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"SPEAKING THE TRUTH IN LOVE"

Following Jesus



Robert H. Dills, Hillcrest Church, Dyersburg

Text: Phil. 3:12b "I follow after . . ."

Many today are faithfully following the Lord Jesus Christ. There must be something in a person to make him give up all of his earthly ambitions and take up his cross and follow Jesus.

It means so much to follow Christ today. The song writer expressed it as follows:

"Jesus, I my cross have taken,
All to leave and follow thee.
Destitute, despised, forsaken,
Thou, from hence, my all shall be."

Following Jesus is a privilege. Christianity is not burdensome. Not that I have not been disappointed, discouraged, or defeated, but I have the grace of God in my heart to help me over the rough places in life.

Following Jesus is a personal privilege. The Lord is no respecter of persons as he deals with them in sin. When he apprehended me and rescued me from sin, he was extending to me the privilege of following him.

This privilege is present. We enjoy it now. We should be making much of it. What have we done today? We have sown much. What are we going to reap today? We say tomorrow I'm going to do this or that—when I get out of debt, or when I finish my education, etc. We should make the most of today. Tomorrow will be more meaningful if we make much of today. Let us be alive and conscious of the value of time in the cause of Christ.

This privilege reaches out into a universal realm. How our hearts rejoice when we hear reports of multitudes being saved in the different parts of our world! We may not be able to go as a foreign missionary in person, but surely we can go in prayer and by giving our money to support those who are able to go and whom God has called. There is no higher privilege than this.

Negro Denied Membership At Houston Baptist Church

HOUSTON (BP)—A young Negro has been denied membership in the First Baptist Church of Houston because, the pastor said, "his motivations for requesting membership were not what they should have been."

K. Owen White, pastor of the 3,600-member church and president of the Southern Baptist Convention, said after a church vote to deny membership to the Negro, "I deeply regret this situation."

White gave the reasons for the refusal as "The existing conditions," "The boy's motivation," and said it was "for the best interest of the Lord's work in this particular church and community situation."

The action of the church came during a Sunday night service following a called meeting of the deacons that afternoon. The young Negro had presented himself for membership three weeks earlier.

The deacons presented to the church a resolution saying in essence that in the best interests for the church as a whole, the young Negro should not be accepted for membership.

There were some objections voiced to the resolution, but the vote by show of hands was "overwhelming," said Roy Lee Williams Jr., the church's educational director.

A few of the young people reportedly said they would leave the Church if the Negro were denied membership, but others seemed to think that more people would leave the downtown church and join suburban churches if the Negro were accepted.

After the action, White said in a statement to the Baptist Press, "with all due respect to the young man, I believe that he wanted to see if he could join the church where the president of the Southern Baptist Convention is pastor."

"I do not believe that church membership should be cheapened by accepting for membership those who are not motivated with a sincere desire to worship and serve God through that church," he added.

"It is the most difficult thing in the world to know what goes on in a man's heart and what prompts him to do the things he does," said White, "But after two conferences with the young Negro, I sincerely feel that his motivations for requesting membership were not what they should have been."

"I deeply regret that this situation arose at a time when there is racial turmoil in other cities and tensions in our own city," he added. "I feel that there could be a wrong tie to do a right thing".

White said that he felt the young Negro was testing the church because of his recent election as president of the Southern Baptist Convention.

A similar situation arose a few years ago soon after the election of Herschel H. Hobbs

as president of the SBC. A young Negro presented himself for membership at the First Baptist Church of Oklahoma City where Hobbs is pastor, but was denied on the basis of his motivation.

White was out of town, attending a meeting in Canada, when news of the church action was reported in the Houston daily newspapers.

The Associated Press quoted White as saying, "In the light of existing conditions and in the best interests of the Lord's work, the church feels it wise to continue the present policy in regard to reception of members."

Later White clarified the statement, saying that "Existing conditions" meant "the racial turmoil in other cities and tensions in our own city."

He added that the church felt it was "For the best interest of the Lord's work" in this particular church and community situation." He implied that what might be best for their church might not be the best for another church in another situation.

About a year ago when Negroes first came to the First Baptist Church of Houston asking to be seated during worship services, an usher turned the first Negro to attempt it away. White later instructed the ushers to seat everyone who came to worship, regardless of race.



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Government Sponsorship Of Religion Rejected

WASHINGTON (BP)— The United States Supreme Court ruled here that required reading of the Bible and recitation of the Lord's Prayer in public schools are unconstitutional because they violate the prohibitions of the First Amendment.

In an 8-1 decision the Court said that government has no business invading the religious life of the people. It said that the home, the church and the individual heart and mind are an "Inviolable citadel" of religion.

"We have come to recognize through bitter experience," the Court said, "that it is not within the power of government to invade that citadel, whether its purpose or effect be to aid or oppose, to advance or retard. In the relationship between man and religion, the state is firmly committed to a position of neutrality."

Justice Tom C. Clark read the Court's opinion, Justices William J. Brennan, Jr., Arthur J. Goldberg, and William O. Douglas agreed with the decision of the Court, but they wrote separate concurring opinions.

Only Justice Potter Stewart dissented. He said that the cases before the Court had not presented enough evidence for a decision and that the issues were so complicated that he would have remanded them back to the lower courts "for the taking of additional evidence."

The Supreme Court's ruling against religious exercises in public schools were produced by two cases—one from Maryland and the other from Pennsylvania. In Maryland the Baltimore School Board required a daily reading of a chapter from the Bible followed by a recitation of the Lord's Prayer. In Pennsylvania the state law required a reading of ten verses from "the Holy Bible." This was usually followed by recitation of the Lord's Prayer.

The Maryland Court of Appeals upheld the required religious practice as constitutional, but in Pennsylvania a three-judge Federal Court said it was unconstitutional. Both cases were argued before the Supreme Court on the same day earlier in the year.

In reaching its decision the Court went out of its way to say that its action is not hostile to religion and that it was not ruling out teaching about religion in public schools. It emphasized that the Constitution demands

neutrality in matters of religion and that its action does not constitute an establishment of "a religion of secularism."

Justice Clark pointed out that the establishment clause of the First Amendment has been considered by the Supreme Court eight times in the past score of years. During that time the Court has consistently held, with only one justice dissenting, "that the clause withdrew all legislative power respecting religious belief or the expression thereof."

Clark said, "The test may be stated as follows: what are the purposes and the primary effect of the enactment?" The Court said that the Constitution prohibits legislation either to advance or to inhibit religion.

The Court repeated the evidences that the American people are a religious people and that there have been close associations between the government and religion. It said, however, that it was because of bitter religious persecutions that the First Amendment was incorporated into the Constitution.

Citing another reason for the First Amendment Justice Clark said that the "first and most immediate purpose (of the establishment clause) rested on a belief that a union of government and religion tends to destroy government and to degrade religion."

The Court hit hard at the theory of church-state relations that says the First Amendment forbids only preference of one religion over another but that it allows aid to all impartially. "This Court has rejected unequivocally the contention that the establishment clause forbids only governmental preference of one religion over another," Clark said. To challenge this conclusion, he continued, "seems entirely untenable and of value only as academic exercises."

The Court rejected the argument that the Bible is not primarily a religious book and that religious exercises in schools are mere moral instruction. Clark said, "Surely the place of the Bible as an instrument of religion cannot be gainsaid, and the state's recognition of the pervading religious character of the ceremony (Bible reading and recitation of the Lord's Prayer) is evident from the rule's specific permission of the alternative use of the Catholic Douay version as well as the recent amendment permitting nonattendance at the exercises."

Rejecting the charge of "a religion of secularism" in the public schools the Court said that government is forbidden to do this as much as to establish a more orthodox religion.

The study of the Bible was not thrown out of the schools by the Court's decision. In fact the Court said, "It might be well said that one's education is not complete without a study of comparative religion and

Reflections

Physicians and psychiatrists tell us that one of the marks of the present generation is the prevalence of fear and anxiety and uncertainty and the mental and physical ills that often accompany these moods. One of the remedies that even some medical men prescribe for this condition is prayer.—*Christian Observer*.

The greatest force in the world is but 25-10,000ths (.0025) of an inch thick. This is the thickness of the persuasive printer's ink when applied to commercial paper. The pen is still mightier than the sword, and the written page is still today, in spite of atom bombs, the most effective weapon in the way of ideas to claim the minds of man.—*Detender*.

A woman downtown without a handbag has an incomplete, amputated look. So much so that when we noticed our white-haired seatmate on the subway getting off with both hands unencumbered, we tugged at her sleeves to inquire if she had forgotten her bag. "You sound like my children." She smiled at us indulgently over her shoulder. "No, I didn't forget. I just don't bother with handbags. They hold too much." Ah, we murmured as she disappeared into the crowd on the platform, there goes a free soul.—*Presbyterian Life*.

the history of religion and its relationship to the advancement of civilization.

"It certainly may be said that the Bible is worthy of study for its literary and historical qualities. Nothing we have here said indicates that such study of the Bible or religion, when presented objectively as part of a secular program of education may not be effected consistent with the First Amendment. But the exercises here do not fall into those categories."

In a review of previous decisions on church-state relations the Court repeated what it said in the New York Regents' Prayer Case last year. It said, "It is no part of the business of government to compose official prayers for any group of the American people to recite as a part of a religious program carried on by government." It applied this same principle to required reading of the Scriptures and recitation of the Lord's Prayer.

The Court rejected the concept that government should support religious belief. It said, "When the power, prestige and financial support of government is placed behind a particular religious belief, the indirect coercive pressure upon religious minorities to conform to the prevailing officially approved religion is plain."

On Our Cover

"I have sworn upon the altar of God" wrote Thomas Jefferson in 1800, "the eternal hostility against every form of tyranny over the mind of man."

A Disturbing Decision

Again the US Supreme Court has handed down a decision concerning religion deeply disturbing to many. In cases involving Pennsylvania and Maryland it ruled against the recitation of the Lord's Prayer and Bible reading in opening exercises in public schools. These were considered as religious exercises required by those states in violation of the First Amendment. The Court held that the government must maintain strict neutrality, neither aiding nor opposing religion.

The Court's decision in both cases was eight to one, with Justice Potter Stewart, voicing the lone dissent. Justice Tom C. Clark delivered the opinion of the Court saying the Constitution requires the government to be absolutely neutral with respect to the religious beliefs of its citizens.

Many people have interpreted the decision of the Court as a blow at religion. Some decry it as establishing "godless schools." With any who want the support of government for their religious beliefs we disagree, even though we regret the decision of the Court. Yet, we must remember that the ruling is against legally required Bible reading

and recitation of the Lord's Prayer. It should never be within the power of the state to determine religious practices or ceremonies. This is the point. Justice Clark went to some length to insist that the Court is not hostile to religion. The state may not establish a "religion of secularism" and thereby show preference to those who believe in no religion over those who do believe. The Court affirmed the worthiness of the Bible for study as to its literary and historic qualities. When so presented objectively as part of a secular education program, it would not be considered by the Court out of line with the First Amendment. The Court ruled against Bible reading and the recitation of the Lord's Prayer in public schools as illegal on the ground that they were state-required religious exercises.

What about the "free exercise clause" of the First Amendment? Does this not give the right to such religious exercises? Not so, according to the Court which said that the "free exercise of religion clause" does not mean that the majority can use the machinery of the state to practice its beliefs. Your right to freedom to worship or not worship is not a thing determined by vote of any group.

Plaintiffs in the Pennsylvania and

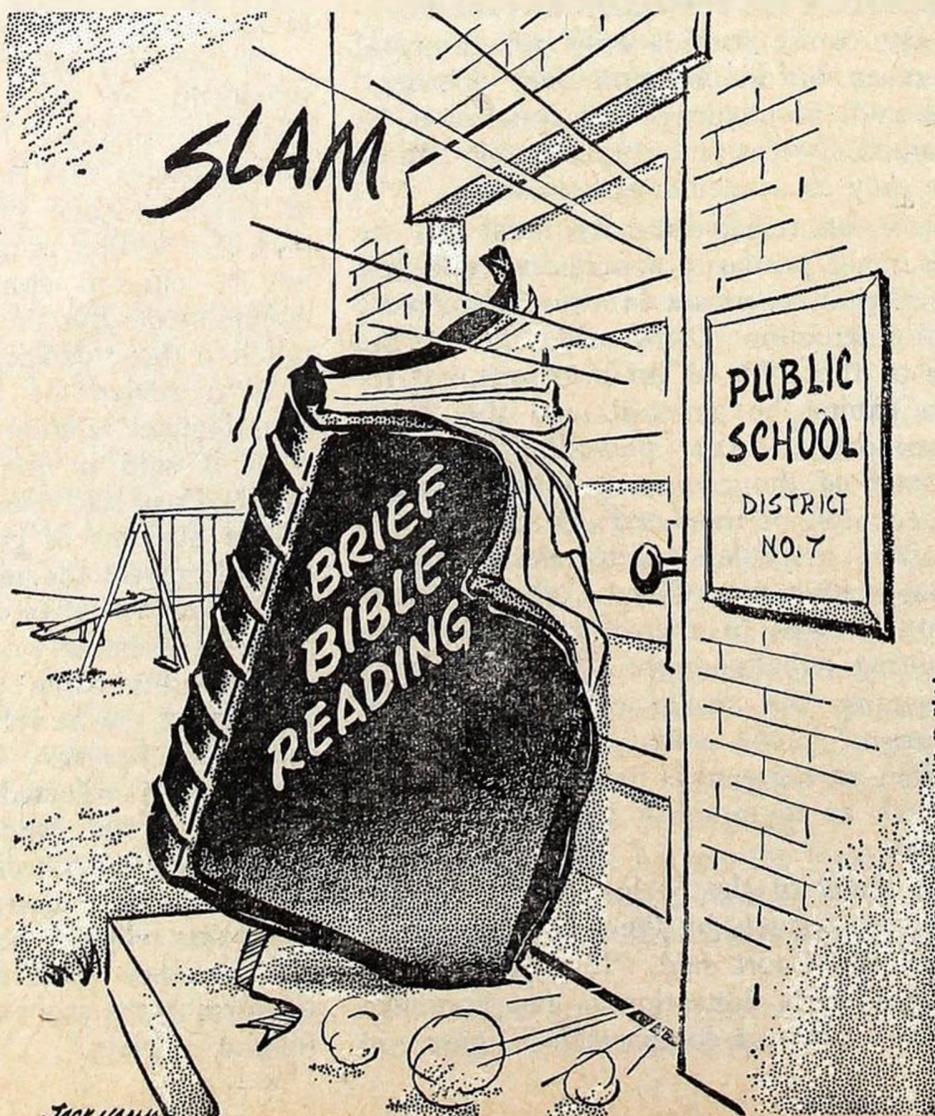
Maryland cases were in the first instance, Unitarians and in the second, avowed atheists. The decision of the Court was explained on the grounds that "neither a state nor the federal government can set up a church . . . neither can pass laws which aid one religion, aid all religions, or prefer one religion over another." The state, therefore, is neutral. Its funds and its facilities cannot be officially used to promote or support religion. The "establishment clause" prohibits the government from doing this. The "free exercise clause" guarantees the right of every person to freely choose his own course with reference to religion, or irreligion, free from any compulsion by the state.

What about this decision of the Court? Clearly it seeks to further affirm separation of church and state. It strikes down prescribed reading of the Bible and recitation of the Lord's Prayer in a tax-supported school. This it does to insure no one's liberties are encroached upon. Thus the minority is protected against the majority with which it does not agree. But it comes close to letting any minority tyrannize the majority. America now is in the era of the bulldozing minority. Many Americans will thank Justice Stewart for his dissenting statement: "A compulsory state educational system so structures a child's life that if religious exercises are held to be an impermissible activity in schools, religion is placed at an artificial and state-created disadvantage."

If public schools must be neutral in the matter of religion, then permission for voluntary religious exercises for those who want them should be allowed. To refuse permission comes too near to establishing a religion of secularism by the state.

In seeking to strike down a shadowy foe to religious freedom the Court may have armed some of its worst enemies—secularism and apathy. Now it is all the more imperative that the church and the home realize their inescapable responsibility for evangelism and religious education. The state cannot support the religious beliefs of those who think they should be promoted in the public schools. Religious exercises and beliefs must be instilled, taught, motivated, strengthened in the home and by the home, in the church and by the church—and by both working together.

Is
This
Good
For
America?



Nation's Church Leaders Confer On Race Tensions

WASHINGTON (BP)—Twenty Southern Baptist leaders met with 223 other churchmen of the nation in the White House upon the invitation of President John F. Kennedy to confer about the national crisis in race relations.

The Baptists in the group included the presidents of four national Baptist conventions and the top executives of both the American and the Southern Baptist Conventions.

The meeting of the President with the churchmen was one of a series with leaders in various areas. He previously has met with mayors of cities, businessmen and labor groups as well as members of congress in his effort to find solutions to problems of racial equality.

President Kennedy and his brother, Attorney General Robert F. Kennedy, addressed the group that included both clergymen and lay leaders in the major denominations of America.

As the President faced the rising tide of racial disturbances he told the church leaders that "There is nothing we can do in Washington that is as important as what

you can do from community to community across the country."

Kennedy appealed to the top leaders in the denominations to face up to the moral issues involved in racial discrimination. He asked for help to settle the problems through local community action rather than by the power of the federal government.

"The more we can make this a community action with moral overtones rather than legislative action the better off we will be," he said.

The President asked the churchmen to join the nation's governmental leaders to make this summer one of great breakthrough in civil rights. The schedule of breakthrough is not being set by the congress or by the presidency, he said, but by the Negro community.

Unless the nation moves with speed and dispatch in the settlement of racial disputes the reputation of the United States will be greatly damaged by the end of the summer, Kennedy predicted.

The President suggested that a National Advisory Committee on Civil Rights be appointed to work with similar committees

in local communities. He asked J. Irwin Miller, president of the National Council of Churches, to serve as temporary chairman. Miller is a businessman from Columbus, Indiana.

The attorney general pointed out that where local clergy have pushed in a community a degree of success has been experienced as nowhere else. He suggested that ministers and church leaders serve on bi-racial committees to operate as an intermediary to avoid stalemates where racial tension reaches the crisis point.

In an informal caucus the Southern Baptists who attended the meeting emphasized that they had no power to represent the denomination in whatever might be proposed as solutions for civil rights problems. However, they pointed out that it is important that so many Southern Baptists were interested enough in the problems to answer the call of the President for a conference in the White House.

At the meeting there were no official actions taken, no resolutions were passed, and no commitments were made by the church leaders.

The various groups sensed the desire of the President for racial inequalities to be resolved by local community action. However, they acknowledged that unless communities and states meet their responsibilities in this area, action by the federal government will be employed.

Among those present were the following Baptist convention presidents: K. Owen White, Southern Baptist Convention, Harold Stassen, American Baptist Convention; J. H. Jackson, National Baptist Convention, USA, Inc.; Gardner Taylor, Progressive Baptist Convention, and W. W. Watson, American Baptist Association.

Porter W. Routh, executive secretary of the Executive Committee of the Southern Baptist Convention, and Edwin Tuller, executive secretary of the American Baptist Convention, were present.

Other Southern Baptist leaders who accepted the President's invitation were: Jimmy Allen, Christian Life Commission, Dallas, Texas; Carl E. Bates, First Baptist Church, Charlotte, N. C.; William Crook, San Marcos Baptist Academy, San Marcos, Tex.; William W. Finlator, Pullen Memorial Baptist Church, Raleigh, N. C.;

Searcy Garrison, Georgia Baptist Convention, Atlanta, Ga.; Victor Glass, Home Mission Board, Atlanta, Ga.; Horace Hammett, South Carolina Baptist Convention, Columbia, S. C.; E. S. James, Baptist Standard, Dallas, Tex.; W. Fred Kendall, Tennessee Baptist Convention, Nashville, Tenn.; Ralph Langley, River Oaks Baptist Church, Houston, Tex.;

Carlyle M. Marney, Myers Park Baptist Church, Charlotte, N. C.; T. A. Patterson,

(Continued on Page 9)

BAPTIST BELIEFS

by Herschel H. Hobbs

The Providence Of God

The word "providence" appears only once in the Scriptures (Acts 24:2, KJV), and that in reference to a political ruler. But the word is suggestive of the broader and more extensive providence of God.

This English word is derived from the Latin *pro* (forward) and *videre* (to see), hence *provide*. Thus it means to see forward or ahead. Note the word "provision," supplying in advance, especially food. The word "providence" may be understood as *provide-ence*.

The Greek word rendered "providence" is *pronoia*, forethought (Acts 24:2). Its verb form is *pronoio*, to know or think beforehand (Rom. 12:17; II Cor. 8:21; I Tim. 5:8).

Doctor E. Y. Mullins defines the providence of God as "his control or direction of the universe toward the end which he has chosen." It involves the creation (Gen. 1:1, 27) and care of both the natural universe and man as God guides to His spiritual ends.

Thus God's providence is related to His divine purpose in His control of the universe (Eph. 3:11). It involves God's sovereignty as expressed in the physical (Gen. 1:3-31) and moral laws of the universe (20:1ff.). But it respects man's freedom, else God

would be responsible for evil (Gen. 3:1ff.). It speaks of both God's transcendence and immanence with respect to the universe. He is above nature and man. Yet He is concerned and involved in both. This presupposes both miracles (John 6:2ff.) and natural events (Mal. 3:11) in God's operation.

The providence of God encompasses the race (Matt. 5:45) as well as individuals (Matt. 6:25ff.; 10:29-31). To accomplish His purpose God uses both nations (Isa. 45:1ff.) and individuals (Gen. 12:1ff.). This is especially seen in the nation Israel (Ex. 19:1ff.) and in the Church (I Pet. 2:9ff.).

God's providence does not preempt the possibility of evil in nature and man. But He overrules the evil as He pursues His purpose (Rom. 8:28). The ultimate purpose of God is expressed in the redemption of the universe (II Pet. 3:13) and man (Eph. 3:9; I Tim. 2:4). But men are not saved as a race. Only those are saved who come to God through faith in Jesus Christ (John 3:16).

The providence of God envisions a redeemed universe (Rom. 8:19-23) and people (Rev. 5:9) wherein "God may be all in all" (I Cor. 15:27f.).

Tennessee Topics

Viola Church, Maury Association, has called Arlie Spaulding of Nashville as pastor. He began his work June 16.

First Church, Columbia, has called Robert E. Lee as pastor. He is now pastor of First Church, Stuart, Fla., and will begin his work at Columbia July 15.

Charles H. High, pastor of Rocky Hill Church, Knoxville, will become pastor of Bruington Memorial Church, Stanley, N. C., around August 1. He has served Rocky Hill Church about a year during which time there have been approximately 100 new members.

Beulah Baptist Association held open house at the new home in Troy, June 9. The three-bedroom brick veneer structure is occupied by the new superintendent of missions, Robert Armour and his family. The Armours have a daughter, 16, and a son, 11. He began his work with the Beulah Association June 1, coming from Western District Association where he served in a similar capacity.

Dr. Eph Whisenhunt of Kingsport recently concluded his term of service as interim pastor of Oak Grove Church, Church Hill, and is now serving Calvary Church, Elizabeth City, N. C., while the pastor is engaged in graduate studies at Southwestern Seminary.

Harold D. Tallant, a native Tennessean, will begin his work around August 1 as pastor of First Church, Daytona Beach, Fla. Since 1947 he has served as pastor of First Church, Madisonville, Ky. The Tallants have two children, Marilyn, 16, and son, Harold, Jr., 7.

A. Wilson Parker will begin his work as pastor of Beaver Dam Church, Knoxville, effective July 7. A native of Tennessee, he has served as pastor of Wallace Memorial, New Hopewell and Piedmont churches in Knox County and East Maryville Church, Maryville. He is presently with the Home Mission Board as area missionary for the State of Montana. Mrs. Parker is the former Lucy Ausmus of Pruden, Tenn. They have three sons, Buddy, Larry and John. Parker is a graduate of Carson-Newman College and attended Southwestern Seminary.

Poplar Corner Church, eight miles west of Jackson, lost both building and equipment from a fire caused by lightning May 27. The pastor, W. A. Elliott, and some of the men of the church secured a tent for temporary services. The church will build on a new location on the highway better suited to serve a growing community. Assistance was given by West Jackson Church donating 50 chairs and a piano. Others have expressed interest in helping toward a new building. The membership is small but the church recently had taken on new life. Through much sacrificial work the new structure will be undertaken.

Gibson County Association—Hickory Grove has added to its building, providing space for pastor's study, kitchen, two nurseries and two young adult classrooms. James E. Douglass is the pastor. Immanuel Church, Trenton, has installed new pews and a new piano, and will celebrate its anniversary June 30. Southside Mission of Emmanuel Church, Humboldt, licensed Raymond Isbell and Bennie Uselton to preach. Poplar Springs Church licensed Howell Gossett to preach.

Deaths

Clifford J. Lowe, 80, emeritus Southern Baptist missionary to China, died June 14, in Nashville.

A missionary for 40 years prior to his retirement in 1948, he started Baptist work in Southwest China. First stationed in Tsangwu (formerly called Wuchow), in 1911 he moved to Kweilin, where he served for nearly two decades. He said later. "In those days a missionary answered all calls that needed him. Building, teaching, preaching—nothing was too small or too large." He led in the beginning of medical and educational work and literature distribution.

In 1930 he became promotion secretary for the China Baptist Publication Society, Shanghai, where his duties grew to include newspaper, radio, and motion picture evangelism. He was manager of the Christian Broadcasting Association.

Survivors include his widow, the former Julia Martin (native of Brooklyn, N. Y.).

Henry F. Adams, 65, of Nashville died June 11. He had served as pastor of West Nashville and Bethany Churches in Nashville. He retired last October.

Mrs. Nora Alice Hames, 93, of Chattanooga died June 10. She was a charter member and oldest member of East Lake Church.

Evangelist John R. Hazelwood, 81, died recently at his home in Chattanooga. During his ministry he conducted 555 revivals in 17 states.

Rev. Willie A. Seal, 55, died at Hancock County Hospital June 13 following a long illness. He resigned last fall as pastor of Stoney Gap, Duck Creek and Briar Creek Churches near Sneedville, because of failing health. Funeral services were held at Stoney Gap Church with interment in the church cemetery.

Riverview Church, Maury Association, has called D. L. Bryant as pastor.

First Church, Elizabethton, called George Blaylock as minister of music and youth. A native of Bristol, Va., Blaylock is minister of music and youth at Lakewood Church, Birmingham, Ala. He is married and has two small children. He will arrive in Elizabethton in the near future.

Greenbrier Church, Greenbrier, has voted to enter a \$100,000 building program. It will include an educational building, enlarged auditorium and air conditioning throughout the church plant. It will accommodate 600 in Sunday school and 500 in worship services. In the past eight months there have been 72 additions. Jerry A. Songer is pastor.

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.

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Education For Today's Crises

By Warren F. Jones



JONES

World conditions today are filled with crises. It would be a waste of time to enumerate them. People generally are aware of their destructive menace.

The basic guidepost of any culture is its educational pattern. Therefore, it is logical to conclude that the critical issues which we face can

be met successfully with the type of education that possess the curative qualities inherent in the Christian faith. It is equally logical that Christ in education is the essential curative property if certain critical world needs are to be met.

The best minds of our world wrestle with the hazardous conditions that exist among nations, within nations, in localities, in the home, and in individual experiences. We are aware that if solutions to these crises are to be had, it rests with the intelligence of human beings to find the solution. A formula or formulas must therefore be found to so deal with these situations that victory rather than destruction may be achieved. This calls upon the process that we call "education" with its mighty dynamic power to meet the demands of these crises. But is education in its generally accepted sense sufficient? Can minds alone meet the issues of economic upheaval, social deterioration, and spiritual poverty? Can education with an emphasis upon material prosperity and secularistic achievements, ignoring ethical and spiritual values, possibly be adequate to cope with problems that have the moral and spiritual connotations of present-day crises? Such an educational pattern becomes dwarfed, provincial, and partial. Its consequences are blindness and confusion.

Critical periods in history have not been solved by a cold intellectualism, nor by the conniving, shrewd operation of men's minds. The "rights" of the humanistic, materialistic minds of men have always been superseded by God's rights over us. We seek our rights in vain until we accept through humble recognition of God that He has dominion over the course of history and of human life. Therefore, only when we incorporate Christ and His principles in our educational structure may we expect to overcome the chaotic poisons that infect our society.

But how can Christ be made a vital part of our education? The fundamental principle of the separation of church and state precludes such a practice in tax supported

Dr Jones has been President of Union University, Jackson, the past 18 years.

schools. Last week's Supreme Court decision banning required Bible reading under school auspices emphasized an added divorce of state education from the basic sources of the Christian faith. True enough, but our Christian denominations support a program of education free from the regulations of the state. To a marked degree these must provide a leadership in society that is imbued with the concept of moral and spiritual values; of Godliness and righteousness; of justice and liberty. It is not the function nor the privilege of the Christian school to educate the masses, but rather to provide a "salt of the earth" leadership that can help to supply the cohesive force that will hold society together.

History is filled with instances in which God raised up leaders who in one way or another had been prepared—"educated" with a Godly perspective and a sense of dedication that enabled them to lead to victorious outcomes. God is not asleep nor is He unaware of the critical conditions of our day. He continues to call all of the people necessary to meet the issues. The problem rests with a people who bask in the security of His salvation. They need to arouse themselves and answer His challenges for this hour.

Missions Department

Special Offering For Refugee Relief Suggested For July

The Home Mission Board of the Southern Baptist Convention has suggested to Tennessee Baptist churches the month of July for a special cash offering for the relief of Cuban Refugees in the Miami area. This special appeal was approved and commended to our churches by the Tennessee Baptist Convention in its 1962 meeting at Gatlinburg.

Since January, 1961, 161, 941 Cuban refugees have registered for resettlement; 57, 205 have been resettled, leaving over 100, 000 in Miami. Many who are awaiting resettlement and who are not eligible for government aid are dependent upon others for material subsistence. Southern Baptists are helping these folk with the bare essentials of food and clothing.

Rev. Robert Fricke, director of relief and resettlement for our Baptist Spanish Center in Miami, has said: "We can foresee the needs of a material type aid for the many refugees who cannot be resettled. I am afraid this need will continue for some time. We will appreciate anything your Convention can do with regard to this."

The Christian colleges have proved their stewardship through the centuries. They have produced out of all proportion to the support awarded them. Inherent in the objectives and practices of our Baptist colleges are those elements which make them one of our last best hopes for meeting the crises of our day:

(1) They provide the kind of higher education that recognizes respect of God for each redeemed soul.

(2) They communicate to young people an awareness of the essentials for the abundant life in Jesus Christ.

(3) They provide opportunities for development of initiative, individuality and incentive toward a sense of dedication proportionate to their tasks.

(4) They convey to young people a sense of meaning, an intellectual curiosity to seek the truth with open and inquiring minds and to recognize that all truth wherever found emanates from the Divine.

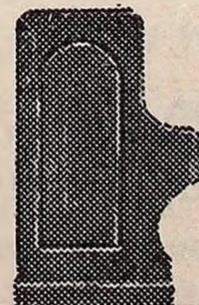
(5) They stimulate students to find inspiring contact with great characters, great art, great music, great ideas, and the spirit of Jesus Christ.

(6) They rely not upon mere data, facts, and formulas but upon eternal principles to enable them to meet successfully the issues of their times. They provide a Christ-motivated education as the integral base of their programs.

All in all, our Christian colleges are concerned with Grade-A education that justifies Grade-A support.

All money received by the churches for this purpose should be sent to Dr. W. Fred Kendall, treasurer, 1812 Belmont Boulevard, Nashville 5, Tennessee, clearly marked for Cuban refugee relief. All funds will be administered by Home Mission Board personnel in Miami.

Let the month of July, so significant to American freedom and independence, be the month in which you give through your church for the material and spiritual aid of those who have fled from tyranny in their own country to freedom in our land.



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AND OFFICE
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LAWRENCEBURG, TENNESSEE

Spiritual Gifts — Then And Now

One receives with a wizened and bemused nod the boasts of special spiritual powers by the many Pentecostal groups to which America has given birth. When similar claims turn up among more reserved Christians, it is time to take notice. Episcopalians, not to be charged with flights of fancy, are witnessing faith healings, exorcisms, and even glossalalia or "speaking in tongues" among their own. Nor are these phenomena limited to the uneducated or the laity. Theologians have written learned tomes. Dignified pastors have attested the outpouring of the Spirit upon their flocks. Matters have reached such a state that the Rt. Rev. James A. Pike, Bishop of the Episcopal Diocese of California, recently issued a pastoral letter warning of the threat to doctrine and unity posed by uncontrolled spiritual gifts.

The manifestation of exceptional supernatural powers among Baptists and others causes one to ponder the meaning of it all on the basis of New Testament Scriptures. Happily, the New Testament has much to say on the question.

As the Apostle Paul makes clear, spiritual gifts are integrally related to the *ministry* of the Church. Indeed "gifts" and "service" are one (I Cor. 12:4-5). Everything the Church does—"utterance of wisdom," "utterance of knowledge," healing, "working of miracles," prophecy, teaching, preaching, founding churches, administration, speaking in tongues—attests the presence and work of the Spirit of God (I Cor. 12:8-10, 28; Eph. 4:11-12). By means of the Spirit poured out upon it the Church does what Christ did during his earthly ministry. Because the Spirit of the Lord is upon it, it preaches good news to the poor, proclaims release to the captives and recovering of sight to the blind, sets at liberty those who are oppressed, and proclaims the acceptable year of the Lord (Luke 4:18-19).

Hence, Paul goes on to point out, all spiritual gifts must contribute to the edification of the body of Christ. "To each is given the manifestation of the Spirit for the common good" (I Cor. 12:7). Gifts are distributed "for the equipment of the saints for the work of the ministry, for building up the body of Christ, until we all attain to the unity of the faith" (Eph. 4:12-13). It is for this reason that apostleship and prophecy rank above speaking in tongues: "He who prophesies speaks to men for their upbuilding and encouragement and consolation. He who speaks in tongues edifies himself, but he who prophesies edifies the Church" (I Cor. 14:4-5).

The Christian must always consider, then, the larger value of his particular gift. One should not practice glossalalia, for example, unless another interprets (I Cor. 14:27-28). He must "strive to excel in building up the Church" (I Cor. 14:12). Such was clearly the result of the spiritual outpouring at Pentecost when "each one heard them speaking in his own language" (Acts 2:6).

Only the super-skeptic could deny that genuine spiritual phenomena of an extraordinary variety could and do happen today. The Spirit of God has not departed from us even now. This does not mean that every emotional experience is a true religious one. There are many frauds, like Simon Magus, just as there were in the early centuries.

How does one distinguish the genuine from the spurious? Just as the early Church did: by testing the prophet or claimant to supernatural talents! What was the test? Whether his work contributed to the edification of the whole!

Applied to the contemporary scene, this

would betoken the elimination of some practices and careful reflection on the value of others. Just as Paul cautioned that "no one speaking by the Spirit of God ever says 'Jesus be cursed!'" (I Cor. 12:3), so today immoral manifestations of emotions, and such are not uncommon, are unacceptable.

On the other hand, it is doubtful whether such things as handling vipers and speaking in tongues, if of questionable merit in the first century, can serve any useful purpose in the Church today. At best, they edify only the individuals who practices them (I Cor. 14:4).

One must weigh the merits of faith healing and the like with extreme care. That faith plays a vital role in healing is undeniable. That some individuals possess an unusual ability to instill trust in others is likewise undeniable. However, a problem is created by the fact that some abuse and misuse their gifts. They generate a false confidence which oftentimes leads the ill to further injury. Some who have thrown away their crutches yesterday have had to settle for a wheelchair today.

One must remember that though early Christians witnessed true miracles of healing, of restoring of sight, of exorcism, and so on, they did not depart from regular cures. The "beloved physician" Luke attended the needs of Paul (Col. 4:14). Faith healing was the exception then as now! The possessor of such a gift did not employ it indiscriminately.

In the final analysis, the work of a missionary, a pastor, a teacher, an evangelist, or a deacon, should be considered no less a spiritual gift than speaking in tongues or faith healing. As Paul listed all together, so must we. Those "gifts" which contribute most to the fulfillment of the Church's total ministry should take precedence. Like Paul, we, too, must rank the exceptional *below* that which bears the main burden.

Dr. Hinson is assistant professor of Church History at Southern Baptist Theological Seminary, Louisville, Ky.

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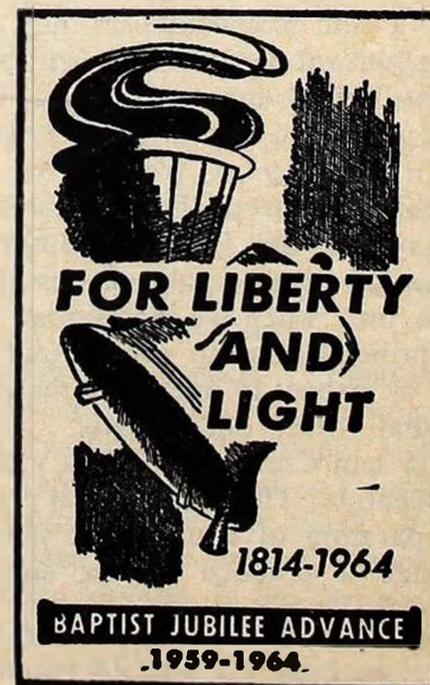
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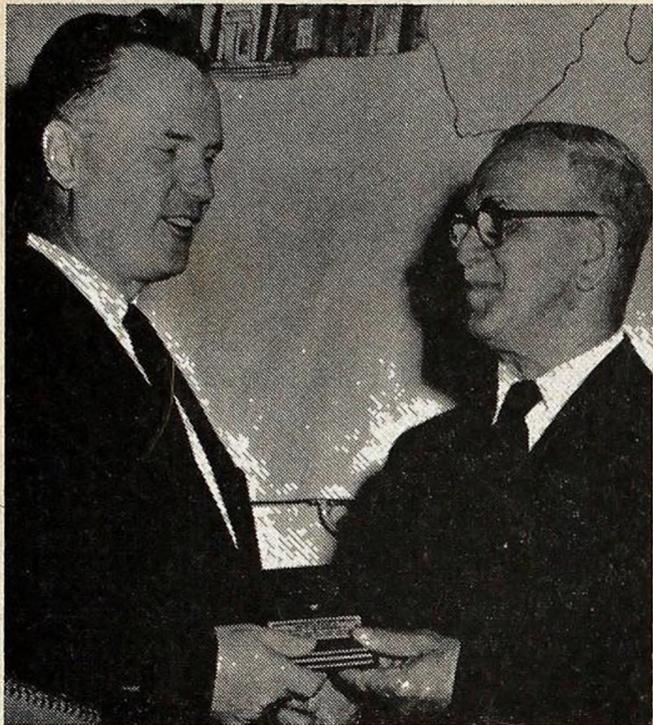
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Hungarian Minister, Alumnus Gets Award



DISTINGUISHED ALUMNUS—Duke K. McCall (left), president, Southern Baptist Theological Seminary, presents "Distinguished Alumni Award" to Hungarian Baptist leader, Mihaly Baranyay, who graduated from the seminary in 1925. (BP) Photo

LOUISVILLE (BP)—A Hungarian Baptist minister who graduated from the seminary here 38 years ago returned to speak to its students and receive the 1963 distinguished alumni award.

He is Mihaly Baranyay, called by Southern Baptist Theological Seminary President Duke K. McCall an "international mission leader, Hungarian pastor, teacher and Christian statesman." He has been serving Baptists 50 years.

The 75-year-old Baptist minister graduated from Southern Seminary in 1925. For 20 years he was a pastor and executive secretary of the Hungarian Baptist Convention.

He was a professor and director of the Baptist Seminary in Budapest when it was demolished by aerial bombing during World War II and when the seminary was confiscated by the Hungarian Communist Government in 1950.

In each instance, he found new facilities and the seminary continued teaching students.

The educator-pastor has translated books by Mullins, Sampey Robertson and Broadus into Hungarian.

Baranyay, on a six-month visit to America, told the Southern Seminary graduating class they must be a part of "saving America for the world's future. This country must not be saved just for Americans or for the world but for the Lord Jesus Christ."

The Budapest Baptist Seminary has trained ministerial students without interruption, except for moving physical locations, since 1906. The Southern Baptist Foreign Mission Board has supported the work since 1920 and has financed three seminary buildings.

Prestons Honored At Ridgecrest

RIDGECREST, N. C.—Dr. William Hall Preston, student department associate, Baptist Sunday School Board, was honored here June 8 during the Southern Baptist Student Retreat at Ridgecrest Baptist Assembly for 37 years of service to Southern Baptists.

"A man in our hearts" was the theme of the surprise program for Dr. and Mrs. Agnes Pylant, former secretary of the Board's Church Recreation Department, now retired.

Mrs. Pylant and Ed Seabough, director of student work—extension at the Board, told Dr. Preston's life story as it was pantomimed by Ridgecrest staffers.

The climax of the event was the appearance of the Prestons' children and their

families who were brought to Ridgecrest for the occasion.

Following the program Mr. and Mrs. David K. Alexander were hosts at a recep-



tion held in front of Rhodendron Dining Hall. Alexander is student department secretary.

"There is a strong possibility that Dr. Preston has counseled with and ministered to as many students regarding their relationship to Christ and the church as any man living. Though he retires from service with the Student department of the Sunday School Board next February he has many fruitful and happy years yet to give. He is interests and needs of college youth," Alexander said.

Nation's Church Leaders

(Continued from Page 5)

Texas Baptist Convention, Dallas, Tex.; Chester Quarles, Mississippi Baptist Convention, Jackson, Miss.; Courts Redford, Home Mission Board, Atlanta, Ga.; A. Hamilton Reid, Alabama Baptist Convention, Montgomery, Ala.; Noel M. Taylor, Illinois Baptist Convention, Carbondale, Ill.; Foy Valentine, Christian Life Commission, Nashville, Tenn.; and S. A. Whitlow, Arkansas Baptist Convention, Little Rock, Ark.

Baptists from other groups who were present included: Elizabeth Miller, Division of Christian Social Concern, American Baptist Convention, Valley Forge, Pa.; W. H. Rhoades, American Baptist Home Mission Society, Valley Forge, Pa.; Fred Shuttlesworth, Revelation Baptist Church, Cincinnati, O.; and S. Leon Whitney, Farish Street Baptist Church, Jackson, Miss.

Maryland Baptists Move Toward Junior College

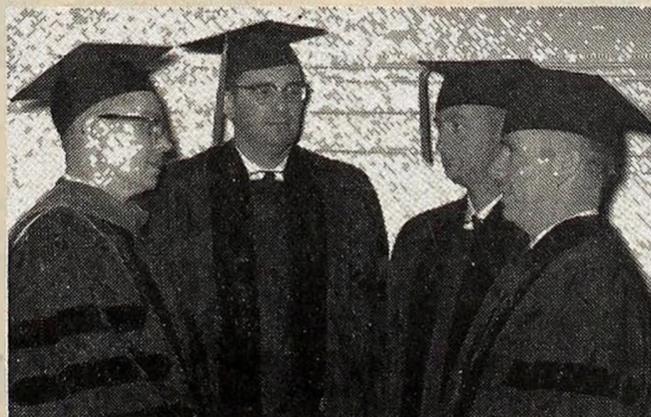
BALTIMORE (BP)—A charter for Maryland Baptist College Corporation has been drawn up by a special committee of the Baptist Convention of Maryland.

Purpose of incorporation is to provide for solicitation and acceptance of funds to start a Baptist two-year college in Maryland and to meet various other requirements.

The charter names the special committee as temporary trustees of the proposed school and provides that the convention shall elect the permanent trustees.

Cline L. Vice, Glen Burnie, is chairman of the committee empowered by the state convention "to take such steps as may be needed to bring the college into existence." His committee is now considering prospective men for the position of director of development of the college and prospective sites.

The charter was presented to the Maryland Baptist State Board at its quarterly meeting here as information.



Tennessean Milton Ashford Webb (second from right) chats with friends following recent graduation exercises at New Orleans Baptist Seminary, where he received the Doctor of Religious Education degree. Pictured, from left, are Dr. Thomas J. Delaughter, seminary professor; H. Dee Smith, Schlater, Miss., recipient of the Doctor of Theology degree; Webb; and Albert Craighead, missionary to Italy who also received his Doctor of Theology degree. A native of Memphis, Dr. Webb holds a B.S. degree from Memphis State University.

What General Officers Do We Need?

Fondly, fittingly and funnily the Sunday School superintendent is sometimes called the bell-ringer. And even more aptly the associate superintendent is called the assistant bell-ringer.

Sunday Schools are swiftly moving from the bell-ringing days. The Sunday School superintendent in a Baptist church of today needs skill, wisdom, and dedication in leading a church in its ever-enlarging task of reaching, teaching, winning, and developing persons for Christ and the church.

The task of Sunday School administration in the average Baptist church is of such magnitude as to make it desirable for the

By Bob Patterson

Sunday School superintendent to have some bona fide help in the form of associates with specific assignments.

There are four basic areas of Sunday School work in which the superintendent has major responsibilities:

- I. Administration
- II. Enlargement
- III. Improvement
- IV. Evaluation

I. ADMINISTRATION is normally a broad term covering most of the tasks of the superintendent. However, there are certain specific tasks of administration per se which the superintendent must do himself and which he cannot delegate. These specific tasks include:

1. Staffing the organization (enlistment of workers)
2. Scheduling the events (calendar planning and coordination)

3. Giving personal leadership to the entire program.

For these administrative tasks the superintendent must bear chief responsibility. But in the following areas it may be wise to share and delegate some specific responsibilities to some well-chosen associates.

II. ENLARGEMENT is a term which expresses the quantitative dimension in Sunday School work. Related to "enlargement" are such activities as:

1. Finding prospects through census or survey
2. Maintaining prospect files
3. Conducting a variable visitation thrust
4. Classifying visitors and new members
5. Grading the school
6. Promoting annually

III. IMPROVEMENT relates to the qualitative dimension in Sunday School

work, and refers to increasing the effectiveness of the teaching ministry. Related to "improvement" are such activities as:

1. A comprehensive training program including: (1) an adequate schedule (2) necessary records (3) regular recognition
2. A program of providing audio-visual aids and training in their use

3. A program of continual in-service teaching improvement through Weekly Officers and Teachers' Meeting, Teacher Training Department, the Church Study Course, etc.

IV. EVALUATION includes looking at the status of the school in comparison with accepted principles of Sunday School work. The Standard of Excellence assists as an instrument in this task. The Six-Point Record System aids in evaluating the life of the pupil and the effectiveness of the teacher.

In *your* Sunday School would it help to elect associates in charge of Enlargement and Improvement, to delegate the task of Evaluation to the general secretary, and to let the Sunday School superintendent major on specific administration?

Training Union

Persia's 13th Youth Week



Randell Hoard, Training Union director, says of Youth Week: "We see the church of tomorrow in action today". For the 13th consecutive year the Intermediates and Young People of the Persia Baptist Church assumed duties of all teachers and church officers. Pictured below are the youth who participated.

Left to right; back row: Lana Turner, Director; Judy Turner, Brenda Manis; Carolyn Manis; Elberta Dean; Joe Turner; Alfred Taylor; Steve Louderback; Sidney Turner; Eddie Hoard; Alan Newberry, Second row: Harett Reynolds; Janice Hinshaw; Charlotte Hicks; Elaine Biglow; Sue Wolfe; Mary Ann Newberry; Margaret Taylor; Connie Sue Everhart; Jo Ann Louderback. Seated: Nathan Hinshaw, Youth Pastor; Marvin Hoard, Assistant Pastor.

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Second Church, Madrid, Opened After Nine Years

The second Baptist Church, Madrid, Spain, closed by governmental authorities on July 17, 1954, received permission on June 12 to reopen its doors. Word has come to the Southern Baptist Foreign Mission Board from Rev. Daniel R. White, one of its representatives in Spain.

Mr. White wrote: "A new day is dawning in Spain for the evangelical churches! Second Church had made many petitions to the government for permission to reopen without replies. Because of the many statements in the press concerning the granting of more freedom to evangelical groups in Spain, a new petition to reopen the church was made on April 24.

"This morning (June 12) Pastor Juan Luis Rodrigo was summoned to the chief of police and given the permission to reopen the church immediately. The granting of this permission represents a new attitude on the part of the Spanish authorities and a new day for Spanish evangelicals in their struggle for religious liberty."

This is the second Baptist church of Spain to be reopened this year, Elche Baptist Church having received its permission on March 13.

Dr. H. Cornell Goerner, area secretary for the Foreign Mission Board, expressed gratification over the news, along with confidence that this is further substantial evidence of a new day of religious freedom in Spain.



The Henry D. Martins, Southern Baptist missionaries, brought their year-old triplets by Foreign Mission Board headquarters, Richmond, Va., as they started back to Nigeria, West Africa, after furlough in the States. The babies are (left to right) Michael Scott, Margaret Ellen, and Mary Anne. Seated between his parents—and wondering why triplets attract so much attention—is big brother John, four. (Photo by Lawrence R. Snedden)

Plan Now To Attend

Mission Study Institute

Camp Linden — July 20
Camp Carson — August 3

WHO SHOULD ATTEND?

Any person planning to teach any book of either the 1963 Foreign Missions Study Series to be taught in the fall, or the 1964 Home Missions Series to be taught in the spring of 1964. This includes Associational Mission Study Directors; Associational and Church WMU Officers; Church Mission Study Chairmen; YWA, GA, and Sunbeam Band Directors, Counselors, and Leaders; or others who may need to teach any book of either or both series.

WHEN?

From 8:30 a.m. until 3:00 p.m. Saturdays—July 20 and August 3. Those needing to spend the night Friday can do so. A brief worship period will be an informal experience for those who choose to come early. Those able to arrive by 8:30 or 9:00 o'clock Saturday morning may prefer to do so. Coffee and doughnuts will be available upon arrival. The canteen will be open until the program begins.

SCHEDULE FOR SATURDAY—AT EITHER CAMP

Registration	8:30— 9:00 a.m.
Purchase and browse among books, visual aids, teaching helps	8:30—10:00 a.m.
Foreign Missions Graded Series	10:00—12:00 noon
Lunch	12:00— 1:00 p.m.
Home Missions Graded Series	1:00— 3:00 p.m.

WHAT WILL IT COST?

Travel: Your group can work out for yourself	
Supper on Friday	\$.85
Lodging (Bring your own sheets, pillow case, towels)	.50
Lodging (Sheets furnished—Bring your own towels)	1.00
Breakfast on Saturday	.50
Lunch on Saturday	1.00
Books and useful helps	What you desire

DON'T MISS THESE OPPORTUNITIES!

These are the Tennessee WMU's only mission study opportunities. Make sure your WMU people plan early for 1963-64. Plan for an Associational Institute by sending teachers to these two camps. *Remember*—There will no repeats this year!

BOOKS TO BE TAUGHT

Foreign Mission Series: Theme—NEAR EAST

Adult:	MANDELBAUM GATE by Leo Eddleman
Young People:	SHALOM by Laurella Owens
Intermediate:	MUSTARD SEED by Dorothy Green Napier
Junior:	THE BIG DIFFERENCE by Alta Lee Lovegren
Primary:	THREE DAVIDS by Marjorie Rowden

Home Mission Series: Theme—FRUITS OF FAITH

Adult:	APOGEE, Edited by Kate Ellen Gruver
Young People:	FACE TODAY'S WORLD by Marjorie Moore Armstrong
Intermediate:	THE GRACIOUS ADVENTURERS by Edith Limer Ledbetter
Junior:	JAMES ROBB, PIONEER by Saxon Rowe Carver
Primary:	BLUE FLOWER by Jacqueline Durham

Attendances and Additions

June 16, 1963

Churches	S.S.	T.U.	Add.	First	447	168		
Alamo, First	222	78		Jackson, Calvary	469	191	4	
Alcoa, First	412	171	4	First	850	216	6	
Alexandria	169	93		West	773	407	1	
Ashland City, First	95	38	1	Jellico, First	137	93		
Athens, Clearwater	159	47	5	Misson	23			
East	342	137	1	Johnson City, Antioch	155	123	1	
First	491	161	16	Central	536	138	1	
Mission	67	40		Clark Street	266	70	3	
Niota, First	128	41	3	Pine Crest	194	86		
Riceville, First	128	76		Temple	303	104		
Auburntown, Prosperity	139	82		Unaka Avenue	294	114		
Bolivar, Dixie Hills	64	19		Kenton, Macedonia	64	65		
First	337	115		Kingsport, Cedar Grove	146	75	2	
Bristol, Tennessee Avenue	417	215	16	Colonial Heights	322	129	1	
Brownsville	545	155	1	First	656	188	1	
Centerville, Fairfield	57	20		Litz Manor	207	98		
First	96	22		Lynn Garden	352	127		
Chattanooga, Calvary	261	82		State Line	189	125		
Central	511	152	2	Kingston, First	391	161		
East Brainerd	131	66	5	Mission	25			
Eastdale	379	106	1	Shiloh	184	162		
First	951	264	2	Knoxville, Beaver Dam	240			
Northside	399	94	2	Bell Avenue	610	142		
Oakwood	330	134		Black Oak Heights	197	49	1	
Red Bank	1049	321		Broadway	804	280	4	
Ridgedale	419	161	1	Central, Fountain City	965	339		
St. Elmo	314	75		Fifth Avenue	686	169		
Stuart Heights	73	42		Fort Hill	192	74		
White Oak	390	98		Grace	307	161	8	
Woodland Park	315	158		Lincoln Park	902	246	1	
Clarksville, First	738	197	8	Lonsdale	279	91		
New Providence	230	83		McCalla Avenue	643	275	1	
Pleasant View	220	85		Meridian	460	123	2	
Cleveland, Big Spring	325	187	4	Mount Harmony	214	83		
Stuart Park	104	56	1	Smithwood	667	262	4	
Clinton, Second	430	106		South	537	183	4	
Collierville, First	232	84		Wallace Memorial	590	262		
Columbia, Highland Park	389	167	3	Wallace Memorial Chapel	188	82		
Pleasant Heights	196	81		LaFollette, First	267	85		
Cookeville, Eastwood	82	34		Lawrenceburg, First	183	83		
First	452	97	1	Highland Park	250	118	2	
Steven Street	134	65		Immanuel	87	67	1	
Washington Avenue	127	77		Lebanon, First	467	132		
West View	117	61		Rocky Valley	85	48		
Wilhite	136	116		Lenoir City, Calvary	208	47	1	
Corryton	206	92		First	417	112		
Fairview	166	71		Kingston Pike	117	62		
Crab Orchard, Haley's Grove	112	43		Oral	113	68		
Crossville, First	212	59		Pleasant Hill	153	100	1	
Daisy, First	340	75		Lewisburg, First	340	65	1	
Dunlap, First	162	50		Loudon, New Providence	165	104		
Dyersburg, First	499	182		Madisonville, First	273	123		
Hawthorne	157	107		Malesus	194	82		
Mt. Vernon	84	100		Martin, First	321	94		
Springhill	111	75		Southside	96	46		
Elizabethton, Immanuel	236	99	2	Maryville, Broadway	569	296	6	
Oak Street	147	58		First	735	274	4	
Siam	192	116		McEwen, First	82	36		
Etowah, North	364	109		McMinnville, Magness Memorial	308	68		
Gleason, First	192	70		Forest Park	73	43	18	
Goodlettsville, First	408	250	2	Shellsford	215	130		
Grand Junction, First	141	83		Medon, New Union	91	55		
Greenbrier	338	169	5	Memphis, Bellevue	1386	707	8	
Harriman, South	442	166	4	Beverly Hills	469	137	1	
Walnut Hill	267	109	1	Brunswick	137	83		
Henderson, First	236	77		Cordova	84			
Hixson, Central	214	146	1	East Park	176	82	1	
First	284	83		Eudora	766	247	2	
Memorial	241	104		First	1214	261	10	
Humboldt, Antioch	239	121		Graceland	538	210	2	
				Greenlaw	178	131	2	

Havenview	207	76	1
Highland Heights	1005	577	4
Kennedy	444	182	
LaBelle Haven	593	235	8
Leawood	740	262	2
Longview Heights	339	149	1
Lucy	90	61	
Mallory Heights	249	92	
McLean	463	181	1
Millington, First	445	254	5
Oakhaven	363	161	2
Prescott Memorial	385	209	1
Richland	236	95	
Rugby Hills	268	146	10
Second	431	167	
Seventh Street	319		7
Southern Avenue	686	231	3
Southland	168	64	2
Southmoor	187	80	
Temple	868	354	4
Union Avenue	742	188	5
Whitehaven	618	188	6
White Station	131	63	
Middleton, First	116	46	
Milan, First	356	88	1
Northside	157	43	
Mission	23	21	1
Millersville, First	73	50	
Murfreesboro, First	509	89	2
Calvary	112		
Southeast	144	71	1
Holly Grove	61	30	
Third	359	125	4
Woodbury Road	270	87	4
Nashville, Brook Hollow	335	98	
Criewood	435	130	1
Dalewood	355	124	2
Donelson, First	546	168	5
Eastland	506	147	
Eastwood	212	72	8
Elkins Avenue	114	55	
Fairview	230	88	
Fern Avenue	64	70	1
First	971	315	8
Carroll Street	152	39	
Cora Tibbs	68	36	
T.P.S.	146		
Freeland	118	40	
Grace	724	244	
Haywood Hills	237	85	2
Hermitage Hills	220	140	
Hill Hurst	142	66	2
Immanuel	353	108	
Immanuel Chapel	23	12	
Inglewood	773	222	2
Cross Keys	59	35	
State School	101		
Joelton	221	116	
Judson	553	139	2
Benton Avenue	69	17	
Lyle Lane	85	37	1
Madison, Parkway	212	94	
Park Avenue	736	268	16
Riverside	323	75	
Valley View	65	18	
Rosedale	172	76	1
Saturn Drive	274	101	6
Shelby Avenue	290	129	
Third	218	58	1
Woodbine	467	204	
Woodmont	512	191	4
Oak Ridge, Robertsville	515	211	6
Old Hickory, First	434	159	1
Peytonville Mission	49	44	
Oliver Springs, Middle Creek	142	110	8
Parsons, First	219	63	
Portland, First	302	91	1
Pulaski, First	298	89	
Rockwood, First	424	172	2
Rogersville, Henard's Chapel	147	79	
Savannah, First	240	75	
Selmer, First	260	96	
Sevierville, First	459	158	
Seymour, First Chilhowee	182	67	1
Shelbyville, First			4
Shelbyville Mills	241	226	
Somerville, First	244	141	3
Sparta, First	122	44	
Springfield	601	120	1
Sweetwater, First	398	115	
North	193	34	
Mission	24		
Cedar Fork	177	99	
Trenton, First	425	126	
White Hall	134	75	
Union City, First	498	163	11
Samburg	43	29	
Watertown, Round Lick	188	86	
Waynesboro, Green River	137	85	
White House	187	63	
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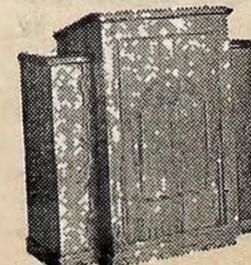
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ABOUT OUR STATE

Rev. and Mrs. Davis H. Thompson, missionaries on furlough from Argentina, have moved to Florence, Ala. (Address: 602 Woodland Road), from Sheffield, Ala. He is a native of Florence; she is the former Lorene Huffman, native of Nashville, Tenn.

William McLean Grogan, Jr., 19-year-old son of Rev. and Mrs. W. M. Grogan of Waynesboro, was named first recipient of the Henriette Richardson Bryan Award, at Belmont College, Nashville. The Freshman award for outstanding leadership and citizenship consists of a silver engraved pocket knife.

Grace Church, Morristown, reports 17 professions of faith (all came for baptism), one by letter, and seven rededications as a result of a week revival led by Clyde Chiles, evangelist, St. Louis, Mo. Kester Green is pastor.

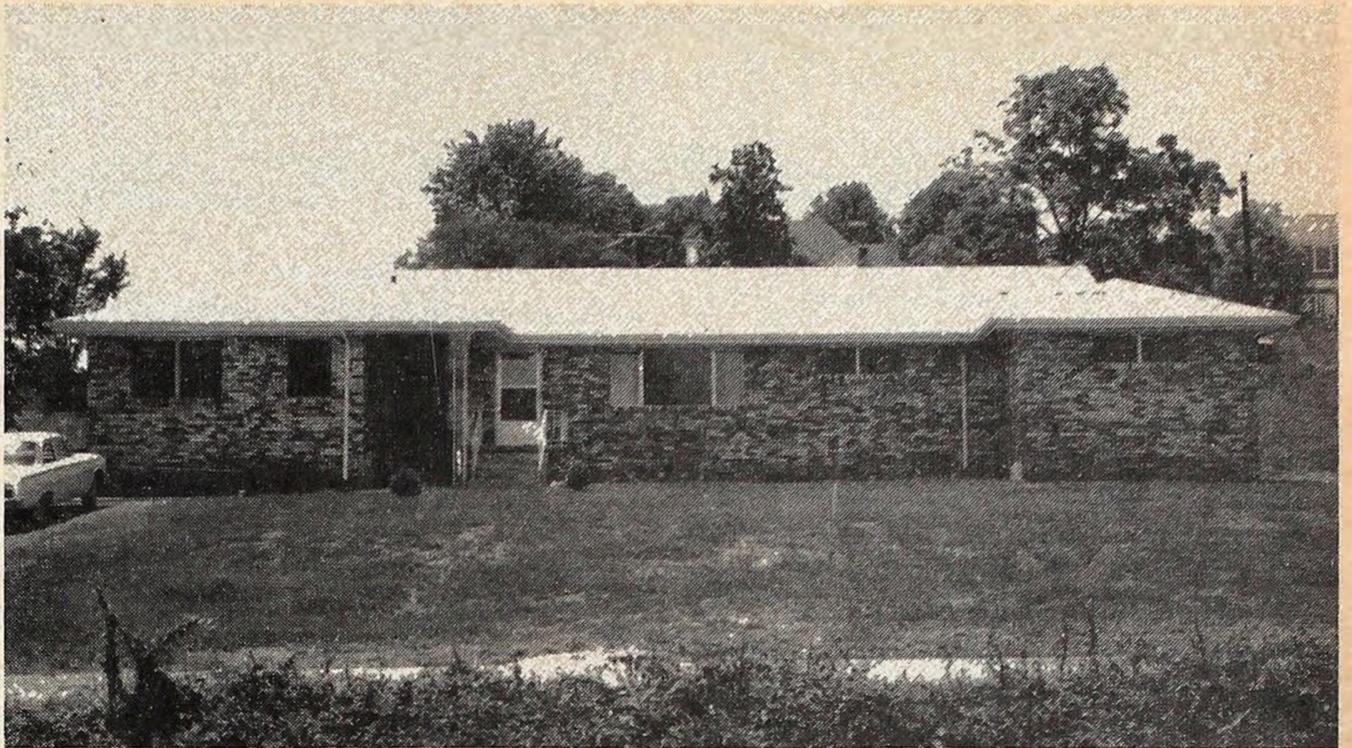
Concord Church of Nolachucky Association was led in revival services by Joe Zimmerman of Wendall, N. C. There was one profession of faith and several commitments. Byron Gibson is pastor.

John Charles Duke, sixth son of Dr. and Mrs. Ralph C. Bethea, missionaries to Indonesia, was born April 26 in Kediri Baptist Hospital. Dr. and Mrs. Bethea may be addressed at Box 6, Kediri, Java, Indonesia. He is a native of Hattiesburg, Miss.; she is the former Lizette McCall of Memphis.

Two Tennesseans have been elected to positions on the Ridgecrest Baptist Assembly staff council. They are among 17 who won coveted offices. Adam Hall, Jr. was elected Sunday school superintendent. He is the son of Mr. and Mrs. Adam Hall of Memphis. David Warren was elected Training Union director. He is the son of Mr. and Mrs. Charles Warren, Martin.

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ROGERSVILLE—Holston Valley Baptist Association's home for its superintendent of missions and office is located at 207 Hawkins Street here. Open house was held Saturday, June 15.

The home has four bedrooms with an

18 x 36 foot space, providing two offices and an assembly room for committee and group meetings. Office is separated from house by a six foot breezeway.

J. H. Stogner is the superintendent of missions for the association.

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By Oscar Lee Rives

Praise The Lord!

TEXTS Psalms 146, 147 and 150 (Larger)—
Psalm 146 (Printed)—Psalm 150:6
(Golden).

Note well the topic of this lesson. It is punctuated with an exclamation point. It should be read with this in mind. It should be an utterance of one's whole being, and not merely a sort of super-pious expression which often strikes hearers as artificial or even hypocritical. It ought to be an act of worship as it is spoken. The utterance in Hebrew would sound like our "Halleluiah". It has been observed that genuine worship could be reduced to its lowest terms in two words: "Halleluiah" which means "Praise the Lord!" and "Amen" which means "Let it be, Lord". And this is to a great extent true. It should be noted, too, that the last five psalms in the Book of Psalms are characterized with what the topic listed above says. Three of these five are found in the larger lesson, the first in the group is listed for the printed lesson, and the Golden or Memory Text is found in the last of the group. A consideration of the printed text yields the following notes.

Praise Him For Help (vv.1-3)

Experience and observation show that all other source of help other than that which comes from God possess limitations of one sort or another. And this often results in disappointment if not outright tragedy. But this is not the case with the Lord. He never fails. He always responds to the cry of helplessness upon the part of man. To be sure His ministries often assume strange forms but time reveals that they are none the less real. The psalmist expresses gratitude for this great truth and at the same time against turning elsewhere.

Praise Him For Mercy (vv.4,5)

He congratulates that person who depends upon the God of Jacob, and seems to refer to God's mercifulness in dealing with that ancient individual. What a suggestion to be found here! Some one has observed that if the psalmist had referred to Abraham or some Old Testament person who was magnificent in character it would tend to exclude many of us today; but when he spoke of the God of Jacob that opens the door so widely. If God could show mercy to such a scheming individual, with all of his trickery and cunning there is hope for all who may resemble him. This must be true if persons follow Jacob when his name was changed to Israel in that awesome encounter with the Lord.

Praise Him For Deliverance (vv.6,7)

Some have been delivered from error to truth. Some have been delivered from bondage to freedom. Some have been delivered from hunger to satisfaction. All can be delivered from sin to salvation. The long history of mankind on the earth is one long struggle for one sort or another of freedom. It continues in our own time in varying degrees and in various forms. Many are hungry for bread to eat. Many are hungry for knowledge. Many are hungry for kindness and compassion. Whatever the form of human bondage may be, the Gospel of the Lord when accepted and applied will ultimately bring freedom. When this is recalled, men will join the psalmist in praise to God for this marvelous provision.

Praise Him For Beneficence (vv.8,9)

Many of the beneficent deeds of Jesus had to do with healing the sick and encouraging those who were bowed down with the cares of life. As the psalmist says here, Jesus too opened the eyes of the blind. Those who were downtrodden when they came to Him in trust went away with a song in their hearts. His teachings have inspired fairly adequate care today in many lands of the widows and the orphans. The Lord's beneficence is seen too in elevated standards of righteousness and justice throughout the world.

Praise Him For Himself (v.10)

In this the final verse of the psalm under consideration there is the suggestion that we should never fail to praise the Lord because of who He is as well as because of what He has done. Herein lies the essence of true worship. To bow before the Lord in humble adoration because of what He is—Saviour and Lord—this is altogether fitting upon our part. To acclaim



ON MATTERS OF
Family Living

By

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

Director of Counseling, Trinity Baptist Church

Psychologists' Receipt for Juvenile Delinquent

Families interested in developing their very own juvenile delinquents may be helped by the 10 suggestions compiled (tongue in cheek, we suspect) by a panel of Marymount College psychologists.

1. Invariably take your child's part in school and neighborhood quarrels.
2. Be a "buddy" and let him treat you the way he treats his friends.
3. Encourage him to avoid responsibilities and let the "eager beaver" do it.
4. Let him continue as a bully and show-off—It's a manifestation of the fact that he's a born leader.
5. Allow him to postpone his chores until they're forgotten or you're done them.
6. Don't tell him he's "wrong" because the word "wrong" can set up serious frustrations and give him a feeling of persecution.
7. Let him read all that filth he can buy or borrow. How else can he tell the good from the bad?
8. Let him dress and behave like a beatnik rather than make him different from his friends.
9. Let the youngster hear all the family quarrels.
10. When he's in real trouble, excuse it by saying that modern youngsters are difficult to control and promise it won't happen again.

Certainly parents who follow the suggested program will be rested and refreshed for their inevitable court appearance, the psychologists indicate. After all, what have they been doing all this time?

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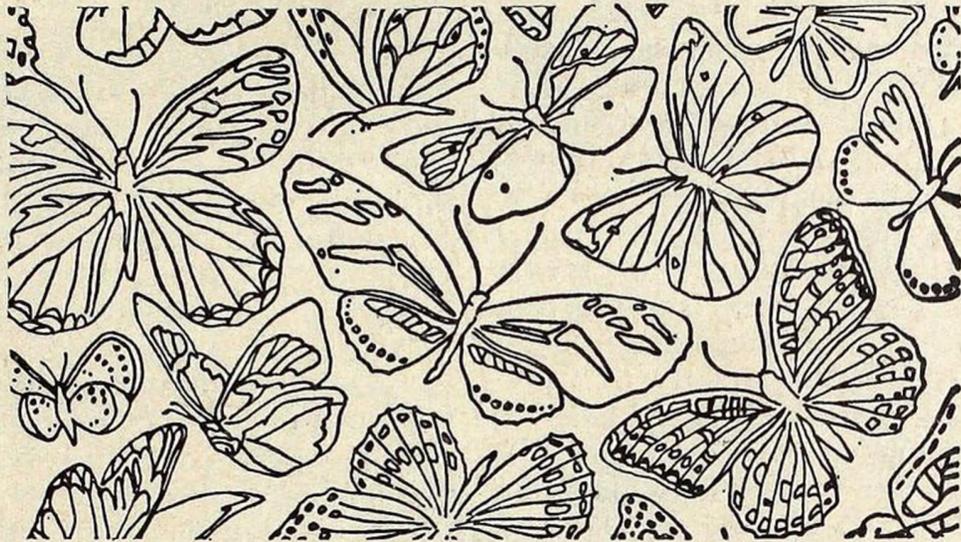
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Foreign Butterfly*

By Mary Pawlek

The night was bad in the forest. A sudden summer storm struck with sharp streaks of lightning and hard, brisk rain. Forest creatures were safe and snug inside their own dwellings and no one ventured out until morning after the storm stopped. Slowly, as each animal peeked out, he felt drops of water on his head. These were shaken down by butterflies flitting through the leaves.

"Oh, look over there," cried Blue Blush Butterfly, flapping her wings in the direction of a shiny object caught in a patch of green grass.

Following her lead, the other butterflies landed near the bright object. Upon landing, each exclaimed, "It's a butterfly. It's one of us." But the strange butterfly remained silent and still.

She was a huge beauty, with big, silver, lacy wings, dotted with sparkling objects. These caught the rays of the sun and reflected a dozen colors. In the center of each wing was a round blue bubble with ears of red and gold specks falling from them. The butterfly was graceful and beautiful. Soon every forest creature was surrounding it in awe.

"Well," said the other butterflies, "she's too snobbish to talk to us commoners. She must be a monarch or a princess."

The foreign butterfly was quite rude, not saying a word or moving an inch. She just lay in the grass, seemingly unaware of the forest dwellers around her, who made cutting remarks right to her face.

Blue Blush Butterfly was especially mean. She was the butterfly queen, and she didn't like the attention the new butterfly was receiving.

"I suggest we throw her out of the forest. After all, she's not really one of us; she's a foreigner," she insisted.

So it went with petty jealousies and con-

stant arguments until even gentle butterflies were guilty.

One day soon after the arrival of the foreign butterfly, people invaded the forest in search of a lost object. When they came to the silent butterfly still resting in the grass, they exclaimed excitedly and picked it up.

After they left, the forest creatures, especially the butterflies, came to the spot. All wondered aloud about the mysterious visitor.

Finally the wise old owl hooted, "Now you needn't fear the strange visitor in our midst. You needn't be jealous of its beauty either. You see, the object was a butterfly made of stone and jewels. It was lost by a lady who was caught here in the night storm. In her eagerness to reach home, she lost her butterfly pin."

With an afterthought he quietly hooted, "You shouldn't have argued among yourselves in any case, especially since the object was made of material lacking life. Be grateful you are not as the butterfly pin. Be thankful God has given you life."

Shamefaced and embarrassed, the forest creatures returned to their homes to think over the lesson taught by the wise old owl. The butterflies with heavy hearts flitted smoothly over the ferns and bush tops to their places of refuge. They felt a twinge of sadness for the lifeless butterfly.

God's Wonderous World When the Earth Trembles

By Thelma C. Carter

If you shake sand in a small sieve, you notice first the shaking sound. This is followed by falling sand, with only the larger pebbles remaining in the sieve.

When an earthquake jars the earth, a similar reaction results. First comes the rumbling sound of breaking earth. After this comes the settling of rocks and earth. When a giant earthquake occurs, the deep

The cowboy was making his first trip to the big city. At a party he was invited to, an awe-struck friend saw an enormous diamond ring.

"Is that diamond genuine?" the friend asked.

"If it ain't," the cowboy drawled, "I sure been beat out of a dollar and a half."
—Nashville Banner

Even if we may not be the first to reach the moon, we'll be the first to send it foreign aid.

A little girl was taking her first train ride. At night she was put in an upper berth while her parents retired to another section. Alone and a little frightened, she called out at regular intervals: "Daddy, are you there? Mama, are you there?" After this had gone on for a while, a gentleman across the aisle called out in an irritated, gruff voice: "Yes, daddy is here. Mama is here. I am here. We are all trying to go to sleep. Now, for heaven's sake, stop that confounded noise." There was a time of silence and then a thin little voice called out: "Daddy, was that God?"

Nowadays, when boy meets girl, dad has to double his allowance.

rumbling noise can be heard for hundreds of miles.

Imagine thousands of tons of rocky earth being pushed up on land or in the midst of seas! Then these sink and are folded beneath layers of earth or ocean waters.

Certain earthquake areas are located near weak earth surfaces. These areas are crisscrossed by thousands of cracks and crevices extending deep under the surface of the earth. One earthquake area circles the Pacific Ocean. Another runs from the Mediterranean Sea across southern Asia. Still another is from Mexico into the West Indies. Italy, China, Japan, and Peru are known to have suffered many earthquakes.

An instrument called a seismograph measures all earth movements. Scientists tell us that no less than two earthquakes occur every minute. Many are minor, with little or no damage. Nevertheless, the earth suffers about a million earthquakes every year.

The Bible tells of an unforgettable earthquake when Jesus was crucified. "Behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Matthew 27:51).

* (Sunday School Board Syndicate, all rights reserved)

Do We Want To Pay The Price?

by J. Pope Dyer

It is common place to state that we live in the most revolutionary period of world history. It is likewise generally accepted that this is an era of hate and hysteria, turmoil and transition, disappointment and disillusionment.

We live in a period of cold war, a time when we are uncertain about whether the entire world will be blown up or whether we will be sane enough to prevent a world-wide holocaust.

This is a period of propaganda—a period when there is an orgy of criticism directed at anyone who leads or assumes a position of leadership. This period of confusion and conflict has resulted in many asking the question, "Has anyone today been able to preserve the basic values of life?"

We all know that there are many "worms of fraud" and "spiders of selfishness" in our society. We seem to be totally unprepared to cope with this colossal monster of change.

Arnold Toynbee, distinguished English historian, recently said, "This generation will not be known for nuclear discoveries or space progress but it will be remembered for the backward peoples of the world realizing for the first time that they are entitled to some of the good things of the world."

Dr. Roy McLain, of Atlanta, talks of converting a Communist to Christianity. The ex-Communist asked two pertinent questions. They were, "What part of my pay check do I give to the Church each week and how

many hours daily must I give to the Church?" When Dr. McLain said there was no specific requirement, the former Communist was shocked and said, "I've been giving 50 per cent of my weekly pay check to Communism and spending three hours a day, seven days a week, working for Communism."

It is time for a new dedication in the United States to the fundamentals. Parents, officials and adults must do some hard, sound thinking and planning to meet all the disturbing situations that face us. We have abandoned the basic indispensables of our forefathers. We have lost our sense of values.

To many the Church is no longer the sacred institution it once was, where children are taken by dedicated parents to be taught the principles of Christian living and entirely too many parents have become lost in the quagmire of materialism. No wonder our newspapers portray in box-car letters the heinous crimes of the teen-agers. It reminds me of an illustration I read recently. A boy was in court charged with a serious felony. The judge asked the boy who the woman in the courtroom was. He replied, "I do not know her." It was his mother. Entirely too many parents are working to provide luxuries for children who basically want fewer luxuries but more love, discipline, guidance and companionship. Too many parents are missing the mark here.

Our society has a misguided philosophy about the important people. The teachers and preachers are not the recognized citizens. They are too often second rate citizens. A noted speaker recently visited a city in the South and asked the three most respected citizens in the city. He was told they were the banker, the coca cola dealer and the Cadillac dealer. Later the same man visited a European city. He asked the same question there. He was told the mayor, the priest, and the teacher,—government, religion and education. Our imbalanced life is the cause of our social catastrophies.

Our chief needs, then, are in the realm of education and religion. If we can give our children a Christian education and emphasize prayer, Bible reading, liberal giving to the Church, witnessing with life and lip, then we will save our country and prosper. If we do not strengthen the hearts and heads of our people, the day may not be far distant when we too shall be numbered with "Ninevah and Tyre."

The big question in my mind is—Do we want to pay the price to maintain our great way of life?

Mr. Dyer is a member of the faculty of Central High School, Chattanooga.

Values And Ideals

INSIGHT

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



America was built on a dream. The wise man said long ago, "Where there is no vision, the people perish." There are indications on every hand, however, that our dream has grown dim, that our vision is fast fading. Our world is caught up in an overwhelming confusion of moral values and spiritual ideals. One does not have to read Toynbee to find this out. Even a casual glance at today's world in travail makes it clear. Responsible students representing many shades of political, philosophical, and religious thought have referred to our "cut-flower civilization," our "uprootedness," our "sense of drift," our "spiritual void," and the "other directed" multitudes of our time.

Yet life can have no meaning, no worth, apart from values and ideals. We long for a better state of being than we have already

realized. We know, in our saner moments, that we have not yet apprehended. We are not as we should be. And there persists before our minds a vision—a vision of a higher type of personal and social life than the one we now live. As A. B. D. Alexander says, "Some conception of the supreme good is the imperative demand and moral necessity of man's being."

Both experience and widespread public opinion sampling indicate that we are not communicating values and ideals to today's youth with anything like the effectiveness needed. Why? The answer is partly in our own failure as adults to develop an integrated sense of values issuing in character in our own lives. We cannot communicate what we do not possess. A basic need today is the need for a return to a vital union with God, which union results in character. If we have this, we will not need to concern ourselves overmuch with communicating values and ideals to youth. Youth will catch them. The salt of the earth is pervasive. The light of the world pierces darkness. Evil can be overcome with good.

As Abraham sought the city which has foundations whose builder and maker is God, let us seek this city in our cultivation of values and ideals. Let us say with the Apostle, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14).

