

BAPTIST & REFLECTOR

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CONVENTION

"SPEAKING THE TRUTH IN LOVE"

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The Traitor

Matthew 26:14-50



Billy F. Hammonds, First Church, Parsons

Of all the people who ever lived, those that have been regarded with greatest contempt, have been traitors. No one wants their child to bear a traitor's name.

Benedict Arnold was one of the most outstanding and promising officers in America's service. However, he sold out his country to the British for a commission and \$30,000. Yet in England, he was met only with scorn and contempt from those to whom he had betrayed his country. He died a lonely pauper.



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

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SBC Building Honors Crouch And Truett

NASHVILLE (BP)—Two Convention leaders of another generation have been honored in the newly opened Southern Baptist Convention building here.

The auditorium in the new structure was named in memory of Austin Crouch, who died in 1957. Crouch was first Executive Secretary of the SBC Executive Committee. He served from its start in 1927 till he retired in 1946.

His portrait and that of the late George W. Truett will hang in the building. Truett

Brutus, as you recall, was one of the closest friends Julius Caesar had. Yet Brutus was among those who betrayed and stabbed Julius to death.

Surely these men disgraced their names. But the greatest traitor of all was the one mentioned in this passage of scripture, Judas Iscariot. He did not merely betray his king, or his country, but the Son of God, the King of Kings and the Lord of Lords.

Oh, how we abhor this man for his act of treason in selling out Jesus. However, when you and I ask the question Judas asked, "Lord, is it I? . . . Lord, am I the one who has betrayed you?" . . . Jesus comes back with the same words that he spoke to Judas, "Thou hast said."

Yes, you and I play the part of the traitor often. We betray Jesus in the things we say, the places we go, and in our unclean thoughts. May we weep as did Peter in repentance and never again place upon the cheek of Jesus the traitor's kiss.

was President of the SBC in 1927, 1928 and 1929. He was first Chairman of the Executive Committee.

Herschel H. Hobbs, Oklahoma City, 1963 Convention President, preached the sermon of dedication for the new building. He called for the agencies it houses, and their employees, to follow God's will.

Tennessee Gov. Frank Clement came from the Capitol, only a short walk up the hill from the new Baptist building, to give a welcome to the new office building.

The dedication came during the winter meeting of the SBC Executive Committee, whose staff will occupy first floor of the new building. Education Commission, Stewardship Commission and Christian Life Commission, Southern Baptist Foundation, and Extension Department of Southern Baptist seminaries.

All had occupied space in SBC Sunday School Board buildings at 127 Ninth Ave. No. and 160 Eighth Ave. No., a mile and a half away. The new three-story Southern Baptist Convention building is located at 460 James Robertson Parkway. It is one of several new office buildings in the neighborhood.

The Sunday School Board put up \$1.2 million for its construction. Porter Routh, Executive Secretary, Executive Committee, said this had not been fully needed.

The property cost \$147,900 and the building \$992,000, he announced.

The Sunday School Board and another agency, the SBC Historical Commission, remain at 127 Ninth Ave. No.

1964 Budget Proposal Set At \$19,248,500

NASHVILLE (BP)—The Southern Baptist Convention's proposed 1964 budget through the Cooperative Program is \$19,248,500.

The SBC Executive Committee voted here to recommend that figure to the 1963 convention session in Kansas City, Mo., beginning May 7.

The budget is under the 1963 sum of \$19,792,500. Adjustment was made to assure full payment of 1962 and 1963 capital needs allocated SBC agencies. The 1964 goal of \$20,149,217 would provide extra funds for the two mission boards, if reached, Porter Routh, Nashville, executive secretary, said.

The convention failed to collect its full operating and capital needs in 1961 and 1962. The 1961 capital needs have been met now, but part of the 1962 capital funds still are due the agencies. These have priority over 1963 capital disbursements.

The proposed 1964 SBC Cooperative Program budget provides a larger total operating budget for the agencies—\$14,626,500, compared with \$14,217,500 for 1962. The

capital needs section is smaller.

The Executive Committee indicated it believes the 1964 budget will be met in full by receipts from the state Baptist offices. If income passes the \$19,248,500 mark, the excess will be divided solely between the Foreign and Home Mission Boards. The Foreign Mission Board will get 75 per cent of the excess, or advance, section.

Of the operating budget for 1964, more than half—\$7,550,000—will go to the Foreign Mission Board. The six seminaries operated by the convention will share \$3-¼ million. The Home Mission Board will get \$2,150,000.

The Foreign Mission Board will get \$1,725,000 of the \$3,372,000 in the capital needs section. Another \$1-¼ million is allowed to complete payment of 1963 capital needs which might be carried over.

The Stewardship Commission is a newcomer to the ranks of the agencies getting direct Cooperative Program allocations. It is to receive \$65,000. Only the Sunday School Board of the Convention's agencies operates without Cooperative Program income.

The Bible Is The Word Of God, Too!

The title of this article expresses two convictions. First, we are guilty of a half-truth when we say, "Christ, not the Bible, is the Word of God." Second, we are in error when we speak as if the Bible only is the Word of God.

How does the Bible itself use the idea: "The Word of God"? There are several ways. A prophet would preface his message with the statement: "Thus saith the Lord!" This might be a message that came to him in either an ordinary or an extraordinary experience. The Word of God came to Amos in the roar of a lion, to Hosea in the tragedy of his broken home, to Jeremiah in the sight of a clay vessel marred in the hands of a potter, and it came to them also in prophetic visions. When these men spoke, they knew they gave God's message, whether it had come in a dream-vision or in a flash of insight gained while pondering the deeper meaning of some everyday happening.

Observe another way in which the Bible uses the idea. God created by his Word. Genesis prefaces the acts of creation with the words: "And God said." God spoke and by his Word made the world and the solar system, all life on earth, and man—the crown of creation. Moreover, God is still active in his creation because his Word continues to go forth. "He sendeth forth his commandment upon earth: his word runneth very swiftly" (Psalm 147:15).

And God is active in the history of mankind. "The Lord sent a word into Jacob, and it hath lighted upon Israel" (Isaiah 9:8). And it was a word of judgment. Great events occur because of God's Word. Some of them are beyond the control of man. Other events happen because man obeys or rejects the Word of God. Thus man's response determines the immediate direction of history, though God may later overrule man's misdeeds. All creation and all human life are under the Word of God.

Note further that the Fourth Gospel calls Jesus "the Word." "And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father" (John 1:14 RSV). The Word that called creation into being, the Word that sustains this creation, the Word that was the message of the prophet—this same Word appeared in human form. When men saw Jesus, they saw God. When they heard him, they

heard God. When Jesus helped and saved men, it was God who helped and saved them. Thus Jesus is the Word of God.

But the Bible is God's Word, too! God has spoken to men through remarkable happenings in history, through the prophets, and through his Son, but he has spoken also through the Scriptures. He speaks to us now *through the Bible*. This does not mean that the voice of God is now silent in history, that he no longer speaks through contemporary persons, or that he does not speak to us directly. It simply means that for a sweeping view of God's revelation we must go to the Bible. Here is the inspired record of what God has been saying in many ages and stages of man's earthly sojourn, and from it comes a live message from God for us today.

So we affirm that the Bible is God's Word.

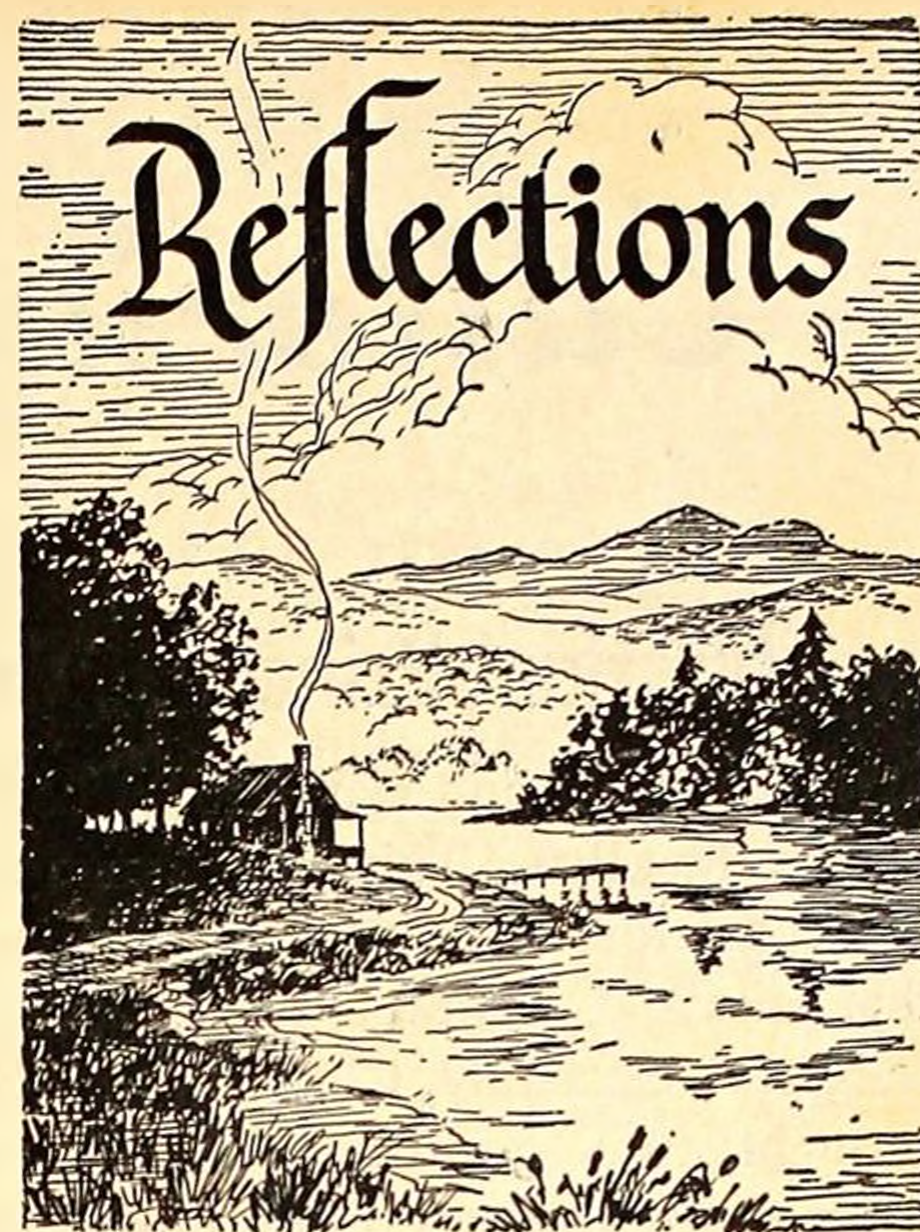
The Bible is God's Word even though human authors wrote its pages. Some of Jesus' contemporaries said of him, "No man ever spoke like this man!" (John 7:45

On Our Cover

This Indian woman in New Mexico spinning wool into yarn is one among those in our homeland being remembered in the Week of Prayer March 4-8. The Annie Armstrong offering this week goes for Home Missions.

RSV). We today could say of the Bible, "No book ever spoke like this book!" On every page we bump into the men who wrote the words—we hear them speak in their peculiar accents; their language betrays their varied backgrounds; their topics show their unique interests; and their allusions indicate their geographical or historical setting. We cannot get away from their humanness. And this may offend us. We may wish that God had used more heavenly instruments to do his work. But we cannot deny that God has used mere human beings, yet human beings raised to their highest peak of performance, to speak or to write his message. What makes the difference between what they wrote and what other men write? God's inspiration! Because God was at work in them in a special way, their words were the Word of God. "Men moved by the Holy Spirit spoke from God" (2 Peter 1:21 RSV).

(Continued on Page 7)



The love of wisdom is a love which requires neither justification, apology, nor defense. It is a good thing in itself: a possession to be thankful for, to rejoice over, to be proud of, and to sing praises for. With this love in his heart no man is ever poor, ever without friends, or the means of making his life beautiful and happy.—Leon Gutterman, editor, *Wisdom*.

The way to life is not the broad, easy way of the herd; it is the narrow, difficult, torturous path made by an endless series of personal decisions. The way is narrow and the gate is equally narrow.—Canon Edward N. West, *God's Image in Us* (World)

The difference between a wise man and a "wise guy" is plenty. The wise man knows, and is never swelled up about it. The "smart aleck" know every-thing, and lets the world find out soon enough how ignorant he is.—Dr. Galen Starr Ross, *Sunshine Magazine*

Some of the best preaching is done by holding your tongue!—Grit

We live in an entertainment complex, but entertainment does not satisfy our deepest needs. Never in the history of our country have we had more equipment for saying something, and yet had less to say.—Dr. Louis H. Evans, Sr., *Christian Advocate*.

Any morning is a good morning for the Christian because it offers him an opportunity to declare by the tone of his voice, the choice of his words, and the radiance of his face that he has the power of a peace within that transcends all turmoil without. He has been with Jesus.—Virginia Ely in *Stewardship: Witnessing for Christ* (Fleming H. Revell Company)

Dr. Cox is Associate Professor of Preaching, Southern Baptist Theological Seminary, Louisville, Ky.

Editorial

Christian Principles In Politics

Both church and state should be free. Neither is to coerce the other. This is the meaning of the principle of separation of church and state. The exercise of this principle, however, does not mean freedom from religion. Certainly Christian principles need to be brought into government. This cannot be done through political coercion by the churches. But it is accomplished when Christians in public office take seriously the profession of their Christian faith.

There is a vast difference between the church's lobbying so as to control legislative activity and members of those churches as individuals and as groups seeking to change human society for the better through their interest in and concern with government.

We agree with Dr. Walter H. Judd, former congressman from Minnesota who recently said, "It's not the

business of the Christian church or its agencies to try to run the state. The churches' major business is to challenge and inspire Christian men and women to take Christian principles into every walk of life—including politics—and put them into practice." Dr. Judd places the emphasis where it belongs. The activity of the church is to inspire individuals to put Christian principles into politics. It is regrettable that such a man as Dr. Judd whose counsel is much needed in Washington was maneuvered out of his seat by the redistricting of his former congressional area in Minnesota.

The real business of the church is to bring men and women to Jesus Christ the Saviour who can change their lives so they can help change human society. But to do this, the Christian cannot resign from concern with government and with politics. We pass on what Dr. Judd calls on churches to encourage their members in doing.

"(1) Study issues and candidates in order to be sure of the facts;

"(2) Come to conclusions in the light of Christian principles and values, Christian ends and Christian means;

"(3) Join the political party which the Christian thinks is nearest right on the most important issues, and then work within the party to strengthen its position where he believes it to be right, or change where he believes it to be wrong;

"(4) Participate in the machinery of his party to help select good candidates—able men and women with sound Christian convictions and courage;

"(5) Help select such candidates by himself voting for them and by persuading others to do likewise;

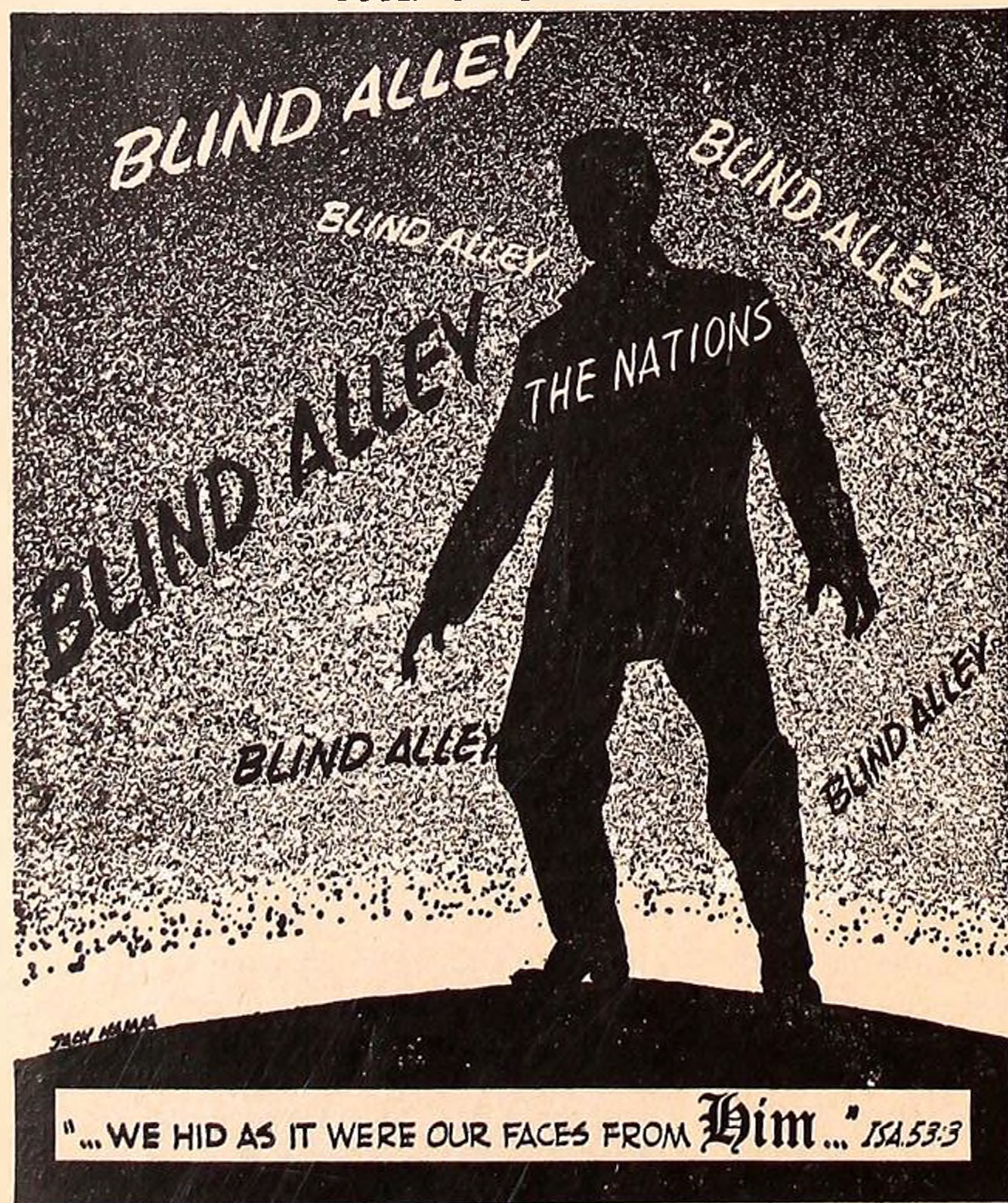
"(6) Be willing to become a candidate for public office and serve in such positions as a public service—yes, a Christian ministry."

This gets the church out of politics but it certainly puts Christians themselves into political action. That's the way it ought to be.

Side Glances

Within recent years Baptist have had a whole lot of surveys. Good can come out of these. We ought to know our objectives and how better to attain them. But there is a danger in continual diagnosis. We run the risk of "paralysis by analysis" as one has remarked. Maybe it's time to call a halt on surveys and spend more time on doing the job the Lord commands us to do.

THE CHOICES?



Annuity Funds Not Loanable To Churches

NASHVILLE (BP)—The business and financial plan of the Southern Baptist Convention should not be changed to allow the SBC Annuity Board to provide money for loans to churches.

So decided the Executive Committee of the Convention at its winter meeting here.

Its action confirmed that of a special Joint Committee of the Executive Committee and the Annuity Board which studied the question. The money involved was that the Annuity Board holds for pastors and denomination workers in the retirement and annuity plans.

This is presently invested by the Annuity Board to produce interest, but it is not invested in church-related enterprises.

Owen Cooper, Yazoo City, Miss., business executive, spoke out against one part of the report.

"I would like to see the convention have the privilege, within a reasonable time, of expressing itself on this matter," Cooper declared. He succeeded in having removed a section of the report which he said implied the money used for church loans would not be "sound business judgment" and on which "The yield (of interest) would not be good enough."

Trustees of the Annuity Board had already approved the report.

The Joint Committee, composed of seven men each from the Executive Committee and the Annuity Board, studied in detail the pros and cons of making money available for church loans.

The committee found the bulk of the funds held by the Annuity Board are in contract with the state conventions, ministers and institutions for a specific purpose. This purpose is personal protection in times of retirement, disability or death of pastors, church or denomination employees.

These contracts had been entered into with the understanding that the Annuity Board was abiding by article 8 of the Business and financial plan of the Southern Baptist Convention, the committee said.

Article 8 reads: "Each agency of the convention is hereby instructed and ordered to keep all trust funds and designated gifts (for they are trust funds) sacred to the trust and designation; that they be kept separate from all other funds of such agency; that they are not to be used even temporarily for any other purpose than the purpose specified; and that such funds shall not hereafter be invested in the securities of any denominational body or agency."

The committee also requested that no change be made in article 8 of the business and financial plan.

This section, the committee maintained, was written into the convention's plan, "As a result of tensions which resulted between agencies of the convention where such transfer of funds had been many many years

BAPTIST BELIEFS

by Herschel H. Hobbs

CHRIST

The Greek word "Christ" is the equivalent of the Hebrew word "Messiah" (anointed), and is so used in the Septuagint to translate the Hebrew word. It is used of the King of Israel (1 Sam. 2:10) and of Cyrus, king of Persia (Isa. 45:1). The proper name "Christ" (*ho Christos*) is not found in the Old Testament (Septuagint), but is first used in the apocryphal Book of Enoch 48, 10; 52, 4, (Thayer). However, the Messianic idea itself is present in the Old Testament (cf. Ps. 2:2, Thayer). In the New Testament the term "Christ" embodied all of the Jewish expectations of "the Coming One" (Luke 7:19).

It is significant that Jesus never used the term "Christ" to refer to Himself, due doubtless to the revolutionary, political connotation attached to the title by the Jews. But when the Samaritan woman spoke of "Messias," Jesus said, "I that speak unto thee am he" (John 4:25-26). He commended Peter for so declaring Him (Matt. 16:16-17), adding that upon Himself, the Christ. He would build His church (Matt. 16:18). At His trial under oath He admitted to being the Christ (Matt. 26:63-64). However, Jesus repeatedly referred to Himself as "the Son of Man" (cf. Matt. 8:20; 12:40;

Mk. 10:45; Luke 19:10), a title which carried Messianic connotations (John 12:34). Jesus' followers definitely regarded Him as "the Christ" (Matt. 16:16; cf. Acts 2:36; 17:3).

The New Testament presents a progression in the significance of the term "Christ." In the beginning it was an official title or the title of an office. Jesus was "the Christ" (Matt. 2:4; Luke 2:26). But it came to be used as a personal name "Christ" (cf. 1 Cor. 15:3ff.), yet still with the significance of "Messiah." In this sense it carried both the historical and eternal aspects of the Saviour's work. At times it was combined with the names "Jesus" and "Lord" (cf. Rom. 5:11; 6:23; 8:2). In such combinations were emphasized the eternal aspect or deity (Christ), the Saviourhood (Jesus), and the Lordship (Lord, Jehovah). The order in which these words were used varied the particular emphasis of the moment in a given combination.

"As His human name [Jesus] assures us that our God is our Saviour, so His divine name [Christ] declares that our Saviour is our God" (Herbert F. Stevenson, *Titles of the Triune God*, Revell, 1956, p. 116).

Cooperation Asked In Religious Census

NASHVILLE (BP)—Southern Baptist Convention churches may be asked to cooperate with the United States Census Bureau in a census of religious groups.

The Executive Committee of the SBC in its winter meeting here called attention to the stand of the 1947 session of the convention. This stated "that we recommend to the churches that they cooperate with the census bureau in taking this (religious) census and then an effort be made to reach

every church." It recommended this 1947 action be reaffirmed at the 1963 convention.

Martin B. Bradley, Nashville, secretary-elect of Research and Statistics, SBC Sunday School Board, said the census would be patterned after one taken in 1936.

He said it would help show the strength and location of religious bodies in America geographically. The census would be conducted by mail to the churches of all denominations.

Unlike the regular censuses of population every decade, this census would not be through individual contacts, according to Bradley. It would not be required by law that churches respond to the census query.

Some religious bodies and civil liberties groups objected to having any questions on personal religious beliefs in the 1960 population census. The fact that persons are required by law to answer census-taker's questions at these times meant a possible violation of their religious liberty if the religious preference questions were included, they claimed.

ago. Problems are created when a duality of interest is introduced in any investment program," the committee concluded.

The study was requested by the Annuity Board last year. Numerous questions, both written and oral, had come to the Annuity Board over the past three years asking why it did not make money available for church loans.

In the study the committee found there had been no formal request from any board or agency to borrow funds from the Annuity Board for the purpose of making church loans.

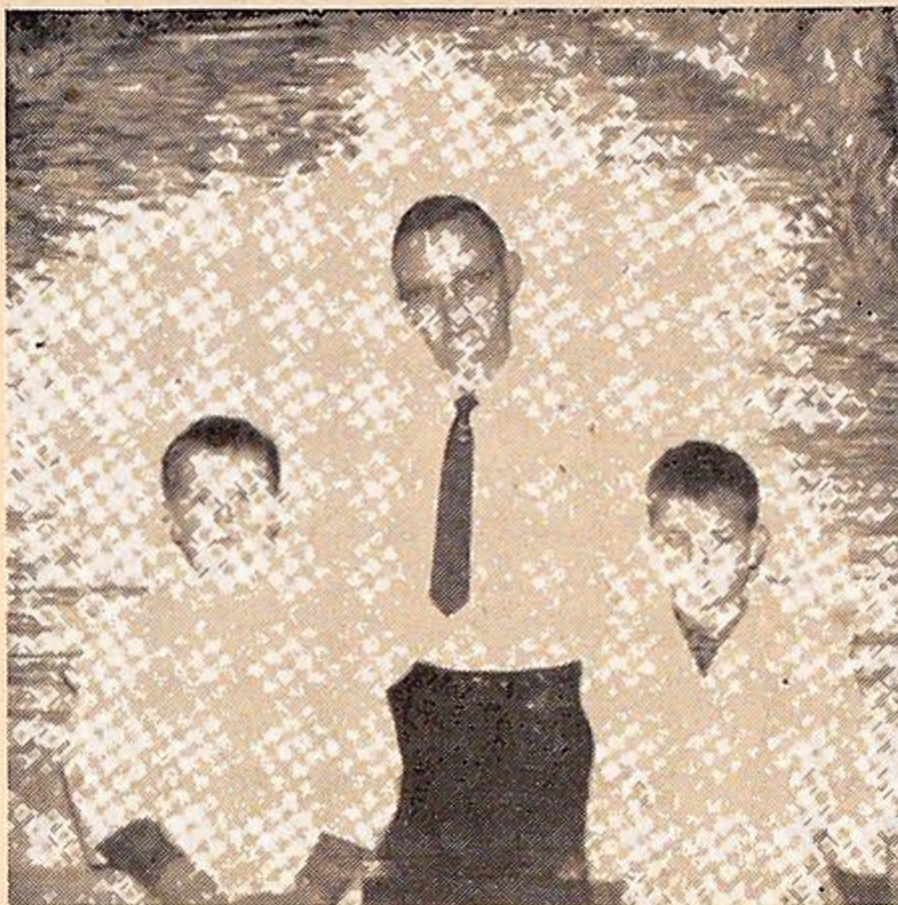
Tennessee Topics

Liberty Church, Fayette Association, called Lynn Granger as pastor and he began his work February 11.

J. Bruce Ousley began his 20th year with Mr. Carmel Church in Robertson Association in February. He was honored with a surprise supper and gift on Tuesday night, February 19. Special guests for the occasion were Mr. and Mrs. W. B. Parrish and Mr. and Mrs. Ned Locke, of Springfield. More than one hundred attended.

Hixon First Church near Chattanooga was destroyed by fire February 19. A two-story brick educational building connected to the church by a passageway was saved. The building destroyed was valued at approximately \$60,000. Pastor C. E. Blevins, after a meeting with deacons and other leaders, announced that until other arrangements are worked out, services will be held in the educational building and in Hixon High School.

During churches services Sunday, February 17, fire broke out at New Home Church, Mill Creek Road, in Clinton Association, and the 50-year old structure was destroyed shortly after evacuation. Last summer the church was renovated and a new hardwood floor laid. According to Mrs. Andrew Rucker, all that was saved from the blaze was a piano stool and song books. Fire was first noticed in the ceiling near the belfry and members of the congregation made their exit through available doors. It was believed the fire was caused by faulty wiring. M. J. Daniel of Powell is pastor.



Membership of Eastwood Church, Nashville, rejoiced recently when G. B. Kimble surrendered to the ministry. A graduate of Belmont College, he is the son-in-law of C. J. Williams, chairman of the deacons. Following his second message his two young sons were converted and the church authorized Kimble to baptize them. Left to right are Steve, Kimble, and Donnie. Marion E. Smith is the Eastwood pastor.

First Church, Briceville, has called Elbert Baird as pastor. He is a former pastor of Cedar Hill Church, LaFollette. Baird will continue to reside in LaFollette until May, when school ends, when he will move his family to Briceville. There are two children, Phyllis and Carolyn. He is a brother of Ben Baird, pastor of Main Street Church in Lake City.

J. D. Grey, pastor First Church, New Orleans for 25 years, returns to Tennessee where he held his first pastorate while a student in Union University. He is to assist E. L. Smothers and First Church, Milan in a revival, March 11-17. When Grey entered Union University in September, 1925, he was called a month later to the then very small church at Brunswick in Shelby County. Other West Tennessee pastorates held by him until his graduation from Union in 1929 included Somerville, Williston, Oakland, and Charleston, a country church near Covington. He is a frequent guest speaker in Tennessee both in reveals and for state-wide and area conventions and conferences.

Joan Dennis, daughter of Mr. and Mrs. Royce Dennis of Seymour, has been named valedictorian at Harrison-Chilhowee Baptist Academy. James Robert Lingerfelt, son of Rev. and J. E. Lingerfelt of Bahia, Brazil, was named salutatorian.

Japan New Life Crusade Remembered In Prayer

NASHVILLE (BP)—The Japan Baptist New Life Movement was remembered in prayer by the Executive Committee of the Southern Baptist Convention during its winter meeting here.

Members of SBC churches also were asked to pray for the spring crusade in which Texas Baptists and the SBC Foreign Mission Board are working in cooperation with Japanese Baptists.

The resolution adopted by the Executive Committee read:

"Because the New Life Movement in Japan offers such tremendous opportunity in the Far East through preaching and witnessing in so many areas and through the medium of radio and television, be it resolved that the Executive Committee in regular session in Nashville, Tennessee . . . join together in prayer and urge our church members to remember in their private devotions, prayer, and regular worship services the forthcoming new life movement."

Congratulations to Mr. and Mrs. I. P. Goggins of Chattanooga who celebrated their 56th wedding anniversary February 24. Mr. and Mrs. Goggins are members of Woodland Park Church.

First Church, Lewisburg, gained 19 new members, 15 by baptism from revival services closing February 24 when Lloyd Bardowell of Anchorage, Ky., as evangelist assisted Pastor L. M. Huff. The meeting was marked by many rededications.

The new pastor of First Church, Whiteville, is William R. Whitlow. The church gave a reception in honor of the Whitlow Family on February 3. Whitlow came to Whiteville from a 7½ year pastorate with Salem Church, Lynn Grove, Ky. He is a graduate of Southern Seminary with the BD degree. As a student he served as pastor of Galloway Church, Fayette County, Zion Hill Church, Dyer County and was pastor of Hornsby Church, Hardeman County, before going to Kentucky. The Whitlows have three children.

J. C. Carpenter of Livingston has been called as pastor of Byrdstown Church, Riverside Association.

Charles L. Holland, Jr. assumed his duties as pastor of First Church, Rockwood, February 3. He came from First Church, Austell, Ga. where he served three years. Mrs. Holland is the former Jeannette Crowder of Atlanta. They have three daughters.

Eugene White has resigned as pastor of Three Springs Church, Nolachucky Association.

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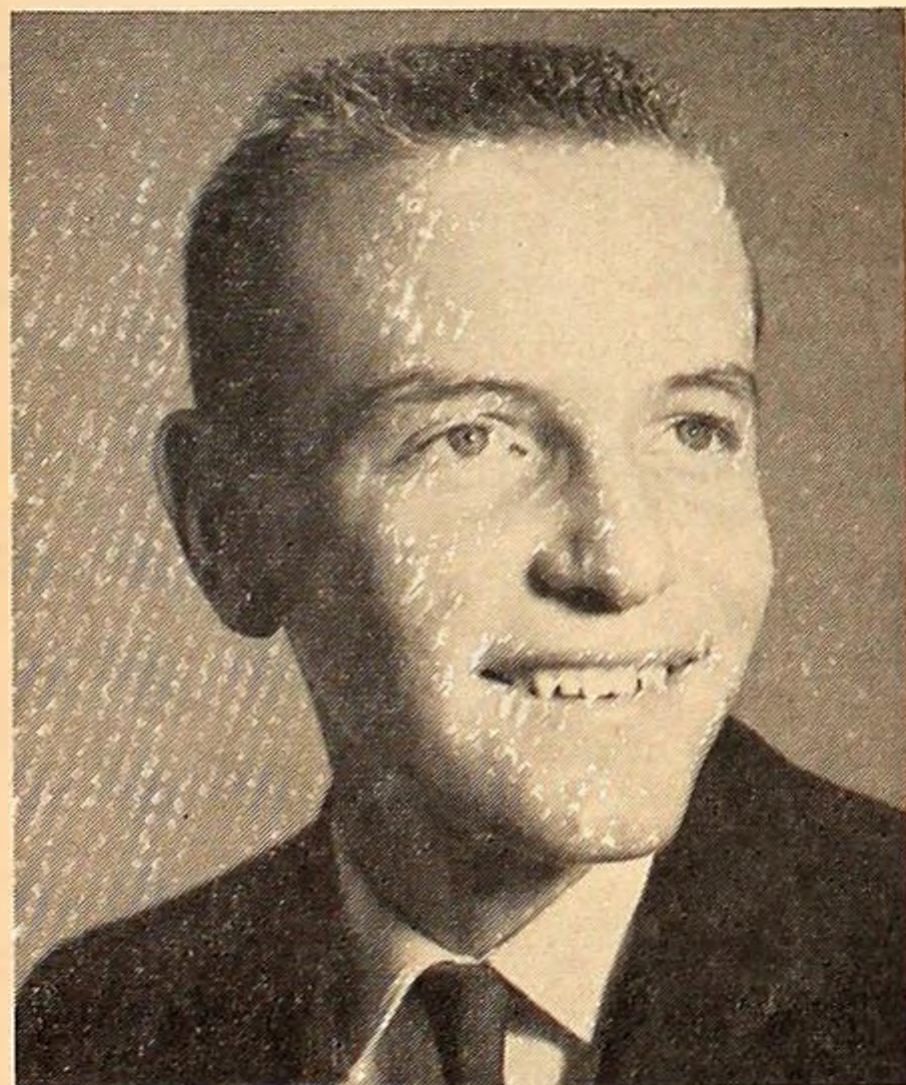
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CORP. OF VIRGINIA
BLUEFIELD, VA.

Presiding At The Royal Ambassador Congress



Hugh Livingston, a member of the First Church of Alcoa, is State President. He is a member of the All State Tennessee Orchestra and will play at the Congress to be held, April 12-18, 1963, in Nashville, at Belmont Heights Baptist Church. Hugh will be eighteen in August—has helped in State Royal Ambassador camps and is a loyal worker in his local church. Hugh is the only student in the history of Alcoa High School to have made the All State Orchestra, Band, and Chorus.



Nelson Piercey is our State Secretary. He attended State Royal Ambassador Camp Linden six years and was named Honor Camper twice. Nelson is on his High School Debate Team, is a member of the National Forensic League and the National Beta Club. He is also an Ambassador Extraordinary and loyal in all the work of his church.

Kenneth Haun is our State Vice-President. He has worked in camp and is a loyal and active member of his church. Kenneth

The Bible Is The Word Of God, Too!

(Continued from Page 3)

But because of the human element in the Scriptures, we run the risk of not finding God. Or, we may fail to let the Holy Spirit who inspired the writers illumine our minds. The trouble is that we may be in the wrong—not God or the Bible. The Bible remains the Word of God.

Furthermore, the Bible is God's Word in a wide variety of literary forms. God may choose to speak to us through a narrative of an event. It may be the exodus or the Christ-event, or it may be something less dramatic, such as the account of Paul's sermon in Athens. Or, God may address us through a brief sentence from Christ or from one of the apostles. Or, God may address us in parable, in poetry, in proverb, in epistle, in apocalypse, or in personality sketch. But do we like it this way? Perhaps we do. Maybe not. Why? We may think that it is beneath God to address us in certain ways. We may even take it on ourselves to force a particular book or passage to be something different from what God intended. We may forget that God can take care of his own honor without our needing to change the intended forms of the Bible to suit our notions either of orthodoxy or of modern science. The Bible remains God's Word.

Again, the Bible is God's Word in spite of the changing times. Have we not known persons who would dismiss the Bible as outmoded? It is one of the virtues of the

Bible that its message was addressed to men living when its books were written. And they were addressed in terms of their peculiar problems, their contemporary social and political situations, and their understanding of the universe. Many of their problems, customs, and ideas seem strange to us. And why not? But in the passing centuries God has not changed; man has not changed. What God said to man then is for man now. The truth is the same—only the interpretation or the application is different. God does not address us as scientists or as historians, but as sinners. And this makes a difference in how modern we can expect the Bible to be—and in what ways. The Bible remains God's Word.

What is the significance of the Bible for us today?

For one thing, the Bible judges us. We stand under it, not over it. By our response to its message God tests us. We cannot with impunity lord over the Scriptures to bend them to our unregenerate desires, our political ends, or our ecclesiastical ambitions. Nor dare we reject the Bible because it is human as well as divine. Such as it is, it is God's Word to us, and he speaks with clarity through it to those who have ears to hear.

Next, it offers Christ for our salvation. The Bible is a book about Christ—from promise to fulfillment, from hope to fruition, from anticipation to realization. Directly or indirectly every page leads us to him. One time he awakens our conscience; another time he extends his mercy. And thus the Bible is a message of good news.

There it is—the Bible; God Word! Volumes could be written to defend it (and they have been!). But the great need is to obey it. Obey it, and you will have defended it and proved it!

Deaths

Lyle S. Hiatt, head of the business administration department, Union University, Jackson, died at his home unexpectedly February 5. Union's President Warren F. Jones and William Bates officiated at the funeral. He was a member of First Church, Jackson. Pallbearers were students, business majors, at Union. Male members of the school's faculty served as honorary pallbearers.

Mrs. Aletha S. Stiles, Nashville, died February 26. Mrs. Stiles was the mother of Miss Elizabeth Stiles, office secretary in the Missions Department at the Tennessee Baptist Convention. Prayer services were held in Nashville on February 28 with funeral services and burial in Greeneville, on March 1.

completed his work for Ambassador Extraordinary in November, 1961. On March 1, 1963, his work for Ambassador Plenipotentiary was completed and approved.—Roy J. Gilleland, Jr.

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Support Given New Method Of Amending

NASHVILLE (BP)—The Executive Committee has placed its support behind a new method of amending the constitution of the Southern Baptist Convention.

The new way requires an amendment be voted on at two annual conventions in a row before taking effect. Now, an amendment offered one year takes effect if it gets a favorable vote at the next convention—but it does not have to have a vote when introduced.

The new proposed way to amend the constitution was discussed at the 1962 convention in San Francisco.

The Executive Committee also proposed to rename one of the two recording secretaries now elected by the convention. James W. Merritt, Gainesville, Ga., holds the office of "senior secretary." Joe W. Burton of Nashville holds the office of "secretary."

Under the amendment put forth by the Executive Committee, the office now held by Merritt would be called "recording secretary." That held by Burton would be called "registration secretary."

The recording secretary would be a member of the Executive Committee.

This proposal, as an amendment, would require two successive approvals by the convention under the new way of amending the constitution.

The Executive Committee also endorsed Jacksonville, Fla., as site of the 1968 convention. It will so suggest to the Committee on Time, Place and Preacher which reports at Kansas City to the 1963 convention. Sites through 1967 have been chosen by the convention already.

Portland, Ore.; Cleveland, Houston, Memphis, Denver and Miami Beach had also bid for the 1968 session.

Association Leaders Ask For Correlation

BASS CHRISTIAN, MISS. (BP)—Agencies of the Southern Baptist Convention were asked to intensify correlation of their information, programs, and meetings for associations.

The request came during a national conference on associational missions at Gulf-shore Baptist Assembly here attended by 642 agency and association leaders.

The Convention's Home Mission Board sponsored the meeting in cooperation with the other agencies to give the associational leaders an opportunity to discuss the functions and work of the association its place in the life of the denomination, and its correlation with denominational units.

Participants termed the meeting "a satisfying dialogue" between the association workers and the staffs of the agencies. A

Baptisms Down; Still SBC Passes 10 Million

NASHVILLE (BP)—Membership in Southern Baptist churches topped the 10 million mark in 1962, according to the annual release of statistics for the Southern Baptist Convention.

The mark was passed early in the year, with the total reaching 10,193,052 at year's end, said J. P. Edmunds of Nashville. Edmunds is secretary of research and statistics for the SBC Sunday School Board.

(This means the Southern Baptist Convention has passed the Methodist Church as the largest Protestant denomination in America.)

Edmunds said the membership gain was 214,564 during 1962, a 2.2 per cent increase. The number of converts baptized totaled 381, a drop of 21,805 from its previous year.

The number of SBC churches rose to 32,892, a net gain of 294 during 1962. They are located in all 50 states and the District of Columbia. There are 15,651 open country churches; 4340 in villages 3706 in towns, and 9195 in cities.

Sunday School enrolment, reported by all but 397 churches, was 7,570,455. The increase was 63,609, as Southern Baptists

continued to lead all denominations in total enrolment.

An enrolment increase of 23,212, to a total of 2,747,581, was shown for Training Union, Sunday evening study group for all ages. Vacation Bible school enrolment increased to 3,176,559, a gain of 87,838. Choir enrolment (all ages) in the churches spurted to 791,477, an increase of 76,373.

Enrolment for Woman's Missionary Union was 1,489,352, down 7,282 from the previous year. Brotherhood enrolment (men and Royal Ambassador boys) decreased by 24, resulting in a total of 628,063.

The value of church property continued its steady climb, reaching \$2,567,836,860, a rise of over \$182 million or 7.7 per cent.

Mission giving increased in percentage more than total gifts. Mission gifts increased 8.3 per cent to \$91,433,845, whereas total gifts rose 7.9 per cent to \$540,811,457.

The \$7 million and \$39 million increases in mission gifts and total gifts, respectively, were the largest ever recorded in the Convention's history, according to Edmunds.

TABLE OF 1962 SBC STATISTICS

	1962	1961	CHANGE	PERCENT CHANGE
Churches	32,892	32,598	294	0.9
Membership	10,193,052	9,978,488	214,564	2.2
Baptisms	381,510	403,315	—21,805	—5.4
S. S. Enrolment	7,570,455	7,506,846	63,609	0.8
T. U. Enrolment	2,747,581	2,724,369	23,212	0.9
WMU Enrolment	1,489,352	1,496,634	—7,282	—0.5
Bro. Enrolment (Men and RA)	628,063	628,087	—24	X
V. B. S. Enrolment	3,176,559	3,088,721	87,838	2.8
Choir Enrolment	791,477	715,104	76,373	10.7
Church Property Value	\$2,567,836,860	\$2,385,175,418	\$182,661,442	7.7
Total Gifts	\$540,811,457	\$501,301,714	\$39,509,743	7.9
Mission Gifts	\$91,433,845	\$84,434,006	\$6,999,839	8.3
X-less than	—	—	—	—

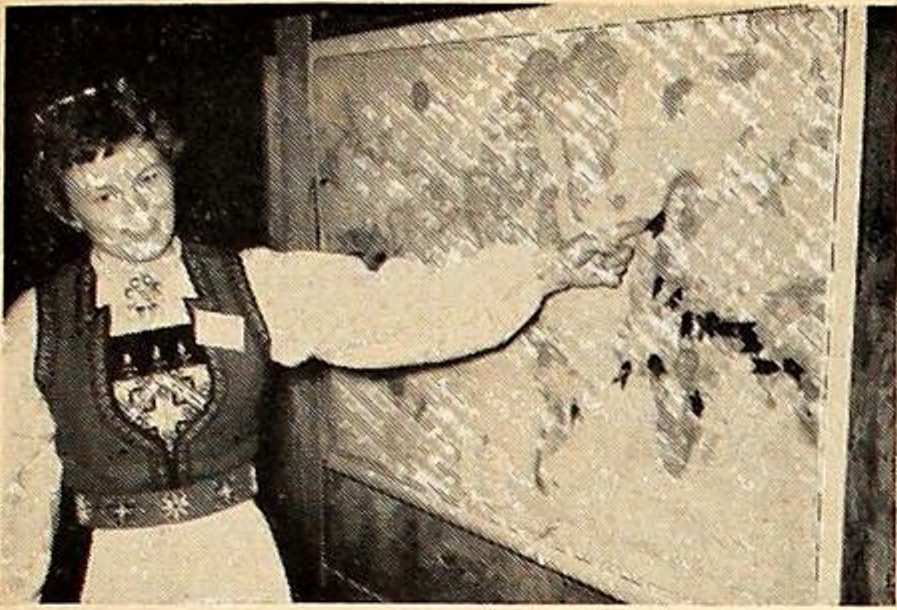
RESEARCH AND STATISTICS DEPARTMENT BAPTIST SUNDAY SCHOOL BOARD

majority of the time during the week was spent in 16 study groups examining and formulating techniques for association work.

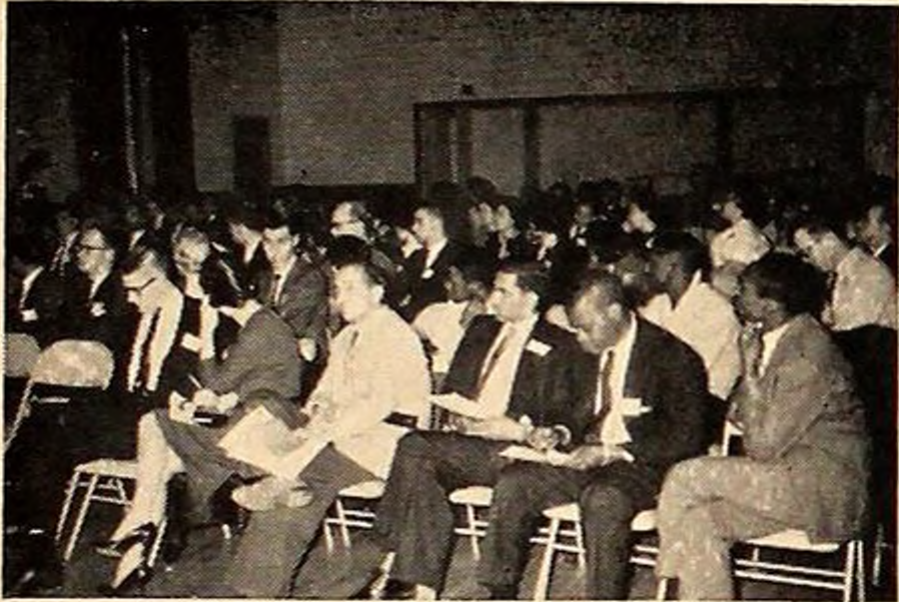
The association workers, who asked to be titled "association superintendents of missions," want such things as a five year scheduling of convention meetings and emphases, a reduction of the number of association meetings, a stream-lining of communications, the use of existing organizations without adding others, and a study by the agencies for "some less confusing and burdensome approach" to the responsibilities of the superintendents of missions.

The mission leaders, recognizing the need of the churches to associate, affirmed the association as existing "for fellowship, cooperation, and service; and that one of its major tasks is missions." The other major tasks mentioned were evangelism and education.

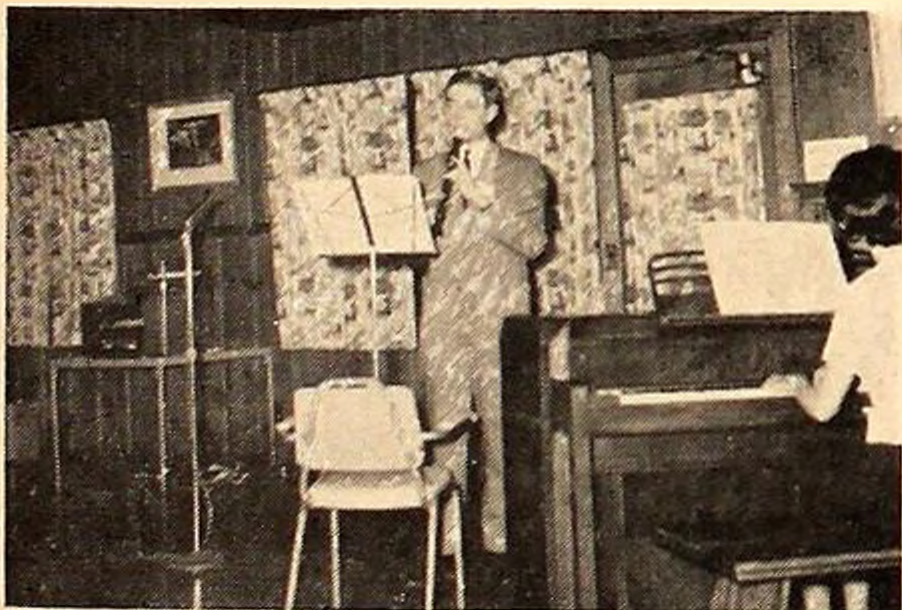
"Our objectives should be to meet the needs of churches rather than the mere promotion of programs," the summary statement read. "No program or meeting should ever become an end within itself, but should contribute definitely to some expressed need."



Student from Norway in front of map showing countries represented at Kentucky Dam Village.



Students in discussion group at Kentucky Dam Village.



German student playing a "recorder" is accompanied by a young Malayan girl at the piano. (Cumberland Falls meeting)



Indonesian students performing at the Talent Hour at the Cumberland Falls meeting.

KENTUCKY / TENNESSEE

INTERNATIONAL STUDENT RETREATS

Kentucky Dam Village, Gilbertsville and
Cumberland Falls State Park, Corbin

One hundred twenty-three International students from Tennessee and sixty-seven from Kentucky attended two weekend retreats sponsored by the Student Departments of the Tennessee and Kentucky Baptist Conventions and the Student Department of the Baptist Sunday School Board. There were thirty-six American students from Tennessee and eighteen from Kentucky. The total registration for both retreats, including staff and speakers, was 285.

One meeting was held at Kentucky Dam Village in Gilbertsville, Kentucky, and one at Cumberland Falls State Park, Corbin, Kentucky. There were representatives from twenty-four different countries attending the Cumberland Falls meeting. Twenty-eight countries were represented at Kentucky Dam Village. These students representing approximately ten different world religions.

The speakers at the West Tennessee-Kentucky meeting were: Dr. Frank Stagg, New Orleans Baptist Seminary; Dr. Lewis Salter, Professor of Physics, Wabash College, Crawfordsville, Indiana; and Mr. Ed Scabough, Student Department, Baptist Sunday School Board.

The speakers at the East Tennessee meeting were: Dr. Ralph Overman, Nuclear Physicist, Oak Ridge; Dr. Eric Rust, Southern Baptist Theological Seminary; and Mr. Bob Boyd, Baptist Sunday School Board.

Some Startling Facts!

by Frances Kinamon

Did You Know:

That crime in the United States is increasing four times as fast as the population increase?

That one out of every sixteen of our youth has been arrested and finger printed?

That out of every six thousand crimes, 20% are committed by individuals under 18 years of age?

In 1961 Nashville Juvenile Court alone handled 2,312 delinquent cases. Seven hundred and eighty of this group were 17 year olds out of which 187 had no religious preference. It was learned, in conferring with officers of the court, that 225 of this one age group stated the Baptist church to be their preference. This did not necessarily mean their membership was with a Baptist church, but that possibly there had been some other means of communication by the church, such as a visit in the home by the pastor.

The 1960 figures are 128% higher than

in 1940. If this increase continues, what will be statistics read in 1970 when, by that time, there will be three and one-half million more Intermediates and nine million more Young People?

The church is a responsible agency in bringing about a different way of life for these Young People. Its witness in the community can determine the fate of this age group living within its reach. Have you considered the spiritual needs of the youth in your church and community?

1. First of all, they must be reached:
What about those prospects? A Sunday School teacher visited Dwight Moody in the shoe shop where he worked, and spoke to him about Christ, and Moody became a world-renowned evangelist leading thousands to Christ. What about those absentees? A young boy said recently, "My leaders are not interested, they never come to see me when I am absent."
2. They must be involved in the total program of the church:
They are tomorrow's leaders. They receive spiritual growth when their energy, enthusiasm, intelligence and potential is used for Christ.
3. They must have dedicated leadership—
young-at-heart, attractive Christians; persons who understand the spiritual, mental, physical, and social problems confronting this group of people.
4. They must have adequate physical provision:
The aforementioned statistics reveal a definite weakness in the 17-year group. Examine your organization to see if another department for this age will provide a more efficient ministry. Actually, 97% of our youth are good citizens, for which we are thankful, but we should not rest until we have reached ALL of them with the message of Christ!

"... What man of you, having an hundred sheep, if he lose one of them, doth

WMU ANNUAL MEETING



Mrs. R. L. Mathis, president of Woman's Missionary Union, Auxiliary to Southern Baptist Convention, will be a featured speaker at the 75th Anniversary Meeting of Tennessee Woman's Missionary Union, April 11-13, at First Baptist Church, Chattanooga. At the Friday morning session she will speak on the subject, "Crown Him Lord of All." Watch for the full program in the March 28 issue of the BAPTIST & REFLECTOR.

* * *

Special Recognitions

At the Friday morning session special recognition will be given to all WMU members who have been members of any of the WMU organizations for fifty or more years. During the Friday evening session recognition will be given to all former officers of Tennessee WMU, BWC Federations, Divisions and Associations. A special section of the auditorium will be reserved for each of these groups. If you qualify for either of these groups, please make your plans to be present in the reserved area.

not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

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Wake Forest Church Receives 2 Ghanians

WAKE FOREST, N.C. (BP)—Two Ghanian students attending the seminary here have been voted into membership of the Wake Forest Baptist Church. The standing vote, while not unanimous, was by a substantial majority.

The students are Alfred Oteng and Stephen Akinleye, who are enrolled as special students for one year at Southeastern Baptist Theological Seminary. They are pastors of Baptist churches in the African Nation.

Oteng and Akinleye were led to Christ by

Southern Baptist Foreign missionaries serving in Ghana. Oteng, a former policeman, testified how he became interested in christianity because of the way Southern Baptist missionaries lived.

He said they came and lived among the Ghanian people, while other visitors from abroad lived at a distance.

The two African students are not working toward a degree. They are living in a seminary dormitory for men.

Scriptures: I Cor. 9:16: "Woe is unto me if I preach not the gospel."—Paul; Luke 12:50: "I have a baptism to be baptized with; and how am I straitened till it be accomplished!"—Jesus; Phillipians 3:10—"That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death".—Paul; John 3:16: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—Jesus; Acts 9:6: "Lord, what wilt Thou have me to do?"—Saul of Tarsus.

Suffer, if you will, a "retiree" to share with you some thoughts upon the scriptures above. This could well be the last article this scribe may ever submit to readers of BAPTIST AND REFLECTOR, just as it could well be the last article you, dear reader, might ever see of anybody's. We live in a day when anything can happen, for the weal or woe of those now living upon this earth. It is an awful day. It is, also, a glorious day for a child of God to be living.

There are three questions which surge to the surface from the depths of these texts, spoken by our Lord and by His Apostle. They are questions, it is hoped, you will ponder with me: What was it? What is it? What will it be?

What was it that gripped the soul of Paul when, as Saul of Tarsus, he made the full commitment of his soul and life to his Lord? Saul of Tarsus was a "man with a mission." He, even as a persecutor of Christians, was

By R. K. Bennett

committed to a task. In his own, as yet, unregenerate heart even, he was a completely determined and dedicated man. He considered Christianity as the rankest of heresy, and had, quite voluntarily, offered his services to the powers that were to stamp it out at all costs. It is well nigh impossible to prevent a dedicated and determined man from the accomplishment of his purpose. What was it that must, and did arrest him on his mad course? It was the power of God's Holy Spirit in the resurrected Person of Jesus, the Christ of God. It was the Power invincible, against which no other power or powers can prevail or stand. It was the same Power that arrested you and me in our wild and derelict careers to hell. It was the same Power that was manifested in the beginning of the creation of the universe,—the Power inherent in the Eternal Word of the Omnipotent (John 1:1-ff).

What is it that moves today upon the hearts of young people wherever the gospel is faithfully preached, that causes them to make the commitment of their lives to Christ and His Kingdom at home and abroad? What is it that causes them to see what is the real meaning of life, and enables them to say, with Paul, "To me to live is Christ, and to die is gain." (Phil. 1:21)? What is it that gives them grace to spurn the allurements of a mad and mixed-up world with all its promise of pelf, pomp and pleasure, and to embrace the opportunity to follow (in "sacrifice?") the path God will

mark out for them. Surely it is that same Power that enabled Saul of Tarsus to break away from the powers then regnant, to embrace the "sect everywhere spoken against," to toil and suffer, to "labor and wait," to "watch and pray," to study and "sacrifice," to learn how, and what, to love and hate, to live and if need be, to die in order to be, only and always, "in the center of God's will," and to glorify His name Who did all this, and infinitely more, that we might be forever with Him, to learn perfectly, at last, "the wisdom from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." (James 3:17).

It is thus that surrendered hearts come to believe implicitly in the promise of Him "Who knoweth the end from the beginning," when He said: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." Matt. 28:19-20). This is the power, the only

people are confronted today by atheistic communism, the avowed mortal enemy of Christianity? Shall we go blithely on in smug complacency, trusting in the might of armament to bring order out of chaos, and to "deliver us from the evil?" If so, we are due for a rude awakening. It certainly is not inconceivable that God just might use even a godless nation, or a combination of such, to bring us, His people, back to our senses. Nothing short of a return to God on the part of careless Christians (if there is such a thing) can check the toboggan momentum as civilization hurls itself hilariously toward the "point of no return."

More can be done to avert tragedy through Bibles than through bombs. More can be done through soul-searching prayer than through pompous pietism. We cannot say with any certainty that the things that have happened in other countries no ethical, moral or religious inhibitions, "cannot happen here in Christian America."

It is not that the writer is pessimistic as to the future of this, (to him) the best of all countries, the best of all forms of government, and without question the most blest of all people on earth. However, we are to remember that, "To whom much has been

The Holy Urge

power, that is able to neutralize the dreadful threat of nuclear force in the hands of would-be enslavers of the souls of men. The promised Presence of Christ in the Person of the Holy Spirit, with us and in us is the absolute indispensable for him who would "preach the gospel to every creature." Man-made plans and schemes, however attractive, and however adroitly engineered and manipulated, unless come by in answer to prayer to "the Lord of the harvest" are foredoomed to failure. Please do not infer that the writer looks askance at our Co-operative Program, or that he questions if our leadership seeks the guidance of the Holy Spirit in the launching of our mission endeavor. He does not. Rather he thanks God for the evidences of His blessings upon our mission program. It is a joy to see the increasing number of names on the prayer lists, in our Training Union quarterlies and other missionary periodicals, of our missionaries on the home and foreign fields. The time was when these lists were short. Thank God! They are growing!

If we could only awake to the urgency of the need for the gospel to be given to every rational being, and could become as enthused when a soul is born again as we are when our team on the gridiron makes a touchdown, we would do more to lighten the burden that crushes the world today. "Not by might, nor by power, but by My Spirit, saith the Lord."

What will it be? What is to be as God's

given; of him shall much be required" (Luke 12:48). The people of God have the key to the gateway of peace and well-being of the world. Not necessarily peace characterized by the absence of all war, but the kind of peace which, after all, is the only real and lasting peace, the peace that abides for the child of God in the midst of wars' crashes or threats of "annihilation" and "burial" by the godless Communistic overlords. Indeed, Jesus said, "I came not to send peace (complacency and vacuity of spirit) on earth, but a sword" (a divider between bosom companions). This is not to say that He exults in the shedding of blood among those whom He died to redeem. That sword has come. It is the eternal Verity, the Word of God, the essence and personification of which is Himself, the Saviour of men. Wherever the gospel of Christ has gone it has brought division. Division is inevitable; but that is not the fault of God or of His gospel or of the bearers of it. The fault lies at the door of unbelieving man.

The power that was, and is to be is the Power of the Holy Spirit upon which, alone, God's people, of whatever race or denomination, can safely depend for final victory. The battle lines are being more clearly and tightly drawn as each day dawns. This is as it should be. The victory will come, however, only when we surrender our wills to Christ, as He in the Person of the Holy Spirit bombards our hearts with His missiles, messages of Mercy, Love, and Grace.

R. K. Bennett, retired Baptist minister, lives at 302 N. Bond Ave., Brownsville, Tenn.

Attendances and Additions

Church	S.S.	T.U.	Add.
Alamo, First	186	57	..
Alcoa, First	417	171	..
Ashland City, First	97	44	1
Athens, First	576	208	1
Mission	66	39	..
East	340	120	1
Niota, First	120	32	..
Riceville, First	95	51	..
Auburntown, Prosperity	128	68	..
Bemis, First	306	89	..
Bolivar, First	350	108	3
Brownsville	538	129	2
Bruceston, First	194	65	..
Chattanooga, Brainerd Hills	836	328	1
Calvary	268	89	..
Central	524	209	11
Meadowview Chapel	36	27	..
Concord	392	165	4
East Brainerd	223	91	..
East Lake	446	156	..
East Ridge	680	201	..
First	1004	271	..
Morris Hill	249	115	2
Northside	358	86	1
Oakwood	336	117	1
Red Bank	1082	285	1
Ridgedale	455	152	3
St. Elmo Avenue	381	133	..
White Oak	429	133	..
Woodland Park	333	174	1
Clarksville, First	789	191	..
New Providence	243	91	1
Pleasant View	187	80	..
Cleveland, Big Spring	329	172	..
Stuart Park	119	72	1
Clinton, First	541	146	4
Second	346	122	2
Colliersville, First	256	85	..
Columbia, First	383	108	..
Highland Park	456	201	..
Pleasant Heights	214	101	2
Cookeville, First	503	111	..
Steven Street	132	61	..
Washington Ave.	138	86	..

FEBRUARY 24, 1963

West View	145	72	..
Corryton	181	94	..
Fairview	127	43	..
Cowan, First	98	32	..
Crossville, First	212	67	1
Daisy, First	326	92	..
Dayton, First	256	76	..
Dickson, First	202	59	5
Dresden, First	182	56	..
Dunlap, First	180	54	..
Dyersburg, First	654	201	1
Elizabethton, First	418	159	1
Good Will Center	108	..	..
Oak Street	146	65	..
Siam	139	63	..
Etowah, First	275	111	..
Fayetteville, First	403	80	2
Gladeville	140	68	6
Gleason, First	193	74	..
Goodlettsville, First	392	210	7
Greeneville, First	368	143	5
Greenbrier	313	138	1
Halls, First	224	52	10
Harriman, South	491	197	..
Trenton Street	328	101	..
Walnut Hill	198	88	..
Hixson, Central	291	171	..
First	327	105	1
Memorial	287	116	5
Hollow Rock, Prospect	193	28	1
Humboldt, First	496	160	..
Jackson, Calvary	541	228	..
First	960	309	6
Parkview	331	120	2
West	807	411	..
Jellico, First	142	89	..
Mission	14	..	..
Johnson City, Central	557	148	..
Pine Crest	143	79	..

NOTICE

Reports must be in our office by early Wednesday morning of each week. Please put the name of the church on your report and always the town under which you prefer it listed. Every week we have reports sent too late for publication and some fail to give the name of the church.

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Temple	271	95	..
Kenton, First	231	76	..
Macedonia	75	63	..
Kingsport, Colonial Heights	343	119	..
First	657	180	2
Litz Manor	202	81	4
Lynn Garden	376	138	2
Kingston, First	461	191	..
Mission	42	..	..
Shiloh	161	103	..
Knoxville, Black Oak Heights	184	69	..
Broadway	792	271	1
Central Ft. City	1045	355	..
Fifth Avenue	614	189	..
First	788	190	3
Fort Hill	198	85	2
Lincoln Park	840	240	..
Mt. Carmel	119	54	..
Sevier Heights	572	274	..
Smithwood	634	242	..
Wallace Memorial Chapel	155	77	..
West Hills	191	89	7
LaFollette, First	244	85	..
Lawrenceburg, First	171	75	..
Highland Park	254	130	2
Immanuel	125	59	1
Lebanon, First	525	121	1
Hillcrest	145	55	4
Rocky Valley	103	47	..
Rome	109	30	..
Southside	143	89	..
Lenoir City, First	352	121	..
Kingston Pike	97	37	..
Oral	100	66	..
Madisonville, First	280	131	..
Malesus	216	86	1
Manchester, First	289	111	2
Martin, Central	305	96	1
First	379	127	..
Southside	116	49	..
Maryville, Broadway	549	315	2
McMinnville, Magness Memorial	291	62	..
Forest Park	70	29	..
Shellsford	217	141	..
Medon, New Union	91	..	..
Memphis, Barton Heights	200	68	1
Bellevue	1368	585	7
Belwood Heights	63	34	..
Beverly Hills	587	..	..
Boulevard	437	114	8
Brunswick	107	39	1
Cordova	115	58	..
East Park	149	82	..
Ellendale	177	67	..
Eudora	810	354	2
Fairlawn	494	225	2
First	1330	339	4
Graceland	637	200	1
Greenlaw	189	113	..
Havenview	188	79	2
Highland Heights	1170	601	..
Kennedy	483	179	..
Kensington	337	95	8
LaBelle Haven	602	228	1
LeaClair	413	145	1
Leawood	959	297	1
Levi	376	134	2
Longview Heights	314	124	3
Lucy	111	74	..
Mallory Heights	249	100	..
Mt. Pisgah	112	76	..
Mountain Terrace	132	..	..
National Avenue	335	125	..
Oaklawn	464	177	..
Oakville Memorial	287	75	3
Prescott Memorial	449	169	4
Richland	301	104	..
Rugby Hills	233	130	1
Scenic Hills	186	48	2
Second	364	132	1
Seventh Street	403	96	2
Sky View	300	146	3
Southmoor	201	87	..
Speedway Terrace	650	147	..
Temple	869	296	..
Union Avenue	853	274	5
Victory Heights	192	116	2
Wells Station	644	206	..
Whitehaven	650	129	..
White Station	119	51	1
Middleton, First	107	51	..
Millersville, First	79	49	..
Milan, First	397	121	..
Northside	162	75	..
Mission	23	16	..

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Mark 300th Anniversary Of Religious Freedom Charter

PROVIDENCE, R. I. (RNS)—Baptists sponsored a service in historic First Baptist Meeting House here to mark the 300th anniversary of Rhode Island's Royal Charter of 1663.

The service, attended by some 1,400 persons, also paid tribute to the memory of Dr. John Clarke, a Baptist minister who founded Newport, R. I., and worked 12 years in England to secure the charter.

Addressing the gathering, Dr. Barnaby C. Keeney, president of Brown University, observed that the charter was a "novelty" in

that it guaranteed religious freedom in a century of religious conflict.

"Out of the strife of this bloody century came the tolerance of today, but it was a tolerance of exhaustion," he said.

This tolerance, he continued, produced in the state the "long habit of seeking to find common elements in various religions and trying to pretend that the divergent and contradictory elements did not matter much."

"Until this decade," he said, "we have tended to ignore rather than to define the difference between Baptist and Congregationalist, Congregationalist and Episcopalian, Protestant and Catholic, and Christian and Jew."

But now, as a result of the growing ecumenical spirit, he said, "we have begun once again to define in a friendly way our differences," trying to determine which can be reconciled, which are peripheral and need not interfere with union, and which might prevent union.

Oak Grove	122	48	
Morristown, Bethel	167	83	2
Brown Spring	67	26	
Buffalo Trail	92	35	
Cherokee Hills	92	40	
Fairview	91	41	
First	599	160	1
Hillcrest	172	83	
Leadvale	122	60	
Manley	110	36	1
Montvue	160	78	2
Rocky Point	61	30	
White Oak	134	47	
Whitesburg	88	32	
First	549	120	
Calvary Chapel	103	68	
Southeast	129	80	
Third	347	123	
Woodbury Road	207	84	
Nashville, Brook Hollow	386	108	
Bordeaux	155	47	
Crievewood	522	130	
Dalewood	370	103	2
Donelson, First	751	190	4
Donelson View	135	48	
Eastwood	167	70	
Elkins Avenue	117	46	2
Fairview	183	66	1
First	1154	428	5
Carroll Street	160	46	
Cora Tibbs	56	29	
T.P.S.	430		
Freeland	110	28	1
Grace	784	214	1
Haywood Hills	242	127	3
Hermitage Hills	238	140	
Inglewood	712	195	
Cross Keys	43	30	
Training School	138		
Judson Memorial	561	147	
Benton Avenue	74	25	1
Lockeland	466	163	
Lyle Lane	80	31	1
Madison Parkway	179	43	2
Park Avenue	731	274	
Riverside	305	88	
Valley View	65	25	
Rosedale	170	78	1
Third	173	58	
Tusculum Hills	312	75	
Two Rivers	141	78	
Woodbine	466	177	
Woodmont	557	209	
Oak Ridge, Robertsville	553	203	
Old Hickory, First	437	155	
Peytonville	15	23	
Temple	237	143	4
Oliver Springs, Middle Creek	102	62	
Parsons, First	200	69	
Philadelphia, Cedar Fork	143	93	
Pigeon Forge, First	273	90	
Portland, First	306	111	
Pulaski, First	297	142	2
Ramer, Gravel Hill	165	80	
Rockwood, Eureka	104	69	
First	462	194	1
Pond Grove	147	31	
Rogersville, Henard's Chapel	133	86	2
Sardis	75	36	
Savannah, First	230	65	
Selmer, First	293	102	
Sevierville, First	496	147	1
Seymour, First Chilhowee	167	58	
Shelbyville, First	421	92	
Shelbyville Mills	217	81	
Somerville, First	243	96	
Sparta, First	150	45	
Summertown	125	63	2
Trenton, First	508	115	
White Hall	116	57	
Trezevant, First	160	52	
Union City, First	612	177	
Second	278	134	
Waynesboro, Green River	102	59	
White House	165	82	2
Winchester, First	195	40	
Southside Chapel	69		
Oaklawn	103	58	1

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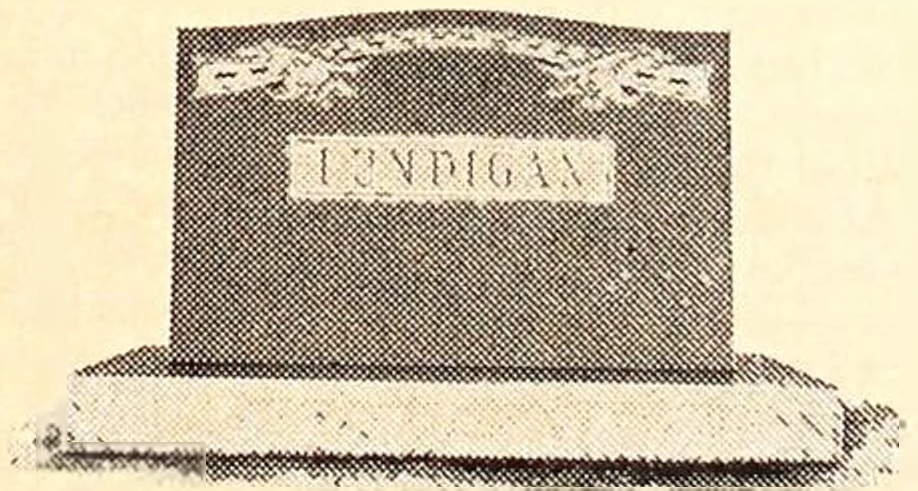
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VICE PRESIDENT

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unto us: for it hath heard all the words of the Lord which He spoke unto us; it shall be therefore a witness unto you, lest ye deny your God." Joshua 24:27.



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The Life Of Self-Giving Service

SUNDAY SCHOOL LESSON

MARCH 10, 1963

Oscar Lee Rives

TEXTS: Mark 10 (Larger)—Mark 10:32, 35-45 (Printed)—Mark 10:45 (Golden).

The word "ransom" in the Golden Text has the connotations of a slave-market. It has been used as the basis of one theory of the Atonement, long since rejected by sound theology. Even so the basic idea remains so far as is the attitude of the one who has been ransomed, and thus set free, towards Jesus and towards those who constitute His Kingdom. Jesus' substitutionary death upon the Cross, when personally appropriated by repentance and faith, sets free the individual from sin and its consequences but it at the same time binds him to Christ in voluntary and loving service to the extent that Paul writes of himself as being Christ's slave or bond-servant. In other words, one is transferred from one loyalty to another. In a very definite sense he is still a "slave". The full implications, and applications, of this concept furnish the guide-lines for the discussion of the printed text of this lesson around the topic suggested above. Since the Christian has been redeemed his life is to be characterized by service which is completely selfless. He is to give his all just as Jesus gave His all, without reservation.

Suffering's Shadow (v. 32)

Jesus and the Twelve were making their last journey to Jerusalem where He would be arrested, tried and crucified and where they would be terrified. Tragic experiences were facing them. Jesus understood all of this perfectly but they did not. They hoped that He would change His mind and allow Himself to become the leader of revolt

against the hated Romans and as a result be able to set up a political kingdom. But they were afraid that this might not take place. They were amazed at His strange teachings about suffering and death. They failed to comprehend the deep meaning of the Cross which by now loomed so large in His mind as to cast its dark and ugly shadow over His path. But all too often such failure is seen among His followers today if not in theory in actual attitude and practice. Half-hearted service for Him and His cause, often altogether selfish in nature, can and should be completely changed by seeing again and again the Cross with its Suffering Servant.

Subjects' Selfishness (vv. 35-41)

James and John, together with their mother, manifested a selfish attitude as subjects in this new kingdom or order that they hoped would be established. But so did the others, the Ten. The only difference, in the final analysis, lies in the extent of their selfishness. It seems inaccurate, and therefore misleading, to suggest (as so many have done in comment) that ambition is proper in the real Kingdom provided it is kept within the proper bounds and is based upon worthy motives. The grave difficulty is in locating the motives and establishing the proper bounds. Besides, if the Christian is to be Christ's "slave" there is to be but one motive and that is to please the Master who has ransomed him. Position and eminence, as such, have no place in the thinking and planning of a loyal slave or subject in Christ's kingdom. One must be prepared for whatever exaltation the Lord chooses to give but to seek it is to cancel out the whole concept of spirituality inherent. In a word, the only way up is down in His Kingdom (see Phil. 2:5-11). And to go "down" in our day is likely to involve some suffering. This idea is suggested in the expressions here such as "cup" and "baptism".

Saviour's Standard (vv. 42-45)

Greatness, as conceived by the world and the worldly, is expressed in terms of au-



ON MATTERS OF
Family Living

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

Some Children—like trees—are best standing alone. Some grow strong and sturdy against the forces of nature. Others need protection from the winds and storms. Some resist rot and stand up well against the elements which rapidly deteriorate others. Some children are like sturdy oaks, or lonely maples, or beautiful pines. Others, like quaking aspen, shimmer and tremble with the slightest breeze. Some children, like trees, require a great deal of sunlight, food and water. Others, like some trees, thrive with less.

It is parents' privilege to see that his child is "like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1:3).

New Books

A Quest for Vitality in Religion by Findley B. Edge; Broadman; 251 pp.; \$3.95. A Theological Approach to Religious Education.

The Epistles to the Thessalonians by Harold J. Ockenga; Baker; 142 pp.; \$2.75.

The Way of the Cross by J. Ralph Grant; Baker; 173 pp.; \$2.95.

Money and the Church by Luther P. Powell; Association Press; \$1.50; paper. The story of church support through the ages—from simony to bingo—and what true stewardship means today.

thority and dominion, It seeks to be served rather than to serve. It tries to get rather than to give. It is based upon pride instead of humility. "So shall it not be among you", our Lord clearly and solemnly taught. But have we heard and heeded Him? We say we have, but have we? The standard of the Saviour is to be the standard of the saved, namely, serving all with whom we have contact in one way or another for the Master's glory. We too are to give our lives for others for Christ's sake. In some instances it may be prolonged in the giving. In other instances it may be instantaneous. But the principle is identical.

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Bobby's New Friend*

By Grayce Grogh Boller

Bobby was eager to get to school one snowy day. The day before he hadn't had a chance to speak to the new boy. Today he would make friends with Karl.

When Bobby looked around the school-room, he did not see the new boy. What could be wrong? Perhaps Karl had not liked this school and would not come anymore.

Perhaps he thought we were unfriendly because I did not speak to him, thought Bobby.

Just as soon as school was over, he went to Miss Bell's desk and asked about Karl.

"He had an accident yesterday after school," the teacher told Bobby. "An icicle fell from the barn roof and cut Karl's head. He had to have five stitches in it. Now he must be quiet for a while."

"Oh, I'm so sorry." Bobby knew he would not like being cut with an icicle.

*(Sunday School Board Syndicate, all rights reserved)

"May I take his lessons to him, Miss Bell? In a few days he may feel like studying and I can help him."

"That will be a good idea," his teacher smiled.

On the way to Karl's house, Bobby stopped at home first. He picked up his newest book. Mother was making cookies. He asked if he might take a few to Karl. Mother quickly wrapped some in a cherry yellow paper napkin and Bobby took them along.

"Hi," he smiled at Karl when he went into the boy's room. "I'm sorry you were hurt."

"So am I." Karl smiled at him, even though he was rather pale. "But I'm not sorry you came to see me. I had to stay in bed all day and I have been lonesome."

"I brought you a book to look at," Bobby laid it on the bed. "I'll lend you a different book each day to keep you from being lonesome. I brought you cookies, too. And I brought your lessons, your spelling words and others."

"You are a real friend." Karl looked better already. "Those cookies look good."

Bobby sat on a chair near the bed. He told all about school. He told about his special friends there. He told Karl the different things they did, like a valentine box and the closing day exercises.

"When you feel better, I'll bring a game we can play," he promised.

"I feel better already," Karl laughed, "but I do have to be quiet for a few days."



"I must go home now before you get tired," said Bobby, "but I'll come back tomorrow."

"I'll be waiting. I'll be glad to see you," Karl promised.

The next day when Bobby was ready to visit Karl, he picked out another book. He went down to the winter cellar, too, and brought up some apples from his own tree.

"Karl will like these," he grinned. "They will help him to get better."

Bobby washed the apples and rubbed them until they were red and rosy and shining. How cheery they looked! He put them in a berry box so that Karl could see them standing on his table.

"You are good to me," Karl told him gratefully. "You are a real friend."

"It makes me happy to be friends," Bobby smiled. "When you come back to school, you will know all the spelling, reading, and arithmetic. That will make both of us happy. It will make Miss Bell happy, too."

"It makes me happy to be friends, too," Karl smiled. "I guess I should thank that icicle for cutting my head."

"We would be friends anyhow," Bobby nodded. "Get well fast because we have plenty of fun things to do, Karl."

"I will," Karl promised.

And he did.

Letter from college student to his father:

Dear Dad,

Gue\$\$ what I need mo\$t? That'\$ right. \$end it along. Be\$t Wi\$he\$.

Your \$on,
Ru\$\$

Answer from father:

Dear Russ,

NOthing ever happens here. We kNOW you like school. Write aNOther letter soon. Jim and John were asking about you at NOon. NOw we have to say goodbye.

Dad

"That's the second time today I've seen that man following that woman in another car yelling at her all the time."

"Yes, that's old Johnson. He's teaching his wife to drive, but he's not taking any risks himself."

RADIO program hitting the air at 7 a.m. each day received this note from a feminine fan "Before I turned in your program, I could never get my husband out of bed in the morning. Now he can't get out of the house fast enough."

Coins of Bible Lands*

By Thelma C. Carter

We are told that the first coins of Bible lands were made in Lydia seven hundred years before Jesus was born. Money mentioned in the Bible before this time consisted of metals, mostly silver, in the form of silver bars and rods. This silver money was weighed and used in exchange.

The best-known piece of money in Bible times was the shekel. The term also indicates a unit of weight. The coin had this same weight.

Some of the most beautiful coins ever made have been found in Greece. On these coins were engraved the olive wreath, the poppyhead, birds, and flowers. Also engraved on Bible coins were the heads of famous kings, queens, and temples, symbols of victory in wars and of religious holidays.

Many famous cities had their own particular coins. Tyre and Damascus were among those which had victory designs on coins. Many showed the heads of kings who came into power when victories were won.

The first metal coins were made in China, history tells us. They were often strung on strings. The owner wore his money necklace.

Market places in Bible lands were busy areas. Coins from many cities and countries were exchanged for beautiful handwoven cloth, sandals, pottery, statues, armor, knives, needles, and countless other items.



NEW OCCUPANT—The Extension Department of Southern Baptist Seminaries will move from Jackson, Miss., to the new Southern Baptist Convention Building in Nashville. Ralph A. Herring, right, director of the department, attended the Southern Baptist Convention Executive Committee meeting in the new building, where he made plans for the June move. At left is H. Leo Eddleman, president of New Orleans Baptist Theological Seminary, one of the sponsors of the extension department. Mrs. Herring and another Baptist leader have joined them in a tour of the buildings. (BP) Photo

Time, Place, Preacher Committee May Die

NASHVILLE (BP)—The Committee on Time, Place and Preacher may draw its last breath at the 1963 Southern Baptist Convention.

Set up at each year's convention, this committee has been asked to recommend the time and place for the convention about five years ahead. It also recommends the preacher for the convention sermon at the next year's convention.

Bylaw changes passed by the SBC Executive Committee at its winter meeting here will be put before the 1963 convention at Kansas City, Mo. in May for adoption.

These changes would do away with the Committee on Time, Place and Preacher.

The recommendation on time and place of future conventions would thereafter come from the Executive Committee, which already recommends sites to the Committee on Time, Place and Preacher.

The recommendation on the preacher for the convention sermon at the next succeeding convention would thereafter come from the Committee on Order of Business, which drafts the agenda, or program, for that succeeding convention session.

"commit thy way
unto the Lord."
... Psalm 37:5

Southern Baptist College Asked To Accept Student From Ghana

MACON, Ga.—Mercer University's student newspaper has called for the admission of an African student from Ghana to the Southern Baptist school here.

The entrance application of Sam Jerry Oni, 22, of Takoradi, is now in the hands of a committee of trustees studying the question of integration at Mercer.

In a front page story, the Mercer Cluster said the Ghana youth was one of the highest ranking members of his class when he was graduated from a government school in Fijai.

"If Mercer denies him admission, it will

do so because of the color of his skin," the newspaper charged. "If Mercer accepts him, it will open the door to any qualified person regardless of the race of the applicant."

The Mercer Cluster also said that if the school declines to accept Oni, "it will take a remarkable bit of sophistry to explain to all converts and potential converts of the Baptist missionaries, why we want to save them, but not educate them."

Oni was converted to Christianity by a Mercer graduate missionary in Ghana and plans to study for the ministry.



Prejudice and the Practice of Jesus

The man reeled drunkenly as he passed from the bar to a nearby service station. He walked up to a Baptist preacher saying: "Ya got a cigarette? I want a smoke."

"No," replied the preacher, "I don't smoke."

The drunk turned to observe a Negro mechanic at work nearby. The Negro was smoking. "He's got smokes," said the drunk with a mixture of envy and hostility, "but I do hate to bum off a nigger."

Which sets one to thinking. Pardon the language, but there was a time when Jesus "bummed" off a Negro. At least, he benefited greatly from a citizen of Cyrene who carried his cross for him (Matt. 27:32).

Visit the Prince of Peace Memorial in Silver Springs, Florida, and stand in reverence before the lifelong work of the sculptor Paul Cunningham. One of his scenes is called "Bearing the Cross." Strik-

ingly accurate in detail, Mr. Cunningham represents Simon of Cyrene as a Negro. He is probably correct, having the full support of Biblical scholarship. Cyrene was in North Africa. Very likely its citizens were Negroes.

The Ethiopian eunuch was a Negro. So was Simeon, a member of the church of Antioch (Acts 13:1). Simeon's nickname was "Niger," meaning "black." (Note the resemblance to "nigger"). Christ gave himself to these and received their service in return.

Race prejudice is a twofold problem. It sometimes involves an unwillingness to give, sometimes an unwillingness to receive. The truly unprejudiced person is one who, like Jesus, is willing to give to anyone and to receive from everyone, regardless who that one may be.—Copyright 1962 by V. Wayne Barton

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