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College Bill Snags In Rules Committee

WASHINGTON (BP)—The rules committee of the House of Representatives balked on the higher education facilities act of 1963 because of a "hassle" over a provision for "judicial review" in the bill.

(Judicial review is the practice of testing in federal courts the constitutionality of acts of Congress or of the Executive Branch of the Government. The problem in the college aid bill is whether or not the provisions for grants to church colleges violate separation of church and state as set forth in the First Amendment.)

The original version of the college bill provided under certain circumstances for testing in federal courts the validity or invalidity of loans and grants to church colleges "under the First Amendment to the Constitution of the United States." This provision was deleted before the bill was reported out of the education and labor committee.

Many congressmen want "judicial review" in the college bill in order to point up the problem of government grants to church schools. Other congressmen want the provision deleted because the trend of Supreme Court decisions indicate that it might declare tax aid to church schools to be a violation of the First Amendment. Yet others seem to be willing to continue the "hassle" either for the purpose of placing responsibility on the shoulders of the education and labor committee, rather than on the Congress as a whole, or in order to defeat the entire bill.

The higher education bill would authorize \$1,195,000,000 for three years in a five year program of grants and loans both to public and private colleges for academic facilities. After three years the entire program would be reviewed and new appropriations would be made.

Unless the church-state issue comes into sharp focus, the probability is that the college bill will pass the House without serious difficulty. Both the House and the Senate passed college aid bills last year, but they sank on the rocks of student assistance and the problem of tax support to church schools.

in the article "Seminary Scholarship Called Making Progress" which appeared in the August 1 issue of B. and R.

Dr. H. I. Hester was reported in that article as having said that despite liberal shifts, Southern Baptists are still theologically conservative. He goes on to say that Baptist pioneer area missionaries are "extremely conservative and also very vocal" in theology. This, he claimed, stems from the fact that they "are not the most highly educated of our ministers." They work in a lonely atmosphere, feel the need of sticking close together on this account and hold to conservative theology.

Does Dr. Hester mean what it seems that he

Devotional

Our Relationship To Jesus



Barney L. Flowers, Missionary,
Gibson County Association

John 15:1-15

The relationship of the believer to Jesus is not easily expressed nor understood. Our Lord makes this relationship very close and vital in that He illustrates it by the vine and the branches" and calls it an abiding in Him. He gives us our objective or purpose for being, which is to glorify the Father. He tells us that we can do nothing without Him and that we glorify the Father best in fruit bearing. He uses three terms to help us understand our spiritual relationship to Him.

1. Disciples or learners: Every Christian is a disciple. Jesus said, "Take my yoke upon you and learn of me." We are to learn His will and way, to cultivate the Christian graces, to know in our heart and life the "fruit of the Spirit."

2. Servants or slaves: There are many people who would like to have Jesus as Saviour, but who are not willing to make Him Lord, and do not the things I say."

Paul liked to use the term "bond slaves" to express his surrender to Jesus. Is He really Master of your life?

3. Friends: There is no greater love than that of a friend who lays down his life for you. Jesus has done this for us. Now will we do it for Him? Complete obedience to His command and commission in carrying forward His work, which He has put in our hands, will show our friendship to Him and His cause.

does? It sounds as if he is saying that the more educated a person becomes the more liberal he becomes, and the reason many are conservative is that they are "not the most highly educated of our ministers."

Like all seminary students I was exposed to
(Continued on page 9)

... You have Given Both Sides

• I appreciated your editorial presented in the August 1st issue of the Baptist & Reflector. This article is excellent in that you have given both sides of a very serious problem.

I agree that religious exercises should not be required by law. I also agree that any amendment must be carefully worded so as to retain the effectiveness of our religious guarantees.

I firmly believe that the court has laid down the groundwork for a complete elimination of references to God in connection with government. The doctrine of neutralism indicates this very clearly when neutralism is defined as not just treating all sects alike but in giving recognition to none and giving believer and non-believer equal freedom. You have recognized our fears along this line.

The barrel of apples illustration embodies my fears far better than words.

The court state that the prohibition against the establishment of a religion and the separation of government from religion must be absolute while the free exercise guarantee cannot be absolute. Absolute separation and the neutrality stand causes me to believe that an amendment is a necessity.

Your article is a perfect summary of the problem. I am keeping it for the future.—
E. D. Lyle, Jr., 3405 Chapman Highway, Knoxville 20, Tenn.

... Takes Issue

• I am concerned about the liberal trends in Theology among the ministry and scholarship of the Southern Baptist Convention. I am most surely concerned about some of the statements



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A Baptist Philosophy Of Christian Education

Baptists need a clear concept of the principles which undergird their program of Christian education. These principles will constitute their philosophy in this area. The aim of Christian education for Baptists is to educate students in the nurture and discipline of Jesus Christ which are designed to bring them to become mature Christians. The context and perspective of such education are clearly defined in the Bible and in the long history of church related colleges in America from 1636 until now. For Baptists this historic context and perspective have been inbred in them by their basic distinctive.

The basic, all inclusive, Baptist distinctive is the belief that redeemed personality should minister under the Lordship of Jesus Christ as revealed in the scriptures. Therefore, a Baptist philosophy of Christian education must inherently and consistently be relevant to this distinctive. Interpreted then, in its simplest terms, Christian education is

by Norman W. Cox

a continuing teaching-learning life situation wherein Jesus Christ is teaching directly through the inspired scriptures. This teaching is continually implemented by the Holy Spirit. He is teaching those who are redeemed personalities *to become teachers*. In answer to his call and instruction, such teachers have committed themselves to teach what they have learned to those to whom they are sent. Ideally, each individual Baptist should be such a teacher.

The primary goal of such teaching is to bring those who are taught to accept Jesus Christ to be their Saviour, Lord, and Teacher. This requires lifetime commitment which enlists one permanently to continue learning and teaching in all the inexhaustible areas of truth and knowledge that are relevant to all the temporal and eternal relationships of Christians. An adequate study of this concept of Baptist Christian education will disclose that the foregoing ideas have historical confirmation.

Jesus we know, the Holy Spirit, we know, the scriptures we know, but more specifically:

Where and What are the schools?

Who are the teachers?

What are the curricula?

What are the relevant factors in a Baptist philosophy to collegiate education?

What does this philosophy promise for the future?

Where and What Are the Schools?

We need to remember that the little red schoolhouse of another day and the big

brick schoolhouse of the present day are comparatively recent educational innovations in the area of educational structures. This is also true of their ideas and methods of pedagogy.

Where were the schools in the days of Moses, David, and Isaiah? The Bible is clear in its answers to this question. God gradually developed three divinely appointed educational institutions. In their origin they were centuries apart. Once started, each became permanent. Each finally came to have an educational obligation. These institutions were the home; the church, which resulted from a format of religion that evolved from family altar to ritual to tabernacle, to temple to synagogue, to church; and finally, the state. Not until the 19th century did the state begin to finance education by taxation.

From the beginning, the home, with the family in it, was the primary educational unit. Parents were responsible for teaching their children. The home is God's first school. The obligation of its educational ministry has never diminished. This is essentially true for the first years of a child's life. No other school or college can ever become an adequate educational substitute to supply the teaching ministry that only the home can best provide. Incompetent or indifferent parents cannot transfer their God-appointed ministry to the church or the schools.

The first educational obligation of Christian parents is to provide their children from infancy with Christian ideas, attitudes, examples. This is the essential beginning in guiding a child toward becoming a redeemed and informed personality in Christ. The first school of Christ is the Christian home. It is the basic unit of Baptist Christian education.

The second unit in institutional Baptist Christian education is the church. The Pentateuch defined and explained the teaching ministry of the special religious leaders who had teaching responsibilities in the tabernacle and later in the temple ministries.

The synagogue was born among the thousands of deported Jewish exiles in the sixth century B.C. after the final captivity in Babylonia, a heathen land. Today it is nearly 2,500 years old. It is the oldest, continuous school of religious education the world has ever known. It has given basic cultural education with a large Biblical content to approximately one hundred generations of the Jewish people.

In the two centuries following Pentecost, the witness and teaching of the gospel of Christ brought thousands of churches into existence in the Roman world. Each became a school to bring people to Christ and to provide Christian education for those who

became Christians. These young churches served their people in somewhat similar areas as the synagogues had ministered to the Jews.

Today Baptist churches should be schools teaching in vital areas of Christian education. They are responsible for much that Baptist children and youth will learn. The churches need continually to improve the school work they are doing for their constituencies.

The third unit in institutional Baptist Christian education is their denominationally related school. Organized religions in ancient days always provided education to train men for religious ministries. These slowly evolved in Christian lands into colleges and universities. Finally, their curricula grew to include many areas of knowledge relevant to religion, but not specifically religious. The end result sought today is education for all vocations. Its goal is to produce learned Christian personalities.

Beginning in 1636 the Congregationalists in Massachusetts with Harvard, the churches in America followed the expanding frontiers and established colleges in every section until they had crossed the continent. The main purpose of these colleges was to educate men for the ministry, but many of their students were laymen. Their curricula were loaded with the liberal arts, Biblical, and related courses.

Actually, millenniums passed from the beginning of education in the home and its continuance in what finally become the church, until the state began to accept any responsibility for educating its citizenship. For uncounted centuries, the home and religion bore this responsibility.

Today the states' schoolhouses are everywhere. Baptists do not object. They have been among their best supporters.

Public education is necessary. However, it has serious limitations. These limitations will be greatly increased by recent Supreme Court decisions. Because of these limitations, private and church colleges are a necessity to provide for three vital needs: the enrichment of the churches; a spiritual balance in American culture; and the nation's survival.

Baptist schools should provide their churches, society, and the nation with education to meet these needs. It is essential to the propagation of their Baptist distinctive of redeemed personality ministering under the Lordship of Jesus Christ.

Who Are the Teachers?

The teachers are those who are related to others; personalities, ministering under the

(Continued on page 10)

Good News Wanted

Few of us will deny that most of the news is bad. Every day the paper seems to be brimming over with details of the criminal, violent, sordid, discouraging happenings. Now comes a proposal for a daily paper dealing with the good. It's a London venture whose sponsors want to put emphasis on the good instead of the evil and if they can get 80,000 people to pledge necessary support, *The Daily Leader* will be launched for this purpose.

Who doesn't want to hear about the generous instead of the selfish, the heroic instead of the mean, the pure instead of the corrupt? We hope the project will succeed. But it must be remembered that newspapers do not make the news, they only record it. Perhaps this British proposal is a reaction against the British press—and for that matter the press of a good bit of the world—being recently flooded with the prurient in its continued detailing of the Profumo, Ward, call girls' scandal.

The press does seem to have fallen into the error of

over emphasizing the dark and sordid side of life. There is a bright and encouraging side. A newspaper should not ignore it. The slant of news can have a tendency to encourage evil by playing it up in a glamorous manner. Just as television, in some of its shows, can actually encourage crime by teaching methods of crime to susceptible viewers.

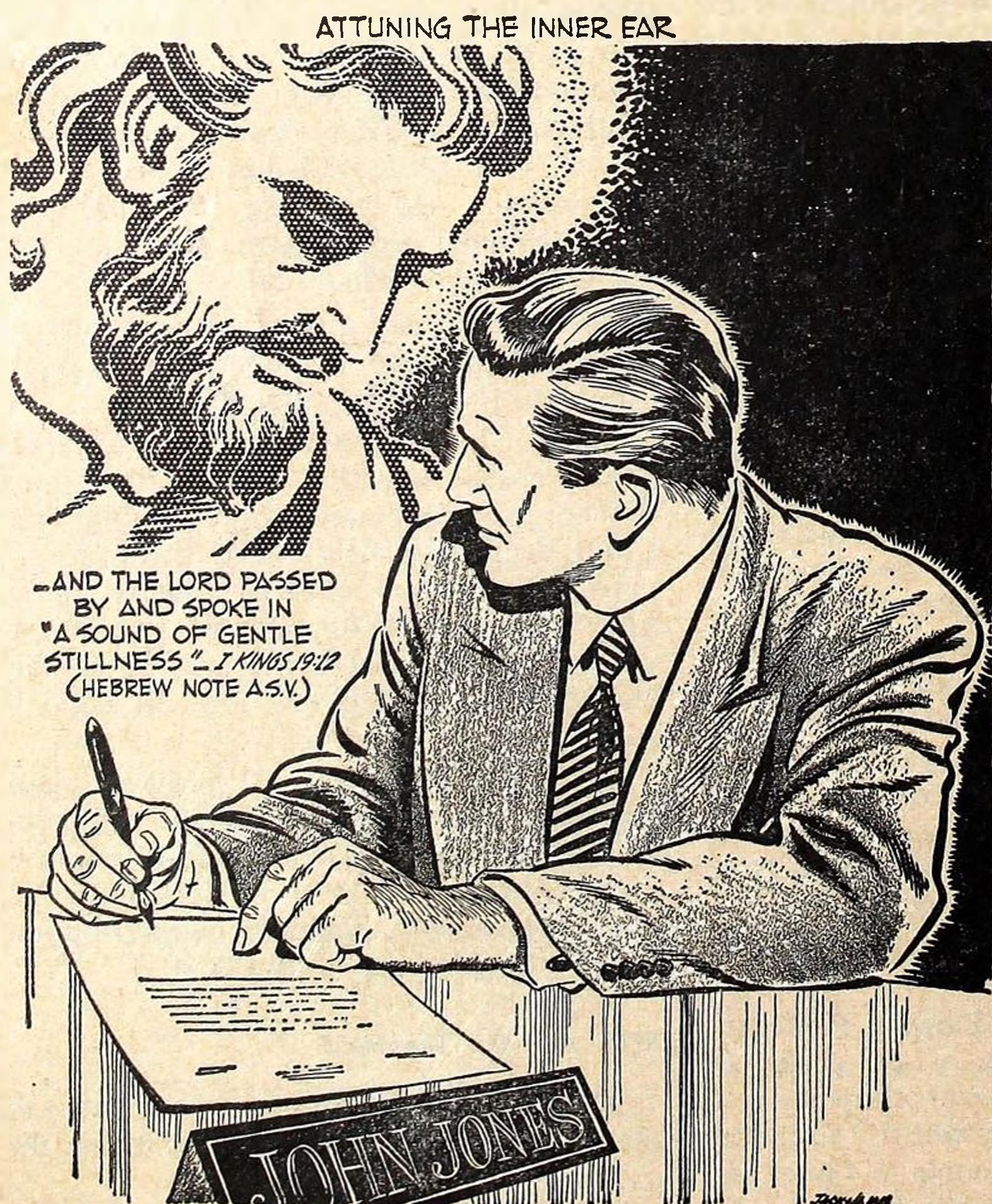
The media of mass communication—press, TV, radio—are powerful in their impact upon readers, viewers, listeners. Without their policing deterrent, evil forces threatening to debase our standards of behavior cannot be successfully checked and overcome. If channels of communication are turned to the increase of evil rather than its lessening, then, indeed, the future is dark. When the means of communication focus attention upon evils to awaken public conscience, arouse the forces of law, order and good citizenship to overcome these evils, then they serve a most wholesome purpose. This is what they should do. When, however, they detail immorality, vice and crime in such a way that these become further entrenched in their power, then the communication media themselves have become evil.

What is happening should be reported. This means there can be no censorship, no managing of news, no covering up of harsh reality. But at the same time if this is really done in perspective it will be evident that there is also good news to be reported. Encouraging things are happening in the world every day. If only we recognize that the good *is* news along with the bad.

We, who know the love of God in Jesus Christ, have the responsibility to report the best news the world can ever know. The *gospel* is good news. It continues to be news. Much of the world desperately needs to hear this best news from each of us who knows Jesus Christ as Saviour.

What Has Priority?

"I stopped building the cathedral in order to build the church." Thus a religious leader answered questions of visitors about a half-finished edifice in an economically depressed area in Brazil. There are times



BAPTIST BELIEFS

by Herschel H. Hobbs

THE COMFORTER

The word "Comforter" is a title applied to the Holy Spirit. It translates a Greek word, *paraklētos* (English *paraclete*), meaning the one called alongside. With one exception (I John 2:1) this word is used in the New Testament only by Jesus (John 14:16, 26; 15:26; 16:7). The root verb is *parakaleo*, composed of two words *para* (alongside; note "parallel") and *kalein* (to call); hence to call alongside. It appears 108 times in the New Testament, and is variously rendered as "beseech" (Matt. 8:5), "comfort" (Lk. 16:25), "exhort" (II Cor. 9:5), "desire" (Acts 8:31), "pray" (Mk. 5:17, 18), "intreat" (I Cor. 4:13), and various kindred uses. The noun *paraklēsis* is found 29 times as "consolation" (Rom. 15:5), "exhortation" (Acts 13:15), "comfort" (I Cor. 1:3, 4), and "intreaty" (II Cor. 8:4). Neither of these words appears in John's writings, but *paraklētos* is used only by John. In John's Gospel alone does it appear as a proper name.

In the papyri this word is used in the sense of "the invited," hence one called to another. Philo says that when God created the world He needed no *paraklētos* in the sense of an adviser, counsellor, or helper. The Hebrew Targums and Talmud borrow

this word to express the idea of an intercessor, defender, or advocate.

All of these thoughts shed light on the use of this word in John's writings. Thus the Holy Spirit is the One being called alongside (passive voice) the Christian. He is our Exhorter, Comforter, Consolation, or the One encouraging us (John 14:16-18). He is our Adviser and Counsellor (John 14:26; 15:26). He is our Intercessor, Defender, and Helper (John 14:27). He is the Advocate of God pleading God's cause to the lost as He convicts of sin, righteousness, and judgment (John 16:7ff.).

In I John 2:1 this word is used of Jesus as our "Advocate." This is the Latin form (*advocatus*) also meaning "the one called to." It refers to a lawyer, usually one for the defense. This technical usage as "lawyer" or "attorney" is rare, and means one who appears in another's behalf as mediator, intercessor, or helper. Thus "Jesus Christ the righteous" appears before God on behalf of the Christian to plead for his continuous forgiveness of sin (cf. Heb. 7:25).

In this dual sense, therefore, Jesus is our "Paraclete" before God, and the Holy Spirit is God's "Paraclete" before men. And this is a source of comfort indeed.

Former Cuban Official Serving Hardin-Simmons

Jose M. Naredo, a former education official in the Cuban government who fled Cuba and came to Texas with the aid of the SBC Home Mission Board, has been appointed to the Spanish faculty at Hardin-Simmons University at Abilene. After Castro came to power Naredo left the government work and founded a school which carried his name. He was thrown in prison in 1961 by the Cuban government and escaped, as he said, "only by a miracle of God."

"Slight Heart Attack" Hits Courts Redford

ATLANTA (BP)—Courts Redford of Atlanta, executive secretary of the Home Mission Board of the Southern Baptist Convention, has had what his doctor called a "slight heart attack."

The announcement was made by G. Frank Garrison, assistant executive secretary of the mission agency, who said "his condition is not thought to be serious."

Would Aid Private Groups On Aging

WASHINGTON (BP)—Two members of Congress asked for financial assistance for aging which would benefit private, non-profit organizations and institutions.

Sen. Pat McNamara (D., Mich.) and Rep. John E. Fogarty (D., R.I.) introduced identical bills in the Senate and House of Representatives authorizing \$19,500,000 in grants to public or private, nonprofit agencies, organizations or institutions.

Under the terms of the bill, a total of \$70,000,000 would be authorized in federal grants over a five-year period. Of this amount \$50,500,000 would go to states for community planning and coordination, demonstration programs and training of special personnel.

The \$19,500,000 to public or private organizations or institutions would be grants "for study, development, demonstration and evaluation projects relating to the needs of older persons. Grants could be made to organizations or individuals for specialized training. Church groups obviously could be included in the grants program.

McNamara told the Senate that there is need for the Federal Government to participate financially in the efforts at state and local levels to meet the problems of the aging. He further pointed out that his proposed legislation implements the findings of the 1961 White House Conference on Aging.

In the House of Representatives, Fogarty called for support of the measure, known as the Older Americans Act of 1963. He said that not only would individuals benefit from the legislation, but the nation would benefit "from the untapped manpower reserve that is represented among the ranks of our older citizens."

In addition to the grants program, the bill would establish the administration of aging in the department of Health, Education and Welfare; create the position of Commissioner of Aging; and establish an Advisory Council on Older Americans.

"Dr. Redford experienced some physical discomfort during his recent stay at Glorieta" Garrison said. "A cardiogram in Atlanta revealed the heart attack."

His physician has ordered complete rest and he has forbidden him any company. He is at the Georgia Baptist Hospital in Atlanta.

when it is far more important to edify the people than to put up an impressive stone edifice.

A beautiful edifice has its functions in worship and witness to God. But lives that are built up spiritually and morally, socially and economically, in righteousness, in peace, in love through the power of the spirit

become a building of God not made with hands, a temple of the Spirit, a creation of beauty witnessing to the kingdom eternal. Sometimes it is necessary to stop constructing a cathedral if the church is going to be built. One of life's big lessons is learning what has priority.

Tennessee Topics

Lavere H. Douglas, former pastor of Midland Church in Concord Association, has been called as pastor of the Flatt Creek and Hickory Hill Chapels, missions of First Church of Shelbyville, James Singleton, pastor.

Edd Russell, who has been pastor of Fosterville Church for the past two years, has resigned. He is scheduled to undergo surgery in New York within a short time and following his recovery will accept work either in Florida or elsewhere in Tennessee.

James H. Walker, a native of Knoxville, assumed his duties as pastor of First Church, Edgewood, Tex., upon graduation from Southwestern Seminary in July. He is the son of Mr. and Mrs. W. H. Walker of Route 9, Knoxville. Mrs. Walker is the former Harriet Widner. They have two daughters, Elizabeth Ellen and Rose Marie.

Holston Association—Emmanuel Church has employed Mrs. Leona Dickens as full time church secretary. Gene Lasley, a native of Soddy, is the new pastor at Buffalo Ridge. Mrs. Lasley is a native of Sterling, Ill. They have a daughter, Laurie Anne, 21 months old. Greenwood ordained Cleo Roderrick and Ed Huff as deacons.

Termed "the greatest revival we've ever witnessed" by members in a telephoned report August 8th to BAPTIST AND REFLECTOR, Immanuel Church, Lawrenceburg had 30 decisions. Two more night services were to be held during the revival for which prayers were requested. Louis Rideout, Jr. of Grace Church, Tullahoma, assisted the pastor and the church.

James A. Davis began his work as pastor of Calvary Chapel, mission of First Church, Murfreesboro, July 7. He was formerly pastor of Smith's Fork Church in Wilson County.

Clover Creek Church, Madison-Chester Association, has finished a six-room educational addition, providing for two Nurseries, Intermediate and Young People's departments.

Herbert Gilmore of Louisville, Ky., became pastor of Chevy Chase Church, Washington, D. C., August 18. A native of Tennessee and a graduate of Carson-Newman College and Southern Seminary, Gilmore has been a faculty member of the Carver School of Missions and Social Work for the past three years.



MRS. MAHAFFEY

Calvary Chapel, mission of First Church, Murfreesboro, observed the second anniversary of its library and honored Mrs. Bertha Mahaffey for whom the library was named July 21. Mrs. Mahaffey, 85, is a patient in a nursing home and this was a very happy occasion for her as she had been unable to attend church for several months. Before her illness she had served as teacher of the Adult Ladies class. Mrs. Mahaffey was a member of the first graduating class of Carver School of Missions in Louisville, Ky. Her husband, W. G., was a Baptist minister who served churches in Kentucky and Tennessee.

The latest progress report on the 30,000 Movement lists a total of 5,520 new churches organized and 14,660 new missions established. Of this total 198 new churches have been established in Tennessee, 283 new missions. The report was made as of July 1, 1963. The total number of new churches and missions organized (inclusive of those reported by Foreign Missions) total 20,180. The 30,000 Movement began in 1957.

First Church, Portland, in a resolution expressed its appreciation for the devoted service through the years of the late Hugh K. Shannon, a dedicated and faithful member for 36 years and a deacon for 34 years. Mr. Shannon died after a heart attack July 28 at his home in Portland. He was devoted to his family, friends, and community. The church sustained a deep loss in his passing.

Senator Kefauver Dies

US Senator Estes Kefauver, 60, died August 10 of a heart ailment at Bethesda, Maryland. He had represented Tennessee for more than a quarter of a century at Washington first in the House of Representatives and then in the US Senate. Senator Kefauver was the democratic nominee for vice-president in 1956.

Senator Kefauver was stricken while making a speech in the Senate. His death was sudden, after a very brief illness. Graveside services were held at Madisonville in the community where his grandfather, a Baptist minister, once served.

Rev. L. Maynard Jeffers of Helenwood died at his home in Low Gap Community August 3 after a lingering illness. Funeral services were held August 5 at Low Gap Church where he had served as pastor for 31 years. He served as moderator of New River Association for 29 years and taught in the schools of Scott County for some 20 years.

Robert E. Brown, Sr. of Memphis died August 11. He was vice chairman of the deacons and teacher of the Men's Bible class at Broadmoor Church at Raleigh.

First Church, Henderson, voted to build a pastorium.

Missionary Personnel

Dr. and Mrs. Lorne E. Brown, missionaries to East Africa who had been on furlough, were scheduled to leave the States around August 1. They will help at the Baptist Hospital in Ajloun, Jordan, for six months before returning to East Africa (their address: Baptist Hospital, Ajloun, Jordan). Dr. Brown is a native of Hamilton, Ontario, Canada; Mrs. Brown is the former Martha Virginia Allen, of Byington, Tenn.

Rebecca Erin, fourth child of Dr. and Mrs. Robert E. Baker, missionaries to South Brazil, was born July 30. Dr. and Mrs. Baker may be addressed at Caixa Postal 2541-ZC-00, Rio de Janeiro, Guanabara, Brazil. Both are natives of Tennessee, he of Memphis and she, the former Barbara Sewell, of Jackson.

Dr. and Mrs. Joseph Richard Estes, missionaries who serve in Switzerland, returned to the States July 19 due to the illness of their son Jody. They may be addressed, c/o Dr. George M. Trout, 1014 Kees Rd., Lexington, Ky. Dr. Estes is a native of Louisville, Ky.; Mrs. Estes, the former Helen Trout, was born in Harriman, Tenn.

Doctrinal Freedom And The Denomination

by James E. Singleton

The growth or stagnation, the very life or death of the people called Southern Baptists who have been so mightily used of the Lord may well depend on what answer we give to the problem of doctrinal freedom and the denomination. Let us examine the key words in the subject: FREEDOM, DOCTRINAL, and DENOMINATION.

First: FREEDOM. What is freedom? There is an erroneous idea making the rounds today that an absolute freedom is possible, that freedom means thinking anything or doing anything that one desires. But that is false!

Sometimes in witnessing to people concerning faith in Christ we hear a person say, "I would like to become a Christian, but I don't want anyone telling me what to do. I want to be free." That person must be reminded of the fact that freedom is not absolute. Christ made a profound statement in Matthew 6:24: "No man can serve two masters . . . ye cannot serve God and mammon." While the serving of two masters is declared an impossibility, the implication is that every man must serve one master. Paul confirms this in Romans 6:16: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Man does not have a choice as to whether he will be in bondage; his choice is simply to which master he will be in bondage.

In the field of religion man must have some authority in order to distinguish the truth of God from the errors of men. There are three sources of authority to which men appeal: (1) HOLY SCRIPTURE. This view contends that the Bible is the Word of God and is authoritative in all matters of faith and practice. To ascertain the mind of God, we turn to the Bible; (2) THE CHURCH. This view is held by Roman Catholicism which contends that the Pope as the spiritual leader of the church is infallible when speaking "ex cathedra," that is, officially on matters of faith and morals that apply to the entire church; (3) REASON. This position takes many forms. The final authority for faith becomes my reason as I examine scripture with an open mind and then measure it by what I have learned from other

disciplines. In other words, reason sits in judgment upon scriptures, separating the wheat from the chaff, and then reinterpreting scripture to bring it into line with the latest scientific theories and philosophical ideas.

It is quite obvious that these three views are mutually exclusive, despite the attempt that is often made to combine them. Baptists have always held to the first of these principles: the absolute authority of Scripture in matters of faith and practice. Our recent statement of faith adopted at the Kansas City Convention plainly stated that principle. Any weakening of this position simply serves to pave the road that leads back to Rome. Much of the modern dialogue between Protestants and Roman Catholics is possible because twentieth century Protestants have ignored the position taken by the sixteenth century reformers of "sola scriptura." Granted that the denominations that came from the Protestant Reformation brought over with them many Roman Catholic practices such as infant sprinkling which had no basis of authority in the Bible, the fact remains that the motivating principle of the Protestant Reformation was the sole

authority of Scripture as opposed to the authority that was supposed to be inherent in the official pronouncements of church councils, creeds, and the Pope.

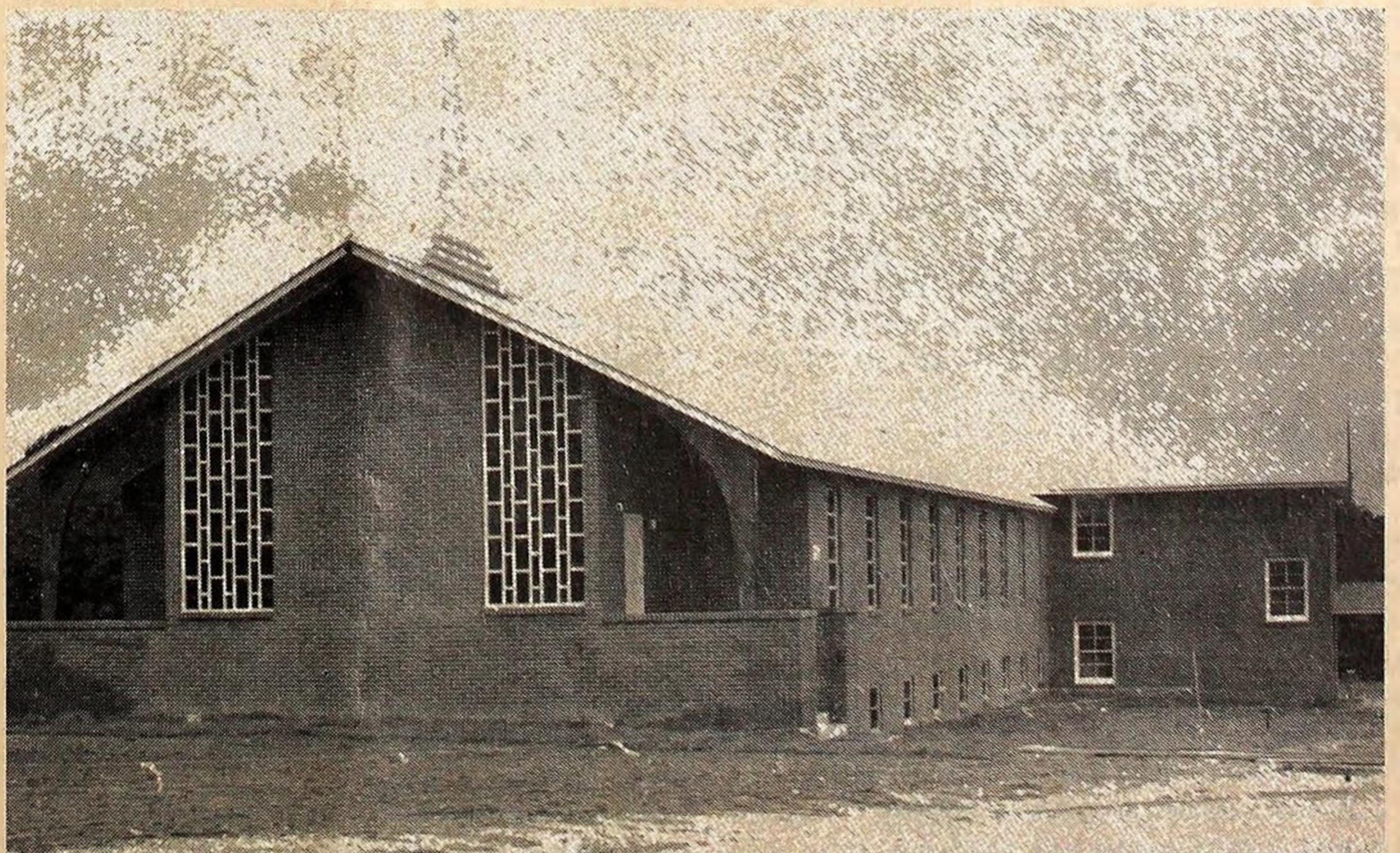
The point is obvious: in matters religious there must be some source of authority. To that extent there is no freedom. Men must commit themselves to the authority of scripture, church, or human reason. When we speak of doctrinal freedom in Baptist circles we mean, therefore, a freedom that is anchored to the Bible as the infallible, authentic, and authoritative Word of God.

The second word that we examine is DOCTRINAL. All protestant denominations, theoretically, profess belief in the authority of the Bible. Actually, this is not true. Pedobaptists admit there is no definite command in the Bible to baptize babies and no example of infant baptism, yet they continue this non-Biblical practice.

Affirmations made by leaders in the ecumenical movement is expressed by the National Council and World Council of Churches furnish another example of unbelief in the full authority of the Bible. "The Nashville Tennessean" for June 29, 1963 carried an article by George Cornell, Associated Press religion writer, concerning the "consultation on Church Union", a practical outworking of the desire to unite all "Christian" congregations. The article indicated that the most recent meeting of the consultation at Oberlin, Ohio in April "agreed on a basis for authority in the church—the Bible as the ruling guide of

(Continued on page 8)

Northside Sanctuary Dedicated



MILAN—Northside Church here dedicated this \$65,000 structure August 4 with open house in the afternoon and speakers each night during the following week. Dr. Henry J. Huey, Nashville, was the Sunday morning speaker. The new sanctuary seats 500 and is air conditioned.

Rev. James E. Singleton is pastor, First Baptist Church, Shelbyville, Tennessee.

(Continued from page 7)

faith, but with church tradition, under the continuing guidance of the Holy Spirit, also seen as shedding light on Biblical truth." The author continued "formally recognizing the value of tradition was a notable step for some protestants, who in the past credited scripture alone."

It is not difficult to see how these men can envisage an ultimate reconciliation with the Roman Church. Incidentally, this is another reason why Southern Baptists should become alert to and resist all attempts to align us with the National Council of Churches.

Believing in the absolute authority of the Bible, Baptists have studied it using the basic tools of interpretation, and under the leadership of the Holy Spirit have formulated certain doctrines that they believe are taught in the Bible. These beliefs have been the focal point about which we have revolved.

This last point is vital. The cohesive force in Southern Baptist life has been our belief in the authority of the Bible and a set of doctrines that we believe are contained in this God-inspired book. Our focal point is not a program of world evangelism, as binding as that command of Christ's is upon His church. Jehovah's Witnesses are engaged in an extensive program of evangelism, but it is obvious that we do not plan to join them in a program of missions. Why? The answer is obvious. We do not share the same doctrinal convictions, although we do share in a desire to make known our particular views to the billions on this earth.

In the past Baptists have been held together by their belief in the authority of scripture and a set of doctrinal propositions that we have drawn from the Bible. In a day of theological liberalism it becomes increasingly difficult for Southern Baptists to be held together by a commonly-shared doctrinal position. The temptation thus becomes that of minimizing doctrine as the focal point of our cohesiveness and making an organization or a program the touchstone of unity. Thus it becomes less and less important what one believes as long as he supports the right causes. But it is not enough to support a program; we must be vitally concerned with the content of the program that we are promoting. This doctrinal position was reaffirmed in our recently adopted Statement of Faith.

The third word that we examine is DENOMINATION. It is quite obvious from even a cursory study of church history that doctrinal deviations creep into denominations. The New Testament abounds with warnings concerning "seducing spirits," "doctrines of devils," "false prophets," "damnable heresies," and the necessity for "earnestly contending for the faith." Watchfulness and diligence are needed if the Gospel of Christ is to be kept from perversion.

We have only to look at the American Baptist Convention to learn a sad, but much

needed lesson. A recent reading of a book entitled *The Foreign Missions Controversy in the Northern Baptist Convention* (the former name of the American Baptist Convention) has been revealing. The author shows how liberalism gained a foothold in the educational institutions of that convention, and slowly ate out its life. Examples were given of men being sent to the mission field who did not believe in the absolute authority of Holy Scripture, the uniqueness of the Christian faith, the virgin birth of Christ, His absolute deity, etc. Liberalism in this convention finally led to the formation of the General Association of Regular Baptist Churches and the Conservative Baptist Convention.

The Southern Baptist Convention has adopted a statement of faith which declares our belief in an authoritative Bible "without any mixture of error," and a set of doctrines that we believe are derived from this God-inspired book. This statement of faith should be binding upon those in any agency or institution responsible to the Convention. This is where academic freedom is conditioned by academic responsibility. Trustees of institutions have a Christian obligation and an ethical responsibility to insist that those employed by such institutions believe in implicitly and teach clearly the propositions to which the Convention is committed.

Academic freedom is permitted in certain areas. For example, our statement of faith states quite simply that "Christ will return personally and visibly in glory to the earth." This Convention has committed itself to no particular millennial proposition; therefore, a teacher in any institution has the academic freedom to search the Scriptures and espouse any millennial scheme that is consistent with the personal and visible return of Christ Jesus to this earth.

Our statement of faith, however, clearly delineates that we believe that the Bible contains "truth, without any mixture of error, for its matter." Any person who has any doubt concerning the reliability of scripture should feel morally obligated to separate himself from the position in which he is paid by a Convention which has affirmed belief in the trustworthiness of the Bible. If he does not feel that responsibility, he should be removed by the trustees. If the trustees are lax in their responsibility, the Convention should remove the trustees and place the responsibility with a slate of men who hold to the statement of faith and are willing to take the necessary steps to remove those who are not committed to it.

Our statement of faith says that we believe that Christ was "conceived of the Holy Spirit and born of the virgin Mary." Should a man who does not believe in or who questions the reliability of the account of the birth of Christ as given by Matthew and Luke receive his salary from a convention that affirms belief in this doctrine? Surely not!

Some have said that Southern Baptists should quit their quibbling and settle down

to the main work of missions and winning the lost. But we have seen that the focal point of Baptist life is not a program of world missions, but our belief in a set of doctrines that we believe are drawn from an inspired and authoritative Bible. The Convention has affirmed belief in a statement of faith. It is now our responsibility to see that each agency and institution is firmly committed to this statement of our doctrinal beliefs. Only when there is this unanimity on these essential doctrines will our mission program receive a thrust that will enable us to take the Gospel to the ends of the earth as commanded by our Lord.

It was once said that a nation cannot exist half-slave and half-free. It is equally true that a denomination cannot exist half-conservative and half-liberal. Southern Baptists are at a theological crossroads. The basic theological foundation of this Convention must choose this day whom it will serve. Our problems will not be solved by ignoring them. They are not solved by name-calling. A man's theological beliefs should be carefully scrutinized before he is labelled a liberal. On the other hand, however, a man should not be called a "witch-hunter," a "fundamentalist," a "Norrissite," nor should he be accused of seeking prestige and recognition in the Convention simply because he attempts to make every institution and agency accountable to the statement of faith which the Convention has adopted.

If Southern Baptists will stand by the Bible as the authoritative Word of God and proclaim it under the anointing power of the blessed Holy Spirit, we may yet see in this day the mighty revival fires that are needed to lighten the darkness of this sin-cursed, Devil-dominated, Satan-seduced world.

Koonce Writes Book For Parents

Ray F. Koonce, director of guidance and associate professor of psychology at Carson-Newman College, Jefferson City, is the author of a new Broadman Press publication "Growing with Your Children."

The book presents parents with practical ways to meet problems.

"A child learns to trust or mistrust his world and the people in it through relationships with those who are closest to him," Koonce says.

Seeking answers to many unsettled problems in child-parent relationships led to the author's writing of this book, which deals with those experiences and opportunities that a growing child ought to have in preparation for successful adjustments in later life.

Adult Interpretation Clinic Scheduled

An Adult Interpretation Clinic is planned for September 6, 1963. The Clinic will be held from 9:00 A.M. to 4:00 P.M. in the Baptist Sunday School Board Chapel, Nashville, Tennessee.

The purpose of this Clinic is to better understand how to use the alternate adult organization and 1963-64 lesson materials.

Dr. Robert S. Cook, Director of Adult work, Baptist Sunday School Board, and Dr. LeRoy Ford, Editor of Adult Lesson Materials, Baptist Sunday School Board, will direct the discussion.

Every adult, general officer and staff member should attend.

Georgia Youth Wins RA Speakers' Contest

WASHINGTON—Johnny Baxter Mostiler, a husky 16-year-old from Griffin, Ga., won the Washington, D. C. congress contest here in competition with winners from 13 other states.

The victory won for Mostiler a \$100 US savings bond and an opportunity to make his address before 6,000 fellow Royal Ambassadors at the opening session of the Third National Royal Ambassador Congress August 13. He spoke on "My Responsibilities to Christ."

Winning second place was 15-year-old Joe Pryor of Oklahoma City.

John Walsh, 17-year-old son of a Kennett, Mo., Baptist minister, placed third. He delivered his address last May during the Southern Baptist Convention at Kansas City, Mo.

During the finals held in Memorial Baptist Church at nearby Arlington, Va., Mickey Bowman of Johnson City represented Tennessee. He spoke on "My Place in Today's World."

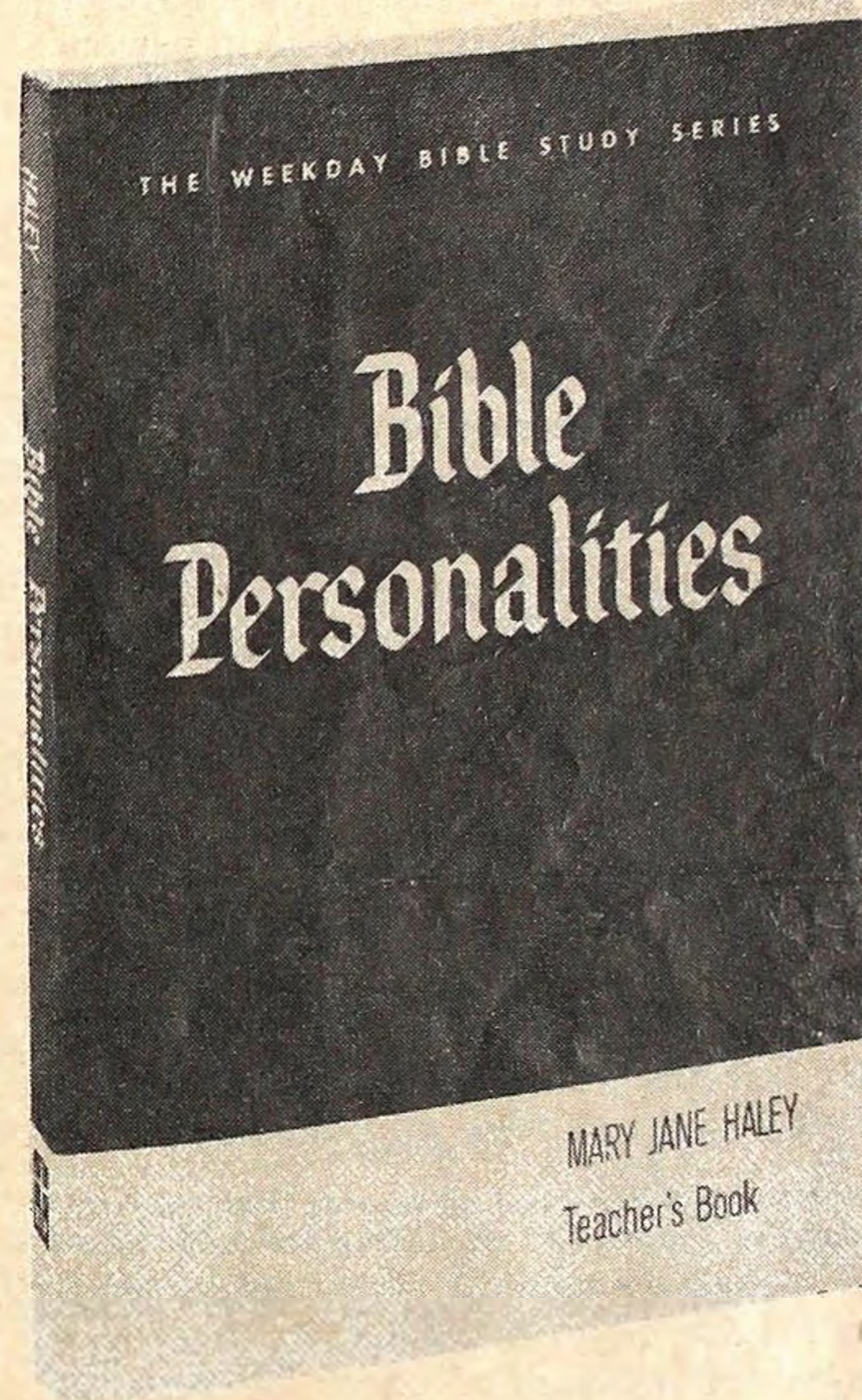
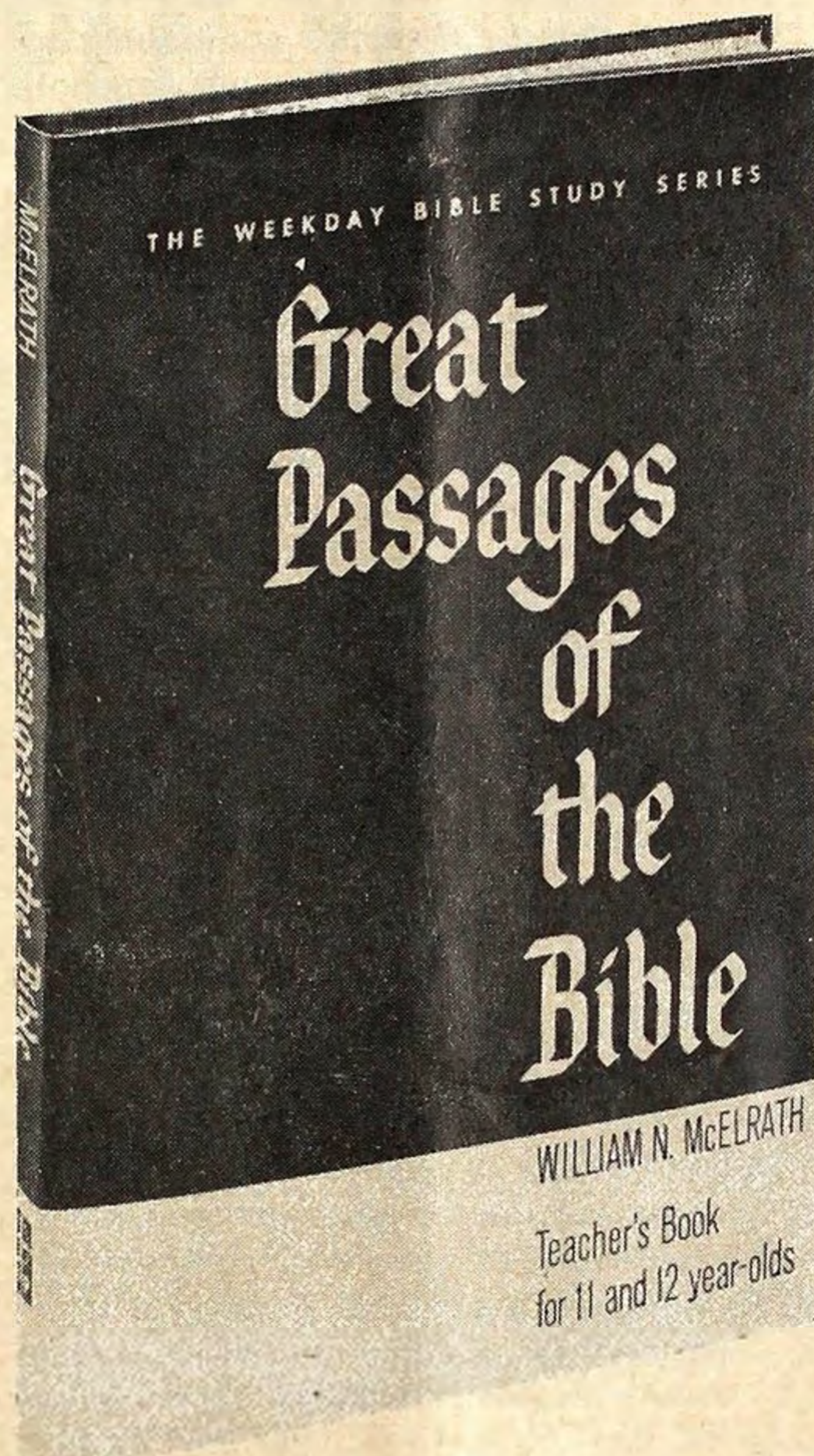
The address contest came before the three-day Royal Ambassador Congress at the outdoor Sylvan Theater on the Washington Monument grounds. Two Christian athletes, 18 missionaries, a television actor, a FBI inspector, and an air force general headlined the program.

The congress was sponsored by the Brotherhood Commission of the Southern Baptist Convention to deepen Baptist boys' concepts of Christian missions and to give them opportunity to meet Christian boys from other parts of the country.

Put The Plus In Bible Study For Juniors

by Bob Petterson

For further information write: Sunday School Department, 1812 Belmont Blvd., Nashville, Tennessee. 37205



Recently off the press, and now available for use in your church, are the two Weekday Bible Study texts pictured here, *Great Passages of the Bible* by William McElrath, and *Bible Personalities* by Mary Jane Haley.

Both of these writers have done an excellent bit of work in putting Bible truths on the level and within the scope of the interest of Junior boys and girls.

In addition to the teachers' books pictured, pupils' books are also available. Even if you do not plan to start a Weekday Bible Study class soon, these books will be very helpful for reference and research.

When should we plan to have a Weekday Bible Study class for Juniors? Perhaps some of the following suggestions would meet your needs.

1. Once a week after school
2. On Saturdays
3. During the time before prayer meeting on Wednesday nights.

These books are designed for the serious teacher and student. Properly used and applied they will "put the plus" in Bible study.

Readers Write

(Continued from page 2)

liberal ideas. Like any "good educated minister" I began to embrace them. When I began to deal with the individual needs and problems of people, however, I soon found that these liberal ideas fell far short of comforting, winning, and nurturing people.

To begin with, I do go along with the idea that the Baptist pioneer area missionaries "are not the most highly educated of our ministers." Many of them are at least B.D. men. They are conservative in theology because they have found that liberalism will not meet the spiritual needs of the people.

In the second place I resent the implication that a conservative is an ignoramus. Many of our greatest leaders are conservative.—William L. Swafford, Pastor, First Baptist Church, Lawrenceburg, Tennessee

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A Baptist Philosophy

(Continued from page 3)

Lordship of Jesus Christ, who commissioned them "to teach them to observe all things, whatsoever I have commanded you." This is their commission from the risen Lord. They are to teach in the home, the church, society, the school, wherever they have opportunity. These teachers range in personal preparation from those who have had little schoolhouse learning to those who have the highest scholastic degrees. The supreme essential for being a good teacher for Jesus Christ is to be a redeemed person committed to the mastery of Christ. Such a commitment calls for each parent, pastor, professor to a perpetual educational ministry. Therein each can be enhanced by this continuing Christian vocation.

What Are the Curricula?

For the home, the church, and personal witnessing, the curricula is Bible centered and adapted to the specific needs of those who are to be served.

For Baptist schools it must be the full curricula as offered by private and state schools plus the Biblical content and application that is relevant to the development of redeemed personality. These specific courses vary according to the teaching situation, whether undergraduate or graduate.

What are the essential principles that comprise a Baptist Philosophy of Collegiate Education?

1. In the divine ideal, each Baptist school, from the home to the university, is to be a community of learning under the authority and inspiration of Jesus Christ.

2. Such a community of learning aspires to lead those who are taught to bear the yoke of the disciplines of the Great Teacher

who is "the way, the truth, and the life."

3. The teaching in such a community of learning will produce education whose scholarship, ideas, skills, and dedication qualify those who receive it to be competent ministering servants of God.

4. Inherent in the historic context practice and perspective of all Baptists, (and other church related) collegiate education in America prior to the 20th century there was such an emphasis on Christian ideas and teachings that these were effectively communicated to most of their students. This Christian emphasis in curricula and attitude is essential for Baptist collegiate education.

5. The facilities for effective Baptist higher education can be found only in institutions that are dedicated to the translation of these aims into enriched Christian personalities.

6. To attain the achievement of these high ends those who own, administer, and teach in such institutions need: (1) to have clearly perceived the context and perspective of such educational purposes and processes; (2) to have committed themselves to serve in the fraternity of this high calling; (3) and to maintain a personal fellowship with the Christ whose presence in them would daily consecrate their ministry. Such dedication on the part of those who are responsible will enable them to translate their efforts into effective action whose fruit would be the Christian nurture of the personalities of their students.

7. The end results of this kind of education are redeemed, cultured, educated Christian men and women who will become "the salt of the earth," God's catalysts for the redemption of society from the decadence that constantly menaces each generation.

What Does This Philosophy Promise for the Future?

1. The thesis can be defended that Christian education and the spiritual dynamics furnished by it have provided the creative forces that have inspired, guided, and sustained the most vital elements in our American life. In whatever areas American culture, ideas, or achievements have surpassed other nations, or wherein they have originated new concepts or achievements, the ministry of Christian education in church related colleges has in most instances supplied an essential part. This can be confirmed by three facts.

(1) For two centuries all of the colleges in America were either church or privately owned schools. It was not until the 19th century that government began to levy taxes for education.

(2) Until 1900 American collegiate edu-

cation was preponderantly furnished by church related colleges or private ones which formerly were of church origin.

(3) Of more significance is the fact that the great majority of the leadership in all the areas of American life prior to 1925 were educated in church related or private colleges.

2. When Jesus said "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" he declared that all vital knowledge must possess the elements of God's truth. That affirmation commissions Christians to educate for the sustenance of life's greatest needs. Herein Baptists must be found faithful. If they fail in this ministry they will have failed God, their constituency, and society. Their future promise will be eclipsed or its radiance increased to the degree with which they respond to their Lord's call to "teach all the things I have commanded you."

3. Only the colleges that minister under his spirit and precepts can continuously communicate the word that is the bread of life. The future of our country and the world depends on the continuance through Christian colleges of their witness in education to the knowledge of the redemptive grace of God in Jesus Christ.

4. The personalities of those who are the products of Christian homes or churches or colleges have in them divine elements derived from Christ. These Christian qualities engender thinking, convictions, attitudes, and perspectives which enrich those who have them. This Christian deposit in their total life creates a dynamic spiritual leaven. It permeates all the areas of the nation's life, either to raise it to higher levels, to stimulate and sustain progress, or alas, to arouse anger, resentment, and retaliation on the part of those who resent the righteousness of God.

5. Baptists, of all people, must provide themselves and the nation with collegiate education that has an ample Christian content. It must be ministered by competent teachers who can become God's messengers to communicate the truth to their students. When this is adequately done the individual, the home, the church, the state, society will receive an inflow of the enabling, enlightening, redemptive grace of Christ that will continue the enlarging outreach of the Kingdom of God.

Finally, self-preservation makes it necessary for Baptists to provide better support for their educational ministry in the expanding life of the future. For this mission they have been prepared and are sent from God to the nation and the world.

Dr. Cox, prominent as pastor and denominational leader for many years among Southern Baptists, is presently serving the Tennessee Baptist Convention's Education Committee as a resource editor.

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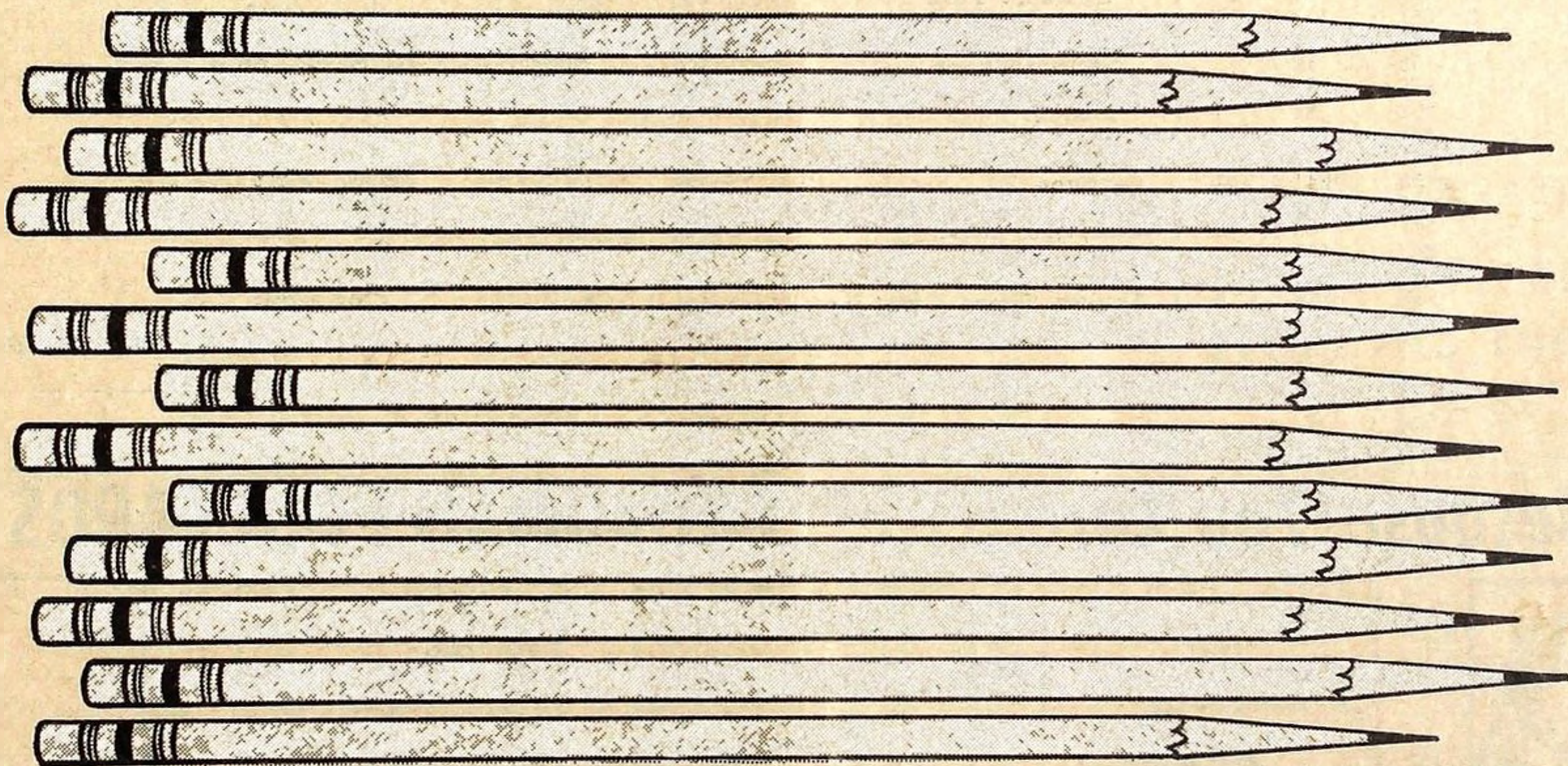
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1. The editor
2. An editorial assistant
3. An assistant editor
4. The editor again (he may have sent it back to the writer for revision)
5. A doctrinal reader
6. The editor in chief
7. A reader in the Education Division office

Then it goes to the printer, and is read in page proof, "galley," and second page stages by:

8. The printer's proof reader
9. The Sunday School Board proof reader
10. The "galley" reader
11. The printer's proof reader
12. The editor
13. An editorial assistant

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James L. Sullivan, Executive Secretary-Treasurer

Attendances and Additions

Churches S.S. T.U. Add.

Aug. 11, 1963

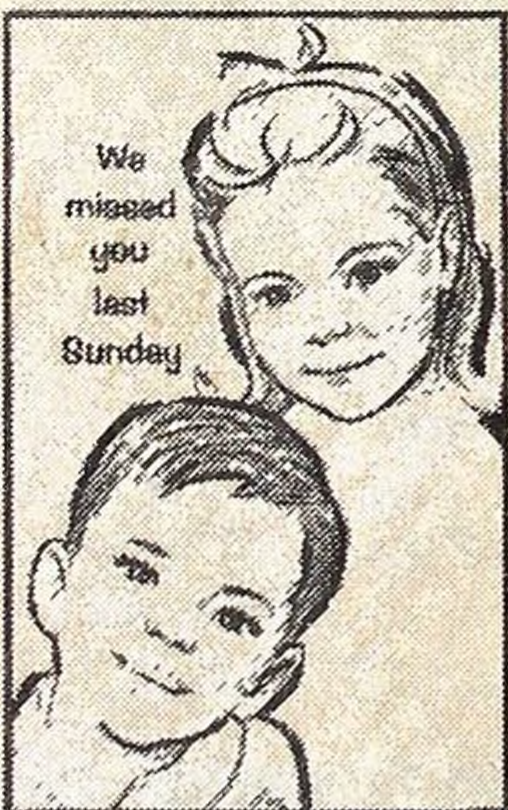
Alcoa, First	443	168	3
Alexandria	191	81	
Athens, Central	131	41	
East	363	134	
First	580	203	3
Mission	67		
Niota, First	116	30	
Riceville, First	129	74	
Auburntown, Prosperity	129	81	
Bemis, First	345	102	
Bolivar, Dixie Hills	88	44	2
First	449	124	
Brownsville	587	113	1
Bruceton, First	195	77	
Centerville, First	93	18	
Chattanooga, Brainerd	860	262	7
Calvary	282	84	1
Concord	408	156	1
East Brainerd	181	73	
First	950	241	1
Morris Hill	291	98	1
Northside	371	88	4
Oakwood	368	135	
Red Bank	1071	270	2
Ridgedale	508	188	3
St. Elmo	346	71	

Stuart Heights	84	40	
White Oak	459	107	
Woodland Park	351	122	1
Clarksville, First	846	177	
New Providence	274	89	
Pleasant View	227	62	
Clinton, First	581	156	5
Second	431	75	5
Collierville, First	279	98	2
Columbia, First	339	130	
Highland Park	439	171	
Pleasant Heights	211	85	
Cookeville, First	461	96	
Stevens Street	127	60	
Washington Avenue	129	89	
Mission	36		
West View	128	60	2
Wilhite	165	64	
Corryton	230	108	
Crab Orchard, Haley's Grove	113	52	
Crossville, First	244	75	
Oak Hill	121	74	
Dayton, First	249	73	
Denver, Trace Creek	145	53	
Dickson, First	183	50	

Dresden, First	201	49	
Dunlap, Ebenezer	68	40	
Dyer, New Bethlehem	226	146	
Dyersburg, First	628	211	
Hawthorne	185	103	1
Mt. Vernon	92	61	
Springhill	136	64	
Elizabethton, First	512	160	
Good Will Center	82		
Oak Street	167	59	
Siam	238	116	
Etowah, First	314	123	1
North	384	100	
Fayetteville, First	401	101	
Flintville	168	64	
Gladeville	161	52	
Gleason, First	195		
Goodlettsville, First	423	158	1
Grand Junction, First	154	106	1
Greeneville, First	434	161	5
Greenbrier	300	126	
Bethel	165	83	3
Greenfield, First	228	62	
Halls, First	292	137	10
Harriman, South	468	160	
Trenton Street	336	100	
Walnut Hill	275	114	
Henderson, First	265	88	
Hixson, Central	257	153	1
First	303	83	
Memorial	273	126	2
Pleasant Grove	134	70	
Hollow Rock, Prospect	209	41	6
Humboldt, First	488	154	1
Jackson, Calvary	572	321	
First	947	199	3
Parkview	368	96	
West	750	347	1
Jellico, First	190	103	
Mission	17		
Johnson City, Antioch	159	96	
Central	643	137	
Clark Street	296	74	
Pine Crest	179	79	

(Continued on page 13)

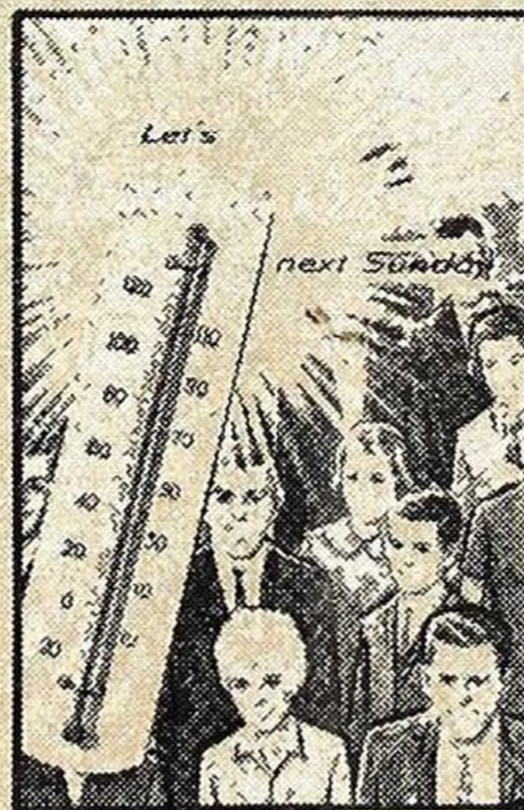
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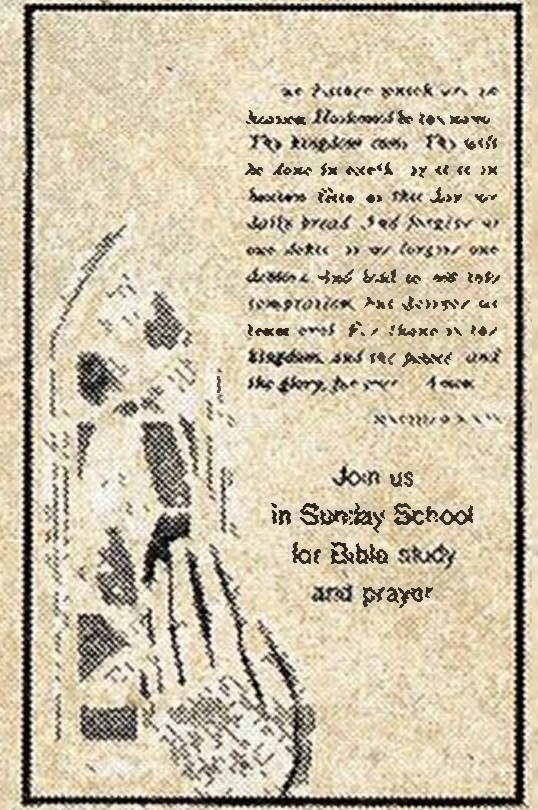
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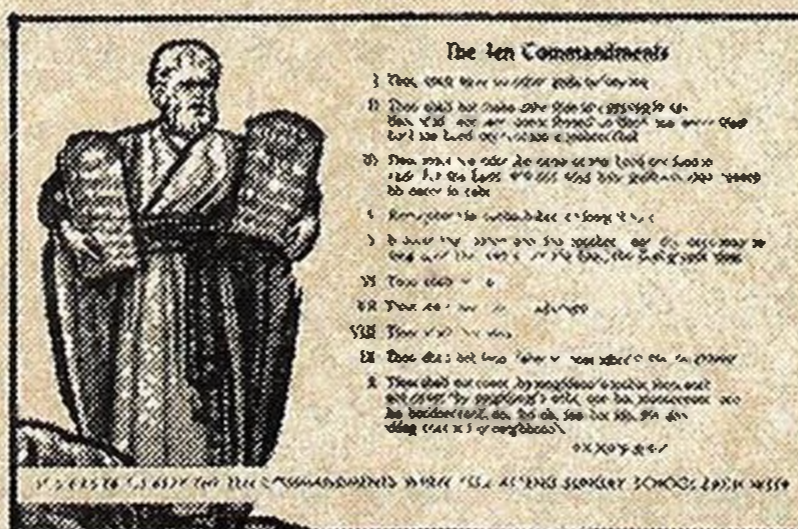
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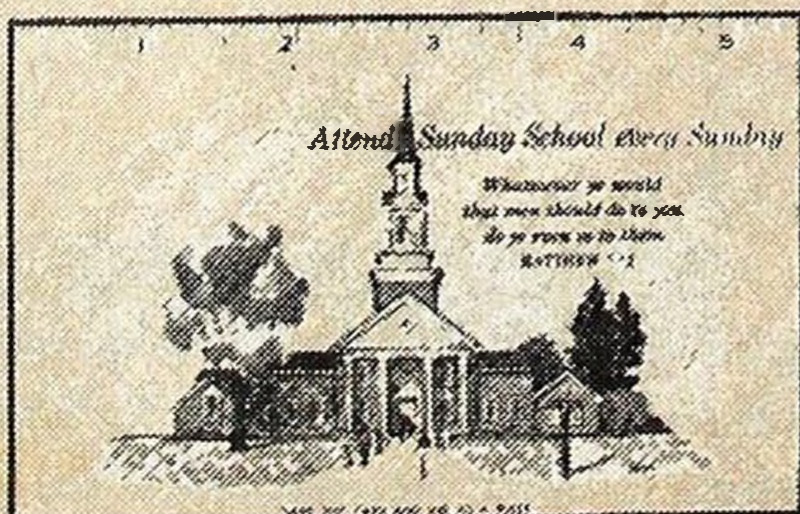
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Colonial Heights	300	114	
First	783	153	2
Lynn Garden	390	141	
State Line	196	107	1
Kingston, Cedar Grove	217	113	1
First	463	146	
East Hills Mission	49		
Knoxville, Beaver Dam	260	98	
Bell Avenue	663	157	
Black Oak Heights	177	44	2
Broadway	808	283	3
Central (Ft. City)	1128	360	
Fifth Avenue	695	157	1
First	778	199	
Fort Hill	215	73	
Grace	330	133	7
Meridian	595	162	
Mount Carmel	177	68	
Mt. Harmony	161	88	
Riverdale	123	59	
Smithwood	678	233	4
South	568	199	7
Wallace Memorial	636	236	2
Wallace Memorial Chapel	199	105	
West Hills	179	200	4
LaFollette, First	327	108	
Lawrenceburg, First	199	82	
Highland Park	307	124	3
Immanuel	132	91	11
Lebanon, First	524	149	
Immanuel	336	179	
Rocky Valley	105	57	
Lenoir City, Calvary	243	70	
First	432	122	
Kingston Pike	112	55	
Oral	120	85	
Lewisburg, First	351	61	
Loudon, New Providence	157	107	
Madisonville, First	308	104	
Manchester, First	382	134	
Martin, First	359	109	
Mt. Pelia	168	66	15
Southside	94	33	
Maryville, Broadway	607	272	5
Stock Creek	221	68	
Maury City	125	52	
McEwen, First	78	36	
McMinnville, Magness Memorial	326	58	
Forrest Park	61	46	
Shellsford	240	151	
Medon, New Union	117	69	
Memphis, Barton Heights	224	70	
Bellevue	1592	716	6
Brunswick	140	71	
Calvary	318	145	
Cordova	85	31	
Dellwood	437	120	3
East Park	169	81	1
Ellendale	141	46	10
Elliston Avenue	293	145	3
Eudora	793	252	
First	1183	248	2
Forest Hill	97	43	
Glen Park	241	119	2
Graceland	569	205	1
Havenview	192	70	5
Kennedy	475	215	
LaBelle Haven	548	198	1
LeaClair	447	176	
Leawood	970	347	42
Longview Heights	314	114	1
Lucy	128	87	
Mallory Heights	268	121	2
Millington, First	452	248	2
Millington, Second	105	65	
Mt. Pisgah	109	90	
Oakhaven	471	210	1
Park Avenue	658	218	5
Range Hills	115	68	3
Richland	293	109	2
Rugby Hills	267	134	
Second	476	177	5
Seventh Street	398	139	
Sky View	302	157	2
Southern Avenue	684	224	1
Temple	991	322	
Trinity	526	246	6
Union Avenue	863	227	6
Vanuys	118	54	
Victory Heights	148		
Westmont	156	63	
Whitehaven	619	177	4
Middleton, First	128	54	
Milan, First	422	103	2
Northside	168	80	2
Mission	15	18	
Millersville, First	104	44	
Murfreesboro, First	553	98	1
Calvary	107	60	
Holly Grove	61	23	
Southeast	150	76	
Third	357	122	
Nashville, Bakers Grove	145	62	1
Bordeaux, First	167	43	
Brook Hollow	400	125	
Crievewood	513	150	8
Dalewood	395	129	
Donelson, First	588	181	1
Eastland	528	140	
Elkins Avenue	128	75	
Fern Avenue	71	36	
First	1205	415	9

Melvin J. Howell has resigned as associational missionary of Weakley County Baptist Association to become pastor of First Church, Greenfield, Sept 1. A native of Amory, Miss., he is married to the former Helen Jean Burdine of Nettleton, Miss. They have two children, Cynthia Jean "Cindy," age 4, and Richard Melvin "Ricky," age 1. Howell was ordained at Trinity Church, Memphis.

Rev. and Mrs. A. L. (Pete) Gillespie, missionaries on furlough from Japan, may now be addressed at 4517 Glacier St., Fort Worth 15, Tex. He is a native of Memphis, Tenn.; she is the former Viola Rose Boyd, of Bedford, Ind.

Carroll Street	170	39	
Cora Tibbs	65	31	
T.P.S.	192		
Freeland	101	47	2
Grace	704	180	3
Haywood Hills	313	111	9
Hermitage Hills	286	129	
Hill Hurst	141	42	
Joelton	234	146	
Judson	567	125	
Benton Avenue	62		1
Lincova Hills	193	53	
Lockeland	478	120	
Lyle Lane	78	41	
Madison, Parkway	218	126	7
Park Avenue	748	230	7
Riverside	339	81	
Valley View	70	10	
Rosedale	141	69	
Scottsboro	80		5
Shelby Avenue	308	121	4
Third	234	65	4
Una	261	125	1
Woodbine	517	238	2
Woodmont	568	187	4
Oak Ridge, Robertsville	604	182	1
Old Hickory, First	447	152	
Peytonville Mission	44	41	
Temple	247	141	1
Parsons, First	192	60	
Pigeon Forge, First	266	70	
Portland, First	304	84	
Pulaski, First	311	102	
Rockwood, Pond Grove	128	24	2
Rogersville, Henard's Chapel	138	88	
Savannah, First	272	101	
Selmer, First	303	93	
Seymour, First Chilhowee	123	30	
Shelbyville, First	478	136	1
Shelbyville Mills	197	66	
Somerville, First	251	112	
South Pittsburg, First	240	78	2
Sparta, First	161	36	
Springfield	520	131	2
Summertown	164	68	
Sweetwater, First	388	92	
North	195	40	
Trenton, First	494	144	
Tullahoma, First	507	117	6
Hickerson	64	33	
Union City, First	581	167	3
Samburg	59	23	
Second	263	122	2
Watertown, Round Lick	181	79	
Waynesboro, Green River	176	94	
Whiteville, First	157	61	
Winchester, First	211	48	
Southside	66		

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A Dream and a Discovery

TEXTS: Genesis 26 to 28 (Larger)—Genesis 28:10-22 (Printed)—Genesis 28:15 (Golden).

spoke to him with words of hope just as He. The first glimpse of Jacob, as found in the book of Genesis, affords an unpleasant picture indeed. He appears as a schemer or trickster, beginning with his old blind father Isaac. He takes advantage of the weakness of his twin brother Esau, aided as he is by his mother Rebekah. Later he follows the same pattern in his dealings with his father-in-law Laban. He lives true to his name of Jacob which means "supplanter". At last he becomes a changed person with a changed name Israel which means "a prince with power with God and man", as next Sunday's lesson will indicate.

In this, the first lesson of two lessons, Jacob is found at Bethel, or at Luz as it was first called. He is on his way toward the land of Laban. He has left his father's home due, for the most part, to the threat of vengeance from his wronged brother Esau.

He is, then, a sort of fugitive. Night overtakes him and he lies down to sleep. He is alone, or so he thinks. While at Bethel, Jacob has a dream and makes a discovery. The notes that follow are centered around these two concepts. What are they?

The Dream (vv. 10-15)

First, Jacob saw in his dream a ladder let down from heaven to earth with God at the top and angels going up and down it. It must have been an unusually beautiful sight. Someone has observed that here we have suggested the Religion of the Ladder, where God descends to save mankind; and that this is in sharp contrast with the Religion of the Tower, where at the building of the Tower of Babel man would presume to reach God and heaven with his own efforts. The suggestion is an intriguing one. It needs to be observed, also, that God uses various means of revealing Himself to man. In this, as well as in other cases, it was through a dream. But now we have the Bible in all of its fulness.

Second, Jacob heard God saying to him in his remarkable dream that he belonged in God's great plan which began in Abraham and had been continued in Isaac. The promise of His blessings upon Jacob were made clear. God would be with him just as He had been with both his father and his grandfather. This must have been encouraging to Jacob's heart. He was alone, so far as human companionship was concerned. He was away from home and with no likelihood that he could ever return. But the Lord



ON MATTERS OF
Family Living

By

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

Director of Counseling, Trinity Baptist Church

How "Equal" Russia

Much has been said about Russia's advancement compared with that of the United States.

These facts help to keep the record straight. To "equal" Russia today, we would have to:

Tear up 14 of every 15 miles of paved highways. Junk 19 of every 20 cars and trucks. Slash all paychecks by 75%. Destroy 7 of every 10 houses. Smash 40 million Television sets. Rip out 19 of every 20 telephones. And destroy most all of our churches and synagogues.

Free enterprise, democracy and religion make the difference.

does today to all who will hear and respond. All persons need to hear such a message and thus be led of the Spirit to reach the level of living that Jacob ultimately reached (not at Bethel but much later).

The Discovery (vv. 16-22)

First, Jacob made the discovery that God was present at Bethel just as much as He had been in the house of Isaac. And this was no insignificant discovery for people of that day. Jacob in all probability imagined that he had left the Lord behind him when he departed to the land of Laban. Our term for this truth is that of God's omnipresence. God is everywhere. He dwells in His universe without being limited by it. While this great truth is accepted by Christians in theory it is frequently ignored in practice. For instance, its acceptance in practice (with all of the implications and applications inherent) would make for better conduct when away from the home environment as well as give strength of human spirit when separated from Christian friends and relatives. To realize that God is always present brings hope to one who trusts.

Second, Jacob assumed some degree of trusteeship and stewardship with reference to God and His purpose. To be sure it was crude and defective, from our point of view; but it was nevertheless an assumption. He made a vow to God, with the attitude of a bargainer; and one cannot bargain with God. He must come as a beggar or a suppliant. But the point is that Jacob was headed in the right direction, and this is important. He vowed to tithe and to remember Bethel as a place or house of God. He gave the Lord a definite place in his plans. Later events will indicate a fuller place in them. But this will be seen later.

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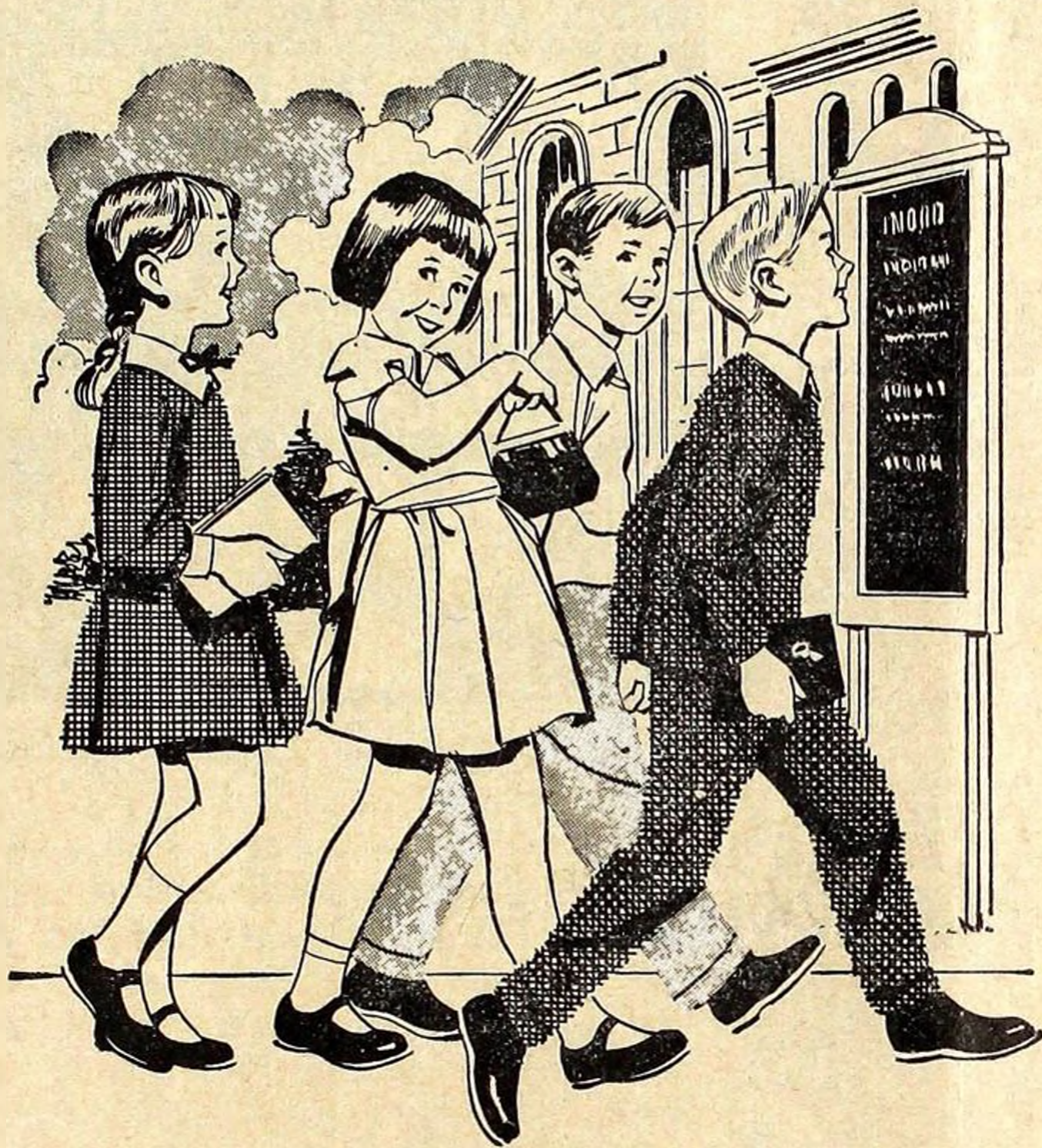
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Children's Page



HOW LONG ARE YOUR ROOTS?*

By Ida F. Killian

David Mercer followed his father to the garden. Something was on his mind. He hoped his father would agree with him about it.

"Jimmy asked me to go on an all-day picnic with him tomorrow," he began hesitantly while looking hopefully at his father. "May I?"

"You know tomorrow is Sunday."

"Yes, but couldn't I miss Sunday school and church just this once?" David persisted.

"Sunday is the Lord's Day. Besides, if you feel this is a good enough reason to be absent you'll soon be finding excuses to miss often," David's father pointed out.

"Dad, I've been hearing the same Bible stories ever since I was a tiny child. Surely I know enough to live the way I should by now."

Mr. Mercer smiled as he closed his hand around the slender stem of a tall sunflower.

"Dave, how big a root do you think a single flower like this needs?" he asked.

The boy studied it a minute. "It's only one stem. I guess a root as long as my arm would be plenty."

The man shook his head. "A botanist named Stephen Hales once carefully lifted

the roots of an ordinary sunflower and found the total length of those roots to be 1,448 feet. That's about thirty-five times the length of our house."

David gasped. "That surely is long, but what does it have to do with my going to Sunday school every week?"

"All those underground roots are needed to carry food and water to keep the plant strong and upright. Each time we go to church we should grow at least one new root to help us live the way we should."

Dave stroked the sunflower stem. "I guess you're right," he said, but he really wasn't convinced.

His father continued, "If you had a toothache, would you go to a dentist who had attended dental school only when he felt like it? If you went to a concert, would you expect to listen to someone play the piano with two fingers because he thought it was useless to practice? Good dentists and pianists have long roots you do not see. Their roots are long hours of study and preparation. Don't you think that should be true of a Christian, too?"

"Enough said," David interrupted. "I'll be in church tomorrow to grow more roots." He snapped off a sunflower and started toward Jimmie's house. "I don't know whether I can explain it to Jimmie, but I'll surely try," he called back to his father. Then he broke into a run down the street.

BIBLE PEOPLE*

By Nell Dunkin

Can you tell who these Bible people are? The letters in each name have been rearranged to form other words.

- | | |
|---------|-----------|
| 1. hurt | 5. soil |
| 2. army | 6. evil |
| 3. raze | 7. masons |
| 4. heal | 8. hems |

ANSWERS

1. Ruth, 2. Mary, 3. Ezra, 4. Leah, 5. Lois, 6. Levi, 7. Samson, 8. Shem

Laughs

A car driven by an overpainted bleached blonde screeched to a halt at a crosswalk at a busy intersection in Los Angeles, barely missing a whitehaired old gentleman. Instead of bawling out the driver, the elderly man recovered himself quickly, smiled courteously and pointed to a pair of baby shoes dangling from the girl's rear-view mirror.

"Young lady," he asked, "why don't you put your shoes back on?"

A minister, rather noted for his close calculations, also operated a small farm in Vermont.

One day he observed his hired man sitting idly by the plow, as his horses took a needed rest. This shocked the good man's sense of economy. After all, he was paying the man 75 cents an hour. So he said, gently but reproachfully, "John, wouldn't it be a good plan for you to have a pair of shears and be trimming these bushes while the horses rest?"

"That it would," replied John agreeably. "And might I suggest, your reverence, that you take a peck of potatoes into the pulpit and peel 'em during the anthem."

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38. Over the Sunset Mountain—Bill Pearce and Dick Anthony: Over the Sunset Mountains, The Old Rugged Cross, God Is Love, Beyond the Sunset, 6 more.



79. Let Everybody Sing—Revivaltime Radio Choir with In the Garden, Nothing But the Blood, By My Spirit, O What A Friend, I've Been With Jesus, 8 more.



68. Great Stories From the Bible—Wendell Loveless relates familiar Bible stories for children. Inspiring, entertaining, enlightening. Realistic sound effects.



44. With Hearts Afire—J. T. Adams and the Men of Texas: Pass Me Not, The Great Physician, Send the Light, O Lord is it I? Softly and Tenderly, 6 more.



105. Grady Wilson Reads the Bible—The familiar voice of one of the leaders of the Billy Graham Team reading great passages: Psalm 23, I Corinthians 13, plus 15.



64. Korean Orphan Choir—with Ralph Carmichael's Orchestra: The Lord's Prayer, Beyond the Sunset, What A Friend We Have in Jesus, Amazing Grace, 11 others.



28. Hymns of Fanny Crosby—Les Barnett, organ: Tell Me the Story of Jesus, Blessed Assurance, Near the Cross, All The Way My Savior Leads Me, 13 others.



31. Meditation At Dawn, Vol. II—Lew Charles and Charles Magnuson (organ and piano): When Morning Dawns, Tell Me the Story of Jesus, At the Cross, 10 others.



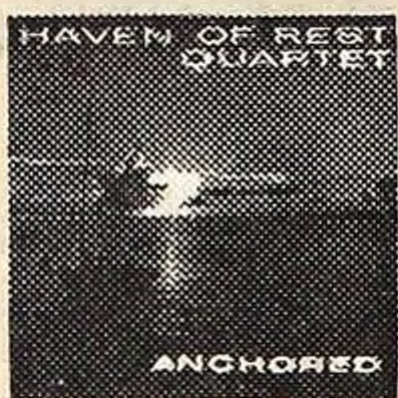
102. Where Freedom Walks—Gregory Loren with the Ralph Carmichael Orchestra and Chorus: This Flag I Love, America the Beautiful, In God We Trust, plus 9.



104. HymnTime Sing-Along—Jerry Barnes and Kurt Kaiser Singers: 18 familiar hymns for family singing: Blessed Assurance, Wonderful Words of Life.



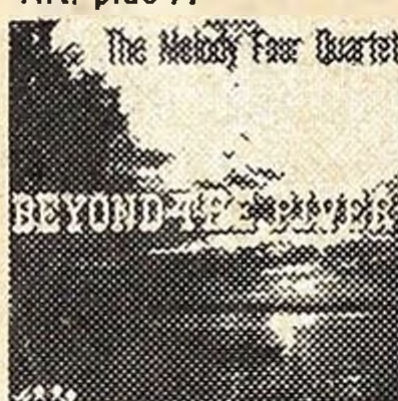
106. To God Be the Glory—Tedd Smith—Piano, Don Hustad—Organ, heard regularly on the Billy Graham broadcast: To God Be the Glory, God of our Fathers, etc.



46. Anchored—Haven of Rest Quartet: The Haven of Rest, Farther Along, Have Thine Own Way Lord, Just a Little Talk with Jesus, Rose of Sharon, 8 others.



35. Songs From the Heart—Frank Boggs: The Old Rugged Cross, Then Jesus Came, It Is No Secret, Blessed Redeemer, How Great Thou Art, plus 7.



51. Beyond the River—Melody Four Quartet: I've a Home Beyond the River, Coming Again, Still of the Night, Peace in the Valley, When I'm With Him, 7 others.



66. Were You There?—Fague Springman and the Concert Orchestra of London: Were You There? Steal Away, Ride On King Jesus, Swing Low, 7 more.



37. A Mighty Fortress—The Lutheran Hour Choir: All Glory Be To God On High, Beautiful Savior, Our God, Our Help in Ages Past, Christ Is Arisen, 10 more.



67. Majestic Themes—Claude Rhea, Tenor: Bless This House, The Cross, My Task, The Palms, Beside Still Waters, I Walked Today Where Jesus Walked, 6 more.



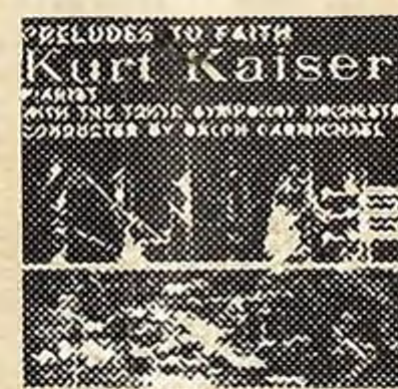
33. His Eye Is on the Sparrow—Ethel Waters sings: His Eye is on the Sparrow, Deep River, In His Care, Just a Closer Walk with Thee, Stand By Me, 6 more.



65. Decade of Decision—Music from Billy Graham's film classics featuring Georgia Lee, Redd Harper, Ethel Waters, Frank Boggs. 12 more favorites.



30. Glory! Glory! Hallelujah!—Paul Mickelson and Cathedral Symphony of London: Battle Hymn, Lead On O King Eternal, Onward Christian Soldiers, etc.



103. Preludes to Faith—Kurt Kaiser, Pianist, with the Tokyo Symphony Orchestra: O Jesus Thou Art Standing, Fairest Lord Jesus, His Way With Thee, plus 9.



42. Reflections—Dick Anthony Choristers: Turn Your Eyes Upon Jesus, Unworthy, The Lord's My Shepherd, Lead Kindly Light, Abide With Me, 7 more.



107. Handfuls of Music—Joe and Marion Talley with the Dick Anthony Choristers: I Never Walk Alone, When The Saints Go Marching In, Saved by Grace, plus 11.

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