

BAPTIST & REFLECTOR

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"SPEAKING THE TRUTH IN LOVE"



REV. J. M. GIBBS

LEBANON TENN
BGT FIRST

*Our
Father
Which
Art
In
Heaven*

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NUMBER 25

The Blessedness Of Giving

Acts 20:35



F. R. "Dick" Cole, Everett Hills Church, Maryville

The Lord Jesus said, "It is more blessed to give than to receive." Each of us knows how wonderful it is to receive, but have you found the greater happiness of giving?

It is more blessed to give than to receive because giving is the greatest way of getting. Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." The spiritual



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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.

Catholic Congressmen Push Parochial Aid

WASHINGTON (BP)—A Roman Catholic Congressman has highly praised an article in a national magazine advocating federal aid to parochial schools.

Rep. Hugh L. Carey (D., N. Y.) inserted in the Congressional Record an article by Robert M. Hutchins, head of the fund for the republic that was published in the June 8 issue of the Saturday Evening Post. The title was "A Liberal Calls for Aid to Church Schools."

Hutchins, in his article, denied that there is anything in the United States constitution that forbids federal aid to educational institutions under religious auspices.

The conclusion at which Hutchins arrived is that "federal aid to pupils in parochial schools is not a constitutional issue. It is a political issue."

blessings of giving always exceed by far the cost of the gift. This is the blessedness of giving.

The only way to keep what you get is to give it away in Jesus' name. You can't take your material possessions with you, but by investing them in the cause of Christ you can change them into heavenly securities of greater and more lasting value. Jesus told the rich young ruler to give what he had to the poor, follow him and "have treasure in heaven." Give and thus keep. This is the blessedness of giving. Giving is God-like but getting is animal-like. God gives and keeps on giving while animal-like men get and keep on getting. "For God so loved the world, that he gave his only begotten son." Giving is so much more blessed than receiving because you are so much like God when you are giving.

When it is so wonderful to receive, wouldn't it be a terrible tragedy to miss out on the greater blessedness of giving?

He then advocated support for the so-called Junior G. I. bill that has been introduced in the House of Representatives to provide \$20 per year from the federal treasury for each school pupil to be used in the school of his choice.

The Junior G. I. bill was introduced by Rep. James J. Delaney (D., N. Y.). Carey claims that this bill "now has more sponsors than any other education bill now before the house."

An inquiry by Baptist Press reveals that nine congressmen have introduced identical bills containing Delaney's proposals. An analysis of the list reveals that six out of the nine are Roman Catholics, one Methodist, one Baptist and one Jew. Three are from New York, five from Pennsylvania, and one from California.

The Delaney bill purports to avoid the church-state issue in federal aid to education by designating its aid to school pupils rather than to schools as such. However, in its formula in the case of public school pupils the federal payments are made not to the pupil but "to the local educational agency in the political subdivision wherein such a child resides."

In the case of a parochial school pupil, he would have to record his intention to attend a private school and the check would be endorsed by the payee as payable to the school of the pupil's attendance and endorsed by an authorized official of the same institution.

Delaney is a member of the Governing Board of Citizens for Educational Freedom, a Roman Catholic parents organization to secure equal federal aid for parochial pupils as is given to public school pupils. Carey is a Roman Catholic and is a member of the house committee on education that passes on all education bills before they are reported to the house.

Reflections

To think without a proper amount of good reading is to limit our thinking to our own tiny plot of ground. The crop cannot be large. To observe only and neglect reading is to deny ourselves the immense value of other people's observations; and since the better books are written by trained observers the loss is sure to be enormous. Extensive reading without the discipline of practical observation will lead to bookishness and artificiality. Reading and observing without a great deal of meditating will fill the mind with learned lumber that will always remain alien to us. Knowledge to be our own must be digested by thinking.—*Alliance Witness.*

A friend of Ivan Turgenev once wrote to him, "It seems to me that to put oneself in the second place is the whole significance of life." To this the great Russian author replied: "It seems to me to discover what to put before oneself in the first place is the whole problem of life."—Robert E. Luccock, *Christian Herald.*

Do we read the Bible expectantly? We should. We should expect to find in other books—knowledge and inspiration. But more—much more! In His Word God reveals Himself to us through the ages, and supremely in Jesus Christ . . . we catch glimpses of eternity . . . we

State Board Conducts Business, Honors Warren F. Jones

NASHVILLE—The mid-year meeting of the 75-member Executive Board of the state convention convened June 3-4 at the State Board Building here. Work of the committees was pursued previous to and following a dinner meeting Monday night with a full board meeting Tuesday morning presided over by Dr. Gaye L. McGlothlen, chairman.

The Board received a seven-month finance report showing convention receipts of \$3,167,471.27. This included \$2,129,255.02 through the Cooperative Program and \$1,038,216.25 from specials and designated. Executive Secretary W. Fred Kendall stated this was a gain of .7 per cent in Cooperative Program receipts over this time last year but receipts were 4.57 per cent under budget requirements. Bad winter weather and wide-spread sickness had their effect in the earlier part of the year. Kendall expressed confidence that Tennessee Baptists would in the remaining five months bring up the amount to meet the budget.

► Pointing out that special or designated giving continues to grow faster than giving through the Cooperative Program, Kendall said that when designated giving is included with receipts through the Cooperative Program during the past half year, 50.42 per cent of all such receipts went to southwide causes and 49.58 went to state causes. The larger part of the designated giving was included in the Lottie Moon and Annie Armstrong offerings going to foreign and home missions respectively.

Other action by the 75-member group included:

► Receipts (as of June 4) for the Tennessee Baptist Children's Homes' special Mother's Day offering have amounted to \$26,044.25 stated James M. Gregg, general superintendent. This is the first time the special offering has been taken on Mother's Day. Previously it was at Thanksgiving. Gregg stated that it was about \$74,000 below the hoped-for mark.

► The Board presented a framed citation to Dr. Warren F. Jones in appreciation of his 18 years valued service as president of Union University. During this time full accreditation has been achieved, capital assets practically tripled, and a great building program undertaken. Dr. Jones also was instrumental in helping to start Belmont College as a Tennessee Baptist institution,

serving as its interim president. Dr. Jones retires July 1 as president of Union University. Earlier he was honored by a testimonial dinner in Jackson during which he and his wife were presented \$3,600 from friends for a trip around the world.

► Announcement was made that East Tennessee Baptist Hospital Knoxville would take steps in August for admitting non-whites along with two other local hospitals.

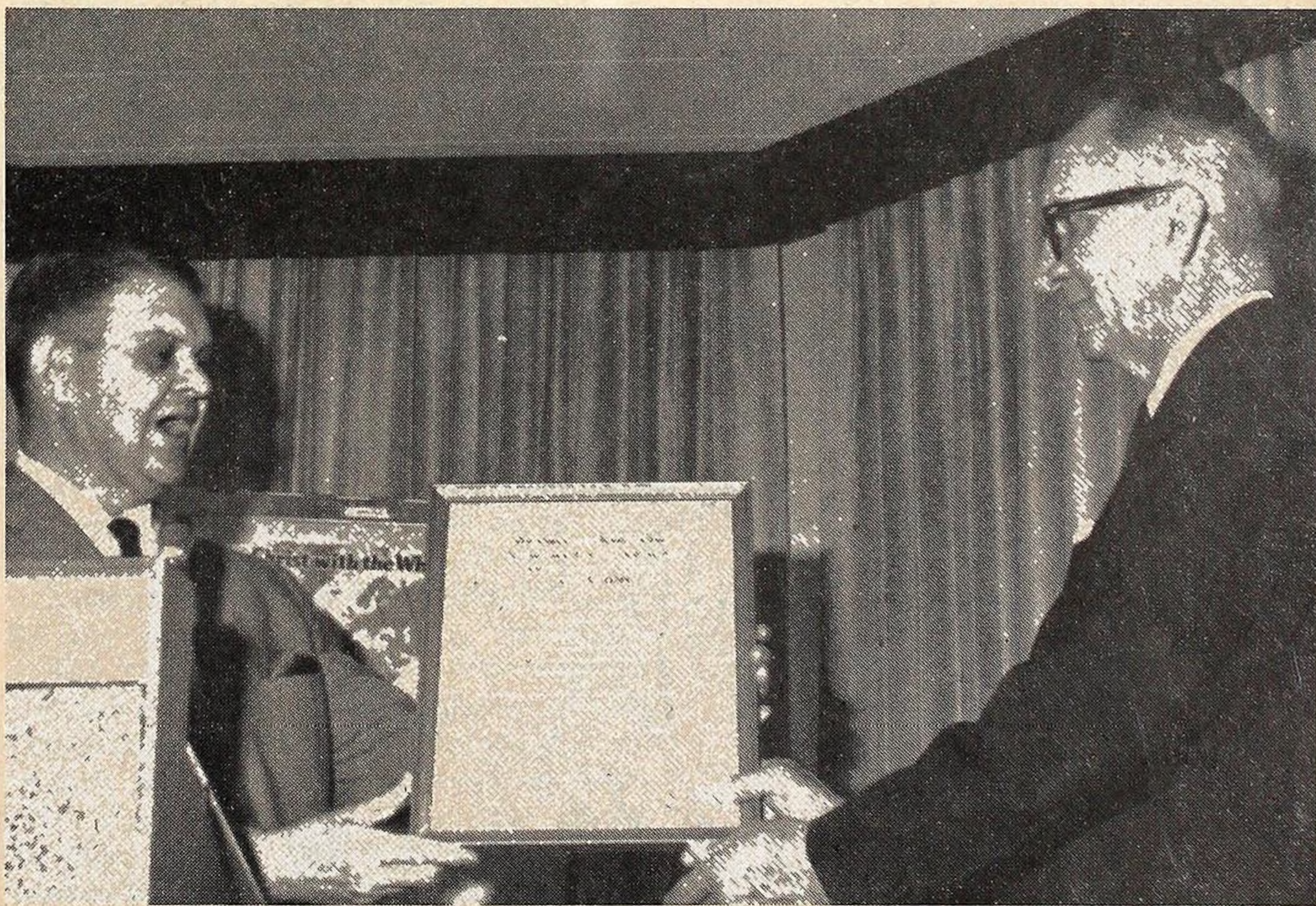
► The Board approved the Convention's joint financing with Nashville Baptist Association of a new \$86,000 student center at 2406 Vanderbilt Place with hope of construction soon after April 1, 1964. The Convention's part in financing will be out of future regular student center capital needs appropriations.

work with them. Meanwhile this responsibility is assigned to the Missions Department of the State Board.

► The Board took steps to secure and properly mark the Tidence Lane burial plot near Whitesburg in keeping with our Baptist heritage. Lane was one of the first Baptist preachers in Tennessee. The Board took action to have prepared a folding map of Tennessee which will show points of Baptist historic interest.

► August 28, 1964 was set aside for a joint meeting of faculties of all Baptist schools in Tennessee at a central point.

► Taking note that the Cooperative Program is the main line in financing Tennessee Baptist work, the Board observed changes in how the average offering plate dollar was spent by churches in the past two years, noting that gains in amounts spent for local, designated, and association items were offset by reductions in Cooperative Program giving. A suggested five year (1964-1968) plan for advance through Cooperative Program giving was outlined by the Tennessee Baptist Program Commit-



Dr. Warren F. Jones, retiring president, Union University, Jackson, is shown being presented a citation from the Executive Board, TBC, presentation being made by E. E. Deusner of Lexington, Chairman, Education Committee, Executive Board.

find revealed what God expects of us and what by His grace we may become. But . . . we must read with the windows of the soul open as it were toward Heaven. Then He will speak to us, and we will hear.—*Christian Observer*.

I have never forgotten the comment of one of my old professors, which I now pass on to you. He said, "Children, we each have two different obligations. It is mine to talk and yours to listen. If you finish before I do, just raise your hand."—Grayson Kirk, *Columbia University Forum*.

► It was agreed to continue and strengthen work with Negro Baptists in Tennessee, seeking increasing opportunities to render counsel and other assistance to their state conventions. And as soon as possible to acquire a director of work with Negro Baptists to assume responsibility of implementing and coordinating our cooperative

tee chairman, Dr. W. A. Boston, and Secretary of the Stewardship Department, William H. Pitt. This advance would call for an annual increase of one million dollars in total receipts by the churches with a .5 per cent increase in Cooperative Program giving.

(Continued on Page 7)



Pass Away On 20 A Day

A new anti-cigarette campaign is being pressed in England. According to the *New York Times* the anti-smoking drive which started more than a year ago is being given new impetus. The Central Council for Health Education and the British Medical Association's magazine, "Family Doctor," are joining in a new campaign. Posters mark the event. First prize went to one showing a vacuous youth with a cigarette hanging out of his mouth and the caption: "Don't be a drag—give it up—live it up." Another poster showed "the big flip top box for the smoker"—an open coffin. A third poster said, "He passed away on twenty a day."

The British government accepted the findings of a report published by the Royal Society of Physicians linking smok-

ing to cancer. It has given its support to the campaign by issuing posters—"Cigarettes Cause Cancer. You Have Been Warned." These posters are seen mainly in doctor's offices and government buildings. Efforts are being made to discourage young people from smoking. Manufacturers are urged not to advertise on television until after 9 p.m. Some cigarette companies have voluntarily removed their brand from vending machines so that children under sixteen who are barred from buying cigarettes over the counter can't get them.

In London a young housewife threw half a crown (35 cents) down the drain every time her husband lit up a cigarette. "I threw away 17 pounds, 17 shillings, six pence (\$50.05) before I cured him," she said. "But I look on it as a long

term investment." Certainly the cigarette habit is a very costly one and now it is proven to be a dangerous one to health.

The linking of smoking to cancer seems to be almost unquestioned now except by the propagandists for the tobacco industry. At least that's true in Great Britain. The facts, if we could get all of the facts, would be about the same in the USA. But so far the cigarette companies are uninhibited in their misleading advertising. Millions of new recruits join the procession that passes away on twenty a day.

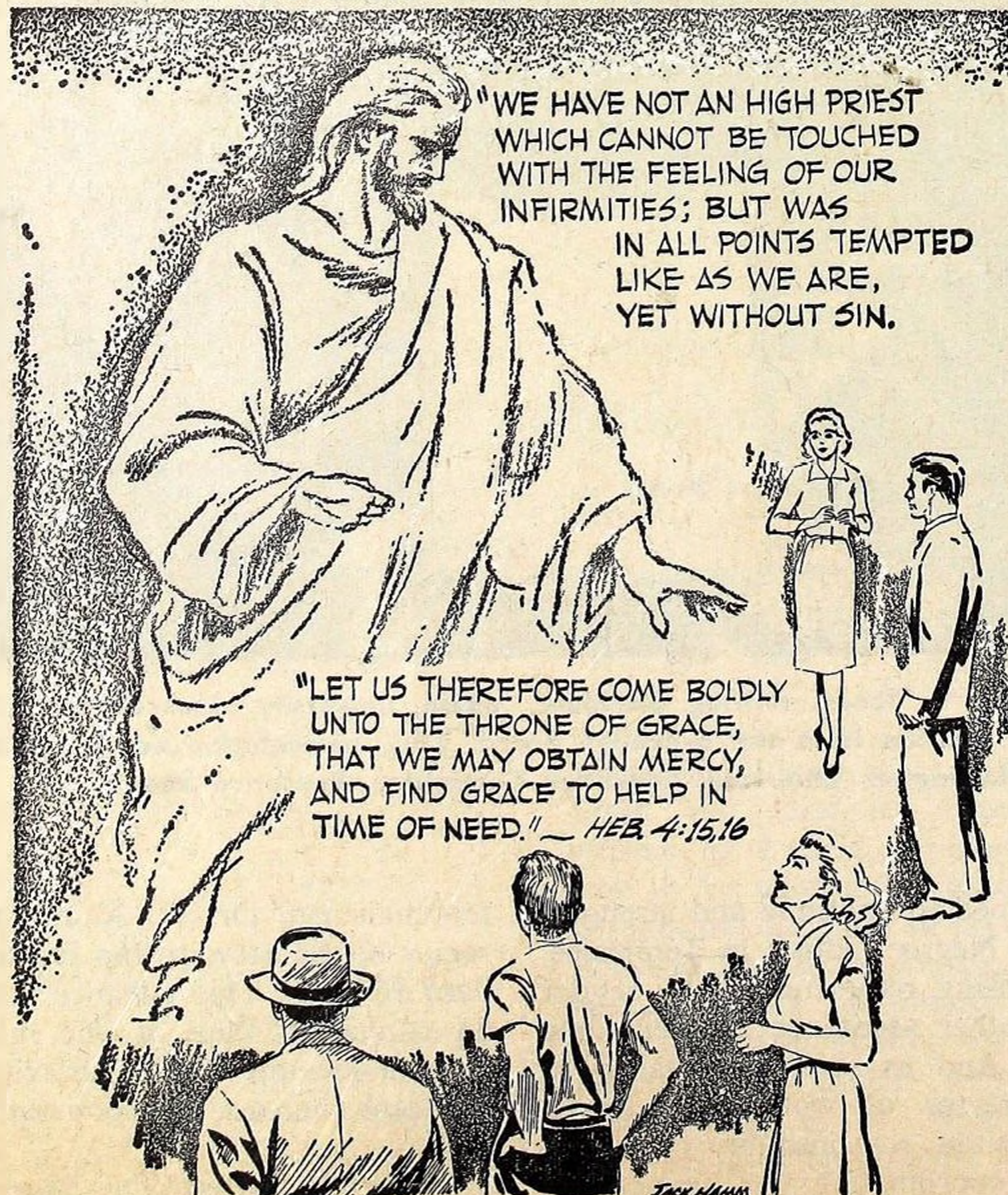
Pope John

Pope John XXIII swept the Vatican with refreshing winds of change. His humanity and approachableness, his series of pleas for social justice and world peace did much to change the image many non-Catholics have had of the Church of Rome. He did much to lessen the tension between Catholics and those of other faiths. We join with Catholics in tribute to his memory and in sorrow with them for the loss of their leader. We pray that his successor will seek to carry out the forward looking movements initiated by John XXIII.

The 85 cardinals meet in secret conclave to choose the new pope. They will follow an old pattern. In all probability the new pope will be one of the present cardinals and most likely an Italian. The papacy is a unifying force among Roman Catholics. The pope has supreme authority. This is wielded through nearly 400 archbishops and some 2,000 bishops—all appointed by him and directly responsible to him. Each bishop has authority over his parish and its priests. The 85 cardinals who are advisors to the pope are answerable also to him.

Rome changes very slowly, but it was felt that with John XXIII some needed changes were being initiated. He called the first Ecumenical Council in ninety years. This Council, which met last fall, is supposed to reconvene. What the Council will now do will depend largely on the personal inclinations and viewpoints of the successor of John XXIII. We pray refreshing winds of change and reform will result.

THE UNDERSTANDING CHRIST



Subsidized Illegitimacy

One out of every eight children born in Chicago today is illegitimate. A New Jersey mother of 14 illegitimate children by eight fathers has drawn \$62,650 in relief payments in 18 years. "Again and again," says a New Jersey state welfare report, "witnesses testified openly and freely of their affairs and their paramours without apparent fear that their illicit relationships would jeopardize their benefits."

Illegitimacy is not only sapping the nation's welfare funds; it is sapping the nation's moral backbone. Attempts to solve the problem invariably get bogged down in a tangle of religious and political considerations. More and more people are becoming dissatisfied with underwriting immorality. But so far, for fear of hurting those who need relief, no city or state has been able to clamp down on the abuses. The prevailing view of our generation seems to be that we must endure the abuses so that the innocent will not suffer.

Two ideas are being cautiously attempted: dissemination of birth control information to those on relief, and voluntary sterilization. Both have been greeted with violent differences of opinion in the religious community. Birth control advice for unwed mothers only encourages promiscuity, some say. But is this worse than the staggering increase in illegitimacy? Opponents of voluntary sterilization say it interferes with God's creation and natural order. But to look at childbearing as an inescapable part of God's order seems to deny that man has a responsibility to use his God-given powers of procreation in accordance with God's moral standards. Man does have a choice in the matter, and his choices are determined by whether or not he has a relationship to God by faith in Jesus Christ.

Birth control and sterilization proposals are only stop-gap measures to alleviate the harmful effects that result in a society that has largely abandoned Biblical standards of righteousness in matters of sex and family living. We are reaping the harvest of illegitimacy because we as a nation have sown the seeds of immorality. There never is an easy way out when a nation violates God's standards of morality. Our cities and states will have to pay an even higher price, in money as well as in crime, wrecked lives, and human degradation, because our society has failed to insist that sexual promiscuity is wrong. We have glorified sex; we are suffering the aftermath.

Protestantism cannot escape part of the blame. Pastors, churches, and seminaries that have attempted to modernize God's Word by moving its categorical commands against sexual aberrations have contributed to the moral laxness of our society. If the

BAPTIST BELIEFS

by Herschel H. Hobbs

Prophecy

Prophecy is usually associated with the fore-telling of events. But the principal ministry of the Old Testament prophets (Hebrew, *nabi*) was telling-forth for God. The first mention of a prophet in the Bible refers to Abraham (Gen. 20:7). The office may best be described in Exodus 7:1, the second time the word "prophet" appears. Aaron is to be Moses' prophet, or one speaking for him. So the prophet spoke for God. And while certain elements of prophecy dealt with the past and/or the future, the great body of the prophets' messages was telling-forth God's will for the present.

The word "prophet" is a transliteration of the Greek word *prophetes*, meaning one who speaks forth. Not the time element but the function is primary in the word. So whether the prophet spoke of past, present, or future, he was telling-forth for God.

In the New Testament the emphasis of the ministry of the prophet as fore-teller gradually gave way to that of telling-forth. John the Baptist was the last of a long line of prophets in the Old Testament sense of the word (Matt. 11:9,11). For he heralded Him who was the fulfilment of the forth-telling of the prophets (Luke 24:27, 44). Jesus was the *Prophet* in that He

fully revealed or spoke-forth for God, as well as foretold future events.

In the New Testament the element of fore-telling remains (cf. Acts 11:27f., 21:9ff.). Certain portions of the Revelation are fore-telling of events, but this book also spoke to its own generation and ours. Paul exercised the gift of fore-telling (cf. I Cor. 15:51; Thess. 4:14-18), as did Peter (II Pet. 3:10ff.).

Among the spiritual gifts which Jesus distributed among His followers was prophecy (Eph. 4:11; cf. I Cor. 12:10). It would appear that this gift was related to telling-forth the gospel in an especial way under the unusual power of the Holy Spirit. More likely they were evangelists who went from place to place expounding the word. They probably differed from the apostles in that the latter seem to have given more to opening new work. The prophets probably worked in the established churches and their environs.

Paul gives a greater importance to "prophecy" than "tongues" and other ecstatic gifts (I Cor. 14:51). But even this gift was of a temporary nature (I Cor. 13:8). It fulfilled its function, and gave place to all who by the power of the Holy Spirit *tell-forth* the gospel of God's grace in Jesus Christ.

Maryland To Be Host To 1964 Convention

BALTIMORE (BP)—The Baptist Convention of Maryland will serve as official host to the Southern Baptist Convention for the latter's annual session in Atlantic City, N. J. next year.

Atlantic City is in the territory served by the Baptist Convention of Maryland.

Roy D. Gresham, executive secretary of the Maryland Baptist State Mission Board, offered the services of the Maryland Convention to Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention. Routh accepted for the Executive Committee. Detailed arrangements will be made in

church, supposedly the standard-bearer in things moral, has not insisted that petting and premartial intercourse are wrong, no wonder we are snared by a whole generation that not only laughs at illegitimacy, but gets paid for it.

No one wants to deny the less fortunate the help they need. But neither should we be forced to subsidize illegitimacy because our church and government leaders are afraid to insist on Biblical morality.—*The Sunday School Times*.

cooperation with John Williams, financial planning secretary of the Executive Committee.

The Maryland Baptist State Mission Board has approved the matter at its quarterly meeting and instructed its Executive Committee to appoint the necessary committees.

Woman's Missionary Union of Maryland has been invited to serve as hostess to the annual meeting of Woman's Missionary Union, auxiliary to the Southern Baptist Convention. Miss Josephine C. Norwood, Maryland Woman's Missionary Union secretary, said she had received a message to that effect from Miss Alma Hunt, executive secretary of the national organization, Birmingham.

John M. Tubbs, Maryland Sunday School secretary, has been asked to make arrangements for the annual meeting of the Southern Baptist Religious Education Association. Mr. Tubbs and Sam High, State Training Union secretary, will make meeting place arrangements for the annual pre-convention meeting of the Sunday school and Training Union secretaries.

Tennessee Topics

John R. Aday, Sr., of Memphis, died June 5, after an apparent heart attack. He was 73. He was a charter member of McLean Church where he served as a deacon.

* * *

Pleasant Grove Church near Newport observed its 125 anniversary, June 9. Glenn Ford is pastor.

* * *

A. A. Carlton observed his 10th anniversary as pastor of Calvary Church, Lenoir City, June 2. Following the evening services the church gave a reception and presented a cake with 10 candles and 60 silver dollars to Rev. and Mrs. Carlton. In addition the church granted him a month's leave of absence during July to attend Southern Seminary. During this time the church will pay his salary and pulpit supply.

* * *

Franklin Paschall, pastor of First Church, Nashville, will deliver the expository messages each evening at the seventh annual Southwestern Pastors' Conference, June 24-28. The conference will be held on the campus of Southwestern Baptist Theological Seminary, Fort Worth, Tex. and will feature a study in Biblical interpretation.

* * *

Homecoming and the traditional "dinner-on-the-ground" was combined with services dedicating the new sanctuary of Fairview Church, Knoxville, June 9. Courts Redford of the Home Mission Board, Atlanta, Ga., was guest speaker. Troy A. Christopher came to Fairview in February 1960, and under his leadership, the sanctuary was begun. It has a seating capacity of 450, and cost \$67,500. Located on Emory Road in the Gibbs Community, Fairview was organized in 1877. Present church plant was started in 1957 with the completion of a \$42,000 brick educational building. The pastor at that time was E. R. Pierce. He died in 1960.

* * *

J. William Thompson became the first editor of young people-adult music materials in the Sunday School Board's church music department on June 1. He came to the newly created post from Belmont College, Nashville, where he was professor of music for four years.

Hamilton Association—Joe Miller has resigned as pastor of Mile Straight Church to become pastor of Hamill Road. Stuart Heights Church has called David Cunningham as pastor. H. M. James of Harriman has accepted the pastorate of Providence Church and comes from Lakeview Church. Jimmy Graves has moved into the newly purchased pastorium of Mount Carmel Church, Brainerd Church under the leadership of Ralph McIntyre as pastor voted to erect a new sanctuary.

* * *

Cumberland Association—James Corbin has resigned as pastor of Mt. Herman Church effective July 1 and will move to New Orleans where he will enter the seminary. Don Morie has resigned as minister of education at Clarksville, First, to accept a similar position with Berclair Church, Memphis.

* * *

Branson C. Wiggins observed his 10th anniversary as pastor of Trenton Street Church, Harriman, May 12. During these years the church received 746 new members, 323 by baptism; gifts to missions more than doubled; main building and nursery air conditioned and auditorium carpeted and paid for; larger pastor's home purchased; Elizabeth Street Mission organized into church; Margrave Mission started, building purchased and paid for; additional property on east side of church bought and paid for; and while increasing its capital investment by \$47,710, the church indebtedness has been reduced from \$105,200 to \$47,300 during the same period.

* * *

Rev. and Mrs. James P. Gilbert, missionaries, were scheduled to sail for Ecuador June 8 after furlough in the states. They may be addressed at Casilla 503, Quito, Ecuador. He is a native of Marion County, Miss.; she is the former Dorothy Smith of Memphis, Tenn.

* * *

Raleigh Church, 3034 Austin Peay Highway, Raleigh, dedicated its buildings May 19. W. A. Boston has served as pastor since 1953. Committees for the dedication were General Committee, J. Davis, chairman, Kenneth Reese, Ray Wolfe, Charles Whitesell, Milton Hamilton, Mrs. Thomas Hoover, Mrs. W. F. Sievers; History Committee, Mrs. Elizabeth Ferguson, chairman, Mrs. Vance Reese; Attendance Committee, Cecil Scott, Clyde Richards, Charles Whitesell, L. V. McDaniel; Editorial Committee, Charles Nash, chairman, Mrs. Rodney Smith, Mrs. James Tribble; Finance Committee, W. F. Sievers, Jr.

Rust Resigns First, Cleveland Accepts Tower Grove St. Louis



E. Warren Rust is ending a five year pastorate at First Church, Cleveland, to accept the call of Tower Grove Church, St. Louis, Mo. His last Sunday with the Cleveland church is to be July 21. He will begin his ministry at Tower Grove on August 4.

Rust served as president of the Tennessee Baptist Convention, 1961-62, and he has been active for several years in Tennessee Baptist work as a member of the State Executive Board, a trustee of Carson Newman College, and as a member of various state convention committees.

His ministry at Cleveland has seen fine growth in spirit, fellowship, evangelism, and organizational strength in the church. Over 400 have united with the church.

* * *

Harold Smothers has resigned as pastor of Jolley Springs Church, Weakley County Association, to become pastor of Riceville Church, Fulton, Ky.

* * *

At the morning services June 2 preceding homecoming events, honoring W. H. Lodwick's retirement, 12 came on profession of faith and one by letter at First Church, Alcoa. Baptism services were held at the evening services. After 12 years as pastor of the Alcoa Church, Lodwick will move to St. Petersburg, Fla.

* * *

North Johnson City Church, J. C. Cartee, pastor, has employed Mrs. Elaine Dunkelberger as secretary, called O. G. Poore to be minister of music, and plan to move into the new building soon.

* * *

Alexandria Church, Wilson County Association, voted to purchase a house across the street for \$7,000. It will be used for educational space. James D. Craig is pastor.

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Our Fathers Were Wiser

Churches established every college founded in the United States from 1636 to 1785. Church bodies beginning with Harvard in 1636 followed the expanding frontier by establishing colleges in every general area until they reached the Pacific in 1853 where the Presbyterians created what is now the University of California. Largely their founders were devoted Christian graduates of English colleges and the early American ones of the older eastern area of the United States.



COX

The first motivation of the churches for the creation of colleges was to provide an educated ministry for their people. Practically half of the graduates of these schools in their earlier years became pastors of churches. However, their curriculum was such that they attracted any ambitious young man. Their curricula were loaded with the classics, Biblical studies in the original languages, mathematics, logic and philosophy. Their educational philosophy emphasized the liberal arts curriculum in the context of Christian faith.

The colonial colleges were built by the people with their own hands. They cherished them in their own hearts. Scarcely anything in America was more distinctively American than the relation between the colleges and the common people. Christian people made their colleges what they became. In no small measure, their colleges made the people what they aspired to be. All classes contributed to the establishment and the support of them, and all classes reaped the benefits.

Their objectives were devoted to the diffusion of a Christian culture founded upon the Hebrew-Christian revelation of God in Christ. Upon this foundation they developed education under the authority of a living Christian faith.

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Dr. Cox, prominent pastor, author and denominational leader, who headed the SBC Historical Commission from 1951 to 1959 is presently serving the Education Committee of the Tennessee Baptist Convention as a resource editor.

the support of them, and all classes reaped the benefits.

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Out of such an educational context came the men who built this nation until the 20th century. Typical of the relation of the churches to American education for 250 years is the fact that all of the presidents of Yale University were Congregational ministers from its founding in 1701 until 1899.

Those who are acquainted with the history of American education know that the church and private colleges prior to 1900 largely enabled our nation to attain its 20th century eminence.

The last 50 years have wrought radical changes for our 20th century world.

In Europe scholastic rationalism, naturalism and skepticism so eroded the basic Christian educational foundations that Germany precipitated two world wars in the first two-fifths of the 20th century.

For more than 10 centuries, European culture and civilization was rooted in the Christian tradition. By the 20th century, those who made the decisions in Germany and in other places no longer believed that tradition. This loss of faith left nothing to avert the devastating catastrophes of these wars and their tragic aftermaths.

It is later than we think in America.

Too many in this nation skeptically ignore the Bible. They serve gods other than our God in Christ.

The colossal growth of independent universities and tax supported institutions have produced many elements of dynamic power. They, also, in many instances, are permeated in varying degrees by the leaven of the irresponsible free thinking of radical teachers whose god is defined by no authority beyond their personal conclusions. Some are atheists. Other peddle a vague non-biblical syncretism.

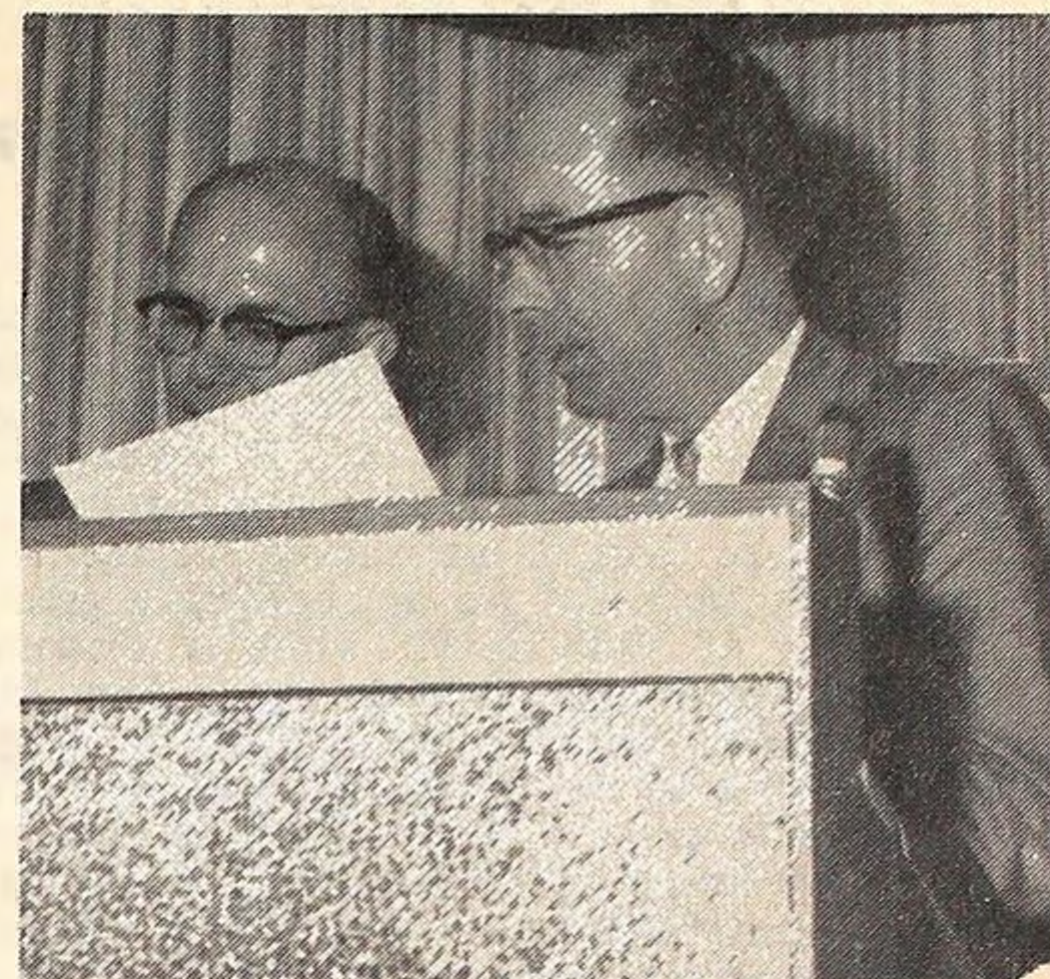
Because of these eroding forces our national foundations are insecure.

A critical lack of spiritual rootage has created a deficit in the current resources of American education. This appalling fact in a large degree high lights the church-owned colleges of America as the last unbreached wall against the assault of the left-wing free-thinkers of this century. In it they have challenge from God to become his modern Davids, to slay giant Philistine Goliaths, who laughingly taunt them with the sneer, "Your God cannot help you."

In such a situation there are some things that Baptists in Tennessee and everywhere

State Board Conducts

(Continued from Page 3)



Conferring on matters just prior to the meeting of the Executive Board are from L.: W. Fred Kendall, Executive Secretary-Treasurer, TBC and Gaye L. McGlothlen, Chairman, Executive Board.



Busily taking notes on the Executive Board meeting are from L.: Mrs. Alice Byram, secretary to W. Fred Kendall and Tom Madden of Tullahoma, secretary of the Board.

need to keep in the focus of their thinking:

(1) There are some devout Christians in the administrations and faculties of the tax-supported schools where five times as many Baptist students are being educated as there are enrolled in our Baptist colleges.

(2) Only church-owned colleges such as ours are providing education that is positively instructed in the Christian faith.

(3) Our churches and colleges as never before are being challenged by anti-Christ.

(4) Our colleges are absolutely essential for educating leadership not only in our churches, but in all the areas that are relevant to our life as a people called of God to be the witnesses of a Biblical Christian faith.

Therefore, pray for your colleges; inform yourself about them; challenge them with your faith.

Christian education by Baptists through their colleges is an amazing success story that will be told in the BAPTIST and REFLECTOR in the weeks ahead.

A Christian Home In Today's World

A few months ago Dr. Wayne Oates preached a sermon in the Chapel of the Southern Baptist Seminary in which he proposed a new test of orthodoxy. It was thoroughly Biblical, being taken straight from I Timothy 5:8: "If anyone does not provide for his relatives and especially for his own family, he has disowned the faith and is worse than an unbeliever." I feel that this is an unusually appropriate note, for we are hearing a great deal these days about the matter of "orthodoxy." Here is a reminder that the scope of authentic Christianity involves more than doctrinal belief. A person could consider himself absolutely correct in his views toward Genesis, and still be a heretic in the fullest sense. In fact, I suspect that there is no greater area of heresy among us than right here—in the realm of modern home life. Therefore, I would like for us to think for a few moments about "orthodoxy" as it pertains to a Christian home. How can we take seriously this ideal of "providing for our own" in the problematic modern culture?

I think we would all agree that judgments in this realm must be based on more than verbal claims. Since the days of the eighth century prophets, we have recognized that religious reality is not a matter of profession alone, but rather the degree to which beliefs control existence. Therefore, it is not enough to say that we believe in the ideal of a Christian home. The issue must rather be: what is revealed by our actions in the home?

As this point I have been greatly helped by a little book by Dr. and Mrs. Elton Trueblood.¹ In it they compare the present conditions of family life on both sides of the Iron Curtain. They point out that the Communist leaders have made a frontal attack on the institution of the family. In the writings of Engels and the strategy of Lenin the center of life was to be shifted outside the home. This would serve the Communist objective in two ways. It would double the labor force by liberating women to participate in public work. And it would give the State full opportunity to mold the thinking of the youth. It was prophesied that in a matter of time the home would "wither away" completely.

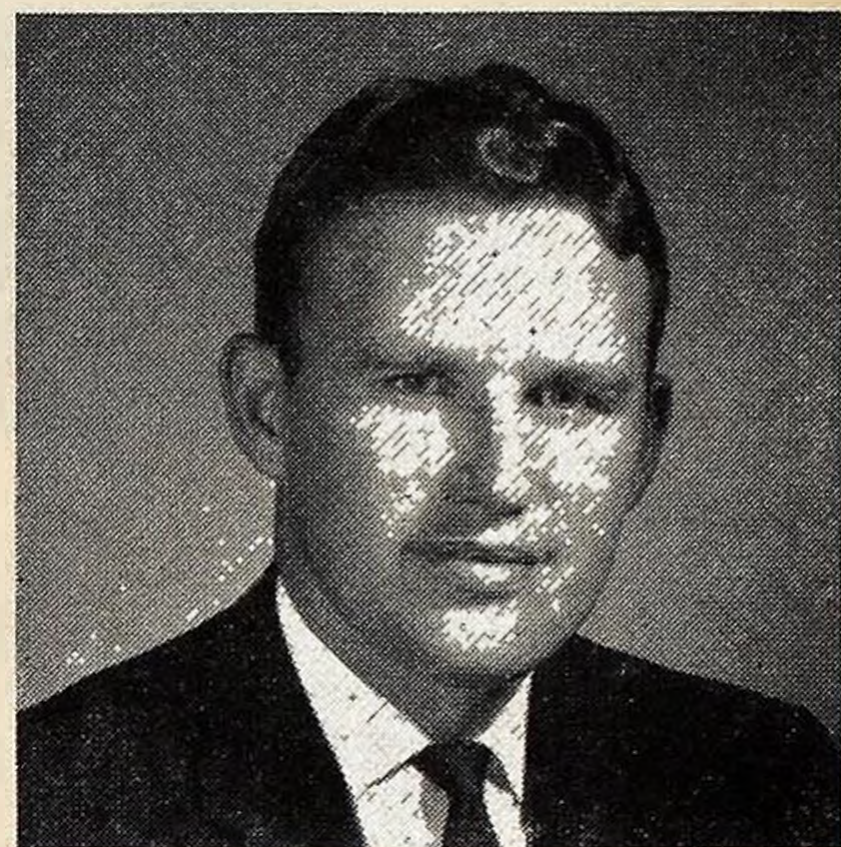
Now, of course, this theory is utterly repulsive to us in the West. It goes contrary to the basic values of our heritage. However, the truly disturbing thing is not the presence of this antithetical idea, but rather the withering away of the home that is taking place in our culture. It appears that we are letting happen by neglect the very thing that the Communists are trying to achieve by deliberate intention. Lest you think this is an overstatement, I ask you to observe soberly what is happening to the homes in your community. Can you overlook the fact that more and more the center of interest in modern life is moving outside the home? We are witnessing the paradoxical situation in which men are spending more and more on their homes and less and less in them.

This is certainly not the result of any overt attack on the family. We still speak with great feeling about "the sanctity of the home" and affirm that it is "the basic unit of society." What is happening is in large part an unconscious drifting. The good has become a subtle enemy of the best. Almost before we realize it, certain values and activities have crept in and crowded out meaningful home experiences.

Take the average American father, for example. He professes to love his family with all his heart. Yet he is caught in the all too familiar "rat race" of modern life. He has to answer every demand that is placed on him at the office; he must be active in club life and civic affairs; he must spend a certain amount of time "making the right contacts." As a result, he is a virtual stranger to his family, having at best only the leftovers of time and strength to give them. A friend of mine told that on one of his rare nights at home he was putting his three-year-old to bed. She was obviously delighted and suddenly stopped to ask: "Daddy, where will you be tomorrow night?" He thought for a moment and answered: "Why, I'll be home—right here with you." At that the little one broke into unrestrained glee, clapping her hands and saying: "Oh, Daddy. Just think! Two nights in a row!" This is an occasion to celebrate for today's absentee father. He does not premeditatedly plan it this way; it has just developed.

Or again, take the case of the average mother in today's home. One of two things tends to happen. She either goes to work on the outside or becomes deeply absorbed in club or church or educational activities. The regular life of being a full-time mother is not deemed

Dr. Claypool, pastor of Louisville's Crescent Hill Church, grew up in Nashville. He delivered this message on the closing day of the Southern Baptist Convention at Kansas City, Mo., May 10, 1963.



to be sufficient. Some seem to feel that what they can buy for their children in terms of things is more important than what they can give of themselves. The creative challenge of a growing child is not fully recognized. This is turned over to an older relative or a paid employee so fulfillment can be realized somewhere else. As a result, a high percentage of children come home to an empty house and develop a deep-seated insecurity because it seems that "nobody cares for them."

The typical American child is no different from his busy parents in relation to the home. Most of the traditional functions have been pre-empted by some outside agency. The school dominates the educational task; the Church handles all religious instruction; and Boy Scouts, band, social clubs and the like control the leisure activities.

Little wonder that the modern home is called "a domestic clover-leaf." Nothing really significant is done there except sleeping and eating an occasional meal. It is where the family pass one another as they race to the next appointment. Lenin predicted that by shifting the focus of interest outside the home it would wither away. It seems that this prophecy is being fulfilled, not in Russia, if you please, but here in America where we claim to believe differently. It seems to me that this is the real heresy of home life that faces us today. Other values—success, money, activity, pleasure, advancement—have just about eliminated the family as a significant unit. This is the real crisis in my home and most of the ones I know. A multitude of good activities have virtually overwhelmed what we used to feel was the best.

What can the Church do in the face of this situation? I have two suggestions that I would like for you to consider carefully. First, the Church can attack this problem at its basic level; namely, that of ultimate values. The real difficulty here is one of priority. Consciously or unconsciously, certain things have appeared important, and interest has been allocated accordingly. It seems that the Church is uniquely equipped to deal with this problem, for we are inherently a fellowship that is concerned with life's ultimates. It is our task, week by week, to lead men to plumb the depths of Reality. The English word worship literally means "worth-ship"; that is, it is an adventure into the realm of worth. To worship is to step back from our routine of living and view the end and purpose of it all. It is to ask again the basic questions: "Who am I? Why am I here? What is most important?" It is to reflect upon the foundation of existence. This is an indispensable ministry, for it is so easy today to live "an unexamined life." We are so busy and have so much thrust at us that we can drift along for years without really knowing what life is all about. But this is an ultimate tragedy. After all, the realm of values is the most crucial facet of a person's existence. Here is the place of our real freedom. Every man is given the right to choose his absolutes, but once that is done, a rather rigid process is set in motion. For example, if a father has decided that success in business is all-important, he is really not free when the choice arises to spend a week end with the family or go fishing with a client. The commitment he made at the ultimate level predetermines how he will react to subsequent situations. If the control of our life is on this level, then we must not let men take this crucial matter for granted. When

¹ Trueblood, Elton and Pauline, *The Recovery of Family Life* (New York: Harper and Brothers, 1953).

seen in this light, worship is not a pleasant option, but an absolute essential to authentic living. And the Church is the one unit in our society that is engaged in this task. I can think of no greater contribution to our situation of "withering homes" than to get men to reflect upon their basic values and then evaluate their habits in this light.

One preacher I know did this very effectively by the following means. He asked the parents in his congregation to put themselves in this situation. They wake up in the middle of the night and find the house on fire. He then asked: "What would be your first impulse? What would you most want to save?" He anticipated their answer would be "the children." Their value, alongside furniture or clothes or the house, is not even to be compared. "Why is it then," the preacher asked, "that we tend day by day to sacrifice our children in order to get better furniture and houses and clothes?" To me this is effective worship leadership. By a dramatic example it made a parent conscious of the real values, but then it judged the common daily practice that is in contradiction. When people have really started to explore the realm of ultimate values, then the Church can crown such worship by proclaiming the Christian ideal. We do hold that the personality is primary; that God so made us that we fulfill ourselves in relation to and in fellowship with other persons. Of all the values of life, none exceed personality. No amount of success or wealth or secular achievement is ever on an equal with genuine relationships in a meaningful home. Reality at its deepest levels is profoundly personal. To remind men of this fact and to lead them to commit themselves to it is both the high calling of God for the Church and the answer to the deepest need of modern family life.

There is a second ministry that the Church of today may perform for the home. This is to guide and encourage modern families in the readjustment of their schedules. Quite obviously, if the withering home is going to be restored, some present activities will have to be laid aside. There can be no significant change until certain energies and interests are redirected from without to within the home. I feel the Church might make a real beginning here if it would start with itself and openly confess that in some cases its own activities have been part of this problem. I am aware that for the great host of our church members this is not true. But for the inner circle—those leaders who are most involved—are not excessive church activities sometimes disruptive? I must honestly admit that some of the most serious home problems I have faced in my ministry have been in the families of the most faithful, and church demands have played a part in these difficulties. I remember one good deacon coming to me in all seriousness and saying: "I have decided the greatest enemy to

my home is not the tavern or the pool hall but our over-active church." He reported that his whole family had not been at home together a night for two weeks, and when they figured up, in each case the absentee had been at the church. This raises the whole question about the purpose of the Church. Is it an end in itself, or a means toward an end? Is man made for the Church, or is the Church made for man? If our goal is to have people present every time the door is opened so the Church will succeed, that is one thing. But if the goal is to be God's instrument through which men fulfill His intention for the good life, then that is something quite different. I do not mean to say that the Church is the sole offender in this area or that it should shut down all of its programs. What I do mean is that we should be sensitive to our over-organized society and guide men constructively as to how they can give first-rate attention to first-rate concerns. By becoming a helpful ally instead of just another pressure group, the Church could give practical leadership in finding "the best" among the bewildering assortment of good causes.

This afternoon I have endeavored to deal honestly with the situation that faces a modern Christian and his home. I have not spoken to you as much as with you, for I feel most keenly the problems that I have described. I want to fulfill orthodoxy in "providing for my own," but I realize this cannot be done without courageous effort and agonizing reappraisal. I believe the Church can be the difference in this battle against "the whitering home." As it ministers through searching worship and practical guidance; as it constantly reminds men of what they must never forget; as it calls men to recommitment to the primacy of the personal, it is doing what most needs to be done today.

A young mother finally got her three children to bed one night, and wearily came down into the den where an awful sight met her eyes. An encyclopedia lay open on the floor, a page having been ripped out and torn into little pieces. As she gathered up the mess and reached for the Scotch Tape, this experience seemed to symbolize the hectic futility of her life. She heaved a sign of despair. As she repaired the sundered page, she realized it was the face of a little child, and when she turned it over she found on the back a map of the world. And it suddenly struck her that her vocation was not useless. For as she patiently gave herself in putting together the life of a child, she was really giving shape to both the world of tomorrow and Reality itself.

This is what is most important. God help us toward an "orthodoxy" that begins at home!

West Virginia Churches Move Toward Convention

CHARLESTON, W. Va. (BP)—Leaders of the 50 Southern Baptist churches in West Virginia have taken the first step toward creation of a state Baptist convention.

At a meeting here they organized the West Virginia Baptist Fellowship, a loosely formed group which normally precedes formal organization of a state convention.

The 123 pastors and laymen attending the meeting elected officers and adopted policies and procedures to guide them.

The Fellowship follows by eight months the creation of a State Missions Committee by the churches. This gave the churches, which have approximately 13,000 members, their first state-wide organization.

The churches are scattered among nine associations in Virginia, Kentucky, Ohio, and Maryland.

Southern Baptist agencies require two years of annual fellowship meetings assisted by the sponsoring state conventions before giving financial support to new conventions.

"Because of this requirement, it will be the fall of 1966, at the earliest, before we can constitute," said John I. Snedden of Charleston.

Snedden, area missionary for West Virginia, is employed by the Home Mission Board of the Southern Baptist Convention.

West Virginia, a state beset with out-

migration, unemployment, and travel difficulties of a heavy mountainous area, has a population of 1,860,000. More than two-thirds are unchurched.

These problems have slowed development of strong churches, although there have been Southern Baptists in West Virginia since 1845. However, a recent surge of activity has seen 18 churches and chapel-type missions started since 1958.

Officers elected by the Fellowship are L. B. Huston of Princeton as president, L. M. Ader of East Williamson as vice president, Nat Brummitt of Morgantown as secretary, and C. W. Jones of North Charleston as treasurer.

To secure financial aid from the Home Mission Board and the Sunday School Board a would-be state convention must meet these standards:

Five years' cooperative relations with Southern Baptist work.

Minimum membership of 10,000 in 70 churches or 12,500 in 50 churches.

Churches giving an average of 10 per cent of their budgets through the Cooperative Program, the unified mission budget of the SBC and state conventions.

Two years' regional fellowship, sponsored by existing state conventions.

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12 Tennessee Leaders On Evangelistic Program

Twelve Tennessee Baptist leaders will be among more than 100 Baptist leaders on the program of the Southern Baptist Evangelistic Conference, slated in Dallas, Texas, July 2-4.

Participating on the program from Tennessee will be, F. M. Dowell, state Secretary of Evangelism; Robert G. Lee, pastor emeritus; Bellevue Church, Memphis; James Sapp, Brotherhood Commission, Memphis; Ramsey Pollard, pastor, Bellevue Church, Memphis; George Schroeder, Brotherhood Commission, Memphis; Odell Crowe, Baptist Sunday School Board, Nashville; Phillip Harris, Baptist Sunday School Board, Nashville; W. Hines Sims, Secretary of Church Music Department, BSSB, Nashville; Keener Pharr, Sunday School Department, BSSB, Nashville; James Sullivan, Executive Secretary of BSSB, Nashville; A. V. Washburn, Secretary, Sunday School Department, BSSB, Nashville; and R. Maines Rawls, Training Union Department, BSSB, Nashville.

More than 15,000 are expected to attend the nation-wide Evangelistic Conference at Dallas Memorial Auditorium.

Principal speakers for the meeting include Baker James Cauthen, executive secretary of the Foreign Mission Board; C. E. Autrey, director of the Home Mission Board's division of evangelism; W. A. Criswell, pastor of First Church, Dallas; and Robert G. Lee, Memphis.

Theme for the Evangelistic Conference is "Spiritual Conquest . . . Now!"

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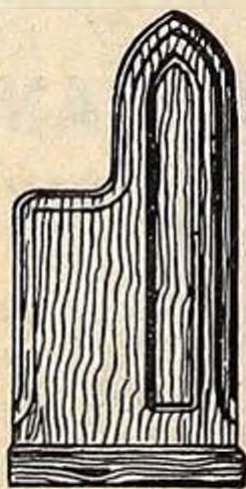
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By Bob Patterson

A New Dimension In Associational Sunday School Work

Churches that are reaching people are busy visiting people. We have learned well that if we are going to reach people to win them to Christ and to minister to their spiritual needs, we must go out. When we go, they come.

During his earthly ministry Jesus was busy going to places where there were people. He did not build a tabernacle, set up headquarters, and expect the multitudes to come flocking to Him.

Jesus commanded his followers to be a going people. The "taken-for-granted" part of the Great Commission is the first word, which literally translated is, "going," or "as ye go." Jesus assumed that if his followers were to be disciple-makers, they would have to be go-getters.

What has this to do with associational Sunday School work?

Far too long we have been content only to hold a meeting somewhere and expect the people to come to this meeting.

And many good and wonderful meetings have been held, and many people have come to these meetings and been blessed.

But the inspiration of these "meetings" soon wears off and the promotion at these "meetings" soon wears thin, and we find ourselves in little better condition or position to do our Sunday School work.

So we are making some plans for reversing the direction of some of this activity. In associational Sunday School work in

Tennessee for next year we are suggesting that we enlist the very best workers as associational officers, and that we lead these workers to go out periodically into the churches to help the churches individually.

One of the most effective places to help a Sunday School worker is in his own church, among his own fellow workers. On-the-spot training, problem-solving, showing how-to, can be most valuable when the individual is on his own home ground.

So a very vital part of the associational Sunday School program can be—*visits to the churches by associational Sunday School officers*. These visits may be made by the entire staff of officers, by particular groups of the workers, or by the individual officer.

Such personal attention to the churches will:

1. Magnify the place of the local church;
2. Help the associational officer to know the needs of the churches and workers;
3. Identify the associational officer as a person vitally interested in helping the people and the churches;
4. Afford *specific* help when and where help is needed;
5. Build a spirit of appreciation and fellowship;
6. Increase the interest of the people in the work of the association.

Will you dare consider changing some directions in your associational program?

FOR BROTHERHOODS ONLY

The new, enlarged 1963-64 BROTHERHOOD HANDBOOK containing a complete 12-month program for church Brotherhoods will roll off the presses August 15.

Loaded with suggestions and ideas for regular and special activities the HANDBOOK also features 30 suggested church Brotherhood programs.

Every Brotherhood officer needs a HANDBOOK to do his job well. They're \$1.00 a copy, or 85 cents each if you order 5 or more.

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Dept. A, Brotherhood Commission, SBC
1548 Poplar Avenue, Memphis, Tenn.

INSIGHT:

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

A Matter Of Status Seeking

You may have read Vance Packard's *The Status Seekers* when it came out a few years ago. Would you believe that there is enough interest in this subject of status-seeking for this book to have become a run-away best seller?

Status-seeking may well be our No. 1 national pastime. It shows up in the clothes we wear, the cars we drive, the houses we go in debt for, and sometimes even the



churches we choose to attend. Too many of us literally spend our lives "keeping up with the Joneses."

It's the nature of humanity, however, not only to want to "keep up with the Joneses" but to try to get ahead of them. And once you get involved in that rat race it is extremely hard to get out of it.

Of course, it's far better never to start down this rugged and perilous road of status-seeking. There is a basic, naked selfishness involved in it that genuinely wise and truly noble souls will have no part of. And yet not many among us possess such wisdom, such nobility. The vast majority of us are obviously infected, to a greater or lesser degree, with the virus of status-seeking. In spite of this infection, however, there is hope for us. The essence of that hope is that we will have the insight to perceive the crass selfishness, the essential idolatry, and the utter futility of status-seeking. Christ had this insight when He admonished us to seek first the Kingdom of God and His righteousness.

The hope for the future of mankind is that by example and percept we will heed Him and teach our young to drink at the springs of truth, and honor, and duty, and integrity, and love so that they will grow up to be "inner directed," not "other directed," persons.

There is really no place for status-seeking in the life of the transformed person who lives in the knowledge that "every man must give an account of himself" to God at the Judgment Day.

Reprinted from "MasterControl"

Woman's Missionary Union

Seats Going Like Hot Cakes On Western YWA Tour

One bus has been filled and a limited number of seats remain on the second bus for the Glorieta YWA Conference, July 23-August 5, 1963. The deadline for reservations is July 1 for YWA members and YWA leadership.

The cost is \$125.00 plus food while traveling. This amount includes room and board at Glorieta, rooms while traveling, bus fare, and tours or points of interest.

Miss Frances Sullivant, State Young Woman's Auxiliary Director, will meet the group in Glorieta after the Baptist World Youth Conference in Beirut, Lebanon, and direct the touring after the YWA Conference. In charge of the group from Tennessee will be Mrs. Sam Lott, Director of Student Activities at Belmont College. Miss

Vaughtie Rowland will have charge of the buses. She is WMU Field worker for Hamilton Association, Chattanooga.

Going with the group also, will be Miss Sydney Portis, State Young Woman's Auxiliary Director for Kentucky, who began her work June 1, 1963 after graduation from Southwestern Seminary. Prior to her seminary work she taught school in Tennessee and worked with YWAs in her church. She is a native of Jackson, Tennessee.

Reservations should be sent immediately to:

Miss Frances Sullivant

Young Woman's Auxiliary Director
1812 Belmont Boulevard
Nashville 5, Tennessee



A STEWARDSHIP DEVELOPMENT Program

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Attendances and Additions

Churches	S.S.	T.U.	Add.
Alamo, First	262	64	
Alcoa, First	392	137	
Alexandria	166	75	
Athens, Clearwater	130	47	
East	422	147	2
First	567	183	5
Mission	92	43	
Niota, First	164	35	2
Riceville, First	113	92	
Auburntown, Prosperity	147	57	
Bemis, First	316	81	
Bolivar, Dixie Hills	82	18	
First	422	122	
Brownsville	599		1
Centerville, First	104	29	
Chattanooga, Brainerd	811	253	5
Calvary	292	88	
Eastdale	379	101	6
East Lake	489	170	1
First	941	244	5
Morris Hill	303	117	1
Northside	390	83	1
Oakwood	371	134	
Red Bank	1178	312	1
Ridgedale	451	161	4
St. Elmo	372	91	
Second	154	68	3
Stuart Heights	90	38	
White Oak	460	90	1
Woodland Park	346	153	1
Clarksville, First	839	149	1
New Providence	238	88	2
Cleveland, Big Spring	362	164	
Stuart Park	116	66	
Clinton, Second	465	117	1
Columbia, First	368	106	2
Pleasant Heights Mission	193	76	
Highland Park	423	161	1
Cookeville, Eastwood	82	38	
First	444	83	
Washington Avenue	140	93	
West View	136	53	
Wilhite	163	74	

JUNE 9, 1963

Corryton	208	80	2
Fairview	188	65	
Cowan, First	148	46	2
Crossville, First	242	56	5
Daisy, First	348	100	2
Dayton, First	268	83	
Denver, Trace Creek	125	43	
Dickson, First	191	47	1
Dresden, First	183		
Dunlap, First	189	60	
Dyersburg, First	649	190	
Hawthorne	186	110	
Springhill	144	79	
Elizabethton, Immanuel	265	100	
Oak Street	191	62	
Siam	236	114	
Etowah, First	315	115	1
North	384	100	
Fayetteville, First	369	92	
Gleason, First	215	72	
Goodlettsville, First	466	208	5
Grand Junction, First	144	94	
Greenville, First	471	149	1
Greenbrier	367	134	
Harriman, South	552	174	1
Trenton Street	416	156	
Walnut Hill	269	88	
Henderson, First	271	78	2
Hixson, Central	269	160	
First	282	87	
Memorial	268	99	
Humboldt, Antioch	245	114	
First	457	138	4
Jackson, Calvary	560	212	5
First	955	205	8
Parkview	348	109	
West	813	372	
Jellico, First	188	102	
Mission	31		
Johnson City, Antioch	186	108	1
Central	620	149	2
Clark Street	295	70	1
Temple	391	120	
Unaka Avenue	348	139	
Kenton, First	207	66	
Macedonia	82	78	
Kingsport, Cedar Grove	193	63	
Colonial Heights	330	127	1
First	795	191	4
Litz Manor	243	92	1
Lynn Garden	417	137	2
Kingston, First	445	161	
Shiloh	198	119	
Knoxville, Beaver Dam	268	110	
Bell Avenue	735	170	
Black Oak Heights	203	50	
Broadway	631	318	1
Central, Fountain City	1181	350	
Fifth Avenue	698	177	
Grace	357	163	
Lincoln Park	1032	240	
Lonsdale	279	65	
McCalla Avenue	740	269	2
Meridian			8
Mount Harmony	182	96	2
Mt. Carmel	181		
Riverdale	132	53	
Smithwood	729	246	
South	540	162	5
Wallace Memorial	653	253	
Wallace Memorial Chapel	221	99	
West Hills	172	80	2
LaFollette, First	284	96	
Lawrenceburg, First	184	68	
Highland Park	288	117	2
Immanuel	116	41	
Lebanon, First	501	118	1
Rocky Valley	113	58	
Lenoir City, Calvary	225	53	
First	460	128	

Kingston Pike	138	60	
Pleasant Hill	189	100	1
Lewisburg, First	379		
Malesus	213	63	1
Manchester, First	312	117	1
Martin, Central	292	66	
First	353	100	
Southside	99	46	
McEwen, First	89	37	
McMinnville, Gath	128	68	1
Shellsford	192	123	4
Medon, New Union	115	48	
Memphis, Argonne Heights	117	59	
Barton Heights	230	79	6
Bellevue	1518	663	4
Berclair	910	318	6
Boulevard	415	102	
Brunswick	164	80	
East Acres	159	87	4
Ellendale	161	37	
Eudora	854	304	2
Fairlawn	518	268	6
First	1327	306	14
Forest Hill	46	93	1
Germantown	100	38	10
Graceland	641	190	
Greenlaw	199	100	
Highland Heights	1223	644	5
Kennedy	498	202	
LaBelle Haven	620	205	6
LeaClair	489	200	
Lucy	132	66	1
Millington, First	500	297	3
Millington, Second	94	63	2
Oakhaven	432	151	7
Peabody	184	125	1
Raleigh	496	179	3
Richland	337	125	1
Rugby Hills	277	137	1
Second	580	170	19
Southern Avenue	793	261	2
Southland	156	68	2
Southmoor	203	93	1
Trinity	495	275	6
Union Avenue	816	235	2
Whitehaven	645	137	3
Middleton, First	107	49	2
Milan, First	444	115	1
Northside	175	56	
Mission	19	11	
Murfreesboro, First	575	130	1
Calvary	120		
Holly Grove	63	29	
Southeast	135	56	
Third	329	120	
Woodbury Road	241	95	
Nashville, Ben Allen Road	80	49	3
Crievewood	476	124	9
Dalewood	378	113	3
Donelson, First	678	192	
Eastland	582	156	4
Eastwood	203	82	
Elkins Avenue	133	61	
Fairview	218	87	3
Fern Avenue	79	55	
First	1188	335	5
Carroll Street	141	45	
Cora Tibbs	53	23	
T.P.S.	155		
Freeland	128	39	
Gallatin Road	397	111	3
Grace	797	194	3
Hermitage Hills	235	131	3
Hill Hurst	155	49	
Immanuel	390	114	
Immanuel Chapel	20	13	
Joelton	219	114	1
Judson	630	156	
Benton Avenue	85	22	1
Lincoya Hills	222	72	
Lockeland	495	113	1
Lyle Lane	91	33	
Madison, Parkway	204	82	3
Mill Creek	200	81	
Park Avenue	761	232	8
Riverside	355	95	1
Valley View Chapel	86	26	
Rosedale	182	76	
Saturn Drive	303	111	
Shelby Avenue	301	128	
Third	213	60	
Two Rivers	153	73	
Una	229	87	
Woodbine	453	189	
Oak Ridge, Robertsville	618	187	4
Old Hickory, First	457	155	1
Oliver Springs, Middle Creek	155	92	
Parsons, First	161	53	
Philadelphia, Cedar Fork	172	93	5
Portland, First	312	91	1
Rockwood, First	522	152	2
Rogersville, Henard's Chapel	136	77	
Sardis	77	36	
Selmer, Falcon	85	54	
Sevierville, First	499	144	1
Seymour, First Chilhowee	160	55	4
Shelbyville, First	468	78	1
Shelbyville Mills	237	89	4
Somerville	293	141	
Sparta, First	154	36	5
Springfield	603	133	11
Summertown	132	56	
Sweetwater, First	433	102	
North	221	48	1
Mission	21		
Trenton, First	497	91	
White Hall	121	55	

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Kenneth R. Umphrey New Pastor At Alcoa, First



Kenneth R. Umphrey began his work as pastor of First Church, Alcoa, June 16. He came to Tennessee from Levels Church, Aiken, S. C.

Umphrey is a graduate of Southwestern Baptist Theological Seminary, Fort Worth. He is the author of two books and several gospel songs. Before going to South Carolina, he pastored churches in Texas.

Mrs. Umphrey was president of the WMU in Levels where they had an Honor Society for three consecutive years.

The Umphreys, both natives of Miami, Fla., have two children, Mark, age five, and Karen, three.

Rev. Carl Hixson King, 88, a Baptist minister in the Chattanooga area for some 65 years, died June 10. He had served as the second pastor of Red Bank Church and was pastor of Morris Hill Church for 15 years. He also taught music in churches where he was pastor.

Richard Patton has been called as pastor of First Church, Portland, and will move on the field in July. At present he is West Jackson Church's mission pastor and youth director.

Rev. and Mrs. Carl F. Yarnell, Jr., missionaries to Malaya, expect to arrive in the states for furlough at the end of July. They may be addressed, c/o Roy T. Pate, 246 Aesque St., Kingsport, Tenn. He is a native of Knoxville, Tenn.; she, the former Mary Pate, was born in Blaine, Tenn., but considers Kingsport her home.

Tullahoma, First	543	148	5
Hickerson Memorial	73	23	
Union City, First	672	180	3
Second	265	122	
Watertown, Round Lick	198	84	
Waynesboro, Green River	125	71	1
White House	184	67	
Whiteville, First	143	46	4
Winchester, First	245	58	
Southside	80		

Memphis Church To Move Near Airport

LaBelle Place Church, Memphis, broke ground for a \$350,000 church plant on a nine acre lot at 4225 Airways, June 16. The church, organized in 1890, is relocating "to stay alive," says Charles Skutt, pastor.

Because of a population switch, LaBelle Place has lost many members. At one time it was the third largest church in Memphis. Part of its members left in 1956 to form a mission in Whitehaven, now LaBelle Haven Church.

The building to be of contemporary design will consist of a chapel, social hall, bell tower and classrooms. Exterior and interior will be brick masonry. The old building at 1089 Wellington will be taken in trade by the contractor as part payment.

John Porter, who has served as pastor of Wolf Creek Church in Tennessee Valley Association for almost 40 years, has resigned effective July 28. He plans to retire from the active pastorate and will be available for supply work. Porter has served as clerk of the association for a number of years.

Nine Association Clerks Win Recognition

Clerks of nine Tennessee Baptist associations have won recognition for their outstanding score as clerks. The recognition came from the Sunday School Board's Department of Statistics in its Better Minutes Contest. The contest is to improve the individual and collective quality of printed minutes and to encourage uniformity.

According to Martin B. Bradley, head of the department, these clerks in Tennessee earned a "perfect" score of 110 and received certificates of achievement: Rev. L. D. Kennedy, Big Hatchie; Paul C. Watson, Bradley; Rev. John R. McGregor, Chilhowee; Deroy Brown, Cumberland County; Mrs. John Cunningham, Duck River; Miss Cecile Smith, Nashville; Mrs. Berniece Goodwin, Union; Mrs. J. C. Roberts, Western District; and Roy G. Lillard, West Polk.

First Church, Sharon, ordained Bill Liggett, Oran Snider, Loys Wade Mount, Charles Edwards, Jr., and Clarence Wilson as deacons. Virgil Blankenship is pastor.

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By Oscar Lee Rives

God In His World

TEXTS: Psalms 19:1-6; 95:1-8a; 148 (Larger)
—Psalms 19:1-6; 95:1-8a (Printed)—Psalm
19:1 (Golden).

Psalm 148 does not appear in the printed text, with which these notes usually deal, hence some notice might be given to its teachings at this point. They are in the form of praise. All of creation is called upon to praise the Creator. The list begins in heaven and concludes on earth. Angels are to lead the chorus of acclamation. The sun, the moon and the stars are asked to join the company. The mountains and the hills are to swell the refrain. The beasts and the birds are not to be left out. Men in high places on earth are to sing His praises; as are those who occupy low places. The young and the old, even the children, are to have a part. The people whom God has chosen are especially invited and urged to mingle their voices in praise. One reads, and ponders, the psalm and immediately remembers such songs in our day as the one entitled, "How Great Thou Art". One thinks, also, of the swelling chorus of birds at summer's dawn.

Wonders in the Heavens (Ps. 19:1-6)

Every person needs some knowledge of astronomy. To be able to identify some of the constellations of the stars is a rewarding experience. What is more beautiful and awe-inspiring, for instance, than to view the Pleiades or Orion or the Big Dipper or Serpens? To watch for the appearing of one of earth's planets as the Evening Star and then suddenly discover it, as the sun goes down, can lead to an experience akin to that of worship. To have the benefit of a telescope and actually see the rings of Saturn or the moon of

Jupiter or the craters of the moon—all of these are enriching experiences. Even a child can be thrilled with a shooting star! Some of the readers of these notes will recall seeing Halley's comet which last appeared in 1910.

One of these stars, which we call the sun, continues to fascinate us. It is recalled, for instance, that it furnishes us heat and light. Without it, life could not be sustained and thus animals would perish utterly. We know that on its surface occur storms which affect us far more than formerly was even dreamed. Long before the coming of scientific findings concerning the sun, men told stories concerning it. None of these compare with the majesty of this psalm when it speaks of it "as a bridegroom coming out of his chamber". Truly the wonders of the heavens, just now beginning to unfold with the journeys of the astronauts, are nothing short of awe-inspiring. The topic above is apt.

Works on the Earth (Ps. 95:1-8a)

To contemplate the works of God on this earth caused the psalmist here to give thanks and to rejoice. One who fails to join him in this regard deserves pity. To drive through such valleys as the Shenandoan in northern Virginia or skirt the foothills of the Cumberland Mountains in the middle part of Tennessee or see the views from peaks like Clingman's Dome of the Smokies, to mention some scenes available to Americans who live east of the Mississippi, serve as reminders of the Creator's handiwork.

To the west of the Mississippi lie large areas of dry country, about which the psalmist here also writes. To see the sun rise or set in such places is always to be remembered. There appears a kind of "blue" in the scene that defies description. The strange quiet in such hours is likewise beyond human speech.

This country has vast inland seas, called lakes, which arouse admiration if not awe. Some readers have seen Superior or Michigan. Others have seen Ontario or Erie; or others. Tennesseans are proud of their Reelfoot Lake. The larger seas, or oceans, surround our shores. The Atlantic or the Pacific or the Gulf of Mexico—all should remind us of God's greatness and goodness to those who dwell in this land which is called America.

The final part of this psalm contains a personal emphasis with regard to the works of God on the earth. It may be expressed in terms of pastor and people, or shepherd and sheep. The Lord's chief concern is that His people shall recall His care and protection over them, and thus be led to



ON MATTERS OF
Family Living

By

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

Director of Counseling, Trinity Baptist Church

What's Wrong Today With Little Leagues?

"Little League baseball could be the greatest thing in the world for young ball players—if Mom and Dad would only stay home," Olympic track star Jesse Owens told an audience at Foothill College.

It's parents who put the pressure into the game, he feels, and, sad to say, parents who squeeze the sportsmanship out of sport. Parents are apt to put so much stress on winning that the fun of playing is lost. The advice they give to their young player often conflicts with the coach's and results in divided loyalties and confusion.

For the young athlete, victory is not as important as how you play the game. What is important in athletics is the ethics and the respect for others learned through sports and the later transfer of these high standards to everyday living.

A youngster may lose his chance to learn these things—if Mom and Pop keep interrupting the lesson.

New Books

Find Out For Yourself by Eugenia Price; Zondervan; 190 pp.; \$2.95. Young people can discover their own answers.

How to Build an Evangelistic Church by Mack R. Douglas; Zondervan; 88 pp.; paper; \$1.50.

The Other Sheep by Ross W. Dye; Vantage; 197 pp.; \$3.95.

Religion with Revelation by Charles J. Tilley; Christopher; 323 pp.; \$4.75.

Death Trails in Bolivia by Robert Raine Geyer; Vantage; 124 pp.; \$2.50.

A Happy Married Life and How to Live It by William S. Deal; 117; \$1.95.

Plus Living by Myron S. Augsburger; Zondervan; 59 pp.; \$1.00; paper.

Man's Search for Meaning by Viktor E. Frankl; Washington Square Press; 220 pp.; paper; 60¢.

Christian Worker's New Testament with Psalms; Zondervan; 91 pp.; Regular edition; \$2.50.

The Power of Positive Thinking by Norman Vincent Peale; 224 pp.; paper; 60¢.

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Music Boxes*

By Thelma C. Carter

The tinkling, bell-like sounds of music boxes are enchanting to hear. Who can forget "The Magic Flute" and "Over the Rainbow" as they are played by a small music box?

Long ago, kings and noblemen, along with famous statesmen, musicians, and composers, paid great sums of money for rare and beautifully carved and painted music boxes. People were proud of the music boxes in their homes. Some were gilded metal, rosewood, painted enamel, and rock crystal. Some music boxes were designed with valuable gems.

Napoleon owned many music boxes. Some were made in the form of statues, powder boxes, sewing boxes, jeweled watches, and figures of birds and butterflies. Portions of the beautiful compositions of Mozart, Bach, Beethoven, and Brahms were favorite tunes on music boxes during Napoleon's time. These compositions are still favorites today on music boxes.

Music boxes were first made by Swiss watchmakers in the nineteenth century. The boxes operated much like a watch. A mainspring was wound by a handle or key. A small steel piece with "teeth" furnished the notes at the cylinder as the box played. Tiny pins on the cylinder played the tune. Some music boxes played several tunes. Others played only one tune.

Today music boxes with a special historical background are valued at many thousands of dollars. Valuable collections of antique music boxes are found all over the world.

Someone has described music boxes as man's way of collecting, in a small container, the sounds of nature. Birdsong, singing winds, and the mysterious sounds of ocean waves are often reproduced.

Once you hear a music box, you'll never forget the haunting beauty of its melody.

Insect Talk*

By D. Geisendorf

Do you know that some biologists believe a cricket chirps faster when the weather is warmer? You can use the following method to test this theory. If you can find an ordinary cricket, keep him in a small cage. Feed him apple cores and plenty of water. Then listen to his chirping.

Count the chirps in fourteen seconds; add the number forty to the total number of chirps. This should give you the approx-

imate temperature on a Fahrenheit thermometer. Test this method of finding the temperature on both warm and cool nights. If this formula is not quite accurate, perhaps you can change it slightly so that it is correct.

Crickets make their chirping sound by rubbing their wings together. One wing is notched like a file. The other wing has ridges on it. Only the male cricket chirps. He is the ventriloquist of the insect world. His high and low notes make it difficult for us to determine whether he is near or far.

Bees have a unique language of their own. When a bee discovers a field of flowers, she gathers some of the nectar and flies back to the hive to advise the workers of her discovery. When she enters the hive, other bees learn from the taste and smell of nectar the type of flower she has discovered. Her display of excitement tells the workers just how great her discovery actually is.

She needs to inform them of the direction and distance of the nectar. She does this by repeating a dance pattern. First she circles to the right and then to the left to tell them of nectar near the hive.

For flowers farther away she goes into a wriggling tail dance. She dances a 360 degrees circle to the right and moves forward. Then she dances a complete circle to the left and moves forward again. The direction she moves in a straight line indicates the direction of the nectar. This movement is made in relation to the direction of the sun.

If the nectar is in the direction of the sun, she makes her dance straight up the vertical hive. If in the opposite direction, she performs her dance straight down. If she moves so many degrees either way, she is telling them the nectar may be found in similar relation to the sun.

When she moves fast, she tells them the food is near. If the nectar is farther away, she takes more time. In other words, the bee indicates the distance by the speed and number of times the dance is repeated.

This is a remarkable language. The bees leave the hives in a steady stream flying directly to the treasure.

Spiders also communicate with one another. Most spiders have extremely poor eyesight. The female spider could mistake the male for another insect and attack him before she recognized him. In order to avoid this, when the male approaches the web home of the female, he pulls on the web. Upon receiving the message, the female will pull back if she wishes him to

Next to being shot at and missed, nothing is quite so satisfying as an income tax refund.

★ ★ ★

It was an ordinary home without a maid and seldom a guest. Therefore when dad appeared with two dinner guests from the office, the young son was anxious to help his mother.

When dinner was nearly over, the boy went to the kitchen and proudly carried in the first piece of apple pie, giving it to his father, who passed it to a guest.

The boy came in with a second piece of pie and gave it to his father who again gave it to a guest.

This was too much for the boy, who said: "It's no use, Dad. The pieces are all the same size."

★ ★ ★

What really gets us is paying that extra penny to mail our income taxes.

enter. This opens the door for him to come in.

What a remarkable language insects have!

Fathers and Sons*

By Carrie I. Quick



How many fathers and sons can you match? Draw a line from the fathers' names to the names of the sons.

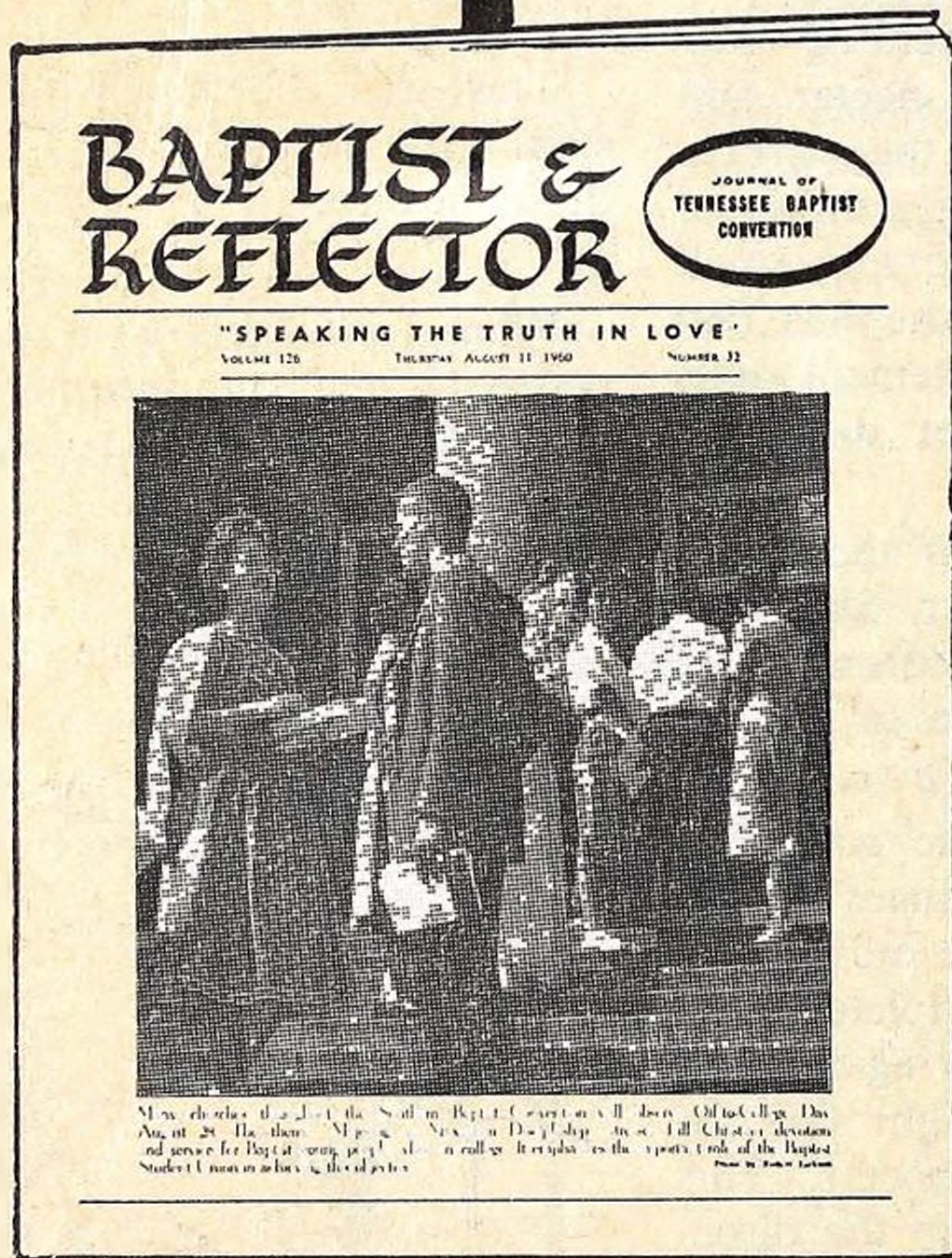
- | | |
|------------|-------------|
| 1. Adam | A. Joseph |
| 2. Jacob | B. Isaac |
| 3. Saul | C. Seth |
| 4. David | D. Jonathan |
| 5. Abraham | E. Solomon |

ANSWERS

1. C (Genesis 5:3), 2. A (Genesis 47:7), 3. D (1 Samuel 14:42), 4. E (Kings 2:1), 5. B (Genesis 17:18-19)

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