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In This Issue

Report of Committee on Statement of

Baptist Faith and Message

(See pages 9-12)

To be submitted to

Southern Baptist Convention

Kansas City, Mo. — May 7-10, 1963

The Way Of The Cross



D. Perry Ginn, Sevier Heights Church, Knoxville

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23)

The crisis of the present day is the conflict between a way of life which has chosen a cross without Christ, and a way of life which desires to have Christ without the cross.

Less than fifty years ago, the Communist movement was confined to a rented room in Zurich, Switzerland, the brains of Lenin, and the courage and raw ambition of a few



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Court Warned Against Act 'Hostile To Religion'

WASHINGTON, D. C. (RNS)—The United States Supreme Court was told here that if it struck down Bible reading in the public schools it "would express hostility toward religion."

With this argument John D. Killian III, deputy attorney general of Pennsylvania,

other exiles from Russia. Today, one-third of the peoples of the world are imprisoned behind the iron curtain of the monstrous Communist tyranny.

How has this happened? The explanation, in part, is that the Communists have re-introduced to the world a sense of discipline, of self-sacrifice and surrender, of hard work and dedication. In this sense, the Communists have chosen while rejecting the Christ of the cross. And the cross without Christ becomes sacrifice and dedication without love. Communism has thus produced a cruel dictatorship which crushes human freedom, and binds the soul of man in chains.

Most American Christians, however, desire to have Christ without the cross. We do not like to think in terms of sacrifice, self-surrender, real dedication and hard work. We look for the easy, comfortable way. But without the cross, Christianity becomes cheap and sentimental, and without real power to meet the dire needs of a world in bondage to sin.

Christ taught that the way of victory is the way of the cross. Let us respond to the challenge of cross-bearing, that we may bear worthily the name "Christian" in this generation.



... About Those Statistics

● In the *Nashville Tennessean* of 2/20/63 there is an item stating Southern Baptists lead Protestants. Baptists, 10,193,052 and Methodists (second), 10,046,293. Please show if this 10,046,293 Methodists is in the Southern States or is it for entire U. S. Also does it include Negroes also.—A Baptist. Answer—The statistics for the Methodist Church quoted are inclusive of the U.S. not just the South. However this does not include figures for the African Methodist Episcopal nor AME Zion Church which together number about 2 million.—The Editor.

... Appreciation of Interim Pastor

● The past five months Dr. E. Gibson Davis has served as interim pastor of First Church, Jefferson City. During this period he has gained a warm place in the hearts of the people of First Church. His warm Christian love and sincerity of the gospel in his preaching have given this church a new vision. Especially among the students of Carson-Newman College has he become a beloved pastor. Sunday morning and evening the students come to worship under his leadership

closed his case on behalf of the commonwealth against a decision of a lower federal court that would ban the daily recitation, without comment, of ten verses from the Bible in its public schools.

Mr. Killian argued that if the Constitution commands the federal government to be neutral toward religion, the courts should permit Pennsylvania to have Bible reading as a daily lesson in morals and character building.

To overrule this practice because many persons believe the Bible is a source of Divine revelation would be to take a position hostile to religion, he said.

If the First Amendment clause prohibiting "establishment of religion" is carried to extremes, it will deprive the people of "free exercise of religion" which the government is forbidden to deny them, Pennsylvania's spokesman stated.

Crime Rate Up 7 Per Cent In 1962, FBI Chief Reports

WASHINGTON, D. C. (RNS)—J. Edgar Hoover, director of the Federal Bureau of Investigation, announced here that preliminary figures indicate there was a seven per cent increase in crime during 1962, setting a new record.

He said that crime rates rose in all areas of the nation, ranging from one per cent in rural counties to nine per cent in cities from 10,000 to 25,000 population.

Crimes against property led the increase, the FBI chief said, with auto theft up nine per cent and grand larceny (\$50 or more) increasing eight per cent. Armed robberies rose by six per cent and burglaries were five per cent higher.

Crimes against the person also showed an increase—murders up two per cent, forcible rapes three per cent, and aggravated assaults three per cent.

Juvenile delinquency also continued its alarming rise, Mr. Hoover said, with the number of persons under 18 arrested increasing by nine per cent during the year. He said juveniles were responsible for the sharp increase in auto theft, with nearly two-thirds of all such crimes attributable to persons not yet 18.

and many have found new understanding of their faith in God. During the month of February more than eighty decisions were made under his preaching.—Joe R. Stacker, Director of Student Activities, Carson-Newman College.

... Old People Are Not Liabilities But Assets

● As one who has only recently retired after more than forty years in the ministry, and as
(Continued on page 7)

Marriage Ceremony Trends

The marriage ceremony is a universal social institution. All primitive societies have used some type of formal ceremony to usher people out of the state of singleness into the state of marriage. These ceremonies have varied widely. In the Old Testament, the Hebrew groom, accompanied by friends, would go to the home of the bride and escort her to his home. A wedding supper followed. After the supper guests had departed the marriage was consummated by the couple spending their first night together in the "groom's chamber" at his home. This completed the wedding rite. There was no actual saying of vows as we do in the modern Christian community. There was no honeymoon trip.

Since there were no written records among early primitive tribes one of the major social purposes of the ceremony was the need for making the marriage known by establishing it before many witnesses. In many cases all the people of the community were invited to the marriage ceremony. In modern society we have an efficient system of organized records at our county courthouses which establishes the facts related to each marriage. We have kept the marriage ceremony because of its social and spiritual values. It is symbolic of the ideals and values of the Christian community. The marriage ceremony in our society has been largely traditional, yet it has yielded to social change at many points. As our society has gradually shifted from a rural to a highly organized urban and industrial society, many corresponding changes have been taking place in the marriage ceremony.

Survey of Wedding Ceremonies

The department of Sociology at Carson-Newman College has attempted to measure these trends in the wedding ceremony over the past fifty years. The purpose of this article is to report our findings. In 1962, 170 Carson-Newman students in four sociology classes had 1010 married couples fill out a questionnaire concerning their marriage ceremony. The sample involved 329 families whose wedding dates were during 1915 or before (first generation), 342 families whose wedding dates were during 1931 to 1939 (second generation), and 339 families whose wedding dates were during 1954 to 1961 (third generation). It will be noted that fifteen years elapse between each generation. These generations represent roughly the marriage ceremonies of grandparents, parents, and children.

Since Carson-Newman is a church related college, operated by the Tennessee Baptist Convention, it is obvious that the majority of the marriages studied would be relatives and friends of Carson-Newman students.

By

Herbert J. Miles Professor of Sociology
Brooke R. Johnson Associate Professor
of Psychology
Carson-Newman College

Thus we may say that the sample is composed of conservative Protestant (Baptist—90 percent) middle class people who live in the southeastern part of the United States. The questionnaire contained twelve questions dealing directly with the marriage ceremony. In order to be concise we will report only the facts of the first generation (fifty years ago) as compared with those of the present generation.

Facts About Wedding Ceremonies

Fifty years ago 83 percent of weddings were small private ceremonies while only 17 percent were public with larger groups in attendance. In contrast today only 39 percent are private weddings and 61 percent are public. Fifty years ago only 12 percent of weddings were held in churches, 70 percent were held in homes, and 18 percent were held in other places. Today, 72 percent of weddings are held in churches, while only 17 percent are held in homes, and 11 percent in other places. About 78 percent of weddings are held in the wife's home town, 39 percent in the husband's home town. In 31 percent of cases the husband's and wife's home town are the same. The survey indicated that the pattern of the community location of the wedding has remained rather constant through the years.

Fifty years ago only 8 percent of couples sent out wedding invitations. Today, 49 percent send out invitations. The 8 percent that did send out wedding invitations fifty years ago averaged sending 118 invitations, whereas today an average of 192 invitations are mailed out. This represents a sizeable responsibility and expense. At the weddings of our grandparents held during 1915 and before, only 17 percent of them involved music of any kind. Often the only music was someone playing a piano. In contrast, 72 percent of modern weddings have music at the ceremony and this usually always includes both vocal and instrumental music. Let us note that we have the same percentage of music at weddings as we have wedding ceremonies being held in churches. With the shift of weddings from the home to the church, music plays a significant part in the wedding ceremony.

At the weddings fifty years ago, 18 percent of the brides wore formal wedding gown in contrast to 83 percent that wore a street dress or suit. In comparison, 73

Reflections

The happiest people are those who are too busy to notice whether they are or not.—
North Carolina Christian Advocate.

So many women marry men to reform them, but if there is a sign on a bus saying "Cincinnati," that is probably where it is going. By the time a woman falls in love with a mature man it is already evident the direction he has chosen. If his mother could not change him, his wife probably cannot.—Louis H. Evans in *Your Marriage—Duel or Duet?*, (Fleming H. Revell Company)

Saul tried to be a "buddy" with God. It is always the man who is really far from God who thinks he can use this approach to the Almighty. The closer to God a man is, the more he is aware of God being the Almighty, Everlasting, Creator, Sustainer of the entire universe. There is no flippancy or easy intimacy with God for the man close to God. Instead, there is a sense of God's greatness and man's unworthiness.—William P. Barker in *Kings in Shirtsleeves*, (Fleming H. Revell Company)

percent of modern brides wore a formal wedding gown and only 27 percent wore a street dress or suit. In the early weddings only 7 percent of the men wore formal attire and 93 percent wore a suit. In the modern weddings 49 percent of men wore formal attire and 51 percent wore a suit. It is interesting to note that a higher percentage of the modern brides have yielded to wearing formal attire at their weddings than modern grooms. Only 13 percent of the weddings fifty years ago were followed by a formal reception whereas 59 percent of modern weddings were followed by formal receptions. The formal reception of fifty years ago averaged 39 people in attendance while an average of 136 people attended the receptions following modern weddings. It will be noted that considerable time and expense is involved to plan and execute a formal reception for 136 people following a wedding ceremony.

Our survey revealed that fifty years ago 27 percent of the weddings did not have any rings involved in the wedding. In comparison, only 1.5 percent of modern weddings have no ring involved. One ring is used in 1.5 percent of modern weddings, two rings are used in 16 percent, and three rings are used in 81 percent. Only 46 percent of the first generation brides had an engagement ring whereas 90 percent of the modern brides had engagement rings. Only

(Continued on Page 14)

What can be done to help couples make marriage what God intended it to be? Fundamental disruption today in our society is the home's failure to function as divinely intended. To deal with this crisis Southern Baptists have had their first Convention-wide conference on marriage and the family. Purpose was to see how churches might help their homes. The conference was exploratory, first endeavoring to define marital and family problems then if possible suggest solutions.

Meeting in Nashville under the able direction of Dr. Joe Burton of the Sunday School Board's Home Life Department, the conference had the valuable guidance of such top leadership as Evelyn M. Duvall, David R. Mace, Paul Popenoe and others. Preparation for Christian Marriage, Christian Family Life, Home and Church Working Together, and Helping Families with Special Problems comprised four main areas of consideration. Forty work groups dealt in depth with numerous implications of these general themes. Procedure was from the premise that the home is funda-

mental in training children and also in the lives of adults. Good, wholesome family life has no substitute. Some 750 participants—professors, physicians, pastors, social workers, lawyers, missionaries, counsellors, Sunday school teachers, fathers, mothers, husbands, wives shared in a serious five-day effort to appraise present Southern Baptist efforts to deal with the matters involved and what new approaches should be attempted.

The industrial revolution in England 200 years ago doomed the patriarchal structure of the family. Urbanization proceeds today all over the world. Passing of the old patriarchal expression of the family has been followed by a new system that could fit into our changing world. This new form is marked by freedom—but this freedom must be balanced by responsibility. It is marked by independence of the younger generation—but they cannot outlaw their in-laws without loss to themselves. It is marked by attempted equality of husband and wife—but this necessitates greater knowledge and better preparation than over before for marriage. It is marked by effort to achieve fulfillment for the individual. This has resulted in the drive to the divorce courts of over 400,000 a year mistaken people who suppose if they are not happy in one marriage they can try another.

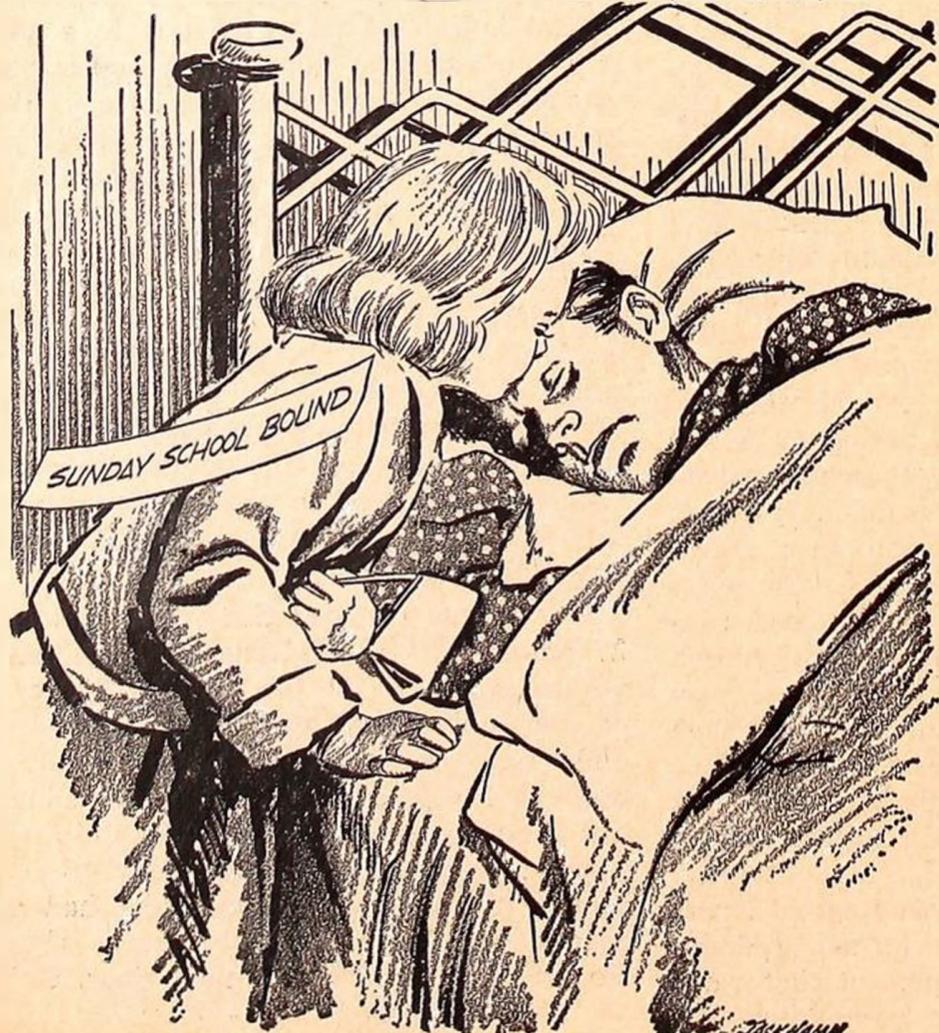
A good marriage can only be built by creative interpersonal relationships—by considerateness, unselfishness, by something going beyond romantic love to a true expression of Christian life.

Good people make good marriages. They have what it takes. Awareness, warm out-goingness, sensitiveness, eagerness to be helpful to others are basic to good marriage. Successful marriages are more likely where congenial people share a similar life. This makes it harder to achieve success in a mixed marriage. Marriages are successful when mature, prepared partners discipline themselves for what is needful to make a go of their marriage. Teen-age marriages are a poor risk. But It's easy to get married today. Staying happily married is quite something else, however, as this conference observed.

One thing was continually sounded: The churches need to provide competent guidance both before and after marriage. Marriage calls for persons having self-

ONE DAY -- A GOODBYE FOREVER?

"...THE ONE SHALL BE TAKEN, AND THE OTHER LEFT..."
— MATT. 24: 40, 41 ; LUKE 17: 34-36



NCC Board Warns Tax Plan May Be 'Injurious' To Society

DENVER, Colo. (RNS)—The General Board of the National Council of Churches warned here that proposed measures limiting the amount of charitable contributions that can be deducted for tax purposes may "have both direct and indirect effects injurious to our free society."

General Board members, representing 31 major denominations, raised some questions about this specific tax reform measure proposed by the Kennedy administration. The measure would permit income tax deductions only on charitable gifts above five per cent of the personal income.

The board members emphasized that their "expression of concern" was not a special plea for charitable organizations.

But they asked if the proposal would not have the effect of "discouraging what heretofore has been encouraged by the tax laws of the federal government: namely, support of the broad variety of voluntary associations of our citizens which assume personal and private responsibility for programs and organizations freely established for social ends in which they believe."

Says Money Without God Aids Communist Nations

WASHINGTON (BP)—The Arizona House of Representatives has memorialized congress to stop printing and to withdraw from circulation all \$1 bills that do not bear the inscription "In God We Trust."

Reason given by the Arizona Legislature: "It appears that the use of currency without the inscription 'In God We Trust' gives aid and comfort to those nations which pursue the atheistic communistic ideology."

In 1955 congress enacted a law providing for the inscription to be included on all currency as the dies for printing then in use were replaced by new ones. According to the Arizona memorial the treasury department is still printing some \$1 bills without the inscription.



knowledge, self-control and unselfishness. These are marks of the mature person. They make imperative the reality of spiritual life and development of Chris-

BAPTIST BELIEFS

By Herschel H. Hobbs

Son Of Man

The title "Son of Man" was the favorite self-designation of Jesus. It appears eighty-seven times in the New Testament. And with four exceptions (John 12:34; Acts 7:56; Rev. 1:13; 14:14) it is used only by Jesus. Apparently He preferred this title to "Christ" and "Son of David" (used by Jesus only once by inference, Mk. 12:35; Lk. 20:41), since to the Jews these latter names carried a political meaning.

The phrase "son of man" occurs repeatedly throughout the Old Testament (ninety times in Ezekiel), but with one exception (Dan. 7:13), reference to men only. Its use by Jesus probably came from Daniel 7:13. Here, after the fall of successive world empires, there appeared one "like the Son of man" to receive his kingdom, which was quite unlike the earthly empires. Note that "Son of man" does not appear in the New Testament after the Gospels, except in Acts 7:56, until Revelation 1:13 where Christ appears as dwelling in His churches (cf. 14:14).

"Son of man" suggests Jesus' identity with man for man's redemption. It connotes our

Lord's voluntary entrance into humanity as representative man, "the last Adam" (1 Cor. 15:45), to accomplish man's salvation. Thus Jesus used it with reference to His earthly ministry (Matt. 8:20; Luke 19:10), His death and resurrection (Matt. 12:40; 17:9; 22-23), and His second coming (Matt. 13:41; 24:27; Luke 21:36). While the Gospels picture Jesus as "Son of man" they leave no doubt but that He is more than *man*. He is the God-Man: perfect in deity and in humanity.

In His heavenly glory He still bears His relation to man. He is "the Son of man" (Acts 7:56) and "like unto the Son of man" (Rev. 1:13; 14:14). And "when the Son of man shall come in his glory" (Matt. 25:31), His own will be "changed" (1 Cor. 15:52). Therefore, "beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

Our Lord became the "Son of man" that we might become "sons of God" (cf. John 1:12).

Commission Reelects Officers, Announces Plans

NASHVILLE—An attorney and a pastor were reelected as non-staff officers of the SBC Christian Life Commission. Orba Lee Malone, El Paso, Texas lawyer, is chairman, James P. Craine of First Baptist Church, Gallatin is vice-chairman. The

agency continues Foy Valentine as executive secretary of its staff.

Meeting in the new Southern Baptist Convention building here the Commission announced Christian Life Week will consider "The Things That Make For Peace" as its summer conference theme Aug. 8-14 at Glorieta, N.M. and Aug. 22-28 at Ridgecrest, N. C. Charles Wells of Princeton, N. J. and Charles Wellborn, now pursuing graduate studies at Duke University, will appear on the program at both assemblies. In addition sharing in the Ridgecrest assembly will be Carlyle Marney of Myers Park Church, Charlotte, N. C. and former Senator and University President, Frank P. Graham who is now a United Nations Mediator.

Valentine also announced the Commission plans a Christian Citizenship Seminar in Washington, D. C. Nov. 25-26 with the program and personnel to be reported later.

Evangelist Wanting Name Listed Should Write In

NASHVILLE (BP)—Southern Baptist ministers, serving as evangelists not employed by any denominational agency, will have their names listed in the 1963 Convention Annual if their names and addresses are available.

These evangelists should send information to Martin B. Bradley, secretary of Research and Statistics, SBC Sunday School Board here, to be listed.

tian graces in all who would marry and have families who are a joy to the home, an asset to the community and an honor to God,

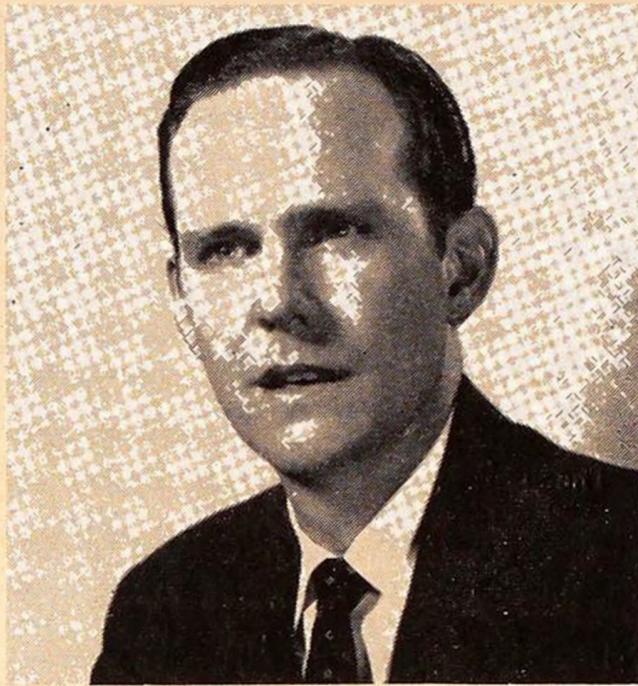
Tennessee Topics

James Turner is the new pastor at Springhill Church, Dyer Association. He comes from Gayland Heights Church near Knoxville.

Recently W. R. Prince became pastor of Unity Church in Madison Chester Association. He reports Sunday school attendance has grown from 47 to 118, organized a Training Union with 104 in attendance, and 14 additions, two by baptism and 12 by letter. He came to West Tennessee from the pastorate of Center Point Church, Robertson Association.

Southside Church, Martin, ordained Jesse Wade as a deacon. Pastor Bill Delaney served as moderator, Robert W. Campbell questioned the candidate, Pat Kough gave the charge, Harold Grissom preached the sermon, and Glendell Arnold led the ordination prayer.

Millersville First Church ordained James Smith to the ministry February 10. He recently completed his studies at Harrison-Chilhowee Baptist Academy and has been called as pastor of Falls City Church, Rock Island. Bledsoe Association pastors assisting in the ordination were G. A. Craddock, Clifton Alexander, William Suddarth and Millersville Pastor H. A. Crouch.



C. Truitt Roberts is the new minister of music and education at Ardmore Church, Memphis. A native of Baldwyn, Miss., he received his Bachelor of Music degree from the University of Mississippi, and is a mid-term graduate of Southwestern Seminary, Fort Worth, Texas. Mrs. Roberts is the former Mary Williams also of Baldwyn. They have one daughter, Patsy.

Donald Owens begins his service as pastor of Lebanon's Immanuel Church on March 24. He has served the Shellsford Church, McMinnville, the past eight years and is moderator of Central Association. Rev. James M. Gregg, Nashville, has been interim pastor of the Lebanon church which extended a call to Owens March 3.

Lincoln Park Church, Knoxville, March 3, presented a 1963 Galaxie 500 four-door sedan fully equipped, including air-conditioning to a surprised and grateful Pastor, Charles R. Ausmus.

After five years of fruitful work R. K. Chadwick has resigned as pastor of Memorial Church, Cumberland Association, and accepted Freedonia Church, Crossville.

New Superintendent Of Missions For Hamilton Co.

J. V. James is the new superintendent of missions for Hamilton County Baptist Association. He assumed his duties in mid-February.

A native of Grove Hill, Ala., James attended Howard College and Southern Seminary. In addition to serving as pastor of a number of churches, he served as superintendent of City Missions at Columbus, Ga., and was a member of the administrative staff of the Home Mission Board as director of juvenile rehabilitation work before coming to Chattanooga.

Mrs. James is the former Frances Newton of Gadsden, Ala. They have one daughter, Linda Carolyn, age 10. They are residing at 1430 Hickory Valley Road.

A reception is planned for them on March 17, 2:30-5:00, at First Church, Chattanooga.

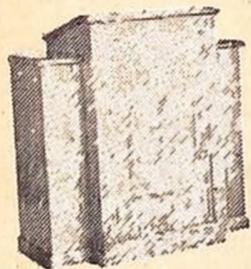
New Union Church, Dayton, ordained Colonel Harris and Alvin Gravett as deacons. Jack Burns is pastor.

Campbell County Association—Kelly Dee Trospen has resigned Indiana Avenue Church due to illness. John Shoun resigned Little Cove Creek to become pastor of Antioch Church, Johnson City. Leon Wolfenbarger has resigned at Ridge. Indian Creek has called Walter Richardson as pastor.

James Shumate has resigned as pastor of Smyrna Church, Chapel Hill, effective March 17. He has accepted the pastorate of Mt. Herman Church near Savannah.

Douglas E. Bowers has resigned as minister of music at Ridgedale Church, Chattanooga, effective March 17. He has accepted a similar position with Moreland Avenue Church, Atlanta, Ga. Bowers has served the Ridgedale Church the past four years.

Eugene Griffith of Spring Creek Church, Chattanooga, has accepted a position with First Church, Shelbyville, as minister of music and education.



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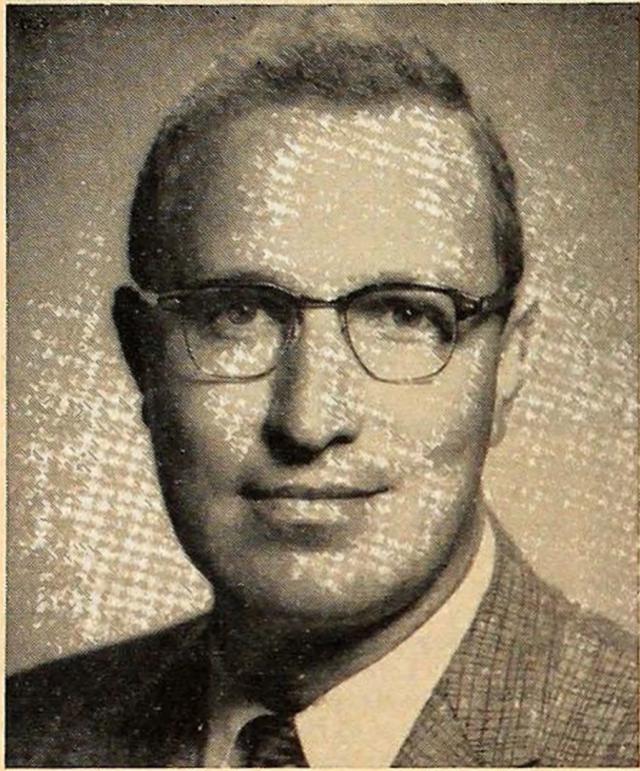
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To Speak At The Brotherhood Convention— Camp Linden



Dr. Kenneth L. Chafin, Professor of Evangelism, Southwestern Baptist Theological Seminary, Fort Worth, Texas, is to be one of the principal speakers at the Brotherhood Convention at Camp Linden, June 7-9, 1963.

Dr. and Mrs. Chafin (Barbara Ann) are the parents of two children, Nancy Ann and Troy Wyatt.

Dr. Chafin has a message for men. We are very anxious that each Brotherhood make it possible for at least their pastor and Brotherhood President to attend the Convention. We believe they will return with a new vision and interest. Write now for information.—Roy J. Gilleland, Jr., Brotherhood Department.

* * *

Nominations For State Brotherhood Officers Requested

There will be a meeting of the Nominating Committee the first week in April for the purpose of nominating State Brotherhood Officers for 1963-64. If you have any nominations, please address them to the Nominating Committee by April 1, in care of the Brotherhood Department, 1812 Belmont Boulevard, Nashville 5, Tennessee.

Mt. Lebanon Church, New Duck River Association, ordained Coleman Harvey, J. W. Nickens, Waldain Swain and Larry Clay.

R. B. Ackler has resigned the pastorate at Crump to return to California where he formerly served. April 1, he assumes his duties as pastor of Coronado Southern Baptist Church, Coronado, across the bay from San Diego, Calif.



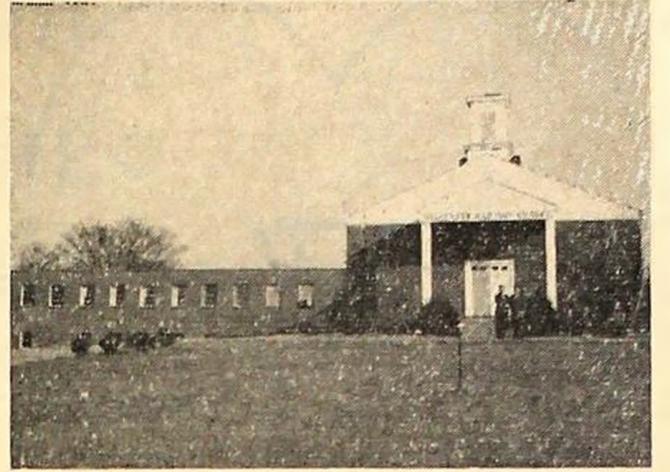
(Continued from Page 2)

one who is now spending a few hours each week visiting "shut-ins" and people whose activities have been more or less limited because of the infirmities of age, I have come to the definite conclusion that if the people who are having so much to say these days about the "pitiful plight of our old folks" would take the time to know them a little better, instead of pitying them so much they would be praying, "O, Lord, help us to be more like them. Amen."

Yesterday, for example, I spent a few hours visiting two retired ministers, Bro. A. C. Hutson, just over eighty, and Bro. Chas. Wauford, just under eighty years of age. Bro. Hutson retired from the Inskip Baptist Church where he was pastor for fifteen years. Before coming to Tennessee he did a monumental work as pioneer preacher in the mountains of Kentucky. He now lives with his wife on a small farm on McCammon Road out of Knoxville. Bro. Wauford was pastor of the Island Home Baptist Church for twenty-three years before he retired. Before coming to Knoxville he was pastor in Cleburne, Texas, and in Lewisburg and Covington, Tennessee. He now lives with his daughter at 224 Kassen Drive, Knoxville.

For several years after their retirement they did extra work supplying for various churches in Knox County. But because of physical disability for some years now they have been unable to render this service, and are very largely confined to their homes. By careful management and strict budgeting they have been able to provide themselves with comfortable homes in which to live and with the other necessities of life. How old fashioned they are! It seems never to have occurred to them that the Government should support them.

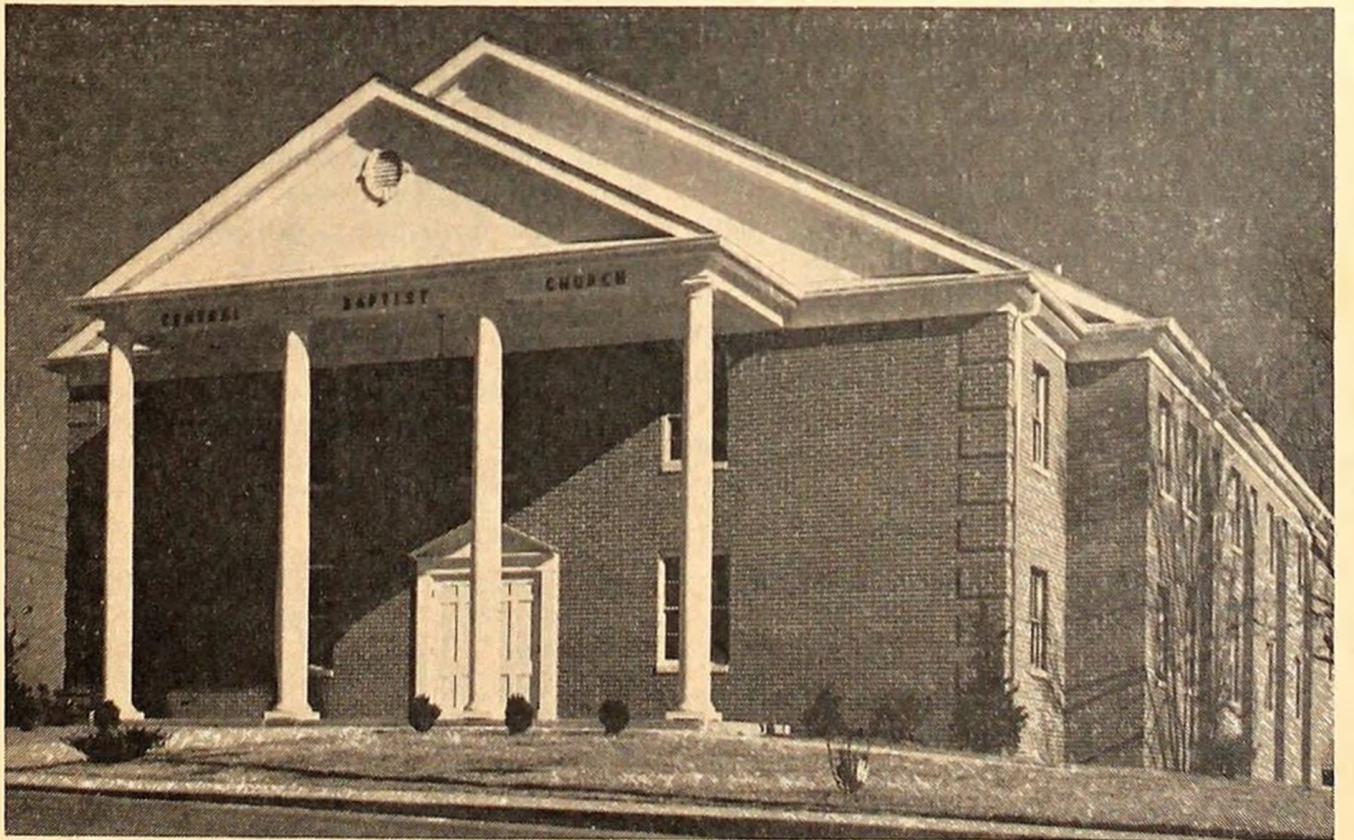
As I listened to their comments about people and what is going on in the world about them,



LEBANON—Hillcrest Chapel here was organized into a church, Sunday afternoon, February 24, with 285 members. During a period of about 15 months there have been 45 additions by letter and 49 for baptism. Also two young men surrendered to preach. Total value of church property including a three bedroom home is approximately \$100,000. Hillcrest was started by First Church. Shown in the picture is Pastor Hugh L. Callens, left, and C. C. Jennings, chairman of the Building Committee.

I found them charitable in their judgments of others, harboring no resentments, and with no trace of bitterness toward anybody, certainly none because of the ravages of old age. Nourished by invisible inner resources, they were cheerful, serene, and unafraid of the future. As I left them, I decided if the many people whose lives they have touched and blessed by their ministry in the past only knew how much these men have to give which money cannot buy, they would never think of them as "poor old folks" to be left alone with their memories, but would keep in closer touch with them lest they lose something tremendously valuable out of their own lives.

And what I have said about these two retired ministers, I could say with equal truth about men and women who have retired from many other walks of life whom I meet every week in my visitations. O. E. Turner, 3622 Lucinda Dr., Knoxville 18, Tenn.



HIXSON—Dedication services were held February 24 for the new educational building, along with the entire facilities of Central Church here. J. V. James, associational missionary for Hamilton County was the speaker. Open house was held in the afternoon.

Organized November 4, 1951 with 26 charter members, membership now is 448. The sanctuary was completed in 1960, the new educational space was first occupied in February.

J. Lloyd Brown is the pastor. Charles E. Mays, Bob Million, Glenn Castleberry, Kermit Welch, Sam W. Todd, Johnny Penney and Gilbert Prater served on the Building Committee.

By THEO SOMMERKAMP

"Three Loves Have I"

NASHVILLE—"Three loves have I," Sam confessed to the family life consultant. "Our class party is Friday night. I don't know which one to invite. It's important because the one I invite I'll have to go with the rest of the year. The two won't have anything to do with me.

"Can you help me please?" the high school junior implored.

Dr. Evelyn Mills Duvall settled back. "Tell me who they are. Tell me why you're in love with them" she said.

"First there's Anne," Sam reported. "I go bike-riding with her every Saturday. She's the kind of girl you can talk anything over with. Why, I can talk over problems with her that I can't with my mother.

"She understand me. We've never kissed. I've never really wanted to kiss her.

"Then there's Rosie," Sam continued. He was dreamy-eyed.

"When I'm with Rosie," He sighed, "well she's the kind of girl you don't have to talk with about anything to enjoy being with her. She brings out whatever it is in me that it must be like to be a man. I can hardly keep my hands off her." Sam seemed to have hypnotized himself.

Mrs. Duvall broke the long pause. "You told me you had three, and you've named only two so far. Who's the third one?" she asked.

"Oh, that's Mary," Sam recovered. "She and I share a hymnal at church on Sunday morning. She makes me want to go out and do great things in life!"

Mrs. Duvall, the family life consultant, stopped in her lecture.

"I want to test you," she told the sectional assembly at the Southern Baptist Conference on Marriage and the Family here.

"Which one do you think Sam married? I know, because I kept track. How many think he married Anne?" she asked. No hands lifted.

"All right, how many think Sam married Rosie?" Two office secretaries thought so.

"And Mary?" she inquired. Almost all the hands went up for Mary.

"Who was right? None of you," She

said with a smile. "You see, Sam married a fourth girl. Someone who combined all the traits of the three loves he had in high school."

Dr. Duvall speaks with personal family authority on her side. She has been married for 35 years, has reared two daughters and is grandmother of three.

She used this story of Sam to illustrate the need for maturity in choosing a mate.

She told the conference, sponsored by the SBC Sunday School Board, there are several signs to indicate when young people are ready to marry.

They are old enough to direct their own lives. They can settle down with one person exclusively and assume responsibility. They have outgrown childish dependency on parents.

They are able to love and be loved "deeply, fully, as an emotional adult." They are educated for a full life as a man or woman, in the home or outside.

They accept the roles of marriage and enjoy its privileges. When they can accept themselves, understand themselves, have confidence in themselves and exercise self-control, they are mature enough.

Dr. Duvall, though a native of Oswego, N. Y., has acquaintance with the South. She got her master's degree at Vanderbilt University while her husband taught religion at nearby Scarritt lives now in Chicago where her husband is professor of religion at George Williams College.

She has a doctorate in human development from the University of Chicago.

Her daughter, Jean, is a pediatric nurse married to a college professor in Iowa. Her other daughter, Joy, directs teenage activities for a Chicago group and is working for a master's degree.

Dr. Duvall urged Southern Baptists to conduct research on the young people of the South. "You don't know where you stand," she said. "The research I've quoted to you has been done in other parts of the county:

She also said, "Southern Baptists are getting started slower than many other denominations in this field." Both statements about Southern Baptists were answers to pointed questions from "buzz groups," whose job it was to probe the issues.

Dr. Duvall, author of numerous books in the field, said the growing number of



MISSION MILLIONS—Foreign Mission Board and Woman's Missionary Union leaders take a second look at the largest check written for a Southern Baptist Convention agency. The \$3,466,498, from the SBC treasurer in Nashville, includes \$3,129,842 in Lottie Moon Christmas Offering money. It is for foreign missions, and the Lottie Moon offering is promoted by the women's group. At left is Baker J. Cauthen, Richmond, Foreign Board executive secretary. Miss Alma Hunt, center, is executive secretary, Woman's Missionary Union, Birmingham, and Mrs. R. L. Mathis of Waco, Tex., is women's president. (BP) Photo

younger marriages in America today are more likely to end in a divorce than later-age marriages. These early marriages also tend "shut off fuller personality development."

High school students from religious families have leadership abilities, she said, but not the kind which shine in today's high school social structure. There the boy sports hero and the young country club set of girls are glorified, she reported.

They often feel like "squares" or misfits by the social standards in high school but the religiously-oriented student and the "brains" will make their contributions to the world later.

She debunked 10 myths often heard about marriage. She gave the "facts." The myths and the real story she said are:

1. Opposites attract. Instead, individuals marry persons like themselves or their fathers or mothers.

2. There is only one person predestined as a mate. The truth: "any well-adjusted person could probably marry another well-adjusted person."

3. Love is all that matters. "There are a great many other factors."

4. Marriage is taken lightly today. High school student surveys show 90 per cent think marriage should last a lifetime.

5. Marriage solves personal problems. No, it very rarely does. It brings its own special problems.

6. In a Christian home there is no conflict. Conflict is "inevitable" in any marriage.

7. "I'm not marrying her family, I'm marrying her." But, younger marriages

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Report Of Committee On Baptist Faith And Message

The 1962 session of the Southern Baptist Convention, meeting in San Francisco, California, adopted the following motion.

"Since the report of the Committee on Statement of Baptist Faith and Message was adopted in 1925, there have been various statements from time to time which have been made, but no overall statement which might be helpful at this time as suggested in Section 2 of that report, or introductory statement which might be used as an interpretation of the 1925 Statement.

"We recommend, therefore, that the president of this Convention be requested to call a meeting of the men now serving as presidents of the various state Conventions that would qualify as a member of the Southern Baptist Convention committee under Bylaw 18 to present to the Convention in Kansas City some similar statement which shall serve as information to the churches, and which may serve as guidelines to the various agencies of the Southern Baptist Convention. It is understood that any group or individuals may approach this committee to be of service. The expenses of this committee shall be borne by the Convention Operating Budget."

Your committee thus constituted begs leave to present its report as follows:

Throughout its work your committee has been conscious of the contribution made by the statement of "The Baptist Faith And Message" adopted by the Southern Baptist Convention in 1925. It quotes with approval its affirmation that "Christianity is supernatural in its origin and history. We repudiate every theory of religion which denies the supernatural elements in our faith."

Furthermore, it concurs in the introductory "statement of the historic Baptist conception of the nature and function of confessions of faith in our religious and denominational life. . . ." It is, therefore, quoted in full as part of this report to the Convention.

"(1) That they constitute a consensus of opinion of some Baptist body, large or small, for the general instruction and guidance of our own people and others concerning those articles of the Christian faith which are most surely held among us. They are not intended to add anything to the simple conditions of salvation revealed in the New Testament, viz., repentance towards God and faith in Jesus Christ as Saviour and Lord.

"(2) That we do not regard them as complete statements of our faith, having any quality of finality or infallibility. As in the past so in the future Baptists should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time.

"(3) That any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.

"(4) That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience.

"(5) That they are statements of religious convictions, drawn from the Scriptures, and are not to be used to hamper freedom of thought or investigation in other realms of life."

The 1925 Statement recommended "the New Hampshire Confession of Faith, revised at certain points, and with some additional articles growing out of certain needs. . . ." Your present committee has adopted the same pattern. It has sought to build upon the structure of the 1925 Statement, keeping in mind the "certain needs" of our generation. At times it has reproduced sections of the Statement without change. In other instances it has substituted words for clarity or added sentences for emphasis. At certain points it has combined articles, with minor changes in wording, to endeavor to relate certain doctrines to each other. In still others—e.g., "God" and "Salvation"—it has sought to bring together certain truths contained throughout the 1925 Statement in order to relate them more clearly and concisely. In no case has it sought to delete from or to add to the basic contents of the 1925 Statement.

Baptists are a people who profess a living faith. This faith is rooted and grounded in Jesus Christ who is "the same yesterday, and to-day, and for ever." Therefore, the sole authority for faith and practice among Baptists is Jesus Christ whose will is revealed in the Holy Scriptures.

A living faith must experience a growing understanding of truth and must be continually interpreted and related to the needs of each new generation. Throughout their history Baptist bodies, both large and small, have issued statements of faith which comprise a consensus of their beliefs. Such statements have never been regarded as complete, infallible statements of faith, nor as official creeds carrying mandatory authority. Thus this generation of Southern Baptists is in historic succession of intent and purpose as it endeavors to state for its time and theological climate those articles of the Christian faith which are most surely held among us.

Baptists emphasize the soul's competency before God, freedom in religion, and the priesthood of the believer. However, this emphasis should not be interpreted to mean that there is an absence of certain definite doctrines that Baptists believe, cherish, and with which they have been and are now closely identified.

It is the purpose of this statement of faith and message to set forth certain teachings which we believe.

Committee On Faith, Message Issues Report

NASHVILLE (BP)—The Committee on Statement of Baptist Faith and Message has released its report to the 1963 Southern Baptist Convention. It will be acted on in May at Kansas City, Mo.

The 4500-word statement was asked for to help interpret the 1925 statement adopted by the Convention. The new one "shall serve as information to the churches, and . . . as guidelines to the various agencies of the Southern Baptist Convention."

The committee, composed of men serving as presidents of the state Baptist conventions elected in 1961, said, "In no case has it sought to delete from or to add to the basic contents of the 1925 Statement."

The statement to be presented at Kansas City has 17 sections. There are sections on what Baptists believe about the scriptures, God, man, grace, salvation, the church, baptism and the Lord's Supper, the Lord's day, the kingdom of God, last things, evangelism and missions, education, stewardship, cooperation, the Christian and the social order, peace and war, and religious liberty.

Hundreds of scripture references document the 17 sections, showing chapters and verses of the Bible where the subject is covered.

Herschel H. Hobbs, Oklahoma City, president of the SBC, chaired the committee.

The Baptist Faith And Message

I—THE SCRIPTURES

The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ.

Ex. 24:4; Deut. 4:1-2; 17:19; Josh. 8:34; Ps. 19:7-10; 119:11, 89, 105, 140; Isa. 34:16; 40:8; Jer. 15:16; 36; Matt. 5:17-18; 22:29; Lk. 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Rom. 15:4; 16:25-26; II Tim. 3:15-17; Heb. 1:1-2; 4:12; I Pet. 1:25; II Pet. 1:19-21.

II—GOD

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. To Him we owe the highest love, reverence, and obedience. The eternal God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Gen. 1:1; 2:7; Ex. 3:14; 6:2-3; 15:11ff.; 20:1ff.; Lev. 22:2; Deut. 6:4; 32:6; I Chron. 29:10; Ps. 19:1-3; Isa. 43:3, 15; 64:8; Jer. 10:10; 17:13; Matt. 6:9ff.; 7:11; 23:9; 28:19; Mk. 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Rom. 8:14-15; I Cor. 8:6; Gal. 4:6; Eph. 4:6; Col. 1:15; I Tim. 1:17; Heb. 11:6; 12:9; I Pet. 1:17; I John 5:7.

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ he was conceived

of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself the demands and necessities of human nature and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, partaking of the nature of God and of man, and in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Gen. 18:1ff.; Ps. 2:7ff.; 110:1ff.; Isa. 7:14; 53; Matt. 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16, 27; 17:5; 27; 28:1-6, 19; Mk. 1:1; 3:11; Lk. 1:35; 4:41; 22:70; 24:46; John 1:1-18, 29; 10:30, 38; 11:25-27; 12:44-50; 14:7-11; 16:15-16, 28; 17:1-5, 21-22; 20:1-20, 28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5, 20; Rom. 1:3-4; 3:23-26; 5:6-21; 8:1-3, 34; 10:4; I Cor. 1:30; 2:2; 8:6; 15:1-8, 24-28; II Cor. 5:19-21; Gal. 4:4-5; Eph. 1:20; 3:11, 4:7-10; Phil. 2:5-11; Col. 1:13-22; 2:9; I Thess. 4:14-18; I Tim. 2:5-6; 3:16; Titus 2:13-14; Heb. 1:1-3; 4:14-15; 7:14-28; 9:12-15, 24-28; 12:2; 13:8; I Pet. 2:21-25; 3:22; I John 1:7-9; 3:2; 4:14-15; 5:9; II John 7-9; Rev. 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

C. God the Holy Spirit

The Holy Spirit is the Spirit of God. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts of sin, of righteousness and of judgment. He calls men to the Saviour, and effects regeneration. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the assurance of God to bring the believer into the fulness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Gen. 1:2; Judg. 14:6; Job 26:13; Ps. 51:11; 139:7ff.; Isa. 61:1-3; Joel 2:28-32; Matt. 1:18; 3:16; 4:1; 12:28-32; 28:19; Mk. 1:10, 12; Lk. 1:35; 4:1, 18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17, 26; 15:26; 16:7-14; Acts 1:8; 2:1-4, 38; 4:31; 5:3; 6:3; 7:55; 8:17, 39; 10:44;

13:2; 15:28; 16:6; 19:1-6; Rom. 8:9-11, 14-16, 26-27; I Cor. 2:10-14; 3:16; 12:3-11; Gal. 4:6; Eph. 1:13-14; 4:30; 5:18; I Thess. 5:19; I Tim. 3:16; 4:1; II Tim. 1:14; 3:16; Heb. 9:8, 14; II Pet. 1-21; I John 4:13; 5:6-7; Rev. 1:10; 22:17.

III—MAN

Man was created by the special act of God, in His own image, and is the crowning work of His creation. In the beginning man was innocent of sin and was endowed by His Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence; whereby his posterity inherit a nature and an environment inclined toward sin, and as soon as they are capable of moral action become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore every man possesses dignity and is worthy of respect and Christian love.

Gen. 1:26-30; 2:5, 7, 18-22; 3; 9:6; Ps. 1; 8:3-6; 32:1-5; 51:5; Isa. 6:5; Jer. 17:5; Matt. 16:26; Acts 17:26-31; Rom. 1:19-32; 3:10-18, 23; 5:6, 12, 19; 6:6; 7:14-25; 8:14-18, 29; I Cor. 1:21-31; 15:19, 21-22; Eph. 2:1-22; Col. 1:21-22; 3:9-11.

IV—SALVATION

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, sanctification, and glorification.

A.—Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ.

Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord

and Saviour. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer into a relationship of peace and favor with God.

B.—Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual perfection through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

C.—Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Gen. 3:15; Ex. 3:14-17; 6:2-8; Matt. 1:21; 4:17; 16:21-26; 27:22-28:6; Lk. 1:68-69; 2:28-32; John 1:11-14, 29; 3:3-21, 36; 5:24; 10:9, 28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Rom. 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18, 29-39; 10:9-10, 13; 13:11-14, I Cor. 1:18, 30; 6:19-20; 15:10; II Cor. 5:17-20; Gal. 2:20; 3:13; 5:22-25; 6:15; Eph. 1:7; 2:8-22; 4:11-16; Phil. 2:12-13; Col. 1:9-22; 3:1ff.; I Thess. 5:23-24; II Tim. 1:12; Titus 2:11-14; Heb. 2:1-3; 5:8-9; 9:24-28; 11:1-12:8, 14; James 2:14-26; I Pet. 1:2-23; I John 1:6-2:11; Rev. 3:20; 21:1-22:5.

V—GOD'S PURPOSE OF GRACE

Election is the gracious purpose of God, according to which He regenerates, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is a glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the cause of Christ, and temporal judgments on themselves, yet they shall be kept by the power of God through faith unto salvation.

Gen. 12:1-3; Ex. 19:5-8; I Sam. 8:4-7, 19-22; Isa. 5:1-7; Jer. 31:31ff.; Matt. 16:18-19; 21:28-45; 24:22, 31; 25:34; Lk. 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45, 65; 10:27-29; 15:16; 17:6, 12, 17-18; Acts 20:32; Rom. 5:9-10; 8:28-39; 10:12-15; 11:5-7, 26-36; I Cor. 1:1-2; 15:24-28; Eph. 1:4-23; 2:1-10; 3:1-11; Col. 1:12-14; II Thess. 2:13-14; II Tim. 1:12; 2:10, 19; Heb. 11:39-12:2; I Pet. 1:2-5, 13; 2:4-10; I John 1:7-9; 2:19; 3:2.

VI—THE CHURCH

A New Testament Church of the Lord

Jesus Christ is a local body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth.

This church is an autonomous body, operating through democratic processes under the Lordship of Jesus Christ. In such a congregation members are equally responsible. Its Scriptural officers are pastors and deacons.

The New Testament speaks also of the church as the body of Christ which includes all of the redeemed of all the ages.

Matt. 16:15-19; 18:15-20; Acts 2:41-42, 47; 5:11-14; 6:3-6; 13:1-3; 14:23, 27; 15:1-30; 16:5; 20:28; Rom. 1:7; I Cor. 1:2; 3:16; 5:4-5; 7:17; 9:13-14, 12; Eph. 1:22-23; 2:19-22; 3:8-11, 21; 5:22-32; Phil. 1:1; Col. 1:18; I Tim. 3:1-15; 4:14; I Pet. 5:1-4; Rev. 2-3; 21:2-3.

VII—BAPTISM AND THE LORD'S SUPPER

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matt. 3:13-17; 26:26-30; 28:19-20; Mk. 1:9-11; 14:22-26; Lk. 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; Acts 20:7; Rom. 6:3-5; I Cor. 10:16, 21; 11:23-29; Col. 2:12.

VIII—THE LORD'S DAY

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employments, work of necessity and mercy only being excepted.

Ex. 20:8-11; Matt. 12:1-12; 28:1ff.; Mk. 2:27-28; 16:1-7; Lk. 24:1-3, 33-36; John 4:21-24; 20:1, 19-28; Acts 20:7; I Cor. 16:1-2; Col. 2:16; 3:16; Rev. 1:10.

IX—THE KINGDOM

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Gen. 1:1; Isa. 9:6-7; Jer. 23:5-6; Matt. 3:2; 4:8-10, 23, 12:25-28; 13:1-52, 25:31-46, 26:29; Mk. 1:14-15, 9:1; Lk. 4:43, 8:1; 9:2; 12:31-32, 17:20-21; 23:42; John 3:3, 18:36, Acts 1:6-7, 17:22-31, Rom. 5:17, 8:19, I Cor. 15:24-28; Col. 1:13; Heb. 11:10, 16; 12:28, I Pet. 2:4-10, 4:13; Rev. 1:6, 9, 5:10, 11:15, 21:22.

X—LAST THINGS

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isa. 2:4; 11:9; Matt. 16:27; 18:8-9; 19:28, 24:27, 30, 36, 44; 25:31-46, 26:64; Mk. 8:38; 9:43-48; Lk. 12:40, 48, 16:19-26, 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31, Rom. 14:10; I Cor. 4:5; 15:24-28, 35-58; II Cor. 5:10; Phil. 3:20-21; Col. 1:5, 3:4, I Thess. 4:14-18; 5:1ff.; II Thess. 1:7ff.; 2, I Tim. 6:14; II Tim. 4:1, 8; Titus 2:13; Heb. 9:27-28; James 5:8; II Pet. 3:7ff.; I John 2:28; 3:2; Jude 14; Rev. 1:18; 3:11, 20:1-22:13.

XI—EVANGELISM AND MISSIONS

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods in harmony with the gospel of Christ.

Gen. 12:1-3; Ex. 19:5-6; Isa. 6:1-8; Matt. 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Lk. 10:1-18; 24:46-53; John 14:11-12; 15:7-8, 16; 17:15; 20:21; Acts 1:8; 2:8; 8:26-40; 10:42-48; 13:2-3; Rom. 10:13-15; Eph. 3:1-11; I Thess. 1:8; II Tim. 4:5; Heb. 2:1-3; 11:39-12:2; I Pet. 2:4-10; Rev. 22:17.

XII—EDUCATION

The cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian schools is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deut. 4:1, 5, 9, 14; 6:1-10; 31:12-13; Neh. 8:1-8; Job 28:28; Ps. 19:7ff.; 119:11; Prov. 3:13ff.; 4:1-10; 8:1-7, 11; 15:14; Eccl. 7:19; Matt. 5:2; 7:24ff.; 28:19-20; Lk. 2:40; I Cor. 1:18-31; Eph. 4:11-16; Phil. 4:8; Col. 2:3, 8-9; I Tim. 1:3-7; II Tim. 2:15; 3:14-17; Heb. 5:12-6:3; James 1:5; 3:17.

XIII—STEWARDSHIP

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Gen. 14:20; Lev. 27:30-32; Deut. 8:18; Mal. 3:8-12; Matt. 6:1-4, 19-21; 19:21; 23:23; 25:14-29; Lk. 12:16-21, 42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Rom. 6:6-22; 12:1-2; I Cor. 4:1-2; 6:19-20; 12; 16:1-4; II Cor. 8-9; 12:15; Phil. 4:10-19; I Pet. 1:18-19.

XIV—COOPERATION

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of

Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Ex. 17:12; 18:17ff.; Judg. 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Neh. 4; 8:1-5; Matt. 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mk. 2:3; Lk. 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; I Cor. 1:10-17; 3:5-15; 12; II Cor. 8-9; Gal. 1:6-10; Eph. 4:1-16; Phil. 1:15-18.

XV—THE CHRISTIAN AND THE SOCIAL ORDER

Every Christian is under obligation to seek to make the will of Christ supreme in his own life and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Christ Jesus. The Christian should oppose in the spirit of Christ every form of greed, selfishness, and vice. He should work to provide for the orphaned, the needy, the aged, the helpless, and the sick. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Ex. 20:3-17; Lev. 6:2-5; Deut. 10:12; 27:17; Ps. 101:5; Micah 6:8; Zech. 8:16; Matt. 5:13-16, 43-48; 22:36-40; 25:35; Mk. 1:29-34; 2:3ff.; 10:21; Lk. 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Rom. 12-14; I Cor. 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Gal. 3:26-28; Eph. 6:5-9; Col. 3:12-17; I Thess. 3:12; Philemon; James 1:27; 2:8.

XVI—PEACE AND WAR

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love.

Isa. 2:4; Matt. 5:9, 38-48; 6:33; 26:52; Lk.

22:36, 38; Rom. 12:18-19; 13:1-7; 14:19; Heb. 12:14; James 4:1-2.

XVII—RELIGIOUS LIBERTY

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Gen. 1:27; 2:7; Matt. 6:6-7, 24; 16:26; 22:21; John 8:36; Acts 4:19-20; Rom. 6:1-2; 13:1-7; Gal. 5:1, 13; Phil. 3:20; I Tim. 2:1-2; James 4:12; I Pet. 2:12-17; 3:11-17; 4:12-19.

* * *

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INSIGHT

A MATTER OF EARLY DATING

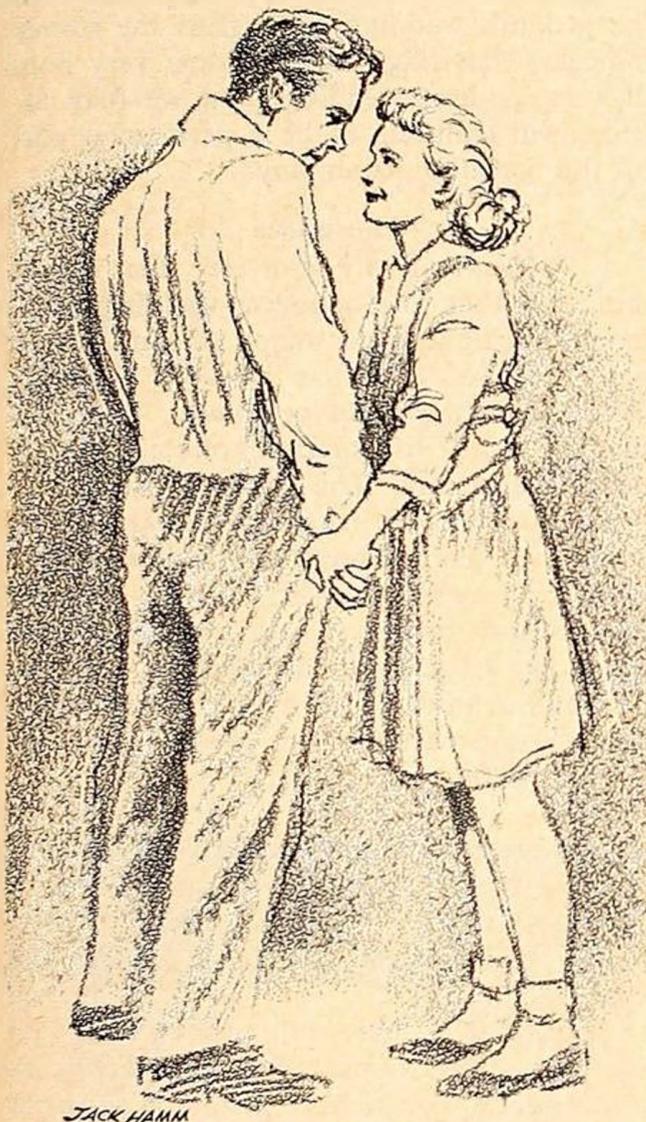
By Foy Valentine, Executive Secretary
Christian Life Commission of the
Southern Baptist Convention

good and acceptable in itself, has deteriorated until it is now quite out of hand. This abnormal, unnatural, early dating actually pushes young people into the very things we warn them against, sexual experimentation and immature marriage. How can we call a halt to this obviously bad situation?

Parents can refuse to sacrifice their children to the false god of conformity in this regard. Teachers and school officials can refrain from using the schools to prop up this abominable custom. Churches can find ways and means of teaching the young people the permanently valid values and ideals relating to early dating before they are swept out to sea. Then young people, parents, teachers, and youth leaders of all kinds can develop good group activities for boys and girls under fifteen to take the place of today's too early dating.

Let us help today's young people to prepare for successful marriage. Let us help them to keep themselves pure. Let us lead them to follow the wise man's counsel, "Remember now thy Creator in the days of thy youth."

(Reprinted from "Master Control", radio production of Southern Baptists' Radio-TV Commission)



JACK HAMM

Eminent anthropologists attest that as far as they can determine the American social dating custom is unique in human history. The rule of social life in our country is like Noah's ark in that the animals go in two or not at all! Nowhere else in the world does social life on a paired basis obtain to the extent that it does here. The dating custom at first started with young adults in their early twenties. But progressively the dating age has been dropping until it has now actually reached into late childhood. Here young boys and girls who are by no means ready for paired relationships are being forced into them by social pressure. Dr. David R. Mace has observed that these young girls, some not even in their teens, feel that in order to be popular and socially acceptable they have to date" and in order to date they have to submit to sexual experiences This is manifested . . . in the rising incidence of premarital pregnancy among early teen-agers, and even more significantly in the tragic picture of the zooming rates of venereal disease in the eleven to fifteen year age group in the United States."

The social custom of dating, obviously

1963 Convention Bumper Stickers Now Available

NASHVILLE (BP)—For the second year, two-color bumper stickers are available free to those driving to the Southern Baptist Convention.

Saying, "Southern Baptist Convention, Kansas City, May 7-10," The blue and green luminous stickers will call attention to the meetings and also help fellow Baptists identify one another as they travel.

The bumper stickers are made available by the Southern Baptist Convention Executive Committee. To obtain one write to: Bumper Stickers, care of the Baptist Program, 460 James Robertson Parkway, Nashville 3, Tenn.

When ordering for more than one person be sure to list individual names and addressed so duplications can be avoided

"Three Loves Have I"

(Continued from page 8)

mean more dependence on parents and inlaws.

8. A good sex life means a happy marriage. No—some couples had satisfying adjustment up to the time of divorce.

9. "More marriages are breaking up in America than ever before." The rate, rather, hit a peak in 1946; it is now decreasing.

10. "It takes a baby to cement a marriage." Babies are hard on a marriage, cutting down the time for husband-wife companionship.



Dean James McKinney (left) is discussing plans with members of the Southwestern Singers, Jim McPherson, Knoxville; Jane Frazier, Blaine; Phil Perrin, Knoxville; Sarah Sherwood, Johnson City, and Erwin Johnson, Chattanooga, about the choir's 2,500 mile tour March 15 to 25. Southwestern Baptist Theological Seminary's choir is scheduled to sing at Carson-Newman College and Woodmont Baptist Church, Nashville, March 22 and First Baptist Church, Memphis, on March 24.

Marriage Ceremony Trends

(Continued from page 3)

To have the best VACATION BIBLE SCHOOL this summer

Prepare!!!

1. Enlist the workers *now!* Work through Sunday School superintendents using teachers in the departments where possible. These workers are already familiar with the children and correct methods of teaching.
2. Discover where and when the *Associational Vacation Bible School Clinic* will be held. Plan for every worker to attend.
3. Order the Principal's Package and textbooks for each department, giving each superintendent the superintendent's *Bulletin* from the Principal's Package.
4. Study the book, *Better Vacation Bible Schools*, by Sibley C. Burnette.
5. Conduct textbook studies for each department.

The textbook study:

should be done by departments with the superintendent leading; needs to include all workers in the department regardless of assignment; should extend over a period of several weeks to allow time for reading and completion of suggested assignments.

SUGGESTED SCHEDULE FOR VACATION BIBLE SCHOOL FACULTY PREPARATION

	Morning	Afternoon
	Textbook Study	<i>Better Vacation Bible Schools</i>
April 2	10:00-11:30	12:30-2:00
April 9	10:00-11:30	12:30-2:00
April 16	10:00-11:30	12:30-2:00
April 23	10:00-11:30	12:30-2:00
April 30	10:00-11:30	12:30-2:00

Suggest that all who have never studied

Better Vacation Bible Schools attend all sessions in the afternoons.

Ask others to attend the first and last sessions for review and refresher. Use these sessions to plan for the coming school. Following this suggested schedule gives opportunity for co-ordinating plans for the whole school, building fellowship, and leading workers in prayer and dedication to the task. Possible outcomes will include:

1. Each worker will have a full knowledge of the whole program of the school and his department, become familiar with the purposes of the school, and begin to have opportunity for relating purposes to individuals before Vacation Bible School begins.
2. Each worker will find spiritual readiness so necessary for good Vacation Bible School work.
3. Plans will be made early and responsibilities assigned, so that the first day of Vacation Bible School will find each worker with a calm, unhurried, happy manner, so important for teaching boys and girls.
4. A fellowship and spirit of unity will result, making possible greater opportunities for spiritual development of the pupils.
5. Vacation Bible School, from beginning to end, will be a happy experience for everyone.

When workers are thoroughly prepared, their attitudes will reflect a genuine love for God and for people, and they will have a concern for bringing boys and girls to God in real spiritual experiences.

62 percent of the first generation brides had a wedding ring, but 98 percent of the modern brides had a wedding ring. During the first generation only 19 percent of weddings involved the groom's wedding ring whereas 94 percent of modern weddings involved the groom's wedding ring. Thus the survey indicates that rings have become very popular in modern weddings and we may assume will continue to be a permanent part of the wedding ceremony.

Conclusions

1. In general, we can say the survey indicates that the modern wedding ceremony has undergone major changes in the past fifty years. It has changed from an *informal to a formal ceremony*. It shifted from a *small private ceremony to a large public ceremony*. The place of the ceremony has moved from *the home to the church*. It has shifted from a *simple to a complex ceremony*. Also, it has changed from a *very inexpensive to a very expensive ceremony*. The cost of formal weddings was studied in detail by the Carson-Newman Sociology department in 1959. (See Baptist and Reflector, December 3, 1959)

2. We may conclude that these shifts of the modern wedding ceremony are not necessarily detrimental to the institution of marriage. There is little or nothing in these trends that violate our basic social and Christian ideals.

3. Although there is much to be said for the small home wedding, there are some advantages in having weddings in our churches. Most homes are not large enough to accommodate the average modern wedding and many of us feel that the process of moving out of singleness into marriage is a sacred "rite-of-passage" and should be planned, sponsored, and sanctioned by our churches.

4. Also, the trend of increased attendance at modern weddings indicates progress. When a bride and groom invites relatives, friends, and the public this is an excellent way of saying to everyone "thank you" for the part that you have played in our lives.

5. Surely, the witnessing of public weddings by growing children is a teaching experience and should cultivate in them fruitful attitudes concerning marriage.

6. The increase of the use of rings is a trend that should be meaningful in family life. The ancient Egyptians used the ring as a symbol of a pledge. Rings are something rather permanent and are very symbolic in meaning.

7. The only development that shows up in this survey that tends to be alarming is the increased expense involved. The complete modern middle class formal church wedding costs approximately \$2000.

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FRED WALKER
VICE PRESIDENT

Attendances and Additions

March 3, 1963

Church	S.S.	T.U.	Add.
Alamo, First	238	78	1
Alcoa, First	402	154	
Ashland City, First	104	43	
Athens, East	375	130	
First	580	188	2
Mission	73	43	
East	375	130	
Notia, First	129	70	
Riceville, First	107	51	6
Auburntown, Prosperity	128	66	
Bemis, First	290	87	
Bolivar, First	399	120	
Bristol, Tennessee Avenue	457	159	1
Mission	52		
Brownsville	498	117	4
Bruceton, First	208	63	
Centerville, First	107	32	2
Chattanooga, Brainerd	836	262	4
Calvary	280	90	
Central	501	238	7
Meadowview	35	22	
East Brainerd	197	76	
East Ridge	674	193	
First	996	236	
Morris Hill	224	72	1
Northside	344	84	1
Oakwood	334	138	2
Red Bank	1106	315	1
Ridgedale	470	161	4
St. Elmo	352	97	
White Oak	455	134	1
Woodland Park	360	165	
Clarksville, New Providence	231	84	2
Pleasant View	210	80	
Cleveland, Big Spring	300	161	
First	514	152	1
Stuart Park	113	59	2
Westwood	178	49	1
Clinton, First	628	176	
Second	449	185	6
Collierville, First	294	108	
Columbia, Highland Park	439	191	1
Pleasant Heights	235	90	
Cookeville, First	473	116	9
Eastwood	60	32	2
Stevens Street	138	61	
Washington Ave.	124	73	
West View	124	65	
Corryton	200	81	
Fairview	143	51	
Crab Orchard, Haley's Grove	103	50	
Cowan, First	117	40	
Crossville, First	260	71	
Dayton, First	252	102	
Denver, Trace Creek	115	73	
Dickson, First	201	55	
Dresden, First	174	46	
Dunlap, First	154	46	
Dyersburg, First	658	189	2
Springhill	137	85	3
Elizabethton, First	410	142	
Good Will Center	89		
Immanuel	228	96	
Oak Street	135	56	
Etowah, First	285	96	
North	362	120	3
Gladeville	137	54	1
Gleason, First	191	69	
Goodlettsville, First	424	189	2
Grand Junction, First	103	53	
Greenville, First	423	144	4
Greenbrier	322	129	2

Harriman, South	452	180	2
Trenton Street	360	106	
Walnut Hill	234	99	
Henderson, First	278	96	
Hixson, Central	257	139	6
First	292	96	
Memorial	246	113	
Hollow Rock, Prospect	220	38	
Humboldt, Antioch	238	94	
First	492	164	1
Jackson, Calvary	569	234	3
First	972	259	
Parkview	327	100	1
West	822	395	
Johnson City, Central	659	160	1
North	138	68	
Pine Crest	178	63	
Temple	303	104	
Kenton, First	231	79	
Macedonia	65	70	
Kingsport, Colonial Heights	335	136	
First	775	182	
Litz Manor	228	90	1
Lynn Garden	391	125	
Kingston, First	523	185	2
Mission	39		
Shiloh	160	113	
Knoxville, Bell Avenue	766	181	2
Black Oak Heights	224	75	
Broadway	880	315	1
Central Ft. City	1146	369	
Fifth Avenue	706	207	
First	876	237	11
Fort Hill	248	68	1
Grace	334	195	1
Lincoln Park	952	254	
Meridian	551	150	3
Mt. Carmel	156	60	
Smithwood	763	252	
South	520	166	
Wallace Memorial	737	254	1
Wallace Memorial Chapel	175	84	
West Hills	190	69	1
Woodland Park	360	165	
LaFollette, First	279	76	
Lawrenceburg, First	188	68	
Highland Park	255	108	
Immanuel	113	51	
Lebanon, Rocky Valley	105	49	
Southside	153	75	
Lenoir City, Calvary	233	64	
First	449	147	
Kingston Pike	126	57	
Oral	142	75	
Lewisburg, First	363	100	10
Loudon, New Providence	150	90	
Madisonville, First	266	91	
Malesus	232	76	
Manchester, First	318	117	
Martin, Central	287	87	
Southside	104	37	4
Maryville, Broadway	675	325	3
First	803	252	2
McMinnville, Magness Memorial	281	62	
Forest Park	66	29	
Shellsford	223	141	
Medon, New Union	112	60	
Memphis, Ardmore	657	249	2
Bellevue	1412	702	4
Beverly Hills	525	161	2
Brunswick	125	58	
Colonial	834	259	12
Cordova	88	61	2
Dellwood	334	124	3
East Park	157	66	
Ellendale	167	70	3
Elliston Avenue	284	121	9
Eudora	850	347	
First	1584	351	9
Georgian Hills	382	152	2
Graceland	641	203	2
Greenlaw	217	176	1
Havenvue	237	70	1
Highland Heights	1162	537	2
Kennedy	443	158	4
LaBelle Haven	622	194	3
LeaClair	428	159	2
Leawood	849	281	12
Longview Heights	393	139	2
Lucy	111	66	3
Macon Road	193	84	
Malcomb Avenue	143	42	3
Mallory Heights	238	95	2
Millington, First	465	248	
Mt. Pisgah	105	68	
Mountain Terrace	129	94	
Oakhaven	410	135	

Oakville Memorial	318	87	
Parkway Village	306	100	4
Raleigh	466	213	3
Richland	335	118	
Rugby Hills	255	119	4
Second	389	150	5
Southern Avenue	791	244	
Southland	179		
Southmoor	222	95	
Temple	1002	308	1
Union Avenue	873	275	2
Vanuys	100	52	2
Wells Station	661	192	4
Whitehaven	674	171	3
Middleton, First	109	57	
Milan, First	461	132	7
Northside	140	53	
Mission	15	16	
Millersville, First	88	50	3
Morristown, Alpha	93	41	
Bethel	195	84	
Brown Springs	90	27	
Buffalo Trail	233	73	
Bulls Gap	95	46	
Calvary	347	25	3
Cherokee Hills	105	45	
First	764	185	
Hillcrest	230	79	1
Leadvale	88	52	
Manley	122	50	
Montvue	198	101	3
Rocky Point	61	30	
Westview	149	39	
White Oak	112	72	
Whitesburg	92	33	
Witt	70	28	
Murfreesboro, First	558	111	1
Calvary	112	48	
Southeast Mission	138	65	2
Third	366	118	
Nashville, Belmont Heights	1006	306	2
Madison Street	106	27	
Westview	41	23	
Bordeaux	161	46	1
Brook Hollow	415	129	2
Criewood	485	129	3
Dalewood	358	95	1
Donelson, First	799	193	5
Donelson View	155	49	
Eastland	506	149	2
Eastwood	194	86	4
Elkins Avenue	116	53	
Fairview	188	69	
First	1227	445	2
Carroll Street	161	43	
Cora Tibbs	61	41	
T.P.S.	439		
Freeland	90	35	
Glenwood	288	77	2
Grace	813	231	
Haywood Hills	298	97	4
Hermitage Hills	233	148	2
Hill Hurst	147	29	
Immanuel	393	116	4
Immanuel Chapel	25	17	
Inglewood	769	204	
Cross Keys	43		
Training School	104		
Joelton	216	109	
Judson Memorial	612	149	1
Benton Avenue	78	8	
Lockeland	893	119	1
Lyle Lane	83	32	1
Madison Parkway	179	57	18
Riverside	342	94	
Valley View	80	19	
Rosedale	189	84	
Third	234	51	
Tusculum Hills	386	75	
Two Rivers	148	73	1
Woodbine	481	181	11
Woodmont	606	213	
Oak Ridge, Glenwood	378	143	4
Robertsville	657	230	
Old Hickory, First	462	163	
Peytonville Mission	29	30	
Temple	277	188	2
Oliver Springs, Middle Creek	94	56	
Parsons, First	207	65	
Philadelphia, Cedar Fork	163	107	
Pigeon Forge, First	286	90	
Portland, First	295	90	
Pulaski, First	302	109	
Rockwood, Eureka	106	58	
First	521	178	
Rogersville, Henard's Chapel	113	85	
Sardis	77	46	
Selmar, First	237	95	2
Sevierville, First	500	157	1
Seymour, First Chilhowee	177	64	5
Shelbyville, Shelbyville Mills	228	77	
Somerville, First	237	105	
Sparta, First	160	35	
Summertown	143	74	1
Sweetwater, First	385	104	
North	203	35	
Mission	32		
Trenton, First	531	122	12
White Hall	133	51	
Tullahoma, First	551	159	1
Union City, First	633	170	12
Second	267	116	
Watertown, Round Lick	154	62	
Waynesboro, Green River	107	71	
Winchester, First	229	54	1
Southside	73		
Oaklawn	111	44	

AROUND THE WORLD

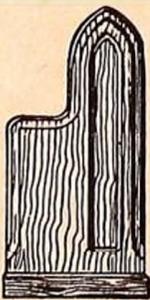
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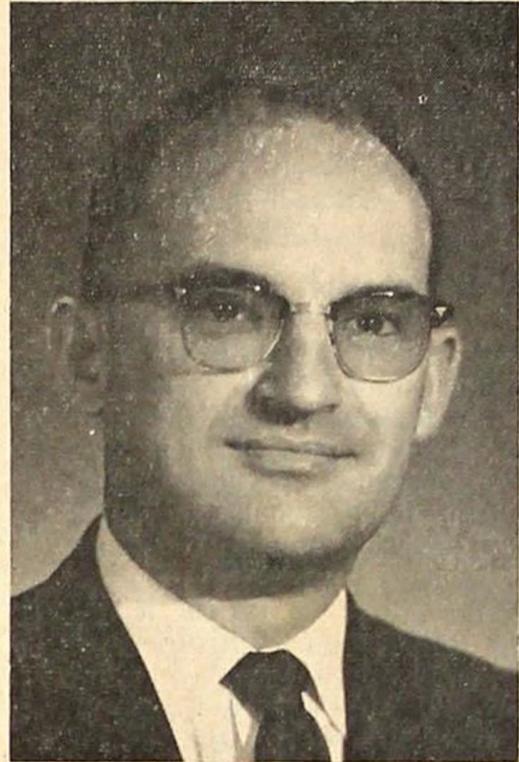
Three State Junior Choir Festivals — April 6



MRS. MABEL S. BOYTER



MRS. NADEEN McCOY



BILL LEACH

Three of the South's finest specialists in the field of music for children will direct the combined choirs in Tennessee's annual State Junior Festivals April 6.

Mrs. Mabel Boyter, Director, Children's School of Music of Atlanta, recognized nationally as an authority, is scheduled to be with the West Tennessee juniors at First Baptist Church, Milan. Last year she was guest conductor for the Gatlinburg State Junior Festival. She has always been received enthusiastically by both directors and children. Dalton Dyess is host minister of music and Shelby Collier, Southern Avenue Church of Memphis, is the festival convener.

Guest conductor for the Lebanon (First

Baptist) Festival will be Mrs. Nadeen McCoy of Birmingham. She was formerly Director of Graded Choirs for the Texas Baptist Convention Music Department. Her sparkling personality and unusual talent have created an increasing demand for her services in clinics and festivals. Robert Smith, host minister of music, is in charge of local arrangements and John Burgin, Judson Memorial, Nashville, is scheduled to direct the entire program.

Bill Leach, Editor of Junior Music Materials for the Baptist Sunday School Board, and a former minister of music at Red Bank Church of Chattanooga, will be choral conductor at the third, and largest, of the three festivals, at First Baptist of Maryville. This will complete the cycle

for Leach since he has been guest conductor for both Middle and West Tennessee in previous festivals. Don Brakebill, for the second time, will be our host minister of music, and Jean Peoples, First Church of Jefferson City, will preside at the sessions.

Last year 59 choirs with 1,550 members participated in these events and an increase of more than 200 is expected in the '63 events.

All District Festival participants are invited to the State meetings and those achieving a rating of at least 75 per cent may sing for adjudication. Registration for the State Festivals may be made at the District Festivals.

Children's Home Offering On Mother's Day

For many years Thanksgiving has been the time for the once-a-year Special Offering in the churches for our Children's Homes. Thanksgiving is a wonderful time to remember our homeless and destitute children, however, the increasing emphasis that is being placed on the Lottie Moon Christmas offering for foreign missions has more and more over-shadowed our Thanksgiving offering since they came so close together. Then too, in many of our churches the forward program of church finance was being promoted at that time, thus making it impossible to properly promote three major emphases at the same time. Therefore, the Board of Managers of the Tennessee Baptist Children's Homes voted to request that our special offering day be changed from Thanksgiving to Mother's Day, and that we be allowed to continue receiving contributions in food stuffs and produce at Thanksgiving or during the fall season. This was

James M. Gregg

unanimously approved by the Executive Board of the Tennessee Baptist Convention.

Mother's Day, Sunday May 12th, will be the time for the 1963 Children's Home Offering. We realize that it is always difficult to make changes. However, it is sincerely hoped that the pastors, Sunday School superintendents, and other church officers will give this special offering their best emphasis, and that they will give their people an opportunity to help care for the more than 400 homeless and needy children in our four homes. This new date will in no way conflict with the Hospital emphasis on Mother's Day, since this a Convention wide educational emphasis and no offerings are received for the hospital at this time. A goal of \$100,000.00 has been set by the Board of Managers for this Special Offering throughout our state. Will you help a motherless child on Mother's Day with a

WMU Obituary Chairman

If any member of your WMU has died since last March 1, please send her *name*, *church*, and *association* to the state WMU office, 1812 Belmont Boulevard, Nashville 5, Tennessee. Do this by March 18 if you want your member listed in the Memorial Service at the Annual Meeting in Chattanooga. If the deceased was formerly an officer in your association or of Tennessee Woman's Missionary Union, please indicate.

worthy offering? This offering should, and can, care for one-fourth of our annual budget, or three months operation expenses. Those desiring special offering envelopes, posters, and other promotional material, should write the General Superintendent, 1514 Belcourt Avenue, Nashville 12, Tennessee, stating the number needed, and a supply will be sent to you. Thank you Tennessee Baptists for what you have done in the past for this great program of Child Care.



Jesus Demonstrates His Authority



ON MATTERS OF
Family Living

By

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

Director of Counseling, Trinity Baptist Church

TEXTS: Mark 11:1 to 12:2 (Larger)—Mark 11:15-18, 27-33 (Printed)—Luke 6:46 (Golden).

The matter of authority in religion has become acute in our time, with its emphases upon controls of one sort or another. Where does it rest? Is it in a book? Is it in a church? Many contemporary Christians are content to let religious authority reside in a person, Jesus Christ as described in the Bible and known in personal experience through personal commitment. To regard Him as Lord, because He has been known already as Saviour, appears logical if not inevitable. And this of course involves His authority. The practical aspect of this line of thought is seen in Jesus' own words, as found in the Golden Text of the lesson. "And why call ye me, Lord, Lord, and do not the things which I say?"

The time of the lesson is what is known as Passion Week in the earthly life of our Lord. The printed text furnishes us with some three manifestations of His authority as He met with fierce opposition from His enemies within the Temple on two separate days of that memorable week. It will be recalled that Herod had been forty-six years in rebuilding the Temple (Jn. 2:20) and that it was completely destroyed by the Roman soldiers under Titus about forty years after the events of this lesson. Although it had been intended as a place of worship, the religious leaders among the Jews were using it for material gain and dared to challenge Jesus when He interfered with their greedy practices.

Condemning the Cynical (vv. 15-18)

This is the second cleansing of the Temple, if John's Gospel is taken into account. The first was at the beginning of Jesus' ministry. In both instances He condemned those who had become so cynical as to make out of religion a source of monetary gain for themselves. His eyes must have blazed with indignation as He drove them out of the sacred precincts of the Temple while reminding them of its true purpose, which was prayer and worship, and at the same time boldly charging them with nothing less than thievery. They yielded to His authority for the moment but plotted His destruction when the opportunity was found, which would be later in the week. It was a clear-cut demonstration of Jesus' authority when face to face with those who were willing to distort the place of religion into something repulsive and degrading for all concerned.

Confronting the Critical (vv. 27, 28)

The chief priests and the scribes and the elders, mentioned here, met Jesus not so much to determine His exercise of authority together with its source as to place Him in an untenable position before the milling crowds of people in and around the Temple (it was during the season of the Passover). Jesus confronted them, with all of their critical attitude, without fear. But it was indeed a situation charged with danger so far as He was concerned. If He had hesitated or failed to do so it would have represented compromise if not outright cowardice upon His part. He had done what was proper in condemning the cynical religious leaders, actually expelling them from the Temple, and He now confronts His critics with quiet courage. He will not yield before them. He knows that His authority comes from God. And this is sufficient.

Confounding the Conspiratorial (vv. 29-33)

Our Lord makes use of a devastating dilemma as He responds to the questions of His critical enemies. Was John's baptism from heaven or from men? They saw that either answer would empale them on one of the dilemma's horns and thus retreated into embarrassing silence. Jesus calmly announced to them that He would follow their example and also remain silent to their

Why Push Child Into Junior Rat Race?

Instead of parents going all-out to give children "all the things we never had," they might try giving youngsters what we did have—time and freedom to grow into themselves, suggests magazine writer Betsy Fancher, a Georgia housewife.

"One advantage that the poorest of us had was some freedom to explore the mysterious world around us, to follow our whims and indulge our enthusiasm for the sheer joy of it," she observes in *The Saturday Evening Post*.

Today's kids are under unprecedented pressure to achieve at school and to achieve after school. Even that old relaxer—sandlot baseball—has given way to the big league competition of Little League ball. It's not enough for parents to know that a child is doing well—the question is whether he's doing as well as the child next door.

"In our efforts to provide all the 'advantages,' we have produced the busiest, most competitive, highly pressured and over-organized generation of youngsters in history—and probably the unhappiest," says Mrs. Fancher.

questions as to His authority. Thus they experienced a perfect "squelch". The conspirators were completely confounded and withdrew from the scene but they will return later. They cannot trap Him in His words for they reveal mastery as well as poise. But they can bring a charge and then proceed to twist it to suit themselves while the charge itself is being tried (and this is nothing short of diabolical in nature). They kill Him but His authority yet remains, even today.

NEW BOOKS

The Epistle to the Hebrews by Clarence S. Roddy; Baker; 141 pp.; \$2.75.

Sermons for Special Days and Occasions by G. Hall Todd; Baker; 157 pp.; \$2.50.

The Faith of a Heretic by Walter Kaufmann; Doubleday; 414 pp.; \$1.45; paper. What can I believe? How should I live? What do I hope?

The Struggle for a Soul by William L. Hull; Doubleday; \$3.50; 175 pp. The untold story of a minister's final effort to convert Adolf Eichmann.

The Zondervan Pictorial Bible Dictionary by Merrill C. Tenney; 927 pp.; \$9.95. This dictionary is a completely new, fully illustrated one-volume work.

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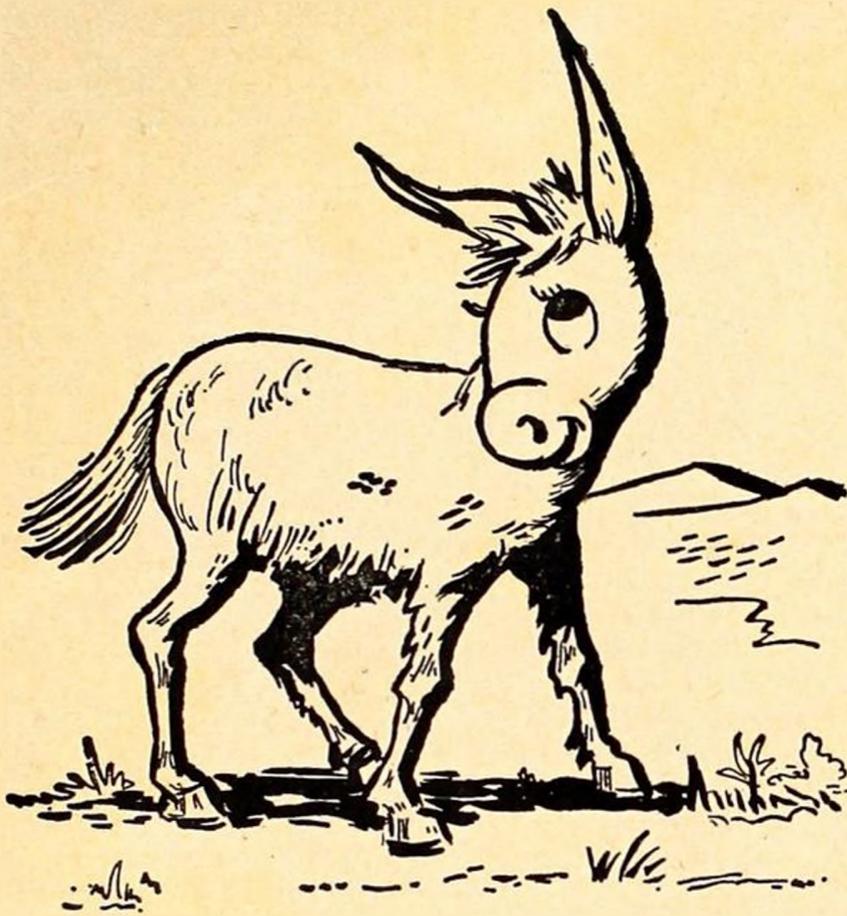
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Four-Footed Treasure Hunters*

By Ferris Weddle

The pint-size burros were real Western pioneers and trailblazers. Indirectly, too, several burros discovered rich mines and placer diggings.

Without burros, the taming of the West would have taken much longer. These animals could exist for long periods with little foodstuff and water, living entirely off the land. Whenever the opportunity arose, burros wandered lazily off to search for something to eat.

That's what happened with Henry Wickenburg's burro in the Arizona Territory. Murmuring irate threats, Henry began searching for his elusive four-footed partner. Henry was right in the middle of country infested with savage Apaches, and he didn't want to be without his pack animal.

At last Henry sighted the grayish figure in the mesquite and cacti landscape. Angrily, the prospector started flinging rocks at the burro as the animal kept just out of reach.

Suddenly, Henry checked his throwing of a stone. It felt unusually heavy for its size. He examined it, and Henry Wickenburg forgot about the burro and the Apaches. The rock was heavy with quartz gold, as was also the ledge from which it had come.

It isn't recorded whether Henry Wickenburg thanked his straying burro by giving the little beast a few good feedings of grain.

It is recorded, however, that the mine was named the "Vulture" instead of the "Burro." It became one of the richest mines in the territory.

A similar incident brought about the discovery of gold in the Tonopah, Nevada, area in the early 1900's. Again no special honor was given the burro.

For over three hundred years burros served the needs of man in the New World and for thousands of years before that in the Old World. The animals have received

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 *(Sunday School Board Syndicate, all rights reserved)

only grudging honor for this long service. In the old West, the difference between life and death for many frontiersmen was a braying, stubborn burro.

As treasure hunters, few burros can match the unhonored one which "discovered" the incredibly rich silver and lead ores of the Coeur d'Alene Mountain of northern Idaho.

The burro owned by N. S. Kellogg, a carpenter who had turned prospector, strayed away from camp. Kellogg hated prospecting. He also hated burros. But his carpentry business was so poor that he had decided to see whether he could make a strike.

He spent more time hunting his wandering burro than in actual prospecting. Finally he had about had enough. As he hunted his straying animal for the last time, he discovered rich silver deposits which made

It was the usual muddy day in the country. Our first-grade teacher, Miss Brown, had just finished putting on the 18th pair of stubborn rubbers on the 18th uncooperative pair of feet and quickly prepared to finish the last pair before lunch.

The next pair of rubbers was for Johnny Smith, a shy and quiet boy, who as soon as the battle to get his rubbers on was won, looked blandly up into his teacher's face and said: "They aren't mine." Miss Brown groaned inwardly, but with grim gentleness swiftly removed the rubbers and straightened her aching back.

Whereupon Johnny continued: "They're my brother's, but Mommy said I could wear them today."

Sign on apartment No. 1: "Piano for Sale."

Sign on apartment No: 2: "Hurrah!"

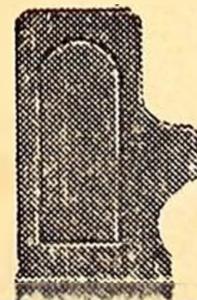
One of the advantages of a democracy is that the minority has the say and the majority have to pay.

Two mosquitoes were watching blood donors giving their blood in a mobile van. Said one to the other: "Just fancy. They'll come in here and lie down placidly while someone takes a *pint* of their blood, but they'll yell blue murder if we just take a couple of nips!"

him, for a time, a rich man. Today the mining town of Kellogg bears his name. No name honors the burro, however.

Burros have only a minor role in the West today. They are used chiefly as mounts for children and as atmosphere on dude ranches. A few stubborn old prospectors still use them in the mountains and the deserts, searching for their big strike.

It is entirely probable that the descendants of the four-legged pioneers are happy just to take it easy. They never asked for glory anyway, just for a sparse clump of grass.



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LINDSEY'S
 LAWRENCEBURG, TENNESSEE

1963 Baptist Student Convention

The Tennessee Baptist Student Convention will be held at First Church, Nashville, April 5-7. Participating on the program will be many outstanding Southern Baptist leaders and students.

Watch for more detailed information concerning this meeting.—Pitts Hughes.

March 3, members of Oakwood honored L. C. Roberts, upon completion of 17 years in the pastorate of that Knoxville church. Appropriate recognition services were held at the morning with words of appreciation and gifts for their pastor.

Oakwood is also rejoicing over paying its entire church indebtedness three and one-half years ahead of schedule. All outstanding bonds have been called for redemption. Future expansion is now being planned.

Every Baptist a Tither

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Billy Graham Cancels Japan Crusade Plans

TOKYO, JAPAN (BP)—Evangelist Billy Graham, suffering from "an acute undetermined infection," has cancelled plans to participate in the Japan Baptist New Life Movement.

The vast nation-wide evangelistic crusade, sponsored by the Japan Baptist Convention, will go on as planned without Graham as a speaker.

News of Graham's cancellation sounded a note of disappointment in the New Life Movement Office here, but crusade leaders stated they were not discouraged and will continue their meetings.

Shuichi Matsumura, director of the vast crusade, said that Graham's Cancellation has caused Japanese Baptists to redouble their crusade efforts, and that the Japan Baptist Convention has been called to prayer for Graham's recovery.

Matsumura said that the movement was not planned as "A Billy Graham Evangelistic Team Crusade," but rather, Graham was speaking at five area-wide meetings as the guest of the Japan Baptist Convention.

Missionary W. H. "Dub" Jackson, associate director of the movement, said "We are concerned about Graham's health, but this campaign has never been dependent upon a man or upon men—but rather upon God."

"We are depending upon God to bring a real spiritual victory to Japan regardless of this great disappointment," said Jackson.

In a telegram to the New Life Movement Office here, Graham expressed deep regrets

for being forced to cancel his assignments in the crusade.

Doctors at St. Francis Hospital (Catholic) in Honolulu advised the famed evangelist to cancel all engagements. He had been in Honolulu for two weeks recuperating from pneumonia.

Graham had also been scheduled to lead his own team revivals in Manilla, Hong Kong, and Taiwan. The Graham Evangelistic Team will conduct the crusade there without him.

As a part of the Japan Life Movement, Graham had been scheduled to open an area-wide crusade in Tokyo, and to bring the closing message at similar area-wide meetings in Nagoya, Sappora, Kokura and Fukuoka. The meeting in Tokyo, first of the five, will begin March 30.

The area meetings will be followed by revivals in 147 Japan cities, with about 600 evangelists, laymen and musicians from the United States assisting.

Messages from the meetings will be beamed into homes of millions of Japanese through radio and television in an effort to reach the entire nation of 94 million people with the Gospel.

Crusades have also been scheduled in the Philippines, Hong Kong, Singapore, Okinawa, South Korea, Guam, and Taiwan as part of the Asian New Life Movement.

The New Life Movement is co-sponsored by the Japan Baptist Convention, the Southern Baptist Foreign Mission Board, and the Baptist General Convention of Texas.



The Word of God Indeed

There is nothing magic about the Bible. As a matter of fact, we do the Bible itself great disservice when we perpetuate the notion that there is. Apart from the Spirit as interpreter, who was also its inspirer, the Bible is just another book. Without the Spirit to illumine it, the Bible is no magic dispenser of the word of God. The truth of this assertion should be self-evident by reference to the existence in our time of hundreds of sects, all disagreeing and disagreeable yet all devoutly claiming the Bible as their authority.

Strangely enough, under such circumstances, the Bible actually may be a deterrent to the word of God. Jesus criticized the people in his day for this very mistake. Quite literally, he said, "You are searching the scriptures, because you think to have eternal life in them" (John 5:39). As a matter of emphasis, we probably do well to underscore the word *think*. Note that Jesus did not say that they *really* found eternal

life in the scriptures. The whole point of the matter, according to the context, is that they did *not* find eternal life therein. He conceded their reverence for the scriptures but chided them saying, "You will not come to me in order that you may have life" (John 5:40). Their problem? Self-satisfied with their attachment to the Bible, they did not have the word (Spirit?) of God dwelling in them (John 5:38).

The purpose of the Bible, then, is not merely to be preserved, protected, or possessed. There is no magic in such a treatment of the Bible. The magic, rather the miracle, if any, is performed by the indwelling word rather than by the words contained in the Bible. The Spirit which inspired the Bible will inspire us with the Bible, if we'll read it and let him. Thus the word contained in the Bible becomes the "engrafted word, which is able to save your souls" (James 1:21). This is the word of God indeed.