

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

LEBANON TENN
BGT FIRST

Laymen
Arriving
For
State
Evangelistic
Conference

VOLUME 130



THURSDAY,
JAN. 30, 1964



NUMBER 5



"Too Precious To Squander"

Psalm 90:12



William L. Bennett

Speedway Terrace Church, Memphis

If you are an average man, medical science says you may expect to live 67 years; if an average woman, you may expect to live 69 years. Assuming that you attained the biblical number of 70 years, you would have 25,550 days, 613,200 hours and 36,792,000 minutes to dwell on this planet. Many of us, of course, will meet death much sooner. The Bible, in many passages, seeks to impress upon us that life is brief, very brief. Job lamented, "Man that is born of woman is of few days and full of trouble" (14:1). The Psalmist observed, "As for man, his days are as grass . . . For the wind passeth over it, and it is gone" (Ps. 103:15-16). James solemnly declared that life "Is even a vapour, that appeareth for a little time and then vanisheth away." (4:14).

Because of life's brevity, the Psalmist prayed, "So teach us to number our days that we may apply our hearts unto wisdom" (90:12). This should be our prayer, for we cannot create one moment, we cannot borrow one moment or extend our lives one moment. The French have a proverb which goes, "All the treasures of earth cannot bring back one lost moment." Just prior to his death, Andrew Carnegie said that he would give \$200,000,000 for ten more years of life. But time cannot be bought. It is a gift from God, to Whom we must answer for its use or misuse. Therefore, every moment of it should be used as a preparation for eternity.

Our attitude toward time becomes utterly serious when we realize that we are totally and ultimately answerable to Jesus Christ, the Lord of Life, for the way we use our time. Paul was exactly right when he warned, "So then every one of us shall give account of himself to God" (Rom. 14:12).

1964 Convention Offers Period For Questions

By The Baptist Press

"What's Your Question?", a new feature "for dialogue between the messengers and the various executive heads of the Convention's agencies," will be a part of the order of business (agenda) for the 1964 Southern Baptist Convention.

It will meet in Atlantic City, N. J., May 19-22.

The dialogue period will last for 25 minutes and will be on Thursday afternoon's schedule, according to C. W. Farrar, Landrum, S. C., chairman of the Convention's committee on order of business.

Theme of the 1964 Convention is "For Liberty And Light," identical with the theme of the six-year Baptist Jubilee Advance which will climax in a jubilee celebration in Atlantic City immediately following the SBC session.

Another innovation on the 1964 agenda is scheduling the address of the Convention President and the Convention sermon at the same meeting period—on Tuesday night, May 19, at the opening period.

K. Owen White of Houston will deliver his Presidential Address at 7:40 P. M. Fifteen minutes of special music will provide the interlude between White's address and the Convention sermon to be preached this year by Enoch C. Brown, pastor, Shandon Baptist Church, Columbia, S. C.

Other major addresses will be delivered by:

—Robert E. Naylor, president of Southwestern Baptist Theological Seminary, Fort Worth. His address on theological education will follow the reports of six SBC

**. . . Yeshiva Students Do Not Represent Jewish Majority**

•Thank you for the news item on page 9 of the Oct. 3 BAPTIST AND REFLECTOR. One statement, however, needs clarification; the Yeshiva students did not beat any of the children. We want to be very careful not to say anything that can be used by these Orthodox Jews against us. We do not want to cause ill feelings against the Jews in America; at the same time, we do not want the people in America to know that it is not the majority of the people in Israel doing these things. I appreciate your statement pointing out that Premier Eshkol and Minister of Religion Wahrhaftig had condemned the riots.

Enclosed please find a copy of our newspaper "The Hayahad" with my account of an interview with Miss Rosie, (one of those attacked by the Yeshiva rioters—Editor's note), the head of the Tabeetha school in Yaffa.—Chandler Lanier, Southern Baptist Missionary, Box 10026, Zahala-Tel Aviv, Israel.

This accounting includes everything, including precious time, the stuff out of which life is made.

seminaries on Wednesday morning.

—Rep. Eugene Siler, R., Ky., and a Baptist layman. His topic Wednesday afternoon will be "Christian Training—a Deterrent to Crime."

—Owen Cooper, Yazoo City, Miss. Cooper, a layman, heads a chemical corporation there. His topic: "Personal Witnessing—Our Lord's Command." It will be delivered Wednesday night following the Home Mission Board report.

—Maj. Gen. Robert P. Taylor, a Southern Baptist who is chief of chaplains, United States Air Force, Washington. His address will be coupled to the report of the Chaplains' Commission of the Home Mission Board on Thursday morning.

—J. D. Grey, pastor, First Baptist Church, New Orleans and former SBC President. Coming Thursday afternoon. It is titled, "Hitherto . . . Henceforth," and follows the Historical Commission report.

—Evangelist Billy Graham, who'll close the Convention with a sermon at 11 o'clock Friday morning.

The messengers will have Friday afternoon free, then join the start of the Baptist Jubilee celebration in the same auditorium Friday night, May 22. This celebration, whose program has already been distributed, winds up Sunday.

The Foreign Mission Board will have presentation Thursday night.

**BAPTIST AND REFLECTOR**

Established 1835

1812 Belmont Blvd., Nashville, Tenn. 37212
Phone 254-5681

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Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except Christmas week, under the act of March 3, 1879.

To effect change in address, give both old and new, also name of church and allow 2 weeks.

Subscriptions \$2.00 each; Clubs of ten or more, \$1.50; Church budget rate to 50% or more of church homes, 2½¢ weekly. Advertising rates on request.

Cost of cuts must be paid by those submitting pictures for publication. Space forbids full printing of Resolutions and Obituaries. News-value items in such may be used.

Member of Baptist Press (BP) service of the Southern Baptist Convention. Subscriber to Religious News Service (RNS).

Journal of Tennessee Baptist Convention
W. FRED KENDALL, Exec.-Sec'y-Treasurer

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Throwing The Baby Out With The Wash

By H. E. Williams

Baptists and others operating in the field of humanitarian services, face the undesirable dilemma of throwing the baby out with the wash in the present episode of separation of church and state. We are now in the twilight era of economic involvement of church related institutions with government. This era promises by the trends to become much more involved in the coming years. So great are the pressures that there actually seems to be a condition in the offing where it will be impossible to operate private institutions of any kind without governmental economic assistance.

When we come to consider financial support of humanitarian services we find that there are but two dollars—one the dollar of philanthropy and the other a tax dollar. It is tragically obvious that the philanthropic dollar has not risen in number to keep us with the inflationary economic condition of our day. Giving has increased only two-tenths of one percent (.02%) during the last twelve years despite the fact that per capita income has almost doubled. The “cost of living” in all institutions has doubled, tripled and quadrupled during this time. This “cost of living” in services connected with science, such as our hospitals and departments of science in colleges, will rise to astronomical proportions in the future. The major question then will be as to whether or not philanthropy can supply the needed funds to carry on the work. If not, either the church related institution has to take tax money or surrender the service to the state. If the latter happens then there is strong probability that Christianity will soon be divorced from humanitarian activities. If this occurs the church will wither and may eventually die in a materialistic society which will pay less and less respect to it, feeling that it offers no practical service to the society in which it lives. That is the basic thesis of the Communist nations now. In their system all of the humanitarian services are offered by the state—there is no need of the church in their thinking. Shall we in America finally fall, by short-sightedness, into such a dismal condition?

Of course there are those among us who say that the church ought to withdraw from the fields of humanitarian service and simply preach by word and not deeds. In this group there are “state purists” who seem to delight in the prospect of the state becoming supreme in all areas except the pulpit. If this happens then the pulpit itself will become circumscribed, isolated and humiliated into an ineffectual theological essayism, unrelated to life in our time. The “state purist” group is made up of two types of people—

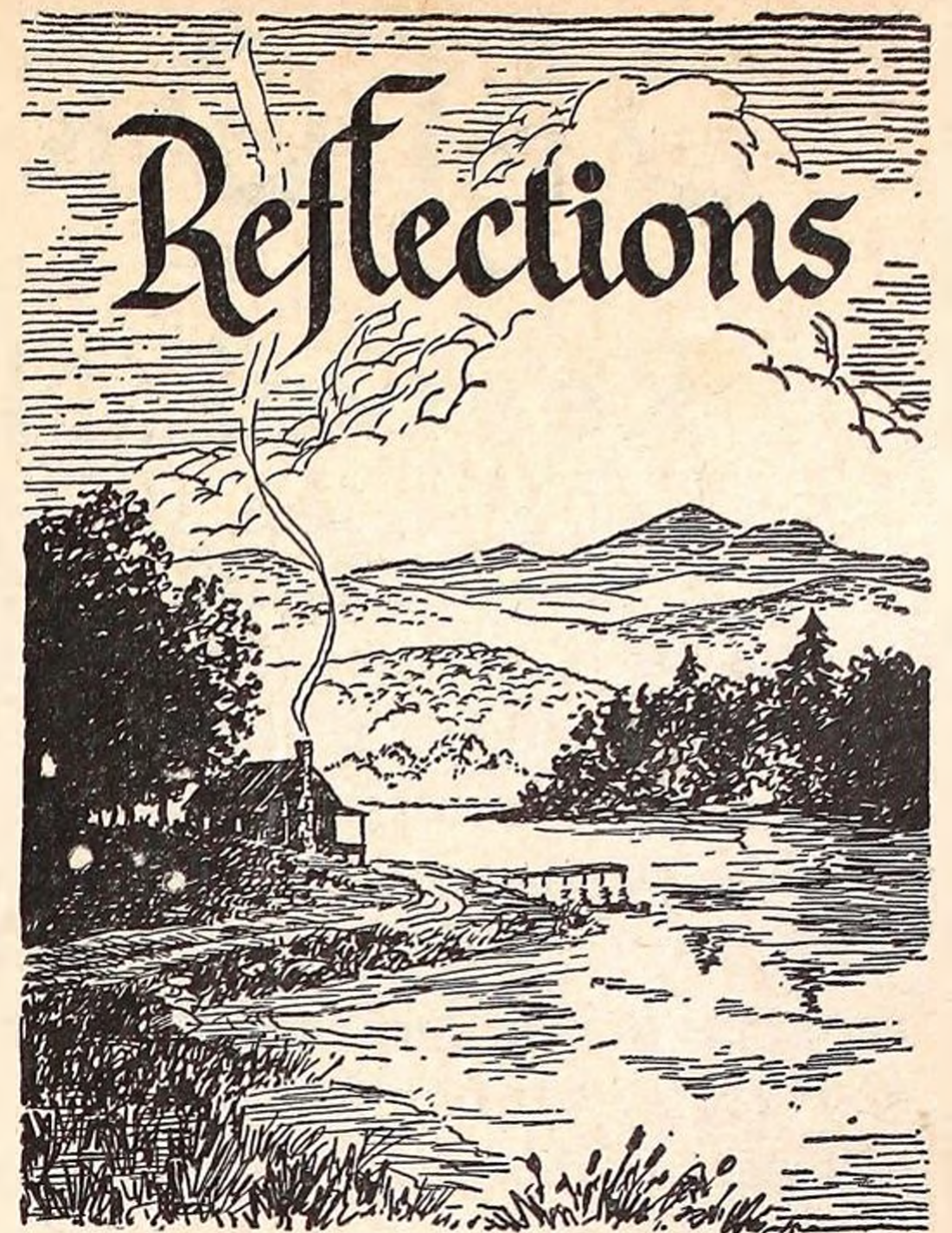
The short-sighted idealist and the Communist element. Both prefer state ownership and control of all humanitarian services. The idealist feels that we will be able to preserve some semblance of intellectual freedom even though we lose economic freedom to the state. This possibility has not been realized in modern nations where the state became supreme as in the Communist bloc. Intellectual freedom has been lost when the hands and arms of the church are severed by limiting their rights and privileges of service through institutions of humanitarian service, the freedom of the pulpit and freedom of mind will have dissipated into the thin air and fog of materialism.

Actually separation of church and state has many definitions and no practical definition has yet been found with full practical application to the American system. The founding fathers of this country were thinking primarily of defence against “clericalism” when the first amendment to the Constitution was adopted. Many state legislatures followed this line of thinking in adopting laws prohibiting ministers, priests and rabbis from holding offices. They were especially prohibited from holding offices in the legislative branches of the government in different states. Some states included anti-clerical provisions in their constitutions.

Nowhere did any early founding father seem to envision what the state purists of today seem to want. Even Jefferson, who coined the term “Wall of separation between church and state”, seemed to be far more sensitive to clericalism in his writings than anti-church or anti-religion. He certainly did not long for a time when the state would have complete control of all institutions. In fact he was a leading exponent of the idea of less and less government in areas where private causes could serve the needs of the public. This was the genius of the idea of a republic—self determination of groups and individuals with the state acting only as a referee between these groups.

It is fairly certain that if many of them had faced the dilemma of governmental assistance to church related institutions or the death of such institutions they would have felt it better to find windows of help through “this wall of separation” rather than see the government take over such institutions. They had never lived in a time when the church had been driven from the classroom or the hospital bedside. They could not visualize a world where this calamity might exist. All of their colleges and universities were church related and they had been ac-

(Continued on Page 7)



I once asked a psychiatrist what he considered the worst mistake made by parents. He said the worst mistake most people make is saying, “My kids are not going to have it as tough as I did.” “How can this be a mistake?” I asked him. His answer seems worth noting. “The thing that makes you the man you are, if you are any sort of a man at all, is the fact that it was difficult, that you had to surmount certain odds, that the deck at times was stacked against you, that it was important that you climb and creep and crawl, to get to the top, if that was what you wanted out of life.”—Jim Bishop, “Youth—Let’s Help Them Grow Up!” *Eagle*.

Back in Mark Twain’s day, one of the finest words in our language was “square.” You gave a man a square deal if you were honest. And you gave him a square meal when he was hungry. You stood four-square for the right, as you saw it, and square against everything else. When you got out of debt, you were square with the world. And that was when you could look your fellow man square in the eye. Then a lot of strange characters got hold of this honest, wholesome word, bent it all out of shape and gave it back to our children. Convicts gave it the first twist. To them a *square* was an inmate who would not conform to the convict code. From the prisons it was flashed across the country on the marijuana circuit of the bopsters and hipsters. Now everyone knows what a *square* is. He is the man who never learned to get away with wrong doing. A Joe who volunteers when he doesn’t have to. A guy who gets a kick from trying to do something better than anyone else can.—Charles H. Brower, “The Return of the ‘Square,’” *Veterans of Foreign Wars Mag.*

Dr. Williams is President of Southern Baptist College, Walnut Ridge, Arkansas

EDITORIALS.....

Revival Now!

This is our crying need. The spiritual darkness demands it. The moral letdown calls for it. The ominous movements of godliness make it imperative. The lost condition of millions necessitates it. Crisis breaking on crisis in world events underscores the frightening urgency of it. The lateness of the hour makes the problem desperate. Is God giving us Baptists one last chance as we move into this Year of Jubilee?

These were the somber undertones sounding through messages in this year's State Evangelistic Conference. The conference is a forerunner of special evangelistic crusades throughout our state this spring. There is a deep feeling of need for revival now.

With more than 30 speakers, there was bound to be some overlapping in what they said. But whatever repetition there may have been was needed. There can be no over emphasis on our absolute need of the Holy Spirit if there is to be revival now. It cannot be overstressed that it is not by human personality, nor polish, nor persuasiveness, nor plans of clever contriving, but

by the Spirit that conviction for sin is wrought and conversion is realized. And it is only by the work of the Spirit that renewal of God's people—a church revival—is experienced.

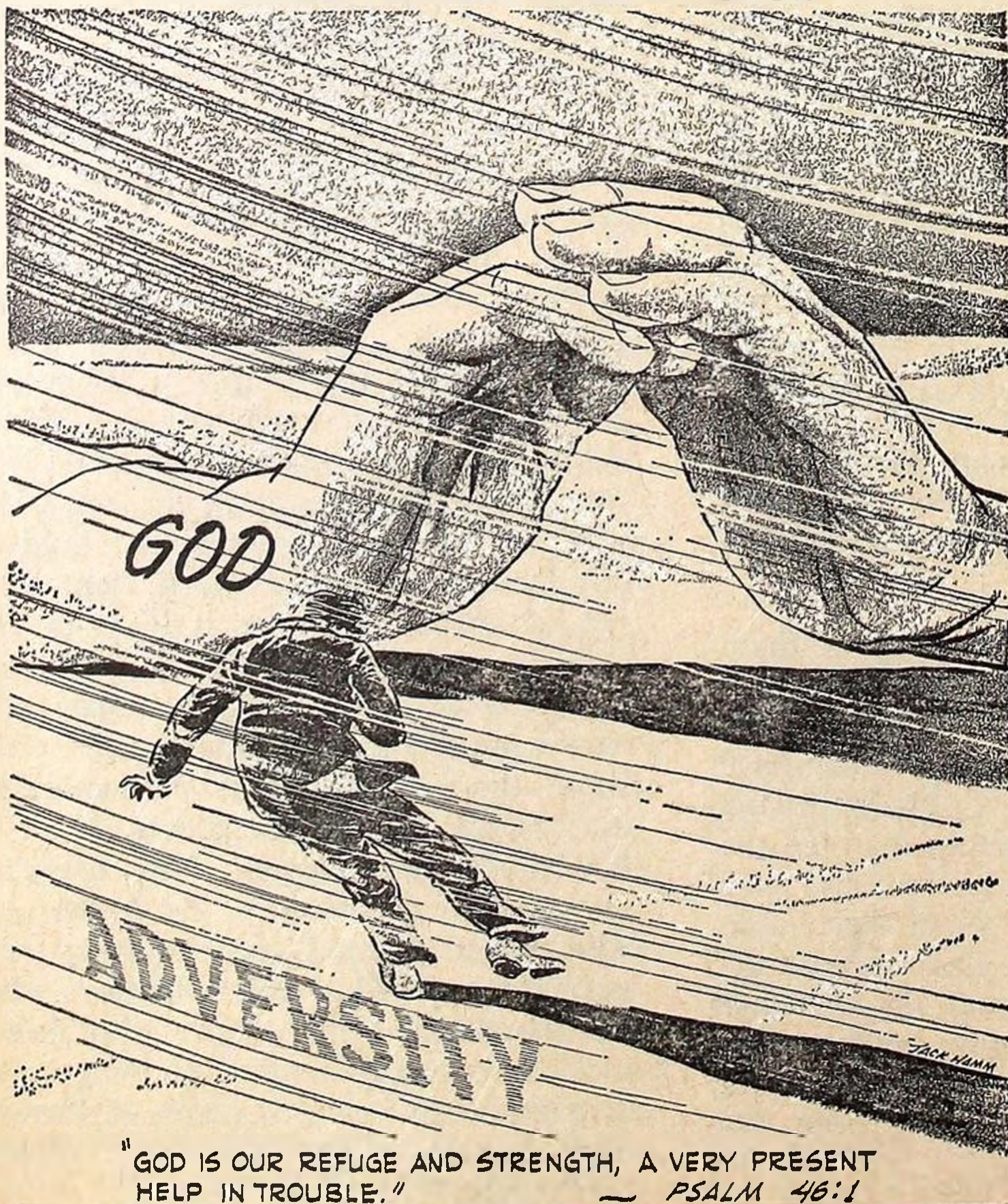
This conference heard strong emphasis given to the power of the Spirit. Also to the kind of prayer, preaching and personal life that can rightly look to God for answer with His Spirit. It's well to remember that the Holy Spirit cannot be "used" for self-promotion. It's good to face up to whether or not we are afraid of the Holy Spirit lest our own plans be scrapped should He take control.

This annual Evangelistic Conference has too long been regarded as a preachers' revival. This year it took on the look of a laymens' meeting. More laymen than ministers were on hand Tuesday night when ushers gave a total count of 4,622 present at the Nashville auditorium.

Thanks to the fine work of the Brotherhood men came by chartered planes and special buses as well as by cars. This is a very encouraging sign of interest and concern on the part of men across the state. Both men and women are concerned that we experience revival now.

The best weather of the winter blessed the two-day meeting. Four sessions were held at Belmont Heights church before the final session at the city auditorium. This year's program was excellent. The messages were fervent. The singing was inspiring. The interest was sustained. Hope was kindled anew by such a testimony as came from a life spectacularly changed: "People today complain about the difficult time in which we live. I'm grateful we serve the God of the impossible. He transforms with His power. He works miracles today!"

Shelter From The Storm



Religion Amidst Persecution

Vital religion seems to thrive on persecution. This may be an overstatement with respect to Russia. But the Soviet government has discovered that it has not been able to stamp out religion. At least this has been true with its previous long-time efforts.

A recent analysis of current developments in the Soviet Union made by the Institute For the Study of

Conference Closes On High Note

NASHVILLE—Tennessee Baptists closed their Evangelistic Conference on the high note of the victorious Christian Life. The final message was brought by Franklin Paschall, pastor of First Church at the city auditorium here. Some 4,622 by ushers count had come, most of them laymen, for the fifth and final session of the annual conference. Four previous sessions were held at Belmont Heights Church here.

Conference attendants heard a testimony by James A. Vaus Jr. of New York City telling of his conversion also a message by Leonard Sanderson of Dallas, Texas on getting Christians out of the "baby bottle stage". His subject was, Saving the Saved. These messages came before Paschall spoke on progress in the new life that comes from God, treating this as to its doctrine, direction, development, dedication and destiny.

F. M. Dowell, Secretary of Evangelism of the State Executive Board, which promoted the conference, said this was the first of eight conferences he has led upon which the sun shone. Beautiful, almost spring-like weather blessed the two-day sessions.

More than 30 speakers shared in the program considering the preparation, prerequisites, plan, power for, and projection of revival. Evangelism plans for 1964 in Tennessee project simultaneous crusades in associations from Shelby through Nashville March 8-22. Associations east of Nashville are set for March 29-April 12.

The statewide conference will be followed in February by evangelism clinics in associations. Dowell told some 150 associational chairmen of evangelism, moderators, associational missionaries, and state workers at a supper meeting during the conference that 7,619 were at the clinics last year. This year 62 such clinics are scheduled. "We could reach 15,000 people in 2000 churches if we really mean business," Dowell urged upon workers making plans for this year's meetings.

In the conference's lead off message James F. Eaves of Union Avenue Church, Memphis took his hearers to the heart of revival preparation in a message on prayer. The price for prayer calls for holiness, harmony, hardness, and honesty. "Do we want revival?" the Memphis pastor asked. "Revival means radical transformation."

Among other speakers Newman McLarry of Dallas termed revival as the awakening sensitivity to the sense of sin, to service, and to the work of the Holy Spirit. Executive-Secretary W. Fred Kendall asserted, "We need a great church revival... to face the sins of neglect, worldliness and rebellion of God's people. We need to come back to the foot of the Cross. The Cross is God's judgment on sin." "It is also the supreme expression of God's love and provides the great salvation that we preach," Kendall declared.

Ramsey Pollard of Bellevue Church, Memphis answered "When Will Revival Come?" stating "When we are filled with the Holy Spirit". This he termed a continuous operation. "If we want revival, we've got to have something more than we can generate ourselves". Leonard Sanderson of Dallas said "Soulwinning rides on the wings of prayer". He spoke of the winning of souls as the normal thing for the child of God to do.

Julius Thompson of Dalewood Church, Nashville, stated revival and the Holy Spirit go together. He said lack of comprehension of the Spirit on church members' part frustrates a pastor, "Never has there been a time of so much organization and so little power". James Canaday of Johnson City termed the gospel good news only as it is received in our hearts. The gospel is to be received and proclaimed. Wallace Morton of Fifth Avenue Church, Knoxville, dramatically recounted the power of God in the life of Daniel, then said the church "cannot live on the power of yesterday". "Baptists must have a rebirth of power in this space age".

On Our Cover

Kenneth Rose greets men as they get down the ramp at Berry Field after special flights brought some 270 from East Tennessee to the State Evangelistic Conference's closing session in Nashville's City Auditorium Jan. 21. Rose helped organize the airlift as a Brotherhood project.

Business Officers Meet In Dallas

DALLAS, TEXAS—Business officers of Southern Baptist educational institutions and state conventions will hold separate but simultaneous workshops in Dallas, February 20-21.

The educational group, meeting for the second time, will discuss such topics as separation of church and state, financing church-related colleges, and charitable giving, said H. L. Mitchusson, business officer of the University of Corpus Christi in Texas, who is president.

The state convention officers will study the bookkeeping procedures of the protection program administered by the Annuity Board. Distinctive features of the plans, plus the future outlook of the program in the state conventions will be discussed by Floyd D. Chaffin, associate secretary of the Annuity Board, who will direct the workshop.

The Annuity Board will be host to both workshops.

The two groups will meet jointly on Thursday to hear Rabun L. Brantley, executive secretary of the Southern Baptist Education Commission.

In addition to Dr. Brantley and Dr. Chaffin, program personalities include: R. Alton Reed, executive secretary and L. Taylor Daniel, associate secretary of the Annuity Board; C. Eugene Kratz, Texas Baptist Christian Education Commission; William T. Haywood, business manager, Mercer University, Macon, Georgia; Tom Z. Parrish, assistant to the president, Baylor University, Waco, Texas; John A. Pond, vice-president, William Jewel College, Liberty, Missouri and George L. Shearin, associate secretary, Baptist Foundation of Texas.

the USSR in Munich, Germany informs us of a new, yet more severe policy of the Soviet government in its efforts to eradicate religion from Russia. According to the Soviet press, anti-religious activity has been increased since last June. The present new campaign has obliged the Soviet authorities to admit that religious convictions not only are extremely widespread among all sections of the Soviet population, including the Party and the Komosomol but that they exhibit a tendency to spread further and further.

We are not to assume that the position of the churches and the believers in Russia is a very bright

one. They are still under very harsh restrictions. But apparently the atheistic propaganda has not been effective and the administrative measures of combatting religion by closing churches has been ineffective. In fact, there are those within Russia now who say that these efforts have been like trying to put out a fire by pouring oil on it. It is still true that employees with religious convictions lose their jobs and students are expelled from educational establishments for the same reason. But with all of these efforts to stamp out religion, communism is no nearer realization of this through its campaign than it was at the beginning.

Tennessee Topics

Kerry Powell has accepted the call of Island Home Church, Knoxville, to serve as pastor. A native of Warren, Ark., he graduated from Carson-Newman College in 1959 and Southern Seminary last May. Powell has served as pastor of Parrotsville Church, First Church, Dodd City, Tex., and is presently serving the Twin Cities Church, Denison, Tex. He is married and has one son, Brent, age four.

Evans T. Moseley, minister of First Church, Ponca City, Okla., the last 10 years, has been appointed assistant to the President of Oklahoma Baptist University, effective Jan. 24. A graduate of Carson-Newman College, he is a former pastor of First Church, Rogersville. Mrs. Moseley, the former Emma Lee Finch, Columbia, is also a graduate of Carson-Newman College. They have two sons.

Hawthorne Church, Dyer Association, ordained Bill Hobbs as a deacon. Pastor T. C. Thurmon brought the charge and Phil Shelton, Dyer associational missionary, delivered the message.

The new minister of music and education at Fairlawn Church, Memphis, is Bill Butler. He is a graduate of Union University and Southwestern Seminary. Mrs. Butler is the former Anita Lowe of Memphis. They have two children.

Janean Lee, third child and first daughter of Mr. and Mrs. Marvin E. Fitts, missionaries to Peru, was born January 3. Mr. and Mrs. Fitts may be addressed at Apartado Aereo 3177, Lima, Peru. He is a native of Pontotoc, Miss.; she is the former Jean Carlisle, of Lucy, Tenn.

Wayne Markham is the new pastor of West Knoxville Church, Knoxville. He came from First Church, Lake City, where he was chairman of evangelism for Clinton Association.

Survey Finds Jefferson City Church Membership High

A house-to-house survey of the white residents of Jefferson City indicates that 81.8 per cent are church members (nine years of age and above). "This is one of the highest percentages to be found in the nation," according to Glenn A. Toomey, associational missionary for Jefferson County Baptists, who released the figures.

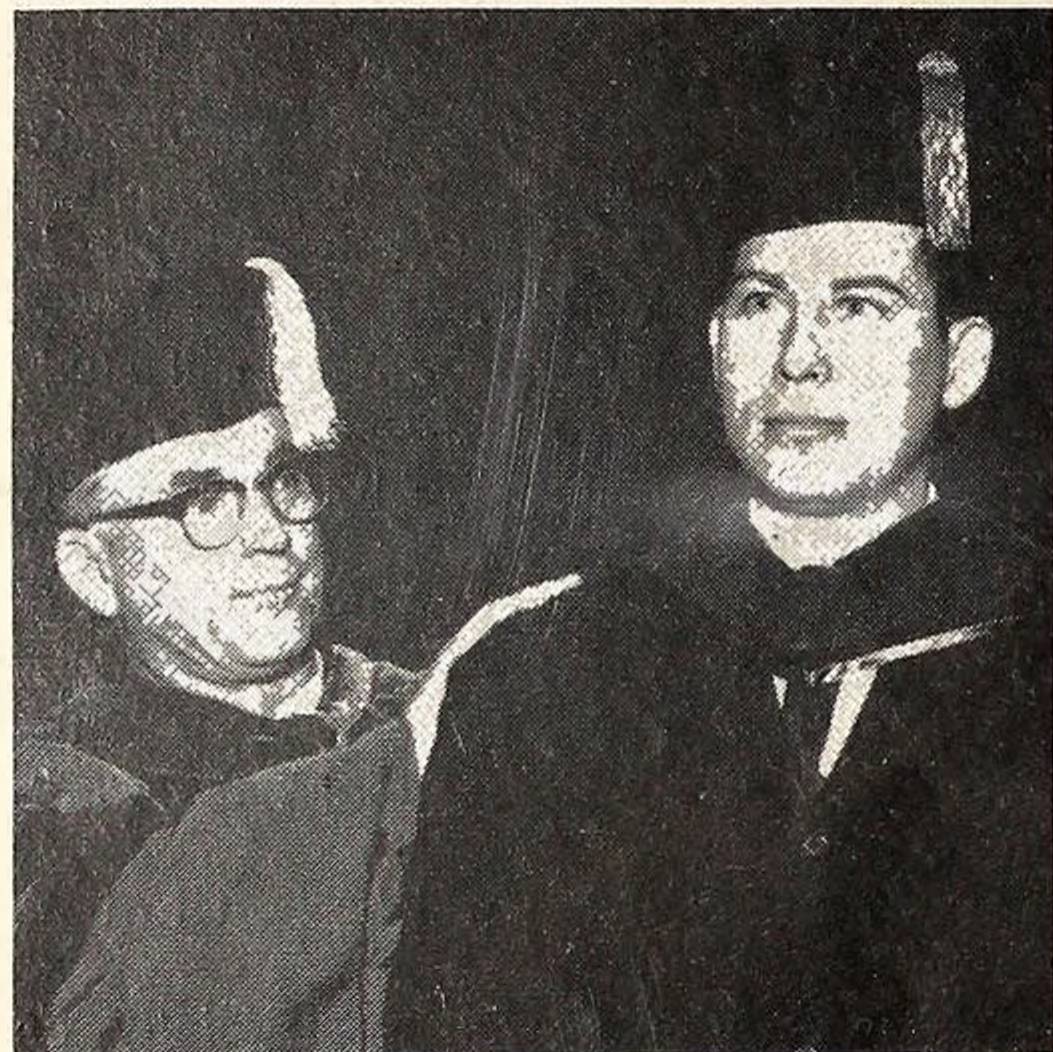
Of particular interest to the Baptists is the fact that 89 per cent of Baptist church members are local church members or within easy commuting distance of their local church.

The survey did not include students of Carson-Newman College, except those classified as permanent residents.

Joseph G. Miller is the new pastor of Mine City Church, Ducktown. He came from Elizabethton.

Gerald Ode Smith of Humboldt has accepted a call to the Clear Creek and Beech Grove Churches near Trenton. Both churches are in Gibson Association. Smith, a Tipton County native, is a graduate of Union University. He was a member of Liberty Church before moving to Humboldt. He has served as a supply preached in the Gibson County Association.

Funeral services for Mrs. Julia Spight Johnson, who died Jan. 18 after a lingering illness, were held Jan. 21. Mrs. Johnson, 90, was the widow of Dr. J. R. Johnson, former head of Carson-Newman Bible Department and a former pastor of Maryville First Church.



FORT WORTH, TEX.—Jerry W. Horner, right, is aided with his Th. D. hood by Robert A. Baker, Southwestern Seminary professor of Church History and chairman of the School of Theology's committee on graduate studies.

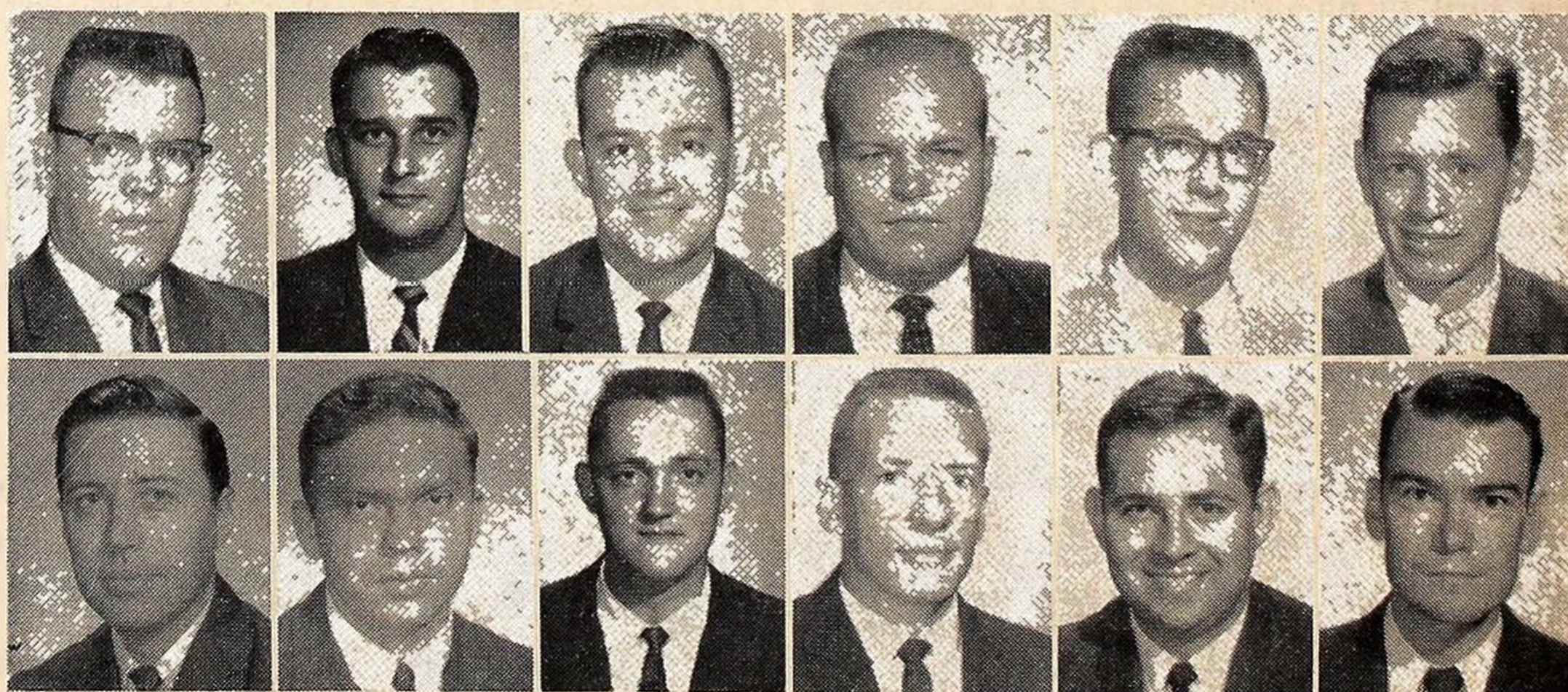
Horner, native of Dyersburg and graduate of Union University, received the Doctor of Theology degree Jan. 16 from the Seminary here. He now heads the department of religion and is professor of Greek and New Testament at Southwest Baptist College, Bolivar, Mo.

Statistics Show Growth Of Retirement Plans In Tenn.

DALLAS, TEXAS — End-of-the-year statistics released by the Annuity Board show that 108 new members were enrolled in the Southern Baptist Protection Plan last year in Tennessee. This brings to 1014 the total number of Tennessee pastors and other full time church workers now participating in the denominational protection program.

The report stated also that 918 Tennessee churches hold membership in the program. This represents 34% of the state's churches, and is slightly below the average of 49% participation for the Southern Baptist Convention as a whole. More than 400 of these churches are paying the full cost for church and pastor.

The denominational protection program provides retirement, disability and widow coverage for the financial protection of the church as well as the member.



TENNESSEE SEMINARY GRADUATES—14 students from Tennessee were listed among the 88 students scheduled to graduate from the Southern Baptist Theological Seminary, Louisville, Ky., at mid-session commencement exercises Jan. 28. Listed by home-towns and degrees they received, the students are top row, l to r:

Jim W. Allen, Memphis BD; Carl Dean Buchanan, Oak Ridge, BD; Johnnie Hall, Jr., Rogersville, MRE; Ralph Donald Honeycutt, Bristol, BD; William C. Jackson, Jr., Memphis, BD; Peter Rhea Jones, Dyersburg, BD;

Bottom row, Ralph P. Lebkuecher, Jr., Nashville, BD; Emory C. Register, Nashville, BD; Carlys P. Scates, Martin, MCM; Newell Mack Shults, Cleveland, MRE; James E. Sorrell, Dyersburg, BD; and Kenneth L. Thrasher, Memphis, BD. Not pictured are William Francis Bateman, Memphis, MRE; and John Gerald Penick, Martin, ThM.

The Story Of Harrison-Chilhowee

By Charles Lemons

Harrison-Chilhowee Baptist Academy grew out of what was known as the McCroskey School, known locally as "Owl College", which was under the direction of Professors John and Dr. Sam McCallie. It had its beginning around 1840 and continued under the guidance of the McCallie Brothers until 1880 or 1881, when it became the Boyd's Creek Academy. Harrison Seminary was the title from 1884 to 1887. Then it was changed to Harrison-Chilhowee Normal Academy. In 1887 it passed into the hands of Chilhowee Baptist Association. In 1888 the Sevier County Baptist Association became a partner with the Chilhowee in its sponsorship. For many years the school gave Teacher Training courses for those who were not able to go to college and who were to teach in the public schools of the surrounding territory.

The school was the result of a felt need for a greater educational opportunity in the immediate locality. From this beginning it has reached out until it has touched virtually every part of the state, the nation, and to foreign countries. The charter states that the school was established for the purpose of maintaining a high school for the education of youth in the academic, arts, sciences, literature, etc. About 1929 the program of the school was extended to include men called to the ministry late in life who had, up to that time, secured little or no formal education. Presently the school provides secondary education and training of a high caliber under a definitely Christian emphasis.

Early after it began, Chilhowee found a unique place for its ministry which it has maintained through the years.

The school, also, early found its place in Baptist life. Even the earlier leaders were Baptists before it came formally into Baptist hands. In 1887 it became a Baptist school. About 1903 the school became related to the Home Mission Board of the Southern Baptist Convention as a part of its Mountain Mission program. This continued until 1929 when the Home Mission Board because of financial strain was forced to abandon its work with the academies.

In 1929 Harrison-Chilhowee became a part of the Tennessee Baptist educational system and is now the only Convention sponsored four-year high school in Tennessee.

Harrison-Chilhowee is now engaged in an expansion program which has already resulted in the erection of a Chapel Building, the Atchley Dormitory for Girls, the William B. Stokely, Jr. Gymnasium, and a new Cafeteria Building.

From the beginning Harrison-Chilhowee has put strong emphasis on scholarship and training in religious leadership. For those who may not be able to pursue further training, the excellent courses in Bible in addition to the regular high school subjects, such as English, mathematics, and history have provided ministerial students a good basic preparation for their life's work. It has effectively prepared other students for their college entrance requirements.

Harrison-Chilhowee has special advantages for those who are studying for preparation for religious work other than preaching. It provides for the young people who are seeking good training in an environment which develops the whole personality, including the moral and spiritual values which have made America great. This is done through dedicated Christian teachers, activities that are wholesome and uplifting, and courses of study that are related to life. One of this school's graduates will not find himself in a strange and unfamiliar world.

Chilhowee holds high moral and spiritual standards. It relates these standards and activities to the generation in which we live. This is done, not by training young people

in a monastic atmosphere, but in a social, religious, and scholastic climate that will fit them for high living in today's world. This is the end to which Chilhowee's program of scholarship and activity is planned.

Chilhowee has justified its existence through its product. The presence and service its graduates as ministers, doctors, missionaries, businessmen, home-makers, teachers, and those active in church and community life throughout Tennessee and the nation, attest to the reality of the place and usefulness of Chilhowee in our denomination and in the life of our day and generation.

The definite objectives of Chilhowee have always been:

1. To give high school training under definite Christian influence.
2. To provide educational training for those preparing for church related vocations.
3. To educate men called to the ministry late in life, and who have not received a high school education.
4. To meet the unmet needs of young people who for various reasons need a change in environment.

Throwing The Baby Out With The Wash

(Continued from Page 3)

customed to seeing state contracts and subsidies made with and provided these institutions. State controlled colleges and universities did not exist and were not even dreamed of at the time of the adoption of the Constitution.

Even the liberals among the founding fathers would gasp to hear some of the current thinking on the part of well meaning and also misguided people in our land.

The prospect of having to take tax funds in colleges, hospitals and orphanages on the part of church related institutions is by no means the desirable thing. It is abhorrent to any administrator. However to many it is less abhorrent than death of the institutions, realizing the importance of these services to our churches and the people.

It is possible that some would follow an 18th century concept, dressed up in 20th century fears, right out a 19th century window. This could be our ruin and final destruction of our free system of government.

In our effort to wash out the dirty history of clericalism from the fabric of history we must be careful not to throw the baby of church related humanitarianism out the back door. If we do we will have unwitting-

ly developed the same system the Soviets have already developed. They not only believe in separation of church and state—they practice it in the purists framework. Application of their concept of separation of church and state led them to write into Article 124 of their constitution the provision that not only should the church and the state be separate but that the *church and the school should be separated also*. By this Godless means they cut off the hands of the church and jammed those hands into it's mouth so that the church cannot teach any child religion under 18 years of age. The Soviets were the first to outlaw prayers from the ears of the school child. Not only did they outlaw prayers for the public school pupils, they saw to it that there would be no pupils in the church related school or even Sunday School by denying the church the privilege of humanitarian services. By this means they are confident that they will witness the death of all religion eventually. In turn they boast that they are "developing a new sort of man with a different mind" under their Godless system of totalitarianism. This could well be the same tragic fate of America if we do not learn to distinguish between the baby and the wash.

"Apparent Defeat Can Be Turned To Victory"

By George Knight
Seminary News Director

LOUISVILLE, KY.—Dr. James D. Belote, Southern Baptist missionary to China who witnessed that country's close to missionary activity following Communist domination, told students at the Southern Baptist Theological Seminary here that this apparent defeat of our missionary witness can be turned into victory.

The missionary to China was speaker at one of the Seminary's regular missionary days.

"The closing of the doors in China opened the doors of Taiwan, Thailand and other countries in the Orient," Belote noted. "Since 1941, Thailand has been one of our foremost mission fields. Refugees who fled here from the Communist-dominated Chinese mainland have a hunger for God seldom paralleled in history. Their response

to our witness proves that defeat has been turned into victory for the cause of Christ in this country."

Turning to a consideration of mass evangelism, the missionary said he considered the New Life Movement in Japan as most significant in giving Southern Baptist missions a "new thrust" in the Orient.

"The New Life Movement can never replace the individual missionary who plants his life with the people," he continued, "but I believe it has been used mightily of God to spread His word throughout the nations of the East."

Belote is presently serving as visiting professor of missions at Southwestern Baptist Theological Seminary, Fort Worth, Texas, while on furlough from the Hong Kong Baptist Theological Seminary, where he is president.

Newton Continues At Druid Hills

ATLANTA (BP)—Louie D. Newton will continue as pastor of the Druid Hills Baptist Church where he will observe his 35th anniversary Apr. 1.

Newton's decision was announced a week after his congregation joined the deacons in "rejecting" the resignation. He had said he and Mrs. Newton "felt that it might be best for the church if we quietly stepped aside."

The 71-year-old minister in a brief statement said:

"With the confidence of your continuing prayers, and of His promises, we are convinced that we should walk on with you, sharing your sorrows and your burdens, your joys and your hopes, strengthened by your love and cooperation."

Newton is a former president of the Southern Baptist Convention.

Hays Accepts Rutgers Post

WASHINGTON (BP) — Brooks Hays, prominent Baptist layman serving as special assistant to the President, has accepted the post as professor at Rutgers University in New Jersey.

Hays, former President of the Southern Baptist Convention, joined the White House staff during the Kennedy Administration as special assistant in federal-state relations.

He will become Arthur Vanderbilt Professor in the Eagleton Institute of Politics on the Rutgers campus. He will conduct a series of lectures on contemporary problems of government, from March 2 of this year till January 1965. Hays will continue to serve as consultant to the White House.

In a White House press release President Johnson said he was delighted that Hays would have opportunity to "share with students his lifetime experiences as a Christian in public service." The release said the President indicated pleasure that Hays' service to the government would not be lost during this period.

Pastors To Confer On 'Baptist Ideals'

By The Baptist Press

"Baptist Ideals" is the theme picked for the 1964 Southern Baptist Pastors' Conference program in Atlantic City, N. J. It convenes May 18-19 on the steel pier there.

The opening period is scheduled for 9:30 A.M. Monday. There will be morning, afternoon and evening meetings on May 18. There will be morning and afternoon meetings on Tuesday, May 19, winding up with an address at 4:30 P.M.

The 1964 Session of the Southern Baptist Convention starts Tuesday evening.

The Pastors' Conference is one of several special groups which meet just prior to the annual SBC Session each year.

Wayne Dehoney, Jackson, Tenn., is president of the Conference.

The program, as usual, features sermons on Bible texts, doctrine, and evangelism as well as how-to pointers on sermon development.

Philadelphia Tour To Follow SBC Session

LEVITTOWN, PA. (BP)—Chartered buses will take messengers attending the Southern Baptist Convention in Atlantic City on a tour of Philadelphia's pioneer mission churches and historic sites.

Sponsorship of the tour is by the Delaware Valley Baptist Association of the Baptist Convention of Maryland. This association includes the churches and missions of the Philadelphia area.

According to John Raymond of Levittown, chairman of the project, the tour will leave immediately after the morning session May 22, with box lunches provided enroute.

Raymond, pastor of Delaware Valley Baptist Church, said the schedule will include a visit to Independence Hall and the Liberty Bell, the old Pennepack Baptist Church (one of the five original Baptist churches in the formation of the Philadelphia Baptist Association in 1707), and the Betsy Ross House.

Modern suburbia will be viewed in the massive Levittown development, and two types of pioneer churches will be presented: Suburban and military.

Slides will be shown at one of the churches of additional Baptist work and of points of interest in and about Philadelphia. Pastors of the churches will serve on the buses as guides.

Reservations cost \$4.25 and can be made through Raymond at 44 Mercator Lane, Levittown, Pa.

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Distrust Of The Soviet Union

By Henlee H. Barnette

NOTE: Dr. Barnette, who visited the Soviet Union in 1957, recently participated in a Nuclear War Institute which considered the moral problems involved in nuclear warfare.

Held at West Baden College, West Baden, Ind., the symposium featured such political and educational leaders as the deputy assistant director of defense in the United States, Dr. Alain Enthoven; and a former member of the British Parliament, Christopher Hollis.

The Southern Seminary professor commented on an address by Victor P. Karpov, First Secretary of the Soviet Embassy in Washington, D.C. He began his comments with a consideration of the Soviet desire for peace.

Peace is one of the major topics of discussion in the Soviet Union. From Khrushchev in the Kremlin to the poor peasant on the kolkhoz one can hear the message of peace. "Peace to the world," and "For peace and friendship" are slogans which appear on everything from huge placards stretched across city streets to the lowly matchbox.

At a conference in the Kremlin, Mr. Khrushchev said to a delegation of which I was a member: "No sane person wants war; there are no more staunch supporters for peace than in our country." In that same conference, Khrushchev said that the way to bring about peace is the establishment of confidence and the most practical way to do this is to remove all trade barriers.

And Americans, I believe, sincerely desire peace and would agree that the first step in this direction would be the establishment of mutual confidence and trust. But we find it difficult to trust the leaders of the U.S.S.R. for several basic reasons.

1. We have no ultimate moral ground upon which to stand. In *The Great Soviet Encyclopedia*, Communist morality is defined as, "the principles and norms of conduct of the fighters for Communism, of the builders of Communism." And Mr. Shiskin in his book, *The Basis of Communist Morality*, says: "Back of the principles and norms of Communist morality stands the force of the whole people which has created these norms." Lenin put it very simply when he said that Communist ethics is derived from "the interest of the class struggle of the proletariat." Therefore, the Communist ethic is classcentric. Hence, that conduct is right which furthers the Communist revolution—wrong which hinders it. Therefore, "the end justifies the means" and it is legitimate to resort to "zig-zag policies, brutality, murder and slavery to achieve Communist goals. Up to now Soviet leaders have not even accepted the rules of international law. We have, therefore, no common code of moral law as a basis for understanding, confidence, and peace.

2. Mr. Karpov, we would like to have

Dr. Barnette is professor of Christian Ethics, Southern Baptist Theological Seminary, Louisville, Ky.

confidence in the promises made by the heads of the Soviet Union. In speaking of bourgeois morality, Lenin described the capitalists as living by the principle: "Promises are like pie-crusts—they are made to be broken." This statement is often taken out of context and made to appear that Lenin is describing Communist morality. Nevertheless, the actions of Soviet leaders are in keeping with this principle for they have broken promises and treaties since 1917. Even before the revolution started, Lenin promised "peace, land, bread." In the Soviet Union the people may have peace and bread but they certainly do not have any land. Land was immediately confiscated by the government and people forced to work for the State. We hope that the test ban treaty will not be broken.

3. We would like to believe that by the term "peace" Soviet leaders mean "peace on earth, good will toward men." But we have the feeling that they do not think of peace in this sense. Mr. Karpov cites a German military expert who once said that war is a continuation of politics by other means. Did not Stalin declare, that peace is war "other than by military means"? (*International Press Conference*, Vol. 8, No. 84 November 28, 1928, p. 1590). When the Soviets placed missiles in Cuba most Americans lost all confidence that they might have had in the Soviet's announcements about peace. And the tension created on the autobahn in Germany by halting our military convoys increases our distrust in Soviet leaders.

4. Mr. Karpov states that the best way to avert war and to exclude it completely from society is to achieve general and complete disarmament. He further indicates that the Soviets are working hard for this goal. But we find it difficult to have confidence in such claims. For example, in today's newspaper the Center for Strategic Studies at Georgetown University reports that the Soviets are beginning the production of "a new family of bombs." Among them is the gigaton bomb which must be the granddaddy of the family for it will have the potential of 1,000 megatons.

5. The Communists do have a "just war" theory. "Just" wars are fought by Communists; "unjust" wars are those fought by

capitalists. Khrushchev is clearly on record that he will continue to support "wars of liberation," and "brush fire wars" to drive out the "imperialists" and those who impose colonialism upon weaker nations. Apparently, the imposition of Communism on the satellite countries of Europe is viewed as liberation rather than colonialism.

6. The people of the U.S.S.R. want peace as well as the people of the U.S. Once when I was in Odessa, I went to the beach on the Black Sea and a woman came out from the crowd and said to me: "We must never have another war. I lost my home, my husband, and my three sons in the last war." The people in the Soviet Union know something of the devastation of war and therefore they want peace. Twenty-five million families lost their homes during World War II.

But the Soviet leaders do not appear to want peace. Before we can have confidence in them, they must demonstrate a desire for peace in concrete terms. Then we can sit down at a conference table and negotiate in good faith. When the Soviet leaders show by their deeds they really want peace, I think that our leaders will meet them halfway on all issues.

Mr. Karpov, no doubt, feels that I have made a lot of unfounded statements. If I have, and he can show where I have erred, I shall gladly repent and accept the truth.

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What We Believe About The Bible

By W. Fred Kendall

The word "Bible" comes from a Greek word which means book. It is "The Book". This name means that it is man's most significant book. It has always been so considered by Christians. It contains the truth which God has revealed and it is the word of God. It holds a place in the life of mankind that is supreme. It is most significant that we study about its origin and its place in our religious life. One of the tragedies of the modern world is that so many people know nothing about the Bible or that they know so little about it.

The Bible is made up of 66 books. The books are divided into two Testaments. The word testament means covenant. The Old Testament was usually divided into three sections by the Jews, the Law, the Writings, and the Prophets. It contains history, poetry and prophecy. The New Testament has Christ as its central theme.

The Bible is the inspired word of God. Paul says in II Tim. 3:16, "All scripture is given by inspiration of God." The prophets of the Old Testament affirmed that God spoke through them. Jeremiah said, "This word came unto Jeremiah from the Lord, saying, take thee a roll of a book, and write therein all the words that I have spoken unto thee" (Jer.36:1b-2a). Ezekiel also speaks of the inspiration of his message, "The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him" (Ezek.1:3). The writer of the Epistle to the Hebrews shows how God spoke through inspired men. He says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Peter gave a similar testimony to inspiration. He said in I Pet.1:10-11, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." See also II Pet.1:20-21.

There are several theories of inspiration. Paul used the word which means "God-breathed". God used men through whom the Holy Spirit spoke and to whom he revealed his truths. Each man used his own style of writing. In the Old Testament the writers used the Hebrew language for that was the language which they spoke. The writers of the New Testament used the

Koine Greek which was the language of the people.

Another claim which the Bible makes for itself is the promise of permanence and that it shall not pass away. In spite of all the attacks of men upon it and despite the fact that it has been rejected as God's word, it is still the best seller and occupies a place no other book can ever attain. The Psalmist said, "Forever, O Lord, thy word is settled in heaven." Isaiah also spoke of this permanence, "The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isa.40:8). In the sermon on the Mount, Jesus made the same promise concerning the word of the Old Testament and of his word. He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt.5:17-18) (Cf also Matt. 24:35).

The Bible reveals the nature of God and His will and purpose for man. It reveals the spiritual nature of man and his moral accountability to God. It reveals the nature of sin and the fact that man has sinned against God and that he is lost. It reveals the grace of God and his love and the fact that his purpose is to redeem from sin and reconcile him to God. It reveals His plan of redemption and shows how it is centered in Christ.

The Bible tells of God's condition of salvation and the plan by which man is saved. It also contains all the teachings concerning the Christian life and man's ethical and moral relationships to God and to man. Paul's letter to the Ephesians is a wonderful presentation of God's plan of the ages and how all of His plans head up in Christ. He shows God's purpose to redeem man from sin and to create a new fellowship in Christ. The churches are the new community of God's people. Paul outlines how they are to grow up spiritually into mature men and women in Christ.

The Bible is authoritative in all matters of faith and practice for the individual Christian and for the churches. Christ gave it this authority. The Bible is not a book of magic nor a "paper pope" as some have charged. Its authority comes from God and from the Lord Jesus Christ. It is the text book for the Christian. It is given him to use as the revelation of God. God has spoken and it is recorded here to be studied and to be used.

The Bible must be taught and understood. During the Reformation the Bible was trans-

lated into the language of the people. It had been available only for the clergy and it was in manuscripts of Latin and Greek and Hebrew. The people must have it available in language they can read and understand. The Jews had always given a great place to the word of God and they had commanded that it be taught in the home and in the synagogue. There is a good example in Deut.11:18-19, "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way."

Ps. 119 is written in praise of the word of God. Each paragraph begins with a letter of the Hebrew alphabet. The words introducing each paragraph are the names of the letters in the alphabet. Some well known verses are, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Vs.9). "Thy word have I hid in my heart, that I might not sin against thee" (Vs.11). "Thy word is a lamp unto my feet, and a light unto my path" (Vs.105).

We have already referred to Paul's statement in II Tim. 3:16, but we want to finish that quotation with the emphasis on the purpose of the Bible. Let us notice that it is profitable for doctrine. This is the teaching of the truth which it is necessary to know about life. It is for reproof and for correction. It brings judgement against sin. It is the light that shines in the darkness to show the things that displease God and grieve the Holy Spirit. It is for the instruction in righteousness. It tells man how to live before God and how to become what God wants him to become. "That the man of God may be perfect, thoroughly furnished unto all good works." Paul says the Bible is the "Sword of the Spirit" (Eph. 6:17). The writer to the Hebrews says it is quick and powerful, and sharper than any two-edged sword, piercing even to dividing asunder the soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12).

God has given us the Bible to use. It is His inspired word. It reveals all that we need to know to lead us to Christ and into fellowship with God. But it must be read and believed and practiced. Jesus said in his conclusion to the Sermon on the Mount, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

The Time Is Now To Prepare For Vacation Bible School

by Bob Patterson

In the State

Your State Sunday School Department is busily engaged in preparation for the three state Vacation Bible School Clinics. These three clinics will be held for the purpose of training associational clinic team members, who will return to the associations and conduct clinics for training workers from the churches.

The schedule of the three state clinics for associational teams will be:

Middle Tennessee

Belmont Heights Church, Nashville

February 17-18, 1964

West Tennessee

West Jackson Church, Jackson

February 24-25, 1964

East Tennessee

Fifth Avenue Church, Knoxville

February 27-28, 1964

Leading the conferences will be:

Nursery—Mrs. Frances McGee, Oak Ridge

Beginner—Miss Florence Dewey, Nashville

Primary—Miss Ethel McIndoo, Nashville

Junior—Mrs. Sibley Burnett, Nashville

Intermediate—Miss Frances Kinamon, Nashville

Team Leaders and Missionaries—Bob Patterson and Lacy Freeman, Nashville

In the Associations

Most of the associations in the state have by now already planned and scheduled their associational Vacation Bible School clinics. The clinics are usually placed in the associa-

tional calendar and will be publicized extensively in the associational bulletin, meetings, and newspapers.

The purpose of the associational clinic is to furnish training to church VBS faculty members and show them how to prepare themselves better through further training.

In the Churches

It seems now like a long time until June. But *early* preparation assures a better school. Begin *now*, if you have not already, to accomplish some of the following steps in preparation.

1. Set the date. Place it in the calendar. Get the church to vote on it.
2. *Elect* the principal. Regardless of who serves as principal, he should be elected by the church to serve in this important position.
3. Determine how many departments and workers are needed.
4. Order textbooks and other materials.
5. Enlist department superintendents and teachers.
6. Plan training activities.
7. Conduct necessary faculty meetings and textbook studies.
8. Publicize the school.
9. Enlist the entire church in prayerful support and preparation for the school.

The State Sunday School Department has mailed to each pastor on our mailing list the package of free Vacation Bible School literature furnished by the Sunday School Board. If your church does not get one, please notify us. Use the enclosed catalog to order needed VBS materials early.

New Books

The Gospel of John by William E. Hull; Broadman; 28 pp.; paper.

Acquittal By Resurrection by Markus Barth and Verne H. Fletcher; Holt, Rinehart and Winston; 178 pp.; \$4.75. Freedom, Law and Justice in the light of the resurrection of Jesus Christ.

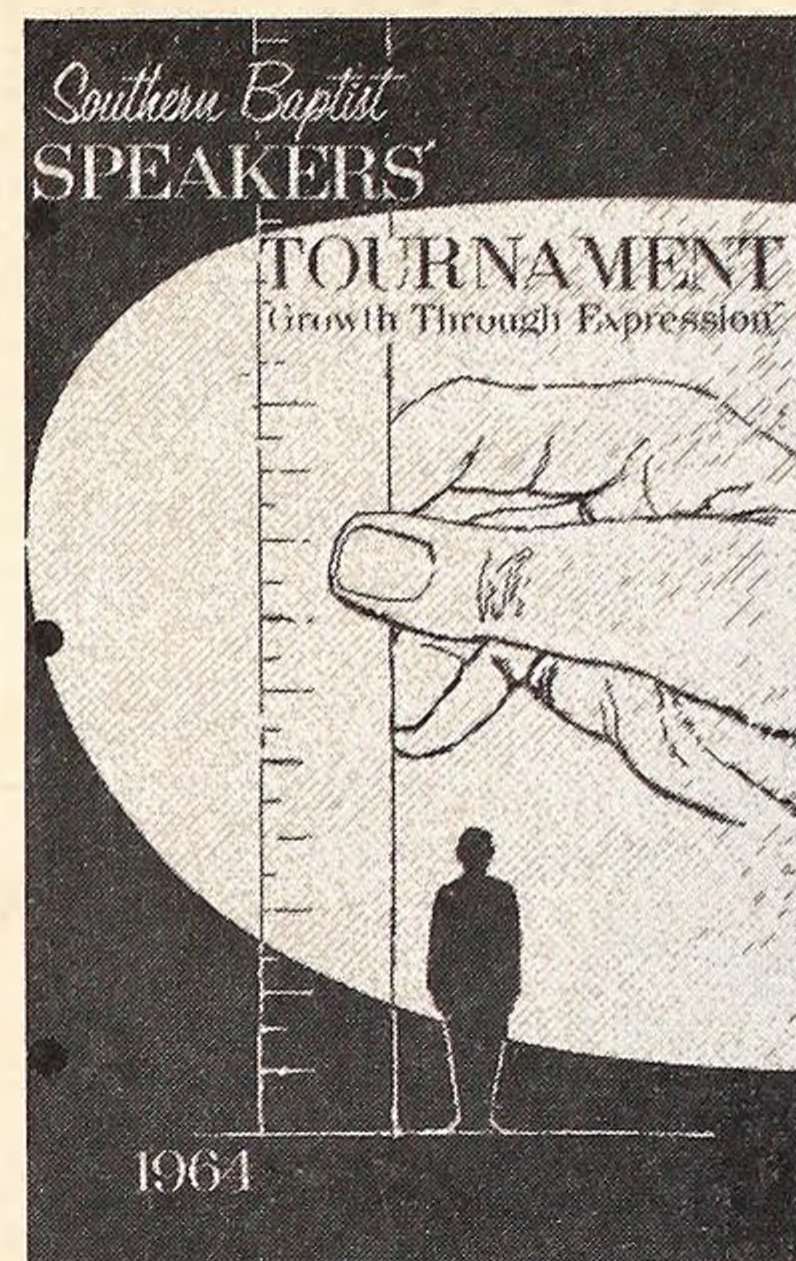
Tell Me How by Theodore F. Adams; Harper & Row; 138 pp.; \$3.00. "True peace is not complacency or a lack of concern. True peace comes when we feel assured that we are where God wants us to be and are doing what he has called us to do." "How to Find Peace," as given in the above passage quoted above, illustrates the practical approach that characterizes *Tell Me How*.

Evangelism in the Acts by C. E. Autrey; Zondervan; 87 pp.; \$2.50.

Soul-Winning Evangelism by J. E. Conant; Zondervan; 168 pp.; \$2.95.

Baptism: Conscience and Clue for the Church by Warren Carr; Holt, Rinehart and Winston; 208 pp.; \$4.50.

It's Time To Prepare For The Speakers' Tournament



"We must not relax our efforts because we are aware that certain elements and forces are at work which would destroy our American freedom."—Ivana Patterson, Chattanooga.

"We miss God's whole purpose for our lives if we fail to share with others the gift of our salvation."—Sue Sullivan, Lexington

Give your young people opportunity to express such thoughts in a church speakers' tournament. Set the date now and seek definite commitments from several young people. Order materials from your state office.

These are the 1964 topics:

1. "Commit Thou to Faithful Men"
2. With Christ after the Lost
3. How Can We Combat Communism?
4. My Responsibilities as a Church Member
5. Contemporary Discipleship
6. "A More Excellent Way"
7. What is Honesty?
8. "So Send I You"
9. The Christian and Race Problems
10. Baptists in the American Tradition
11. The Baptist Witness in History
12. For Christ through His Church
13. All That I Am and Have
14. The Tasks of My Church
15. A New Testament Church
16. Worship: A Task of the Church
17. Proclamation: A Task of the Church
18. Education: A Task of the Church
19. Ministry: A Task of the Church
20. More Than Churchgoing

Christian Praise; Broadman; 480 pp.; \$1.90 per copy, 12 or more \$1.70. This hymnal presents a collection of congregational songs from many streams of hymnic influence which converge in present-day usage and afford a wide variety of material for hymn singing.



• • • About The 130

● "Congratulations" (1) on the BAPTIST AND REFLECTOR's 130th Anniversary of useful and devoted ministry and (2) upon your excellent editorial of Jan. 16. It is one of the best summaries of Tennessee Baptist history I have ever read.—J. Ralph McIntyre, pastor, Brainerd Baptist Church, 300 Brookfield Avenue, Chattanooga 11, Tenn.

● Many times as I have read the BAPTIST AND REFLECTOR carefully each week and particularly read its editorials with deep appreciation I have intended to pause to say "thank you" to you the editor for giving Tennessee Baptists such a superb publication.

This morning I have read the editorial "One Hundred Thirty" in the issue of Jan. 16. So pause I do, and say "thank you" I must. I appreciate the way you have brought to focus the disturbing, significant, and encouraging facets of history in Tennessee in those 130 years. I appreciate, too, the forthright, forward-looking, positive, and constructive statement of policy which you give in the four brief statements.—Merrill D. Moore, Executive Director, Stewardship Commission, SBC, 460 James Robertson Parkway, Nashville 3, Tenn.

Attendances and Additions

Churches S.S. T.U. Add.

January 19, 1964

Alamo, First	250	74	
Alcoa, First	542	248	6
Alexandria	198	84	
Mt. Zion	49	33	
New Hope	72	37	
Athens, Central	158	107	6
East	474	170	4
First	604	232	
West End Mission	84	38	
Riceville	135	58	
Auburntown, Prosperity	127	57	
Bemis, First	336	106	
Bolivar, Dixie Hills	86	36	
First	450	131	
Brownsville	616	166	2
Bruceton, First	196	87	5
Camden, First	303	126	
Chattanooga, Calvary	323	102	1
Concord	521	243	
East Brainerd	230	108	
East Ridge	792	204	2
First	1010	366	2
Morris Hill	317	144	1
Oakwood	393	128	
Red Bank	1213	313	2
Ridgedale	521	241	4
St. Elmo	422	123	
Stuart Heights	92	45	9
Woodland Park	370	157	1
Clarksville, First	876	211	2
Cleveland, Big Spring	331	160	1
Clinton, First	668	170	
Second	513	111	1
Collierville, First	305	113	
Columbia Pleasant Heights	213	88	2
Cookeville, First	566	143	1
West View	161	82	
Washington Avenue	152	92	
Mission	56	37	
Wilhite	127	49	
Corryton	222	126	
Crab Orchard, Haley's Grove	155	93	1
Cowan, First	135	48	
Crossville, First	219	57	
Fredonia	114	78	
Oak Hill	88	59	
Daisy	351	110	
Dayton, First	279	75	
Denver, Trace Creek	150	83	
Dresden, First	211	65	2
Dyer, New Bethlehem	197	96	
Dyersburg, First	784	202	2
Hawthorne	183	122	
Cumberland Mission	35	32	
Mt. Vernon	70	42	
Springhill	142	56	
Elizabethton, Immanuel	218	127	
Oak Street	191	79	
Siam	221	117	
Etowah, First	342	108	1
North	394	129	
Flintville	153	70	1
Gladeville	165	72	
Gleason, First	199	60	
Goodlettsville, First	512	236	2
Grand Junction, First	110	86	
Greeneville, First	469	158	
Second	219	80	1
Greenbrier	377	123	
Harriman, South	491	167	
Trenton Street	384	126	
Walnut Hill	271	103	
Henderson, First	254	93	
Hendersonville, First	463	71	
Holiday Heights	54		
Hixson, Central	298	178	1
First	343	90	
Memorial	342	148	3
Pleasant Grove	149	75	
Humboldt, First	547	199	1
Iron City, First	106	45	2
Jackson, Calvary	623	282	1
First	1174	271	2
Nashway	86	45	
Parkview	342	111	1
West	780	436	5
Jefferson City, First	601	332	10
Jellico, First	147	109	
Mission	27		
Johnson City, Antioch	184	124	
Central	722	187	
Pine Crest	225	80	
Unaka Avenue	383	154	
Kenton, First	239	72	1
Macedonia	70	58	
Kingsport Colonial Heights	406	157	
First	960	213	2
Glenwood	345	145	3
Litz Manor	280	110	
State Line	204	111	1

Kingston, First	528	220	
East Hills Mission	35		
Knoxville, Beaver Dam	305	133	
Bell Avenue	743	204	
Black Oak Heights	225	65	
Broadway	962	312	1
Central (Bearden)	762	228	1
Central (Ft. City)	1227	389	5
Fifth Avenue	738	235	
First	1010	353	4
Fort Hill	279	89	1
Grace	412	213	2
Lincoln Park	1014	300	3
McCalla Avenue	902	283	4
Meridian	676	246	5
New Hopewell	264	156	
Piney Grove	154	80	
Sevier Heights	699	301	
Smithwood	818	314	2
South	608	247	5
Wallace Memorial	767	279	
Wallace Memorial Chapel	332	134	5
LaFollette, First	314	112	1
Lawrenceburg, First	201	78	2
Meadow View	70	38	
Highland Park	289	117	
Lebanon, First	659	133	
Hillcrest	161	77	
Rocky Valley	124	52	
Lenoir City, First	467	151	
Kingston Pike	126	56	
Oral	117	71	
Lewisburg, First	411	97	2
Madison, Parkway	203	89	
Madisonville, First	310	114	
Martin, Central	306	77	
First	386	117	
Southside	118	60	
Maryville, Broadway	684	308	
First	941	294	1
McEwen, First	85	37	

Directional Finder

"... ENQUIRE IN HIS TEMPLE"
— ISA. 27:4



McKenzie, First	300	84	2
McMinnville, Magness Memorial	337	112	10
Forest Park	72	43	
Shellsford	218	137	2
Medon, New Union	115	65	
Memphis, Ardmore	719	358	2
Ridgemoor Mission	59	40	
Bellevue	1629	680	14
Brunswick	135	46	2
Ellendale	180	62	1
Eudora	995	362	3
First	1474	330	2
Graceland	697	256	2
Highland Heights	1350	593	4
Kennedy	560	250	3
LaBelle Haven	724	239	3
Leawood	976	315	1
Lucy	134	119	
Mallory Heights	274	119	
Peabody	181	112	3
Rugby Hills	270	124	1
Second	515	205	6
Sky View	424	205	4
Southern Avenue	805	211	5
Temple	1024	318	
Trinity	676	284	8
Union Avenue	902	219	
Whitehaven	830	169	1
Milan, First	455	141	
Northside	186	58	
Mission	29	25	
Murfreesboro, First	643	150	
Calvary	105	71	
Holly Grove	46	30	
Southeast	178	78	
Third	403	123	
Woodbury Road	265	113	
Nashville, Belmont Heights	1039	316	3
Madison Street	135	41	1
Bordeaux	177	47	
Crievewood	614	170	
Dalewood	406	125	1
Donelson, First	858	252	3
Eastland	563	182	
Eastwood	227	85	
Elkins Avenue	147	76	
First	1367	481	6
Carroll Street	222	85	
Cora Tibbs	76	35	
T.P.S.	405		
Freeland	118	33	
Gallatin Road	451	163	4
Grace	809	220	
Haywood Hills	355	144	
Highland Park	484	174	
Hill Hurst	239	57	
Inglewood	839	271	1
Cross Keys	45	21	
Training School	95		
Joelton	250	143	1
Judson	562	125	
Benton Avenue	88	12	
Junior League	35		
Tusculum Hills	400	146	3
Lakewood	552	205	3
Lincova Hills	242	74	5
Lokeland	552	144	3
Lyle Lane	100	34	
Park Avenue	835	262	10
Pleasant View	252	77	2
Riverside	380	122	
Valley View	55	9	
Rosedale	200	90	1
Third	212	74	
Una	250	108	1
Woodbine	520	211	2
Woodmont	684	242	1
Niota, First	140	39	2
Oak Ridge, Central	560	182	1
Robertsville	744	230	2
Old Hickory, First	477	157	1
Peytonville Mission	41	25	
Parsons, First	201	64	
Philadelphia, Cedar Fork	183	223	
Pigeon Forge	293	108	
Portland, First	356	106	1
Pulaski, First	348	101	2
Mission	27	16	2
Ramer, Gravel Hill	154	81	1
Rockwood, Eureka	121	66	2
First	475	183	1
White's Creek	80	60	
Rogersville, Henard's Chapel	137	89	
Samburg, Samburg Chapel	56		
Savannah, First	272	97	1
Selmer, First	256	95	
Sevierville, First	480	156	2
Seymour, First Chilhowee	169	63	2
Shelbyville, First	453	125	5
Shelbyville Mills	222	89	1
Somerville, First	249	126	
South Pittsburg, First	240	73	
Sparta, First	163	59	
Springfield	571	148	
Sweetwater, First	461	103	
North	211	35	
Trenton, First	600	189	
Union City, First	683	168	3
Second	298	115	
Watertown, Round Lick	211	73	
Waverly, First	252	102	
Waynesboro, Green River	166	120	
White House	203	83	
Whiteville, First	154	53	
Winchester, First	219	60	
Woodbury	224	61	

Asks Drive To Block Parochial Aid

ATLANTA, GA. (RNS)—The *Christian Index*, Baptist publication here, urged its readers to "gird now for another battle or else the tax dollar will soon be paying the bills for parochial and other private schools."

The higher education aid bill, benefiting colleges and universities, passed by Congress in December will serve as a precedent, states an editorial in the weekly published by the Georgia Baptist Convention.

"Tax dollars for church education are just as beneficial to the church as if appropriated directly to the church treasury," the editorial said. "The wall separating Church and State loses a brick here, a brick there, and before long there will be no wall. The danger signals are flashing from all directions. . . ."

"It will take a miracle to get through Congress the proposed legislation allowing a court test on the higher education bill. It will take an aroused public, rebelling against tax dollars for church schools, to block further appropriations for parochial education."

|| TENNESSEE TOPICS ||

Student revival teams from Carson-Newman College, Jefferson City, will be available for meetings this summer according to Joe R. Stacker, director of student activities. Teams will be composed of a preacher and song leader. Information can be secured from Mr. Stacker, Box 1988, Carson-Newman College, Jefferson City, Tenn. 37760.

Bob Peek began his ministry as pastor of East Athens Church, Athens, Jan. 19. Peek, former pastor of Grandview Church, Maryville, and First Church, Cowan, comes back to Tennessee from Crestview Church, Augusta, Ga.

Mrs. A. E. Cate of Jefferson City has assumed the duties of editor of the *Open Door*, a publication of the Woman's Christian Temperance Union. Mrs. Cate received her A.B. degree from Carson-Newman and later did graduate work at the University of Chicago. She is the widow of Dr. Arlie E. Cate, who was head of the Philosophy Department at Carson-Newman for 31 years, 22 of which he was dean of the college. Mrs. Cate has been president of the Jefferson City WCTU for many years. She is a Sunday school teacher at First Church and for several years has been a substitute teacher in Jefferson County schools.

BAPTIST BELIEFS

By Herschel H. Hobbs

The Name "Disciple"

The word "disciple" is found 268 times in the New Testament. But it does not appear after Acts 21:16. It translates the Greek word *mathētēs*. This word comes from the verb *mathēteuo*, meaning to teach (Matt. 28:19, Acts 14:21), to instruct (Matt. 13:52), or to be a disciple (Matt. 27:57). The Great Commission reads literally, "Go ye therefore, and disciple all nations . . ." (Matt. 28:19). In our own terminology the word "disciple" means "pupil" (cf. Spanish, *discipulos*, pupil).

This was a common term in the ancient world to denote the followers of a teacher: Greek philosophers, Moses (Jn. 9:28), Jewish Rabbis, John the Baptist (cf. Mk. 2:18). Jesus had His disciples also.

When applied to the followers of Jesus this word had three connotations. It referred to those who listened to Jesus' teachings, but who had not yet believed in Him as Saviour (cf. Jn. 6:60ff.). It spoke of those who had received Him as their Saviour, but who continued in their ordinary vocations (cf. Lk. 19:37). It was used to refer to the twelve apostles who had been called to leave their vocations to follow Jesus in an especial way, to be taught by Him

Rev. and Mrs. Richard E. Morris, missionaries on furlough from Taiwan (Formosa), have moved to Somerville, Tenn. (address: 303 East St., Somerville, Tenn., 38068), from Prescott, Ariz. Mr. Morris was born in Memphis, Tenn., but grew up in Somerville; Mrs. Morris is the former Christena Simmons, of Somerville.

Mrs. Addie B. Cook died Jan. 7. She was 91 and the oldest member of Oak Grove Church, Springfield, having joined the church at the age of 15. Services were held Jan. 9 with John L. Ashby and John R. Christian officiating.

Arizona Worker

PHOENIX, ARIZONA (BP)—After 3½ years as director of music and education at First Southern Baptist Church, Phoenix, Paul Barnes has become the Arizona Southern Baptist Convention's Baptist Student Union and Music Secretary.

more completely, and to be sent forth on definite evangelistic missions for Him (cf. Lk. 6:13ff.; Mk. 3:13ff.). However, this did not mean that Jesus' true disciples were not to witness in their own sphere (cf. Acts 18:2-3, 26).

It is in the light of true discipleship that we may best understand Matt. 11:28-30. To *take one's yoke* was a Rabbinical term for enrolling as a pupil under a teacher. So Jesus invites all men to *take His yoke*, or to enroll as His pupils, to become His learners or disciples. This does not mean that the Christian experience is merely an intellectual one. The verbs "take" and "learn" are aorist imperatives. The aorist tense speaks of a definite act. In a definite, pointed decision one becomes a pupil or disciple of Jesus. The word "learn" is the basic verb (*manthano*, to learn or be taught) from which comes the verb "to be a disciple" (*mathēteuo*) and the noun "disciple" (*mathētēs*).

So the word "take" expresses the definite decision to receive Christ. And "learn" speaks of one whole experience of learning throughout the Christian life. The words "born again" (Jn. 3:3) imply a definite beginning followed by a process of growth and development. So "take" speaks of the act of beginning, and "learn" encompasses the whole process (cf. II Pet. 3:18, "go on growing . . .").

Therefore, the term "disciple" involves the whole of the Christian life, its beginning, continuation, growth, development, and service. We must be something, become something, and do something. As "disciples" we are to "disciple all nations" (Matt. 18:19). And all as "disciples" of the Teacher.

WANTED

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Nashville, Tennessee 37212

—The Woman Of Samaria—

TEXTS: John 4:1-42 (Larger) — John 4:5-14, 25-29, 39-42 (Printed) — John 4:14 (Golden or Memory).

Last Sunday's lesson dealt with Jesus' meeting with two rich men. It was suggested in these notes that rich and influential people are often regarded as those who are "up and out". In this lesson a woman is regarded, because of her loose morals as one who was "down and out". At least this must have been the attitude of most of those who knew her, but certainly not the attitude of Jesus who met her at Jacob's Well. He saw her in her sinful condition, to be sure, but He also saw her as a human being with great potential once she had repented of her sins and had placed her trust in God. And this is to be reminded that all who call themselves Christians must see the "down and outs" in a similar manner, remembering but for the grace of God that they too would yet be either in the class of the "up and outs" or in that of the "down and outs". A consideration of the printed texts yields the following.

Casual Conversation (vv.5-10)

Jesus, being wearied from His journey, sat by the famous well. The disciples were not with Him, for the moment, when there came the Samaritan Woman to get water from the well. It was what the woman would no doubt call a chance meeting. The conversation between the two would be casual,

at first, but would lead to the greatest experience of her life. She would come to know Jesus in the forgiveness of her sins and in the acceptance of Him as her Saviour and Lord. Such "casual conversations" may often lead to similar experiences if they are directed by the Holy Spirit. The approach made by Christians to those out of Christ ought always to be natural and tactful. The motivation must ever be genuine love and compassion. The heart of the Christian must be sympathetic and understanding. Jesus' skill in asking of the Woman a favor, a drink of water, in His approach is exemplary. There is no semblance here of "piosity" or professionalism.

Cautious Concern (vv.11-14)

The response of the Woman is one of concern mixed with caution. She is puzzled that a Jew would even speak to a Samaritan. She is also perplexed that He would make a simple request of her in asking for a drink of water. In addition, when Jesus speaks of living water, her concern borders upon complete misunderstanding. But she is nevertheless interested. Because of her past life, she is at the same time cautious if not wary. Does she begin to wonder if this strange Person knows about it and may ask embarrassing questions of her in regard to

it? The verses between these and those discussed below tell us that Jesus did know both her past and present life and that He made use of the same not to condemn but to redeem her. The Woman, in her shame, tried to change the subject to that of the proper place to worship. Jesus offered some classic teaching in this regard but with infinite tenderness and firmness led her step by step to Christian discipleship.

Complete Committal (vv.25-29)

In view of the complete record as we have it, it seems safe to conclude that the Samaritan Woman came not only to recognize Jesus as the Messiah but also to completely commit her life to Him. If such a conclusion is indeed valid, the Woman went away from the Well refreshed with two kinds of water. In her joy, it would appear, she forgot her waterpot and left it at the Well. But she carried with her, inside her heart and life, a never-failing spring of "living water" back to those who remained in the city where she lived. Jesus, in His conversation with her, had revealed that He was indeed the promised Messiah. Her life was changed, altogether so.

Convincing Conversion (vv.39-42)

The people of the village were convinced that the Woman had been genuinely converted. They accepted her experiential testimony concerning Jesus. They asked Him to abide with them which He did during two days. Many others believed on Him as had the Woman. A changed sinner became the means of a changed village. Jesus was Saviour of all concerned. What better evidence of conversion could there be?

Buried With Christ

By Eunice White Thompson

It was the one baptizing of the year for Gum Springs Church and every member who was not sick was there with his family and interested friends.

I remember being thankful to God for salvation, to all of these folks who cared enough to come for this important occasion and to the men who had worked hard the day before clearing away the underbrush and small trees to make room for our crowd.

Green willows swaying gently behind and above the fresh, flowing water of the deep pool at the base of the cliff provided a picturesque backdrop for this bit of God's business which was about to take place.

The congregation, accustomed to bearing the heat of summer in open fields where the sun shines hottest, enjoyed the contrasting coolness and a few moments of quiet conversation while everyone assembled. No one was seated. Ladies took turns with babes in arms and I think standing for an hour was not considered to be a hardship. A few of the very young scampered about and had to be brought back from the water's edge but most understood the solemnity of the occasion.

Our Pastor spoke then. I do not remember what he said, for he said it 28 years ago but it was simple, appropriate and from the Bible. Afterward he lead us as we all prayed together; we silently, he aloud.

A group of our men and women sang two hymns. Perhaps they sang badly, surely no one of them had much training and, being accustomed to accompaniment, they may have started too high. Probably some of the voices would have sounded off key to some ears but not to mine! "I am Bound for the Promised Land" has never sounded so thrilling. For as surely as "beauty is in the eyes of the beholder" so it is that music appreciation is in the heart of the listener, and our hearts were right for listening to such a hymn that day.

We candidates for baptism were ready; having brought along a change of wearing apparel because we would be baptized in the clothing we wore—all except shoes which would be removed just before stepping into the water. The nearest neighbor would kindly lend a room for changing later.

As we waded in and the water came slowly up onto our bodies, we remembered that Jesus, our Lord, had also gone down into the water to be baptized and that the Father had been pleased with him—even sending the Holy Spirit in the form of a

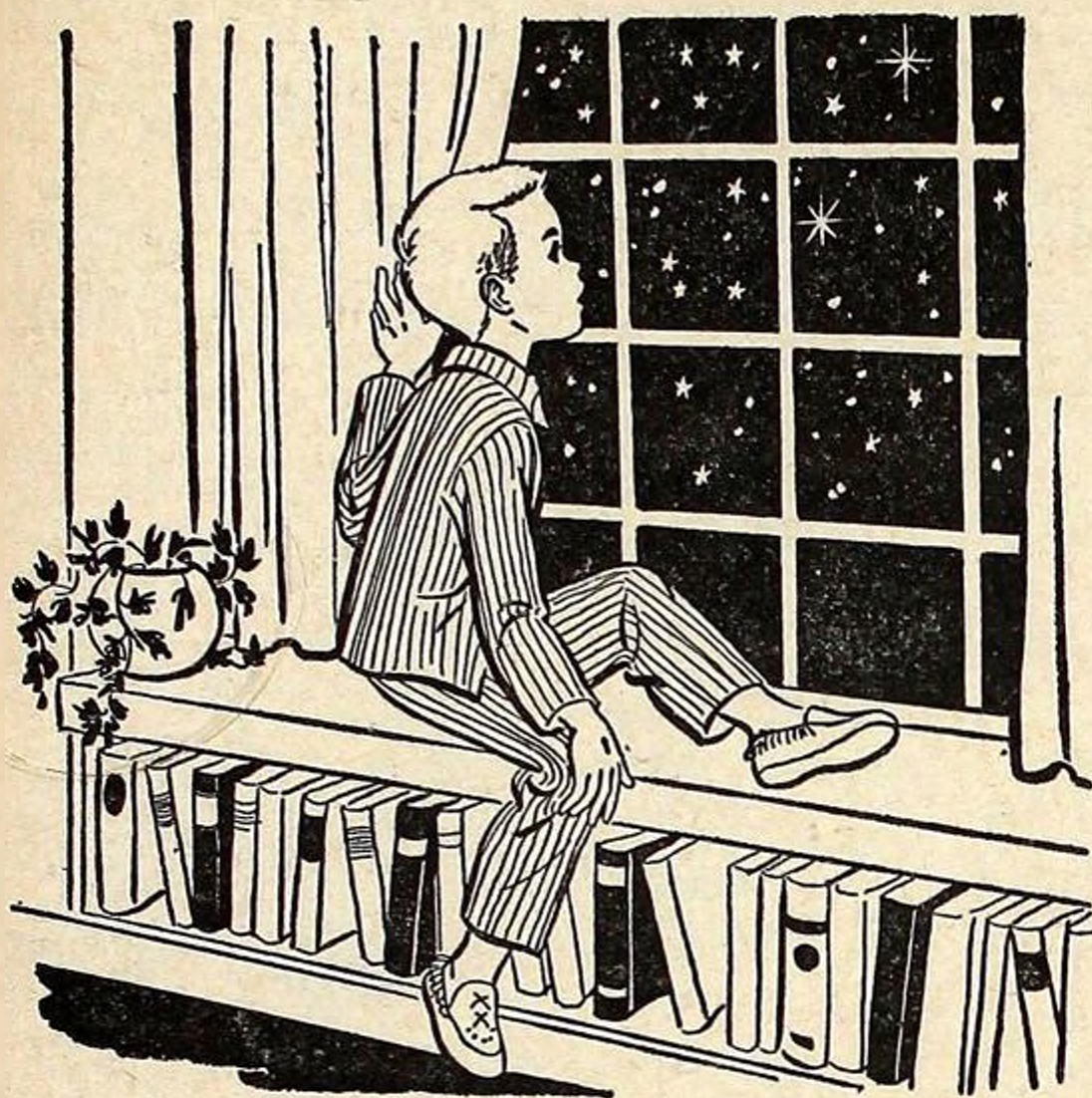
dove and speaking aloud to let the people know. It was wonderful to do this thing that Christ had done long ago and my heart was full as we came up out of the water, for I was very sure that God was also pleased with us that Sunday afternoon in August.

Coats were placed around our wet and dripping shoulders and we stood on the bank as everyone there came by to shake our hands and wish us well. We had just come from being buried with Christ in baptism and had now arisen to walk in newness of life.

I remember experiencing a wave of real and surprising affection for a relative who was not easy to love. When the heart overflows, it is easy to love everybody. I can well understand why Peter wanted to stay on that mountain top with the Lord!

Our family stayed awhile after the others had gone and the boys wanted to swim—it was a very good place—but my Mother said, "Let's not swim here for awhile." Those words let me know that she felt as I did that this beautiful pool in the woods—because of the service for which it was employed—had become a Holy place.

Editor's Note—This account of one person's experience of baptism may awaken a happy memory in many of our readers.



God's Wondrous World* Tiny Giant Stars

By Thelma C. Carter

Stars look tiny. Even in the largest telescope, they remain mere points of light. Stars appear tiny because they are far away. In fact, they are millions of miles from the earth.

Wonderfully true is the fact that in the smallest as well as the greatest things of which we know, we see the hand of God. "God . . . made the stars also" (Genesis 1:16).

We learn from history that the Arabs gave many of the stars the names by which we know them today. Among these are names like Hamal (lamb), Menkar (nose), Aldebaran (to follow), and Deneb (the tail of the hen).

Do you know that stars are suns like our big sun? Scientists tell us stars are made of gases. They have no solids or liquids such as soil, mountains, rivers, lakes, and oceans. Stars are, in fact, great flaming globes of gases, so hot that nothing can exist on them.

Stars differ in size. There are small or dwarf stars, middle-sized stars, and giant stars. Stars also differ in color. Some have a reddish tinge. Some are white. Others are blue-white. The white stars are the hottest. The red stars are the coolest.

Why can't we see the stars in the daytime? They are always in the sky, but their light is flooded out by sunshine.

Unbelievably true is the fact that stars are always in motion. They move with speeds of from ten to one hundred miles a second.

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Debbie And The Funny Feeling*

By Jean Gilchrist

"Debbie," Mother called from the kitchen, "will you please go to the store and buy some doughnuts for lunch?"

Debbie liked to go to the store by herself? It made her feel grown up. Quickly she put away the book she had been reading and went to the kitchen.

Mother took some money from her purse. "Now please be careful not to lose it," she said as she gave it to Debbie.

Debbie put the money into her pocket and skipped down the sidewalk toward the store at the corner. Sometimes she did some fancy skipping steps and whirled around.

Soon she was at the store. As she looked at all the good things in the window, she felt in her pocket for the money. It wasn't there!

Debbie started back along the sidewalk, looking carefully for the money. In a few minutes she was at her own house. The money was still nowhere to be seen.

Oh, dear, she thought, I'll have to ask Mother for more money. She'll likely scold me for losing it, but I have to have more if I am to buy doughnuts.

Mother didn't scold. She just looked at Debbie solemnly and said, "I asked you to be careful. That was the money for the doughnuts, and since the money is lost, we won't have doughnuts for lunch. We'll have plain bread and butter instead."

Debbie went slowly outside. She was sure mother had more money and that this was a sort of punishment for being so careless. Debbie had lost things often before, and Mother had told her she must learn to be more careful. She guessed she deserved her punishment all right. No wonder she had lost the money, skipping and whirling along the sidewalk.

Debbie felt sad thinking about not having doughnuts for lunch. She felt worse knowing that her mother was disappointed in her. She started to go next door to play with her friend Jeanie, but she didn't quite feel like playing. She had a funny feeling inside. She felt that the only right thing to do was to look for the money, to try to fix up the careless thing she had done.

She walked slowly along the sidewalk, looking for the money which must have bounced out of her pocket when she was skipping. When she reached the store, she still saw no money. Back she came again even more slowly.

For a long time Debbie looked for the money. Several times she felt like giving up

and going to play with Jeanie, but that funny feeling inside kept coming back. She went on looking.

It must be almost lunch time, she thought at last, but I'll make one more try.

Suddenly she saw it. The money was down in a crack in the sidewalk. She flipped it out with a little stick and hurried to the store. This time she didn't skip. Often she felt in her pocket to make sure the money was still there.

Mother was surprised when Debbie walked into the kitchen with a package of doughnuts in her hand.

"Where did you get those?" she asked. "I supposed you were over at Jeanie's."

"No," Debbie said slowly, "I looked and looked until I found the money. I just didn't feel right about it. I had to find it."

Mother smiled. "Thank you, Debbie, Now it's time for lunch."

Debbie washed her hands and came to the table. She was thinking how glad she was that she had kept on looking instead of giving up. She knew that, if she kept on being careless, sometimes she wouldn't be fortunate enough to find what was lost. She decided she would try harder to be careful.

Debbie enjoyed her lunch. Having doughnuts wasn't the only reason, although she always liked doughnuts. Besides that, the funny feeling was gone. She had a good feeling now, a happy feeling. She was sure Mother felt the same way.

Laughs

I found out only yesterday,
(My ego was somewhat jarred:)
I am just a lot of square holes
On an I B M punch card.

A Yankee motorist driving through Georgia, lost his way. Coming to a stop alongside an elderly native, he asked, "Which way's Atlanta?"

The old man, squinting, surveyed the car's license plate, then said, "Your grandpappy didn't have any trouble finding it!"

When the Shriners convened in Los Angeles one year, a main boulevard was roped off for their climactic parade, and only official cars, prominently marked "Potentate," "Past Potentate," and the like, were permitted to use the thoroughfare for hours preceding the big march. One smart layer, anxious to avoid a detour that would make him thirty minutes late for his golf game, devised a sign for his car that got him right through the police barrier and enabled him to sail majestically up the empty boulevard. His sign proclaimed: "Past Participle!"

Dinner Honors 15-Year Service Of Miss Hunt

BIRMINGHAM (BP) Miss Alma Hunt, who has completed 15 years as its executive secretary, was honored here by the Executive Board of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention.

The dinner in her honor came during the Board's annual promotion meeting.

During the business periods of the meeting, board members heard from executive secretaries of the SBC Foreign and Home Mission Boards about the extent of the two special offerings each year—one for Foreign and the other for Home Missions.

Woman's Missionary Union promotes the annual offerings for these mission causes.

Executive Board members also participated in a seminar on the nature and function of the church.

The Executive Board includes presidents of State Woman's Missionary Unions and 10 members at large. Personnel from State Woman's Missionary Union staffs also attended.

Special guests at the dinner for Miss Hunt were her mother, Mrs. W. O. Hunt of Roanoke, Va.; former pastors, Walter Pope Binns of Alexandria, Va., and John H. Buchanan of Birmingham; her present pastor, J. Lamar Jackson; Porter Routh, executive secretary, SBC Executive Committee, Nashville; Courts Redford, executive secretary, SBC Home Mission Board, Atlanta, and Albert McClellan, program planning secretary, Executive Committee, Nashville.

A LOOK AT BOOKS

1964 Home Mission Graded Series (Fruits of Faith), *Apogee* by Kate Ellen Gruver (Adult); *Face Today's World* by Marjorie Moore Armstrong (Young People); *The Gracious Adventurers* by Edith Limer Ledbetter (Intermediate); *James Robb, Pioneer* by Saxon Rowe Carver (Junior); *Blue Flower* by Jacqueline Durham (Primary).

Valentine Banquets compiled by Agnes Durant Pylant. 15 Valentine banquets and parties, each complete with suggestions for invitations, decorations, menu, favors, games, and programs. 47 pp.; paper; 95¢.

Journey Out of Darkness by Marie McCoy; McKay; 205 pp.; \$3.95. It is the story of how an average woman progressed along the rough trail of adjustment because of blindness to a new way of living.

Look for the Stars by Henry E. White, Jr.; Christopher Pub. Co.; 61 pp.; \$2.50.

John Doe, Disciple, Sermons for the Young in Spirit by Peter Marshall; Edited by Catherine Marshall; McGraw-Hill; 222 pp.; \$4.50.

The Poor Are Always With Us

By Eric H. Clark
Missionary to Kenya

It was late evening and a cool breeze was blowing in from Lake Victoria. I was contemplating with pride the beauty and growth of a Nandi flame tree in our garden at Kisumu, Kenya, when a flock of birds came flying over the house. Looking up, I noted with appreciation that the white of their wings was flecked with the scarlet hue of a beautiful crimson sunset which seemingly covered the whole heavens until way out on the distant horizon it suddenly dived off into the shimmering immensity of the lake.

Just then one of the birds fell into the garden a few paces from me. A moment later the small, lithe figure of a 12-year-old Luo girl detached itself from the shadows of the garden hedge and peered with fearful timidity through the gap caused by a particularly hard and stony piece of ground. Clad only in a ragged, filthy, shift-type garment, an agonizing picture of inhuman neglect, the child gazed with hungry intensity at the fallen bird, now clasped loosely in my hand. Presently, summoning up all

her courage, she said in a quaking voice, "Sir, give me the bird."

"But for what reason?" I asked in simulated surprise.

"I want to eat it," was the uncompromising reply.

Silently I handed her the dead bird. Then, interrupting her thanks, I asked, "You know the Indian store at the top of the road?" Not daring to speak, she gave a breathless nod, as I, pressing an East African shilling into her open palm, said, "Go then and buy some bread."

When she had traversed but half the length of the hedge she suddenly stopped, and for a fleeting moment I glimpsed the joy that transformed her whole face and thrilled to her tremulous cry of sheer gratitude, "*Mungu atakubariki Bwana!*" ("God will bless you, Sir!") Then for just a moment the grass, flowers, trees, and even the flaming sunset seemed suddenly dim, misty, and distant. Turning, I went slowly toward the house again.



NASHVILLE—SPEAKERS AT GENERAL SESSIONS of the first nation-wide conference of Southern Baptist musicians Feb. 11-13 in Louisville are: (top row) Dr. J. W. Storer, executive secretary-treasurer of the Southern Baptist Foundation, Nashville; Dr. C. E. Autrey, director of the division of evangelism, Home Mission Board, Dallas; Dr. Austin C. Lovelace, minister of music at Christ Church Methodist and a member of the music faculty at Union Theological Seminary, New York City. (Bottom row) Dr. James L. Sullivan, executive secretary-treasurer, Baptist Sunday School Board, Nashville; Dr. W. L. Howse, director of the Sunday School Board's education division; Dr. W. Hines Sims, secretary of the Sunday School Board's church music department and conference director.