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CONVENTION

"SPEAKING THE TRUTH IN LOVE"

LEBANON TENN
BGT FIRST

*The
Smile
of
Spring*

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NUMBER 15



The Victory Of Christ



Ted E. Davis, McPheeters Bend Church,
Church Hill

The Victory of Christ on the Cross was a three-fold victory. He is proclaimed victor over sin, suffering, and death. It was victory over sin because his life was offered in perfect love and obedience to the Father. It was victory over suffering, not only because he bore the pain patiently, but because he used his suffering, both physically and spiritually, to bring hope to all. It was victory over death, because death was a laying down of life that he might take it up again (John 10:17). This victory in all



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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, Gaye L. McGlothlen, Harold J. Purdy, O. C. Rainwater, G. Allen West.

Williams Conducts Music Conferences In Japan

NASHVILLE—Dr. Loren R. Williams, director of field services, Church Music Department, Baptist Sunday School Board, left April 11 for Tokyo, Japan, where he will conduct conferences following the meetings in the Japan New Life Movement. The conferences will be for pastors, song leaders, accompanists, and choir members.

Dr. Williams said that this will be the first effort for most of the churches in Japan to improve their music programs.

The Japan New Life Movement, a nation-wide evangelistic crusade, is designed to take the message of Christianity to the 94-million people of Japan through a series of five area-wide crusaders and 154 city-wide revivals throughout Japan.

The meetings are sponsored jointly by the Japan Baptist Convention, the Southern Baptist Foreign Mission Board, and the Baptist General Convention of Texas.

About 600 evangelists, laymen and musicians from throughout the Southern Baptist Convention participate in the crusade March 30 to May 5.

of its aspects had its culmination in the fact of the Resurrection.

The death of the Cross was not easy for Jesus, even though he was and is the Son of God. He has told us that it would not be easy for his disciples either, for they would be called upon to suffer pain and tribulation for his namesake. But in the face of all things we would be called upon to do, we would have the assurance that "He Lives". John 16:33 says: "Be of good cheer, I have overcome the world." Not until he had suffered death on the Cross, was buried, and rose again, could these words have the impact that they have on the lives of men.

Easter is a time for rejoicing in the redeeming love of Jesus. We rejoice in the fact that the victory of Jesus completed the way of salvation. This Easter Season let us remember the price paid for this victory.

Track Star Gives Check For '64 Japan Olympics

TOKYO (BP)—An Olympic champion track star who is participating in the Japan Baptist New Life Movement here presented a check for 200,000 yen (\$560) to the chairman of the Japan Olympics to help finance the 1964 Olympic games here.

Wilma Rudolph, who won three gold medals during the Rome Olympics in 1960, presented the check to Olympic Chairman Daigoro Yasukawa here while the director of the new life movement, Shuichi Matsumura, and Japan Baptist Convention Executive Secretary Shinji Hikasa looked on.

The speedy Negro girl said she was not sure if she would run in the 1964 Olympics, depending on her physical condition at the time. "If I'm not at my best," she said, "I don't want to run."

Readers Write

... On Freedom and Responsibility

In your editorial "Signboard—Not Strait Jacket," *Baptist and Reflector*, March 24, 1963, pp. 4-5, you cited the words of Section XII—Education, of the proposed statement of the Baptist Faith and Message (*Baptist and Reflector*, March 14, 1963, pp. 9-12) which read: "In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the preeminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists." This statement you endorsed heartily as an able "balancing (of) responsibility with freedom."

The question that arises about your appraisal, as well as about the statement itself, is: Is the issue of freedom and responsibility one that concerns only teachers in a Christian school? Are not the Convention and its agents, the trustees of its institutions, also involved in the issue of freedom and responsibility and the freedom of the Convention in dealing with its teachers?

Consider the matter of the theological statements that every seminary professor is required to sign when he joins a Southern Baptist Seminary. Let us take the Midwestern situation as an example. When Dr. Elliott joined the Midwestern faculty he was required as part of his contract to sign the statement of faith that the Convention had set up for that institution. This meant that he was required to teach and write within the framework of this guideline. By signing the statement Dr. Elliott pledged himself to be responsible to his denomination. The significant thing about this matter is that Dr. Elliott never stepped outside of that framework, either in the classroom or in his book on Genesis. The trustees could find no instance in which he failed to live up to his pledge and his side of the contract. He taught and wrote within the framework of the statement of faith set up for Midwestern by the Convention.

When we consider the case of the Convention and that of the trustees, however, we find a quite different picture. The theological statement which Dr. Elliott signed as a part of his contract with the denomination was also a part of the Convention's, and thereby the trustees', contract with Elliott. This statement was not only to be a protection against significant deviation in the theology of teachers at Midwestern, it was also

"I would not have done well in the Rome Olympics," she said, "had it not been for my faith in Christ."

She said she would be making television appearances and speaking engagements during the New Life Movement to share her faith with the people of Japan.

New Life Movement Director Matsumura told Olympic Chairman Yasukawa that the New Life Movement will mark the first time in the history of Christian missions for a campaign of this type.

The New Life Movement features five area-wide crusades and 154 city-wide campaigns sponsored jointly by the Japan Baptist Convention, the Southern Baptist Foreign Mission Board, and the Baptist General Convention of Texas.

By William R. Rigell

Southern Baptists And The Bible As The Word Of God

Southern Baptists have again run into "The Bible As the Word of God". The fresh concern stems from a recent new book titled, "The Message of Genesis", the Convention's reaction to the book last May, the excited expectancy of this coming May and the report of a large committee on Baptist beliefs and affairs. It seems appropriate to ask again, what is the Bible as the Word of God?

Who Is To Tell Us?

Are we dependent on some one who has been "liberated" to preach the gospel, and would not know a noun from a verb, to inform us on what the Bible says? Or the preacher who is bound by tradition mainly? Or the Sunday School teacher who lectures largely from the Sunday School quarterly or public events? Or some denominational agency that has a strong following? Or some others who would bury the historical-scientific approach toward a better understanding of the Bible and bring our colleges and seminaries down to the level of the Baptist Academy so that we can be evangelistic and grow numerically? Or to laymen (and some preachers?) whose biblical the-

supposed to be a guard and protection for the faculty members. As long as a teacher worked within the theological statement provided by the denomination, he was supposed to be free to teach and write as he was led by the Spirit. The statement was, therefore, a boundary to limit not only a professor's freedom to teach, but also a boundary to limit the trustees' freedom to discipline, discharge, or otherwise mistreat a faculty member. Neither the trustees nor the Convention have honored the contract with Elliott. Violating the written contract, the Southern Baptist power structures have been guilty of academic irresponsibility. It is the Convention and its trustee-agents who should listen: "Freedom in any orderly relationship of human life is always limited and never absolute." Moreover, when the Convention sets up limits upon its freedom by giving seminary professors a written theological statement of faith within which to work, it should be responsible enough to honor its written contract.

Is the issue of freedom and responsibility one that concerns only teachers in Christian schools? By no means. It is an issue that concerns also the Southern Baptist Convention and its agents, the trustees. From the Elliott controversy we have learned one thing. It is not Elliott who has been irresponsible. It is the Convention. The Midwestern trustees did not abide by their written contract with Elliott. —Charles Talbert, 2801 Belmont Blvd., Nashville, Tenn.

ANSWER—We differ with your viewpoint. In our opinion Midwestern trustees did not act irresponsibly toward Prof. Elliott but with responsibility to the Convention when Midwestern's administration and Elliott could no longer work together. Elliott was dismissed on an administrative issue not a theological one.—The Editor.

ology is painfully limited and who, as trustees, preside over our institutions of higher learning? Could our scholarly and dedicated college and seminary professors help us into the center of "The Word of God"?

Miracle of Miracles! Perhaps a degree of content and implication on the above paragraph and questions come to bear upon Baptist unity and program. The things we believe, the name we wear, the Christian experience we share, our common foes and challenging tasks hold us together.

The Human Element

So often we Baptists (along with others) have forgotten the human element in the Bible. As the word of God the Bible has come down to us through the heart, head, hands and often the death of great souls. Yet, how human and imperfect they were! Another miracle is God's word through them to us. For example:

In the story of the flood we read in Gen. 6:19 that there were two of every kind in the Ark. In 7:1-3 there were seven of every sort. In Mark 10:35-40 two boys made a request of Jesus. In Matt. 20:20-23 the mother of the boys made the request. In Mark 10:46-52 one blind man sought Jesus. In Matt. 20:29-34 two blind men wanted to be healed. In Mark 5:1-20 one demoniac confronted Jesus. In Matt. 8:28-34 two demoniacs came.

The above citations, and many others, would suggest to the cynic and extreme liberalist that the Bible, in part, is contradictory. Not so when we remember that these men of God were writing what God had laid upon their hearts, and out of their own experiences of what they had seen, heard and remembered after more than forty years following the death of Jesus. And how fortunate we moderns are in that each gospel writer, under the leadership of the Holy Spirit, gave his own soulful interpretation of Jesus and vastly important material the other writers did not give. For how could the Holy Spirit tell a writer to contradict another writer on the same subject?

Some Definitions of the Bible

What, then, is the Bible, the Word of God? In His "break through" toward redeeming sinful man God has presented two major revelations; one by inspiration through a book called the Bible; the other by incarnation through a man called Jesus Christ. So, the Bible is the inspired Word

Reflections

Once a father and his son went mountain-climbing. There were some steep and dangerous places on the path they chose. As they were climbing one of these treacherous places, someone called out to the little boy, "Do you have a good hold on your father, lad?"

The little lad replied, "No, but he has a good hold on me." This exemplifies a significant truth. If I depend upon my grip on the Father for security, I will be likely to stumble and fall. The thing that keeps me going is the knowledge that my Father has a good grip on me.—Robert V. Ozment in *But God Can*. (Fleming H. Revell Company)

The houses in which Christians live speak for us, sometimes more plainly than the words we say. Pictures on the walls, books in the shelves, phonograph records, provisions for recreation and entertainment, as well as other furnishings, bear unimpeachable testimony either for or against the Saviour. The way a house is kept indicates whether it is only a house or a home.—Virginia Ely in *Stewardship: Witnessing for Christ*, (Fleming H. Revell Company)

of God designed to aid God and man in the redemptive process.

It is a library of 66 small books which have enriched the world's history through art, music, literature and the history of Christianity.

It is teaching material concerning regeneration, growth in grace, Christian conduct, the principles of God's Kingdom—and of life and death—the material we use in the home, school and church.

It is doctrinal material—the doctrine of God the Father, Christ the Son, the church and her ordinances, of sin and salvation, Christian stewardship, the challenging missionary enterprise—of hell and heaven and the life beyond.

It is sacred biography, carrying the stories of rare souls like Moses, Abraham, Samuel, Elijah, the major and minor prophets, John Baptist, Paul and others whose names adorn the pages of history.

It is "good news", the power of God unto salvation, the story of man's search for God and God's search for man.

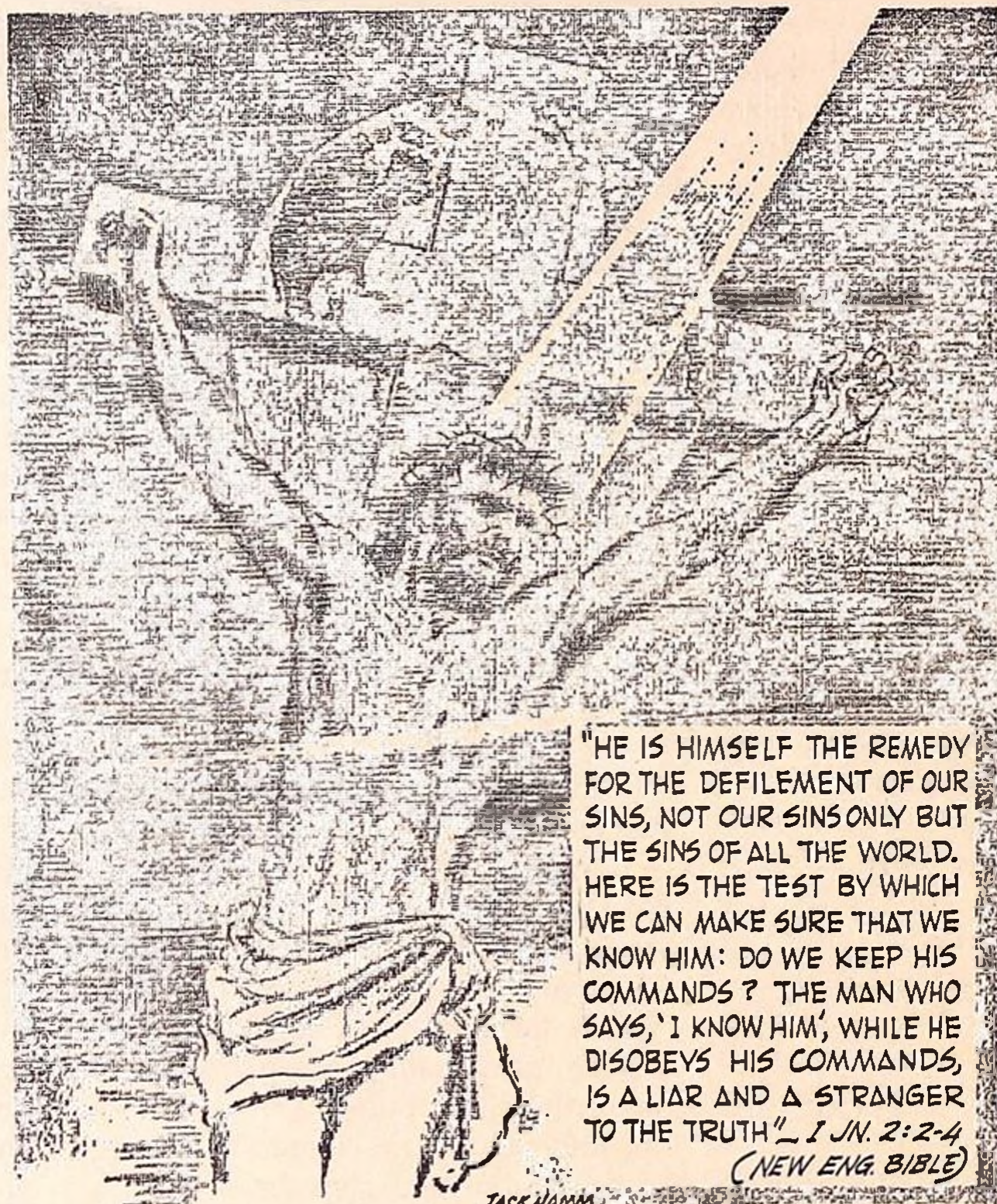
So, this is my Bible, the eternal word of God. It needs no defense by me, or a committee, or a board of trustees or a convention. It is to be studied with an open mind, a prayerful heart and propagated around the world.

EDITOR'S NOTE: Report of Dr. Rigell's death April 1 came as this article was ready for the press. He had lived in Johnson City many years.

The Greatest Event

This week we celebrate again the greatest event in all history—the triumph of love over evil, of life over death. Attention centers on the Cross and beyond it

HOPE OF THE WORLD



the empty tomb. Christ died for our sins according to the Scripture. He was raised for our justification.

Jesus' death would have been without saving power had the grave continued to imprison him. But he did rise from the dead. Evidence is cumulative. It is convincing. Not only was the tomb empty, Jesus appeared to many credible witnesses. Twenty-three out of twenty-seven books in the New Testament declare Christ's resurrection as a fact of vital importance. It was central in apostolic witness and preaching.

None of the great words of joy, confidence and assurance we find on the pages of the Bible could have been written by men who believed Jesus remained in the tomb as a mere martyr to truth. He was a victor over the last of our foes.

Jesus' divine nature made the resurrection absolutely

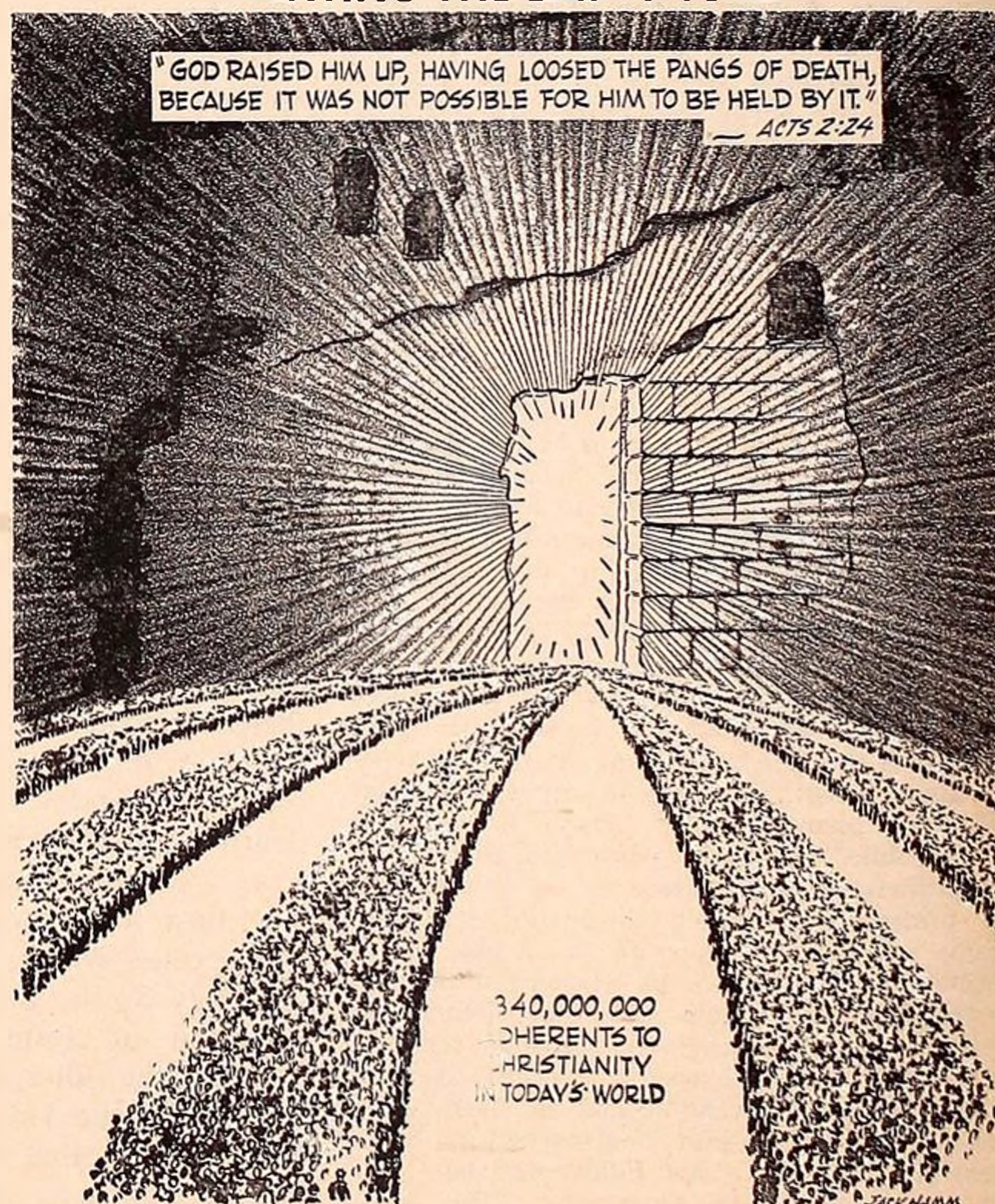
necessary. He was in fact, conqueror of death before He died.

The redemptive work He came to do demanded the resurrection. Because He died and rose again, that work was completed.

The reality of the church cannot be explained apart from His resurrection. Enemies turned to disciples. Paul is just one of many illustrations. Three times in Acts he witnesses that he had seen the risen Jesus.

Many others witness to the resurrection. First was the angel who announced, "He is not here for he has risen as he said." First evidence therefore came from heaven itself. Jesus himself gave infallible proofs by His bodily appearances over a period of 40 days. Each believer's baptism witnesses to the resurrection. We are buried with Christ; we are raised into newness of life. Each recurring Lord's day reminds of the resurrection. When they came to the tomb on the first day of the week at early dawn they found his grave empty. Jesus was risen from the dead. The first day of the week became the accustomed time for believers to

VISITING THE EMPTY TOMB



assemble together in love for Him who had loosed them from their sins by His death and resurrection. The evidence in the experience of all believers declares Jesus a living Saviour, "Who abolished death and brought life and immortality to light."

Baptists Plan Special Services For Jews

ATLANTA (BP) — Southern Baptist churches have planned special services for Jewish friends for April 15-21.

The week's emphasis, an annual event called Jewish Fellowship Week, will include music programs, sermons, teas, and other meetings at which the Christians and Jews will meet on a social basis.

William B. Mitchell of Atlanta, assistant secretary of the city missions department of the Home Mission Board, said the major emphasis will come on April 21.

On that Sunday many of the churches are beginning the study of "Christianity and World Religions." A chapter will be given to the study of Judaism.

Mitchell said the emphasis is national, and pointed out articles on Judaism and Southern Baptist work with Jewish neighbors in such denominational publications as "Brotherhood Journal," "Baptist Program," and the "Training Union Magazine."

Many ministers, according to Mitchell, will preach from the Old Testament, that part of the Bible held sacred by both Jews and Christians. He said the music programs will exalt Jesus as the Messiah.

Dr. W. R. Rigell Dies

William R. Rigell, 75, pastor emeritus of Central Church, Johnson City, died unexpectedly at his home April 1. Dr. Rigell was pastor of Central Church for 23 years. Later he served as an associate professor of religion and philosophy at East Tennessee State College. Dr. Rigell was a member of the State Executive Board for many years, a former member of the Foreign Mission Board, and a former trustee of Carson-Newman College.

\$5,000 Voted For Flood Relief To Mountain Churches

ATLANTA (BP)—The Home Mission Board of the Southern Baptist Convention has appropriated \$5,000 for flood relief to churches in the Southern Appalachian area.

Many churches in Kentucky, Virginia and West Virginia suffered extensive damage from flash floods caused by recent rains. The funds will assist the churches to restore

BAPTIST BELIEFS

by Herschel H. Hobbs

The Self-Emptying Of Christ

This truth is found in Philippians 2:5-11. In theology it is known as *kenosis* (from *kenos*, empty), and expresses that which transpired when Christ became man.

Of what did Christ empty Himself? Some say that He ceased to be Divine. Others say that He emptied Himself of His omnipotence (all power), omniscience (all wisdom), and omnipresence (all presence), but that He retained His holiness and love. Both views are in error. Actually He emptied Himself from the "form" of God into the "form" of man (Phil. 2:6-7). The figure is that of, say, pouring water from a round glass into a square glass. No water is lost. It simply changes its outward appearance. Thus the incarnation of God in human form. It was divine omnipotence, omniscience, and love devising and performing God's saving act for lost men.

Obviously this self-emptying involved self-limitation. Christ retained His divine qualities and powers, but brought them under the restraints of human life. Lightfoot says that "He stripped himself of the insignia of majesty" to take on Himself the form of a slave. A. T. Robertson says that He "gave up his environment of glory. He took upon himself limitations of place (space) and of knowledge and of power, though still on earth retaining more of these

buildings and replace furnishings destroyed by the floods.

"The floods in this area were especially tragic because of widespread unemployment in the mountains," said Wendell M. Belew of Atlanta, secretary of the Associational Missions Department for the mission agency.

Belew and Arthur B. Rutledge of Atlanta, director of the Board's Division of Missions, will supervise the distribution of the \$5,000 in cooperation with mission leaders in the states.

Belew said the fund will provide immediate relief in some critical areas until other funds are available. He said Kentucky Baptists are taking an offering in their churches for flood relief. This should provide for more extensive relief later.

than any mere man." G. Campbell Morgan speaks of the Transfiguration (Matt. 17:2) as the turning up, in Him, of the wick of essential deity which burned all the while but turned down low in the incarnation. None of these involved error of knowledge or conduct, for He was sinless (Heb. 4:15).

From the Throne of God He descended to "the bottom rung of the ladder" (Robertson) of humanity, apart from sin. He became a slave, the lowest service; He was "obedient unto [until] death, even the death of the cross," the most ignominious and painful death. Yet in it all He still possessed His deity and heavenly power (Matt. 26:53).

Paul says that because of this self-emptying God "highly exalted him" above and beyond [hyper] the state of glory which was His before the incarnation (cf. John 17:5). In what sense? Jesus returned to heaven with His humanity as well as with His deity. Before the incarnation He was "Christ." Now He is "Jesus Christ." He is not only Creator and Lord; He is now also Saviour (Jesus is "Jehovah is salvation") and Lord.

Thus "at the name of Jesus" the whole creation bows in submission and acknowledges Him as "Lord" (cf. I Cor. 15:24ff.). This does not mean universal salvation. Those who receive Him do it willingly and joyfully in salvation. Those who reject Him will one day be made by His power to admit, without salvation, that He is Lord although they rejected Him as such.

New Orleans Breakfast

The annual gathering of New Orleans Seminary Alumni has been set for May 8 during the Southern Baptist Convention in Kansas City, Mo.

The breakfast meeting will be at Hotel Muehlebach at 7 a.m.

Since the hotel manager must be advised early of the total figure for the breakfast, alumni are urged to write the Seminary Alumni Office immediately for reservations. The price of each ticket is \$2.50.

Christ's resurrection is sure prophecy of the time to come when all in Him shall be raised to newness of life. Because of the love of God in Christ, death is swallowed up in victory. Thanks be to God who brings us again unto a living hope by the resurrection of Jesus from the dead.

Tennessee Topics

Pastor Jerry Spencer reports Mt. Pelia Church, Rt. 4, Martin had 150 rededications, 14 for baptism and 3 additions by letter in revival services March 17-22. Pastor Bill Delaney of Southside Church, Martin, was the evangelist. The pastor conducted the music. Spencer has been with the church 5 months.

Dr. Walter Kruschwitz of Union University, Jackson, has been named professor of physics at Mobile College. A new, four-year, Baptist-sponsored, college of liberal arts and sciences in Mobile, Ala., it begins its charter class, September 1.

Abbie Thibodeaux of Iron City has resigned as pastor of First Church and is available for pulpit supply or a pastorate.

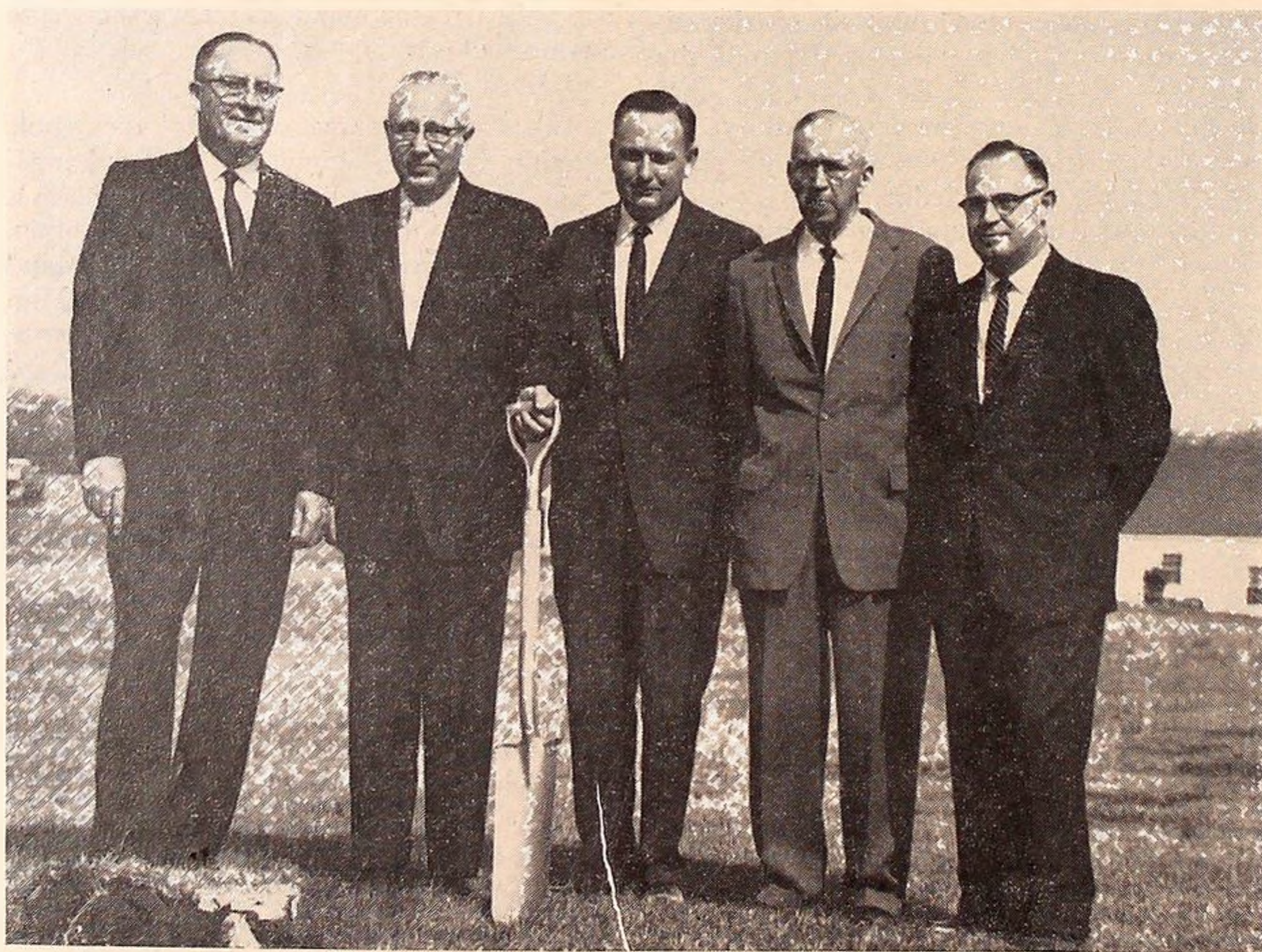
Dewey Rigsby resigned as pastor of Rome Church near Lebanon in New Salem Association effective April 1 to become pastor of Memorial Church, Livingstone, Riverside Association. He served the Rome Church three and one half years.

Hoyt M. Roberts, pastor of Cherokee Hills Church, Nolachucky Association, has resigned and will be leaving soon for language study under the Foreign Mission Board for appointment in Honduras. W. D. Arms will serve as interim pastor.

In a 25 year period Dr. L. B. Cobb began his 26th revival in Memphis, Sunday, March 17. This time he assisted Pastor Gordon Crocker and Leclair Church. Dr. Cobb, retired, lives at 914 Mosby Road, Memphis.

Rev. and Mrs. J. Billy Graham were scheduled to leave the states March 25 to begin their first term of service as missionaries to Taiwan (Formosa). They may be addressed at P. O. Box 427, Taipei, Taiwan. Both are natives of Tennessee, he of Jasper and she, the former Anne White of Greenville.

Vernon R. Webster, missionary for Sequatchie Valley Association, is slowly improving after a month's illness of flu.



MORRISTOWN—Manley Church here broke ground March 24 for an educational building to cost approximately \$80,000. B. Frank Collins, (left) supply pastor, turned first shovel of dirt. Following him in the groundbreaking were A. H. Hicks, pastor of First Church, S. Felton Carter, moderator of the association, W. D. Arms, associational missionary, and Eugene Roberts, pastor of Alpha Church.

Manley began as a mission of First Church in November, 1960. It now has a membership of 149 with Sunday school, Training Union, WMU, and Brotherhood.

The new church has purchased some eight acres of ground along with a large brick home for \$50,500 on the Knoxville Highway where services are held. With no indebtedness the church has a substantial sum on hand to pay on the educational building which will be completed this year.

California Baptist College, Riverside, on May 27 will confer the honorary doctor of laws degree on W. A. Harrell of Nashville, general secretary of the Church Architecture Department, Baptist Sunday School Board.

Deaths

L. C. Bowling, Knoxville, died March 16. At the time of his death he was chairman of deacons and member of the building committee at Sevier Home Church. He was also member of Knox County Association Board.

Robert A. Gipe, for the past three and a half years minister of music and education at First Church, Columbia, died in the Columbia Hospital, Sunday, March 31. In addition to being greatly loved by the people of his own church, Gipe had a much greater ministry in the Maury County Association and in the entire music program of the Tennessee Baptist Convention. He has been instrumental director for the State Youth Music Camp at Carson, and was the arranger for the W.M.U. 75th Anniversary hymn, "Laborers Together," states Frank Charton, secretary, Music Dept., TBC.

Fredrick Dyke Higgins, 82, died recently. He was a member of a pioneer Polk County family. At the time of his death, he was deacon of First Church, Benton, having served a number of years; and for many years he served as superintendent of the Sunday school.

Wayne M. Kenley died at his home in Halls March 22 after a year's illness. He was 78. Services were held at Elon Church of which he was a deacon for 50 years.

Mrs. Nora Kimbrough Lillard, member of a prominent Polk County family, died March 24 at a Cleveland hospital after a lingering illness. She was 89. Mrs. Lillard was a member of First Church, Benton, and taught a Sunday school class several years. She was the mother of Roy G. Lillard, a former East Tennessee correspondent for BAPTIST and REFLECTOR.

Rev. Jesse Franklin Nelson, Jr., pastor of Samburg Chapel at Union City, died March 28 in a Memphis hospital after a long illness. He was 42. A veteran of 16 years in the ministry, Nelson had held pastorates in Pineville, Ky., New Boston Church near Paris, and in Camden. He came to Union City last August to pastor the chapel which is a mission of First Church.

James A. Shull, 81, died suddenly at his home at Neva April 1. He had been a member of Pleasant Grove Church for more than 50 years and for many years was a member of the board of deacons of his church.

Free Book Offer For New Church Libraries

The Tennessee Baptist Library Organization announces a free-book offer for Churches in Tennessee. This organization in conjunction with the Tennessee Baptist Convention will give five books to any church starting a new library. To qualify a church must meet the requirements of the free-book offer of the Baptist Sunday School Board. Any cooperating Tennessee Baptist Church can apply for this free offer states James Tisdell, Pres. of the TBLO, Rt. 1, Springfield. Further information can be obtained from him or the Church Library Department of the Baptist Sunday School Board, Nashville.

Elmer J. Foust, pastor of White Oak Church, Chattanooga, did the preaching in revival services at First Church, Dickson, where H. Lawrence Martin is pastor. Harold Lineberry, music director at the Dickson church, led the music.

Two Tennessee churches registered new libraries with the Church Library Department of the Baptist Sunday School Board, Nashville, during February: Clark Street Church, Johnson City, Mrs. James Green, librarian, and Charlotte Road Church, Nashville, Mrs. D. Gilbert, librarian.

Second Church, Memphis, had 25 additions during a week revival led by Brooks Ramsey.

Basketball Championship To Be Settled At RA Meet

Winners of the Royal Ambassador Basketball finals in East, Central, and West Tennessee are First Church, Powell; First Church, Tullahoma; and First Church, Memphis. Roy J. Gilleland, Jr., State Brotherhood secretary, states that these church teams will play for the championship at the Royal Ambassador Congress in Nashville, April 12-13.

Shelby Baptist Pastors' Conference elected new officers. They are J. G. Wise, Egypt Church, president; Greer Garrett, Richland Church, vice president; Lon Cridder, Fisherville Church, secretary-treasurer, and Shelby Collier, Southern Avenue Church, music chairman.

Pastor Dillard Hagan of Beaumont Avenue Church, Knoxville, reports that youth week, March 18-24, was very spiritual and a great success. There were 25 rededications and one profession of faith. Three were accepted for church membership and one young man feels that he is receiving the call to the ministry. Goals in both Sunday school and Training Union were reached.

Fred Kendall, II, pastor of First Church, Bolivar, did the preaching in revival services at Eudora Church, Memphis. There were 28 for baptism, 16 by letter, 10 rededications, and one surrendered to full-time Christian service. Fred M. Wood is the Eudora pastor.

Brotherhood Department

Liu Kwel-Six Turtles

This is the name of one of the Chinese villages on the island of Taiwan where our Tennessee Missionary Richard Morris preaches. Richard is now in the States on furlough and is living in Somerville, Tennessee.

Sometime this year he will be returning to Six Turtles but he will not return empty handed. The Royal Ambassadors and Brotherhood of Tennessee are helping to buy Richard a carryall truck. It will be used as a combination sound truck and ambulance. This truck will be given to Richard at the Royal Ambassador Congress in Nashville, April 12-13. The truck will be paid for by your one dollar bills. (Not over a dollar from any one person, please.)



This Norwegian Christian doctor helped Missionary Richard Morris organize a clinic in Liu Kwel. The doctor is superintendent of a children's hospital in Ping Tung. The clinic is conducted every three weeks. One job of Richard Morris is to furnish transportation. This is one way the carryall truck will be used.



Di-di is a little six year old boy who was cured of a heart condition by an operation. Di-di called Mrs. Morris "Big Sister". He lived with the Morris family during the time of the operation.

All over the island of Taiwan are thousands like these boys who want to know of Jesus. The carryall that will be given Richard Morris at the Royal Ambassador Congress in Nashville will help him reach people such as these.



Belmont College

Cordially Invites You

To Open House

Sunday, April 21, 1963

1:30 to 4:30 P.M.

Tours Every Fifteen Minutes

Special Features

Refreshments and Souvenirs

Honor Guests—High School Sophomores and Juniors

Come and See the Great Institution

Tennessee Baptists Are Building Here!

Hobbs Calls Pastorate Best Way To Serve SBC

By Leland Webb
For Baptist Press

Herschel H. Hobbs "proposed" to Frances Jackson the first time he met her.

Brought into a musical production at a Birmingham, Ala., church as a substitute, Hobbs' role called for a singing proposal.

They were married when Hobbs was not quite 20. He was five years from the bachelor of arts degree he would receive from Howard College, Alabama Baptist school at Birmingham.

He was 11 years from the doctor's degree Southern Baptist Theological Seminary at Louisville would confer and 34 years away from the honor that would come to him in

Editor's Note: Herschel H. Hobbs, president of the Southern Baptist Convention, is another personality featured in Baptist Press series on SBC leaders.

St. Louis. That was when the 1961 Southern Baptist Convention elected him SBC president.

You can trace Hobbs' interest in the ministry to the little farm boy, who riding with his family to the country Baptist church, got slightly mixed up.

As they passed the Methodist church, en route, he spoke up. "I'm going to be a Methodist preacher just like Brother Allen," the lad Herschel said, naming the Baptist pastor.

He did become a preacher, after being straightened out on denominational names.

Born Oct. 24, 1907 on a farm near Talladega Springs, Ala., Hobbs moved with his family to town for a while after his father died, which was before Hobbs was three.

The only son in the family, Hobbs helped plow the 40-acre farm as a Junior boy. He had two other interesting occupations before he entered the ministry—theater usher and auto parts salesman.

Converted at 11 at Enon, an open country Baptist church near Montevallo, Ala., Hobbs was baptized in a creek. Forty-four years later, as president of the SBC, and pastor of a big city church which was 10th largest in the Convention, he returned to rural Enon to preach.

At 16 he answered the call to preach. But he drifted away from it, he admitted to a reporter. "It was after I was married that the conviction returned." At 22, he again accepted the call.

He and his wife quit their jobs, which together brought in a 1929 depression income of \$350 monthly, and entered Howard College. Monthly income dropped to \$75. Both finished school in two and a half years.

This background and concern for people identify him with ordinary folk. His familiarity with scholars' tools lets him understand the theologian's viewpoint. Theologically conservative, he is also sympathetic to new understanding of truth.

"I have endeavored to lead our Convention to maintain a theological balance as we have progressed through a time that has been characterized by problems in theology," he summarized.

Work of the special Convention Committee to Study Baptist Faith and Message, suggested and headed by Hobbs, has been a significant event during his two years as SBC president.

The 55-year-old Hobbs is no stranger to hosts of Baptists who have never shaken his hand. His clear expression of Scriptural



MEDITATION—One of the busiest of its leaders, Southern Baptist Convention President Herschel H. Hobbs pauses a moment from work in his study. (BP) Photo.

understanding has appeared in 13 books and numerous articles.

His voice is familiar as Baptist Hour preacher.

His Baptist Hour radio ministry is satisfying to him because it lets him reach people—an estimated potential audience of over 22 million weekly.

When a change in the program's opening format was being studied, Hobbs received a letter from a Tennessee woman. "Thank you for saving my life," she began, relating how his open words on a broadcast caught her attention as she contemplated suicide. The opening went unchanged.

His quick wit has earned him the reputa-

tion of a humorist. Once he was slated to introduce Porter Routh as guest speaker at a church dinner. The master of ceremonies pointed out this was the time for "A Word from Our Pastor."

Then he chided, "We all know this is the understatement of the year. But say a word anyway, Dr. Hobbs, and then introduce our guest speaker."

Hobbs arose, looked calmly over his snickering audience, pointed at the executive secretary of the SBC Executive Committee, announced, "Routh," and sat down.

With all his extracurricular jobs he still must see to the pastoral duties at First Baptist Church, Oklahoma City, where he has been since 1949.

"I have always tried to be a pastor to my people," he commented. "I try to visit every member who goes to the hospital, if I am in the city."

A visitor to his office may find him calling a Sunday school teacher to talk about a prospect or in a long-distance conversation with a Convention leader.

His best avenue to serve the denomination, he feels, is in the pastorate. He has declined opportunities for denominational positions, but when he leaves the presidency in May it could be the first time in 22 years he will not be a member of a Southern Baptist Convention board or committee.

The schedule as pastor, radio minister, author and president would crush an ordinary man. How Hobbs manages it all is best answered in organization and discipline.

He expects organization to work. He depends on church staff members to do their jobs. Organization is evident even at home.

Interrupted by a salesman at the door, Hobbs patiently explained to him that his wife was not home and that she took care of such matters. "I don't like details," he said, returning to his visitors. "I let my wife take care of the family bookkeeping," he added, noting her desk in the family room.

Free evenings he spends at home in study or relaxation with his family. The Hobbs' son, Jerry, now married, is working on a master's degree at the University of Oklahoma.

Hobbs' spectator sport is football. For participation he prefers golf. Baptist Hour duties altered his former routine of 18 or 36 holes of golf each week. He is a member of Kiwanis Club and a Master Mason.

His presidential office has opened doors to wider influence. During a conference with President Kennedy before one of Hobbs' mission trips abroad, he had opportunity to commend the president for his stand on church-state separation.

Southern Seminary Alumni Luncheon To Honor Adams

LOUISVILLE, KY.—The annual luncheon for alumni of Southern Baptist Theological Seminary here will be held this year on May 8 at the Muehlebach Hotel in Kansas City, during the first day of the 1963 Southern Baptist Convention.

The program will feature a report on students entering church related vocations and a special alumni recognition.

Special tribute will be paid to Dr. W. W. Adams, professor of New Testament interpretation at Southern, who retires this summer after nine years as a professor at the seminary. The 71-year-old professor has been either a New Testament professor, or seminary president (Central Baptist Seminary, 1946-1954) for the past 38 years.

Luncheon tickets may be ordered from Prof. Inman Johnson, alumni president at Southern, for \$3.75 each.

Rev. and Mrs. Victor A. Greene, missionary appointees, were scheduled to leave the states March 31 for the Philippines, where they will do English-language work. They may be addressed at 1154 M. H. Del Pilar, Manila, Philippines. He is a native of Chattanooga, Tenn., she is the former Mariella Miller of Blackville, S. C.

Annuity Board To Host Annuitants Luncheon

The Southern Baptist Annuity Board will hold its 4th annual annuitants luncheon on May 9 during the Southern Baptist Convention in Kansas City, Missouri.

R. Alton Reed, executive secretary of the Board, said the luncheon, an annual event to honor any person receiving an annuity through the denomination's retirement plans, will be at 12:15 p.m. at the Aladdin Hotel, 1213 Wyandotte, Kansas City.

More than 150 persons have pre-registered, Reed said.

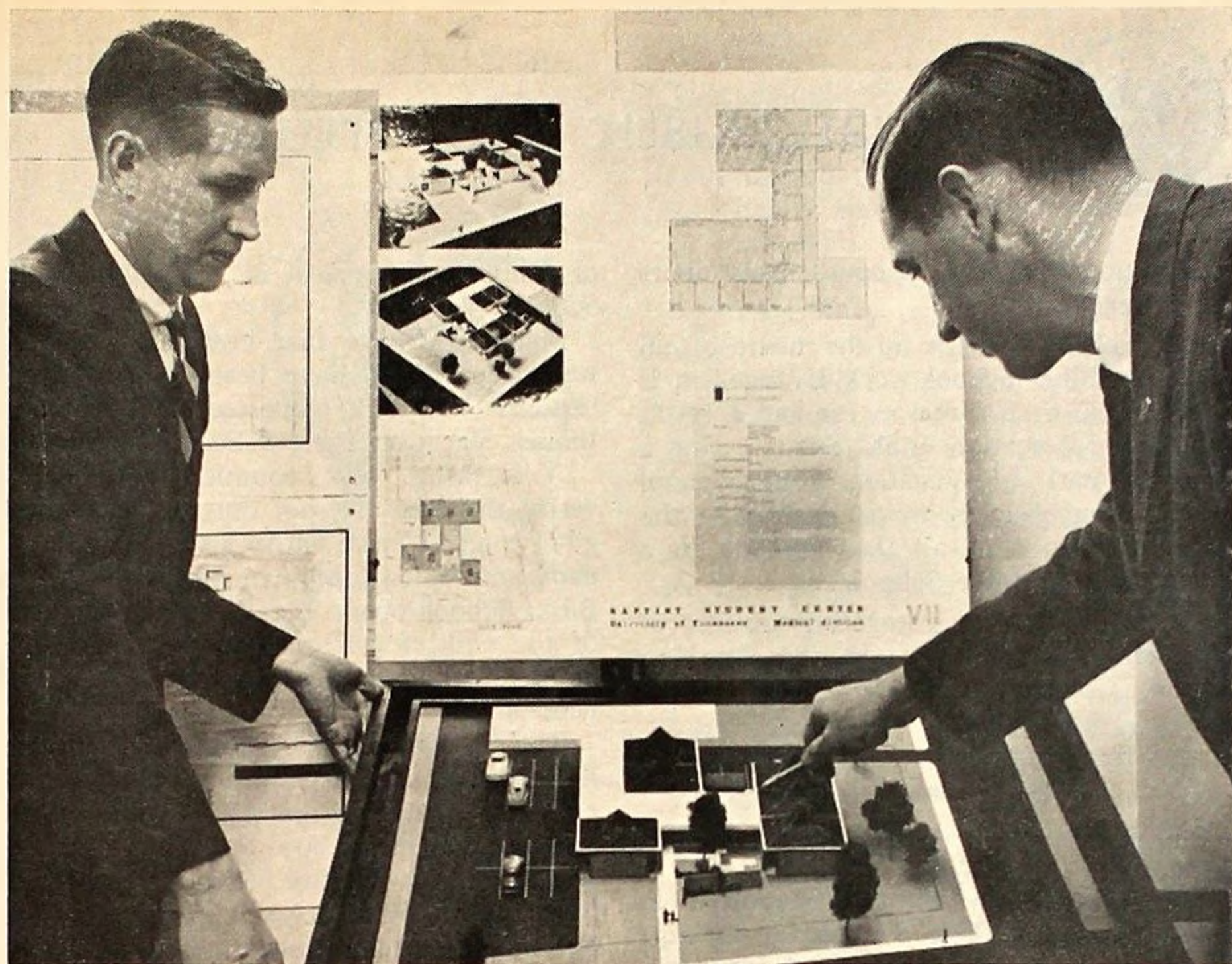
Diefenbaker Forced To Break 'No Sunday Politics' Rule

GOLDEN, B. C. (RNS)—Canada's Prime Minister John Diefenbaker, a devout Baptist, found himself forced to break a golden rule here—no political activities on Sundays.

En route from Calgary to Vancouver, B. C., he was asleep when the train stopped at this heart-of-the-Rockies station. Residents carrying placards supporting his Progressive Conservative Party rushed to his car and shouted for him to come out.

Reluctantly, he shook hands with many of them. "Never on Sunday" became "sometimes," an observer noted, because the political leader did not wish to rebuff the crowd.

BSU Building, UT Wins Architectural Award



NASHVILLE—Burke and Beaty, architects of Memphis, 651 South Cooper Street, received an award for their architectural design of the Baptist Student Union building, University of Tennessee, Memphis. The design was displayed at a church building and architecture conference this month in Nashville. Shown here are James L. Burke, Jr., (L.), and William H. Beaty with the design of the student building. The Baptist Sunday School Board of Nashville sponsored the conference and made the award.

Galloway and Guthrey, architects of Knoxville, received a first award for their architectural design of First Baptist Church, Concord, Tennessee, and honorable mention for their design of Knoxville's Wallace Memorial Baptist Chapel.



WINCHESTER—Russell Bridges, pastor, First Baptist Church, discusses the order of service with Mrs. W. H. Chandler, director of music, and Earl Hall, correlator, as they prepare for the first Children's Worship Service, (ages 6-12) at the church here. The arrangement was made so children may learn how to participate in worship. Ushering, announcements, and choir include children exclusively of this particular age group.



Evangelistic Opportunities

Vacation Bible School opens many doors for evangelism.

Evangelism is right at the heart of all Vacation Bible School work. Evangelism is at the same time a reason for and a result of a good Vacation Bible School. Not a separate part of Vacation Bible School Work, evangelism is woven right into the warp and woof of all that is done in a good Vacation Bible School.

Amazing are the evangelistic results of Vacation Bible Schools. In the Southern Baptist Convention in 1962 there were

By Bob Patterson

56,063 professions of faith reported in 20,245 Vacation Bible Schools, an average of almost three for each school reporting.

In 1962 in Tennessee Vacation Bible Schools there were 4,387 professions of faith.

In the past ten years in the Southern Baptist Convention there have been 533,040 boys and girls who have made professions

of faith as reported in Vacation Bible Schools.

Since 1936, the first year such records were kept, there have been 910,205 professions of faith reported in Southern Baptist Vacation Bible Schools.

Year after year countless testimonies verify the fact that not only are boys and girls won to Christ, but so also are mothers, dads and other family members. Vacation Bible School opens the door to the heart of the child for Christ. It also opens the door to the home for the compassionate witness.

The evangelistic potential of Vacation Bible School work is seen not only in actual people won during the school, but also in the fact that many boys and girls, who are not enrolled in Sunday School, are enrolled in Vacation Bible School. In 1962 in the Southern Baptist Convention there were 279,947 such pupils. In Tennessee there were 16,302. This means that approximately 8% of the pupils enrolled in Vacation Bible School are not enrolled in Sunday School. What a tremendous source of evangelistic opportunity!

Yet another distinctive characteristic of Vacation Bible School work swings wide the door of evangelistic opportunity. It is consistently recorded that ten-day schools have twice the number of professions of faith as do the five-day schools. This record demonstrates the fact that prolonged periods of Bible study and spiritual experiences produce spiritual results. The length of time spent in the school, the continuity of the units of study, the sustained witness and influence of the dedicated worker—all make the unique form of the Bible School program especially effective in helping children find the Savior.

Next week we shall consider: "How can we make our Vacation Bible School Evangelistic?"

Former Texas Baptist Foundation Head Dies

DALLAS (BP)—Dr. George Mason, executive secretary of the Baptist Foundation of Texas for 20 years, and former treasurer of the Baptist General Convention of Texas, died here March 23.

Dr. Mason, 79, was treasurer of the state Baptist Convention for 15 years, and became the first executive secretary of the state's Baptist Foundation when it was created in 1930. He retired in 1951.

Tennessee Association of Baptist Ministers & Church Employees GROUP INSURANCE PLAN

Hospital, surgical, major medical and life insurance. Benefits continue after retirement. Underwritten by Life and Casualty Insurance Co.

Those Eligible Are

"Employees of churches and or other institutions, agencies and Baptist District Associations affiliated or cooperating with the Tennessee Baptist Convention and full time Baptist evangelists who are members of churches affiliated with the Tennessee Baptist Convention and employees of the Executive Board of the Tennessee Baptist Convention."

Write

Robert M. Sanderson, Executive Secretary
Tenn. Assn. of Baptist Ministers and Church Employees
16th Floor L & C Tower
Nashville 3, Tenn. Phone 255-6671

This Association is in no way officially connected with the Tennessee Baptist Convention.

Foundation Executives Elect New Officers

OKLAHOMA CITY—New officers were elected as the Association of Baptist Foundation Executives concluded its three day meeting.

J. C. Cantrell, executive secretary-treasurer, Texas foundation was elected president of the Southern Baptist group. He succeeds Dr. Henry J. Huey, executive secretary-treasurer Tennessee Baptist Foundation, Nashville.

H. H. Whatley, Kansas foundation, executive secretary-treasurer was named to the vice president post and Dr. Carl G. Campbell, Alabama's foundation executive secretary-treasurer as secretary-treasurer.

The representatives from 22 states voted to hold their 1964 meeting in Mobile, Ala., and Phoenix, Ariz., in 1965.

Because We Care

W. H. Pitt, Sr.

On Sunday, April 28, 1963, churches all over Tennessee will be observing "CO-OPERATIVE PROGRAM DAY". Why? Because Tennessee Baptists care! Our Lord has said for us to be His witnesses both at home and around the world. He is depending on us to carry His ministry of love and redemption to every creature in every place.

Because we care—pastors will bring God's message to us, speaking from hearts fired by His Spirit, showing us from the Word how we must work together to carry out the Great Commission.

Because we care—Sunday school superintendents and teachers will inform our people about the work we do for Christ through Our Cooperative Program. Training Union directors, Brotherhood and W.M.U. leaders will tell us of the great opportunities before us as we work together for our Lord.

Because we care—we will pray for the people involved in our cooperative mission work. Our Cooperative Program is people! People who give, people who serve, and people who receive. At both ends of every Cooperative Program dollar there are people.

Because we care—every church is urged to observe "CO-OPERATIVE PROGRAM DAY", April 28, 1963.

"commit thy way
unto the Lord."

... Psalm 37:5

Tennessee Girls' Auxiliary Camps

Specific instructions for making camps reservations:

In your church:

1. We suggest that only one person from your church (preferably the GA Director) handle reservations and correspondence through the state WMU office. This will eliminate the same group being registered twice from your church.
2. Secure complete name, address, age, week preferred and alternate week, if the preferred week is full, and \$16.00) for each camper. Make checks payable to: Tennessee Woman's Missionary Union, 1812 Belmont Boulevard, Nashville 5, Tennessee. Be sure all checks are signed and properly endorsed.
3. Read carefully the registration blank and fill in all information requested. Junior campers (ages 9-12) are to make reservation on the yellow blank, and intermediate campers (ages 13-15) are to send in the green registration blank. These registration blanks were sent some weeks ago to the Girls' Auxiliary Directors and Counselors. If you need others write to our office.



CAMP CARSON

June 3-7 Junior
June 10-14 Junior
June 17-21 Junior
June 24-28 Intermediate



CAMP LINDEN

July 1-5 Intermediate
July 8-12 Junior
July 15-19 Junior
July 22-26 Junior



Training Union

Plan To Be A Part Of World Missions Week

This project is a part of the Baptist Jubilee Advance program for 1963. "Sharing Christ with the Whole World" is the theme. April 21-26 is suggested as the convention-wide date, but your church may choose another date if it is necessary.

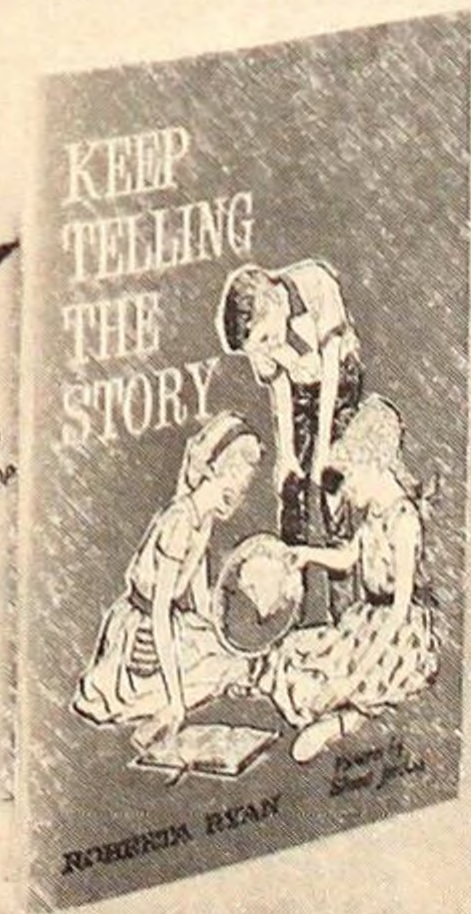
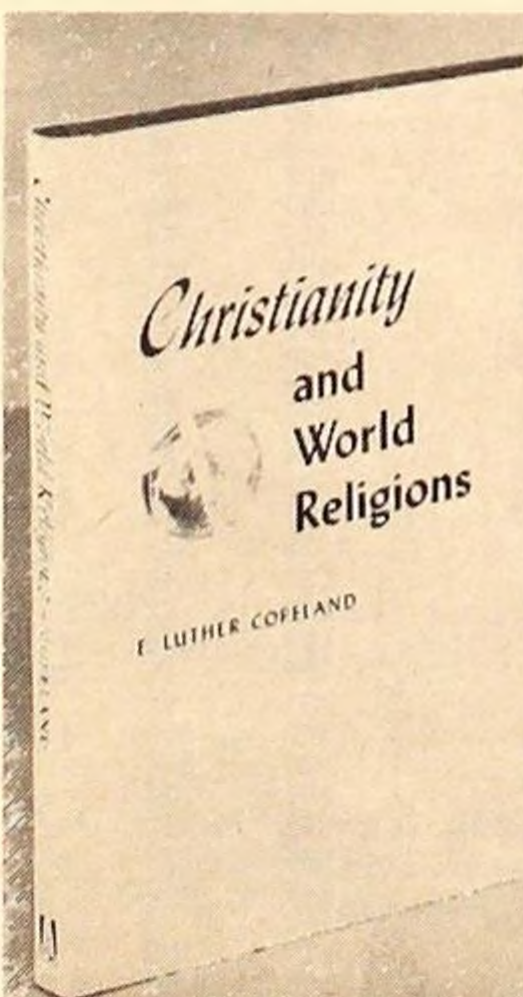
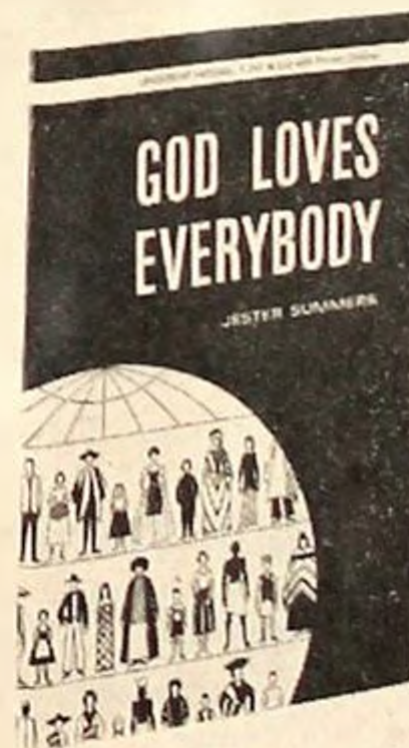
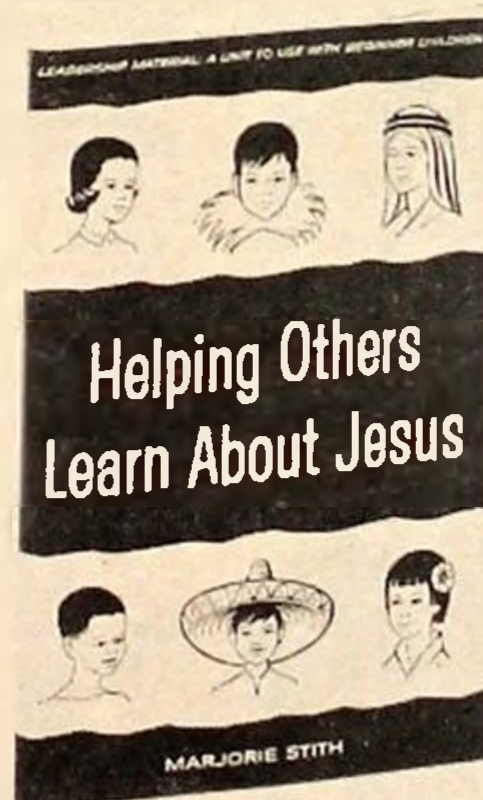
The Training Union Department of the Sunday School Board and the State Training Union Department have been given the responsibility for spearheading this special week.

The following books have been written for World Missions Week. They are available now at the Baptist Book Stores.

In addition to these books special articles and resource materials have been featured in each of the following publications during the months of February, March and April.

The Commission
Home Missions
Church Administration
The Baptist Program
Home Life
The Church Musician
The Sunday School Builder
The Training Union Magazine
The Baptist Student
Royal Service
The Church Library Magazine
Church Recreation

With these materials in hand plan now to enlist the people in your church in a week of study of World Missions.



Attendances and Additions

March 31, 1963

Church	S.S.	T.U.	Add.
Alamo, First	245	61	
Alcoa, First	430	158	
Ashland City, First	116	53	
Athens, Central	151	49	
East	454	140	
First	585	206	
Mission	69	23	
North	330	121	2
Niota, First	144	34	
Riceville, First	108	58	
Auburntown, Prosperity	143	69	
Bemis, First	310	75	
Bolivar, First	427	118	
Brighton	229	117	1
Bristol, Tennessee Avenue	525	204	1
Mission	77		
Brownsville	610	121	1
Brush Creek	95	59	1
Chattanooga, Brainerd	979	304	4
Central	642	201	5
Meadowview	49	29	
East Brainerd	236	89	
Eastdale	378	102	
East Lake	565	211	
First	1153	323	
Morris Hill	276	119	
Northside	420	104	
Oakwood	434	149	4
Red Bank	1222	326	
Ridgedale	511	144	
St. Elmo Avenue	438	143	
Second	142	57	
White Oak	533	151	4
Woodland Park	380	171	
Clarksville, First	1070	222	19
New Providence	290	97	1
Pleasant View	270	100	
Cleveland, Big Spring	385	190	1
First	628	200	1
Stuart Park	128	77	
Waterville	174	91	4
Westwood	200	66	4
Clinton, First	675	159	
Second	549	202	
Collierville, First	319	102	
Columbia, First	457	131	
Highland Park	474	223	10
Pleasant Heights	241	119	4
Cookeville, Eastwood	99	35	
First	614	147	8
Stevens Street	162	88	3
Washington Ave.	170	86	
West View	145	69	
Corryton	282	108	
Fairview	212	51	
Crab Orchard, Haley's Grove	97	54	
Cowan	141	45	
Crossville, First	272	96	1
Daisy	420	119	8
Dayton, First	219	75	
Denver, Trace Creek	139	74	
Dickson, First	220	65	
Dresden, First	203	57	
Dunlap, First	173	53	
Dyersburg, First	652	207	5
Springhill	168	98	
Elizabethton, First	478	156	
Good Will Center	103		
Oak Street	193	93	
Siam	255	122	
Etowah, First	343	113	1
North	440	130	1
Fayetteville, First	434	80	
Gladeville	177	85	
Gleason, First	225	67	
Goodlettsville, First	510	270	4
Grand Junction, First	110	63	
Greeneville, First	465	170	
Greenbrier	372	146	
Halls, First	253	94	
Harriman, South	560	173	
Trenton Street	423	116	
Walnut Hill	296	133	8
Henderson, First	293	67	
Hixson, Central	305	159	1
First	363	90	
Memorial	305	143	
Hollow Rock, Prospect	202	36	
Humboldt, Antioch	260	77	

First	520	171	
Jackson, Calvary	611	236	
First	1071	600	13
Parkview	357	119	
West	842	438	
Jellico, First	157	103	
Mission	22		
Joelton	234	131	3
Johnson City, Central	715	194	2
North	185	83	
Pine Crest	190	70	1
Unaka Avenue	381	115	
Kenton, First	249	84	
Macedonia	93	68	
Kingsport, Colonial Heights	406	144	3
First	915	222	2
Litz Manor	243	105	
Lynn Garden	514	139	10
Kingston, First	530	195	2
Mission	41		
Shiloh	177	140	
Knoxville, Beaumont Ave.	334	114	3
Bell Avenue	818	183	4
Black Oak Heights	272	69	1
Broadway	968	327	4
Central Ft. City	1311	411	3
Fifth Avenue	847	247	1
First	1053	251	24
Fort Hill	269	94	5
Grace	400	187	
Lincoln Park	1082	326	1
Lonsdale	317	117	
McCalla Avenue	880	241	2
Mt. Olive	390	69	
Meridian	654	185	3
Mount Carmel	153	53	
North	321	113	
Riverdale	145	54	
Sevier Heights	732	323	5
Sevier Home	99	52	2
Smithwood	789	285	3
Wallace Memorial	841	297	3
Wallace Memorial Chapel	247	104	4
West Hills	232	83	
LaFollette, First	332	83	1
Lawrenceburg, First	209	79	2
Meadow View	98	56	1
Highland Park	274	95	1
Immanuel	122	47	
Lebanon, Immanuel	327	127	2
Rocky Valley	111	61	
Lenoir City, Calvary	249	59	2
First	555	141	1
Kingston Pike	170	69	
Oral	158	86	
Pleasant Hill	197	109	6
Lewisburg, First	440	86	
Loudon, New Providence	180	139	3
Madisonville, First	294	110	
Malesus	250	63	
Manchester, First	357	130	2
Martin, Central	335	90	2
Mt. Pelia	130	64	1
Southside	137	54	4
Maryville, Broadway	692	356	15
First	1014	347	
Grandview	192	92	
Stock Creek	215	84	
McEwen, First	98	36	
McMinnville, Magness Memorial	321	61	
Shellsford	222	147	
Medon, New Union	115	60	
Memphis, Ardmore	554	255	
Bartlett	407	177	2
Barton Heights	360	214	19
Bellevue	1890	905	15
Belwood Heights	140	80	12
Boulevard	468	142	3
Broadmoor	309	117	
Broadway	565	245	11
Brunswick	158	64	8
Calvary	383	181	1
Charjean	600	209	25
Cherokee	1261	382	13
Colonial	1140	340	34
East Park	200	88	8
Egypt	154	66	3
Ellendale	196	82	27
Eudora	1085	404	41
Fairlawn	636	271	10
First	1573	342	9
Fisherville	131	43	
Forest Hill	100	41	8
Georgian Hills	458	176	17
Graceland	732	275	29
Havenview	341	88	4
Highland Heights	1372	659	13
LaBelle Haven	778	266	7
Lauderdale Hts.	101	41	4
LeaClair	572	185	2
Leawood	1086	358	45
Longview Heights	441	170	3
Lucy	158	98	3
Macon Road	212	106	1
Malcomb Avenue	169	50	3

Mallory Heights	289	181	8
Millington, First	564	310	7
Millington, Second	101	52	
Raleigh	529	196	4
Range Hills	173	74	1
Richland	350	125	4
Second	450	151	
Southmoor	241	94	
Speedway Terrace	637	198	1
Union Avenue	1056	283	13
Vanuys	135	60	2
Wells Station	791	269	14
Westhaven	318	106	27
Whitehaven	755	150	10
Middleton, First	140	62	
Milan, First	481	118	
Northside	158	75	3
Mission	21	15	
Millersville, First	85	51	
Morristown, Alpha	136	58	
Bethel	203	99	
Brown Spring	78	27	
Buffalo Trail	272	82	
Bulls Gap	112	42	
Calvary	435	206	14
Cherokee Hills	124	50	
First	827	237	
Hillcrest	260	90	
Leadvale	128	85	
Manley	122	64	
Montvue	217	77	1
Russellville	130	41	
White Oak	221	95	
Whitesburg	119	36	
Witt	80	32	
Murfreesboro, First	643	143	4
Calvary	130	61	
Southeast	139	68	1
Third	408	122	5
Woodbury Road	271	79	
Nashville, Antioch	182	65	2
Bordeaux	183	47	2
Brook Hollow	488	121	2
Crievewood	578	160	
Dalewood	405	109	3
Donelson, First	884	249	1
Eastland	610	174	1
Eastwood	224	76	
Elkins Avenue	148	79	1
Fairview	219	72	
First	1438	473	3
Carroll Street	172	60	
Cora Tibbs	59	29	
T.P.S.	435		
Freeland	128	46	
Gallatin Road	438	109	
Glenwood	310	97	2
Grace	886	268	1
Grandview	558	95	16
College Grove	35	13	
Haywood Hills	333	132	5
Hermitage Hills	286	152	3
Hill Hurst	184	52	
Inglewood	904	220	1
Cross Keys	69		
Training School	122		
Lockeland	570	139	2
Madison, Parkway	217	78	5
Mill Creek	199	73	2
Park Avenue	840	260	2
Riverside	400	115	
Valley View	106	24	
Rosedale	201	95	2
Third	214	61	
Tusculum Hills	472	175	3
Una	251	92	
Woodbine	537	187	
Woodmont	713	222	
Oak Ridge, Robertsville	718	199	
Old Hickory, First	518	200	
Peytonville Mission	44	47	
Temple	302	165	
Oliver Springs, Middle Creek	155	77	
Parsons, First	194	69	
Pigeon Forge, First	337	113	
Portland, First	353	88	
Pulaski, First	368	120	
Ramer, Gravel Hill	158	82	
Ridgetop, First	75	38	
Rockwood, Eureka	101	64	1
First	536	193	2
Pond Grove	181	43	
Rogersville, Henard's Chapel	140	99	
Sardis	72	36	2
Savannah, First	265	84	
Selmer, Falcon	83	53	2
First	279	82	
Sevierville, First	576	191	1
Seymour, First Chilhowee	205	61	2
Shelbyville, First	549	131	
Shelbyville Mills	256	96	5
Somerville, First	262	110	
South Pittsburg, First	253	67	
Sparta, First	190	49	
Summertown	131	67	3
Sweetwater, First	477	95	
North	210	33	
Mission	27		
Trenton, First	532	114	
White Hall	188	65	
Union City, First	670	170	
Second	824	141	3
Waynesboro, Green River	136	88	1
White House	191	72	
Winchester, First	278	54	
Southside	76		
Oaklawn	111	96	

WRITERS

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EXPOSITION 386 PARK AVE. S., N. Y. 16

Annuity Board Elects Chenault As Treasurer

DALLAS, Tex.—B. J. Chenault, a certified public accountant in Dallas, has been elected comptroller and treasurer of the Southern Baptist Annuity Board.

He will assume the duties on April 16, that were formally held by Fred W. Noe. Noe has become associate secretary and director of investments.

R. Alton Reed, executive secretary of the Annuity Board, said the election of Chenault by the trustees fills all the officer positions designated in the new organizational structure recommended by Booz, Allen and Hamilton and accepted by the trustees last October.

Chenault, at 36 years of age, is the youngest of the seven Board officers.

He has 15 years of experience in public accounting, the past five with the certified public accounting firm of Lybrand, Ross Bros. & Montgomery of Dallas.

Foreign Mission News Briefs

Germany: A recent budget promotion campaign at English-language Grace Baptist Church, Heidelberg, revealed that 92 per cent of the members and Sunday school pupils are tithers, reports Rev. Lewis M. Krause, Southern Baptist missionary who is interim pastor of the church.

Indonesia: Dr. Claude H. Rhea, Jr., dean of the school of church music at New Orleans (La.) Baptist Theological Seminary, gave a concert and testimony before about 600 people in Bandung recently. Also on the program was Dr. W. Morris Ford, Baptist pastor from Longview, Tex. "We feel their contribution softened the hearts of many of the Muslims who were present," says Dr. Jimmie H. Carpenter, Southern Baptist missionary to Indonesia. Dr. Rhea and Dr. Ford are in the Orient to participate in Baptist evangelistic campaigns.

New Books

The Golden Temple by Avin Harry Johnston; Zondervan; 216 pp.; \$2.95.

The Secret Conflict by Sallie Lee Beall; Zondervan; 135 pp.; \$2.50.

God's People Are Different by E. A. Hood; Exposition; 155 pp.; \$3.00. A Study of the Meaning of Christian Living.

The Way of the Shepherd by Nora S. Unwin; McGraw-Hill; 32 pp.; \$2.50. A Story of the Twenty-third Psalm written and beautifully illustrated in color.

If You Ask Me . . . by Mary Hope; Zondervan; 152 pp.; \$2.50. Practical Answers to Life's Problems.

Awake, To A True Way of Life by Petar J. Stankovich; Vantage; 88 pp.; \$2.50.



Fasting and the Temptations of Jesus

From the standpoint of etymology, the New Testament term which is translated "fasting" has reference to the consumption of food, not drink. The word is *nēsteuein*. It is formed from the negative prefix *nē* and the verb *esthio*. Literally, it means "not to eat." Therefore, it contemplates total abstinence from caloric intake.

These considerations have led some to be skeptical concerning Jesus' forty days of fasting in the wilderness (Mt. 4 and Luke 4). Some even have claimed that such a long time without food and water in the heat of southern Palestine is humanly impossible.

It is idle to answer such an argument by asserting the divinity of Jesus and thus claiming that what is humanly impossible is divinely possible. Indeed, we must do that very thing at points where miracle is in question. But the experience of Jesus under discussion has all the marks of that which is natural rather than supernatural. Doubtless the author of Hebrews had the wilderness experience of Jesus in mind, at least in part, when he asserted that Jesus "was in all parts tempted like as we are yet without sin" (Hebrews 4:15).

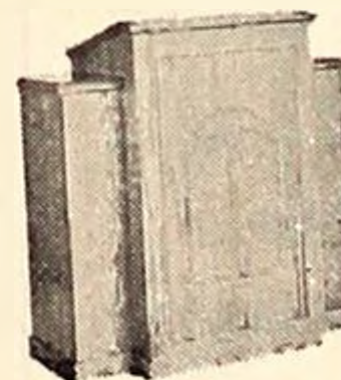
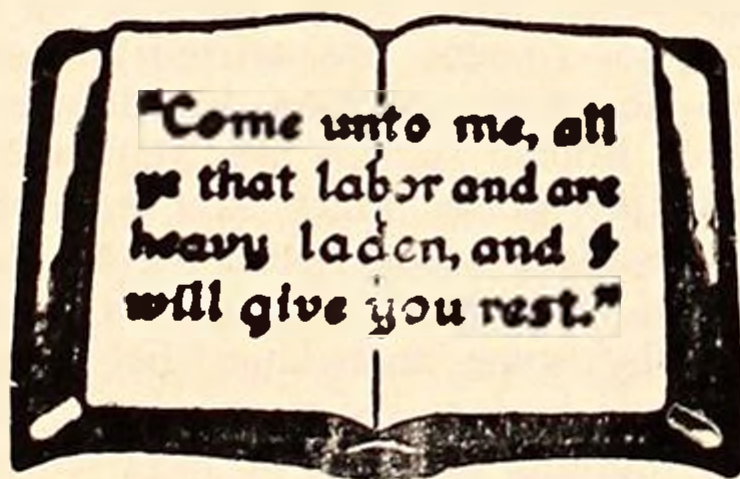
So, you see, to explain the long, forty

day fast of Jesus by appeal to the supernatural does not enhance Jesus at all. To the contrary, such mental gymnastics bring him dishonor instead by implying that his temptations in fasting were a farce.

Of course, you may regard the reference to forty days as a hyperbole, that is, as symbolic instead of literal. Indeed, this could have been the case. But such an explanation should not be grasped as a desperate last resort with the assumption that there are no other possibilities.

Dr. Don Langford, a New Orleans physician, has done extensive research on fasting, with special reference to the wilderness experience of Jesus. Employing a slide rule for many of his calculations of caloric intake and output, temperature and humidity, Dr. Langford has demonstrated that a forty day fast for a strong and healthy man in a Palestinian desert is not at all impossible. This conclusion, of course, assumes that the fasting does not exclude the liberal intake of water. *Nēsteuein*, you will recall, does not suggest abstention from water, only from food.

So, be assured, if you will, that scientific evidence authenticates the Biblical account of Jesus' forty day period of fasting. This, in turn, enhances the competence of the priesthood of Jesus, since he really fasted and, like we, was truly tempted.



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By Oscar Lee Rives

—Christ Is Risen—

TEXTS: Mark 15:42 to 16:8 (Larger)—Mark 15:42 to 16:7 (Printed)—1 Peter 1:3 (Golden).

The Golden Text is a verse of praise and thanksgiving to God for the glorious event of the resurrection of Jesus Christ, celebrated on Easter Sunday when this lesson is considered. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Because the Christian has already known Jesus as Saviour, by virtue of the consciousness that his sins have been forgiven as a result of his turning away from them and at the same time turning to Jesus in complete faith and trust, the difficulties in understanding and comprehending this marvelous event should fade away and disappear altogether. When Jesus' resurrection from the dead is seen in the light of one's personal experience of salvation and regeneration, or the other way around, the intellectual problems inherent became solvable. And this is to suggest, it may be

added, that a separation of these two makes them incapable of solution. For the Christian, then, the above statement which is the topic of our lesson constitutes the greatest single piece of good news. Since he believes it he rejoices in proclaiming it!

Dead and Buried (vv. 42-47)

Some time before sunset Friday afternoon, the body of Jesus was removed from the Cross for burial in a new tomb nearby. By combining all the Four Gospels in their accounts of what transpired, it is seen that His Body was pierced by the Roman soldiers to make sure that He was already dead. When this was done, blood mingled with water issued from the wound (an indication of a ruptured, if not broken, heart). His final cry before death had been, "Father, into thy hands I commend my spirit." The veil of the Temple had been torn. The earthquake, with its opened graves, had taken place. Darkness had prevailed over the land for the space of three hours before His death came. All of the events added up to the fact that Jesus had actually died while hanging on the Cross from around nine in the morning until around three in the afternoon. Of this there can be no possible doubt.

The body of Jesus was placed in Joseph's new grave. It was prepared with tenderness and care and placed inside. As a precaution against being stolen away, the seal of the Roman government was affixed in some manner across the opening. In addition, a guard of Roman soldiers was stationed at or near the grave. Mark says here that these two Mary's took notice of the place where He was buried. This negates the insistence by some that later the women would come back to the wrong grave early Sunday morning and thus be mistaken and find an empty grave. This grave would be empty, to be sure, but for a different reason.

Alive and Risen (vv. 1-7)

A striking statement of our Lord connects as well as interprets His death and His resurrection (see Jn. 10:17,18). Who is better qualified than He to do so? For He experienced both. His sure word, recorded by John Long after the events described here by Mark, harmonizes with the experiences of these three women who made their way to His grave early this Sunday morning. What they saw as they came to the grave at the rising of the sun was wholly unexpected upon their part. The stone which served as the door to the tomb was rolled away. There was no dead body inside. Instead, there was a young man sitting inside who spoke to them calming their fears and pointing to the place where



ON MATTERS OF *Family Living*

By

Dr. B. David Edens
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San Antonio 12, Texas

Director of Counseling, Trinity Baptist Church

Automation Doesn't Preclude Chores For Children

A very good indication of a well functioning family is the participation of all its members in the work of the household.

The trouble is that with washers, driers, dishwashers, vacuum cleaners, etc. in so many homes, children's chores are apt to be considered "busywork" by adults and youngsters alike. Frequently, a child finds that day-in, day-out, his "share" of the household work boils down to emptying the bag of garbage that has been carefully saved for him. No wonder "chores" are a highly explosive area in family relationships.

Actually, mothers are busier than ever and need help more than ever. They simply may be reluctant to relinquish the controls of their labor-saving equipment to anyone else in the family. How many households chug to a standstill when mother is felled by a virus—washing undone . . . dirty dishes untouched . . . dust piled up . . . meals unplanned? It's good to be needed, but better to produce children capable of taking over in an emergency.

When we say that "there aren't enough chores for children to do anymore," we really mean there aren't many tasks we "let them do. If we restrict them to garbage-toting or dish-wiping or wastebasket-emptying, children are cheated of the satisfaction that comes from mastering and using skills that are indispensable to the function of the household.

Take the time and trouble to teach each child, as he becomes ready for it, the proper way to use the vacuum cleaner, washer or dryer, to put together a simple meal, etc. Youngsters who see that their work helps keep the family going will complain and procrastinate less than children who know that the repetitive tasks assigned them fall into the category of "character builders."

It is often easier for parents to do things themselves than to try to get the children to participate, but the extra planning and effort in involving the children is desirable.

Jesus had lain. "He is risen; he is not here," was his joyous announcement. Jesus was alive indeed!

The three women were told to tell the disciples that Jesus would meet them in Galilee, as He had said He would. No fact is better attested than is the resurrection of

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HE IS RISEN

God's Wondrous World* Easter Lilies

By *Thelma C. Carter*

White lilies are beautiful flowers. Trumpet-shaped and waxlike in texture, the flowers are huge, sometimes four to six inches in diameter.

Sunday we shall look forward to having white Easter lilies in our church services. In a special way, they can remind us of the true meaning of Easter. At the sight of these lovely flowers, we should be reminded of the resurrection of Jesus, of his purity and courage. His wonderful teachings should come to our hearts.

The color white has long been a favorite at Easter time. Not too long ago, children, as well as adults, looked forward to white dresses for Easter. In the pioneer days of our country, the white Easter dresses and bonnets were usually handmade. They were delicately embroidered and lace-trimmed.

Wearing white at Eastertide came from the ancient custom in the Holy Land of wearing white robes at religious festivals.

Jesus Christ. Nor is one more significant to the Christian witness. Some ten appearances were made by Jesus during the forty-day interval between His death and His ascension. Paul mentions one of them before more than five hundred at once (see I Cor. 15:6). The best evidence that He lives, having risen from the dead, is that He lives in the life of the Christian.

Garlands of white lilies were worn about the neck and on the head. Bouquets of rainbow-colored lilies were carried at festivals.

White lilies, as well as colored ones, were highly thought of in Bible times. They were used not only in worship, but also the shape of the flowers, their coloring, and their texture were used in designs and patterns for great temple columns and other buildings.

Bible history tells of the red, yellow, and orange lilies that grew in the area of Palestine. Children gathered these flowers from open fields, deep valleys, and desert pastures.

The worn and weary shoe salesman had pulled out half the store's stock and still could not seem to satisfy the difficult lady customer. Finally he mopped his brow, sat on the floor, and begged, "please, do you mind if I rest a minute or two, madam? Your feet are killing me."

The youngster returned a book that was not in the best of shape. The librarian looked over, then glanced at the title to learn what subject suited the little fellow. It was a book on science.

"This book is rather technical, isn't it?" she said.

"Yes, but it was that way when I got it," the boy explained.

Woman Lawyer: "And your age is?"

Woman Witness: "About the same as yours."

Do you remember how Jesus used these flowers in his teaching? The Bible tells us he said, "Consider the lilies of the fields, how they grow; even Solomon in all his glory was not arrayed like one of these" (Matthew 6:28-29).

* (Sunday School Board Syndicate, all rights reserved)

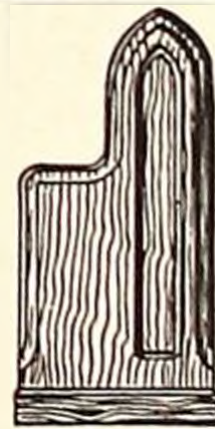
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INSIGHT:

By Foy Valentine, Executive Secretary
Christian Life Commission of the
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A Matter Of Discipline In The Home



Is discipline out of date? Old-fashioned? Passé? The recent trend away from discipline in the home has been a matter of serious concern to careful students of family life. It has been a factor in many of the problems of juvenile delinquency and crime which we face today. Fortunately, however, parents are beginning to realize that yesterday's psychology which rejected practically all discipline was tragically faulty. There appears now to be an increasing desire to recapture the values of discipline which our forefathers had. Without self-control all human institutions and society as a whole would break down. The place for an individual to learn self-control is in the home. The time is when he is child. The persons responsible for it are his parents. The means of instilling it is discipline.

What are the ingredients of discipline? The main ingredient is love. Many problem children are suffering more from a lack of the discipline of love than from a lack of the discipline of punishment. Another important aspect of discipline is a united front on

the part of the parents. For the parents to bicker and quarrel openly over matters of discipline is to guarantee the development of an undisciplined child. Parents should be careful to set the right example before their children if they expect them to be disciplined. Careful scientific studies indicate that non-delinquents have satisfying relationships with their parents while delinquents do not. It is also important to begin early, to be consistent in discipline, and to be careful not to punish the child just to give expression to the parent's own anger or frustration. To be effective, discipline must be accommodated to the age and the individual needs of the child. A parent may spank a four year old, but a teen-ager needs counsel. The successful projection of the work of the schools, the government—particularly the law enforcement agencies—and the churches, depends in large measure on the effective disciplining of children in the home.

Children are the gift of God. God's commandment for parents to love their children may properly be understood as a commandment to discipline them, to bring them up "in the nurture and admonition of the Lord" (Ephesians 6:4). The ancient Biblical admonition to parents is still valid today: "Train up a child in the way he should go and when he is old he will not depart from it." Discipline in the home will not solve all our problems, but it will solve a multitude of them.

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



NASHVILLE—Interior of new sanctuary of Gallatin Road Church here which was dedicated March 24. The 950-capacity auditorium cost approximately \$300,000. This building joins existing structures composing a complete unit for worship and educational purposes. W. W. Harrison serves as pastor of the 750-member congregation.

