

BAPTIST & REFLECTOR

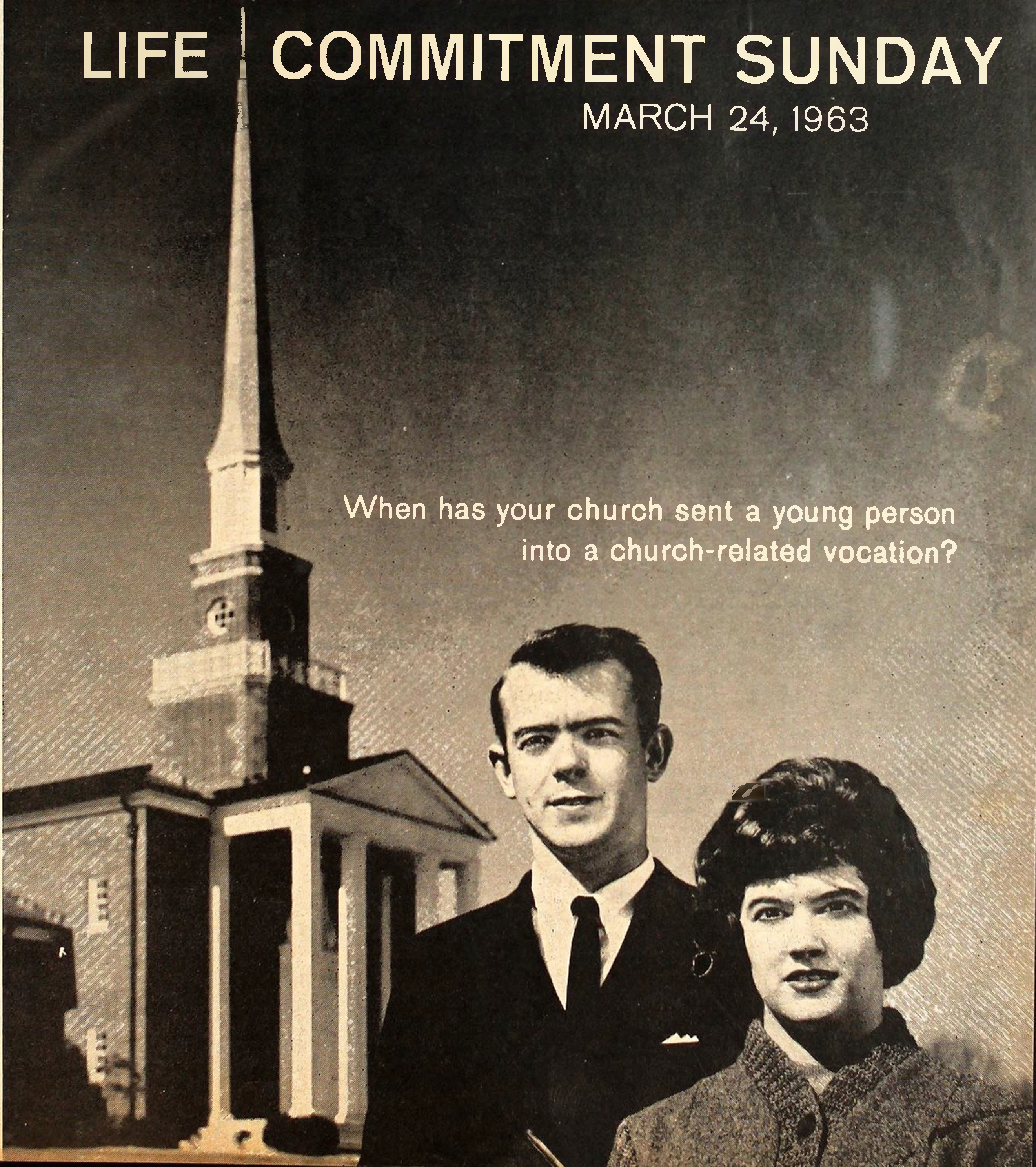
JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

LIFE | COMMITMENT SUNDAY

MARCH 24, 1963

When has your church sent a young person
into a church-related vocation?



LEBANON TENN
BGT FIRST

VOLUME 129

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1963

NUMBER 12

Freedom Theme Rings For 1963 Convention

KANSAS City (BP)—Freedom will ring both as the main theme and the secondary themes at the 1963 session of the Southern Baptist Convention here.

"To Make Men Free," tied in with the Baptist Jubilee Advance emphasis, will be the general theme of the four-day convention opening May 7 in Municipal Auditorium.

The convention will meet three times a day with the exception of Tuesday, May 7, and Wednesday, May 8. The first meeting will be held Tuesday night, starting at 6:45, following the close that afternoon of several pre-Convention meetings.

There will be morning and night sessions on Wednesday, the afternoon being left free, as usual, for seminary alumni luncheons and other special outside events. Morning, afternoon and evening sessions will be held on Thursday and on Friday, the Convention's closing day.

Subthemes for the 1963 Convention include, "Freedom through Worship," and freedom through other means—cooperation, world missions, faith and fellowship, Christian living, Bible truth, soul liberty, responsibility, and shared witness.

Carl E. Bates, pastor, First Baptist Church, Charlotte, N. C., will lead off the addresses when he preaches the Convention Sermon Tuesday night. The Convention at this same session will help its auxiliary,

Woman's Missionary Union, celebrate its 75th birthday.

President Herschel H. Hobbs of Oklahoma City, serving the final of two one-year terms permitted by the constitution, delivers his address Wednesday morning.

Foreign missions night comes on Wednesday. Times for the election of officers, highlighted by the election of a president, are provided on Wednesday and Thursday.

At miscellaneous business periods scattered through the program (or order of business), messengers—elected by the 32,500 SBC churches to vote on its business—have a chance to bring matters to the attention of the Convention.

John R. Claypool, Crescent Hill Baptist Church, Louisville, brings a sermon on the Christian home Thursday afternoon. Wayne Dehoney, pastor, First Baptist Church, Jackson, Tenn., addresses the Convention Friday morning.

The pastor of Highland Avenue Baptist Church, Montgomery, Ala., Henry L. Lyon

Devotional

Words Of Comfort



Jack Bryan, Eastanallee Church, Riceville

"Wherefore comfort ye one another with these words" I Thess. 4:18.

There are several ways for a Christian to gauge or test himself. One of these is by checking to see what his attitude is toward the second coming of Christ.

1. We must love his appearing. Any time a man becomes more interested in his work, be it sacred or secular, than he is in seeing his dear Saviour face to face, his is laboring under a false energy (Phil. 1:23, 24).

2. His appearing is not to surprise us. To those of darkness His coming will be as a thief in the night. Some industrial firms keep a watchman on guard at all times, night and day. A thief cannot take them by surprise, they are looking for and expecting him (I Thess. 5:4).

3. We view his appearing as the ultimate hope for our world. There is no amount of work on anyone's part, be he evangelist, pastor, denominational or church worker that is going to completely rectify this world order (Rom. 8:22, 23).

4. We view his appearing as a time of reckoning. The man who enjoys his work and is faithful in applying himself to his responsibilities never minds for the boss to come around. The slothful one and the one who has busied himself with other interests is paralyzed with fear (Matt. 25:21, 25, 30; II Tim. 4:8).

Does the indicator hand on this gauge rest on "Comfort?"

In addition to electing a new president, the major business of the Convention will include a report from a special Committee on Baptist Faith and Message. This committee, appointed last year, has drafted a 4500-word outline of Baptist beliefs, using as a guide a similar statement adopted by the 1925 Convention.

On Our Cover

Life Commitment Sunday, March 24, will be observed in many Southern Baptist churches, according to Lloyd Householder, director of vocational guidance, Baptist Sunday School Board, Nashville.

"This is a special day when churches emphasize the importance of challenging young people to consider the possibility of dedicating their lives to a church-related vocation," Householder said.

"Churches should use this opportunity to take stock of the number of young people they have sent into a church-related vocation within the past few years. Parents, Sunday school teachers, Training Union leaders and other church workers should re-evaluate their responsibilities in helping young people find God's will for their lives."

Jr., has the Friday afternoon message. The Convention closes with observance of home missions night on Friday.

Attendance of 15,000 is expected. Nightly crowds will be swelled by Kansas City area Baptists coming to witness the Convention in action, and to take part in the missionary services.

Agencies of the Convention have times allotted throughout the four days during which they present their annual reports to the SBC. A Book of Reports, sold for \$1, contains the printed versions of each report—the one which the Convention is asked by vote to receive.

The printed report is not necessarily read during the agency's floor time. Often, it is only spoken to or additional material is presented there through films, charts, and statements by guest speakers.



BAPTIST AND REFLECTOR

Established 1835

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

ADMINISTRATIVE COMMITTEE: Grant Jones, Chairman; W. A. Boston, E. B. Bowen, J. Victor Brown, Floyd Cates, Orvind Dangeau, Edwin E. Deusner, R. G. Elliott, A. D. Foreman, Jr., W. C. Garland, Gordon Greenwell, Gave L. McGlothlen, Harold J. Purdy, O. C. Rainwater, G. Allen West.

The Committee On The Baptist Faith and Message

In compliance with the action taken by the Southern Baptist Convention in San Francisco your Committee on The Baptist Faith and Message is releasing the report which it proposes to present to the Southern Baptist Convention in Kansas City, Missouri. In forthcoming weeks we trust that it will receive careful and prayerful study. Your committee asks that you follow the example of the people of Berea. "... they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

Your committee feels that it might prove beneficial for the chairman to set forth the procedure followed in preparing this report, and to indicate some of the items involved in it with reasons for their inclusion. Hence this article.

In its initial meeting the committee spent much time in prayer and in discussing the present theological climate and the 1925 Statement of "The Baptist Faith and Message." At this point the question was thoroughly explored as to whether or not a new statement was needed. Three possibilities were noted: (1) to recommend a reaffirmation of the 1925 Statement; (2) to revise the 1925 Statement; (3) to write a new Statement. The excellent qualities of the 1925 Statement and its effectiveness in meeting certain needs were unanimously recognized. It was further agreed that a "new statement" was unnecessary. However, the committee came to be of one mind that, without losing the "excellent qualities" of the 1925 Statement, it would be profitable to revise it in order to adapt it to meet the particular needs of this present generation. Therefore, a subcommittee was authorized and charged with the responsibility of drawing up a *first draft* of such a revision.

The sub-committee held two meetings. Prior to the first one certain members of the sub-committee requested a variety of individuals—theological professors, state secretaries, and pastors—to draw up what each would consider to be a "statement of faith" for Southern Baptists. Various others communicated with the committee in this regard. Each seminary was requested to furnish a copy of its "Abstracts of Principles." These documents, plus the 1925 Statement and the New Hampshire Confession of

Convention President Hobbs was chairman of this special committee.

The Committee statement, which is presented for voting, covers basic doctrine and theology. It includes also a paragraph on academic freedom, one of the major points of debate among Baptists during the year.

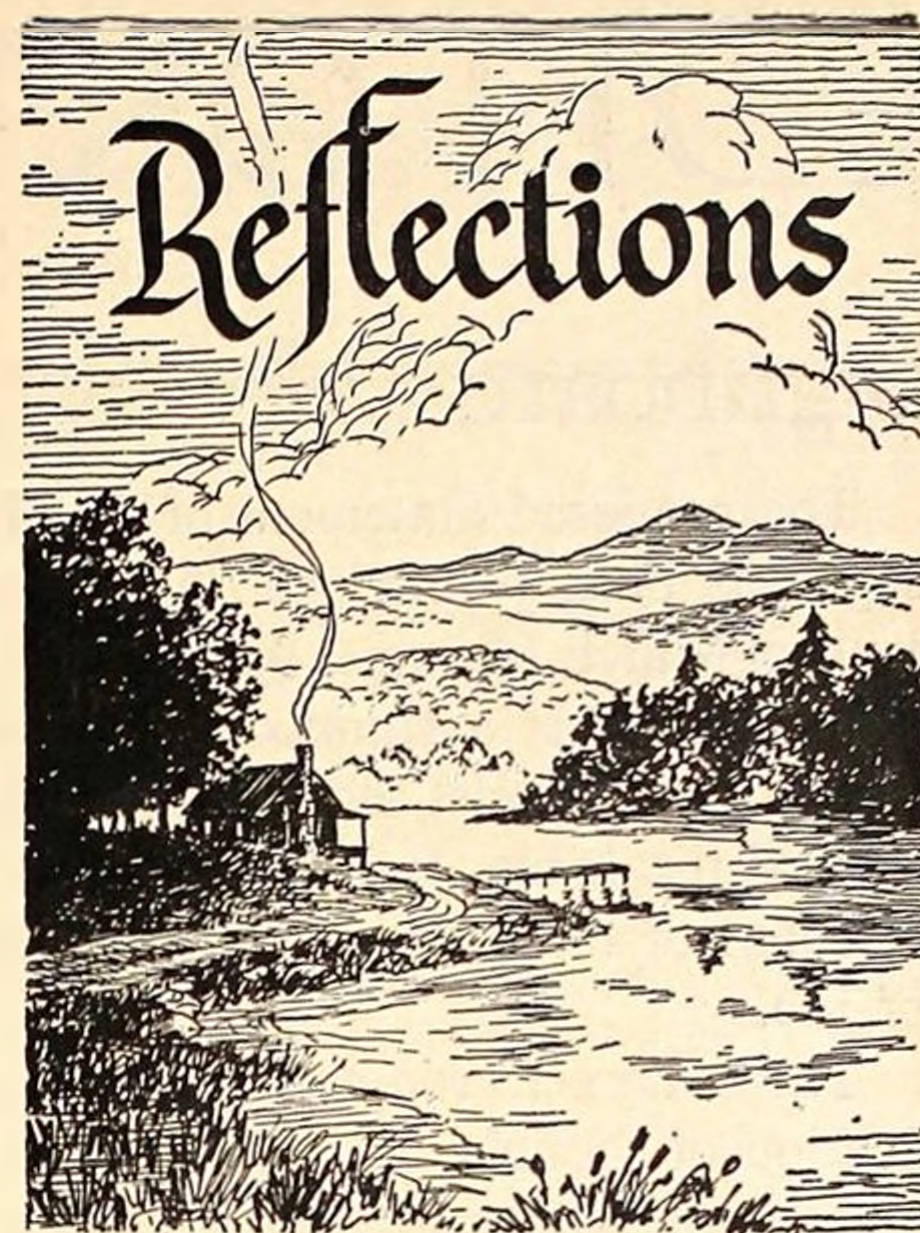
Faith, formed the focus of our study. It was sought to bathe every meeting of the full committee and of the sub-committee in prayer for divine guidance.

In the first meeting of the sub-committee a word by word, line by line, paragraph by paragraph study was made of the 1925 Statement. A parallel examination was made of the other above-mentioned documents, seeking to relate the whole to the basic 1925 Statement. The entire study was carried on within the context of "what saith the Scriptures?" During this meeting the more basic theological sections were dealt with.

In the interim prior to the second meeting of the sub-committee each member was requested to discuss the work thus far with selected persons whomsoever he might choose. Thus to the second meeting each member brought many valuable suggestions. Each one was carefully considered, and, upon agreement, was reflected in the first draft. At this meeting the remainder of the 1925 Statement was studied and revised wherever it was thought desirable. Copies of the completed first draft were furnished to each member of the full committee.

Then the full committee held its second meeting. At this meeting the first draft was studied word by word in the light of all of the documents mentioned above and the information gathered from various conferences held with various people. Out of this study came the *first* draft of the full committee. Following this meeting each committee member was requested to study this *first draft* with whomsoever he should choose.

At this juncture, by action of the committee, sufficient copies of this first draft were sent to each seminary president and the executive secretary of the Sunday School Board to enable a copy to be placed in the hands of each seminary professor and certain staff members of the Sunday School Board. It was further requested by the committee that after each of these individuals had made a personal study of the document, a group study should be made by each of these institutions. At an appointed time sub-committees from the full committee met with sub-committees of each of these agencies to discuss the document with them and to receive their suggestions regarding it and any changes which they thought should be considered. It was understood that any agency's participation in this study did not necessarily constitute its endorsement of the document in its preliminary or final form. It was further understood that your committee would not be bound by any of the suggestions made, but that careful con-



Men talk about sin with a silly grin as if it only had to do with sex or swearing. Sin is rebellion against God. It is run by pride, and it ruins men. Beside pride all the frightening diseases of our day are dandruff. It is pride that jams hell. It is pride that drives men mad for more, crazes them with the idea they deserve more; that says their way is the only way and damns them in the stagnant status quo. It is pride that sours friendship, strangles love, devours faith, blinds men to their need of God and segregates them from their neighbor, fixing them in front of the mirror, and placing them in solitary confinement.—David A. Redding from *The Parables He Told*, (Fleming H. Revell Company)

sideration would be given to each one. Your committee is indebted to each individual and/or group which gave helpful study and encouragement in this task. It would be impossible to estimate the number of people who rendered invaluable aid in the project.

In the third meeting of your committee every suggestion brought to it was considered carefully and prayerfully. For the most part they had to do with phraseology and arrangement. There was a most gratifying agreement in this overall study with regard to theological substance. So once again the committee went through the document word by word, line by line, and paragraph by paragraph. Many of the suggestions which had been made found their way into the completed work. So after uncounted hours spent by the committee and in conference with other persons and groups, the document was completed.

Now what of the document itself? Obviously space forbids a thorough analysis. But some suggestions should prove helpful in understanding the intent of the commit-

(Continued on Page 7)

Signboard - Not Strait Jacket

The proposed Statement of Baptist Faith and Message has been printed in *Baptist and Reflector* (see issue of March 14, pages 9-12). This Statement of some 4,500 words is a signboard indicating the direction of Southern Baptist thought based on their interpretation of the Bible. It is not a strait jacket to restrain freedom of thought nor investigation in other realms of life.

The Statement represents the prayerful study, clarification of thought, refinement of expression, through months of conference by a committee appointed at the last Southern Baptist Convention composed of the Convention president working together with the existing 23 state convention presidents of 1962. This committee has done a monumental work. It is represented in this Statement with its 17 sections on What Baptists Believe, each of which is documented with hundreds of scripture references citing chapter and verse.

The proposed Statement is old and new. It builds well on the New Hampshire Confession of Faith and

on the 1925 Statement of the Southern Baptist Convention at Memphis. It comes to grips with the problem of academic freedom and responsibility, with the problem of cooperation and the autonomy of the churches and with the nature of Baptist associations and conventions.

A vital faith needs to be continually interpreted and related to the understanding of each succeeding generation. Southern Baptists are a people who stand for soul liberty. There are certain definite doctrines which they affirm. These doctrines are generally held among Southern Baptists. But Southern Baptists do not have an official creed nor have they made any man-made statement a substitute for the Bible itself as the sole authority of faith and practice in the light of the revelation of God given us in Jesus Christ. The Statement of Faith and Message, therefore, is to be considered as information to the churches and as furnishing guidelines to institutions and agencies of the Convention. The committee that framed the Statement does not consider it an authoritative formula. Certainly it is not a document possessing finality of statement nor infallibility. The committee that composed it recognizes this fully, and every Southern Baptist also should recognize it. Certainly this Statement, if accepted, is not to be taken as a cudgel to beat others into line. It is not a strait jacket confining the search for truth.

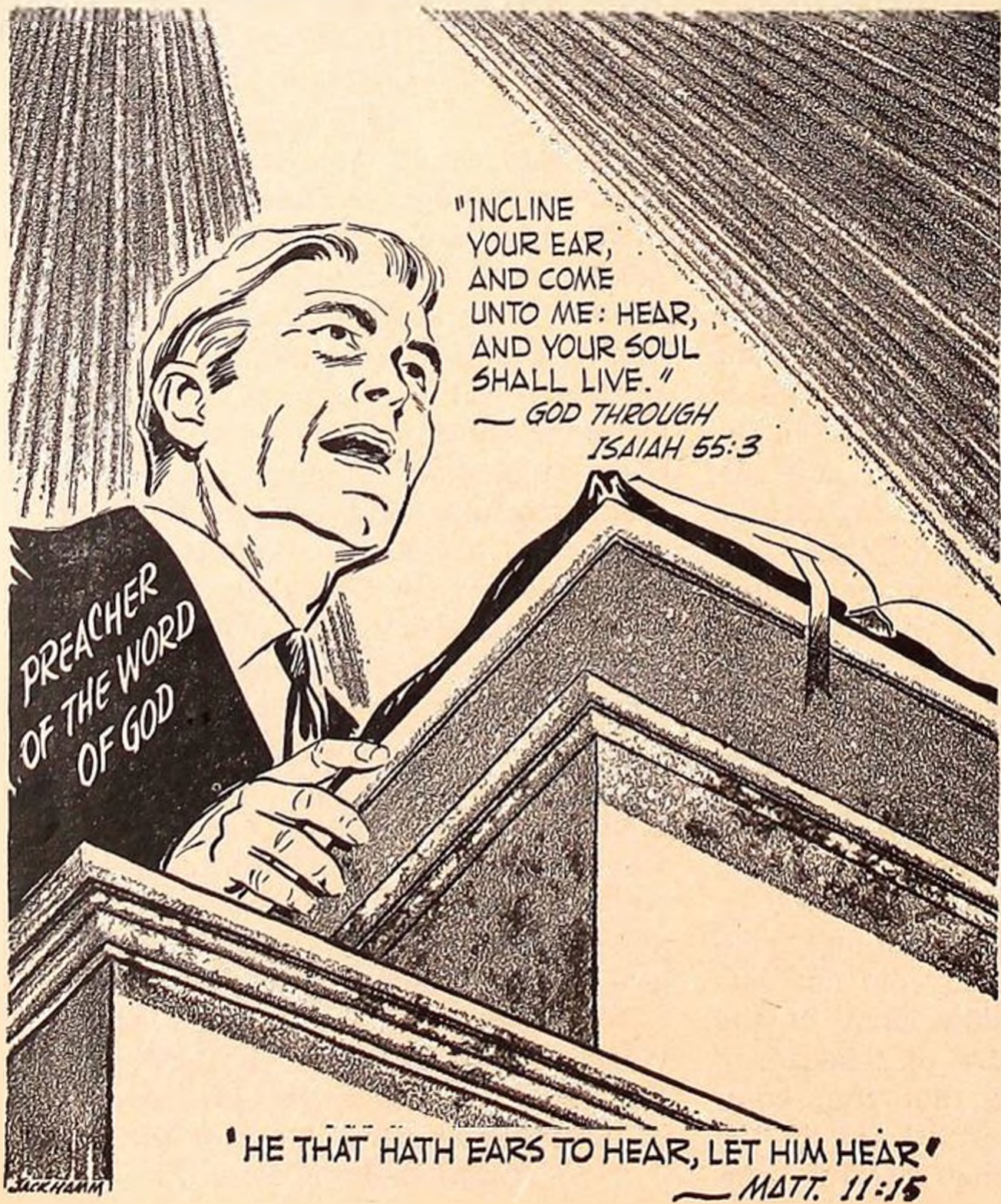
Touching on some of the critical issues confronting Southern Baptists the Statement points up the safeguard of recognizing responsibility along with exercising freedom. This applies in education. In the words of the Statement itself (section VII Education),

"In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship 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."

We endorse this Statement heartily. We believe the truth so clearly set forth here balancing responsibility with freedom will find an echo in Southern Baptist hearts from one end of the Convention to the other.

Concerning cooperation the Statement sets forth

HE DOTHS SEND OUT HIS VOICE — PSA. 68:33



"Operation Lightning" Strikes

By Mrs. Ben H. Welmaker—
Missionary to Colombia—

Lightning evangelism from the International Baptist Theological Seminary, in Cali, Colombia, struck the city's new housing development, Alfonso Lopez, Friday, February 22.

In the afternoon seminary students went out two by two visiting, witnessing, and giving out tracts. They did not pass up a single house.

One preacher boy came to a house where a man, picking on a guitar, declared he wasn't interested in the gospel. The student borrowed the guitar and played a few tunes, and then his words about the gospel were well received.

Farther down the street he came to a man who said he was a theologian. "Good, we are brothers in Christ," said the student.

"I don't know what you are talking about," the man replied. Again the student witnessed.

By this time a group of children were following him and asking for tracts. Though he saved the tracts for the adults, he taught the children a Bible verse and a chorus and promised to return with pictures and stories for them.

The students gave out a total of 3,000 tracts that afternoon and made announcements eight times about the service to be held that night (they borrowed a loudspeaker from the local saloon keeper).

The meeting place for the service is small; 100 more than fills it. But when afternoon

Copies of Baptist Faith And Message Available

Reprints of the Statement of Baptist Faith and Message appearing in Baptist and Reflector, March 14, are available so long as the supply lasts for five cents each. The Statement will be submitted to the next Southern Baptist Convention at Kansas City, Mo., in May by the Committee appointed for this purpose at the last session of the Convention.

Address your requests with accompanying cash or stamps to:

BAPTIST AND REFLECTOR
1812 Belmont Blvd.,
Nashville 5, Tenn.

BAPTIST BELIEFS

by Herschel H. Hobbs

The Suffering Servant

Two views are commonly held with respect to the "Servant" passages in Old Testament prophecy (cf. Isaiah 42ff. and others). One is that they refer to the nation Israel. In certain instances this is true (cf. Isa. 41:8-9; 44:1). But in other passages the references are to a person (Isa. 42:1ff.; but note 42:19-20 where reference is to Judah). In each instance the context must decide.

These two views obtain regarding the "suffering Servant" passages (cf. Isa. 52:13-53:12). However, a careful reading reveals the Servant to be a person, not a nation. Christian theology sees these as prophecies concerning the sufferings of Jesus Christ, hence the "Suffering Servant." There is no incident in Hebrew history to which this above-mentioned passage might refer.

However, when it is studied in the light of the life, death, and resurrection of Jesus its meaning is quite clear. Isaiah 53:4-6 reads like an eye-witness account of Calvary (cf. Psalm 22:1-18).

During the period between the Testaments the Suffering Servant role of Christ was overshadowed by the Messianic prophecies of judgment (cf. Mal. 4), so that even

wore into night, there were more than 300 people present—inside, outside, even in the street.

There was music by the seminary choir and a solo by one of the students. Then it began to rain. Without a word, the people who were prepared to do personal work went into a huddle and prayed. It stopped raining.

While a student preached, a hush fell over the congregation, and when the invitation was given 25 people made professions of faith. Seminary students talked and prayed with these individually. Fifty other people gave their names, saying they wanted to be visited again.

The Baptist church which sponsors the mission where the Friday night service was held received an added blessing. On Sunday morning a man walked past the church several times before he finally entered. Holding out a Gospel of John to one of the mem-

John the Baptist pointed to this latter ministry in his preaching (Matt. 3:7-12). And because Jesus adopted the role of the Suffering Servant, John inquired, "Art thou he that should come [ho erchomenos, the Coming One, Messiah], or do we look for another [another of a different kind of Messiah]?" (Matt. 11:3). Note Jesus' reply (Matt. 11:4-5). It is in this light that we may understand Peter's reply to Jesus (Matt. 16:21-23). So obsessed were the disciples with the Messianic role of judgment that they could not see the Christ as being crucified. Not until after the resurrection, and at Jesus' own teaching, did they comprehend His role as the Suffering Servant (Luke 24:44-46).

Jesus did not neglect to teach His mission of judgment (John 12:31, "judgment" here means "crisis."). Every time a man or a nation is confronted with Jesus Christ, it is a judgment or crisis. Judgment has been committed to the Son (cf. John 5:22, 27; 9:39). In His first coming Jesus was the Suffering Servant. In His second coming He will judge all men and nations (Matt. 25:31ff.; Rom. 14:10; II Cor. 5:10; Rev. 12:5; 20:11ff.). Now He is the Suffering Servant, our Saviour; then He will be our Judge, to reward the redeemed and to consign the unredeemed to everlasting suffering.

bers, he asked, "Does this belong here?"

"I don't know to whom this book belongs, but this is what we teach and believe," the member replied.

The visitor explained that on Friday he had been in a new part of town filled with people giving out portions of the Bible. "I live near here and if you teach this truth then I want to attend your church," he said. "because this is what I believe."

Lightning struck, but it was the lightning power of the gospel.

"Operating Lightning" is strictly a student movement. All seminary students have regular church work, but once a month they co-operate in this extra, concentrated evangelistic effort to win the Cali area to Christ. Please remember them and this work in your prayers.

both the need for it and the consequent need for associations and conventions through which it may best be secured. But it states the non-authoritative nature of such organizations with respect to the life and autonomy of the churches.

This Statement and all of its parts should be prayer-

fully studied by every Baptist. The more it is studied the more we believe it will be heartily approved for what it is meant to be, not a strait jacket of thought but a signboard pointing the way for our fellowship in the furtherance of the Gospel of our Lord, Jesus Christ.

Tennessee Topics

The 45 voice Carson-Newman College a capella choir has been invited to sing May 9 at the Southern Baptist Convention in Kansas City. Dr. Louis O. Ball, choir director, said his musicians had already accepted an invitation to sing May 7 at the Southern Baptist Music Conference in Kansas City's Calvary Church. The Convention appearances will be the halfway point of a mid-western tour that calls for the group to sing in a number of churches enroute.

Following a \$60,000 fire First Church, Hixson, plans to build again with expanded facilities. Organizations have already been authorized by the church to move ahead immediately. As in every emergency, the church is solidly unified and high in spirit, according to Pastor C. E. Blevins who writes, "As we were spared our new educational building, we are using it now for all our Sunday school and other organizations. We are worshipping in the Hixson High School."

Pastor D. L. Hammer, Jr. of Washington Pike Church, Knoxville, reports a youth led revival, which climaxed youth week. The revival team from Cumberland College, Williamsburg, Ky., was composed of Alvin Hickey, preacher, Artie Wilson, music director, Janet West and Lee Younce who presented special music and testimonies.

Miss Rebekah Lambert, missionary to Korea, expects to arrive in the states for furlough April 1. A native of Lewisburg, she may be addressed at Route 3, Lewisburg, Tenn.

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Munford Baptists entered a new educational building March 3. The building is 30x100 feet and contains 11 Sunday school rooms and auditorium. Dedication services are to be held at a later date.

Rev. and Mrs. Marvin L. Garrett, missionaries to Central Africa, have moved to Umtali (Address: P. O. Box 3092, Sakubva, Umtali, Southern Rhodesia, Central Africa) from Gatooma, Southern Rhodesia. Garrett, a native of Union City, Tenn., is treasurer of the Baptist Mission of Central Africa.

After serving for two years Fred Mitchel has resigned as pastor of Walnut Grove Church, Gibson County.

Avondale, one of the oldest churches in Chattanooga, purchased a 10.5-acre tract of land near the Eastdale section about 18 months ago and is now planning to develop the acreage. Pastor R. L. Whiddon said the land would be developed into large recreational facilities for use by every age group. A lighted softball field, basketball and tennis courts would be included in the program. A large rustic-type lodge will be used by scout groups and other organizations of the church. Picnic areas are being included.

Temple Church, Old Hickory, were led in revival services March 3-10 by Evangelist Clyde Chiles of St. Louis, Mo. There were 26 professions of faith, 20 additions to the church by baptism, one by letter, and 56 rededications.

Raymond C. Hartley, a student at Union University, Jackson, was ordained to the ministry at Calvary Church, Jackson, March 10. Assisting in the services were Joe Swanner, R. E. Guy, John Barber, Hiram E. Barefoot, and John Gilbert.

Deaths

Pennington Goodner, 73, died March 6. He was a member of Ridgeview Church, Chattanooga, where he was a teacher of the Men's Bible Class and served as a deacon for more than 40 years.

Funeral services were held March 6 at First Church, Benton, for Fredrick Dyke Higgins, 82, prominent Polk County businessman and Baptist leader. Higgins was a deacon and had served as Sunday school superintendent for a number of years. He also served as church clerk.

Kingsport First Rededicates Renovated Structure

First Church Kingsport celebrates completion of a thorough renovation of their Sanctuary Sunday, March 24, at 2:30 p.m.

Begun last October the project includes new electrical wiring and fixtures and installation of a dimmer system, wall to wall carpeting, new pews and a new sound system. Work done on the outside of the building includes floodlighting the tower, installation of a sign, and building of a new entrance. The work cost approximately \$100,000.

At the service charter members of the Church will be honored. Pastor, Wm. J. Purdue, says, "This will not be the usual Dedication Service, but rather a Rededication Service as we come together with our friends of other churches to give thanks for these facilities which come down to us from those who served so well in other years. The Church was dedicated to the Lord when it was organized in 1916; the present building, just remodeled, was dedicated in 1927. Now we want to rededicate it to the service of God."

Campcraft Training

There will be a Campcraft Training Retreat for Brotherhood and Royal Ambassador Leadership, May 3-4, at Camp Cordova, Shelby Baptist Association, Memphis. Among the Instructors will be Frank Black, Associate Brotherhood Secretary of the Brotherhood Commission, Keith Wilson, and Roy Gilleland.

Basic campcraft, cooking, and out-of-doors living will be taught. The registration and program begins with supper at 5:30 P.M., May 3, and closes with the noon meal on May 4. Price is \$2.55 and includes three meals, bunk, and insurance. You bring your own sheets, blankets, camping equipment, and personal gear.

Send \$1.00 registration NOW to Keith Wilson, Shelby Baptist Association, 1548 Poplar Avenue, Memphis, Tennessee.

On May 24-25, there will be a similar course at Weares Valley, Knox County Baptist Association Camp, Knoxville. Registration fee is \$1.00 for the Retreat and should be mailed to Bill Sinclair, Knox County Baptist Association, 309 Market Street, Knoxville, Tennessee. Attend the one closest to you!—Roy Gilleland, Brotherhood Department.

Mr. and Mrs. C. Turner Hopkins, missionary appointees, have left the states for Nigeria. They may be addressed at Box 5113, Baptist Headquarters, Ibadan, Nigeria, West Africa. Mr. and Mrs. Hopkins are natives of Memphis, Tenn. She is the former Carlene Densford.

The Committee

(Continued from Page 3)

tee and its work. Your committee feels that the document is conservative in nature. It has kept in mind that this document is designed to be a "Statement of Faith and Message" for all Southern Baptists, not for any one segment or group. It has sought to set forth a basic statement into which all shades of Baptist faith may find compatibility. By no means does your committee present this document as a creedal statement. It is intended to be exactly what the Convention voted, "information" for the churches and "guidelines" for the institutions and agencies.

A word is in order with respect to the body of the document. In some instances a line or some lines have been added to the 1925 Statement for clarity and/or emphasis, e.g., the last line added to "I. The Scriptures." At times slight changes in words or phrases have been attempted which in no sense change the meaning of the 1925 Statement. In others it was thought beneficial to combine certain related articles, with slight changes in words or phraseology, e.g., "IX. God's Purpose of Grace" and "XI. Perseverance" (cf. V.). Articles related to salvation, e.g. "IV. The Way of Salvation—VIII. Repentance and Faith" and "X. Sanctification," have been rewritten as "IV. Salvation" to show their relationship in the overall idea of salvation (regeneration, sanctification, and glorification).

Since the 1925 Statement was primarily concerned with "the prevalence of naturalism in the modern teaching and preaching of religion," it had an article on "II. God" in His triune revelation. Specific matters relative to Jesus Christ and the Holy Spirit were interspersed in other articles. Your committee feels that the present theological climate makes it desirable to include specific articles on these revelations of God. Therefore, the document contains one article on "II. God" with sub-headings dealing with "God the Father," "God the Son," and "God the Holy Spirit."

In keeping with the pattern followed in the 1925 Statement your committee has arranged the order of the articles to present first, those which may be considered more basically theological, (I-X) and, second, followed by those which may be regarded more practical (XI-XVII).

The writer does not claim to have dealt with all the questions which may arise from your study of this document. We trust that the foregoing words may prove helpful as a guide in this study. We are sure that you will feel free to write to the chairman or to any other member of the committee. Let us all come to Kansas City where, after prayerful study, we may determine those things which are most surely believed among us. And may we thus be of one mind in the Lord.

Woman's Missionary Union

Historical Pageant WMU Meeting Feature

The 75th Anniversary WMU Annual Meeting will be at the First Baptist Church, Chattanooga, April 11-13. The Patten Hotel will be headquarters.

Each session will feature one episode of an historical pageant titled, "A Diamond Jubilee." This history of Tennessee WMU was written by Mrs. C. D. Creasman and will be directed by Miss Pitts Hughes, Associate in the Student Department of the Tennessee Baptist Convention. Mrs. Creasman will serve as narrator.

Music for the meeting will be arranged and directed by Mr. Kenneth D. Cochran.



Mrs. C. D. Creasman

minister of music of First Church, Chattanooga. Accompanist at the organ will be the church organist, Mrs. Frank A. Green.

The two evening sessions, Thursday and Friday, and the Friday morning session will be opened by the pageant. The other two sessions, Friday afternoon and Saturday morning will close with the episodes.

A prelude of string music will begin 15 minutes before the starting hour. The doors will be closed at all sessions five minutes before exact starting time in order that the people may be seated before the auditorium is darkened for the pageant scenes and the devotional messages. Please

urge people to start in time to be seated and in a worshipful spirit at starting time. Do remember to urge people to pray that those who come will come prepared to worship.

Mrs. Bradford Duncan, president, will preside at four sessions. Mrs. W. J. Fallis, vice-president, will preside Friday afternoon.

The memorial service will be held on Friday morning. Check with your WMU president to see if the names of those members



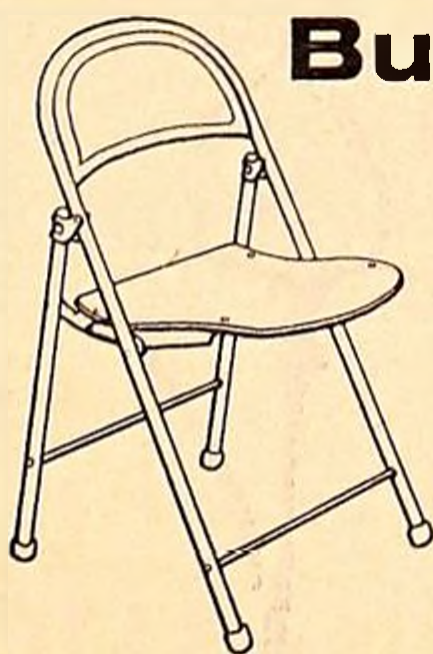
Miss Pitts Hughes

who died since March 1, 1962 have been sent to Miss Mary Mills, 1812 Belmont Blvd., Nashville 5, Tennessee. The names cannot be printed if they are not received before the printer's proof deadline. The office deadline for the memorial list was March 15. If they haven't been mailed, send them on, and they will appear in the final minutes of the Annual Meeting.

Remember the meeting opens with the 75th Anniversary Reception, Thursday afternoon, April 11, 2:30 to 5:30 o'clock, at the George Thomas Hunter Gallery of Art, 10 Bluff View, Chattanooga.

Watch the March 28 issue of BAPTIST & REFLECTOR for the full program details.

—Mary Mills, Executive Secretary



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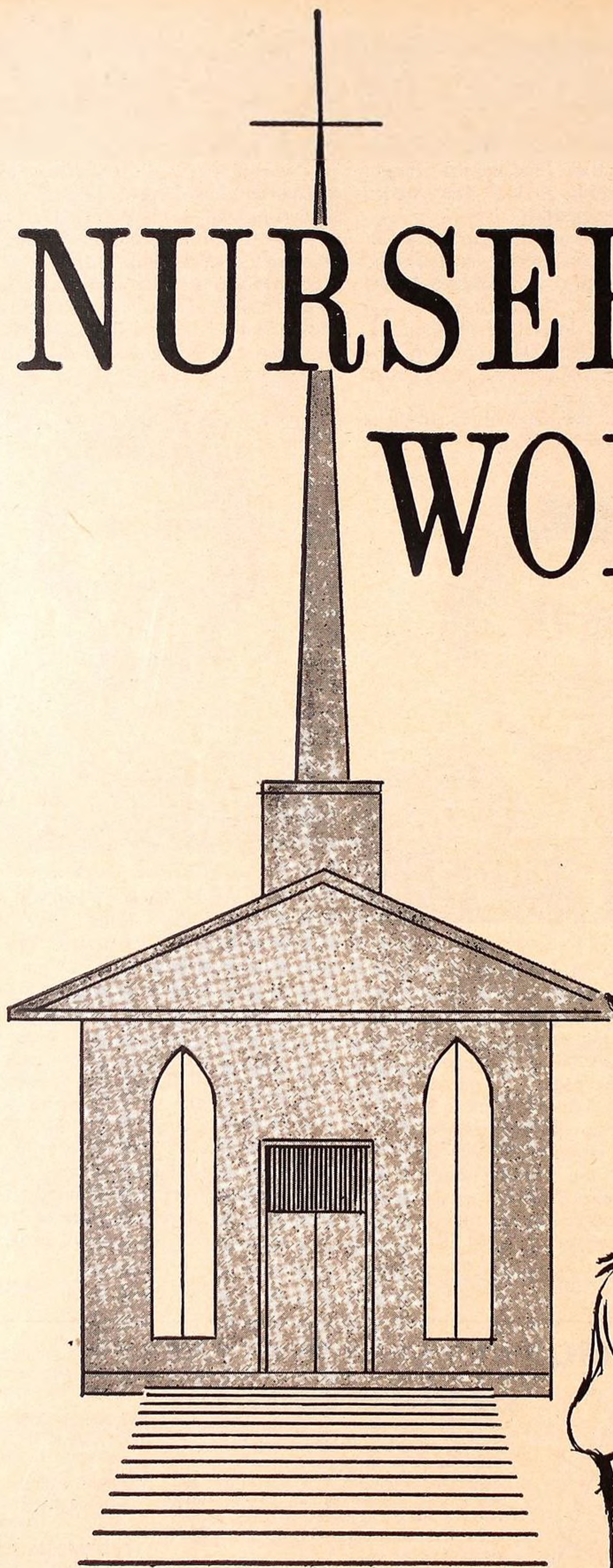
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The Rise Of Decadence

Early one morning a man took his boat out on the lake intending to spend the day catching fish. However, before long he noticed that his boat had sprung a leak and water was accumulating rapidly. So, he took a can and bailed out the water only to discover that more was coming in at the same rate. He thought it too much trouble to go to the dock and repair the leak, so, all day long he bailed out water and occasionally cast out the line to try to catch a fish. At the end of the wasted day, weary and spent, he came in with no fish and still with a leak in his boat.

Following such fallacious reasoning our modern society is spending its time, energy, and money trying to bail out the problems created by a free flowing liquor traffic without making any effective effort to stop the leak.

The Church is the moral conscience of our society. This conscience must not become dull and so insensitive as to permit Death to ride his "pale horse" unchecked and unbridled in open daylight. With the rise of decadence in our society this is no time for complacency, acquiescence, or the sounding of an uncertain trumpet.

The liquor industry is a predatory, parasitic, insidious, deceitful, diabolical business. It seeks the respectability of legalization, but has no genuine regard for law or morality. It creates nothing and always leaves behind the scattered bones of its prey heaped up in the philanthropic institutions and welfare agencies of society. It often manifests itself as an angel of light, a source of revenue for good, but its evil character remains unchanged.

During Prohibition, before 1932, many said that prohibition should be repealed because it was creating law breakers and causing much teen-age drinking. The day after the election in 1932 the *Brewery News* said, "Not one tenth of one per cent of the youth of America knows the taste of real beer—we must educate them." If so few youth in America knew the taste of beer then, prohibition must have been rather effective.¹

Legalization of beverage alcohol not only gives the manufacturer the right to sell and distribute, but also to advertise the product. Through the medium of television the home is incessantly bombarded and innocent children are "educated" to associate drinking with athletic skill, professional prestige, and business success. The airlines passenger who travels first class pay for a drink of liquor even if he is a total abstainer. Thus legalization of beverage alcohol leads to many

unanticipated and unintended absurdities.

Statistics show that 10,000 people are killed by intoxicating liquor where only one is killed by a mad dog. Yet, we shoot the dog and license the liquor. The legalizing of beer and liquor does not stop bootlegging nor does it reduce the number of infractions of the law. Rather, it increases the beverage alcohol traffic and creates new problems for law enforcement officers and new costs for tax payers.

MEDICAL ASPECTS.

The physiological effects of alcohol are well known to medical science. A nine man committee of the American Medical Association has reported, "Alcohol is involved in about 50% of automobile accidents with fatalities." It is estimated that 15,000 Americans die annually in traffic mishaps "involving a drinking driver." The AMA Committee also said that the impairment of judgment starts with two bottles of beer or two one-ounce drinks of bonded whiskey. The committee was headed by Dr. Fletcher D. Woodward of the University of Virginia.²

The drinking of beer is the usual beginning of the one out of twelve drinkers who becomes an alcoholic. Alcoholism today claims 5,000,000 victims in the United States. Some say the number is nearer 7,000,000. It ranks with heart disease, cancer, and mental illness as one of our major health problems. In addition to being a health problem in itself the drinking of beverage alcohol is often a contributing factor to other major illnesses.

SOCIAL ASPECTS.

It is estimated that more than 60% of American adults drink and nearly 10% of these are alcoholics. This constitutes a grave social problem which affects every American. According to the Tennessee Alcoholism Commission there were 60,000 alcoholics in Tennessee in 1956.

Americans spend upwards of 10 billion dollars annually on beverage alcohol. The amount spent on arresting, prosecuting, rehabilitating, and repairing damage done by consumers of beverage alcohol is difficult to determine. According to the *Christian Century* the state of Massachusetts reported that for every dollar received from alcohol taxes eight dollars were spent by the State for known alcohol-caused expenses. According to U.P. Staff Writer, Louis Cassels, "The real cost of alcoholism cannot be measured, because no one can put a price tag on a broken home, a brilliant career down the drain, a human life that turns into a nightmare of hangovers, blackouts, broken promises, and uncontrollable cravings."

J. Edgar Hoover, Director, Federal Bu-

reau of Investigation, Washington, D. C. says: "The startling increase in juvenile delinquency is largely due to parental failure. The drinking woman today probably deserves more than her statistical share of the blame for juvenile delinquency."

The problems of alcoholism, juvenile delinquency, and broken health are not made easier to deal with by making beer and liquor easier to get.

A statement by Dr. James W. Cox, a Southern Baptist Theological Seminary faculty member, well reflects the Baptist conscience: "It is harder to get rid of legalized liquor than to keep it out, for, once it is legal, more people become addicted to it, stubborn social patterns are established, and business men with many connections have a financial stake in it. A system so manifestly evil does not deserve the halo of respectability which legalization would inevitably give. The community does not owe its soul to the pseudo-sophisticated who think they can 'hold their liquor' and that the lot of the weaker brother is no concern of theirs."

MORAL ASPECTS.

While the Church does not bear alone the moral responsibility for the community She cannot afford to be different in the face of moral problems. When the Church accommodates itself to the weaknesses of an indulgent society it simply becomes a part of the problem and annuls its ability to effect a solution. Laws, moral and civil, are established to protect the innocent. The legalization of beverage alcohol is designed to protect those who traffic in a product that poisons human bodies, wrecks homes, creates poverty, and destroys happiness. Moral responsibility and mature morality would never permit liberty to become a license to exploit. The right to "life, liberty and the pursuit of happiness" was never intended to guarantee another the right to destroy life, liberty and the pursuit of happiness. The responsibility of every church is to enunciate clearly the God-given moral principles that protect life and save it from destruction.

SPIRITUAL ASPECTS.

Christians, having been "quickened" by the Word and "enlightened" by the Spirit ought to have a sensitive conscience. "Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled." (I Corinthians 8:7). Many church members "unto this hour" worship at the shrine of Bacchus, the god of wine, and their conscience is defiled. Such church members bring reproach upon Christ and shame to the Church. They cause to perish "the weak brother for whom Christ died." Drinking Christians do not win souls to Christ.

There are legal, medical, social, and moral reasons why Baptists strongly oppose the use of beverage alcohol. However, the

Richard B. Sims is pastor of Litz Manor Baptist Church, Kingsport, Tenn.

SOUTHWESTERN REGION

| | | |
|-----------------|----------|------------------|
| Beech River | March 30 | First, Parsons |
| Big Hatchie | March 22 | First, Covington |
| McNairy | June 10 | First, Selmer |
| Madison-Chester | March 30 | Calvary |
| Shelby | April 19 | First |

NORTHWESTERN REGION

| | | |
|------------------|----------|--------------------|
| Beulah | April 6 | Second |
| Carroll Benton | April 1 | First, Bruceton |
| Crockett | March 23 | Alamo |
| Dyer | March 23 | Finley |
| Western District | June 26 | Associational Camp |

SOUTH CENTRAL REGION

| | | |
|----------------|----------|---------------|
| Duck River | March 26 | Grace |
| Lawrence | April 6 | Leoma |
| Maury | April 6 | Highland Park |
| New Duck River | April 6 | |
| William Carey | June 24 | Park City |

CENTRAL REGION

| | | |
|-----------|----------|-----------------|
| Nashville | March 8 | Belmont Heights |
| Robertson | April 6 | Greenbrier |
| Stewart | April 8 | Elk Creek |
| Truett | March 23 | Waverly |

NORTH CENTRAL REGION

| | | |
|-----------|----------|---------------------|
| Concord | March 29 | First, Murfreesboro |
| Riverside | June 10 | First, Livingston |
| Stone | April 6 | Stevens Street |
| Union | April 6 | Bear Cove |
| Wilson | March 23 | Southside, Lebanon |

SOUTHEASTERN REGION

| | | |
|------------------|----------|-----------------|
| Bradley | April 27 | North Cleveland |
| Copper Basin | April 4 | |
| Hamilton | April 6 | Calvary |
| Polk | April 1 | Antioch |
| Sequatchie | April 6 | South Pittsburg |
| Sweetwater | April 5 | Madisonville |
| Tennessee Valley | April 6 | Wolf Creek |

NORTHEASTERN REGION

| | | |
|----------------|----------|--------------------------|
| East Tennessee | March 23 | Lincoln Avenue |
| Holston | May 11 | Appalachian Fair Grounds |
| | | Surgoinsville |
| Holston Valley | May 18 | Pleasant Grove |
| Jefferson | April 6 | First, Morristown |
| Nolachucky | March 30 | Union |
| Watauga | March 23 | |

EASTERN REGION

| | | |
|-----------|----------|--------------------|
| Big Emory | April 6 | Riverside |
| Chilhowee | April 5 | Mt. Lebanon |
| Clinton | April 26 | Glenwood |
| Knox | March 23 | Fifth Avenue |
| Loudon | April 15 | Dixie Lee |
| New River | March 23 | |
| Sevier | March 23 | First, Sevierville |



primary reason for our concern is spiritual. We are opposed to anything that preys upon the weaknesses of the human soul, disintegrates personality, wastes intellectual power, impairs moral judgment, dulls the spiritual conscience, and separates the victim finally from eternal God. The drinking of beverage alcohol is a sin. The solution is the forgiveness of this and every sin through Jesus Christ, the Son of God."

In order to implement our Baptist convictions in this regard the following suggestions are offered:

1. that every individual choose to practice total abstinence;
2. that every church teach and preach total abstinence;
3. that laws restricting the beverage alcohol traffic be enforced strictly and the full penalty of the law be meted out to violators;
4. that Baptists and other Christians take initiative toward the enactment of laws that would make it unlawful to sell, transport, or advertise beverage alcohol in Tennessee;
5. that we seek to reclaim alcoholics and problem drinkers through personal regeneration, medical treatment, education, and social readjustment.

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

1. Miller, A. C., Ed. *Christian Life Bulletin*, Nashville, Tennessee, March 1957
2. Troan, John, Scripps-Howard Science Writer, Newspaper Release

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Attendances and Additions — March 10, 1963

| Church | S.S. | T.U. | Adds. |
|-----------------------------|------|------|-------|
| Alamo, First | 210 | 64 | 2 |
| Alcoa, First | 427 | 168 | |
| Ashland City, First | 95 | 48 | |
| Athens, First | 559 | 179 | 2 |
| Mission | 76 | 34 | |
| East | 362 | 120 | |
| Niota, First | 152 | | |
| Riceville, First | 101 | 52 | |
| Auburntown, Prosperity | 129 | 59 | |
| Bemis, First | 291 | 46 | |
| Bolivar, First | 439 | 127 | |
| Bristol, Tennessee Avenue | 533 | 177 | 1 |
| Mission | 70 | | |
| Brownsville | 529 | 141 | |
| Brush Creek | 76 | 49 | |
| Centerville, First | 107 | 29 | |
| Chattanooga, Calvary | 284 | 88 | 1 |
| Central | 520 | 241 | 1 |
| Meadowview | 31 | 21 | |
| East Brainerd | 222 | 76 | |
| East Lake | 453 | 163 | |
| East Ridge | 707 | 190 | |
| First | 991 | 254 | |
| Morris Hill | 251 | 100 | 2 |
| Northside | 379 | 83 | 2 |
| Red Bank | 1108 | 389 | 3 |
| St. Elmo | 356 | 103 | |
| White Oak | 448 | 121 | |
| Woodland Park | 332 | 153 | |
| Clarksville, New Providence | 262 | 88 | 2 |
| Pleasant View | 233 | 80 | |
| Cleveland, Big Spring | 366 | 156 | |
| Clinton, First | 688 | 198 | 3 |
| Second | 494 | 174 | 1 |
| Collierville, First | 289 | 98 | |
| Columbia, First | 373 | 103 | |
| Highland Park | 447 | 176 | 3 |
| Cookeville, First | 498 | 109 | 1 |
| Steven Street | 131 | 40 | |
| Washington Ave. | 131 | 81 | |
| West View | 166 | 68 | |
| Corryton, Fairview | 172 | 55 | |
| Covington | 207 | 97 | |
| Crab Orchard, Haley's Grove | 90 | 51 | |
| Cowan, First | 122 | 39 | |
| Crossville, First | 242 | 55 | |
| Dayton, First | 278 | 106 | |
| Dickson, First | 203 | 56 | |
| Dresden, First | 203 | 55 | |
| Dunlap, First | 197 | 50 | |
| Dyersburg, First | 616 | 193 | 2 |
| Elizabethton, Oak Street | 168 | 59 | |
| Siam | 205 | 99 | |
| Etowah, First | 325 | 117 | |
| Fayetteville, First | 353 | 87 | |
| Gladeville | 126 | 61 | |
| Gleason, First | 202 | 45 | |
| Goodlettsville, First | 439 | 203 | 4 |
| Greeneville, First | 465 | 155 | 2 |
| Greenbrier | 350 | 135 | |
| Halls, First | 256 | 76 | |
| Harriman, South | 515 | 167 | |
| Trenton Street | 387 | 116 | |
| Walnut Hill | 279 | 92 | |
| Henderson, First | 251 | 108 | |
| Hendersonville, First | 385 | 60 | |

| | | | |
|-------------------------------|------|-----|----|
| Mission | 31 | | |
| Hollow Rock, Prospect | 198 | 88 | 10 |
| Hixson, Central | 275 | 156 | 2 |
| First | 308 | 102 | 1 |
| Memorial | 262 | 130 | |
| Humboldt, Antioch | 227 | 90 | |
| First | 532 | 156 | 3 |
| Jackson, Calvary | 533 | 232 | |
| First | 1014 | 306 | 3 |
| Parkview | 836 | 119 | 1 |
| West | 789 | 379 | |
| Jellico, First | 169 | 116 | |
| Mission | 13 | | |
| Johnson City, Central | 672 | 148 | 1 |
| North | 137 | 62 | |
| Pine Crest | 206 | 73 | |
| Temple | 377 | 127 | |
| Unaka Avenue | 355 | 132 | |
| Kenton, First | 245 | 91 | |
| Macedonia | 85 | 65 | |
| Kingsport, Cedar Grove | 191 | 64 | |
| Colonial Heights | 376 | 145 | |
| First | 850 | 204 | 4 |
| Litz Manor | 233 | 94 | |
| Lynn Garden | 453 | 128 | 6 |
| State Line | 178 | 93 | |
| Kingston, First | 538 | 213 | |
| Mission | 40 | | |
| Shiloh | 175 | 121 | |
| Knoxville, Bell Avenue | 862 | 191 | 1 |
| Black Oak Heights | 249 | 83 | |
| Broadway | 930 | 333 | |
| Central Ft. City | 1162 | 369 | 1 |
| Fifth Avenue | 754 | 232 | 5 |
| First | 1000 | 232 | 5 |
| Fort Hill | 232 | 81 | |
| Grace | 380 | 189 | 2 |
| Lincoln Park | 1051 | 318 | |
| Mt. Olive | 383 | 85 | 2 |
| Meridian | 604 | 168 | 3 |
| Mt. Carmel | 164 | 64 | |
| North | 325 | 116 | |
| Smithwood | 776 | 266 | 4 |
| Wallace Memorial | 796 | 249 | 5 |
| Wallace Memorial Chapel | 193 | 91 | 4 |
| West Hills | 237 | 75 | 5 |
| LaFollette, East | 323 | 90 | |
| Lawrenceburg, Highland Park | 250 | 133 | |
| Immanuel | 110 | 60 | |
| Lebanon, First | 516 | 155 | |
| Hillcrest | 146 | 86 | |
| Rocky Valley | 107 | 48 | |
| Southside | 153 | 81 | |
| Lenoir City, Calvary | 232 | 60 | |
| First | 449 | 137 | |
| Kingston Pike | 123 | 49 | |
| Oral | 144 | 83 | 1 |
| Pleasant Hill | 192 | 92 | |
| Lewisburg, First | 387 | 89 | |
| Loudon, New Providence | 156 | 116 | |
| Madisonville, First | 327 | 118 | |
| Malesus | 242 | 51 | |
| Manchester, First | 326 | 133 | 2 |
| Martin, Central | 294 | 87 | |
| Southside | 128 | 44 | 3 |
| Maryville, Broadway | 664 | 302 | 3 |
| McEwen, First | 90 | 40 | |
| McMinnville, Magness Memorial | 270 | 48 | |
| Shellsford | 230 | 130 | |
| Medon, New Union | 100 | 55 | |
| Memphis, Bartlett | 368 | 128 | 2 |
| Barton Heights | 232 | 80 | |
| Bellevue | 1561 | 664 | 6 |
| Beverly Hills | 619 | 208 | 1 |
| Broadmoor | 318 | 116 | 2 |
| Brunswick | 131 | 61 | |
| Charjean | 415 | 150 | 2 |
| Westmont | 100 | 52 | |
| Cordova | 110 | | |
| Ellendale | 170 | 68 | 1 |
| Eudora | 955 | 385 | 2 |
| Fairlawn | 534 | 220 | 1 |
| First | 1503 | 342 | 3 |
| Forest Hill | 111 | 51 | |
| Frayser | 753 | 349 | |
| Graceland | 715 | 243 | 2 |
| Greenlaw | 224 | 146 | 1 |
| Havenview | 280 | 94 | 2 |
| Highland Heights | 1314 | 618 | 4 |
| Jackson Ave. | 517 | 215 | 3 |
| Kennedy | 517 | 215 | 3 |
| LaBelle Haven | 661 | 214 | 4 |
| LeaClair | 455 | 174 | 1 |
| Levi | 376 | 121 | 4 |

| | | | |
|--------------------------------|------|-----|----|
| Longview Heights | 406 | 148 | 4 |
| Lucy | 123 | 76 | |
| Malcomb Avenue | 142 | 44 | 2 |
| Mallory Heights | 290 | 109 | 7 |
| Millington, Second | 88 | 54 | |
| Mt. Pisgah | 111 | 71 | 2 |
| Parkway Village | 405 | 110 | 1 |
| Prescott Memorial | 457 | 165 | |
| Raleigh | 529 | 191 | 2 |
| Range Hills | 119 | 50 | |
| Richland | 390 | 146 | |
| Rugby Hills | 318 | 147 | 4 |
| Scenic Hills | 195 | 67 | |
| Second | 400 | 157 | 1 |
| Sky View | 340 | 166 | 6 |
| Southland | 180 | 71 | |
| Southmoor | 249 | 95 | 3 |
| Temple | 1049 | 327 | |
| Vanuys | 119 | 46 | |
| Wells Station | 757 | 243 | 2 |
| Westhaven | 245 | 82 | 6 |
| Whitehaven | 721 | 155 | 1 |
| Manchester, First | 326 | 133 | 2 |
| Milan, First | 495 | 144 | |
| Northside | 197 | 74 | |
| Mission | 20 | 10 | |
| Oak Grove | 105 | 58 | |
| Millersville, First | 83 | 49 | |
| Morristown, Alpha | 105 | 48 | |
| Bethel | 219 | 111 | |
| Buffalo Trail | 271 | 67 | |
| Calvary | 393 | 170 | 10 |
| Cherokee Hills | 117 | 53 | |
| Concord | 85 | 23 | 1 |
| Fairview | 109 | 28 | |
| First | 776 | 199 | 2 |
| Grace | 98 | | |
| Hillcrest | 226 | 89 | 1 |
| Leadvale | 115 | 66 | |
| Manley | 157 | 62 | |
| Montvue | 175 | 77 | |
| Warrensburg | 80 | | |
| Westview | 151 | 59 | |
| White Oak | 206 | 84 | |
| Witt | 66 | 33 | |
| Murfreesboro, First | 614 | 142 | 1 |
| Calvary | 103 | 40 | |
| Southeast Mission | 142 | 68 | |
| Third | 366 | 149 | |
| Woodbury Road | 235 | 94 | 2 |
| Nashville, Belmont Heights | 995 | 302 | 1 |
| Madison Street | 115 | 36 | |
| Westview | 36 | 22 | |
| Brook Hollow | 459 | 127 | |
| Crievewood | 568 | 150 | 8 |
| Dalewood | 370 | 110 | |
| Donelson, First | 861 | 191 | 7 |
| Donelson View | 148 | 46 | |
| Eastland | 571 | 161 | 1 |
| Eastwood | 194 | 80 | |
| Elkins Avenue | 146 | 63 | |
| Fairview | 172 | 62 | 1 |
| First | 1290 | 440 | 1 |
| Carroll Street | 171 | 45 | |
| Cora Tibbs | 61 | 35 | |
| T.P.S. | 419 | | |
| Freeland | 110 | 35 | |
| Gallatin Road | 429 | 121 | 6 |
| Glenwood | 190 | 85 | 1 |
| Grace | 898 | 251 | |
| Haywood Hills | 288 | 122 | 3 |
| Hermitage Hills | 251 | 121 | 2 |
| Hill Hurst | 159 | 34 | |
| Immanuel | 384 | 122 | 2 |
| Immanuel Chapel | 27 | 21 | |
| Inglewood | 848 | 213 | |
| Cross Keys | 50 | 27 | |
| Training School | 115 | | |
| Joelton | 185 | 109 | |
| Judson Memorial | 627 | 155 | 2 |
| Benton Avenue | 90 | 18 | |
| Lockeland | 540 | 130 | 1 |
| Lyle Lane | 93 | 34 | |
| Madison, Parkway | 226 | 162 | 10 |
| Mill Creek | 174 | 75 | 1 |
| Neely's Bend | 104 | 43 | |
| Park Avenue | 815 | 290 | 8 |
| Riverside | 329 | 97 | |
| Valley View | 103 | 26 | |
| Third | 213 | 53 | |
| Una | 246 | 98 | |
| Woodbine | 482 | 208 | |
| Woodmont | 651 | 245 | 2 |
| Oak Ridge, Central | 546 | 142 | 5 |
| Robertsville | 660 | 236 | 2 |
| Old Hickory, First | 507 | 194 | |
| Peytonville | 36 | 32 | |
| Temple | 328 | 207 | 17 |
| Parsons, First | 288 | 83 | 1 |
| Philadelphia, Cedar Fork | 152 | 95 | |
| Portland, First | 319 | 86 | |
| Pulaski, First | 339 | 107 | |
| Rockwood, Eureka | 101 | 60 | |
| First | 466 | 182 | |
| Pond Grove | 152 | 39 | |
| Rogersville, Henard's Chapel | 141 | 89 | |
| Savannah, First | 269 | 66 | |
| Selmer, First | 241 | 104 | |
| Sevierville, First | 469 | 153 | |
| Seymour, First Chilhowee | 204 | 46 | 1 |
| Shelbyville, Shelbyville Mills | 252 | 87 | |
| Somerville, First | 251 | 118 | |
| Sparta, First | 144 | 41 | |
| Springfield | 502 | 121 | |
| Summertown | 137 | 69 | |
| Trenton, First | 527 | 147 | 2 |
| White Hall | 114 | 65 | |

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Gilleland Elected To State Brotherhood Post



Dr. W. Fred Kendall, executive secretary of the Tennessee Baptist Convention, has announced the election of Roy Gilleland, Jr., as state Brotherhood secretary.

Gilleland, Royal Ambassador secretary for the Tennessee Baptist Convention since 1956, will assume his new position April 1. He succeeds Paul Cates who resigned in September, 1961, to become principal of Cloudland High School in Roan Mountain, Tenn.

Royal Ambassadors is a week-day missionary organization for boys 9-17 years old; and the Brotherhood is a missionary organization for laymen.

A native of Abbeville, S. C., Gilleland is a graduate of the Citadel in Charleston, where he received a B.S. in physics and electrical engineering. He holds the B.D. degree from Southeastern Baptist Theological Seminary in Wake Forest, N. C., and has done graduate work at Peabody College in Nashville.

Before joining the Tennessee Baptist Convention staff, Gilleland was a marketer for Sinclair Refining Company in Greenwood, S. C., and prior to that he worked with the Seaboard Railroad in Norfolk, Va., as an electrical engineer.

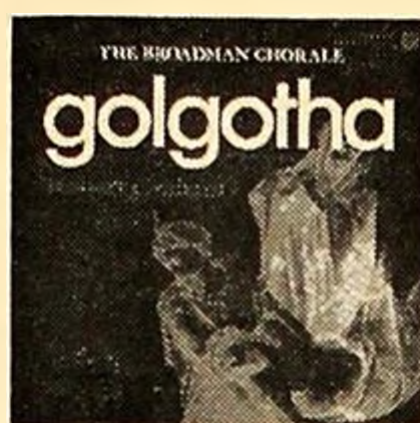
A World War II veteran, Gilleland is a Mason, and has been a member of the Exchange Club and the Junior Chamber of Commerce. He is a member of Belmont Heights Church, Nashville.

Mrs. Gilleland is the former Evelyn Lucille Maxwell of South Carolina. They have two sons: Roy James, III, and Richard Maxwell.

Gilleland was elected by the state missions committee at a called session of the Executive Board of the Tennessee Baptist Convention, March 12, in Nashville.

| | | | |
|-------------------------------|-----|-----|----|
| Union City, First | 591 | 170 | .. |
| Second | 279 | 186 | .. |
| Watertown, Round Lick | 177 | 70 | .. |
| Waynesburg, Green River | 111 | 80 | .. |
| White House | 192 | 75 | .. |
| Winchester, First | 203 | 49 | .. |
| Southside | 78 | .. | .. |
| Oaklawn | 128 | 49 | .. |

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**SUNDAY SCHOOL LESSON FOR
MARCH 24, 1963**

By Oscar Lee Rives

Jesus Answers His Critics

TEXTS: Mark 12:13-44 (Larger)—Mark 12:13-17, 28-34 (Printed)—John 12:49 (Golden).

The time and place of the events of this lesson are the same as for those of last Sunday's lesson. It was Tuesday of the week of the Crucifixion, the Day of Controversy as it is often called. The enemies of Jesus sought in every way possible to ensnare Him and bring Him into discredit with the multitudes that thronged the city of Jerusalem or into serious trouble with the Roman authorities on some sort of charge of treason. The atmosphere was explosive with the additional crowds of people coming to the Passover and with the deadly determination of the religious rulers to get rid of Him at all costs. Could He conduct Himself with calm and poise in the face of it all and remain true to His mission?

The Golden Text, a statement of Jesus, furnishes the clue to His ability to meet the critics without fear or compromise. It appears, in the light of the same, that Jesus met and overcame them from the human point of view. This is also apparent in the light of the printed text, upon which these notes are based. The Golden Text, then,

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should be kept before us. "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."

A TRAP SET (vv.13-15a)

Representatives from both the Pharisees and the Herodians (forgetting their animosities for the time being because of their common enemy) tried to trap Jesus concerning the touchy matter of paying taxes to the despised Romans. Their approach to Him was subtle. Their words were indeed "oily" with flattery. "Is it proper to pay our taxes?" If He said yes, the people would turn against Him. If He said no, the Roman authorities would arrest Him. They felt sure He would walk into the trap by answering either positively or negatively. But not so.

A PRINCIPLE GIVEN (vv.15b-17)

Jesus' reply was in the form of a "both-and" rather than in an "either-or". This has been the device made use of the philosopher through the ages. Holding before the questioners a Roman coin, Jesus drove home a reply that caused them to marvel at His wisdom and insight. In so doing, He gave a principle that has guided all who would establish and maintain the separation of church and state (a concept held precious in American society from the days of the founding of the republic). In the light of Jesus' formulation of the principle, Christians have assumed their share of citizenship in such matters as the paying of taxes.



ON MATTERS OF Family Living

By

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

Director of Counseling, Trinity Baptist Church

What's Happened to Father?

Ashley Montagu says that the American home is something like a constitutional monarchy, where the reigning sovereign retains his title but the government is actually headed by the prime minister. The prime minister? She is the American mother. In earlier times, a father worked nearer home, often came there for lunch, and in the evenings saw a good deal of his children. He was a presence. Today he is more nearly an absence. The presence is mother—it is she who is principally responsible for bringing up the children and for their discipline. Nowhere else in the Western world does one find a father who so little resembles a figure of authority.

In its light, also, such items as worship and the propagation of the Christian message are regarded as belonging to God and are outside the province of the state or governments set up by the state. Serious difficulties are being encountered in this country today, largely because the line between the two realms is no longer easy to draw. Herein lies one of our supreme challenges.

A SUMMARY MADE (vv.28-31)

In answer to the inquiry of the scribe or lawyer concerning the greatest of the commandments, Jesus displayed His mastery of the situation once more. He brushed aside all of the ceremonial as well as all of the traditional and came to the heart of the matter. He quotes the well-known Shema of the Jews (Deut. 6:4) and also from the Priestly Manual (Lev. 19:18). His emphasis is upon love. We are to love God, first, with all of our being. Coupled with that, we are to love our neighbors more than He loved Himself. These two, He said, are two inseparable parts of the one—the Great Commandment. What a summary!

A LAWYER COMMENDED (vv.32-34)

When the scribe, or lawyer, observed the superiority of keeping such a commandment over all ceremonies and traditions; Jesus was pleased with him. He commanded him accordingly, saying he was not far from the Kingdom. This apparently means that the lawyer was merely headed in the right direction. And if so, such direction was different from that when he first came. For then he was hostile.

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God's Wondrous World* Kites on Gentle Breezes

By Thelma C. Carter

A gentle breeze which blows in China is called *I tien tien fung*, meaning "a sigh in the sky of China." When it is blowing, flying kites are to be seen.

Kiteflying is a national pastime in China, Japan, Korea, and other countries of the eastern part of the world. In Japan the kite season is observed in May. In our own United States the kite season begins in early March when the skies turn from gray to clear blue. Little breezes stir up tiny whirlwinds which spin themselves upward into the skies.

If you have flown a kite, you know that one will rise when it is pulled through the air. You can feel the face or surface of the kite striking against the air through sudden tension in the string in your hand. The air presses on and under the kite, forcing it upward.

As long as tension is kept on the kite string, you can feel the wind force in your hand. The kite will stay up and even soar higher as it finds its place in the wind currents.

How does a kite stay up? Strangely true is the fact that a kite flies in air on the same force or principle that a ship floats on water.

Air is real and it is always with us even

though we cannot see it. If you throw a shingle into the air, it will come up against the force of air. You can watch the shingle finally fall to the ground.

Air has weight and it also has buoyancy. Like water, air will support objects upon it. "He gave to the wind its weight" (Job 28:25, RSV) reminds us of the great natural force of air.

A kite has weight and the air supports it. It gets under the kite and lifts it. These lifting layers of air are called air currents.

Miraculously, as the flying kite rides on air currents, it pushes a certain amount of air out of place. It is this displaced air, along with the pushing and pulling of other air currents, that keeps the kite up and floating.

This kite push and lift of air currents, along with the great mechanical power and force, lifts airplanes as they rise from runways and keeps them suspended in the air.

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God's Wondrous World* Strange Sea Animal

By Thelma C. Carter

In the mysterious world of deep-sea animals are many queer creatures. Among them are the strange squid.

Squid are relatives of the octopus and

A friend of mine, driving on a road not many miles from his home, saw a sign that read "Road closed." He had not heard of any construction being done, and the road was not torn up, so he got out of his car, removed the sign and drove on. He had gone about a mile when the road suddenly ended in a vast field of mud, over which swarmed a small army of men and machines. He turned around and sheepishly started back. Then he saw another sign: "It was closed, wasn't it?"

Troy A. Sumrall was well through his second major point in his sermon at First Church, New Braunfels, Texas, when he noticed a man on the front seat begin to nod. Keeping one eye on his notes and another on the nodder, Sumrall was astounded to see the sleeper pitch to the floor almost on his face. Crawling back into the seat, the drowsy member observed: "Preacher, I wish these seats had safety belts on them."

the odd-shaped sea hare. They range in size from tiny, almost invisible creatures to giant squid which are about seven feet in length and width. Sea waters abound in small squid, six to eight inches long.

Squid are pen-shaped creatures with a thickened covering. The shell is inside a horny plate which protects these sea creatures from their enemies.

Imagine sea animals with ten arms bearing suction disks with which to capture their food. Two of the arms are longer than the others.

Squid, octopuses, and sea hares are able to discharge a dark, inklike substance into the water when they flee from their enemies. The inky substance of squid is used in making the brown paint known as sepia.

Most giant squid have light organs on and inside their outside covering. These organs throw out bright yellow, blue, and green light in the dark sea waters. People who study the strange animals of the seas tell us these light-bearing squid are among the most beautiful creatures of the marine world.

In warm tropical and temperate seas are found flying squid. They are not actually able to fly, but they perform a series of leaps across the surface of high seas, sometimes landing on the decks of ships.

Squid are sometimes called living sea rockets because they can swim with great speed. They are used as food in a few countries, mainly China, Japan, and Italy.

"The sea is his, and he made it" (Psalm 95:5). This Bible verse comes to mind as one learns about squid.

INSIGHT

A MATTER OF TEEN-AGE MARRIAGES

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

Throughout the Western world the marriage age has been dropping sharply for the



past twenty years. In the U.S. today half of all the girls who ever will get married

do so while they are still in their teens. In 1960 one bride in seven was 17 years of age or younger. Marriage authorities in the United States, in Russia, and in Europe are agreed that the major problem now bothering them is these teen-age marriages.

Such marriages, however, must not be thought of as evil in themselves. The marriage experts are not opposed to teen-age marriages or early marriages as such. They are opposed to the marriage of immature persons manifestly unprepared for the responsibilities of home and family life. Dr. David R. Mace, Executive Director of the American Association of Marriage Counselors, says that there are three "panic motivations" appearing singly or in combination in most of these premature marriages: One, the

girl is pregnant; two, the young people are unhappy in their parental homes and want to escape; and three, they enjoy "grown-up" privileges in other areas of life and see no reason why they should be deprived of the "grown-up" privilege of marriage.

Such marriages naturally do not work out well. A wholesome, happy relationship to last a lifetime could not conceivably be built on such shoddy foundations.

The current tide of immature marriages can be reversed. Let us as parents, teachers, and responsible citizens call a halt to the prematurely, ridiculously early dating which is now going on. Let us as parents provide happy, well-rounded homes from which our teen-agers will not want to flee. Let us make a conscious, studied effort in the home, in the church, and in the school to help these young people to prepare themselves for marriage. Let us communicate this understanding to all the young people in our society.

It is the bonds of holy matrimony that the Bible speaks of when it says, "For this cause shall a man leave father and mother and cleave unto his wife; and they twain shall be one flesh." Marriage is far too wonderful and sacred a relationship to be entered frivolously or taken lightly.

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

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