterest reaping we have to face is when we reap through our children. There are those today who have a big name. They are up in the world as far as fame is concerned. A lot of them make the wrong choice. They are gamblers and alcoholics and know nothing about peace, contentment and happiness. There are common down to earth folks who think so little that they envy that type of people. Where is their sense of values?

. . . We read in our papers about celebrities having so much but yet they had so little. No truer statement was ever made. This was because they didn't have eternal values.

. . . So many haven't learned the joy of Christian living. They haven't tried it. . . . Some want an easy way, but there is joy along the way, too. The greatest joy is to see a lost sinner come to know Him and to see a life changed. He will talk different, act different, love his neighbors and work for the upbuilding of His kingdom. That is eternal values and will live on forever. So let us put our trust in eternal values.—Mrs. Virgil Burchfield, Route 7, Maryville, Tennessee

. . . Help Locate Displaced Southern Baptists

● We thought perhaps your readers would like to know about a small Southern Baptist group meeting in Greenwich, Connecticut. In return they can help us by telling us about more Baptist families living in this area.

Our parent church, Manhatten Baptist of New York City, is a member of the Southern Baptist Convention. This church is doing a wonderful work and during a cold winter, I can assure you, it is the "warmest place in the entire city." The people have the intense warmth of Christian friendliness and love. Under the leadership of Dr. Paul James, efforts of this church have resulted in establishment of mission points and churches in the areas surrounding New York City. →

BAPTIST AND REFLECTOR

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Journal of Tennessee Baptist Convention

W. FRED KENDALL, *Exec.-Sec'y-Treasurer*

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Devotional

Compassion Understands

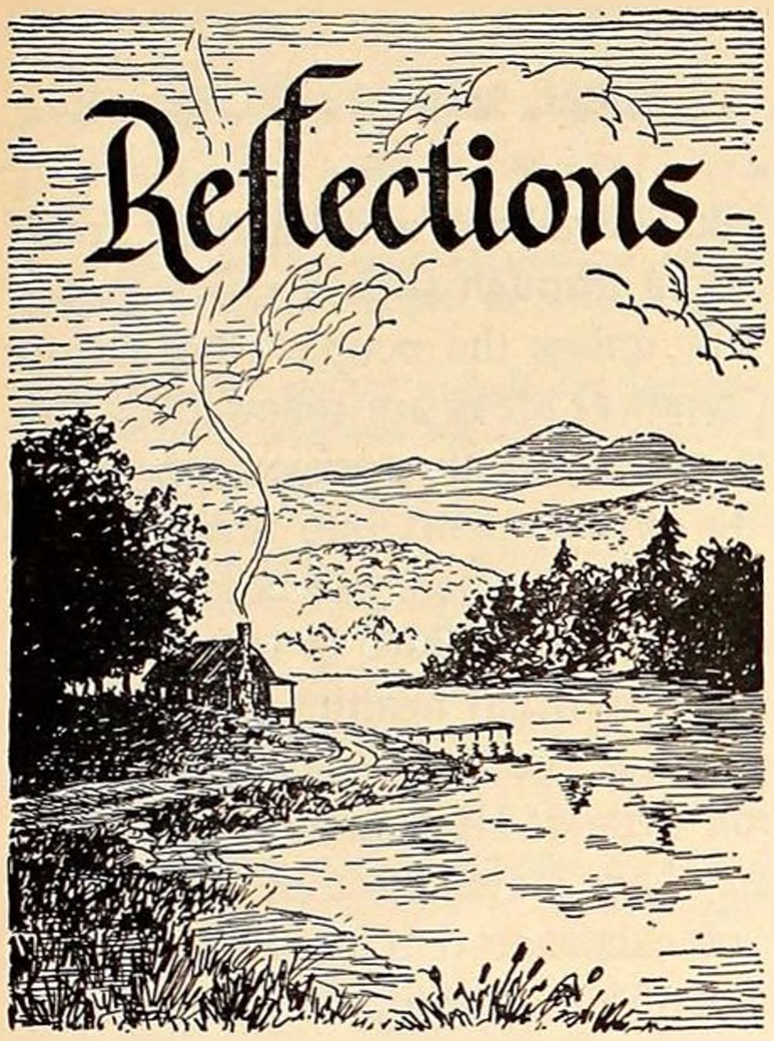
Charles W. Smith, Southside Church, Shelbyville

The compassion of Christ was unlimited. He was never too busy to see the need of the individual as well as that of the multitude. In this day of numbers it becomes harder to see the individual as an individual We live in a world of make believe rather than facing the need of our people. We make-believe we have so many administrative duties that the most important matter is laid aside. Compassion for our people is lacking.

True compassion as expressed by Christ, Mark 6:34, will move the world but this must begin with the individual. Compassion for the souls of Mr. Khruschev, his puppets, and all dancing the Communist war dance will bring about a changed world. You and I will never be allowed the privilege, more than likely, of witnessing personally to these people but a heart overflowing with compassion will bleed in prayer for the souls of these men.

We are serving a God who can still change the direction of the anti-God forces as He has always been and shall always be able. We lessen the arm of God because of our lack of true compassion. Compassion understands the need of others and wants to assist in fulfilling those needs, expecting nothing for our own personal ego. The joy of Christian living comes when we see such results in the lives of others.

Is your feeling sympathy or compassion? Sympathy is concern. Compassion is understanding plus action. The good brought will glorify God and lift up the Lord Jesus through the leadership of the Holy Spirit.



The world has forgotten, in its concern with Left and Right, that there is an Above and Below.—Glen Drake, *Partners.*

A Christian will find it cheaper to pardon than to resent. Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits.

We cannot consider ourselves educated if we do not read; if we are not discriminating in our reading; if we do not know how to use what we do read. We must not permit our society to become a slave to the scientific age, as might well happen without the cultural and spiritual restraint that comes from the development of the human mind through wisdom absorbed from the written word.—Gilbert W. Chapman, "Reading and the Free Society," *Saturday Review.*

The parent who patiently disciplines his child will be rewarded by the achievements of the child. As a rule this is so but there are exceptions. Proper discipline produces dependable men and women who can behave wisely in a crisis and who can stand in the storm. This brings happiness to them and to the one who trained them.—Rev. Dennis M. Dodson, *Arkansas Baptist.*

Our group of 32 is meeting in the YMCA as the Greenwich Baptist Fellowship, a mission point. We are thankful for the guidance of Dr. F. N. Pack, a retired Texas preacher. Eager to become a church, we have filed our petition to the Manhatten Baptist Church to start the necessary procedures and are looking for property.

We are searching high and low for people in the Stamford-Greenwich part of Connecticut and in the adjoining area over to White Plaines, New York who might be interested in meeting with us. There are many Southern Baptists up here who need us almost as badly as we need them. Can you help us find out who they are and where they live? Write: Greenwich Baptist Fellowship, c/o Jack Skelton, P.O. Box 93, CosCob, Connecticut.

Brooklyn Church Honors Doctor-Freedom Fighter

NEW YORK (BP)—The First Baptist Church of Brooklyn honored a Baptist surgeon from Colombia for his work toward religious freedom in his country.

It gave the embossed citation to Dr. Amos Augusto Britton, a chest surgeon now studying in this New York City borough. It noted Dr. Britton's "humble dedication to the Lord Jesus Christ and to the principle of religious freedom."

The ceremony was part of the Thanksgiving service at the Brooklyn Church, which had just moved into a new location. Until this time, it had been using rooms in a young men's Christian association (YMCA). It is a church cooperating with the Southern Baptist Convention.

It was the shutdown of Southern Baptist Foreign Mission Schools on the Islands of San Andres and Providencia in 1954 that

By Gainer E. Bryan, Jr.

spurred the surgeon to political action. Time magazine reported the action at that time.

San Andres and Providencia are two palmshaded dots in the Caribbean Sea. Though located off the coast of Nicaragua, they belong to Colombia. The schools are the pride and joy of the people there. Literacy on the islands is reportedly 100 per cent; in Colombia itself, it's only 56 per cent.

It was a jolt, then, to the people when a Spanish priest, newly appointed as inspector of education for the Islands by the Colombian Government, closed the mission schools.

This was another in a five-year series of anti-evangelical blows in Colombia coming after the Government's concordat with the Vatican. This agreement had made the Islands one of 18 "mission territories" of the Roman Catholic Church.

"The idea as we saw it was to close all the schools, then all the churches," said the surgeon. During the period of what Dr. Britton called "General Persecution," churches were burned; evangelicals were killed.

Yet the number of evangelicals more than doubled, he said.

Dr. Britton and others started a campaign to arouse public opinion. They submitted articles to the liberal press. They cited the constitutional guarantee of religious freedom. They visited the papal delegate and the minister of education.

"The Universal Declaration of Human Rights of the United Nations was hanging on the wall of the minister's office," said Dr. Britton. "We pointed it out to him."

"Finally we were able, after a strong campaign, to see President Gustavo Rojas Pinilla. When we entered his chambers there was a new minister of education by his side. The old one had been sent back to Vatican City." The president said the school would open.

The local inspector on the Islands still wouldn't yield. But, acting on the assurance of Dr. Britton and his associates, the schools were reopened anyway, after Dr. Britton told the Island people about his visit to the president and new minister.

The schools stayed open.

Dr. Britton is now engaged in a Fellowship in nuclear medicine at the Brooklyn National Laboratory. He has a contract to serve with the Colombian Institute of nuclear affairs when he returns.

A Baptist, he was baptized by Brooklyn Pastor D. A. Morgan when Britton was 15. Morgan was a member of churches developed through Southern Baptist missions.

The Brooklyn church purchased its new location from a German Baptist congregation. The owners turned down an offer of more than $100,000 to sell it to Southern Baptists for $80,000.

16 nationalities are represented in its membership and persons of three more nations attend its services. It ministers to people of all races.

Several Southern Baptist Convention leaders were present for the service. They include Courts Redford, Atlanta, executive secretary, SBC Home Mission Board, and Roy D. Gresham, Baltimore, executive secretary, Baptist Convention of Maryland.

On the Saturday before the service, the Pastor, Mrs. Morgan, their three sons and two nieces—who lived above the church—were wakened by robbers. Forcing a door open, the robbers had entered the apartment. They bound and gagged the seven occupants and stole $255 and some jewelry.

Morgan and the family were held at bay with daggers fashioned from automobile antennas. Later Morgan was able to free himself, then the others.

Morgan cited this crime as evidence that the church stands where it can render a Christian moral influence on the community.

On Our Cover

The Douglas Pringles, our SBC Home Mission Board missionaries to Spanish-speaking people, Parkview New Mexico, Visit with the Garcia family.

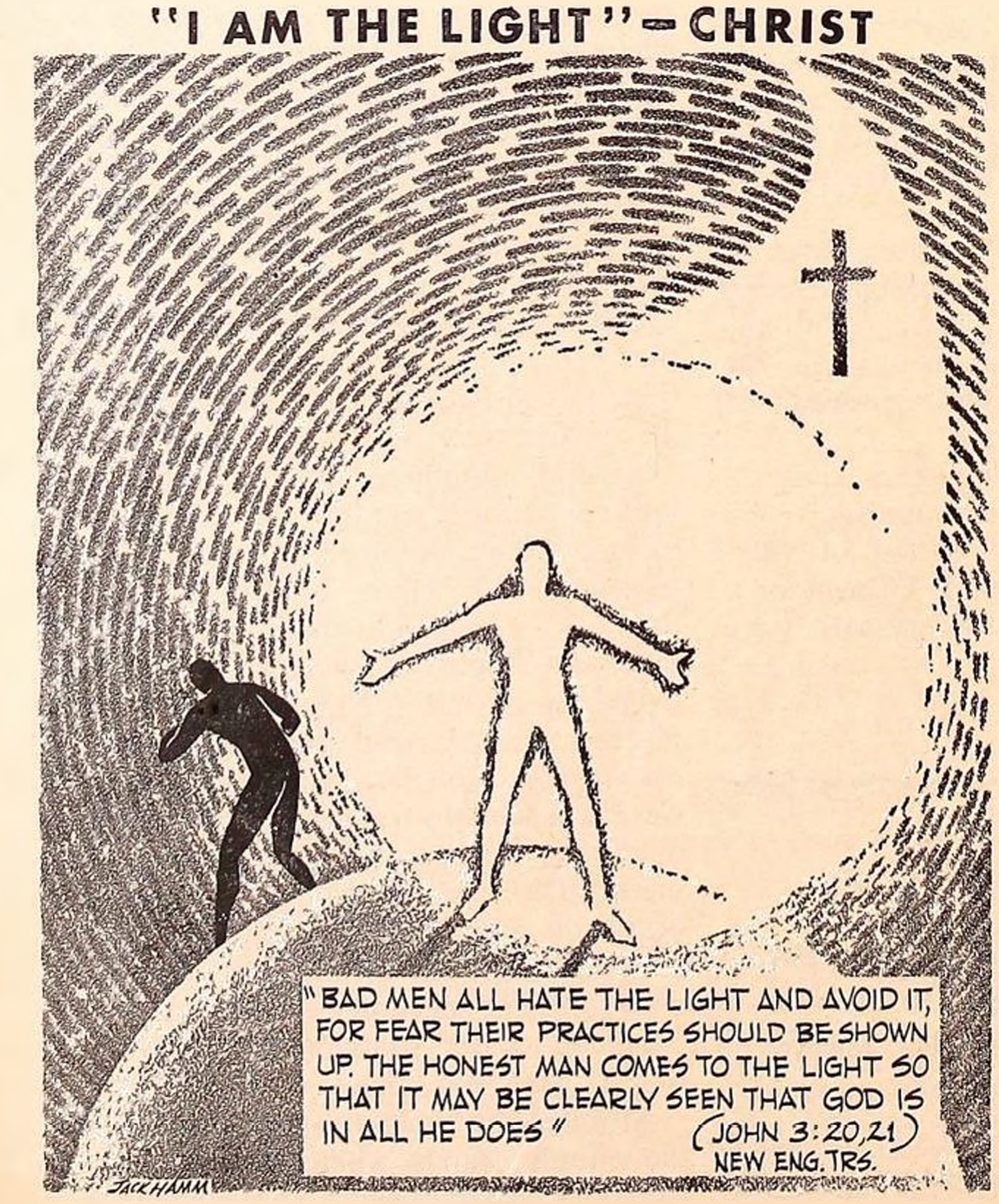
EDITORIALS.....

The Real Problem Of Our Communities

Life is much more than existence. More is needed than mere length of days. What is needed in our cities now is much more than urban renewal. The desperate cry for added police force to cope with crime's alarming rise comes from some of those who are living right in or next door to urban renewal projects. We build housing but man unbuilded goes.

Putting the emphasis at the right point recently was Dr. Paul Dudley White. This famed heart specialist addressed a recent group meeting in Nashville making an urgent plea for mental and spiritual health as well as physical well-being. Dr. White said the task now facing medical science is "not just to prolong life but to make it more healthy and fruitful". Referring to the problems of the aging he said, "We must keep our old folks working, working hard physically, as well." Dr. White, noting the emphasis in American life placed on rebuilding cities, declared there was more need to rehabilitate the cities' inhabitants.

Rehabilitation, if it be effective, involves far more than tearing down slum dwellings and building housing. Our cities are going through such a process now of urban renewal. But unless the people who are to inhabit these urban renewal areas are renewed by the Spirit of Christ, we end up with unregenerate men turning these housing developments into areas where it is not safe to walk at night, where life becomes sordid and cheap. We think Dr. White is right. There needs to be mental and spiritual health. All men, no matter their class or color, need the newness of life that is in Christ. Life without Him may be housed in new dwellings and may have length of days, but it turns out to be the kind of existence that multiplies problems. We do not solve the real problems of our communities until the real problem of the human heart is solved.



Run The Murderers Off Our Roads

Murder is at the wheel on our roads. Drinking drivers are a deadly menace. State Safety Commissioner Hilton Butler's step-up campaign against driving while intoxicated is a step in the right direction. Vigorous measures need to be taken against potential killers. During the first four weeks of 1963, 517 persons were arrested in Tennesese by state, city and county officers on the charge of driving while intoxicated. We can no longer tolerate the kind of situation that has spewed drinking drivers out onto our roads where they imperil the innocent as well as risk their own lives. There needs to be tighter enforcement of existing laws. There needs to be new curbs on selling beer and liquor so as to cut down on the possibility of drivers drinking. We commend the State Highway Patrol's "drunk nets" to snare offenders. They should keep up this campaign all across our state till the drinking driver is nailed for what he is—a potential murderer.

Extreme Proposals

Unless stopped the extreme proposals of some to force integration may wreck the efforts of men of good will to attain needed voluntary desegregation. Example of the extreme: a proposal to deny tax exemption to inner cities' all white churches. This punitive measure has been proposed for some of Detroit's churches

Move Made To Withdraw Canada Messenger Issue

PORTLAND, ORE. (BP)—The Texas pastor who moved that Canadian messengers be seated at the annual Southern Baptist Conventions now wants to withdraw his motion.

It has been on the agenda for the SBC Executive Committee's winter meeting. The matter was referred to the Executive Committee from the 1962 Convention.

In a letter to Porter Routh, Nashville, executive secretary of the Executive Committee, Nolan M. Kennedy of Amarillo asked to withdraw the question.

He said his action was based on a desire "to remove every possible hindrance to the Baptist Jubilee Advance. . ." Kennedy also said, "Some of us have become aware that the cause of the churches in Western Canada seeking recognition . . . is a factor which seems to be hindering fraternal relations with other Baptists and an injury to our Baptist Jubilee Advance."

The executive board of the Baptist General Convention of Oregon-Washington, meeting here, voted "to concur in the request that this proposed amendment (to the SBC constitution) be withdrawn."

Jack W. McKay, pastor, Westwood Baptist Church, Edmonton, Alberta, made the motion at the Portland board meeting. A Canadian pastor, he is a member of the Oregon-Washington executive board.

Kennedy and the Oregon-Washington board wished to remove it "without prejudice." This means, in legal language, they may bring it up again at some future date.

Routh called Kennedy's move "a marvelous demonstration Christian consideration. It is meant to create a real spirit of Baptist fellowship through the Jubilee Advance."

Opposition to the seating of Canadian messengers at the SBC arose because of crossing the international boundary. Leaders of the Baptist Federation of Canada, a party in the Baptist Jubilee Advance, were among those protesting.

Routh pointed to the position taken by the SBC committee on Canadian Baptist cooperation. "It has stated repeatedly it felt greater progress could be made by working with all Baptist groups in Canada and in developing an indigenous convention. This is the policy of the SBC Foreign Mission Board.

How will the issue be dealt with now?

It is still a matter of Convention business. "The Executive Committee will have to give a report of some kind to the Convention at Kansas City on this matter," Routh said. It appeared likely, however, the Executive Committee would ask the Convention to grant Kennedy's request.

BAPTIST BELIEFS

By Herschel H. Hobbs

Civil Government

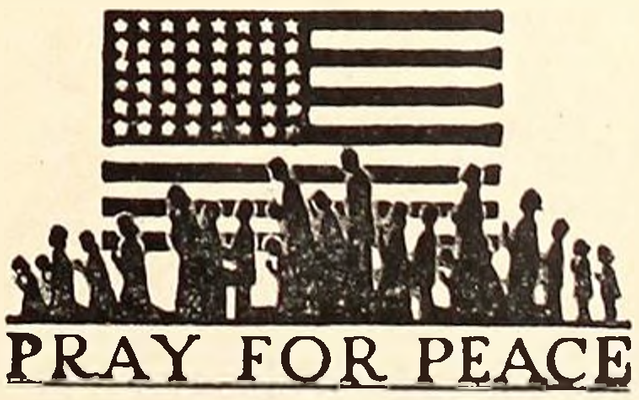
The New Testament teaches that the institution of government is ordained of God (Rom. 13: 1b). The word "ordained" indicates a fixed purpose of God. This does not refer to any particular government or form of government. Nor does it teach the "divine right of kings." It simply means that God has ordained civil government as a means of peaceful and orderly living. Thus every man is to submit to constituted government (Rom. 13: 1a). Lawlessness is rebellion against the will of God, for which wrong doers shall receive judgment ("damnation" is *krima,* judgment) at the hands of the state. Law abiding citizens should regard rulers as constituted for their good rather than harm (Rom. 13:3).

Paul calls the one in authority a "minister (*diakanos*, servant, word for "deacon") of God . . . for the good" (Rom. 13:4). He also calls him a "minister (*leitourgos*) of God" or "God's ministers" (Rom. 13:6). *Leitourgos* means a public minister or servant of the state. It is also used of temple priests who render a religious service. Thus the ruler, like the priest, renders a divinely ordained service (Vincent). Government, therefore, is elevated to the religious sphere. This does not mean that God approves of a given ruler. Nero, a bestial pagan, was the Roman emperor when Paul wrote these words. He has in mind the office not the person. During the same period Peter wrote, "Honour the king" (I Pet. 2:17), the office, not necessarily the man.

The ruler "beareth not the sword in vain." He is "a revenger to execute wrath upon him that doeth evil" (Rom. 13:4). The "sword" referred to the ruler's power and right to inflict capital punishment.

The Christian citizen is to obey law not from fear but for conscience's sake (Rom. 13:5). He pays taxes as a part of his responsibility under a constituted government (Rom. 13:6-7). "Tribute" (*phoros*) is that which is paid by a subject people to a subjecting nation (Luke 20:22). "Custom" (*telos*) is the tax paid for the support of civil government (Matt. 17:25).

In this passage Paul takes no account of the right of revolt against tyranny. He assumes righteous government. The New Testament teaches that no government has the right to expect men to disobey God (Acts 4:19-20). But legitimate procedures of repeal of unjust laws, not disobedience of law, should be the route followed. Common sense teaches that revolt should come only after all reasonable means of redress have failed, or when a given government is so in revolt against God's purpose as to forfeit its right to exist. History records that the Christian faith has lived under all types of civil government both good and evil.



whose membership does not include Negroes. It was made in a 65-page booklet "Tithing and the Church's Mission" authored by Carl R. Sayers and Bertram T. White. Both are of Detroit. The booklet was published by the Episcopal-related Morehouse-Barlow Company. In effect this argument is for the government to use its tax power to whip churches into line with the sociological concepts advocated by its authors.

We are not here to justify segregation as right in the social order or in the churches. Christ died for all. Who is to deny to any, because of the color of his skin, the right of entry in the church if he is a penitent believer? In fact we do not believe that any are really being denied such a right. But we are here condemning as wrong the advocacy of the government's tax power in a punitive way. No good could come from such, but much harm. Hearts are never made new by force or by legislation. Only new hearts can solve the problems issuing from race relationships and heal the scars they create.

Tennessee Topics

Greenbrier Church, Robertson Association, has called Ronald D. Teague as minister of music and youth. A graduate of Belmont College, Teague has served as pastor at Bethlehem Church and associate pastor at North Springfield Church, both in Robertson Association. In the last 12 Sundays Greenbrier has been blessed with 31 additions. Joe Broadrick, Barry Chism, Joe Suter and Edd Watts have been elected as deacons. Jerry A. Songer is pastor.

Southland Church, Memphis, has called Charles Johnson, a student at Memphis State University as music director. Another recent event for the church was an open house given by Pastor Billy Morgan and family in the newly acquired pastorium.

Gordon Lott became pastor of Brunswick Church, Shelby County, February 3. He has served at Grand Junction for the past four years.

Mrs. L. E. Wall began her work as church secretary at Riverside Church, Nashville, February 1. Pastor J. O. Carter also began his seventh year as pastor on this date.

East Athens Church, Athens, was 13th in baptisms last year in the state; and has had a Standard Sunday school for seven years. J. L. Stafford is pastor.

Mrs. N. A. Bryan, emeritus missionary to China and Korea, is now living at the Trew Home, 4800 Samuell Blvd., Dallas 48, Tex. The former Frances Allison, she is a native of Chapel Hill, Tenn.

RA Congress To Open Registrations Feb. 22

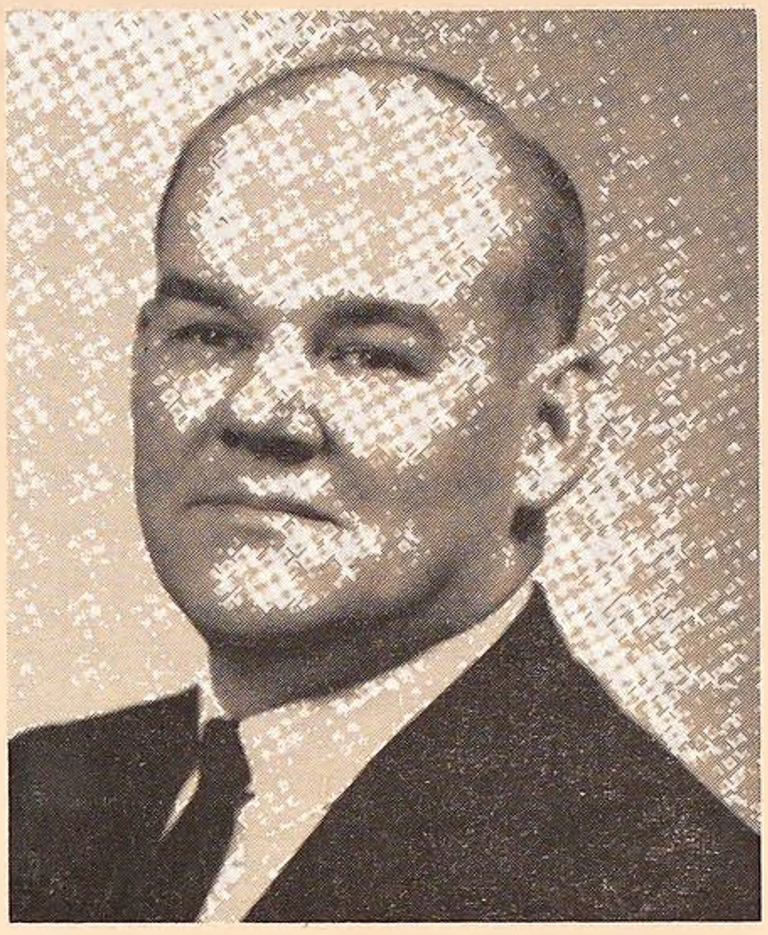
MEMPHIS (BP)—Almost everybody knows Feb. 22 is George Washington's birthday. But to Royal Ambassadors the day has another special meaning this year.

It is "Registration Kick-off" for the third National Royal Ambassador Congress.

This national event for an expected 6.000 boys 12-17 will be held Aug. 13-15 at Washington, D. C. under the auspices of the Baptist Brotherhood Commission and state Brotherhood departments.

Boys who register early will save money, Edward Hurt, Jr., congress director, said. Registration fee is $2 for boys who sign up by July 4 and $2.50 thereafter.

First program personality selected for the boys' meeting is Gregory Walcott, Baptist lay preacher, television personality, and California Baptists' representative on the Brotherhood Commission.



David Jonathan Irby received the Doctor of Theology Degree from New Orleans Baptist Theological Seminary last month. Title of his dissertation was "The Function of Deacons in in the New Testament Church." Irby is pastor of Hollywood Church, Memphis. He is married to the former Frances Marilyn Woodham of Hattiesburg, Miss. They have two daughters, Debra Maribeth, 10, and Davida Gay, 5.

New Department Heads Named At BSSB

NASHVILLE—The Baptist Sunday School Board in its annual meeting here Jan. 29-30 elected two new department heads.

Martin B. Bradley, research supervisor in the Board's research and statistics department will become secretary of that department on Mar. 1. He succeeds J. P. Edmunds, who has been transferred to the office of denominational relations as Baptist Sunday School Board representative, a new position in the office of denominational relations.

W. Alvis Strickland, Broadman Press public relations representative, was named manager of the wholesale sales department in the Board's publishing division. He assumed his new duties Feb. 1.

In his new capacity, Edmunds will visit and consult with state, associational and church leaders in new areas where Southern Baptists are expanding. He will participate in meetings, interpret the program of the Sunday School Board and help in many ways to advance the educational program of the churches, according to Dr. James L. Sullivan, executive secretary-treasurer of the Sunday School Board.

L. H. Hatcher Dies

L. H. Hatcher, pastor of First Church, McKenzie, for the past 12 years died at Baptist Hospital, Memphis, February 1. He was 62.

A few days before his death, Hatcher had announced his resignation effective April 15. He and Mrs. Hatcher had planned to retire to their cottage on the lake near Camden.

Hatcher suffered a heart last spring and had not fully recovered. He had another attack on January 29.

Hatcher was a graduate of George Peabody College with B.S. and M.S. degrees, was a graduate student at Southern Seminary and received his B.D. degree from Cumberland Presbyterian Theological Seminary in McKenzie.

He began his ministry as pastor of Oak Grove Church, McEwen. Other churches he served before going to McKenzie, were First, McEwen, Sylvia Church, Sylvia, North End Church, Nashville, and Central Church, Knoxville.

E. O. Cottrell, 86, died January 18 at his home in Crawfordville, Ga. He was a former pastor of First Church, Jasper.

Mrs. Roscoe (Bennie) Mynatt, the last charter member of Lincoln Park Church, Knoxville, died January 29 after a lingering illness. She was 81. Active in church activities, Mrs. Mynatt was a member of the Lincoln Park Church for 54 years. She was also the last charter member of the TEL Sunday school class.

A. T. Sherrill, 70, who died in Vanderbilt Hospital, Nashville, after undergoing surgery for a lung ailment was a member of the Men's Bible Class and Church Clerk of First Church, Watertown, where he rendered faithful service until health failed.

Rev. Louis Thurston Turbyfill, 63, a retired minister and merchant of Sweetwater, died at his home January 30. He was a member of Glenlock Church, where he was pastor until his retirement in 1960. His son, Virgil, is pastor of Cedar Fork Church near Sweetwater.

Mrs. Mable Lawrence Vines, Chattanooga, widow of Dr. John F. Vines, died January 22 following an extended illness. At the time of her death she was a member of First Church, Chattanooga. They lived in Nashville some 15 years before moving to Chattanooga.

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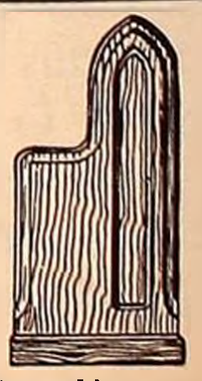
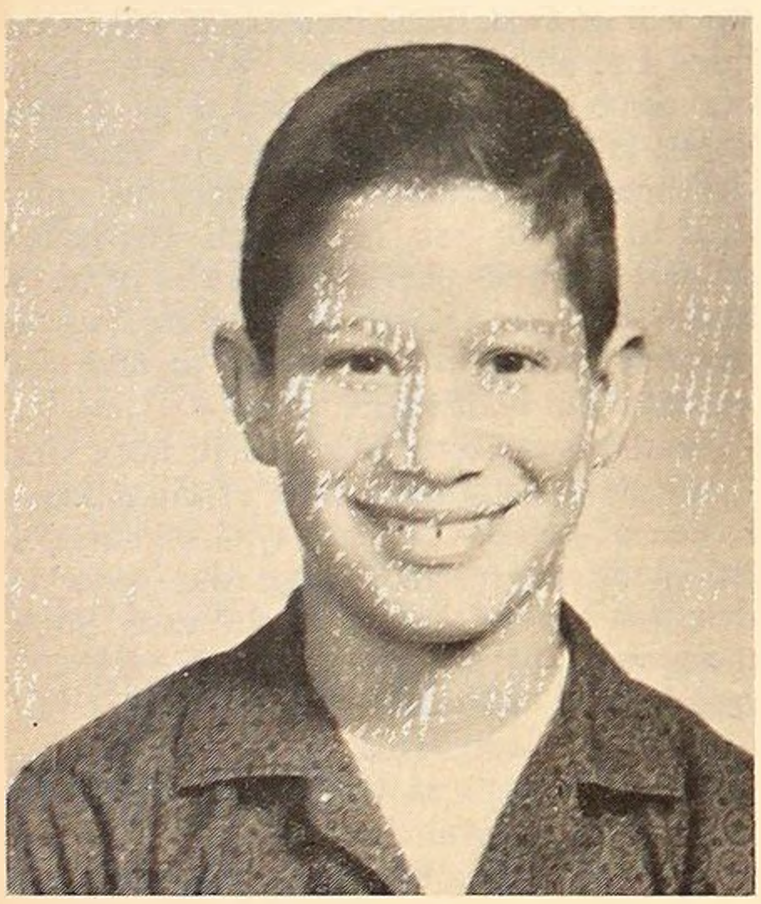


Southern Desk Company

Hickory, North Carolina

Mrs. A. H. Hicks, wife of the pastor of First Church, Morristown, was chosen as Morristown's Woman of the Year by the Beta Sigma Phi sorority. The report described her as the ability in leading young people to high ideals, becoming ambitious, fearless leaders of tomorrow. She speaks no evil of anyone, and her daily life is a prayer for all mankind and untiring service to God."

On State Congress Program



Ray Jones, a Royal Ambassador of Grace Baptist Church of the Robertson County Baptist Association, will sing at the State Congress, Friday night, April 12, at Belmont Heights Baptist Church in Nashville. Ray will sing "Hand In Hand With Jesus" and will be accompanied by his mother.

Other outstanding features of the program will be a conducted tour of points of interest in Nashville; the State Basketball Tournament Finals; and a pageant, "The Sword", led by Cecil McGee assisted by members of Forest Hills Baptist church, Nashville. Featured speakers will be Missionary Richard Morris of Taiwan and 245-pound Bill Glass, professional footballer with the Cleveland Browns.—Roy J. Gilleland, Jr., Brotherhood Department, TBC.

5 Students Receive New Loan-Scholarships

NASHVILLE (BP)—Five students have been awarded the first loan-scholarships from the Education Commission of the Southern Baptist Convention here.

Each of the five has attended a Baptist college.

The estates of Mrs. M. May Robertson and Joseph L. Sheppard provided the funds from which the loan-scholarships come. The estates are administered by the Southern Baptist (Convention) Foundation.

Students who receive them plan to teach in Southern Baptist Colleges. They use the money to study for their doctor's degrees. They repay the loan-scholarships by teaching in denominational schools, according to Rabun L. Brantley, Nashville, commission executive secretary.

Each year of teaching forgives a part of the loan-scholarship. If a student fails to be placed on a Baptist faculty, he must repay the loan-scholarship in cash.

The first five grants, of $650 each, are for six months. Brantley said each of the students may apply for renewal in July, when the present grants expire. He said the commission hopes to have $1500 per student per year available.

The total amount available for loan-scholarships should eventually reach over $15,000 a year, perhaps $20,000, Brantley added.

The five students getting the first funds are:

John Burton, son of Joe W. Burton, Nashville, editor of Home Life, and secretary of the Southern Baptist Convention. He is working for his doctor's degree in physics at the University of Illinois, Urbana.

Walter B. Thompson, Atlanta, currently enrolled in the University of Georgia at Athens. He is working for a doctorate in economics.

Kenneth Lee Fox, currently on leave from Louisiana College (Baptist) in Pineville. He too is at the University of Illinois. His doctor's degree will be in accounting.

Logan Wright, Tulsa, Okla., enrolled at Peabody College for Teachers, Nashville, for a doctorate in psychology. Wright was on the staff of Bethel College (Baptist) in Hopkinsville, Ky., previously.

Miss Gladys Bryant, Greenville, S. C., studying at Vanderbilt University here. She has a master of religious education degree from Southwestern Baptist Theological Seminary, Fort Worth, and master of arts in history from Vanderbilt.

Burton and Thompson did their undergraduate study at Carson-Newman College (Baptist), Jefferson City, Tenn. Fox got his bachelor's and master's degrees from Baylor University (Baptist), Waco, Tex.

Wright graduated from Oklahoma Baptist University, Shawnee; Golden Gate Baptist Theological Seminary, Mill Valley, Calif., and Peabody. He has master's degrees from Golden Gate and Peabody.

Miss Bryant has a bachelor of arts degree from Furman University (Baptist), Greenville, S. C.

CHATTANOOGA—Dr. W. Fred Kendall, executive secretary, TBC, congratulates newly elected officers of the Tennessee Baptist Library Association. Left to right are Kendall, James Tisdel, president; Miss Ruby Duncan, historian; Miss Vaughtie B. Rowland, secretary; Mrs. Lawrence Freeman, program chairman; Chester Henry, treasurer. Other officers elected but not in the picture were Kenneth Yeakey, vice president; and R. M. McCarthy, publicity chairman. The Association was organized here during a combined workshop and library clinic.

By Oscar Lee Rives

The Minister's Image

The word minister, in this discussion, refers to those who have been ordained to pastoral leadership by churches affiliated with the Southern Baptist Convention. The word image refers to the picture, as popularly conceived, of such a minister. The discussion is based upon personal contacts and observations of the writer who is himself an ordained minister of the above affiliation, receiving such ordination more than forty years ago. These include interviews and conversations with many who might be expected to enter the ministry. The discussion attempts to come to grips with the fact that fewer young men are entering the ministry at present in the face of challenges which are greater than perhaps ever before. This strange development demands nothing less than frankness. At the same time, it demands sympathy. The discussion will be suggestive rather than exhaustive. It is hoped that it may be constructive.

Two images of the Southern Baptist minister are herein considered. For lack of better designations, the first resembles what was known in European church history as the "secular" clergy while the second resembles what was known as the "regular" clergy. Since so many young persons, and others, know so much about the first and so little about the second (in this writer's opinion) a glimpse at the two appears important if not urgent. The designations possess limitations, to be sure, but they are used as the framework of this presentation. It is left to the reader, for the most part, to make whatever transpositions and applications that are necessary in our contemporary denominational life. It might be suggested, at this point, that no better place for the beginning of the same could be found than in the heart and life of the reader (and more especially if he is himself an ordained minister). This is precisely the attitude of the writer. If he is not an ordained minister, he can at least intercede in prayer for his pastor in this regard. Too much is at stake for either dismissal or neglect.

The "secular" clergy was largely composed of those who were the manipulators. They knew the right people. Further, they knew how to use the right people. They became adept as politicians. They were shrewd and calculating, often at the expense of high moral standards. They moved with grace and ease among the higher social groups. They were the ones who ran the "church." One climbed to the top in their hierarchy not by recognition of one's spiritual merit but rather by subtle forms of chicanery. Haughtiness and pride marked them. As they climbed to places of leadership (domination would be the better word) they were totally ignorant of such concepts as "first among equals." Woe to one who stood in their path to "advancement." In a word, they ignored such teachers as the Apostle Paul to follow those like Machiaevelli. But they were counted successful because the organization of which they were a part was counted as successful.

The "regular" clergy was made up, for the most part, of those who regarded their ministries to people as being primary. Goldsmith in his "The Deserted Village" sketches his portrait, whose outlook and attitude are seen in:

Far other aims his heart had learn'd to prize,
More bent to raise the wretched than to rise.

This group had little concern for eminence, or "advancement," within the "church"; conscious, no doubt, that this was not possible to achieve unless they themselves should conform to the "church's" pattern. And this, as they must have sensed, would prove disastrous to their own spiritual well-being. The contempt in which they were held by many of the "secular" group was compensated by the fact that the great masses of the people held them in high esteem and were in some measure amenable to their spiritual leadership.

It would be less complicated if these two images, transposed and applied to Southern Baptist life, followed certain lines with regard to educational status or size of churches served or significance of denominational agencies supported by the churches. But this is not the case, fortunately as it may be. The "secular" type of minister seems never to have grasped the full meaning of Christian stewardship, especially as it is applied to his place of service. This sort of thing constitutes a delusive snare for the young minister, or would-be minister. He imagines that the quickest way to larger fields of service, with increased salaries, lies in the direction followed by this "secular" type who manages somehow to secure "bigger" churches or denominational positions by clever wire-pulling. The "regular" type discovers the vast difference between so-called "advancement" and a faithful following of the leadership of the Holy Spirit in the choice of places of service. There are cases, for instance, of ministers' changing fields at reduced salaries or refusing increases where they serve but they are indeed rare. His chief concern is to do the will of God. Thus he seeks it with open mind and an obedient heart. Whatever honors come to him are regarded as sacred trusts. His humility is genuine. His utter unselfishness is apparent. He wears no spurs as if to ride or boss his church. His badge of office is a shepherd's staff. His name is legion but our society is so geared as to make it difficult for the youth to find and see him. But he is there!

Brother ministers, let's face it. Let's face it and do something about it. If those about us see in us the "secular" type of minister let us by all means change our ways so that this can no longer be the case. Since there must be so many of the "regular" type among our ranks let us remind our people of them. This will require some vigilance as well as effort. But it should prove to be helpful. Some of us remember, in our early years, the faithful minister whom the Lord used to lead us into the ministry. And it was not so much by what he said as by what he lived. Young men today will respond to that sort of influence. How can we deny it to them? More important, how can we deny it to Him and His cause?

Pick Barry As Chairman

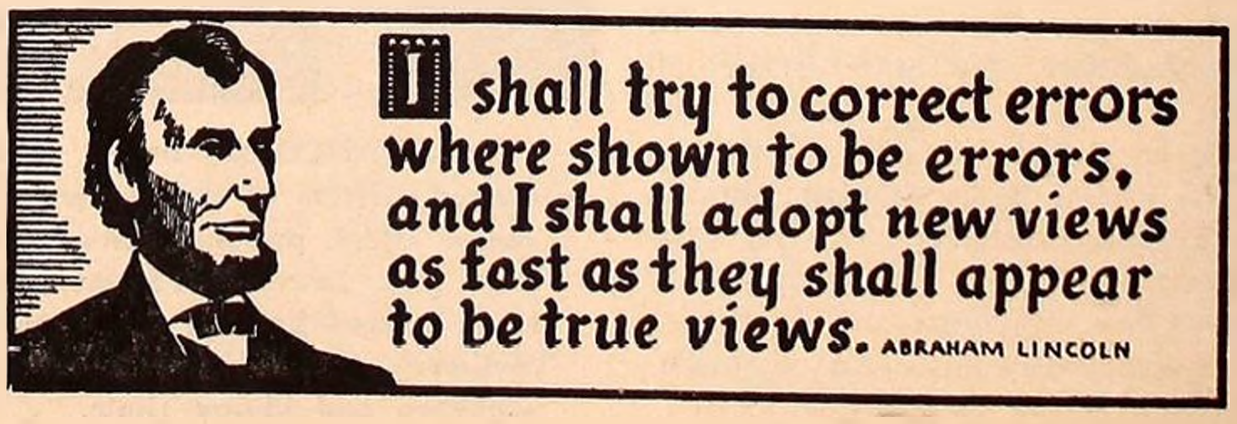
NASHVILLE (BP)—The adviosry council of Southern Baptists for work with Negroes has elected John A. (Buddy) Barry of Nashville as its chairman.

Barry, associate secretary of the Southern Baptist Convention Education Commission, Nashville, succeeds Hugh A. Brimm of Louisville.

Victor T. Glass, associate secretary of work with National Baptists, SBC Home Mission Board, Atlanta, is the new vice-chairman. Ross Coggins, Nashville, associate secretary, SBC Christian Life Commission is secretary.

The council meets annually to discuss work which SBC agencies and state Baptist conventions are doing with Negroes. It is not an official agency of the Convention or state bodies, though it draws its members from both groups.

Its next meeting will be Feb. 24-25, 1964 in Nashville.



Baptist Child Care Said Tops In Field

By John E. Roberts

CHAPEL HILL, N. C. (BP)—A Presbyterian professor told Baptist children's home managers they are "leaders in the field" of church-related child care institutions.

A Baptist theologian told the same group here they need "a more professional approach" in their ministry.

Both addressed the 1963 meeting of the child care executives of Southern Baptists. Administrators of Southern Baptist Children's Homes, and wives of the administrators, are members of the group.

The homes are operated by state Baptist bodies rather than by the Southern Baptist Convention itself.

The child care executives appointed a committee to work with any Baptist school which will train social workers. The objective is a school in an SBC seminary which would offer the master of social work degree.

"The greatest need of children is for their present and potential to be understood by their adult associates," Olin T. Binkley, Wake Forest, N. C., dean of Southeastern Baptist Theological Seminary, told the child care executives.

"All children, and particularly those who have been hurt by separation from living parents, need a sympathetic environment of Christian love in which they can develop to the full."

The group met here as guests of the Baptist Children's Homes of North Carolina and Mr. and Mrs. W. R. Wagoner. Wagoner is general superintendent of the homes. It was the group's 15th annual meeting and its first in North Carolina.

Binkley said all Southern Baptists should be made aware that the care of children, particularly those with special needs, is a delicate and difficult task. "It is expensive and it requires professional skill, human understanding and religious motivation," he said.

The second main speaker was Alan Keith-Lucas, professor in the school of social work at the University of North Carolina here. A specialist in institutional child care, he told the executives they are responsible for helping every adolescent child to appraise himself.

"On reaching adolescence the child in institutional or foster care must learn to come to terms with himself, his family and the agency," he said. "The executive and his social workers must help the child to make an honest evaluation because at this point he begins charting the course of his adult behavior."

Keith-Lucas said he referred to the child's attitude. "His physical behavior is only a symptom of his thought and opinions—his outlook on life," he declared. "A youngster of 13 or so has reached the age of accountability and must decide things for himself. He must be led to accept and appreciate every advantage and resource he has. Otherwise he becomes frustrated and belligerent."

On another topic, he called it folly to evaluate a children's home on the basis of its size, buildings or endowment. "Our standards center on the degree to which the institution meets the child's needs," he declared. "If it gives love and security and the proper guidance to maturity—which includes honest self-appraisal—it is a good home."

Presbyterian elder, Keith-Lucas said, "Southern Baptists lead all the south among the church-related institutions of child care."

Walter Wood, superintendent of Mills Home, Thomasville, N. C., told the group "changing social patterns are bringing us a steady increase in emotionally disturbed children." He said the executives must be alert to recognizing and understanding the symptoms of emotional disturbance and must have professional assistance in treating these children."

Veteran Baptist administrators said the conference brought to the front a growing emphasis on social service. Fewer than half the 31 Southern Baptist child-caring institutions represented have trained case workers on the staff. Most of the larger homes have social service department or are moving to establish one, however.

There were 65 members and honorary members in attendance.

LARGEST AMOUNT FOR COOPERATIVE PROGRAM . . . Treasurer W. Fred Kendall of the Tennessee Baptist Convention signs a check going to the Executive Committee of the Southern Baptist Convention for $531,434.12. This one check covers the amount of $152,177.61 for the SBC's Cooperative Program in receipts from Tennessee Baptist Churches during January and $377,984.82 for Foreign Missions (mostly Lottie Moon offering) and $1,271.69 designated for Home Missions.

Dr. Kendall said this check carries the largest amount ($152,177.61) from Tennessee churches for the Southwide Cooperative Program during any one month. "It is the second check for over half a million dollars which I have ever signed," the Executive Secretary said, noting that the other large check was written this time last year.

Plans 400-Voice Choir For Beirut Conference

WASHINGTON (BP)—An international choir of more than 400 voices is being organized for the sixth Baptist Youth World Conference at Beirut, Lebanon, July 15-21, 1963.

Baptist World Alliance youth committee leaders here announced that the choir will be directed by William J. Reynolds, director of editorial services for the Church Music Department of the Southern Baptist Sunday School Board.

Dr. Reynolds is experienced in such undertakings. He handled a similar choir of 800 voices at the fifth Baptist Youth World Conference at Toronto, Canada in 1958. He also directed music at the tenth Baptist World Congress at Rio De Janeiro in 1960.

Young people who would like to sing in the Beirut conference choir are urged to apply immediately to Reynolds at 127 Ninth Avenue, North, Nashville 3, Tennessee. He will organize the choir by voice groups and experience through correspondence, and also will advise on music to be studied. Internationally-loved hymns will be used.

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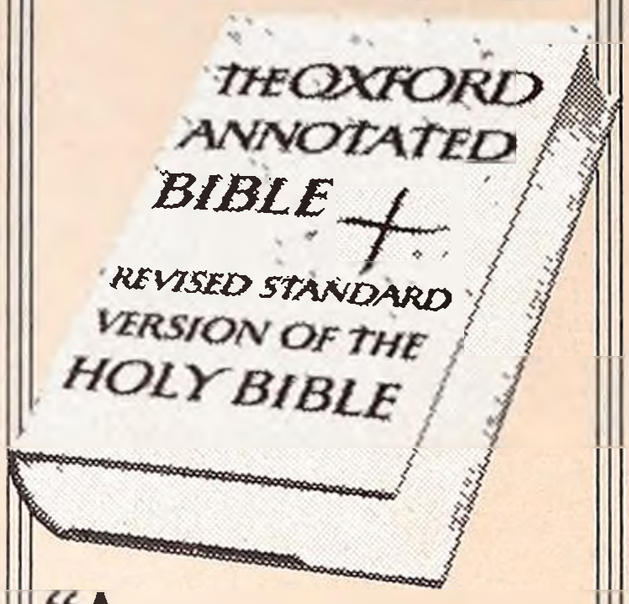

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Douglas M. Branch Killed In Accident

Ahoskie, N. C. (BP)—Douglas M. Branch, 54, general secretary of the Baptist State Convention of North Carolina, was killed in a car-truck crash near here Feb. 1.

A truck stalled in the highway directly in front of Branch's car. He could not avoid the collision.

The North Carolina Baptist leader had spoken earlier in the day at Chowan College (Baptist) at Murfreesboro, N. C. He was on his way to hunt turkeys in the northeast part of the state and was clad in hunting clothes when the wreck occurred.

He was evidently killed instantly from a broken neck.

Survivors include his wife and two children, who live in Cary, N. C., and a married daughter living at Murfreesboro.

Branch came to the general secretary post in 1959 to succeed M. A. Huggins, retired. He was pastor of First Baptist Church, Rocky Mount, N. C., at the time of his call.

Before this, he led the Southern Baptist Convention through a period of major reorganization. He was chairman of the SBC Committee to study total convention program. This committee reported to the SBC in 1958 at Houston and 1959 at Louisville.

For nearly three years—from early in 1953 to late 1955—Branch was president of the Baptist State Convention of North Carolina.

He also was a former member of the SBC Executive Committee.

California Editor, J. Kelly Simmons, Dies

FRESNO, CALIF. (BP)—A young army chaplain was awarded the Bronze Star for valor in action as he moved with the invading troops on D-Day in Normandy during World War II.

That chaplain, back in civilian life, manifested the same courage in another critical hour of his life.

The doctors had told him he had cancer they could not cure.

"Life now has a fuller meaning," wrote J. Kelly Simmons after hearing their verdict.

"We will live until God calls us home, and we will dedicate our fullest capacity to making the most of every allotted moment," the 58-year-old minister, who served as editor of a Baptist paper, continued.

The call came to J. Kelly Simmons Feb. 1. He died in Fresno, where he edited The California Southern Baptist.

Funeral services were conducted Feb. 2 in Fresno with a second service in Waco, Tex., where Simmons asked to be buried.

Simmons told friends to donate money to Baptist missions in California that would have been spent for flowers for the funeral.

In 1958, Simmons became editor of the Arizona denominational weekly, The Baptist Beacon, at Phoenix.

In 1960 he went to Denver to edit The Rocky Mountain Baptist, circulated in a six-state area. He served there one year before The California Convention called him to edit its weekly.

Jack Rowe Of Music Faculty At Howard Dies Of Injuries

Jack Rowe, 38, assistant professor of music at Howard College, Birmingham, Ala., died January 31 in Druid City Hospital in Tuscaloosa following a traffic accident when he, his wife and Steve Nelson of Howard's music faculty were returning from a music conference in New Orleans. The crash occurred near Tuscaloosa.

Rowe had been on the Howard faculty since July of 1960 and was with Stetson University prior to that time.

Rowe is survived by his wife, who is now in Caraway Methodist Hospital, Birmingham, due to injuries received in the wreck, two sons, Paul and Timothy; and one daughter, Emily.

Finley Sizemore resigned as Pastor of Riverside Church, Columbia, S. C. Jan. 20, 1963 to accept the position of Chief Chaplain at Western State Psychiatric Hospital Bolivar, Tennessee. He was pastor of the South Carolina church while doing graduate work in Clinical Counseling.

T. H. King To Head Carmi Children's Home

CARBONDALE, ILL. (BP)—T. H. King, pastor, First Baptist Church, West Frankfort, Ill., has been elected superintendent of the Illinois Baptist Children's Home.

He succeeds the late S. Otho Williams. The home is located in Carmi.

King will assume the new post by March 1.

Preston M. Denton, of Rockford, area missionary in Northern Illinois, has been elected city missionary for Southern Baptist work in Chicago. He follows William A. Powell, who joined the survey office of the Home Mission Board of the Southern Baptist Convention in November.

Both actions were taken during the meeting of the directors of the state association.

The directors also voted to continue operating a dormitory with the Chair of Bible at Southern Illinois University here.

The present site, in the heart of the campus, will be exchanged with the University for new property. Baptists will build a $750,000 classroom and dormitory building at the new site. Occupancy of the new site will be by the fall of 1965.

Vacation Bible School Time! Already?

By Bob Patterson

It is not summertime yet, but it *is* Vacation Bible School *Preparation* Time.

I. STATE VBS CLINIC TIME

March 25, 26, 27, 1963, is Preparation Time for associational Vacation Bible School teams. At Belmont Heights Baptist Church, Nashville, will be held the State Vacation Bible School Clinic for associational teams.

These associational teams are composed of the missionary, a team leader, and an age-group worker for each age group: Nursery, Beginner, Primary, Junior, and Intermediate.

Team members will receive very special training this year in multiple conferences provided on the basis of experience in VBS work and the age group. The clinic program will contain many interesting features. Associational missionaries and VBS superintendents should be in the process of enlisting team members NOW.

II. ASSOCIATIONAL VBS CLINIC TIME

Most associations have already scheduled their associational VBS clinics. Check your associational calendar, or call your missionary or VBS superintendent to find the date, time, and place for the associational clinic closest to you.

In order for your church to get the most from your associational clinics, it will be well to consider several steps in preparation.

1. *Elect* the principal.
2. Enlist the other general officers, department superintendents, and other workers.
3. Secure textbooks and other necessary materials.
4. Have at least one faculty meeting to clarify the assignment of responsibilities.
5. Seek the enlist *every* faculty member to attend the associational clinic.

III. CHURCH VBS PREPARATION TIME

In addition to the steps in preparation mentioned above, your church will greatly benefit from a thorough training program before the school.

February and March are good months to schedule a study of the VBS "how to" book, *Better Vacation Bible Schools,* by Sibley Burnett. After this study, or along with it, the textbook studies will be most beneficial. Plan for every department superintendent to lead his faculty in a thorough textbook study and planning conference before May 15.

During the State Sunday School Convention at Murfreesboro, on Friday afternoon, March 8, a special VBS conference will be conducted. *You* are invited to attend.

Training Union Convention, Union City Features Hand-Bell Choir From Southern Avenue Church, Memphis

The Hand-Bell Choir from Southern Avenue Church in Memphis will present special music at the evening session of the Convention on Friday, February 22. The choir is under the direction of Dr. Shelby Collier.

Woman's Missionary Union

Hotel And Motel Accomodations In Chattanooga

WMU Annual Meeting, April 11, 12, 13

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MOTELS

ALAMO PLAZA COURTS—3000 S. Broad St., Mr. Walter H. Rogers, Manager 100 rooms, rates $6.00 up, AC, TV, K, SP, PF, Restaurant.

ALBERT PICK MOTEL—3210 S. Broad St., Mr. J. E. Morgan, Mgr. 152 rooms, rates $7.50 up, AC, DR, R, SP, TV.

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R—Radio Available *PF—Parking Facilities*

Attendances and Additions

FEBRUARY 3, 1963

Church	*S.S.*	*T.U.*	*Add.*
Alamo, First	220	72	..
Alcoa, East	142	82	..
Ashland City, First	104	56	2
Athens, Central	113	48	..
East	390	149	1
First	566	254	..
Mission	63	..	..
Niota, First	125	26	..
Auburntown, Prosperity	118	66	..
Bolivar, First	426	145	2
Bristol, Tennessee Avenue	560	224	..
Mission	64	..	..
Brownsville	556	135	1
Bruceton, First	207	72	..
Centerville	102	27	..
Fairfield	51	25	..
Chattanooga, Avondale	566	197	..
Brainerd	961	323	3
Calvary	277	93	..
East Brainerd	200	81	..
Eastdale	379	98	1
East Lake	462	184	..
First	1101	293	2
Morris Hill	256	121	..
Northside	418	105	5
Oakwood	400	152	4
Red Bank	1183	347	7
Ridgedale	493	177	2
St. Elmo	377	125	..
South Seminole	198	98	8
White Oak	486	124	1
Woodland Park	397	194	2
Clarksville, First	891	241	..
New Providence	249	81	..
Pleasant View	236	103	..
Cleveland, Big Spring	343	181	..
First	527	202	2
Stuart Park	117	62	..
Clinton, First	600	178	..
Second	429	82	2
Collierville, First	250	108	1
Columbia, First	409	112	..
Highland Park	439	191	6
Pleasant Heights	216	83	3
Cookeville, First	543	147	..
Steven Street	138	72	..
Washington Ave.	155	85	..
West View	152	79	1
Corryton, Fairview	153	65	..
Crab Orchard, Haley's Grove	97	43	..
Cowan, First	117	48	..
Crossville, First	234	93	..
Dayton, First	223	81	..
Denver, Trace Creek	..	81	3
Dickson, First	235	64	..
Dresden, First	192	55	..
Dunlap, First	164	50	..
Dyersburg, First	681	238	..
Elizabethton, First	485	203	5
Good Will Center	104	..	..
Immanuel	247	119	7
Siam	191	93	..
Etowah, First	316	117	..
Fayetteville, First	389	75	1
Gleason, First	189	58	..
Goodlettsville, First	434	212	..
Grand Junction, First	111	67	1
Greeneville, First	430	180	1
Greenbrier	342	160	5
Halls, First	204	55	..
Harriman, South	477	170	4
Trenton Street	381	110	..
Walnut Hill	235	96	..
Henderson, First	283	105	..
Hixson, Central	274	163	3
First	325	100	..
Memorial	271	116	12
Humboldt, Antioch	219	94	..
First	522	178	..
Jackson, Calvary	536	252	3
First	1035	342	2
Parkview	341	82	..
West	835	413	..
Jellico, First	182	129	..
Mission	24	..	..
Johnson City, Central	670	221	1
Pine Crest	216	85	..
Temple	364	134	..
Unaka Avenue	354	124	..
Kenton, First	238	87	..
Macedonia	89	69	1
Kingsport, Cedar Grove	210	75	..
Colonial Heights	301	156	3
First	937	263	4
Litz Manor	244	100	1
Lynn Garden	460	146	..
State Line	186	88	..
Kingston, First	531	241	2
Mission	53	..	..
Knoxville, Bell Avenue	783	180	..
Black Oak Heights	248	106	..
Broadway	907	336	3
Central (Ft. City)	1206	399	2
Fifth Avenue	782	264	..
First	1030	350	2
Fort Hill	255	100	3
Grace	327	185	1
John Sevier	207	87	..
Lincoln Park	1035	339	1
McCalla Avenue	784	265	..
Meridian	596	158	..
Riverside	120	54	..
Sevier Heights	661	311	4
Smithwood	757	291	2
Wallace Memorial	712	238	1
Chapel	184	96	..
LaFollette, First	326	113	..
Lawrenceburg, First	165	76	..
Highland Park	254	126	3
Immanuel	116	51	..
Lebanon, Rocky Valley	109	43	..
Southside	154	82	1
Lenoir City, Calvary	228	62	..
First	474	153	..
Kingston Pike	127	56	1
Oral	122	74	..
Lewisburg, First	352	94	..
Loudon, New Providence	165	100	..
Manchester, First	322	130	2
Martin, Central	308	115	..
First	401	142	..
Southside	91	41	3
Maryville, Broadway	661	359	4
First	916	287	..
McMinnville, Magness Memorial	320	57	..
Forest Park	84	35	1
Shellsford	229	155	..
Medon, New Union	83	53	..
Memphis, Ardmore	637	273	..
Bartlett	388	140	..
Barton Heights	228	100	1
Bellevue	1473	723	6
Belwood Heights	107	71	..
Beverly Hills	570	..	2
Broadmoor	261	130	..
Cordova	111	..	..
Dellwood	338	132	..
East Park	144	79	3
Ellendale	161	79	2
Elliston Avenue	254	139	..
Eudora	880	387	2
Fairlawn	551	237	10
First	1448	369	8
Fisherville	120	38	..
Forest Hill	105	47	1
Frayser	744	355	2
Georgian Hills	393	164	1
Graceland	622	237	3
Greenlaw	225	141	4
Kennedy	492	235	7
LaBelle Haven	665	270	2
Lamar Heights	368	143	..
Leawood	881	338	4
Levi	363	160	1
Lucy	101	71	2
Macon Road	180	80	4
Mallory Heights	262	115	2
Millington, First	494	267	5
Mountain Terrace	139	102	2
National Avenue	348	130	..
Oakville	301	92	..
Park Avenue	656	201	2
Parkway Village	260	105	2
Pleasant Valley	93	32	..
Rugby Hills	267	133	1
Scenic Hills	190	52	..
Second	408	146	6
Southland	169	69	1
Southmoor	220	113	2
Temple	895	324	3
Trinity	505	260	1
Vanuys	98	49	1
Wells Station	683	238	2
Whitehaven	720	166	..
Middleton, First	124	63	..
Milan, First	418	123	3
Northside	174	81	3
Mission	19	20	..
Millersville, First	82	57	1
Morristown, Alpha	102	54	..
Bethel	180	102	..
Brown Spring	79	24	..
Buffalo Trail	291	72	..
Bulls Gap	100	46	..
Cherokee Hills	103	60	..
First	804	215	..
Leadvale	118	76	..
Manley	141	62	..
Rocky Point	75	30	..
Westview	140	44	1
White Oak	206	88	..
Whitesburg	113	29	..
Whitt	76	42	..
Murfreesboro, First	621	171	..
Calvary	94	65	..
Southeast	110	59	..
Third	378	140	..
Woodbury Road	221	103	3
Nashville, Antioch	172	70	3
Brook Hollow	516	210	3
Crievewood	538	158	..
Dalewood	354	112	2
Donelson, First	819	211	2
Donelson View	158	53	..
Eastland	557	183	1
Eastwood	190	92	..
Elkins Avenue	140	78	..
Fairview	188	61	..
First	1337	503	1
Carroll Street	182	57	..
T.P.S.	415	..	..
Freeland	93	30	..
Grace	832	242	..
Haywood Hills	270	107	..
Hermitage Hills	246	139	..
Inglewood	827	204	2
Cross Keys	32	24	..
Training School	94	..	..
Joelton	218	137	1
Judson Memorial	616	158	2
Lyle Lane	82	35	2
Madison Parkway	192	63	6
Mill Creek	199	85	..
Park Avenue	763	279	4
Riverside	405	109	2
Valley View	70	25	..
Rosedale	196	91	..
Third	221	67	..
Two Rivers	114	60	..
Woodbine	538	198	1
Woodmont	678	284	..
Oak Ridge, Central	529	119	..
Old Hickory, First	504	173	..
Mission	84	28	..
Temple	244	147	3
Oliver Springs, Middle Creek	132	70	1
Parsons, First	229	50	..
Savannah, First	273	99	..
Philadelphia, Cedar Fork	131	88	..

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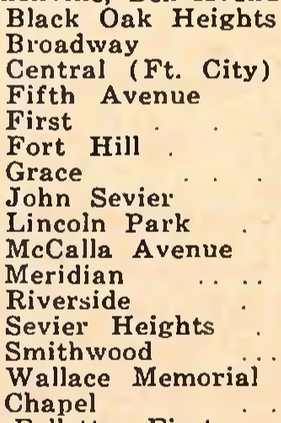

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By Hugh L. Myers

GAMBLING—

A Menace To Society

Why do men gamble? Some may fancy they gamble for the "thrill" or the sense of elation they derive from it. Basically there is only one reason men gamble. There is within man an insatiable lust, an unholy desire for material gain. This fact is recognized and emphasized in both the Old and New Testament.

You read this inordinate desire in the prohibition of the tenth commandment (Exod. 20:17). You read it in Ahab's unscrupulous dealings with Naboth (1 Kings 21:1-16). You read this feverish desire in Gehazi's leprosy (2 Kings 5:20-27).

Our Lord found it necessary to say, "Take heed, and beware of covetousness. . ." He then emphasized this statement of principle by giving the parable of the "Rich Fool" (Luke 12:15-21). The unholy fires of covetousness moved Judas to sell the Lord for a paltry thirty pieces of silver, the price of a slave (Matt. 26:15; Exod. 21:32).

Truly "the love of money is the root of all evil" (1 Tim. 6:10). On this "root" adultery, murder, lying, bribery, and all evils grow and flourish.

The Menace Of Gambling

1. It has been reported by the American Academy of Political and Social Science, after a special study on gambling, that fifty million American adults gamble regularly. The bookies take in an estimated eight billion dollars a year. Add to that the millions of dollars dumped into the lottery and numbers rackets, and you get some idea of the monster that organized gambling has become.

2. The gambling industry, founded on the two dollar bet with the local bookie, and on the twenty-five cents paid to a numbers racket runner, grosses from ten to fifteen billion dollars annually. "From gambling, the mother racket, poured profits to finance other rackets: in narcotics, juke box monopolies and garbage collection. From the mother racket, too, came the "ice" to corrupt local enforcers and thus turn organized crime into protected crime. Yearly payoffs to police are estimated to exceed the total payrolls of all police departments in the country. And from gambling came campaign contributions that helped the criminal elite to name their own judges and mayors, and to dominate city and sometimes state governments."

3. The Senate Special Committee to Investigate Organized Crime 1950-51, Estes Kefauver, chairman, found that each year gambling activities grossed an estimated $30 billion dollars in the United States. This means that for every dollar spent for education, $2.73 is spent for gambling. For every dollar contributed to churches and Sunday schools, $15 is spent on gambling. For every dollar contributed to public and private agencies, two dollars go to gambling.

The Means Toward a Solution

1. Some advocate that we legalize gambling and reap the benefit of revenue derived from it. To legalize gambling would neither eliminate racketeers nor make them respectable; nor would it bring honest or respectable men into that occupation. The vice of organized gambling is that it involves so much money and such a tremendous profit that it puts into the hands of racketeers enormous sums of money with which to corrupt the community.

We need to realize that we can never lessen an evil by legalizing it. We need to communicate the idea that we cannot get something for nothing. The State of Nevada reaps some eight million dollars annually in taxes from legalized gambling and another ten million from sales taxes gleaned largely from the tourists who come to be shorn in the casinos. The sum pays more than half of Nevada's expenses and permits its 270,000 citizens to avoid personal and corporate income taxes. But think of the enormous price the rest of the country is paying for this free ride for the relative handful of citizens in our second least populous state.

2. We would advocate vigorous law enforcement. Such enforcement will never end gambling, but without it the racketeers would soon make honest and decent government in our big cities impossible.

3. We need to proclaim the gospel to the end that men may be born of the Spirit. Only those who have been born of the Spirit will be able to overcome the works of the flesh and bear the fruit of the Spirit (Gal. 5:19-23). The most effective deterrent and preventive of gambling is a sensitive Christian conscience.

4. We need to teach our people that gambling is morally wrong. We are taught by the Apostle Paul in Rom. 3:8 that we are not to do evil and hope that good will result. Futhermore gambling is stealing, and Paul adminished, "Let him that stole steal no more, but rather let him labor, doing honest work with his hands, so that he may be able to give to those in need" (Eph. 4:28). "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Col. 3:5).

Mr. Myers is pastor of First Baptist Church, Manchester.

Pigeon Forge, First	283	116	
Portland, First	323	97	
Pulaski, First	317	88	
Rockwood, Eureka	91	62	
First	564	186	2
Rogersville, Henard's Chapel	130	100	
Sardis	64	31	
Selmer, First	251	72	
Seymour, First Chilhowee	149		1
Shelbyville, Shelbyville Mills	218	89	
Somerville, First	279	100	
Sparta, First	173	40	3
Summertown	93	60	
Sweetwater, First	406	92	1
North	200	42	
Trenton, First	554	150	2
White Hall	106	70	
Union City, First	638	152	1
Second	300	118	
Watertown, Round Lick	180	76	
White House	163	68	
Winchester, First	234	74	3
Oak Lawn	112	64	
Southside	79		

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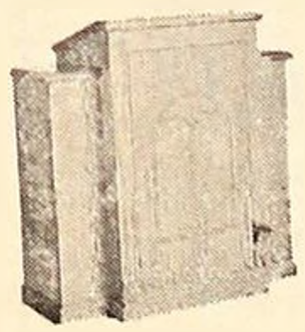

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SUNDAY SCHOOL LESSON FOR
FEBRUARY 17, 1963

By Oscar Lee Rives

Jesus Calls For Vital Religion

TEXTS. Mark 7:1 to 8:26 (Larger)—Mark 7:1-13 (Printed).

The topic for two departments, the intermediate and the adult, is in the form of a question which should indeed be searching for each one who studies this lesson: "Is Your Religion Real?" An answer to the question calls for an honest and fearless examination upon the part of each one of us lest we be in the category described by Isaiah, quoted in verse six of the printed text. The examination narrows to the difference between what one says with his lips and what one does with his hands. It is obvious that if one's heart is in tune with the will of God these two acts will prove to be identical, the one will be a reflection of the other. Jesus as the founder of Christianity would have it to be so but in His contact with some of the religious leaders of His day such was not the case. Some deviations from a vital religion can be seen in their attitudes and practices which are noted in the comments that follow. What were they, and how may we be warned in a consideration of them?

RITUAL WITHOUT RIGHTEOUSNESS (vv.1-4)

The meticulous observance of certain rites or ceremonies, as a full expression of one's religion and apart from right living, is comparatively easy and can therefore prove to be a deadly snare. But ritual must never be allowed to take the place of personal and social righteousness. The Jews here were following the tradition of the elders in continuous washing of hands and vessels of cooking and eating while finding fault with Jesus' disciples for not so doing. Such censorious attitude is altogether unbecoming at any time. Traditions have their place in religion but they must never take precedence over the Word of God as revealed in the Bible and in the person of Jesus Chist. "Be ye perfect", taught Jesus on another occasion. Let us never forget this. This must be the goal, always, and approximated by the aid of the Holy Spirit in each believer's heart and life.

CONFORMITY WITHOUT CONSECRATION (vv.5-8)

It is possible to conform to a set of rules or regulations and at the same time fail to be genuinely consecrated by the Lord as well as dedicated completely within. The Bible contains great and abiding principles that should guide human conduct. Love, first to God and then towards all men (the two cannot be separated), is the motivating one. If a person continues to check on certain rules and regulations to determine whether or not he conforms to their requirements (both in his Godward and manward relationships) it is a sure sign that he lives under law instead of under grace. The history of the religion of the Jews during the days of Jesus shows that to go in this direction results in religion becoming a burden rather than a blessing. The teachings of the Bible, when taken in their entirety, show that grace always means liberty and that it never means license. Man desires to be free and his freedom is included within the freedom of all other men. He learns from the Word of God that such freedom, in all of its varied forms, is found in voluntary surrender to Jesus Christ as saviour and lord. To be His slave is to enjoy real liberty.

LEGALITY WITHOUT LOYALTY (vv.9-13)

Some persons then, as well as now, would dodge their responsibility to others (such as child toward parent) by ingenious distortions of what the Ten Commandments clearly say. Broadus comments as follows. "If a man's father or mother wanted an article from him—it might be food or clothing, or what not—he could just say, Corban, it is a gift, a thing consecrated to God, and according to the traditional rules, he was then not only at liberty to withhold it from his parent, but solemnly bound to do so." What a travesty! A person can actually seem to meet demands of the Law at the utter sacrifice of human loyalties. The committing of adultery in our day is often "rationalized" (whatever that means) with such terms as "incompatibility". Bearing of false witness, likewise, is sometimes justified by the expression "white lie". Other illustrations can no doubt be mentioned to show how dodges can be made by those who do not possess deep loyalty both to God and their fellow-men.

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ON MATTERS OF

Family Living

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

ADVICE TO FAMILY

A Menninger Foundation psychologist says the difference between families that thrive and those that go down hill seem to be a matter of finding things that are satisfying to each and yet involve all of them.

Dr. Lois Murphy, research psychologist in the foundation's children services section, told a marriage counseling workshop for ministers a study of 60 normal children found that in their family backgrounds there was less moving, fewer divorces and that two-thirds of the families are active members of a church.

She said the church is the only institution to which the entire family can belong for a long time.

45th Annuity Board Report Shows 1962 Was Record Year

DALLAS, TEX. (BP)—More than $3,091,000 was paid to 5,792 Baptist ministers, church and denominational employees or their widows in 1962 by the Southern Baptist Annuity Board through its retirement program.

R. Alton Reed, executive secretary of the board, highlighted this figure in his report to the trustees attending the 45th annual meeting here.

Reed said this figure increased the total benefits paid by the board since its beginning in 1918 to more than $40,396,000.

The trustees, 18 from Dallas and Fort Worth, plus 37 from 23 state conventions in the Southern Baptist Convention, heard Reed call 1962 "The most successful year in the board's history in every respect."

In his report that was approved by the board, Reed pointed out that some 5,535 new certificates were issued in 1962, 2,243 of these being the Southern Baptist protection plan. This was the largest number of new members ever to join the protection program in any one year. In the board's history.

Reed credited the waiving of the delayed participation penalty last year for helping to set this record.

He said funds held in trust for future payment to more than 25,000 Baptist ministers or denominational employees rose to $105,400,192, about $12 million increase over 1961.

By contrast, Reed said the relief roll de- →

Children's Page

Valentine for Vicki*

Neil looked up as his sister came into the room. Karen was usually smiling, but now Neil saw her eyes were filled with tears.

"What's the matter?" he asked.

"Vicki can't come to our valentine party," Karen answered, trying hard not to cry. "The doctor says she has to stay in bed for another week at least."

Neil shook his head in sympathy. "Too bad. It won't be much fun for you if your best friend can't come."

"It will be even less fun for Vicki," said Karen. "She was really counting on being here. Oh, Neil, we just must do something for her."

"Well, maybe we can," said Neil. "Then she won't feel quite so left out."

"You always have good ideas," Karen settled down beside him. ready to hear his suggestions. **"Think hard."**

"You and I can take our valentines over to her before the party."

"We would do that anyway," Karen objected. "I want it to be something special."

Neil didn't speak for several minutes. Suddenly, he let out an exclamation. Karen's eyes began to sparkle as he told her his idea.

"Oh, that will be fun, Neil!"

That evening Karen called Vicki's mother to tell her about their plan. Then Neil called everyone who was invited to the party.

"Bring a pretty valentine for Vicki," he told them. "Be sure to come early. It's a surprise."

For the next few days, Neil and Karen were busy. They searched the woods nearby. They sanded and hammered and painted. At last the day of the party arrived. Each guest brought a valentine. Each one was eager to know about the surprise for Vicki.

When everyone had arrived, Neil told them his plan. Then he brought out what he and Karen had made. What excitement and laughter there was! The boys and girls worked quickly to finish the surprise they were taking to their friend.

Propped up in bed, Vicki greeted them happily as they all trooped into her room. Neil set a large package beside her.

"What a queer, lumpy bundle!" she said. "What can it be?"

Excitedly, Vicki pulled off the tissue paper wrappings. Inside was a gnarled branch painted silver. It was fastened to a block of wood so that it stood upright. From every twig hung a valentine and in between were bright-colored paper flowers and leaves.

"It's a valentine tree," cried Vicki, clapping her hands.

She looked at the valentines one by one. Then Neil started some quiet games in which Vicki could join.

After several games, Neil and Karen helped Vicki's mother carry in the refreshments they had brought. They had ice cream with a red heart in each slice and a cake decorated with pink roses.

All too soon it was time to go home.

"This was the most fun ever," exclaimed Vicki, as the others were leaving. "Thank you, everybody, for bringing the party to me."

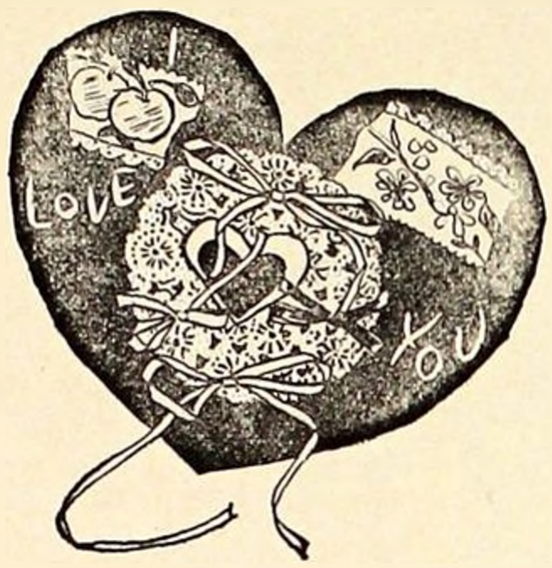
"It was all Neil's idea," Karen told her, smiling.

"But you were the one who started it, Karen," Neil grinned. "Remember? You wanted a special valentine for Vicki."

*(Sunday School Board Syndicate, all rights reserved)

A Valentine*

By Solveig Paulson Russell



A valentine is pretty;
A valentine is gay;
It tells someone you love him
In a special way.
A valentine is pretty;
A valentine is fun;
It is a little note of love
For a special one.

The Bow and the Arrow*

By Thelma C. Carter

Look at the bright, shining bows and arrows of today. It is difficult to imagine they began as crudely cut branches of trees and river reeds bent to shape. Although they had a certain amount of spring, they were not always dependable in times of war and hunting.

Bows and arrows, still in good condition, have been found upon the floors of ancient caves and tombs all over the world. In the Holy Land, bows and arrows thousands of years old have been found.

Bows and arrows are mentioned many times in the Bible. Young boys in Bible times were trained early in archery. Kings, their sons, and soldiers, as well as members of the kings' courts, were trained to be skilled in the use of the bow and arrow.

Some of the ancient bows were so large and heavy that the feet had to be used to bend the bows. The arrows were sharp, slender, barbed, and deadly.

Some arrows were made with the tips or heads lashed with bits of leaves, leather, fur, stone, shell, and metal. These were to steady the arrow in flight. Some arrow tips were used to start fires.

An ancient custom in some countries was the use of arrows in making important decisions. This was done by shooting one or more arrows into the air and watching where the arrows fell.

In ancient times bows and arrows came to be made of strong, tough hardwoods and metals. Ash, hickory, and the yews were favorite woods. This is true today.

Laughs

Concentration of wealth will never be a problem as long as we have those three great institutions for redistributing it: taxes, wives and offspring.

Nowadays they spend $10,000 for a school bus to pick the kids right up at the door so they don't have to walk. Then they spend $100,000 for a gym so they can get some exercise.

The two men were old friends. Said one, "I've been in the harness of the church for 22 years."

"Yes," said the other, "and during that time you've worn out 15 hold-back straps and only one collar."

An Indian walked into a bank out West and asked for a loan of $500 for 90 days.

"We must have something for security," said the banker. "How many horses have you?"

"One thousand head," was the reply.

The bank then loaned the money to the Indian.

Before the note was due, the Indian appeared in the bank with money protruding from every pocket.

"Hm," said the banker, "you'd better deposit your money here for safekeeping."

The Indian looked the banker in the eye.

"How many horses YOU got?" he asked.

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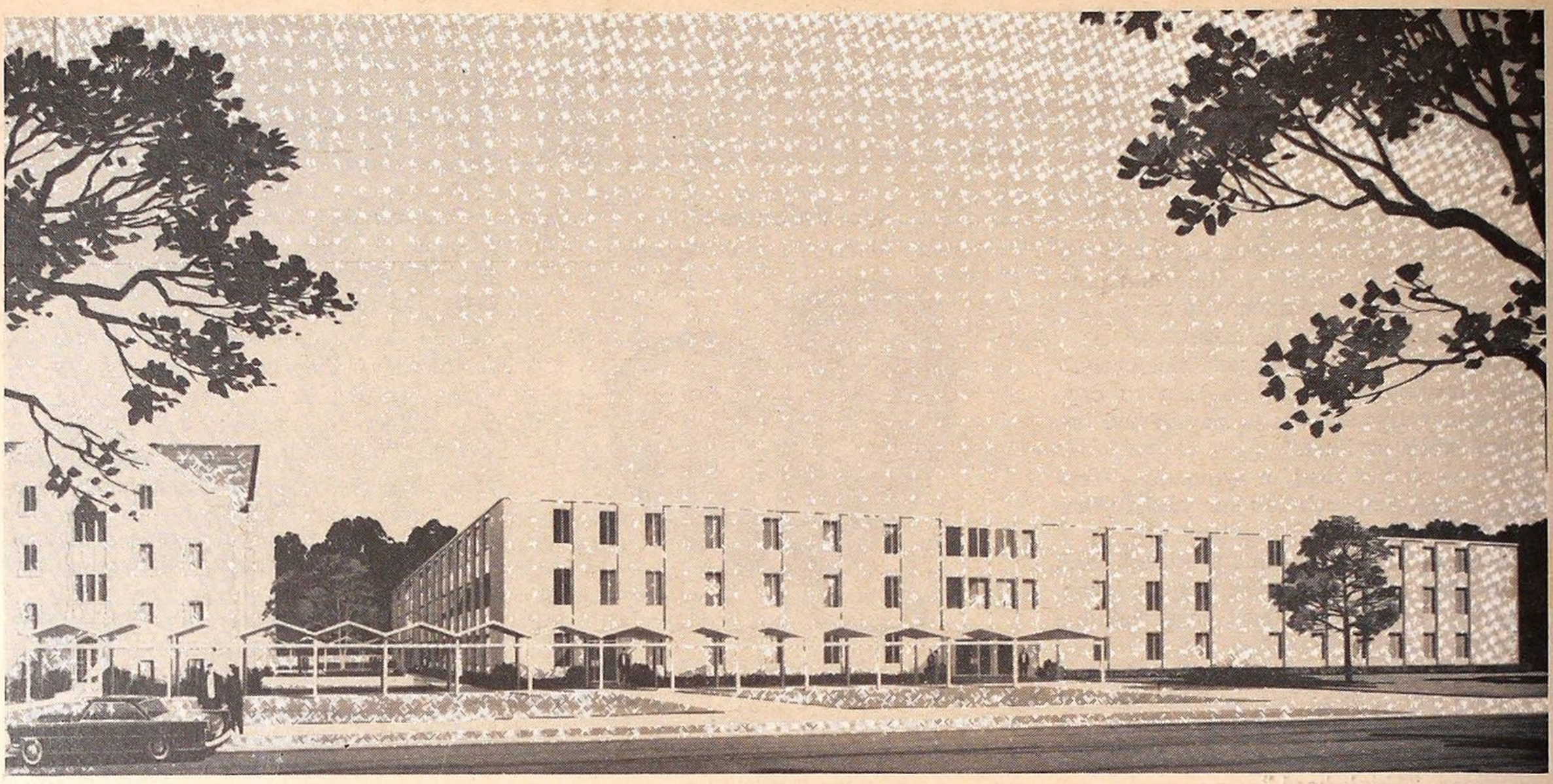
creased to 768 persons from the previous year's high of 826. Relief beneficiaries, who received $212,800, are old ministers or their widows who did not have a chance to join the retirement program.



MEMPHIS—Members of Highland Heights Church entered this new $800,000 educational building January 20. With 75,042 square feet it is said to be the largest educational facility under one roof in the city. Dr. Slater A. Murphy, pastor, has served the church 20 years.

Contemporary in design, it provides space and facilities for more than 2,500 people. Two self-operated elevators serve the three floors.

The chapel was designed for use in weddings, special observances not requiring the main sanctuary, and for funerals with a family room adjacent.

Nursery, beginner and primary departments have observation booths allowing prospective workers and parents to observe the children without being seen.

The multi-purpose dining room for banquets and recreation also has a stage for religious drama presentations.

Books Received

Church, State and Rome by Rev. W. E. R. O'Gorman; 128 pp.; $1.79; paper. A survey of America's great problem!

Daily Christian Living by William S. Deal; Baker; Paper; $1.00.

Portrait of Karl Barth by Georges Casalis; Doubleday; Translated, with an introduction by Robert McAffee Brown; 135 pp.; $3.50.

Expository Preaching Without Notes by Charles W. Koller; Baker; 132 pp., $2.50.

Broadman Comments 1963. October, November, December, by H. I. Hester and J. Winston Pearce; Broadman; 437 pp.; paper; 95¢. Commentary on the International Sunday School Lessons' fourth quarter.

Reigning with Christ by F. J. Huegel; Zondervan; 88 pp.; $1.95.

The Word Made Flesh by Lance R. Shilton; Zondervan; 120 pp.; $2.50.

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Proposes Telstar Send Religious Messages

WASHINGTON, D. C. (RNS)—A recommendation that Telstar and other communications satellites be used to carry religious messages to spiritually starved people behind the Iron Curtain was made here by Sen. Warren G. Magnuson (D.-Wash.).

Sen. Magnuson, chairman of the Senate Interstate Commerce Committee, which has charge of legislation regulating radio and television, addressed the annual meeting of National Religious Broadcasters, a conservative Protestant organization.

Discussing problems raised by communications satellites which made worldwide television possible for the first time, Sen. Magnuson said: "One problem is whether the content transmitted by communications satellites will include religious messages of significance and whether, once transmitted, the governments of certain countries will permit their people to receive them."

The senator said that while watching a televised program from behind the Iron Curtain—Nikita Khrushchev's arrival in East Berlin—he wondered whether the Russian premier would permit his people to witness a broadcast in which religious leaders conveyed messages containing the word of God.

"The answer today would, of course, be a definite and emphatic 'No!'" the senator said. "The Communist ideology rejects God and Communist governments persecute believers."

"But the enslaved masses of Soviet Russia and her subject countries, I am convinced, have never rejected God," he declared. "In the bleak void behind the Iron Curtain there are, I am sure, millions upon millions who yearn for God's message."

BIBLE VERSE

EPHESIANS 6:12

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*.