

Children
round the
world
Tomorrow
on the way

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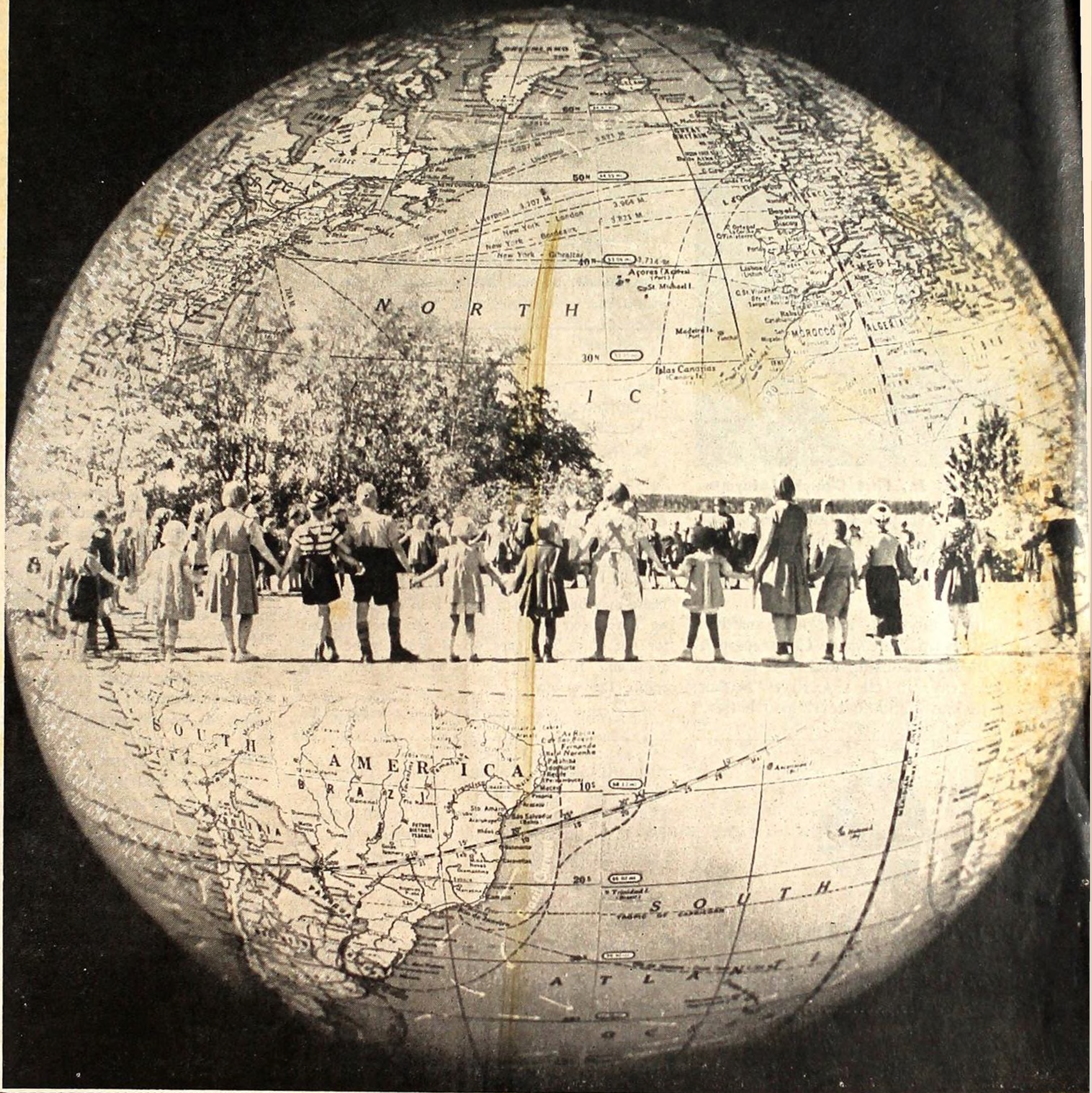
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CONVENTION

"SPEAKING THE TRUTH IN LOVE"

A Right Relationship



B. E. Robuck, Jr., First Church, Lafayette

"And whenever you stand praying, forgive, if you have anything against anyone; so that your Father, also who is in heaven may forgive you your trespasses." (Mark 11:25 RSV)

More than anything else, man needs a right relationship with God. Christian people want this relationship and seek after it. Often we pray, in all sincerity, "Father, help me to know and to serve you better,"



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Luncheon Winds Up Women's Convention

KANSAS CITY, MO. (BP)—Members of Woman's Missionary Union who attend its annual meeting here May 6-7 will have opportunity to glimpse into the past at a 75th anniversary luncheon.

The luncheon, one of a series of events planned to commemorate the 75th anniversary of the organization of Woman's Missionary Union, is set for Tuesday at 1:30 at the Muehlebach Hotel. It will be the closing session of the annual meeting.

Distinguished leaders of Woman's Missionary Union of other years will be honored guests, as will home and foreign missionaries.

Miss Alma Hunt, Birmingham, executive secretary of the Union will present with narration and tableaux, scenes from the interesting and colorful history of the organization. Miss Hunt is writing its history, to be released in 1964.

Everyone who attends the luncheon may wear a 75th anniversary dress. However, those who do not have a costume will feel right at home as they represent the current era in Woman's Missionary Union life.

Miss Hunt reports reservations, at \$3.50 each for the luncheon are already coming into Union headquarters at Birmingham. Only a limited number of tickets are available.



Let 1963 President Serve One Year

● Baptists are creatures of habit. We do something long enough that it becomes a "sacred cow." This is true of our habit of electing the President of the Southern Baptist Convention for two terms. There may be no better reason than this is the way we have been doing it. There are good reasons for not doing it. There would probably be good arguments for doing it. These have not come before the writer.

No constitutional or by-law change needs to be

without taking into account the fact that there are conditions which determine whether or not this prayer will be answered. The text states *the* condition, which is centered around one word, "forgiveness".

The prayer of a man who has "... anything against anyone;" simply is not answered. It is not because God does not hear our prayer. Rather, it is because we have built a barrier between ourselves and God. When we fail to forgive others, we thereby prevent ourselves from receiving God's forgiveness; for if we are to be forgiven, we must forgive; if we are to be heard, we must hear; if we are to be given, we must give; if we are to be loved, we must love. This is the underlying principle of Christianity. Man cannot love God, without loving his neighbor and himself. Man cannot have a right relationship with God, without having a right relationship with his neighbor.

The next time you pray, let your mind wander through your list of friends. God will not be offended. Are there those whom you have neglected? abused? misused? Before you continue to pray, or to do anything else, you have an obligation to these friends that cannot be neglected if you are to have your right relationship with God.

made. Since we have operated with what we have, electing a man to succeed himself, we can elect him to serve one year without the automatic nomination for the second year.

The election of officers in San Francisco was played up, but apparently no one was excited, not even the incumbent president. Any messenger could have nominated someone else. Precedent, however, discouraged this.

The following reasons are advanced for having a one-year term:

One, no church needs to have the demands made upon its pastor or itself that the presidency of the Southern Baptist Convention makes.

Two, the second year adds little honor to the president, his church, or his business or profession, if he is not a pastor.

Three, the Southern Baptist Convention is too complex for any person to give a fixed image of it. Two years do more of this than one year would.

Four, if we should elect a president who should become a controversial figure, we would have a shorter waiting-it-out period.

Five, it would give us variety and larger expression of Baptist leadership and life.

Sixth, it would quicken interest in the Convention. There may be more of us who get a "bang" out of electing officers than some may think, provided we do not know ahead of time, twelve months to be exact, who is going to be elected. It will probably take more than the usual amount of stimulant to fire up a certain political party in 1964. Reason: the candidate is already nominated. The dull formalities must be endured.

Seventh, the one-year system would allow us to pay honor and tribute to a rural pastor or small church pastor in some way except with lip service. The "grassroots and backbone" of our Baptist life is usually given the crumbs that fall from the table of denominational honors. These men, publicly praised for their great consecration, ability, and devotion to the denomination, are given seconds and thirds. The presidents continue

Historico-Critical Interpretation

What does the teacher of Bible mean when he uses the term "historico-critical interpretation"? Perhaps we need to take a look at the definition lest we continue, in the words of Kipling, to "shout at one another across seas of misunderstanding." Space and the nature of this article demand that it be brief and without documentation. Many readers will recognize many "sources" behind these lines. If other readers are interested in further reading, I shall be most happy to suggest bibliography.

Interpretation has been defined as the effort of one mind to follow the thought processes of another mind through the medium of language. This is true whether it is written, spoken, or "sign" language. The medium of expression is not the main consideration. The main goal to be reached is the thought which is being expressed through that medium. The only adequate goal of interpretation is the discovery of the whole thought process and meaning of the writer—the entire state of consciousness which is expressing itself through this language. It follows, then, that the printed page is not the final objective in interpretation. The final objective is the meaning of that printed page to the writer, the original reader, to us in our day and need. "What is this writer saying to me through these words?" This is the quest of interpretation.

The goal thus defined assumes the guidance of the Holy Spirit in the interpretation of Scripture. The Holy Spirit was active in the production of the Scriptures. He was active in the preservation of the Scriptures. Jesus promised His activity in the interpretation of all the things which Jesus had said and done (John 14:26; 16:13-14). Students of W. T. Conner will recall that he often said that II Peter 1:19-21 means that no man has a monopoly on interpretation but that any man who is willing to be guided by the Holy Spirit who is behind the Scriptures may know the truth of those Scriptures.

What is meant specifically by the term "historico-critical interpretation"? This means the determining of the meaning in the light of all the evidence provided by the phenomena of the original text and

to be men who represent the large, prestige churches. This is in contradiction to what Baptists claim they are and do.

I could bear with an intelligent rural pastor as president for a year. The pastor with 200 in Sunday school, \$10,000 budget, \$1,000 Cooperative Program, 15 baptisms, and no Brotherhood might serve his denomination well as president. We could try with less risk on a one-year hitch.—Lewis E. Rhodes, pastor, Broadway Baptist Church, Knoxville, Tenn.

setting of a passage of Scripture. The word "critical" is a transliteration of a Greek adjective (*kritikos*) from the verb *krino* meaning "to judge in the light of evidence." The adjective pertains to "tracing out and passing judgement" on a matter, hence, to decide in the light of all available evidence. Webster's number two definition of critical (exercising, or involving careful judgment—exact) is more accurately related to the Greek word than his number one definition (inclined to criticize, especially unfavorably; captious; censorious). Unfortunately too many readers stop with Webster's number one!

Historico-critical interpretation begins in an attempt to ascertain all the circumstances which in any way affect the meaning of a passage. This includes a careful investigation of the details of the original text: lexical (meaning of words); grammatical (construction of words); syntactical (relation of words to one another); comparative (how is this expression used elsewhere); rhetorical (what type of literature is the writer using—epistle, history, poetry, parable, etc.). It includes all which may be known as to the historical setting of a passage. Who was the author? What was his religious experience? Who were the original readers? What was their religious experience? What were their specific needs? The Scriptures were not addressed to "strawmen." They were addressed to "real, live" men with deep spiritual needs and hungers. Under the Holy Spirit's guidance the writer used the method and materials most effective for securing the interest and understanding of his readers. To fail to understand the religious experience, characteristics, mental traits and needs of both writer and readers is to be handicapped greatly in interpreting the message.

This investigation includes careful consideration of Scripture in its context and in its contemporary thought patterns. God comes to man where he is and deals with him in the light of his total personality and experience. This is the meaning of Hebrews 1:1-3. "Bit by bit and manner by manner" God spoke to men as they were able to apprehend the revelation. Finally He spoke to them through His Son, Jesus Christ, who by being *Himself* revealed God to man. Here is the theological result of correct interpretation—the understanding that God was in Christ redeeming sinful men and that this was the culmination of the long series of redemptive activities dating from the beginning of man's sin and need of a Redeemer.

Historico-critical interpretation begins with the Scriptures, determines the meaning of the Scriptures in the light of all available evidences, and moves forward to

Reflections

There are those who insist that Christian religion has nothing to say about man's relation to his fellow man—especially, if one be of another color. Preach the gospel, they contend, and leave the race issue to the legislators. That is our trouble now. It has been left to courts and caucuses and the end result is confusion, contradiction and increased animosity. Silence is no defense against evil. "Freedom is placed in jeopardy more by those who refuse to exercise it than by those who will not permit it." There is no safety to be found in the dark. There are times when silence is golden, and there are times when silence is yellow. It is high time the church found out which is which.—Roy O. McClain in *If With All Your Heart*, (Fleming H. Revell Company)

the statement of "teachings" or doctrine. Herein, it differs from *dogmatic interpretation* which begins with doctrines predetermined as dogma and moves backward to the Scriptures for support. Whatever justification one may make for this second approach, it must be clear that the first approach is the foundations on which all doctrine must rest.

While volumes could be and have been written on this subject, I believe that most of the teachers of Bible in our colleges and seminaries would agree that basically this is what they mean when they use the term "historico-critical interpretation." Does this mean that all who use the method will arrive at the same conclusions? No. Many matters enter into the way one weighs evidences and forms conclusions. No interpreter is absolutely free of "pre-disposition." The sincere interpreter will attempt an objectivity which is free of prejudice but an honest interpreter will confess some failure—whether in negative or positive results.

This is the type of interpretation to which as a university student I was introduced by J. B. Tidwell, B. O. Herring, E. D. Head. It is the type of interpretation which "came alive" for me under the seminary instruction of H. E. Dana and W. T. Conner. It is the type of interpretation I have found in the writings of the men most respected by Southern Baptists. It is the type of interpretation I have heard from eminent teachers in America, England, and Switzerland. I may disagree with all these interpreters in some areas. The "method" remains valid; I recognize no other method for understanding the Scriptures.

Dr. Summers is Professor of New Testament, Southern Baptist Theological Seminary, Louisville, Ky.

OBSERVATIONS

by
WEN



Words Without Communication

The man who loves too much to hear himself talk may really be in trouble and not know it. His talkativeness may not bother him but we can't say that for those within earshot. Sometime they are a captive audience. Most of course would agree with Josh Billings', "I don't care how much a man talks, if he only says it in a few words." But the garrulous is never content with few words when he can spout a stream.

"Ever hear of pernicious verbosity?" asks Mildred S. Fenner in the *NEA Editor's Notebook*. She tells us it's a peculiar disease, "Those afflicted with it don't suffer. Those with whom they associate do the suffering." It is characterized by chronic over-use of words with diminishing results in communication. This malady seizes a good many people—politicians, cab drivers, barbers, beauticians, preachers and teachers to name a few. Look out for these symptoms of pernicious verbosity:

Obscureness of the communicative canals.

This person exhibits long-windedness without explicitness. He doesn't have two clear cut expressions in a car load of vague talk.

Acute stuff-shirtedness. Here the verbiage is brilliant, but humorless. Thomas Carlyle was said to exemplify it while dining with a group who loved to talk. He silenced everyone by haranguing during the course of the whole dinner on the advantage of silence!

Inflamed circuitousness. This type inanely meander in talk, creating confusion in all but the speaker—who is confused to start with. The dictionary has a word for it, "logorrhea". Those afflicted always wander in speech, never fixing their thoughts on any one subject for two minutes. They leave sentences dangling and incomplete. They jump from one topic to another. Hearers are distracted, vainly trying to figure out just what the speaker is driving at.

Music-boxitis. This type of pernicious verbosity impels the speaker to repeat, repeat, repeat, repeat . . . We don't mind hearing a tune once, twice or maybe three times—but not for 24 hours a day.

Do you know any victims of pernicious verbosity? We don't mean those who have

it. We mean those who have to listen to non-communicative longwindedness.

Miss Fenner also makes the point: pernicious verbosity is deadly when it strikes an editor. The trouble is it's not the editor who suffers but his readers. So we sign off!

Credit And Responsibility

This age's symbol is the credit card. It's a long way from the advice of my father, "Stay out of debt and stay out of danger!" That was an era recognizing responsibility. A college student in my office recently, however, was sure our government need never have to pay its debts. He had absorbed the new theory that governments only need pay the interest. We had a national debt of 16 billion after the first World War. This has risen to more than 300 billion. Interest alone is \$17,690 every minute.

The philosophy that seems to obtain concerning the national debt permeates finances in other areas. Harrison Ray Anderson observes that at a recent bankers' convention listeners heard more than one speaker affirm that many individuals, farms and businesses would never again be "out of debt." The banker's job now is to help customers "manage their debts."

Yes, this is the credit age. "Buy now—pay later" is the slogan. Numerous churches have built now postponing paying. New facilities enable churches to increase their ministry and enlarge their work. But the extent of Southern Baptist building has mounted to the place where interest alone on new structures exceeds the total going to our various missionary, educational and benevolent causes supported through the Cooperative Program.

Easy credit can be deceptive. We continue as a nation with unbalanced budgets. We risk repudiation of obligations. That we can solve the problems with endless credit is misleading. If only the five foolish virgins could have had credit cards! They might have gotten in! But coming up against reality they and we meet the stern fact that one must always prepare for the future. Irresponsibility shuts out from a happy tomorrow.

M Night Records

Two Tennessee associations were at the top among Southern Baptists in M night attendances. Nashville with 6,764 led the South. The meeting was in the new municipal auditorium. Knox with 6,439 was second. Tarrant (Texas) had more than 4,000. Shelby with 3,748 was listed among the first 10 associations. M night is promoted each December as an associational mass meeting by the Training Union. Knox won top place in 1961.

PRICELESS COMMUNION



How We Stack Up In The World

By Jack Mabley

Suppose that in our imagination we could compress the total population of the world, more than 2½ billion people, into one town of 1,000 people.

Dr. Henry Smith Leiper, a leader in Congregational Christian churches and in the American Bible Society, has done just that. This image of the world is graphic.

In this imaginary town—the world reduced in exact proportion to a community of 1,000—there would be 60 Americans. The remainder of the world would be represented by 940 persons.

The 60 Americans would receive half the income of the entire town, with the other 940 dividing the other half.

About 330 in the town would be classified as Christians, and 670 would not be so classified.

Fewer than 100 would be Protestant Christians, and some 230 would be Roman Catholics.

At least 80 townspeople would be practicing Communists, and 370 others would be under Communist domination.

White people would total 303, with 697 non-white.

The 60 Americans would have an average life expectancy of 70 years; the other 940, less than 40 years average.

The 60 Americans would have 15 times as many possessions per person as all the rest of the people.

The Americans would produce 16 per cent of the town's total food supply. Although they eat 72 per cent above the maximum food requirements, they would either eat most of what they grew, or store it for their own future use, at enormous cost.

Inasmuch as most of the 940 non-Americans in the town would be hungry, and have little prospect of ever having enough food, the disparity in the food supply might understandably lead to some ill feeling among the townspeople.

The Americans also would enjoy a disproportionate share of electric power, coal, fuel, steel, and general equipment.

The lowest income group among the 60 Americans would be much better off than the average of the rest of the town.

Half of the 1,000 people would never have heard of Jesus Christ, or what He taught. On the other hand, more than half would be hearing about Karl Marx, Lenin, Stalin, and Khrushchev.

The 60 Americans, and about 200 others representing Western Europe and a few favored classes in other areas in South America, South Africa, Australia, and a few wealthy Japanese would be relatively well off.

But the majority of the 1,000 people would be ignorant, poor, hungry, and sick.

The American families would be spend-

BAPTIST BELIEFS

By Herschel H. Hobbs

The One Mediator

The word "mediator" (*mesites*) appears six times in the New Testament (Gal. 3:19-20; I Tim. 2:5; Heb. 8:6; 9:15; 12:24). It appears in the Old Testament (Septuagint) one time as "daysman" or *umpire* (Job. 9:33). In Hebrews 6:17 the verb form is rendered "confirmed" or *interposed* (*mesiteuo*). The root word for these two forms is *mesos*. All three are found frequently in the papyri.

Mesos means "middle." *Mesites* may be rendered "the one in the middle" or the "mediator." This latter word is used of Moses as the "mediator" of the law (Gal. 3:19-20). In Hebrews it speaks of Christ as the "mediator" of the new covenant (8:6; 9:15; 12:24).

In classical Greek *mesites* referred to an "arbiter" or one who settled a difference between two people, thereby effecting a reconciliation. The office was also common in Roman life. It was sometimes used of one who went bail for another, guaranteed his debt, or was his surety for money borrowed from a bank. In matters of reconciliation the "mediator" must perfectly represent both parties, and do all within his power to effect a reconciliation.

It is in this light that we can best under-

stand I Timothy 2:5. Literally it reads, "For one God, also one mediator [*mesites*] of God and of men, a man Christ Jesus." Sin separated between God and men. Hence the need for a "mediator" to effect a reconciliation. The English versions (A.V., A.S.V., R.S.V.) reads "one mediator between God and men" It suggests three persons: God, man, Jesus. But the Greek reads, ". . . one mediator of God and of men . . ." (author's italics). Jesus is the "mediator" who partakes of the nature of both God and man. Thus in Christ Jesus who is truly God and truly Man both God and man meet in reconciliation (cf. II Cor. 5:19-21).

Jesus is "God with us" (Matt. 1:23) offering reconciliation. He completely identified Himself with man, apart from sin (Heb. 4:15-16). In His sinless life He fulfilled the demands of God's holiness. Knowing no sin, yet He became sin for us (II Cor. 5:21). In His vicarious death He "gave himself a ransom for all. . . ." (I Tim. 2:6). Thus in Christ Jesus, the "one mediator of God and of men," is effected a reconciliation. God offers it by grace; man receives it through faith in Him who partakes of the nature of both God and man.

New Orleans Rescue Mission Dedicated

NEW ORLEANS (BP)—A 370-bed Southern Baptist Rescue Mission for Men, some of whom have been termed "like exiles" from their families has been dedicated in New Orleans, La.

The recently acquired six-story building is the new site of a rescue mission that has been operated in the city for 36 years by the Home Mission Board of the Southern

ing at least \$850 a year for military defense, but less than \$4 a year to share their Christian faith with the other people in the community.

Many of the 60 Americans wouldn't even have brains enough to be thankful for the privilege of being Americans.

Dr. Leiper didn't mention this, but a good many of the townspeople living in different blocks would be building guns—for self-defense, naturally—with which they could, if necessary, wipe out the whole American settlement.

It is, in fact, a very nervous community. But most of the 60 Americans would be too interested in eating and increasing their holdings to take much notice. —Reprinted from the Chicago News by permission.

Baptist Convention and the New Orleans Baptist Association to rehabilitate alcoholics and others in trouble as well as to reestablish family contact.

Spiritual and vocational aid as well as food and lodging are available at the mission, under the direction of Jim McGill, superintendent. Twenty-five of the 370 beds are available for convalescent cases.

Some one-third of these men are unwanted by their families, as they are alcoholics or other sources of trouble, McGill explains. "They're like exiles," he said.

The mission is located at 201 Magazine, only a few blocks from the Mississippi River. Several times during recent months men on their way to commit suicide in the river have stopped by the mission, gaining new direction in their lives. The mission is open 24 hours a day to give such assistance. The average age of men coming to the mission is only 35, with various professional men counted among those seeking help.

Five stories of the buildings are now utilized for mission work, with the sixth used for storage. Plans are to eventually use the sixth floor to increase the number of beds to 600.

Tennessee Topics

Dr. and Mrs. Tucker N. Callaway, missionaries to Japan, have moved to Kyoto (Address: 79 Higashida-cho, Jodoji, Sakyo-ku, Kyoto, (Japan) from Hyogoken. He is a native of Atlanta, Ga.; she is the former Elizabeth Clark of Nashville.

Cottontown Church, Bledsoe Association, has called Oscar Trainer, Madison, to serve as pastor.

G. A. Craddock, is the new pastor of LaGuardo Church, Wilson County Association. He is a former pastor of Southside Church, Gallatin, where he served three years.

Bloomington Church, Kingsport, will celebrate its 19th anniversary April 1 with Joe W. Byrd beginning his 13th year as pastor. The church has grown from a membership of 17 charter members to 380. Church property is valued at \$140,000.

First Church, Clinton, has elected eight new deacons. They are Frank Carmichael, Horace Wells, Sam Kalfas, Joe Magill, W. C. Seymour, W. D. Human, Larry Egner, and Troy Curnutt, Jr.

Revival services at First Church, Camden, March 10-17, resulted in 15 for baptism, five by letter and many rededications. Walter Warmath, pastor of First Church, Paducah, Ky., was the evangelist. Robert A. Sanders is the Camden pastor.

Berclair Baptists, Memphis, have moved into their new \$550,000 sanctuary at Summer and Perkins. The new sanctuary seats 1500, with a U-shaped balcony that includes box seats similar to those in a theater. There are upholstered pews, wall-to-wall carpeting and cold cathode lighting thru stained glass that gives appearance of sunlight. Interior decoration is in varying shades of turquoise, from carpets to walls to upholstery. Beneath the sanctuary is a multiple purpose room to serve as educational space for three adult departments (17 classes), and a furnished stainless steel kitchen and dining area to serve 600. E. B. Bowen has been pastor almost 18 years.

Joe T. Carrell, son of Mr. and Mrs. W. C. Carrell of McKenzie, is participating in the Japan Baptist Life Movement. From 1951-1956 he was music director at First Church, McKenzie. He is married to the former Barbara Conner of Lenoir City. Carrell serves as minister of music at First Church, Tyler, Texas.

J. Russell Duffer, pastor of Ardmore Church, Memphis, has been elected missionary for the Current River-Gainesville Association in Oklahoma. He is chairman of the Shelby County Missions committee.

Seminary Establishes William Wallace Week

LOUISVILLE (BP)—A "William Wallace Week" has been established by the Student Executive Committee of Southern Baptist Theological Seminary here.

It honors the memory of a Southern Baptist medical missionary who died in a Chinese communist prison after World War II.

The seminary students said the week's annual observance here would be a time for renewed mission studies. A student offering for medical missions will be sent the Southern Baptist Convention Foreign Mission Board.

Dr. Wallace practiced in the Stout Memorial Hospital, Wuchow, China, for 15 years. He was arrested by Chinese communist government officials and accused of heading a spy ring.

When he refused to sign a confession of guilt, the surgeon was marched through the streets of Wuchow carrying a sign stating his alleged crime.

Later he was found hanging from the top of his cell door. Communists claimed he committed suicide. Other missionaries, among them a trained nurse, said he died from severe beatings.

The life of William Wallace will be recalled at special chapel services when the week is observed.

NOTICE

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

BAPTIST AND REFLECTOR
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Deaths

Dixie Lee Church of Lenoir City suffered a great loss in the unexpected passing of Arlie B. Strange, Sr., March 14. An outstanding layman of the church and East Tennessee, Strange was chairman of the deacons, usher, teacher and Training Union director. He was well known as a lay speaker in many churches and in associational meetings. Funeral services were held March 16 at Dixie Lee Church with Pastor J. C. Parrish and A. A. Carlton officiating.



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Search Starts For Royal Ambassador To Address Congress

The steady buzz of 6,000 boys at the Third National Royal Ambassador Congress dropped to a whisper and then to silence as the speaker walked purposefully to the podium.

The boy delivered a mastertul, eight-minute address on a heartfelt topic.

The place was the Sylvan Theater. Washington, D. C. The date was August 13, 1963.

The speaker? Well, he hasn't been chosen yet.

He will come from among the thousands of Royal Ambassadors (ages 15-17) in the Southern Baptist Convention.

Edward Hurt, Jr., Congress Director, said plans are for each state to select a representative who will compete with other state speakers in a National Contest, August 11, in Washington.

Winner of the national competition will address the entire Congress on opening night of the three-day event.

A \$100 U.S. Savings Bond will go to the winner. There's a \$50.00 bond for second place and a \$25.00 bond for third.

Candidates wishing to take part will select one of the following subjects, "Christ and Me in the Twentieth Century," "My Place in Today's World," "My Responsibilities to Christ," and "Sharing Christ in the Space Age."

Each candidate will be judged on a 100-point schedule. It includes coverage of subject, 30%; organization of address, 30%; and presentation of address, 40%.

The representative for Tennessee will be selected at Camp Linden. Linden, Tennessee. Eliminations will be held Thursday night, June 6. The winner will address the Brotherhood Convention, Friday night, June 7, and will be given an expense paid trip to Washington, D. C., August 11-15, to compete there. The two runners-up at Camp Linden will be given a week at Royal Ambassador camp this summer.

If interested and 15-17 years of age as of May 7, 1963, and active in Royal Ambassadors since October 1, 1962, write Roy J. Gilleland, Jr., Brotherhood Department, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville 5, Tennessee.



The state Sunday School Convention, recently held with First church, Murfreesboro, featured the above personalities. They are from L: Archie King, state Sunday School president; W. Fred Kendall, Exec. Sec., Treas., TBC; Herbert Gabhart, featured speaker and president, Belmont College, Nashville; H. E. Cotey, host pastor and Bob Patterson, Sec., Sunday School Dept., TBC.



Shown presenting a skit on "Curing a Sick Sunday School" during the recent state Sunday School Convention held with First church, Murfreesboro are from L: William H. Pitt, Sr., Sec., Stewardship Dept., TBC; Don Hilton, Minister of Edu. and Music, Lockeland church, Nashville; Hugh Callens, pastor, Hillcrest church, Lebanon; York Bizel, acting Minister of Edu., Southside church, Gallatin; James Cox, Director, Public Relations, Belmont College, Nashville; Bob Patterson, Sec. Sunday School Dept., TBC, and Miss Florence Dewey, Supt., Cradle Roll, Nursery and Beginner work, Sunday School Dept., TBC.

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April 5-7, 1963

LEON PARTAIN, *President, Presiding*—GEORGE BAKER, *Song Leader*

THEME: "God's Redemptive Love"

Friday Evening, 7:15

God's Redemptive Love Portrayed: Mid-State Baptist Hospital
This is My Story: Bob Bailey
Special Music: Carson-Newman B.S.U. Choir
Message: "God's Redemptive Love"—Kenneth Chafin, professor of evangelism, Southern Seminary
Fellowship: Directed by Belmont College

Saturday Morning, 8:30

God's Redemptive Love Portrayed
This is My Story: Ken Sano
Symposium: "God's Redemptive Love In Action"
Logan Wright, graduate student, Vanderbilt University
Floyd Crenshaw, graduate student, Vanderbilt University
Craig Ratliff, pastor, Union Hill Church, Goodlettsville
Herbert C. Gabhart, president, Belmont College
Seminars:
These Things Are Important:
Christian Witness: Logan Wright
The Church: Craig Ratliff
Faith and Reason: Floyd Crenshaw
Missions: Bill Cody, Personnel Department, Foreign Mission Board
Home: Mrs. George Baker, homemaker and writer for *Church Musician*
The Scriptures: Kenneth Chafin
Personal Discipline: Herbert C. Gabhart
Worship: George Baker, minister of music, First Church, El Dorado, Ark.
Special Music: University of Tennessee, Martin B.S.U. Choir

Message: "Love Goes to College"—James Eaves, pastor, Union Avenue Church, Memphis
Luncheon: Program by International Students

Saturday Afternoon, 1:30

This is My Story: Nathan Porter, Personnel Department, Home Mission Board
Special Music: Baptist Memorial Hospital Ensemble
It's Your Denomination Too!: W. Fred Kendall, executive secretary, Tennessee Baptist Convention
Business Session—Election of 1963-64 State Officers

Saturday Evening, 7:15

Student Summer Missions Presentation: Mid-State Baptist Hospital
Special Music: University of Tennessee B.S.U. Choir
The Continuing Imperative: Bill Cody and Nathan Porter

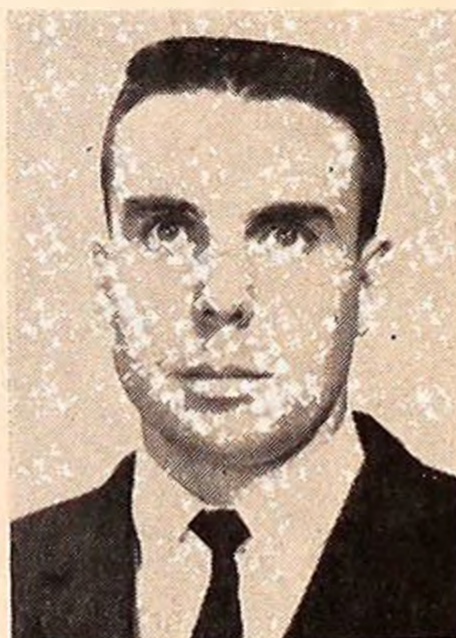
Sunday Morning, 8:30

God's Redemptive Love Portrayed
This is My Story: Bill Finley
Special Music: Combined U. T. and Carson-Newman B.S.U. Choirs
Bible Study: "Jesus Fulfills His Mission"—Franklin Paschall, pastor, First Church, Nashville
Morning Worship:
Scripture and Prayer
Special Music: Combined U. T. and Carson-Newman B.S.U. Choirs
Message: "God's Redemptive Love and YOU"—Kenneth Chafin
Benediction

SEMINAR LEADERS



MRS. BAKER



WRIGHT



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RATLIFF



GABHART



28 Added To Overseas Staff; Total Is 1,666

The Southern Baptist Foreign Mission Board, in its March meeting, appointed 24 missionaries, reappointed two, and employed two missionary associates, bringing its total overseas staff to 1,666 (including 17 missionary associates).

New missionaries, their native states, and fields of service are John C. Calhoun, Jr., Conn., and Lois Valetos Calhoun, N. C., appointed for Malaya; Maurice E. Dodson and LaNelle Thompson Dodson, both of Tex., for Mex.; Margaret Fairburn, Miss., for Liberia; D. Leslie Hill, Kansas, and Janet Nabors Hill, Neb., for the Philippines.

Also, Marilois Kirksey, Tex., for South Brazil; David W. Morgan, La., and Carolyn McGee Morgan, Miss., for Hong Kong; Walter A. Routh, Jr., Fla., and Pauline Hays Routh, Ky., for Vietnam; F. Rae Scott, Tex., and Mary Fenton Scott, Okla., for the Philippines; William L. Smith, Miss., and Carolyn Brand Smith, Fla., for South Brazil.

Also, Vernon E. Sydow, Jr., and Carolyn Peters Sydow, both of Tex., for North Brazil; James A. Treadway and Ann Harty Treadway, both of Tex., for Taiwan (Formosa); Norvel W. Welch and Hattie Leach Welch, both of Tex., for South Brazil; and J. Wayne White, Okla., and Winnie Dudley White, Tex., for Mexico.

Rev. and Mrs. Melvin J. Bradshaw were reappointed missionaries to Japan, where they served for nearly 12 years before resigning at the end of 1961. He is a native

of Va.; she, the former Edith Claytor, is a native of W. Va.

Rev. and Mrs. Luther H. Morphis, of N. C., were employed for a five-year term as missionary associates in Germany, where they will work with English-language Baptist churches.

Board Will Set New Advance Goals

In his report, Dr. Baker J. Cauthen, executive secretary, said the Foreign Mission Board expects to hit its primary target of advance with 1,800 missionaries under appointment by the meeting of the Southern Baptist Convention in May, 1964. "New advance steps will be set before us at the October meeting of the Board," he said.

Dr. Cauthen said that a great many Southern Baptists will come to know firsthand the needs and opportunities on mission fields as they participate in spring evangelistic campaigns in several Orient countries and as they go to the Baptist Youth World Conference in Beirut, Lebanon, in July. "This experience will result in deepening of concern and interest on the part of the churches at home that a powerful forward thrust in missions be continued," he predicted.

So far the Board has received \$7,838,605.37 from the 1962 Lottie Moon Christmas Offering, Dr. Cauthen announced. This is \$304,132.93 more than had come in from the 1961 offering at this point last year. The final total will not be known until the books

close May 1.

Latin America Has Special Projects

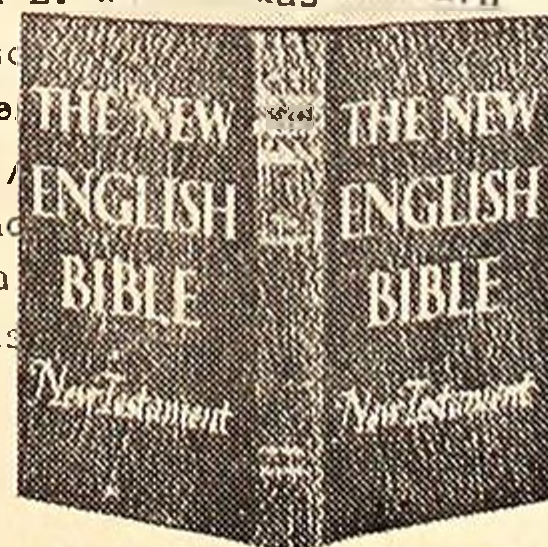
Dr. Frank K. Means, secretary for Latin America, reported to the Board on three special projects in the area for which he has responsibility: (1) a student work encampment in Argentina, where a department of student work was recently set up by the Argentine Baptist Convention; (2) a series of stewardship conferences in the Bahamas, led by Dr. Frank W. Patterson, missionary director of the Baptist Spanish Publishing House in El Paso, Tex.; and (3) an evangelistic tour of the Caribbean area being made by Rev. Joseph B. Underwood, associate secretary for promotion for the Foreign Mission Board, and Ted Roberts, minister of music for First Baptist Church, Albuquerque, N. M.

Progress Noted in Malaya, Singapore

In his report to the Board, Dr. Winston Crawley, secretary for the Orient, gave an up-to-date summary of the 12-year-old Southern Baptist mission program in Malaya and Singapore. Related to this work now, he said, are 24 organized churches and nine chapels, with memberships totaling more than 2,100.

Among advances, Dr. Crawley listed the beginning of work among the nearly 1,000,000 Indians in the country; development of an assembly site on the seacoast near Port Dickson; securing of a permanent site for the theological seminary; and changing of a program in Petaling Jaya from clinic to good will center.

Students and lay people are reading (it) with keener interest and insight than I have experienced in four decades of teaching: Professor Vartan Melconian, McCormick Theological Seminary / The translation makes many passages come to life: Professor F. Baker, Duke University / 'Wonderful,' said a student. 'Now, I can understand the Bible.': Professor W. V. Myres, Decatur Baptist College / Stirs one's spiritual imagination: Kenneth Estey, Keuka College / Happy rendering of old and treasured truth: Professor John Steely, Southeastern Baptist Theological Seminary / Stimulating, providing clarity and beauty of expression: Truman Smith, Southeastern Baptist Theological Seminary / An outstanding contribution to the field of Biblical scholarship: Professor Denton Coker, Southeastern Baptist Theological Seminary / A tremendous addition to our Bible Study Groups: Norton E. Weaver, Texas Western College / A rare manifestation of truly inspired scholarship: Professor [unclear] Methodist College / A notable achievement in making the New Testament age: Professor Gerald Cragg, Andover Newton Theological School / the standard Bible for the English-speaking world: Professor Calhoun, Delaware / Fresh and stimulating: Professor Henry M. Shires, Episcopal / A compulsion to keep on reading it: Professor H. J. S. Blaney, East



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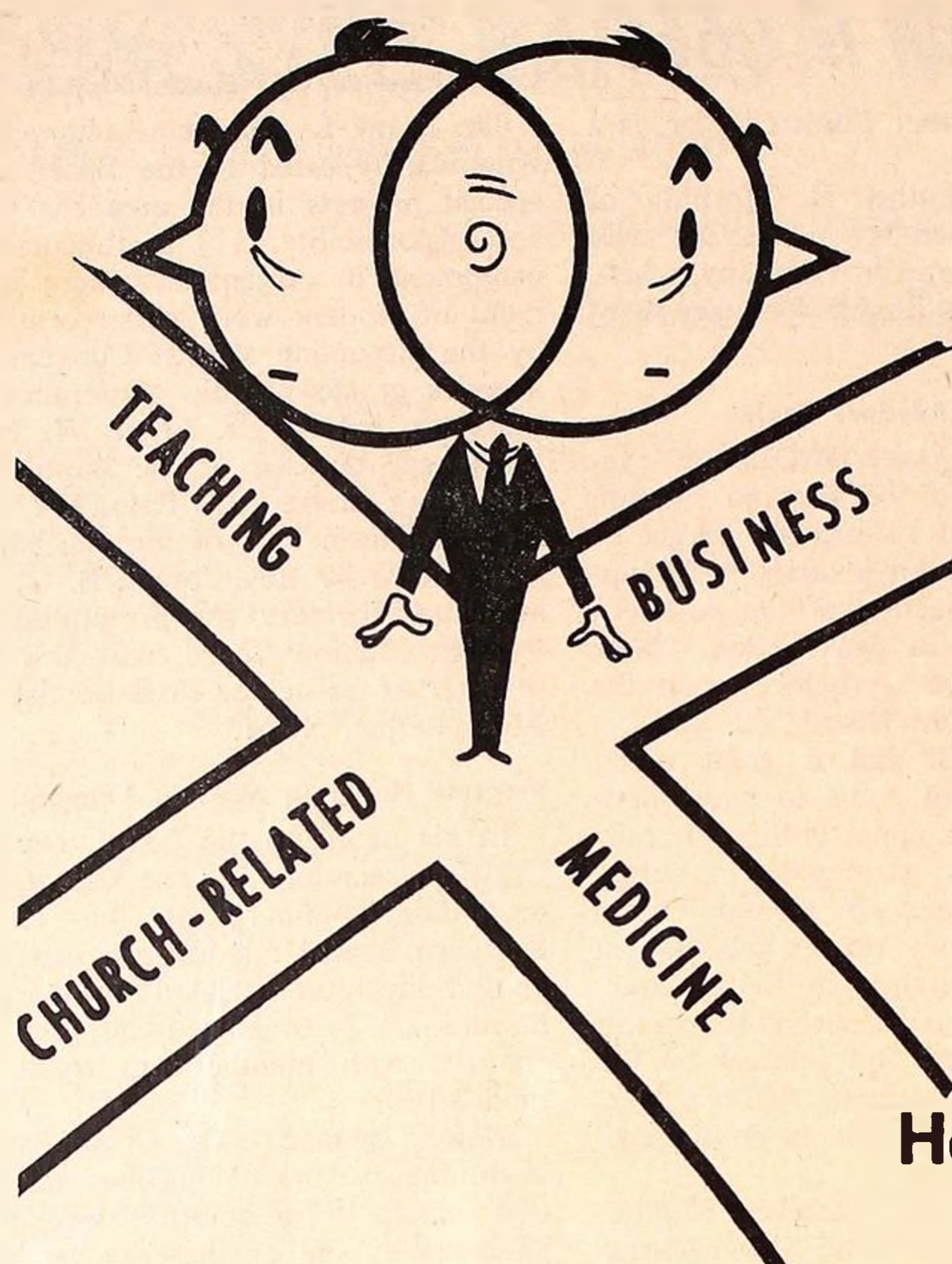
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Nursery-Beginner-Primary Workshop

First Baptist Church
Cookeville, Tennessee
April 8-9, 1963

"The Child—The Church" will be the theme for a Workshop for Nursery, Beginner and Primary workers to be held in the First Baptist Church of Cookeville, April 8-9. This Workshop is being sponsored jointly by the Sunday School and Training Union Departments of the Tennessee Baptist Convention.

A conference has been planned for all who are interested in the ministry of the church to the child. A general conference has been especially designed for *Pastors, Ministers of Education and Music, Sunday School Superintendents and Training Union Directors, also Associational Missionaries and Associational officers.*

The purpose of the Workshop is:

To study the whole child in relation to his world

To determine what extent of responsibility the home, the church, and the community share in the child's development.

To examine good teaching procedures for the child.

To explore the resources that help the child develop as God wants him to develop.

Mr. Bob Mendenhall, Manager of the Baptist Book Store in Nashville, will be on hand with a good display of books and teaching materials. Time will be given for browsing in the Book Store and opportunity for purchasing good teaching materials will be yours.

Good demonstration rooms will be set up for Nursery, Beginner and Primary Departments. Opportunity for studying these rooms will be given, with time for questions and answers as to use of materials and equipment, with special helps for churches with limited facilities.

The program is as follows:

Monday, April 8, 7:00 P.M.

7:00 Music

Scripture Reading—Rev. George Capps

Prayer

Introductions—Bob Patterson

Book Store Representative—Bob Mendenhall

Conferences:

Nursery—Mrs. Jesse Meek

Beginner—Miss Florence Dewey

Primary—Mrs. Margaret Ware

Special Conference for Pastors, Ministers of Education and Music, Training Union Directors, Sunday School Superintendents, Missionaries led by—Ethel McIndoo, Bob Patterson

WMU Anniversary WMU Meeting



Mrs. Green

Mrs. Frank A. Green organist and Mr. Kenneth Cochrane, Minister of Music of First Baptist Church, Chattanooga will be in charge of the music for the Tennessee WMU 75th Anniversary Meeting April 11-13 at First Baptist Church, Chattanooga.

WMU women, young people, pastors and other friends of Woman's Missionary Union are urged to attend as many sessions as possible. The reception will be Thursday, April 11, at the George Thomas Hunter Gallery of Art from 2:30 until 5:30 o'clock. Do come to the reception and meet the Hamilton County WMU hostesses and the officers of Tennessee WMU. You will also meet some former officers and employees of Tennessee WMU. Among those to be present are, Mesdames C. D. Creasman, M. K. Cobble, and Roy W. Babb, past presidents; Miss Mary Northington, past executive secretary-treasurer; Mrs. Douglas J. Ginn, former office secretary; Mrs. George Ridenour (nee Agnes Whipple), Caryville, Tennessee,



Mr. Cochrane

Mrs. Albert Thomas (nee Julia Allen) of Decatur, Georgia; Mrs. John Bolton (nee Nellie Tallent) all former Young People's Leaders.

From the WMU, SBC office, Birmingham, Alabama will come the following former Tennesseans: Mrs. Clara Alston, Production Manager; Misses Betty Brewer, GA Director; Margaret Bruce, WMS Director; Doris DeVault, YWA Director; Abbie Louise Green, Sunbeam Band Director; LaVenia Neal, Director Business Division. Mrs. William McMurry, retired Director of Promotion Division, WMU, SBC, and the new president of the North American Women's Union.

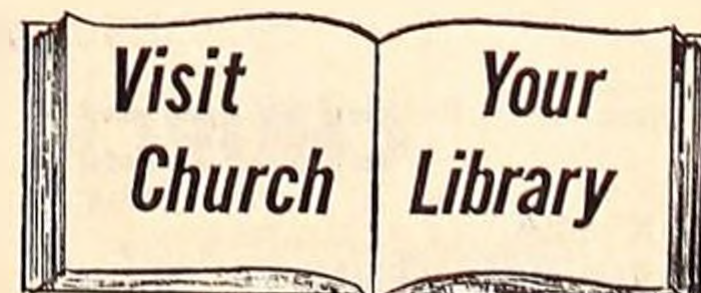
Tennessee women missionaries to be present are: Misses Alma Oates, North Brazil; Eva Mae Eldridge, and Ruth Womack, Nigeria; Mrs. Richard E. Morris, Taiwan; Mrs. Ralph Brunson, Malaya.

NEW BOOKS

Church, State and Rome by Rev. W. E. R. O'Gorman; 128 pp.; \$1.79; paper. A survey of America's great problem! This book can be secured from the author, P. O. Box 1053, Glendale 5, Calif.

It's Here: The Time of the End by Harold Edwin Barton: Exposition; 221 pp.; \$3.50. A comprehensive study of Bible prophecy fulfilled and unfulfilled.

Dr. Rice, Here is my Question . . . by John R. Rice; *Sword of the Lord*; 367 pp.; \$3.95.



FOR BETTER READING

Tuesday, April 9, 10:00 A.M.

10:00 Worship

Conferences: (same as before)

12:00 Lunch (bring sack lunch, drinks will be furnished)

Browse in Book Store

Visit in Demonstration Departments

1:00 Conferences: (same as before)

3:00 Adjourn

Tuesday Evening, April 9, 7:00 P.M.

7:00 Worship

Announcements

Conferences: (same as before)

9:00 Adjourn

NOTE: Provision has been made for all pre-school children.

Attendances and Additions

Church	S.S.	T.U.	Add.
Alamo, First	254	87	
Alcoa, First	434	147	1
Ashland City, First	111	43	2
Athens, First	600	233	
Mission	76		
Central	145	43	2
East	432	124	2
Niota, First	147	37	
Riceville, First	116	53	
Auburntown, Prosperity	140	66	
Bemis, First	346	68	1
Bolivar, First	473	121	
Bordeaux, First	172	47	1
Brighton	220	100	
Bristol, Tennessee Avenue	520	196	
Mission	87		
Brownsville	582	135	
Bruceton, First	179	63	1
Brush Creek	95	53	4
Centerville, First	113	28	1
Fairfield	62		
Chattanooga, Avondale	625	182	
Brainerd	1025	310	2
Calvary	301	93	
Central	591	219	
Meadowview	46	39	
East Brainerd	226	88	3
Eastdale	383	102	
East Lake	515	181	
First	1130	278	2
Morris Hill	276	101	
Northside	415	85	
Oakwood	440	160	
Red Bank	1173	329	
Ridgedale	490	160	
St. Elmo Avenue	401	126	
Second	140	56	
White Oak	522	125	1
Woodland Park	418	197	6
Clarksville, First	987	219	1
New Providence	268	82	
Pleasant View	265	88	
Cleveland, Big Spring	385	172	2
First	601	178	1
Westwood	167	55	
Clinton, First	656	151	3
Second	527	195	
Collierville, First	324	89	
Columbia, Highland Park	514	204	
Pleasant Heights	205	87	2
Cookeville, First	586	136	4
Eastwood	74	29	4
Stevens Street	146	57	
Washington Avenue	150	91	4

MARCH 26, 1963

West View	152	79	
Corryton	214	112	
Fairview	171	62	2
Cowan, First	155	43	
Crossville, First	250	67	
Daisy	423	116	1
Denver, Trace Creek	113	72	
Dickson, First	263	81	1
Dresden, First	190	54	
Dunlap, First	183	59	1
Dyersburg, First	667	199	
Elizabethton, Oak Street	187	74	1
Siam	251	124	
Etowah, First	343	98	1
North	434	138	19
Fayetteville, First	423	85	
Gladeville	171	77	
Gleason, First	206	52	
Goodlettsville, First	481	226	
Greeneville, First	518	157	
Greenbrier	333	138	1
Bethel	148	78	1
Halls, First	267	78	
Harriman, South	549	196	1
Trenton Street	402	148	38
Walnut Hill	312	114	1
Henderson, First	294	117	
Hendersonville, First	400	71	3
Holiday Heights	28		
Hixson, Central	265	162	4
First	370	113	5
Memorial	293	129	2
Hollow Rock, Prospect	216	41	
Humboldt, First	541	150	
Jackson, Calvary	571	233	2
First	1165	273	6
Parkview	390	120	
West	901	443	1
Jellico, First	202	130	
Mission	22		
Joelton	275	192	6
Johnson City, Central	751	221	1
Pine Crest	196	92	
Temple	451	190	
Unaka Avenue	327	108	
Kenton, First	247	95	1
Macedonia	99	58	
Kingsport, Cedar Grove	201	57	
Colonial Heights	421	142	1
First	917	211	2
Litz Manor	262	105	
Lynn Garden	494	166	2
State Line	201	116	
Kingston, First	578	223	2
Mission	31		
Shiloh	175	128	
Knoxville, Beaumont Ave.	365	129	3
Bell Avenue	818	182	
Black Oak Heights	257	87	1
Broadway	1004	358	4
Central Ft. City	1235	401	
Fifth Avenue	779	220	3
First	1077	251	6
Fort Hill	261	71	

Grace	373	200	1
John Sevier	220	82	
Lincoln Park	1108	291	1
Lonsdale	339	93	
McCalla Avenue	920	256	1
Mt. Carmel	140	65	
Mt. Olive	397	76	
Meridian	661	177	1
North	346	135	
Riverdale	113	58	
Sevier Heights	750	341	4
Smithwood	800	301	27
Wallace Memorial	850	304	7
Wallace Memorial Chapel	228	97	2
LaFollette, First	337	94	
Lawrenceburg, First	181	76	
Meadow View	87	57	2
Highland Park	276	125	
Immanuel	119	89	
Lebanon, First	586	163	
Immanuel	296	120	3
Rocky Valley	110	56	1
Lenoir City, First	569	194	2
Oral	150	86	
Pleasant Hill	200	121	
Lewisburg, First	389	79	
Lexington, First	390	80	
Loudon, New Providence	185	131	
Madisonville, First	295	94	
Malesus	220	64	
Martin, Central	338	89	
Southside	115	55	
Wynnborg	141	59	17
Maryville, Broadway	694	348	4
First	973	344	
Grandview	178	98	2
Stock Creek	205	87	
McEwen, First	87	37	
McMinnville, Magness Memorial	337	70	1
Shellsford	209	145	
Medon, New Union	110	62	
Memphis, Ardmore	692	290	
Argonne Heights	147	84	
Bartlett	447	163	2
Barton Heights	239	136	5
Boulevard	460	127	1
Broadmoor	315	126	
Broadway	585	255	2
Brunswick	152	77	3
Calvary	353	167	5
Charjean	480	205	7
Colonial	978	297	6
Cordova	105	61	1
Egypt	178	66	1
Ellendale	145	60	
Elliston Avenue	332	171	3
Eudora	1010	437	3
Fairlawn	606	269	2
First	1072	332	8
Fisherville	121	38	
Forest Hill	115	57	1
Frayser	795	349	4
Georgian Hills	445	177	
Graceland	791	263	1
Havenview	314	122	12
Highland Heights	1359	723	28
Hollywood	400	145	
Kennedy	532	206	4
LaBelle Haven	760	262	
LeaClair	514	203	2
Leawood	1058	428	9
Levi	404	108	4
Longview Heights	422	127	1
Lucy	144	81	
Macon Road	187	89	2
Malcomb Avenue	188	74	1
Mallory Heights	320	138	4
McLean	586	247	
Mt. Pisgah	138	120	
Mullins Station	165	137	1
National Avenue	359	149	13
Oakhaven	435	159	
Parkway Village	363	123	4
Peabody	186	107	3
Prescott Memorial	505	171	1
Raleigh	547	206	6
Range Hills	125	76	3
Richland	340	163	5
Rugby Hills	312	147	1
Scenic Hills	210	68	2
Second	421	152	2
Southland	171	59	
Trinity	532	255	5
Union Avenue	952	286	4
Vanuys	122	57	2
Wells Station	783	301	2
Whitehaven	780	153	
Woodstock	135	79	2
Middleton, First	111	50	
Milan, First	491	131	5
Northside	173	67	2
Mission	17	18	
Oak Grove	133	58	
Millersville, First	98	49	
Morristown, Buffalo Trail	289	89	
Bulls Gap	121	46	
Calvary	422	185	4
Cherokee Hills	118	35	
Concord	109	25	
First	871	234	1
Hillcrest	256	101	
Leadvale	136	84	
Manley	162	67	
Montvue	221	89	
Pleasant View	99		
Westview	189	71	
Whitesburg	104	43	



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Lottie Moon Offering Tops 1961 Grand Total

The 1962 Lottie Moon Christmas offering has topped the grand total for 1961, according to Everett L. Deane, treasurer for the Southern Baptist Foreign Mission Board. The offering reached \$9,451,493.21 on March 22, which is \$135,738.43 more than the 1961 grand total and \$811,367.78 more than the board had received by the same date last year. The final total for 1962 will not be known until books on the offering close May 1.

Witt	86	36	
Murfreesboro, First	633	132	4
Calvary Chapel	118	58	
Southeast Mission	160	68	5
Third	407	139	
Woodbury Road	253	101	
Nashville, Belmont Heights	987	344	2
Madison Street	136	42	
Westview	37	21	
Brook Hollow	483		12
Crievewood	579	157	
Dalewood	417	114	2
Donelson, First	903	213	
Eastland	602	167	2
Eastwood	211	72	
Elkins Avenue	129	85	1
Fairview	202	62	1
First	1319	446	4
Carroll Street	182	35	
Cora Tibbs	72	47	
T.P.S.	439		
Freeland	125	39	
Gallatin Road	553	173	3
Glenwood	307	92	
Grace	855	240	1
Haywood Hills	335	142	
Hermitage Hills	313	173	5
Hill Hurst	191	52	
Inglewood	892	209	1
Cross Keys	69	42	
Training School	115		
Joelton	275	192	6
Judson	670	148	3
Benton Avenue	81	10	
Lockeland	538	146	
Madison, Parkway	274	87	3
Mill Creek	203	85	1
Neelys Bend	134	54	
Park Avenue	826	328	12
Riverside	365	83	2
Valley View	93	21	
Saturn Drive	336	132	
Third	238	55	1
Tusculum Hills	377	107	3
Two Rivers	170	91	1
Una	250	92	1
Woodbine	536	196	
Woodmont	661	237	
Oak Ridge, Robertsville	702	175	
Old Hickory, First	520	193	3
Peytonville Mission	34	32	
Temple	287	155	2
Oliver Springs, Middle Creek	132	77	
Parsons, First	190	61	
Philadelphia, Cedar Fork	148	98	
Pigeon Forge, First	323	101	
Portland, First	350	98	
Pulaski, First	371	109	
Ramer, Gravel Hill	168	81	
Ridgetop, First	67	44	
Rockwood, Eureka	99	58	
First	535	176	3
Pond Grove	177	52	
Rogersville, Henard's Chapel	155	99	
Sardis	66	34	
Savannah, First	314	97	2
Selmer, First	288	91	
Sevierville, First	573	215	
Seymour, First Chilhowee	189	85	7
Shelbyville, First	509	105	
Shelbyville Mills	302	89	
Somerville, First	276	119	1
South Pittsburg, First	238	71	3
Sparta, First	171	52	
Springfield	580	129	
Sweetwater, First	475	105	
North	205	37	
Mission	30		
Trenton, First	556	144	
White Hall	138	72	
Tullahoma, First	546	167	
Union City, First	662	170	
Second	317	157	8
Watertown, Round Lick	181	76	
Waynesboro, Green River	143	95	3
White House	196	74	
Winchester, First	245	52	2
Southside Chapel	62		
Oaklawn	123	58	

Wright Appointed Acting President Of Union University

Dr. Francis E. Wright was appointed acting president of Union University by the board of trustees of that institution March 22. The unanimous action of the

board states that Dr. Wright will serve in the event a new president has not been selected and assumed the duties of the office by July 1, 1963, the effective date of President Warren F. Jones' resignation.

Since 1954 the appointee has served as academic dean. Prior to his coming to Union he held two other posts, dean of men, Baylor University, and professor of educational psychology and personnel counselor at Northwestern State College, Natchitoches, La. His formal education includes the Bachelor of Arts degree, Baylor University, and the Masters of Arts and Doctors in Education degrees, George Peabody College. At the time Dr. Wright received his graduate degree from George Peabody College, he received the Algernon Sullivan Award.

Overflowing Hotels Turn Interest To Homes

KANSAS CITY, MO. (BP)—“Overflow” is the word from hotels in Kansas City which are accommodating messengers to the 1963 Southern Baptist Convention.

Interest has turned to homes in the city to house the large number of Southern Baptists expected to pour into Kansas City May 6-10, according to W. Ross Edwards, local minister who is general chairman of Local Arrangements for it.

He and Luther B. Dyer, Kansas City, chairman of the Housing Committee, have urged all Southern Baptists who want to attend the 1963 to come ahead. Private homes will be opened up to provide the necessary additional space.

When the convention met in Kansas City in 1956, messenger registration was 12,254, fourth highest in the SBC's history.

If the Housing Bureau reports hotels and motels are full, write Dyer about private housing. His address is 504 Lawndale, Kansas City, Mo.

Atlantic City Hotels

NASHVILLE (BP)—Thinking a year ahead? If so, make a note the headquarters hotel for the 1964 Southern Baptist Convention in Atlantic City, N. J., will be the Ambassador Hotel. The Woman's Missionary Union, auxiliary to the SBC, will make the Dennis Hotel there its headquarters hotel, the SBC Executive Committee office here announced.

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Jesus Fulfills His Mission

SUNDAY SCHOOL LESSON FOR

APRIL 7, 1963

By Oscar Lee Rives

TEXTS: Mark 14:1 to 15:41 (Larger)—Mark 14:32-36; 15:24-31, 37-39 (Printed)—John 10:17 (Golden).

One thing that always fascinates the visitor as he comes into the nation's capital is the height and beauty of the Washington Monument. It always becomes the center of the scene. The eye roams over the entire city, with its many attractions, but it keeps coming back to the Monument. Some how it seems to be the starting-point as well as the concluding-point. It dominates the picture. In some such fashion, the Cross upon which Jesus died does the same thing as one studies the Bible. In it is focused the undying love of God. In it, also, one sees the sinfulness of mankind. The theologian describes and interprets the tragic events of that first Good Friday which took place on Golgotha or Calvary under the term of Atonement. The printed texts of this lesson give us the essential materials of what transpired just before and upon the Cross.

The Memory Selection, or Golden Text, points up the topic of the lesson. "Therefore doth my Father love me, because I lay down my life, that I might take it again." It reminds that Jesus' sacrificial death was voluntary and prompted by unfathomable love. It also suggests that the Cross was Jesus' "tool" or "instrument" by which and upon which He accomplished or fulfilled the mission for which He came to earth. Others have carved their names in history by such media as the sword, or the tongue, or the pen. Jesus is eternally remembered and revered because He chose

to die a cruel and unjust death upon a cross. Partial statements of three kinds of persons, found in the printed texts, provide the framework for consideration in the notes that follow.

"SORROWFUL UNTO DEATH" (vv. 32-36)

These are the words of the Master, uttered while in prayer in Gethsemane. They reveal something of the agony He endured as He anticipated the Cross. While He faced the horrors of death under great distress God's will became uppermost. But the struggle was no easy one, for an angel came to His side before it was over. The physical phase of the struggle is glimpsed in His perspiring of what resembled drops of blood. Artists have tried to place on canvas the scene with its pathos and victory. Poets like Sidney Lanier, whose poem begins with the lines: "Into the woods my Master went"; have tried to describe what took place as Jesus faced the Cross. But all of them are approximations only.

"HE SAVED OTHERS" (vv. 24-31)

These are the words of the Mockers, spoken in derision and scorn but full of abiding and precious truth. They taunted Him with His seeming lack of power. He had claimed to be able to save others and now He was unable to save Himself. They of course were incapable of realizing that His supreme act of making it possible by means of His death to provide salvation for others actually precluded the saving of His own life. Their jeers for Jesus to come down from the Cross in proof of His deity failed to take into account the mysterious but powerful "cords" that bound Him to it. They were strands of devotion to the Father's will. They were strands of love for those even who were responsible for His death. They were strands of complete identification with sinful men of all times and circumstances, typified by the crosses of the malefactors standing on either side of His own. Long before this transpired it had been written, "and he was numbered with the transgressors" (Isa. 53:12b). The concept is wrapped in the word Atonement. His death on Calvary made it possible for all men to be "at-one" with God. His place here clearly suggests His being "at-one" with men.

"TRULY THIS MAN WAS" vv. 37-39)

These are the words of the Military, the Roman centurion, spoken as he watched Jesus die. He clearly recognized Him as God's Son. He must have seen in Jesus and



ON MATTERS OF
Family Living

By

Dr. B. David Edens
319 E. Mulberry

San Antonio 12, Texas

Director of Counseling, Trinity Baptist Church

Teach Child To Face— Not Avoid Problems

Let's help children handle the problems life tosses their way, instead of trying to eliminate problems from their lives. Parents and professionals too often view the strains that accompany difficult periods in a child's development as potentially damaging to the personality.

Children can be reared in ways that will improve their capacities to face and deal with their day-to-day situations and better prepare them to meet the challenges of modern life. We need to recognize that life necessarily consists of constant adaptation, and that we must strengthen the individual's ability to anticipate and cope with his problems by making use of the healthy aspects of his personality.

Parents and professionals who over-protect children from everyday difficulties are doing the youngsters no favor.

Ky. WMU Ex.-Sec. Dies

Miss Jennie Graham Bright, 67, was buried March 13 in Stanford, Ky. She died at the Stone Manor Nursing Home, Danville, Ky. Miss Bright had been ill for 15 years and was an invalid for the last 10 years. Miss Bright was corresponding secretary of the Kentucky WMU from 1925 to 1933. She was stricken down in the prime of life. She had been in an automobile accident in 1932, which injured her neck. Her health became more and more a problem for her, and Parkinson's disease seized upon her weakening body, making her a complete invalid.

in His manner of conduct while dying something altogether unique. Here was a "criminal" who was different. One wonders if he heard Jesus utter His Seven Sayings while upon the Cross. It seems that he heard at least the last two, the Cry of Victory and the Cry of Resignation. But the Roman officer was deeply impressed by what he saw and heard in connection with Jesus' death, and thus expressed himself. His statement concerning Him ought to be universal.

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A Sweet Surprise*

"Lynn, Lynn, wait for me," called Debby, running after her friend.

School was over for the day and the girls were on their way home. Debby caught up with Lynn, and the two started along the shady sidewalk together.

"What are you going to talk about at sharing time tomorrow?" asked Debby.

"I don't know," said Lynn unhappily. "I don't have a real hobby. I don't collect anything, post cards or shells or anything else."

"I do," said Debby proudly. "I have a doll collection. I'm going to bring some of my foreign dolls tomorrow and tell what country they came from."

Lynn scuffed at the dry leaves sadly. Miss Morton their teacher, had asked each boy and girl in the class to make a little talk tomorrow. She wanted them to bring something from their collection or hobby and tell about it. What could Lynn do? She didn't have a collection or hobby.

"You'll have to think of something Lynn. Miss Morton said a hobby is what you like to do in your spare time," said Debby.

"I like to read," said Lynn. "I suppose I could bring my favorite books to school and tell about them."

"That's what we do on book report day," said Debby.

Suddenly Lynn had an idea. "There is something else I like to do. I don't know whether it's a real hobby, but I surely like to do it."

"What?" asked Debby. "What do you like to do?"

Lynn laughed happily. "It's a surprise, Debby. You'll see tomorrow."

They had reached Lynn's house. As she ran up the front steps she was calling her mother.

*(Sunday School Board Syndicate, all rights reserved)

Lynn talked to her mother about the surprise and then hurried into the kitchen to work on it. She scrubbed her hands clean, put on a fresh apron, and started to work. She worked and worked, sifting flour, measuring sugar, stirring and stirring. Soon good spicy smells were coming from the kitchen.

When she was through working, Lynn went to the attic and hunted for a clean flat box. Soon she found the one her new red sweater had come in. Lynn took the box down to the kitchen and lined it with waxed paper. Then she finished working on her surprise.

Next morning when she started to school, Lynn carried the white box carefully.

"What do you have in the box?" called Debby when she saw Lynn.

"It's my hobby," answered Lynn. "It's what I like to do best."

Everyone crowded around to see but Lynn would not take the cover off the box.

"It's a surprise. You'll have to wait and see."

The boys and girls were all anxious for the bell to ring and school to begin. They wanted to hear about each others hobbies or collections.

As soon as Miss Morton had called the roll, she said, "I think we'll start to tell about our hobbies right now. I see so many interesting things. I want to hear all about them."

All the boys and girls had a chance to tell about their hobbies. Tommy showed his stamp collection with stamps in it from China and Japan. Mary had shells from her trip to the seashore. John had brought some of his airplane models that he had made himself.

At last it was Lynn's turn. She picked up her box and went to the front of the room to face the class.

"Miss Morton said a hobby is what you do when you don't have anything special

All suburbanites are endowed with certain inalienable rights; among these are life, liberty, and the pursuit of crabgrass.

At today's prices, it looks like the nickel has gone the way of the other buffaloes.

"What a ranch you have here!" beamed the latest suitor of Old Jim's daughter. "Does it go all the way to that grove of trees over there where the cattle are resting?"

"Yup," said "Old Jim," and all the way to that corral on the next hill where you see all those horses running."

"It does?" asked the suitor, his eyes glazing.

"Correct," said Old Jim, "and it goes to those oil wells over to the east and that wheat field to the west. In fact, young feller, there's about only one place it don't go."

"Where is that, sir?" asked the suitor calculatingly.

"It don't," said Old Jim, "go to my daughter."

Usher, passing collection plate at a big church wedding: "Yes, Ma'am, it is a bit unusual, but the father of the bride requested it."

Mother—What's the trouble, dear?

Bobby—We're playing circus an' I want to be the tiger, but Harold won't let me 'cause I lost one of my front teeth yesterday.

to do," she said. "Best of all I like to help my mother bake."

Lynn opened the box and lifted out a big fat sugar cooky.

"Making cookies is my hobby," she said. "I've brought each of you a cooky."

All the boys and girls laughed as Lynn walked around the room passing out the crunchy sugar cookies. Miss Morton laughed, too.

"I think Lynn has the sweetest hobby in the whole class," she said, and the boys and girls agreed.

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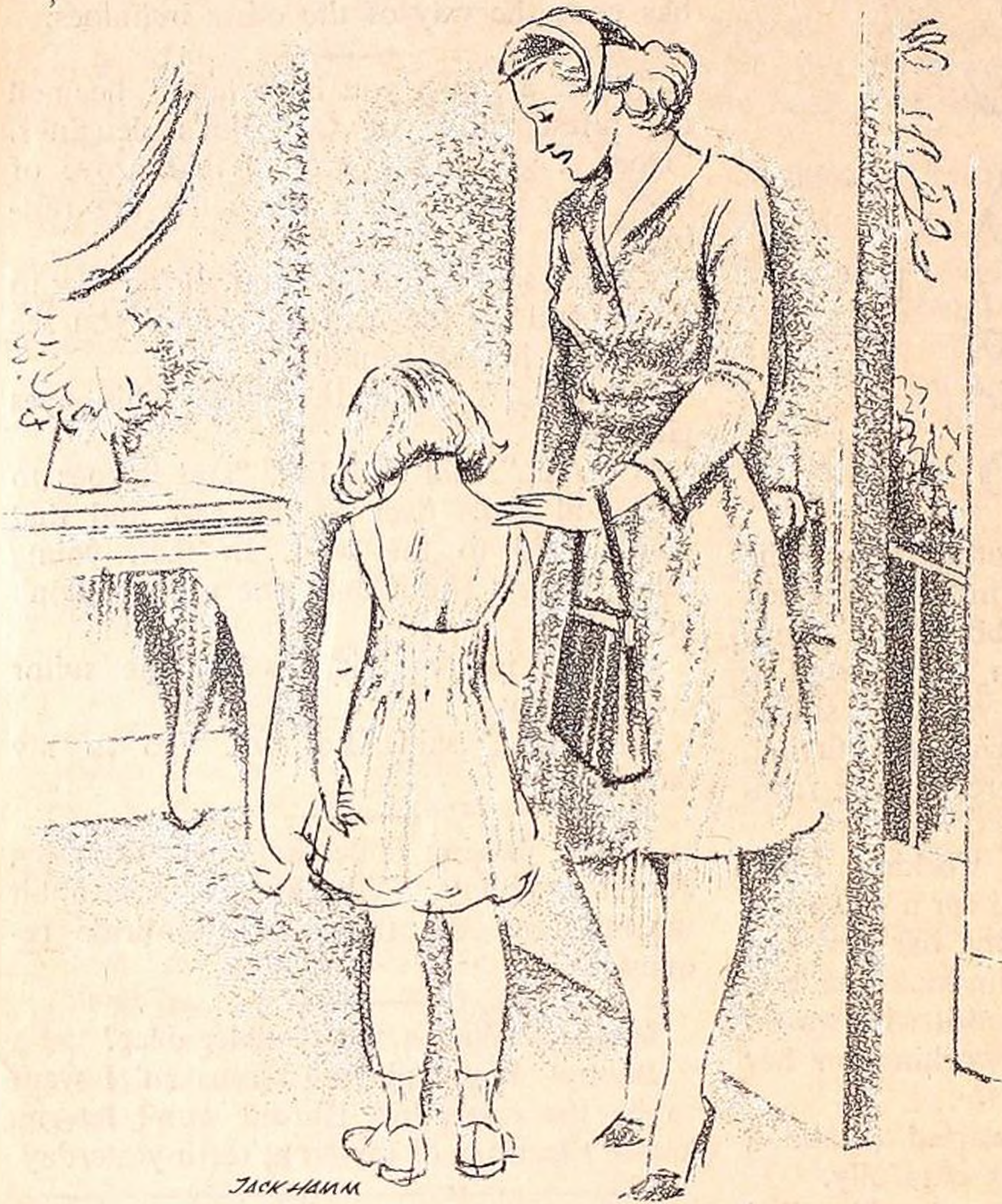
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By Foy Valentine, Executive Secretary
Christian Life Commission of the
Southern Baptist Convention



America now has gainful employment outside the home? Labor saving devices have given the modern wife more time on her hands, and nearly universal education has given her more education in her head. She is therefore abandoning her single role as homemaker to assume a dual role as both homemaker and wage earner. Married women work for a number of reasons: to keep the wolf away from the door, to escape the "drudgery" of domesticity, to have the extras of our affluent society, and to achieve recognition which they would not normally get in the home.

Certainly some of these motives are good. But some of them are less than worthy. A happy and healthy home should be able to supply a morally adequate motive before the wife and mother yields her position as homemaker to become a wage earner. If and when such a motive is found, there should still be a willingness to face frankly and guard carefully against, the dangers of wives and mothers working outside the home. Among those dangers are the delay of the God-given responsibility of parenthood, serious strain and tension within the family, a tragic and often disastrous neglect of children, and an erosion of the fine art of living together.

Undoubtedly some wives and mothers must work because of economic necessity. Still others clearly ought to work for personal psychological reasons. Woman's basic role or responsibility, however, is in the home. God's fundamental purposes when he first created woman were that she should bear children and that she should be "an helpmeet" to her husband—answering to him, complementing him, making life together for them full and complete. God's fundamental purposes do not change. They are the same for the Twentieth Century woman as they were for the first woman. If it means the willful rejection or neglect of these basic, God-given responsibilities, no wife and mother ought to work outside the home.

Undoubtedly you're familiar with the old saying, "A man works from sun to sun but a woman's work is never done." But do you know that no less than one out of every three married women in

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



The Virtue of Fasting

The Greek word *nēsteuo*, which is translated "fasting" in the New Testament, means "not to eat." Hence, its emphasis is altogether negative, even as fasting practice across the years have majored primarily on abstinence.

In Jesus' day, devoted Jews abstained from eating twice a week—Mondays and Thursdays—and during other special seasons—chiefly on the Day of Atonement. A similar system of abstinence soon arose in the Christian church, beginning at least as early as A. D. 200.

But a study of fasting in the New Testa-

ment shows that obstinence as such was not at all prominent in Christian practice. The disciples did not keep the regular fast days of the Jews, and this drew sharp criticism from their contemporaries (Mt. 9:14). Their example was positive, not negative, because their fasting arose naturally out of their preoccupation with matters more important than eating.

Jesus fasted in the wilderness as a by-product of his temptations (Mt. 4 and Lk. 4). He fasted during his Galilean ministry when he simply didn't have time to eat (Mk. 3:20). And during his visit to

Samaria because he was too excited to eat, exulting over the response of the Samaritan woman and anticipating a larger Samaritan ministry (John 4:31-32). The Christian missionaries fasted during the course of their lengthy business meetings, probably because their hunger for missions was more urgent than meals (Acts 13:2; 14:23).

The point seems to be that there is no special virtue in going without food. Rather is there virtue in doing that which is more important than eating and which sometimes demands the foregoing of food.—Copyright 1963 by V. Wayne Barton

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