

BAPTIST & REFLECTOR

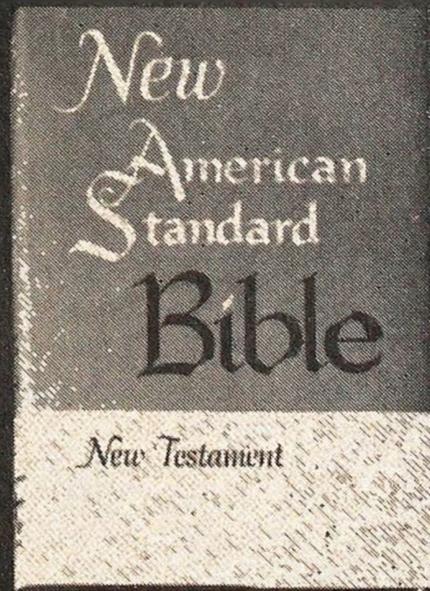
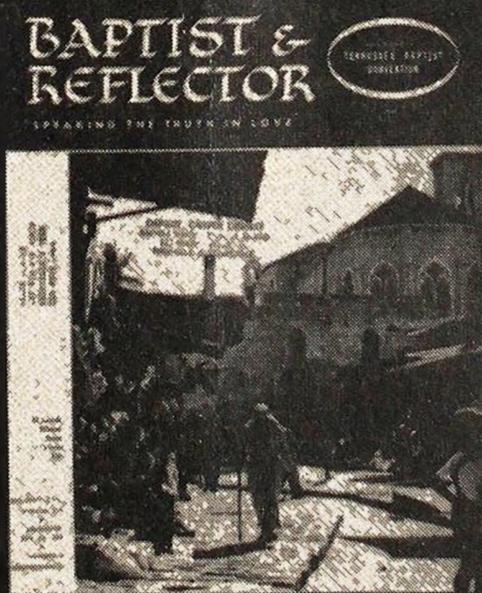
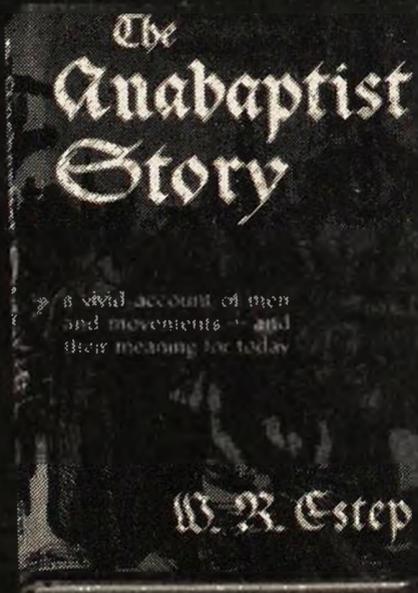
JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

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VOLUME 130

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THURSDAY,
APRIL 16, 1964

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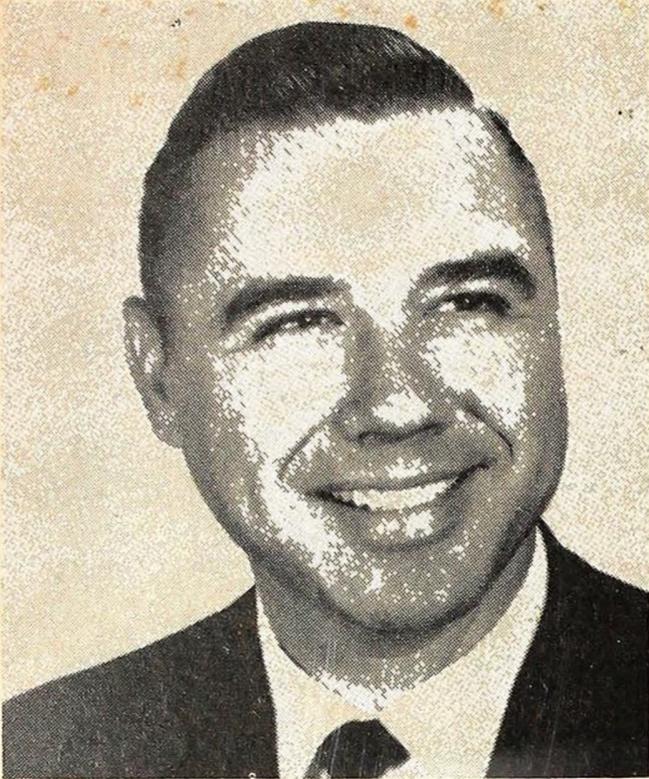
NUMBER 16

APRIL

CHURCH LIBRARY EMPHASIS

National Library Week, April 12-18

Meditation



Ernest S. Owens, Jr., Cherokee Church, Memphis

"I heard the thread of an old, familiar hymn:

"Be not dismayed whate'er betide
God will take care of you"

It seemed to be coming from a part of the building which contained the chapel. Seemingly without volition I moved slowly toward the sound.

The music grew clearer, the words distinct—

"All you may need, he will provide
God will take care of you
Lonely and sad, from friends apart
No matter what may be the test
God will take care of you."

I entered the chapel, sank down into a seat at the back.

"Lean, weary one, upon his breast,
God will take care of you."

Quietly someone read a passage from Scripture, "Come unto me, all ye that are heavy laden, and I will give you rest Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest in your souls. For my yoke is easy and my burden is light"

The prayer followed.

Within myself, spontaneously, I groaned, "Lord, I can do nothing. Will you take care of me?"

In the next few moments something happened to me. I have never been able to explain it clearly in words and cannot now. It was a miracle.

I had the feeling of being lifted, out of an immensity of dark space into a spaciousness of warm and brilliant sunlight God with His soundless and matchlessly patient love was there to help me. God has answered me when I cried out, "Lord, I can do nothing. Will you take care of me? This was his answer."

You have just read a part of J. C. Penny's

Baptist Group Attacked For Amendment Stand

WASHINGTON (BP)—An attack on the Baptist Joint Committee on Public Affairs for its defense of the First Amendment as it now stands and its opposition to proposed constitutional amendments relating to Bible reading and prayers in public schools has been published in the Congressional Record.

Sen. Strom Thurmond (D., S.C.), a Baptist, inserted in the Record attacks on the Baptist committee by Baptist pastors and churches in Charleston, S.C. The insertion included a story from the News and Courier of Charleston, a letter from Woodrow W. Britton, a Baptist layman and a resolution passed by the Rutledge Avenue Baptist Church, Charleston, of which Douglas N. Baker is pastor.

The occasion of the attack on the Baptist Joint Committee on Public Affairs was a news story on the semi-annual meeting of the Committee in Atlantic City, N.J., Mar. 5-6. The original story appeared in the Philadelphia Inquirer and has been given wide circulation among Baptists by a New Jersey radio broadcaster and in an independent religious publication.

When asked about the news story and the attacks, Walter Pope Binns, former president of William Jewell College, Liberty, Mo., and chairman of the Baptist Joint Committee on Public Affairs, said that "The story obviously distorts the action of the Committee." "Some of the attacks were made without checking with the Committee for correct information," he said.

W. Barry Garrett, associate director of the Committee was quoted in the story as saying that the action of the Committee "Puts us on record as opposing any constitutional amendment which will allow the Bible in public schools." He denied having made this statement.

Binns explained that "The position of the Baptist Joint Committee on Public Affairs has always been clear. It has openly and continually given its views on recent Supreme Court decisions relating to religion in public schools to the Baptist Press and other channels of information to the Baptist people."

"There is nothing new in our position," Binns said, "and the Public Affairs Committee stands firm in its fight for religious freedom and against all efforts to amend the constitution to allow government on any level to regulate in any way the religious life of the people."

The correct story and the complete text of the resolution of the Baptist Joint Committee on Public Affairs in its Atlantic City meeting was distributed to both Baptist

experience with the Lord. As with the Psalmist, will you join with me in trust and faith toward God in the daily walk? Commit thy way unto the Lord; trust also in him: and he shall bring it to pass." Ps. 37:5

publications and secular papers throughout the nation. In its resolution the Committee reaffirmed "Its conviction that laws and regulations prescribing prayers or devotional exercises do not contribute to a free exercise of religion."

"The effect of this action," according to Associate Director Garrett, "Puts the Committee on record as opposing the 'Becker Amendment' as well as all the 143 other proposed constitutional amendments that would alter the meaning of the First Amendment."

"This does not mean," Garrett continued, "that the Committee opposes children praying or reading the Bible if they want to do so. But it does mean that the Committee opposes the regulation of such praying and reading by any level of government—local, state or national."

"This is in the best tradition of Baptist heritage and doctrine of voluntary religion and religious freedom," he concluded.

The Charleston newspaper story said that petitions are being circulated by local pastors and churches "to support passage of a proposed constitutional amendment permitting Bible reading in public schools."

Information on the attack on the Baptist Committee was sent to Sen. Thurmond by Britton, chairman of a group of laymen who are sponsoring petitions favoring a constitutional amendment.

The Rutledge Avenue Baptist Church



BAPTIST AND REFLECTOR

Established 1835

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W. FRED KENDALL, Exec.-Sec'y-Treasurer

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The Use Of Words Makes A Difference

by W. Barry Garrett

Many people are upset at the United States Supreme Court because they think the Court has refused to "permit" children in public schools to pray. As a result of this misunderstanding these misinformed people are beating the drums for a constitutional amendment that would "permit" or "allow" Bible reading and prayers in public schools.

Likewise, some are upset at the Baptist Joint Committee on Public Affairs because the Committee has agreed with the First Amendment in its present form and has opposed proposed constitutional amendments that would alter its meaning.

This disturbance is largely the result of failure to look at the meaning of words. Key words in the controversy are "permit" and "allow." In neither the New York Regents' prayer case (1962) nor the Schempp-Murray cases (1963) did the Supreme Court rule against "permitting" or "allowing" children to read the Bible and to pray.

In both cases the Supreme Court refused to "permit" or "allow" school boards or state legislatures to regulate such praying and Bible reading.

In the New York Regents' prayer case the State Board of Regents composed a prayer which was recommended and published as part of their "Statement on Moral and Spiritual Training in the Schools." The Board of Education of Union Free School District, No. 9, New Hyde Park, N.Y., "acting in its official capacity under state law," directed the school district's principal

its resolution went on record "as disapproving and denouncing the invalid action of the Baptist Joint Committee on Public Affairs."

In reply to attacks on the Baptist Joint Committee on Public Affairs, C. Emanuel Carlson, executive director, said that the Committee does not seek to speak for individual Baptists or local churches. "However," he said, "the Committee is authorized to represent official views of its sponsoring conventions, to make pronouncements when religious liberty is endangered, and to report its findings and views on current issues."

Following the announcement that hearings would be held on proposals to alter the First Amendment by a new constitutional amendment, Carlson made an extensive analysis of what was involved in the changes. His "staff report" was printed in the March 1964 issue

to cause the prayer to be said aloud by each class in the presence of the teacher at the beginning of each school day.

To this situation the Supreme Court said: "The constitutional prohibition against laws respecting an establishment of religion must at least mean that in this country it is no part of the business of government to compose official prayers for any group of the American people to recite as a part of a religious program carried on by government." Nothing about "permitting" or "allowing" people to pray was involved in the case.

In the Schempp-Murray cases the state laws of Maryland and Pennsylvania required daily readings of portions of the Holy Bible and/or recitation of the Lord's Prayer in the public schools. The Supreme Court found that these were laws requiring religious exercises and thus in violation of the First Amendment.

Specifically, the Court said: "The place of religion in our society is an exalted one, achieved through a long tradition of reliance on the home, the church and the inviolable citadel of the individual heart and mind. We have come to recognize through bitter experience that it is not within the power of government to invade that citadel, whether its purpose or effect be to aid or oppose, to advance or retard. In the relationship between man and religion, the state is firmly committed to a position of neutrality." Nothing about "permitting" or "allowing" peo-

ple to read the Bible and recite the Lord's Prayer was involved in these cases.

of "Report from the Capital," a monthly bulletin published by the Baptist Joint Committee on Public Affairs.

In his analysis Carlson hit hard in defense of the First Amendment as "The finest part of our American heritage." He declared that an amendment to guarantee the free exercise of religion is not needed. "That is already guaranteed in the First Amendment," he said.

In an article prepared for Baptist papers Garrett pointed out that the present agitation for a constitutional amendment relating to prayers and Bible reading in public schools is a result of misunderstanding and misinterpretation of the recent Supreme Court decisions.

"Our Baptist forefathers made a most significant contribution to religious freedom in their efforts to get the First Amendment

into the constitution," he said. "I would be tragic if present-day Baptists because of misunderstanding and misinformation were to contribute to the undoing of the First Amendment."

The First Amendment guarantees that government shall make no law prohibiting the free exercise of religion. Every decision of the Supreme Court involving the religion section of the First Amendment indicates that it would stand firm against any governmental action that would attempt to regulate the religious life of the people.

The impact of the proposed "Becker Amendment" would be to "permit" or "allow" school boards or state legislatures to regulate praying and Bible reading in public schools. It is this kind of "permission" and "allowing" that is forbidden by the First Amendment and which is opposed by the Baptist Joint Committee on Public Affairs.

It should be axiomatic that the Bill of Rights (first 10 amendments to the Constitution), guaranteeing the rights of the people against the encroachments of government, should be unamendable. The nation should stop and think before it is stampeded into destroying the First Amendment which has been a bulwark for freedom in our American heritage.

Our Baptist forefathers made a most significant contribution to religious freedom in their efforts to get the First Amendment into the Constitution. It would be tragic if present-day Baptists because of misunderstanding and misinformation were to contribute to the undoing of the First Amendment.

The Baptist Joint Committee on Public Affairs is a responsible denominational agency sponsored by eight national Baptist bodies in North America. The members of the Committee are elected by the sponsoring conventions. The members are among the most respected Baptist leaders in the nation.

The cooperating conventions are: American Baptist Convention; Southern Baptist Convention; Baptist General Conference; North American Baptist General Conference; National Baptist Convention, Inc.; National Baptist Convention, U.S.A.; Baptist Federation of Canada; and the General Conference of Seventh Day Baptists.

EDITORIAL

Let Well Enough Alone

Leave the First Amendment alone! The First Amendment to the US Constitution has been our assured protection against the establishment of religion in the United States. At the same time it has been the guarantee of the right of free exercise of religion in this country. We have long looked to it with confidence as the basis of the continued separation of church and state in our country.

The First Amendment is clear in its wording. But there are those today who are seeking a change. They're mistaken people who are proposing amendments to the First Amendment. They're doing this supposedly in support of prayer and Bible reading in the public schools. Actually, about 140 proposals have been filed with this intention. They vary and are different in their proposals, but one in particular (H. J. Res. 693) as sponsored by Congressman Frank Becker, a Roman Catholic, who is a representative from New York, is being pushed by a group of congressmen. This is known as the Becker Amendment. It should

not be passed. It would change the fundamental law of the land regarding religious freedom.

The decisions of the Supreme Court have restrained governments whether federal, state or local from attempting the formulation of religious exercises and their promotion as such in our public schools. However, the Court has not attempted to define what religious activities people may or may not undertake voluntarily. Actually the decisions of the Court hold that the religious activities of the people are outside the sphere of governmental determination or regulation.

There has been a lot of confusion concerning the decisions of the Supreme Court. Some people are seizing upon this confusion to offer amendments which may appear on the face to be advancing the cause of religious freedom. The very opposite can eventually result, however, should these proposed amendments come into reality as a part of the law of the land. The amendments do not improve on the present statement in the First Amendment which says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof".

Section 2 of the Becker Amendment might seem harmless to some as assuring that we can put on documents or coins reference to belief in, reliance upon, or invoking the aid of God. But this amendment could lead directly to branches of the government determining what specific kinds of religious idea, experiences and activities shall be promoted at the taxpayer's expense through use of public documents and public activities as appropriate channels for religious thought.

Section 3 of this proposed amendment is a disclaimer in saying "Nothing in this article shall constitute an establishment of religion." Yet in effect it could mean that whatever the government might proceed to determine under section 2 would be acceptable even though disclaimed as an establishment of religion.

The plain effect of this proposed legislation would be to weaken the First Amendment and to take from the American people their safeguard against the establishment of religion and their assured right to the free exercise of voluntary religion. The First Amendment is a necessary restraint against government encroachment on the rights of the people in the sphere of religion. There should be no amendment to this First Amendment. To amend the First Amendment is to weaken it. This would be a tragic loss for the American people.

From Bible Study, Prayer, Meditation



... Reaction To McRae's Defense of Segregation

● If Brother McRae (B and R, Mar. 26, Page 2) was disturbed over Dr. Barnette's article, *disturbance* is a mild word for the reaction of this writer and his wife to Brother McRae's letter. *Heartsickness* and *anger* would be better words. These feelings were intensified when the work of Barnette was reread. This article seemed quite moderate, only hinting at such issues as voting rights.

I seriously question Brother McRae's interpretation of the call of God to Israel. God called Abraham to be a father of nations, to be the ancestor of the Chosen People, to be a blessing. He did not call the people of Israel to feel superior to other nations or to force symbols of inferiority upon them. Any segregation that we find in the Old Testament was primarily *spiritual* segregation, to keep Israel pure from idolatry. Yet conversions to the religion of the Hebrews took place: Rahab and Ruth, of pagan ancestry, were admitted to the Covenant People. The latter became an ancestress of King David and thereby the Messiah.

The New Testament indicates that Jesus Christ did not completely practice segregation. He violated racial and religious barriers when dealing with the Samaritan woman at the well. He tested the faith of the Syrophenician woman but granted her request. He spoke of a Roman military man: "I have not found such faith, no, not in Israel." The usual interpretation of Matt. 10:5 is that only those of the Jewish faith possessed the background for immediately accepting Jesus as Messiah.

There are some passages in the New Testament with frightening applications (to this author) to race relations. These references are: Jas. 2:1-4, I John 3:20-21, Rom. 8:9, and Acts 11:17. This writer knows that he is prejudiced and suspects that others are too.

What does this have to do with Southern Baptists and the Negro churches? If Negroes really want their own churches, associations, and conventions, no human should stop them. Any group of baptized believers can constitute a church. But how can the Bible possibly excuse our excluding them? If God can save them, why cannot they have fellowship in the church with us?—Spencer L. Williams, 160 East 12th St., Cookeville, Tenn. 38501.

... Discrimination Leads To Devastation

● It was with the deepest regret that I read the article in the Forum written by L. J. McRae D. D. S., chairman of deacons First Baptist Church, Bells, Tenn.

As a former Tennessee pastor and student, and also a native of Tennessee, I wish to voice my opinion concerning the article. First, I say, "I am proud of Tennessee Baptists. They have the convictions, the devotion, and vision, but if we agree with this article published Mar. 26, we have very limited opportunities. I hold my head up in pride while speaking with people from all over the world because I am a Tennessean, and that a Southern Baptist. I owe a debt to Tennessee Baptists that I shall never be able to repay. Educated in Tennessee Baptist institutions, trained for the world-wide Gospel Ministry of Christ, gained the most practical experience being pastor of four different churches and one mission, of which I shall be eternally grateful.

I entered Harrison-Chilhowee Baptist Academy in 1950 with a wife and two children to support. I was so illiterate that the principal, Mr. Stewart, suggested that I take preparatory school instead of high school. Under Miss Bess Atchely I learned to read and write, and this gave me a spring-board into the world of education, human relations, and a deeper commitment to the Gospel of Christ. Today I have the privilege of associating with people from all kinds of educational and cultural backgrounds.

The church that I now pastor is fully integrated. We do not draw lines because of the color of one's skin, neither because on one's national background,

nor because of the section from which a person may come, for in Christ there is no East or West. God is greatly blessing his work. In the past two years we have had over 100 additions to our church here in Pittsburg, Calif. I, therefore, can speak as one who lived in the South, educated in Baptist institutions, and was a pastor in Tennessee for 11 years before moving to California.

Now concerning the article, I have only a few points to make. First, Southern Baptist Editors should be guided by their own convictions and not to please Southern Baptists. Second, with all the so called Biblical proof that Mr. L. J. McRae D.D.S., gives to support segregation is destroyed in the light of John 3:16 in one little word, "whosoever". In the third place, I suggest that Mr. McRae, and those who agree with him, go out into their own community and hold a Negro Bible school this summer, and they shall learn what the word "whosoever" means. That "whosoever" means the Negro, and that there is no such teaching in the word of God as segregation.

I say, therefore, that Southern Baptists need to speak out against discrimination, that Southern Baptist Editors should be guided by convictions, not public opinion, and that the man in the pew on Sunday morning examine his relationship with God as well as the man in the pulpit. "Segregation does lead to discrimination, and discrimination leads to devastation. For the Bible reads, "God is no respecter of person". And who can contradict the truthfulness of what President Johnson said, "No group of Christians has a greater responsibility in civil rights than Southern Baptists."—Ernest Blair, pastor, Temple Southern Baptist Church, Pittsburg, Calif.

Readers Write

... Descendants Of Amos Cooper Dayton?

● I am a graduate student in church history at Southern Baptist Theological Seminary in Louisville, Ky. For my thesis, I am writing a biography of one of our early Baptist leaders, Amos Cooper Dayton, 1813-1865. Dayton lived in Nashville from about 1852-1862, where he was associated with the *Tennessee Baptist*. In 1863 he moved to Perry, Ga., where he edited the *Baptist Banner* and served as president of Houston Female College. He died at Perry, June 11, 1865, and is buried there.

In my research I have been unable to locate any of Dayton's personal papers or correspondence. In an effort to find these and his "Journal" which he kept from 1853-1863, I should like to locate any of descendants. Dayton had eight children. In 1900, an article by his oldest daughter, Laura Dayton Eakin, Chattanooga, indicated that six of the children were living. In addition to herself there were the following: W. L. Dayton, Shelbyville; John Dayton, Chattanooga; Lucy Dayton Phillips, Nashville; Narcissa Dayton Kannon, Nashville; Elizabeth Dayton Stocks, Baldwin, Miss. There were 14 grandchildren; and one grandson named after A. C. Dayton who at that time (1900) lived in Shelbyville.

I would like so very much to contact any of these descendants of Amos Cooper Dayton. Would you be so gracious to insert a notice to this effect in the *Baptist and Reflector* asking any one who may be a descendant of Dayton or have information about his descendants to contact me. By doing so, it is hoped that a better understanding of this early Baptist leader can be gained.—Jim Taulman, Box 625, Southern Baptist Theological Seminary, Louisville, Ky. 40206

... Prepare Members To Be Missionaries

● Are our churches really preparing our people for missions? I think not. We lead them to pray about missions, to talk about missions, to give to

missions, and sometimes even to shed a tear about missions, but are we making them to become missionaries? Let me illustrate with a typical incident from our area.

A new family moved into our community recently from a Southern state. I was one of the first people to visit them, and was thrilled to find that they had been faithful workers in a Southern Baptist Church. They were thrilled to find a Southern Baptist work within a mile of their home. I began to tell them that we were just getting started, that we only had 17 members, that we are hoping for 50 for the following Sunday. When they found that we were this small they began to inquire about other Baptist churches in the area. They were horrified to find that it was 10 miles to the next Baptist church. At once the lady made the classic statement, "Baptists need to start doing something around here!" Under my breath I thought "That is exactly what we are trying to do, but 17 church members can't do what 2000 church members can do". We have 25,000 people that we are responsible for." I thought of how much this one family could mean to our church but if they follow the trend they will go nowhere.

This story could be repeated thousands of times. God takes faithful workers from the South and literally drops them in the middle of one of the richest harvest fields in the world, and yet they never see that they are needed. They feel left out because things are not just like they are used to in the South. They haven't been prepared to become a missionary themselves. It would be well for the churches to prepare them for what is ahead for them.—Ronald L. Rogers, 6724 Pine Tree St., Apt. 7B, Hanover Park, Ill.

Quake Destroys Church In Valdez

VALDEZ, Alaska (BP)—The First Baptist church in Alaska's earthquake-ravaged city of Valdez has discovered its building to be a total loss. Valdez, a town of 1200 on the Gulf of Alaska, was one of the hardest hit.

The church was located only two blocks from the totally demolished downtown section and about six blocks from the steamship dock which disappeared when the mighty quake struck.

The foundation of the building shifted, and the entire church structure buckled under. "It looks like a big balloon inside," declared the pastor in a telephone call relaying the news to Baptist headquarters in Anchorage after communication had been restored.

The pastor wept as he told of the desire of his people to replace their meeting place. "We want to build this summer," he said in a wavering voice. "We had planned to construct a parsonage next to the church this summer, aided by a Home Mission Board loan. Now we need to build both buildings."

The people of Valdez will be able to do very little toward financing a new structure. Most of the help will have to come from outside.

The Alaska Baptist Convention, with which the First Church of Valdez cooperates, has set up an emergency aid fund to help this and other stricken churches in the state.

Tennessee Topics

Hickman Church, New Salem Association, purchased a trailer or mobile home for its pastor's home. The three bedroom trailer will be located on the church lawn. Bob Carroll is pastor.

Nat McKinney, Jr. has completed 11 years as missionary for New Salem Association.

"Students in Action", a 15-minute film about life on Carson-Newman College campus has been completed and is ready to be shown to interested groups. Filmed in color, the photography was done by Mrs. Daisy Heard of Jefferson City. The story was written by Mrs. Heard and J. Howard Cobble, director of development at C-N. This is the second film that the college has produced within the past year. The film may be secured for showing by writing the Public Relations Department at Carson-Newman College, Jefferson City, Tenn.

Harry David Chance was ordained as a deacon at Lyons Creek Church, Strawberry Plains.

M. O. Blackwelder becomes pastor of Calvary Church, Cumberland Association, May 3. He has been pastor of First Church, Ardmore, for nine years.

Woodlawn Church, near Clarksville, John Earl East, pastor, has put down a new carpet in the auditorium, bought a new piano and additional hymn books.

Robert L. Newman became missionary for Weakley County Association Apr. 1. He served more than six years in Lawrence Association. His new address is P. O. Box 21, Dresden, Tenn.

Hickory Hills Church, Memphis, ordained Jim Henley and Jim Waters as deacons Apr. 5.

HOLY LAND TRIP: Six countries in Europe, 29 wonderful days, June 11-July 10. Only \$1.598 including travel, hotel, meals and tips. Write for further information.

Dr. Claud B. Bowen and Dick Bowen, Directors

**First Baptist Church
Greensboro, N.C.**

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P. O. Box 894, Nashville, Tenn.

William E. Callahan will be visiting professor of New Testament during the 1964 summer sessions at New Orleans Baptist Theological Seminary. Dr. Callahan, an alumnus of New Orleans Seminary, is associate professor of Religion at Union University, Jackson. He will teach Survey of the Gospels during the two four-week sessions, from June 1 to July 24.

Bruce D. Anderson of Lake Providence, La. becomes pastor of Little Hope Church, Cumberland Association, May 3.

S. Ray Jones has resigned as pastor of Immanuel Church, Bledsoe Association, to become pastor of Calvary Mission, Franklin, Ky.

Dr. and Mrs. Joseph Richard Estes, missionaries on furlough, may now be addressed at 113 S. Hampton Rd., Anchorage, Ky. Dr. Estes, missionary professor in the Baptist Theological Seminary, Ruschlikon, Switzerland, is teaching in Kentucky Southern College, Louisville, this year. He is a native of Louisville; she is the former Helen Trout, native of Harriman, Tenn.

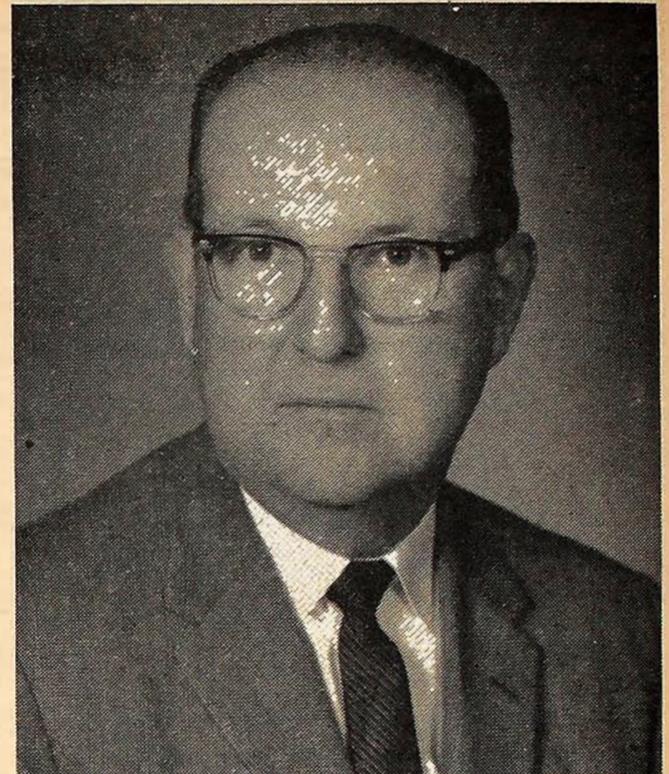
Robert A. Sanders, pastor of Inskip Church, Knoxville, reports a revival Mar. 29-Apr. 5 in which there were nine by letter, 37 by baptism and 54 rededications. Walter Warmath, vice president of Union University, was the evangelist and Louis O. Ball, Jr., chairman of Music Department, Carson-Newman College, led the singing.

Church Library Organization Elects New Officers

The Tennessee Church Library Organization closed out its annual session by electing officers for the coming year, as follows: President, Dr. Eugene Coty, pastor, First Church, Murfreesboro; Vice-President, Mrs. R. M. McCarty, library president of the Shelby County Library Organization, Memphis; Program Chairman, Miss Vaughtie B. Rowland, Hamilton County Association W. M. U. and library director, Concord Church; Publicity Chairman, Mrs. Tom Brown, librarian, First Church, Cookeville; Secretary, Miss Beuna Lou Walters, president, Knox County Library Organization, Knoxville; treasurer, Otis Meadows, librarian, Inglewood Church, Nashville; Historian, Miss Ruby Duncan, librarian, Brainerd Church, Chattanooga.

The next session of the Tennessee Baptist Church Library Organization will be held with the First Church, Cookeville, in April, 1965.

Fox, Director Group Benefits Program



DALLAS, TEXAS—Rev. Baynard Fox, 53, of Louisville, Ky. has been named director of the newly created Group Life and Health Benefits Department of the Southern Baptist Annuity Board.

R. Alton Reed, executive secretary of the Annuity Board, said Fox will assume his new work May 1, in Dallas, home of the Board.

In his new post, Fox will direct the development of the Group Benefits Program that will include hospitalization, major medical and surgical benefits plus lump sum death benefits. Part of this program is expected to be offered by Dec. 1, Reed said.

Fox has been with the Annuity Board since 1946. Since 1957, he has been area representative for the state conventions of Kentucky and Tennessee.



CLARKSVILLE—Elmer Fleming, chairman of the deacons at Little West Fork Church, breaks ground for construction of a \$78,000 sanctuary at the church on Highway 41-A in the Ringgold Community between here and Ft. Campbell, Ky. Shown from left are Davis Potts, Fleming, Harrell D. Bailey, and Pastor Delmer R. Rice. Potts and Bailey are two members of the building committee.

Construction is expected to be completed around July 1. This will be the fourth building in which the congregation has worshipped since it was organized in 1818 by Spring Creek Church.

C-N Band To Play At SBC In Atlantic City

JEFFERSON CITY—The Carson-Newman College Concert Band will not be wanting for an audience in Atlantic City during the week of May 18.

That's the week of the Southern Baptist Convention in the resort city and the C-N band, under the direction of Wesley McCoy, has been chosen as the "Jubilee Band" and will play in the convention hall prior to each evening session.

A brass ensemble, composed of band members, will bring a concert for the SBC Church Music Conference on Monday afternoon at 3:00 p.m. on May 18.

The band will leave Jefferson City May 17 aboard a special Southern Railway car. Enroute, the band will give a concert at the Tabernacle Baptist Church in Salem, Va. Following the concert, the musicians will board their special car and continue to Washington, D.C., where special busses will be waiting to provide transportation to Atlantic City.

On the trip home, the band will stop-off for a concert at the Del Ray Baptist Church in Alexandria, Va. on May 22.

TENNESSEE TOPICS

John Kirk Foster, 3189 James Road, Memphis, died Mar. 29 after a long illness. He was 84. He was a deacon of Raleigh Church.

Tom Pitt, brother of W. H. Pitt, Sr., secretary of the Stewardship Department of the Tennessee Baptist Convention, died Apr. 2. Funeral services were held in Shreveport, La., Apr. 3.

Mrs. Jessie Crawford Rymer of 1480 Vollintine died at Oakhaven Nursing home Mar. 29. She was a member of Speedway Terrace Church, Memphis, and was active in church work until she became ill.

Rev. Ross Patrick Southerland, 49, of Tyson Street, Knoxville, was killed in a traffic accident on Interstate 40 near Campbell Station Road, Mar. 31. Funeral services were held Apr. 4 at Lakeview Church in Knox County where he served as pastor. Roy Arwood and Bill Romines conducted the funeral.

Services for Joseph Herschel Taylor of Athens were held Apr. 2. Richard Smith, pastor of First Church, and F. M. Dowell of Nashville, former pastor, officiated. An active member of the Athens Church before his long illness, Mr. Taylor died Mar. 31.

Mrs. Annie Windsor of 3657 Mason, Memphis, died Mar. 29 after an illness of two months. She was 70. Mrs. Windsor was a member of Leawood Church, where she had been active in the Sunday school.

East Tennessee Student Spring Retreat



Marshall



Seabough

The East Tennessee Baptist Student Spring Retreat will be held at Camp Carson Apr. 24-26. Theme for the retreat is "Commitment In The Present Tense". Approximately three hundred students are expected to attend.



Boyd



Baumgartner

Headline speakers and conference leaders will include Bill Marshall, Foreign Mission Board; Ed Seabough, Student Department; Baptist Sunday School Board, Leslie R. Baumgartner, Missions Secretary, Tennessee Baptist Convention; Glenn Yarbrough, professor, Georgetown College (Ky.); and Miss Lucille Steele, Baptist Student Director for Virginia Intermont College.

Recreation and music will be under the direction of Bob Boyd, Secretary, Recreation Department, Baptist Sunday School Board.

Hubert Estes has resigned as pastor of El Bethel Church, New Duck River Association, effective June 1.

L. M. Huff, pastor of First Church, Lewisburg, for more than two years, has resigned and is now pastor of Walnut Street Church, Owensboro, Ky. Before going to Owensboro, he was chairman of Stewardship in the association.

Help Heal His Hurt

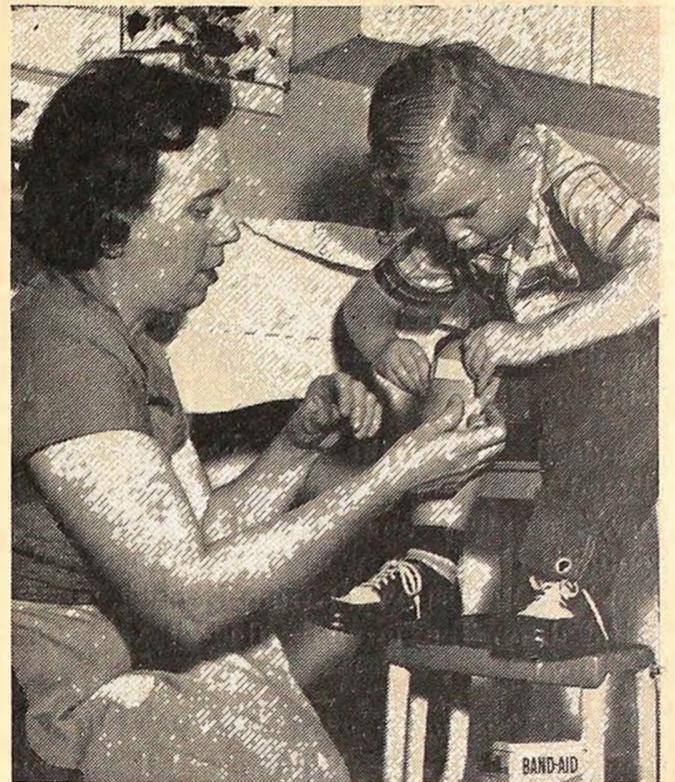


Photo by Bryce Finch, Courtesy Baptist Sunday School Board

Your contribution to the Children's Homes Mother's Day Offering on Sunday, May 10, will help heal his hurt. Will you help? 83¢ operates the Homes for one minute. Write for Posters and Offering Envelopes for your church.

James M. Gregg
Tennessee Baptist Children's Homes
1514 Belcourt Ave.
Nashville, Tenn. 37212

Need Doctors, Nurses For Emergency Aid

ATLANTIC CITY, N. J. (BP)—Nurses and doctors are needed to be on call during the Southern Baptist Convention here May 18-22.

There will be a first aid room, staffed with a registered nurse at all times. The services of doctors and nurses on standby would be required only during an emergency.

Nurses and doctors who would volunteer for this duty are requested to write George N. Bagwell, 635 Oakhurst Ave., Absecon, N. J., 08201, or register at the first aid room after arrival.

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Two weeks before you move send us a letter or post card giving us both your OLD address (a recent BAPTIST AND REFLECTOR label is best) and NEW address and ZIP CODE. Find out from your post office what your ZIP CODE is and start using it on all your correspondence.

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Mrs. Mathis Becomes First Woman Presiding

By DAVIS C. WOOLLEY

Executive Secretary, Historical Commission of The Southern Baptist Convention

Mrs. R. L. Mathis, one of the vice-presidents who will in all likelihood preside at some session of the Southern Baptist Convention meeting in Atlantic City, will be the first woman to preside over the Convention.

Indeed she is the first woman to be elected to an office in its 119 years of history. There was some opposition to the Convention's electing a woman as a vice-president by a Baptist pastor from Kentucky who objected on the grounds that it was unscriptural.

Thirty five years ago Mrs. W. J. Cox, then president of Woman's Missionary Union of the Southern Baptist Convention, was the first woman to address the Convention meeting in Memphis in 1929. Dr. George W. Truett, Convention's president, recognized Mrs. Cox as speaker.

There was objection to the Convention hearing a woman speaker, from Dr. J. W. Porter, Lexington, Ky., who sought to bar Mrs. Cox from the program on the ground that "it's unscriptural." Dr. Porter presented a memorial from the General Association of Kentucky asking that women not be permitted to address the convention.

Dr. M. E. Dodd, Shreveport pastor, briefly replied to Dr. Porter quoting "In Christ there is neither male nor female." and—we are one in Christ." Dr. Dodd's brief address won the day for the women, and Dr. Porter's memorial was overwhelmingly voted down.

Mrs. Cox said in reference to the effort to bar a woman from the program of the Convention, "No woman went to sleep in the garden. No woman denied Him. No Woman betrayed Him. But it was a woman, acting in intuition, who tried to save Him."

The annual report of the Woman's Missionary Union to the Convention was presented by outstanding men of the Convention from 1888 up until the year of the 50th anniversary of the Union in 1938. That year, the report was presented by Mrs. W. J. Cox, and Mrs. F. W. Armstrong addressed the Convention.

In the past 25 years much progress has been made in the recognition of women and their contribution to the denominational programs of work.

Mrs. Mathis, the second vice-president of the Convention, will grace the office of vice-president with dignity and poise, and make her contribution demonstrating that in Christ there is no male or female, and that we are all one in Christ Jesus.

Brooks Hays Honored At Little Rock Dinner

LITTLE ROCK (BP)—Brooks Hays, former president of the Southern Baptist Convention, was described here as a religious man who did not surrender to the temptation to stand apart from public life, afraid of its contamination.

The speaker was Sen. Eugene J. McCarthy (D., Minn.) who addressed more than 1,000 people who paid \$25 a plate to attend the dinner honoring Hays, a former congressman from Arkansas and national chairman of Brotherhood Week, a project of the National Conference of Christians and Jews.

The theme of the sellout banquet, made up mostly in tribute to Hays, was Brotherhood—between religious groups, between the races, between nations—and the equality of all men.

Three speakers—Hays, Senator McCarthy and Lewis Webster Jones, National Conference president—talked about the racial issue.

Hays played a key role in the desegregation crisis in 1957 at Central High School here, appealing for moderation when Gov. Orval E. Faubus was defying the Federal Government. His position cost him his seat in the House of Representatives in 1958, when Dr. Dale Alford, a physician supported by Faubus, defeated him in a write-in campaign.

Faubus was on the platform with Hays. Other prominent guests included Winthrop Rockefeller, recently announced Republican candidate for Governor of Arkansas, and Mitch Miller, the television musician and a friend of Hays, who led the crowd and an integrated student chorus in singing three songs.

Senator McCarthy said Hays had been "willing to put aside those things that are temporary . . . those things of the passing

scene and to ask for more than those things that mankind has that it might be expected to hold."

"The movement of history," he said, "must be toward a better life for all. We must reaffirm our belief in the dignity of every man."

Hays, introduced by his pastor, Dale Cowling of Second Baptist Church, Little Rock, said there is no conflict in loyalty to Baptist principles and the purpose of the National Conference of Christians and Jews.

Jones, describing the goals of the group, said it sought to have people "conduct our public life in the spirit of the moral laws that derive from the Judaeo-Christian tradition, and to create a new norm of decency and value in the conduct of our public life," and "to build a climate where good politics can get things done."

Telegrams praising Hays came from president Lyndon B. Johnson, Secretary of State Dean Rusk, former President Harry S. Truman, Evangelist Billy Graham, Norman Vincent Peale, and Richard Cardinal Cushing of Boston.

Formerly a special assistant to President John F. Kennedy, Hays is now a lecturer at Rutgers University and a White House consultant.

Hays told reporters he was "deeply moved by this evidence of good will and friendship. I realize that the meeting is more than a personal tribute, but a sign that the state approves my efforts to marshal our resources of faith and good will in a period when national unity is needed.

Mitch Miller, a Jew, astounded two Sunday school classes at Second Baptist Church on the day preceding the dinner when he showed up to lead their singing. One was a group of Intermediate boys and girls. The other was the Brooks Hays Bible Class.

SBC Receipts Rise Nearly 10 Per Cent

NASHVILLE (BP)—The \$5 million mark was passed in March in Cooperative Program receipts for agencies of the Southern Baptist Convention.

Convention treasurer Porter Routh here said SBC Cooperative Program receipts are running 9.88 per cent ahead of the amount reported March 31, 1963.

The three-month 1964 statement is \$5,193,687 compared with \$4,726,751 the first quarter of 1963.

Designations to SBC agencies neared the \$10 million mark but are only \$64,610 ahead of the first three months last year. The January-March total this year is \$9,994,671.

TENNESSEE TOPICS

Bordeau Church, Nashville Association, was led in revival services by Oscar Nelson of Madison as evangelist and Clarence Jackson, music director of the Church, led the singing. There were seven professions of faith, 2 by letter and 40 rededications. Eltis N. Brown is pastor.

Truman Graves, pastor at Eastview Church, has moved from Wartrace, Route 2, to 1304 Madison Street, Shelbyville. He will be closer to his work.

**ATTEND SUNDAY SCHOOL
REGULARLY**

A Good Rule!

Budget, Operating Changes Recommended

NASHVILLE (BP)—The 1965 budget and plans for distributing capital needs money between 1965 and 1968 are two of the major recommendations the SBC Executive Committee to the 1964 Southern Baptist Convention in Atlantic City, N.J.

Another recommendation calls for a standing committee of the convention to be known as the Committee on North American Baptist Fellowship.

Still others would make adjustments in the business and financial plan of the Convention, authorize an agency to revise its charter, and outline the program structure for SBC seminaries.

Details of these recommendations were reported by Baptist Press at the time they were adopted by the Executive Committee at its February meeting. They must be approved by messengers at Atlantic City to take effect.

The record \$20,335,600 SBC budget for 1965 includes \$17,590,850 for agency operations, \$2,224,750 for capital needs and \$500,000 in the estimated advance section. The advance is entered when operating and capital needs have been paid.

Advance funds would be divided two-thirds for Foreign Missions and one-third for Home Missions, this also a revision of the previous policy of 75 per cent for Foreign and 25 per cent for Home Missions.

The capital needs distribution for four years, beginning in 1965, reaches nearly \$9 million.

Second approval of a change in the SBC Constitution is requested. It would abolish the titles "senior secretary" and "secretary" of the Convention and substitute "recording secretary" and "registration secretary."

Two votes are required to make the change final. First approval came from the 1963 Convention.

Another Executive Committee proposal is intended to help remove a possible conflict of interest in business matters between an agency and its employees and trustees.

A change in the business and financial plan would define capital needs and say which capital needs projects get priority.

A trial run of the 1965 Convention in Dallas on a Monday night through Thursday night basis is suggested. In recent years, the Convention has run from Tuesday night through Friday.

The SBC Historical Commission would be permitted to change its charter provision for selecting an Administrative Committee.

The Executive Committee recommends it be allowed to employ an engineer or architect, at its discretion, "to study proposed capital projects or maintenance of present capital assets."

Another proposed change in the business and financial plan deletes a statement permitting the Southern Baptist Foundation to solicit funds.

The Sept. 30 end of the fiscal year for the Stewardship Commission is covered by another recommendation.

BAPTIST BELIEFS

by Herschel H. Hobbs

The Baptist Faith

By G. Allen West, Chairman, Committee on Denominational Cooperation, TBC

The number-one news story in the minds of editors of state Baptist papers recently was the action of the Southern Baptist Convention in adopting the statement of Baptist Faith in Kansas City.

That statement was the second one adopted by the Convention, the first having been approved in 1925 at Memphis. The statement of faith is not a creed and is not binding upon the churches which cooperate with the Convention. It does set up guidelines for the various agencies, boards, institutions, and commissions as they project their respective aims and objectives and perform their multiple functions.

Most Southern Baptists feel that there is no place in our organizational structure and polity for a creed which men may have drawn up in the past, or which they might formulate in the future. Sometimes, however, in the implementing of the statement of faith, there may be the feeling that creedalism is slowly inching in to our life, and all Southern Baptists should recognize this latent danger.

However, such an alerting to the dangers involved should only heighten our interest in teaching and in learning the fundamental tenets of our faith. It is in light of this that the Committee on Denominational Cooperation, a sub-committee of the Executive Board of the Tennessee Baptist Convention, urges every Tennessee Baptist to study the Statement of Faith, and every pastor to teach it to his church whenever he may have the opportunity.

The Christian's Cross

Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). What did He mean by these words?

Certainly our Lord was talking about cross bearing. But how are we to understand the word "cross." So often it is related to some particular burden which one is called upon to bear. Perhaps a wayward child, a hardship in life, or a physical ailment. However, these may be the common lot of all men, whether one is a Christian or not. Jesus is talking of that which is involved in being a Christian. "If any man will come after me. . ."

Jesus had just spoken of His own impending death which was by crucifixion (Matt. 16:21). And it is in this light that we must understand Matthew 16:24. Peter had rebuked Jesus for suggesting that He was going to die. In effect Jesus said that instead of his trying to keep Him from going to the cross, Peter and his friends should give consideration to their own crosses.

The disciples were familiar with death by crucifixion. And in such the victim was required to bear his own cross to the place of crucifixion (cf. John 19:17; Lk. 23:26). So Jesus says that if one would follow Him, he too must be willing to take up his own cross and bear it to his own crucifixion. Luke 9:23 says, ". . . take up his cross *daily*" (author's italics). So the Christian should be willing daily to die for the sake of following Jesus. As indeed it might have been necessary then and for many

since. But this involves more than Christian martyrdom.

Note that Jesus joined the words "deny himself" and "take up his cross". This is more than mere self denial as one gives up certain things to follow Jesus. It involves the crucifixion or sacrifice of self and all that it entails in a total dedication to the will and work of the Lord. Furthermore, Jesus' reference to the Christian's cross should be read in the light of His own. Note that He did not stop with "and be killed," but added "and be raised again" (Matt. 16:21). So when the Christian dies to self, he receives new life in Christ. So that with Paul he can say, "I am crucified with Christ: nevertheless I live; yet not I [ego], but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Jesus followed this word with the Christian paradox. "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it" (Matt. 16:25). We live by dying, get by giving, and receive by renouncing. This is the way which Jesus walked. And only thus may we follow Him.

Note that "deny . . . take up . . . follow" are all aorist imperatives. They speak of immediate and abiding action. These things are not a matter of our choices of convenience. They are the commands of Christ. Only as we obey them can we be said in truth to follow Him.

BAPTIST DISTINCTIVES

EDITOR'S NOTE—The following is a Discussion Paper released by the Joint Committee on Baptist Jubilee Advance. It will be presented Saturday morning, May 23, during the Third Jubilee Celebration at Atlantic City, N.J.

INTRODUCTION

Baptists, from their organized beginnings in the early 17th century, have tenaciously held dear certain basic convictions. Some of these they have borrowed from other Christians. Some were the results of their fresh understanding of the Word of God and the world of men. The validity of many of these insights has, through the years, brought about their adoption by other Christian groups as well.

It would not be true, therefore, to say that any one Baptist conviction is held today by Baptists only. It is true, however, that they hold them in combination in a manner not found in other churches. This combination results in a Christian witness which is peculiarly and distinctively Baptist.

AUTHORITY

Christ as Lord of the Believer

The foundation truth upon which Baptists build is the Lordship of Christ over the individual believer. All other authorities are judged by the authority of the Son of God. Ultimate loyalty, therefore, is given to a Person, rather than to creeds, books, historic patterns, or effective procedures. Christ's will is mandatory for the believer. Joyful submission and purposeful obedience to the Saviour form the essence of the Christian life.

Christ as Head of the Church

Just as Christ is confessed as Lord of the individual believer, so also Baptists recognize him as head of the church. He is head of the church in its expression within a local congregation. He is likewise head of the church in its wider expression which includes all those redeemed by his grace. No vicar, pope, bishop, prophet, elder, minister, priest, council, synod, or convention can usurp the primacy of Christ's authority. Neither may anything or anyone interfere with the directness of that authority to the church. The church, therefore, never moves with greater sureness, purpose, and victory than when it acknowledges its proper relationship to Jesus Christ. In the imagery of Scripture, we confess that the body must submit to the head.

The Scriptures

The Bible has always been recognized by Baptists as having a unique role and character. For them, the inspired Scriptures possess authority in all matters of faith and practice. Though not known as a creedal people, Baptists have, nevertheless, at times

found it helpful to use creeds or confessions of faith. These have been used primarily as instruments to systematize and summarize certain Biblical truths. Such formulated statements, however, have never been accorded the same status as Scripture. They have always been recognized as deriving their authority from the Bible; moreover, their validity has always been judged by the Scriptures.

CHRISTIAN EXPERIENCE

Spiritual Rebirth

Baptists understand the Bible to teach that it is by a personal spiritual rebirth that one becomes a member of the family of God. This regenerating experience can be effected within a human life only by the power of a gracious and loving God. No boasting or other expressions of personal pride are, therefore, appropriate to one who has been the recipient of such redemptive grace.

Man's Response

Though salvation is of God, man must make the proper response to this divine provision for his need. His response begins with an acknowledgement of his sin and his estrangement from God. It continues with his sincere repentance. It includes also his personal faith in the One who reconciles men to God.

THE CHURCH

The Universal Church

Many early Baptists in their confessional statements express a belief in the church universal as composed of all who truly profess faith in Jesus Christ as Lord and Saviour by whatever denominational name they are known. They also indicated their understanding of the church as being visibly expressed in local congregations where the Gospel was truly preached, the ordinances rightly administered, and the discipline of holiness maintained. This dual understanding of the church has been maintained by Baptists to the present day and is a viewpoint which allows them to recognize other communions as fellow Christians.

A Fellowship of Believers

Baptists began with the conviction that the church is a fellowship of believers who, upon personal repentance and profession of faith, have been incorporated into the body of Christ through the activity of the Holy Spirit. Thus they stand apart from those who assume that citizenship in a "Christian" nation, membership in a "Christian" family, living within the geographical boundaries of a church parish, or receiving baptism as an infant places one within the church. Personal Christian experience always precedes church membership. Within the fellowship of believers Baptists find nurture for their Christian experience to help them grow into the

fulness of the stature of Christ.

Baptism by Immersion

The ordinance of baptism is the act of entry into the fellowship of the local church. Their study of the New Testament led Baptists to conclude that only immersion has Scriptural authority as a mode of baptism. The meaning of the originally-used Greek words, the contexts of Scriptural descriptions of the act, and the historic evidence of early church practice support this contention. The symbolism of baptism revealed in Scripture, which portrays death, burial and resurrection, has confirmed Baptists in their conviction that only immersion speaks clearly of the meaning of this ordinance.

Baptists also baptize none but believers. Since baptism is an outward expression of an inward experience, the former has no meaning apart from the latter. Thus, baptism of infants who are incapable of personal faith, mass baptism of peoples without due regard for their personal relationship to God, and baptism of the unconscious or dead have not been practiced.

Baptism is not viewed by Baptists as mediating in any way the saving grace of God to the individual. It is seen rather as one of the significant first acts of obedience to be performed by the individual who has experienced spiritual rebirth. In the waters of baptism, one thus reveals symbolically his death to an old life and his resurrection by God's Spirit to a new life in Christ. This act is attended by God's blessing upon the one who so confesses his faith and also upon the community of believers who witness his profession.

The Lord's Supper

The second ordinance administered by the church is that of the Lord's Supper. While Baptists reject doctrines of transubstantiation and consubstantiation, they, nevertheless, find genuine spiritual renewal through the observance of this memorial feast. The memory of Christ's sufferings and death brings to the believer the wholesome experiences of self examination, repentance, a new-found sense of communion with God, a purposeful dedication to the divine will, and a new loyalty to the body of Christ.

Democratic Government

Since the church is composed of the redeemed who have equal access to the presence, mind, and will of God, Baptists are convinced that the local church should be governed democratically by its own congregation. While it is not assumed that church decisions democratically arrived at always reflect the will of God, it is assumed that a spiritually sensitive congregation is less likely to misinterpret the divine will than an individual believer. The New Testament gives prominence to the congregation and

the local expression of the priesthood of believers.

An Ordained Ministry

An ordained clergy has always been part of Baptist structure. Ordination is a formal recognition that God has given a set-apart ministry to the church, that he has called a man into his service, endowed him with spiritual gifts to bless the church, and, further, that the candidate has taken seriously the divine call by giving evidence of thorough preparation and a holy life. Ordination is an act of the local church and is conferred following the recommendation of a council, composed of ordained and lay representatives of sister churches, which examines the candidate.

Principle of Association

Baptist churches have recognized from the beginning of their history that loyalty to the New Testament requires them to associate together. The practical values of so doing have been recognized and appreciated by them. They have found in their conventions, conferences, federations and unions satisfying opportunities for fellowship, mutual encouragement, corporate witness, evangelization, missionary outreach, and other expressions of Christian concern. The relation of the local church to the larger organization, though recognized as important, has always been a voluntary one.

FREEDOM

Individual Liberty

Baptists have long pled for and have practiced consistently religious liberty for all men. Today, although zealous to propagate their own convictions, they refuse to use physical, economic, or political intima-

tion to obtain converts. They also vigorously protest the use of these tactics by others.

Baptists further believe that every follower of Jesus Christ is free to come to God without the mediation of a priestly class which has an exclusive control over the dispensing of divine favor. The Christian is free to read the Bible and be guided to its meaning by the Holy Spirit. In becoming a part of the witness of a local church, however, his freedom in doctrinal interpretation and personal behavior is tempered by the convictions and needs of the community of believers.

Church Liberty

Baptists believe that a local church is free to make and carry out the policies and programs which best reflect and fulfill God's purpose for the Church. The church always has the obligation to give heed to the direction of Jesus Christ, and must be free to do so. This freedom is conditioned by the fact that each church bears a living relationship to the total body of Christ. In the words of Scripture: "The eye cannot say unto the hand, I have no need of thee."

In Relation to the State

Closely related to the understanding of Baptists concerning individual and church freedom is their conviction that there must be a basic separation between church and state. It is recognized that God has given legitimate roles to church and state which both must carry out in the world of men and women. The state's primary responsibility is to people as citizens. The state's primary functions are to exercise civil authority, maintain law and order, and promote public welfare. The church's primary functions are to witness to the gospel of Jesus Christ and to build up believers in

their faith. Since the constituencies and functions of the church and the state respectively are not identical, each must maintain separate administrations, separate sources of support, and separate educational programs.

MISSION

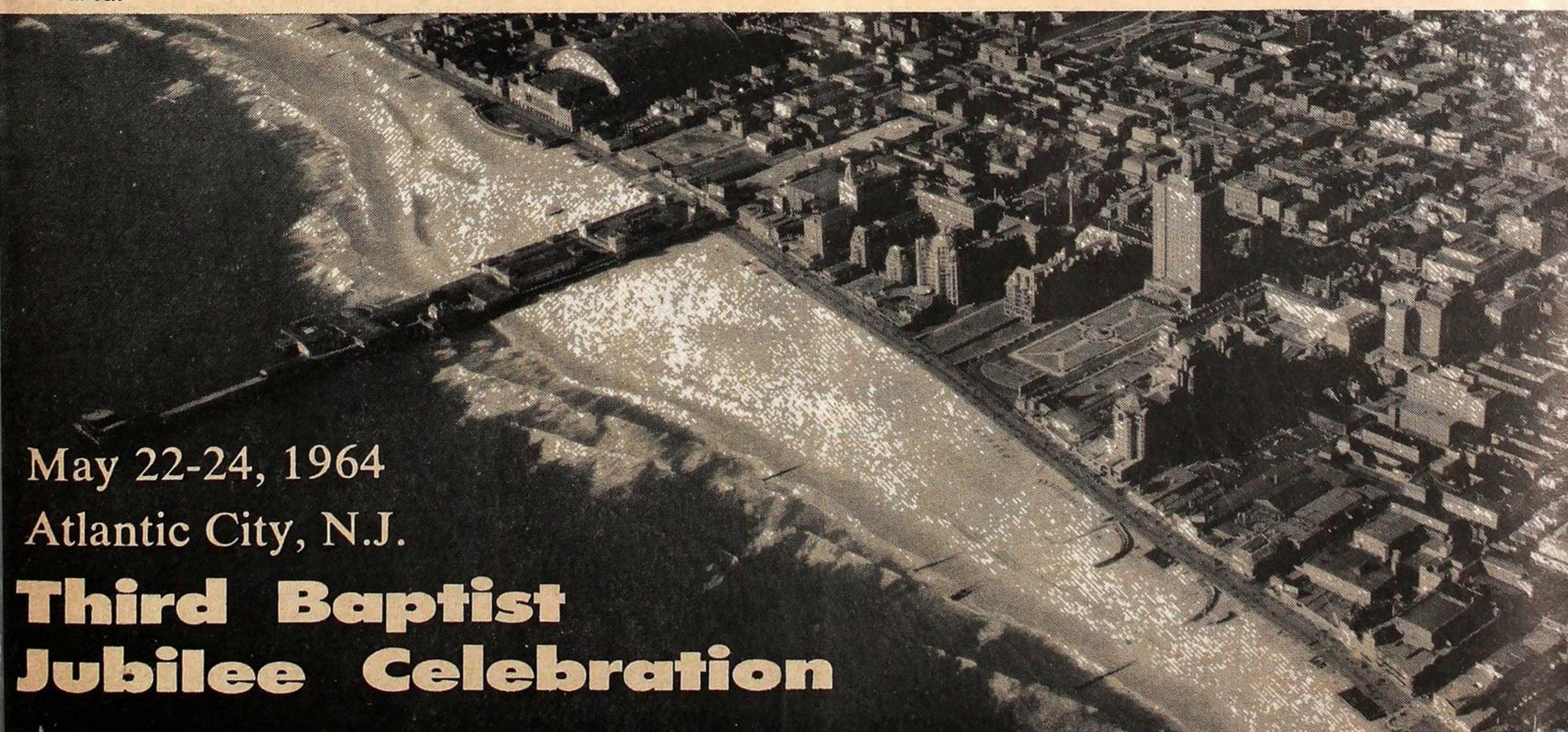
Proclamation of the Gospel

Baptists declare that the proclamation of the gospel is central to their task in the world. They recognize the gospel to be God's good news to man. This good news touches the whole man. It bears upon intellectual, emotional, physical and social needs. It offers forgiveness for past failures, strength for present testings, and hope for life's future experiences. Baptists realize that proclaiming the gospel involves more than speaking of its truths. It means allowing the Holy Spirit to work creatively through one's total personality so that the dynamic power of Jesus Christ impinges upon men in their need.

Missionary Outreach

Recognizing the relevancy of the gospel for all men, Baptists have demonstrated a missionary passion that has carried them to the ends of the earth. The knowledge of human need and God's provision to meet it have offered sufficient motivation for missionaries to endure hardship and death in their efforts to serve as ambassadors of Jesus Christ. The daring faith of these men and women has so inspired Baptists, that they find it easier to rally to the support of this aspect of their Christian responsibility than to almost any other. Baptists believe that the gospel of Christ "is the power of God unto salvation to everyone that believeth."

Printed in USA



May 22-24, 1964

Atlantic City, N.J.

Third Baptist Jubilee Celebration

Disagreements And Differences Of Emphasis Among Baptists

EDITOR'S NOTE—The following Discussion Paper, released by the Joint Committee on Baptist Jubilee Advance, will be presented Saturday morning, May 23, during the Third Jubilee Celebration at Atlantic City, N.J.

DISAGREEMENTS AND DIFFERENCES OF EMPHASIS AMONG BAPTISTS

In view of the historic Baptist emphasis upon soul-liberty and freedom of conscience, it is not surprising to find both in the past and today considerable diversity of theological and practical emphases among Baptists. This does not prevent our acknowledgement of certain convictions held in common and our desire to claim the descriptive name of Baptists. If, however, our unity as Baptists is to be deepened and mutual understanding increased, it is desirable that our differences should be honestly understood and charitably discussed. This is the underlying purpose of what follows.

THEOLOGICAL DIFFERENCES

It is important to realize that these differences are not between Unions and Conventions but between individuals Baptists. No single Baptist Convention can be readily characterized by one theological label, since the differences here to be mentioned are often found within the same Baptist body. It is true that Seventh Day Baptists have a name which underlines a special emphasis among them; yet they obviously share many other convictions which are common to all Baptists, they clearly regard themselves as members of the Baptist movement, and entertain theological differences within their fellowship. With these comments in mind, the chief theological differences may be listed as they affect the following topics:

The Inspiration and Authority of Scripture

While all Baptists acknowledge the inspiration and authority of Scripture, it is clear that there is great diversity among us in regard to principles of interpretation, the nature and manner of inspiration, the precise way in which Scripture is understood in the light of the final authority of Christ Himself. Problems of authorship and historicity, the nature of Biblical language and the meaning of terms such as "literal" and "symbolic," the legitimacy of a scholarly approach to the Scriptures and the limits of such a treatment of the Bible—all these are matters on which no complete unanimity is to be found among Baptists. This is not necessarily to be deplored provided such differences are anchored in a sincere loyalty to the Scriptures and to Jesus Christ as Lord and

Saviour. Nor can Baptists with their emphasis upon freedom rightly expect complete uniformity in the language used to express our deepest convictions about God and Christ.

Millennialism

While many Baptists hold some form of millennial doctrine, this is by no means true of all, and such differences exist within the same Conventions. This is a matter of differing individual interpretations of Scripture which cut across the boundaries which separate one group of Baptists from another.

Salvation for All or for Some Only

Differences of understanding concerning eternal punishment and the possible salvation of all men have marked Baptists throughout their history, as well as contrasting views concerning the universal scope of the Atonement or its limitation to the elect. Such problems are still with us, and are becoming live issues in some quarters. It is imperative that Baptists try sympathetically to understand each other, even when complete theological agreement is difficult.

The Sabbath Day

The Seventh Day Baptists have their own special emphasis concerning the continued observance of the Sabbath. Although this is not widely shared by Baptists, it needs to be understood. Their emphasis also underlines the necessity for a more thorough investigation by all Baptists as to the true meaning and significance of Sunday and its modern observance.

DIFFERENCES OF JUDGMENT CONCERNING THE NATURE OF THE CHURCH

Only a brief list can here be given without detailed explanation or discussion, but the following points emerge when any representative group of Baptists meet to discuss such matters.

The Autonomy of the Local Church

How far does our historic emphasis upon true autonomy of the local church do justice to such a New Testament expression as "the Body of Christ" interpreted in the wider and more comprehensive sense?

The Theological Status of Associations and Conventions

While all Baptists wish to retain the prerogatives of the local church in matters of self government and control of its internal affairs, others are not happy to regard wider groupings of local churches, such as Associations, Unions and Conventions as having their justification only in expediency and practical necessities. Such co-operative action by local churches in a wider fellowship would be regarded by these Baptists as

being a legitimate and further expression of the nature of the body of Christ. Indeed, a significant minority might want to speak of the Church in this wider manifestation in addition to its application to the local church. Some Baptists feel strongly that our fear of delegating authority and of indirect democracy is seriously impeding the more effective unity of action among Baptists for which, in their opinion, the present situation calls.

Baptism and Church Membership

Important differences appear in regard to Believers' Baptism and its relation to church membership. Some churches limit membership to immersed believers only (closed membership); others admit membership on profession of faith and leave the question of baptism to the conscience of the believer (open membership). In recent years a mediating position has been adopted where Christians from other denominations, not baptized as believers, are admitted to a more active membership but are not generally given the privileges of voting for the call of a minister or of acting as a delegate to associations or conventions. This practice, often described as associate membership, is found in some churches in both the United States and Canada.

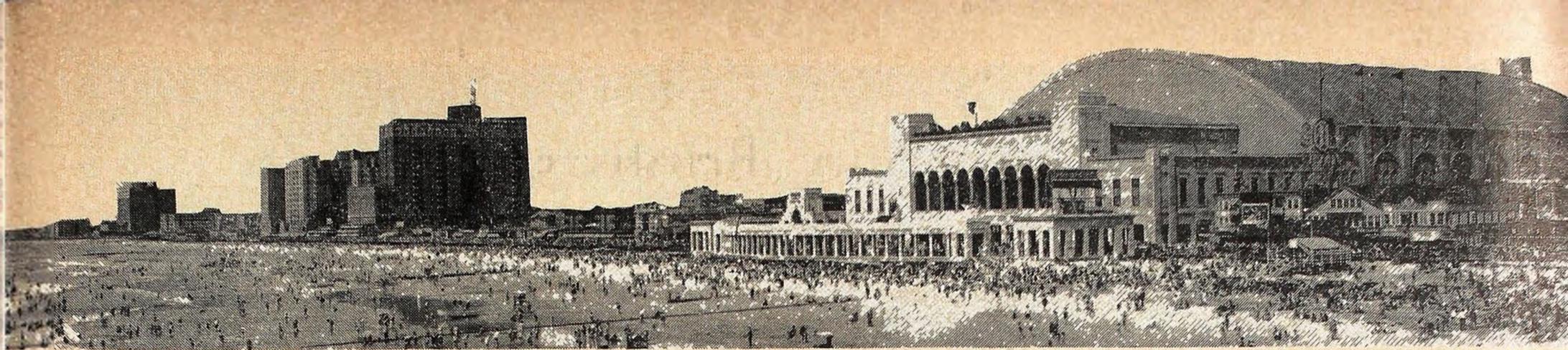
In addition, there are many Baptists who refuse to regard as valid a baptism administered by other than what they consider a New Testament church (alien baptism). Others feel equally strongly that the presence of genuine faith and the reality of the new birth should be the only measurement of a true baptism, even when the baptism is performed in a non-Baptist church.

While it is fair to say that almost all Baptists today regard immersion as the New Testament mode of baptism, some hesitate to make the mode a theological absolute on the ground that the spiritual realities to which believers' baptism testifies are more important than the symbolic form.

Closely connected with this question is that of attendance at the Lord's Supper. Many closed membership churches practice closed communion, i.e. they admit to the Lord's Supper only immersed believers. Others observe "open" communion, i.e. they invite all who accept Jesus as Lord and Saviour to participate, leaving it to the individual conscience to accept or refuse the invitation thus given.

Separation of Church and State

Baptists are unanimous in declaring that the state must not exercise direct control over the church, interfere with its free self-government under Christ, or bring legal pressure to bear upon the individual in matters of religious faith and practice. In



(Atlantic City, N. J.)

practice, however, Baptists in different parts of the world interpret the application of this principle in varying ways. The crucial questions are as follows:

1. How far should Baptist churches and Baptist individuals accept tax concessions and other benefits from a State which is friendly to the Christian religion and desires to support it?
2. Does the separation of Church and State mean the complete elimination from State-controlled public schools of all forms of religious worship and instruction?
3. Can Baptists support the teaching of religion in State schools by ministers, whether Baptists or clergymen of other denominations? (This has special relevance to the Canadian situation).
4. How much and what kind of State financial aid can be offered to and received by church related schools?

The Ecumenical Movement

This is perhaps one of the most serious of all recent differences of opinion among Baptists. Lack of knowledge and strong emotional reactions make difficult a patient and fair study of the problem, and call for immediate consideration. While Baptists have a form of ecumenicity in the Baptist World Alliance, some feel that this is not enough and that Baptists cannot refuse to consider their relationship to other Christian bodies. The main points at issue would appear to be the following:

1. Does closer co-operation with other Christian bodies mean the acceptance of local comity arrangements which would restrict our freedom to make the Baptist witness wherever the spirit of God leads us so to do?
2. Must membership of the World Council of Churches lead to the organic union of all existing churches with the consequent disappearance of Baptists as a separate denomination and the danger of an eventual super-Church which would be a threat to religious liberty? To this some Baptists would say "yes." Others would maintain that the constitution of the World Council of Churches safeguards the full freedom of the participating churches; they suggest that the precise nature of Christian unity has yet to be agreed upon, and that the danger of a super-Church is increased by the absence

from such theological discussions of those who have been historically committed to religious liberty. The basic theological difference would seem to be between those who make the Baptist view of the church normative and those who believe that Baptists form one part of the universal church. This means a readiness on the part of Baptists to acknowledge that other denominations are also parts of the one universal church and that loyalty to Christ demands our willingness to seek a more adequate expression of the unity which is already ours in Christ.

3. Some Baptists have accepted the charge of "modernism" or "liberalism" levelled in some quarters against the World Council of Churches. Others reply that since every kind of church tradition and every shade of theological opinion is represented in the Council, the imposition of such a label is both unfair and untrue to the facts of the case. Since there is much diversity of theological views even among Baptists themselves, the same condition is certainly to be expected in a body as large as the World Council of Churches. Baptists generally, whatever their differences in this matter, would agree that the World Council of Churches is not above criticism, that Christian unity is primarily a matter of the spirit and not of organization only, and that unity, however defined, must not be purchased at the expense of truth or by the sacrifice of convictions honestly and sincerely held.

THE CHRISTIAN GOSPEL IN RELATION TO SOCIAL PROBLEMS

Differences among individual Baptists can be classified as follows:

Social Justice

Some put the stress upon the responsibility to evangelize individuals only; others upon the application of Christian principles to political and economic life. Some would attempt to combine both, seeing evangelism as the total witness of the Christian's life in all of his relationships in society.

Race Problems

Some Baptists would be willing to concede complete equality of opportunity to all peoples regardless of color, nationality, or creed; some are not willing to do so.

War and Peace

Baptists from the 17th century onwards have always had in their ranks those who maintain a strictly pacifist position and refuse to bear arms for religious reasons. Others, while deploring war and admitting its evils, believe that under certain circumstances the Christian may be left with no alternative but to use force, even if this should mean nuclear weapons.

Worship and Evangelism

It should be also noted that there are significant differences of emphasis among Baptists in their manner of conducting public worship. Some would stress the freedom of the Spirit and the informal nature of worship; others believe that the reality of the Spirit's presence is not incompatible with a more formal and liturgical form of service. Some incline more to what has been called "mass evangelism," while others prefer the various forms of personal evangelism through Christian education and individual witness. Some churches regularly give a call to public decision as part of the act of worship; for others this is not a customary practice and is reserved for special occasions. These factors result in differences of spirit and atmosphere from one local church to another and even between geographical areas and countries. These matters are not occasions of serious difference among us. Nevertheless they may well be noted in this connection.

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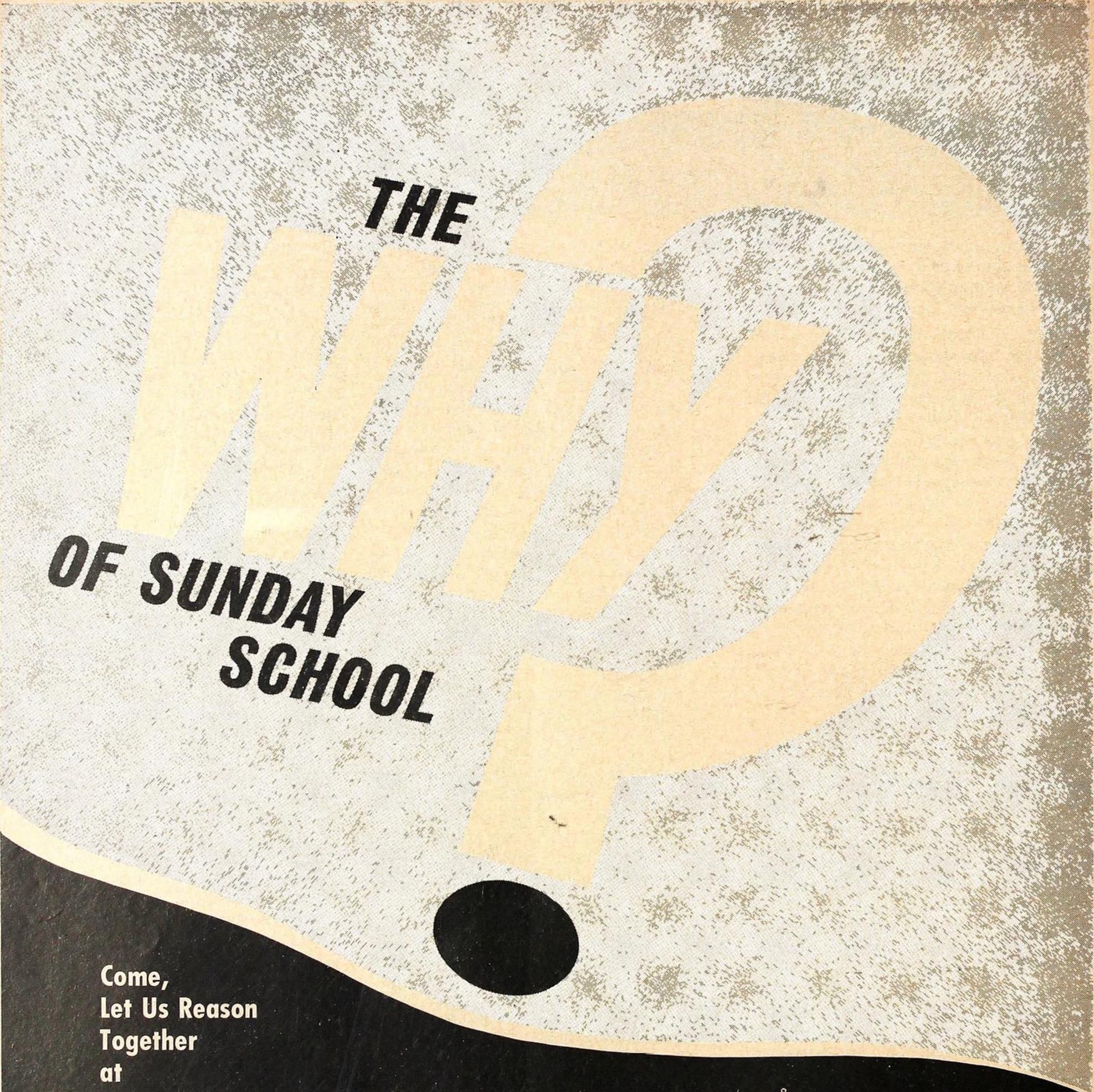
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AGE
SEX
HEIGHT
WEIGHT

(Please print full names of members whom you wish to include in this policy)

FIRST NAMES	MIDDLE NAMES	LAST NAMES	AGE	SEX	HT.	WT.
1. _____						
2. _____						
3. _____						
4. _____						
5. _____						
6. _____						

Are you and all persons above in whole and sound health to the best of your knowledge and belief? _____ Have you or any persons listed above received any medical or surgical attention within the past 3 years? (Give full details, dates, doctors' names and addresses, etc.)
 State Yes or No

Need more space? Just use a blank sheet of paper.

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Race And Revolution

T. B. Maston

We cannot properly understand or evaluate the racial situation in the South and in our nation unless we view it from the perspective of a world in revolution. Events that have taken place in recent months in Atlanta, Birmingham, Chicago, Jackson, Little Rock, Philadelphia, and elsewhere are not isolated occurrences. They are a part and an expression of something that is world-wide in scope.

The contemporary world is in the midst of the most serious crisis of revolution it has known since the days of the Renaissance and the Reformation. This revolution involves the whole world, including Western civilization. Isolated crises that make the headlines of our papers daily cannot be understood apart from their relation to the world crisis, which is much deeper and more significant than any of them.

There are many contributing factors to the contemporary world revolution or crisis.

None is more significant, however, than the restless movement of the masses. One proof of the movement is the large number of former colonies that are now independent nations: fifteen new African nations being admitted into the United Nations in a single year.

This movement of the masses is evident not only in Africa and the Orient, but also in Latin America and elsewhere. What do the masses want? There seem to be at least three and possibly four things that they are seeking: more of a share in the good things of life—a higher standard of living, freedom, respect, and a purpose for which to live.

There is a sense in which the American Negro has been caught up in this world revolution. At least his restlessness is a phase and an expression of the movement of the masses elsewhere in the world. He tends to identify himself with those underprivileged masses, and they, many of whom

are colored, tend to identify themselves with his struggle for a greater share in "the American Way of Life."

The Negro's desires are quite similar to the things the marching masses want. He, like they, wants a greater share in the good things of life. He may not go to bed hungry, as do two-thirds to three-fourths of them, but he believes that he does not share equitably with the white man in our society.

Also like the masses elsewhere, the Negro wants more freedom. He wants freedom to go where he wants to when he wants to. He wants removed all signs that imply, at least for him, that he is inferior. This means, among other things, that "For White Only" and "For Colored Only" are to be eliminated. He is particularly concerned that he have all the rights that are provided for him in the Constitution of the United States.

He would also like to have the freedom to go to church where he wants to. He would like for churches that preach that all men are created in the image of God, that Christ died for all, and that God is no respecter of persons, to practice what they preach.

Similar to the masses around the world, the American Negro wants to be treated with dignity and respect. He increasingly believes that as a person, created in the image of God and as one for whom Christ died, he should never be used as a mere instrument or means but always as an end of infinite value.

Frank Laubach, who doubtlessly knows the restless masses better than any other American, says that once they sat in despair but that now they are grim and determined. He further says that their movement is inevitable and irresistible. People who seek to stop them and their movement will be run over. The movement may be guided to some degree, but it cannot be stopped.

The restless movement of the American Negro is evidently just as inevitable and irresistible as the movement of the masses anywhere else in the world. The sooner this is realized by all of us the better it will be for our churches, our nation, our world, and our missionary enterprise in the world. After all, it may be that God is on the move with the masses, seeking to reveal to us and the world his will for the world. How tragic it would be if we were to resist the purposes of God in our world!

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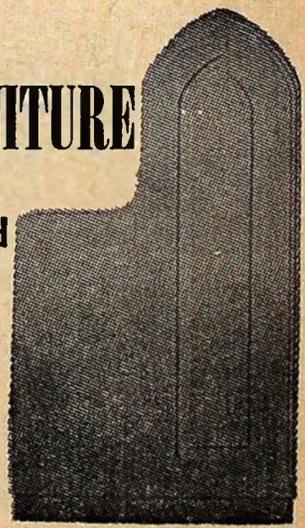
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TRAINING UNION DEPARTMENT

This map test is included in all the Training Union Adult-quarterlies for April-May-June. Simple answers for you to use in checking your own are provided in this paper on page 22. The test can become a real learning aid for all Adult church members who participate in the studies during this quarter in Adult unions.

This map shows the location and dates of twelve main events in Baptist history in America. On the opposite page are listed some events and persons associated with these places and dates. Write into the blanks on this map the letter which best identifies the events and person(s) associated with the event.

1. Kittery, Maine, 1682
EVENT: _____
PERSON(s): _____
2. Williamstown, Massachusetts, 1806
EVENT: _____
PERSON(s): _____
3. Lynn and Boston, Massachusetts, 1651
EVENT: _____
PERSON(s): _____
4. Swansea, Massachusetts, 1663
EVENT: _____
PERSON(s): _____
5. Providence, Rhode Island, 1639
EVENT: _____
PERSON(s): _____
6. Newport, Rhode Island, 1640
EVENT: _____
PERSON(s): _____
7. Philadelphia, 1774
EVENT: _____
PERSON(s): _____
8. Philadelphia, 1814
EVENT: _____
PERSON(s): _____
9. Orange County, Virginia, 1788
EVENT: _____
PERSON(s): _____
10. Sandy Creek Church, North Carolina, 1755
EVENT: _____
PERSON(s): _____
11. Charleston, South Carolina, by 1696
EVENT: _____
PERSON(s): _____
12. Augusta, Georgia, 1845
EVENT: _____
PERSON(s): _____

HOW MUCH DO YOU KNOW
about BAPTIST HISTORY IN AMERICA?

EVENTS	PERSONS
A. First Baptist church in the South established.	A. John Myles
B. The famous Haystack Prayer Meeting took place here.	B. Shubal Stearns and Daniel Marshall
C. A Baptist church, which later moved South, was established.	C. John Leland and James Madison
D. The Southern Baptist Convention was organized.	D. John Clarke
E. Some Baptist preachers were arrested and tried for unauthorized preaching and denying the validity of infant baptism. One preacher was publicly "whipt."	E. Luther Rice
F. The Triennial Convention was organized.	F. Isaac Backus
G. What is generally considered to be the first Baptist church in America was established.	G. Obadiah Holmes, John Clarke, John Crandall
H. What is generally considered to be the second Baptist church in America was established.	H. Thomas Helwys and John Smyth
I. A church from Wales came to the New World and settled here.	I. William Screven
J. A meeting at which a Baptist influenced an important leader to sponsor the First Amendment to the Constitution of the United States.	J. William B. Johnson
K. The South begins to feel the effects of the Great Awakening through the evangelistic fervor of a church which produced 42 churches in 17 years.	K. Roger Williams
L. The Baptist concept of religious liberty was presented to the Continental Congress.	L. George W. Truett M. Samuel J. Mills

Some Space Open Yet For 1964 Messengers

ATLANTIC CITY, N. J. (BP)—Many hotel and motel rooms are still available here if you want to come to the Southern Baptist Convention and Baptist Third Jubilee Celebration next month.

That's the latest word from the SBC Housing Bureau here.

Sold out are hotels and motels in the lowest price range or nearest Convention Hall, site of the SBC and Jubilee sessions.

Jitney transportation on Pacific Ave., paralleling Boardwalk, will bring messengers at more distant motels and hotels—where space is still available—within a 20-cent ride of the Convention Hall.

George N. Bagwell, local contact for accommodations, said there are other hotels and motels in the area. Since these are not

registered with the Housing Bureau, there's no way to know the quality of service they provide.

The SBC Housing Bureau, 16 Central

Pier, Atlantic City, can supply interested persons with rates and names of hotels and motels on its list which still have space to reserve.

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	Mo.	Day	Year		
1.					
Names of your Wife or Husband and Children if you are applying for a Family Group policy					
2.					
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Your mailing address:

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Street and Number or R.F.D. & Box Number
City State

To the best of your knowledge, have you or any person to be insured in the policy applied for, ever had:

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- b. Lump or tumor in the breast or elsewhere? Yes No

PAYMENT ENCLOSED:

- \$12.50 or first year's premium if this is to be an individual policy. After first year, premium \$10.00 yearly.

- c. Unusual bleeding or discharge? Yes No
- d. Vomiting or spitting of blood? Yes No
- e. Disease of brain or spine? Yes No
- f. Radium, radiation or X-Ray
- g. Any surgery within last 5 years? Yes No

If any answer to questions a to g. is "yes", give details:

.....
To the best of your knowledge, are you and each and every person to be insured in the policy applied for now in good health? Yes No

\$25.00 for first year's premium if this is to be a family group policy. After first year premium \$20.00 yearly.

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Attendances and Additions

Churches	S.S.	T.U.	Add.
Alamo, First	293	64	
Alcoa, Calvary	221	107	1
First	555	262	17
Alexandria	200	69	
New Hope	79	48	2
Ashland City, First	120	56	
Athens, Central	175	89	
East	526	294	10
First	571	237	6
West End Mission	61	38	3
Riceville	127	78	3
Auburntown, Prosperity	133	73	
Bolivar, Dixie Hills	72	24	
First	418	106	
Brownsville	610	150	
Calhoun	134	58	5
Camden, First	349	126	5
Carthage, First	206	66	
Chattanooga, Brainerd	947	340	2
Brainerd Hills	153	50	
Calvary	315	90	
Central	605	224	19
Meadowview	55	25	
Concord	478	203	
East Lake	531	181	
First	1075	266	
Morris Hill	282	132	
Northside	432	122	
Oakwood	421	125	2
Ooltewah	206	55	17
Red Bank	1162	308	9
Ridgedale	541	204	4
St. Elmo	402	144	15
Second	201	84	2
White Oak	592	173	12
Woodland Park	356	134	
Clarksville, First	960	232	2
Pleasant View	307	87	
Cleveland, Big Spring	420	186	8
Maple Street	159	129	8
Stuart Park	139	78	7
Clinton, First	650		
Pleasant View	199	124	4
Second	642	123	1
Collierville, First	302	102	19
Columbia, First	437	152	
Highland Park	481	166	
Pleasant Heights	299	100	
Cookeville, First	656	143	19
Eastwood	77	45	
Steven Street	136	63	4
Washington Ave.	160	92	4
Mission	56	48	4
West View	160	73	1

April 5, 1964

Wilhite	135	66	
Corryton	211	110	
Crab Orchard, Haily's Grove	216	117	20
Cowan, First	138	60	3
Crossville, First	230	59	
Fredonia	120	84	
Oak Hill	106	69	
Dayton, First	267	103	
Denver, Trace Creek	137	71	
Doyle, Bethel Mission	34	26	
Dresden, First	191	38	
Dunlap, First	183	78	
Dyer, New Bethlehem	183	78	
Dyersburg, Calvary Hill	98	36	
First	607	167	
Hawthorne	182	91	
Cumberland Mission	31	20	
Elizabethton, Oak Street	150	57	
Siam	216	123	
Erwin, Clear Branch	117	61	1
Etowah, First	386	139	27
North	432	103	11
Fayetteville, First	410	137	7
Flintville	181	68	
Friendsville, First	211	98	3
Galloway	128	86	
Gladeville	174	74	3
Gleason, First	178	40	
Goodlettsville, First	526	199	2
Grand Junction, First	136	77	1
Greeneville, First	469	150	
Second	238	86	2
Greenfield, First	231	78	
Halls, First	200	33	
Harriman, South	542	183	1
Trenton Street	393	142	
Walnut Hill	293	136	3
Henderson, First	305	98	
Hixson, Central	335	166	
First	345	114	2
Memorial	344	150	2
Pleasant Grove	190	100	4
Humboldt, Antioch	249	103	
First	551	127	
Jackson, Calvary	546	220	4
East	93	28	
East Union	104	54	
First	1061	241	5
Parkview	347	96	
West	944	393	
Jefferson City, First	605	272	5
Jellico, First	190	109	
Mission	23		
Johnson City, Antioch	201	112	2
Central	688	208	4
Clark Street	331	76	1
North	194	87	
Unaka Avenue	345		
Kenton, First	242	60	
Kingsport, Colonial Heights	424	186	2
First	793	199	2
Glenwood	525	160	6
Litz Manor	219	107	3
Lynn Garden	429	128	
State Line	191	85	
Kingston, First	554	219	
East Hills	36		
Knoxville, Beaver Dam	313	108	
Bell Avenue	800	212	15
Black Oak Heights	228	68	
Broadway	1004	358	29
Central (Ft. City)	1387	485	37
Cumberland	290	136	
Fifth Avenue	763	238	6
First	1012	274	5
Grace	466	207	
Immanuel	368	105	6
Inskip	670	239	25

NOTICE

Attendance reports must be in our office by early Wednesday morning of each week. We must have the name of the church and town where church is to be listed. Otherwise the reports can not be used.

Also please note that the Sunday date is always used and only the additions for that day are to be sent for this page and not revival totals. This report *only* carries the additions for *Sunday*.

Lincoln Park	1052	280	11
Mars Hill	270	113	20
McCalla Avenue	990	346	10
Mt. Harmony	200	121	13
Mt. Olive	357	92	16
Meridian	674	212	24
New Hopewell	302	164	
Sevier Heights	737	318	1
Smithwood	839	305	6
South	593	191	4
Wallace Memorial	707	275	2
LaFollette, First	320	109	7
Lawrenceburg, First	189	87	
Meadow View	78	42	
Highland Park	282	102	2
Lebanon, First	658	208	8
Hillcrest	170	64	
Immanuel	369	186	6
Rocky Valley	120	72	4
Lenoir City, Calvary	236	69	12
First	510	145	2
Kingston Pike	127	66	
Oral	120	66	
Lewisburg, First	422	95	9
Loudon, New Providence	174	122	1
Union Fork Creek	93	76	3
Madison, Parkway	220	92	
Malesus	230	62	
Manchester, First	331	132	
Mission	121	90	
Martin, Central	312	69	1
First	374	118	
Southside	105	42	
Maryville, Armona	171	101	
Broadway	662	314	3
First	956	323	24
Stock Creek	215	102	
McEwen, First	86	43	
McKenzie, First	325	88	2
McMinnville, Magness Memorial	373	100	
Forest Park	80	30	
Shellsford	210	141	7
Medon, New Union	123	54	
Memphis, Acklena	93	56	4
Ardmore	607	287	
Barton Heights	159	51	1
Beacon Hill	75	33	
Bellevue	1524	679	6
Brunswick	136	46	1
Buntyn Street	232	113	
Cordova	121	67	
East Park	198	128	
First	1352	342	1
Forest Hill	121	56	
Frayser	704	325	3
Georgian Hills	411	155	1
Highland Heights	1161	572	5
LaBelle Haven	647	227	
Leawood	769	264	1
Longview Heights	435	128	1
Lucy	135	84	6
Mallory Heights	226	118	
Merton Avenue	398	118	3
Millington, First	491	245	3
Millington, Second	110	102	1
Mountain Terrace	176	114	4
Park Avenue	671	198	1
Peabody	190	116	18
Rugby Hills	249	106	2
Scenic Hills	180	57	2
Sky View	302	183	8
Southern Avenue	701	228	1
Southland	188	89	1
Southmoor	266	104	1
Speedway Terrace	545	283	10
Temple	929	284	2
Thrifthaven	610	311	14
Trinity	562	284	3
Union Avenue	804	236	1
Wells Station	553	94	
Westmont	163	53	
Whitehaven	740	183	4
Westwood	440	133	10
White Station	176	96	1
Mercer	55	30	6
Milan, First	430	107	
Northside	211	39	
Mission	15	14	
Minor Hill	101	77	1
Morristown, Alpha	110	61	5
Brown Spring	79	27	
Buffalo Trail	222	70	
Bulls Gap	112	44	
Calvary	430		
Fairview	150	44	1
First	830	238	2
Manley	157	87	
Westview	162	51	
Murfreesboro, First	709	158	7
Calvary	121	72	
Holly Grove	35	27	
Immanuel	98	46	1
Southeast	227	109	3
Third	424	146	12
Nashville, Antioch	174	75	1
Bordeaux	156	56	7
Crieveewood	658	178	4
Donelson, First	839	233	
Eastland	564	174	
Elkins Avenue	173	77	
Ewing	129	58	
First	1377	433	8
Carroll Street	222	81	
Cora Tibbs	54	28	

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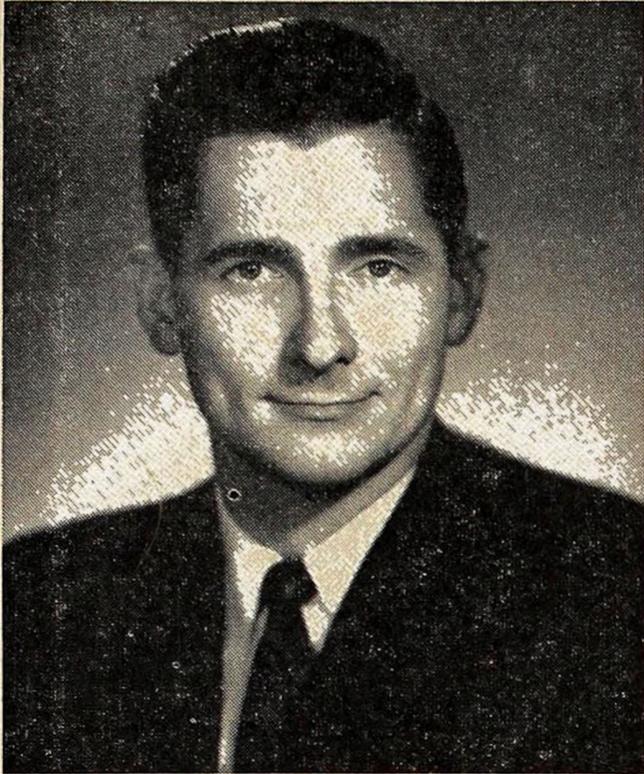
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Frank Ingraham, Nashville attorney, will lead a conference on law, government and social work at the Christian Career Conference, May 1-3, Camp Linden.

Southern Seminary Awards Scholarships

LOUISVILLE (BP)—Seven outstanding college seniors have been selected Luther Rice-Adoniram Judson Scholar Award winners for the 1964-65 session by Southern Baptist Theological Seminary here.

Students who apply for admission to Southern Seminary are eligible for the annual scholarships. Entrants are judged on the basis of scholarship, churchmanship, and vocational commitment.

Winners of the Rice Scholarships and their colleges are Robert W. Bailey, Norton, Va. (Carson-Newman College, Jefferson City, Tenn.); John H. Brown, Cookeville, Tenn. (Belmont College, Nashville); Miss Levitia Ann McLemore, Hazelhurst, Miss. (Mississippi College, Clinton); Jouett Lynn Powell, Dallas (Baylor University, Waco, Tex.); and Johnie C. Tharp Jr., Pensacola, Fla. (Howard College, Birmingham).

New Judson Scholars are Miss Beth Simonton, Memphis (Union University,

Jackson, Tenn.), and William J. Vaughn, Montgomery, Ala. (Howard College).

All colleges listed are Baptist.

The awards are named for Luther Rice and Adoniram Judson, 19th Century pioneer foreign missionaries for Baptists in America. Rice scholarships go to students who plan life ministries in the United States, while Judson winners are volunteers for foreign missions.

The seven winners will be awarded a \$1,000 scholarship each to help pay their first year-expenses at Southern Seminary this fall. Three runnersup in Rice Awards competition will be awarded \$400 each for first-year studies. They are Ron E. Bennett, Oklahoma Baptist University, Shawnee; Wesley R. Monfalcone, University of Richmond, Virginia; and Teddy L. Estess, Baylor University. All three colleges are Baptist.

Fifty-five students from 34 colleges applied for the annual scholarships this year.

Woman's Missionary Union

YWA Conference And Mission Tour

More than eighteen hundred young women from all areas of the Southern Baptist Convention will gather at Ridgecrest Baptist Assembly June 11-17 to take part in a conference designed to inform, inspire, and challenge our young women 16-24 years of age in all areas of missions.

Tennessee usually has one of the largest groups present. One charter bus will go from Memphis through Jackson, Savannah, Fayetteville, and Chattanooga while another charter bus will originate in Nashville and go by way of Knoxville.

Program personnel will come from all over the world. A few of them are—Miss Sistie Givins, missionary from Rio de Janeiro; Miss Mildred Blankenship, director of Literacy Work for the Home Mission Board; Professor Kenneth Chafin, Southwestern Baptist Theological Seminary; Mrs. Finly M. Graham, Beirut, Lebanon; Mr. and Mrs. A. L. Gillespie, missionaries in Japan; Dr. Jack Noffsinger, pastor, USA; Miss Irene Branum, missionary from Korea; and Tennessee's own Miss Crea Ridenour, missionary

in Colombia, from Caryville, Tennessee.

Reservations are made for this conference only through your state YWA office unless you are staying in an association owned cottage. Reservation fees are 3.00 each, which includes insurance.

Room and board may be had for:

- \$4.50 per day (3 in room with bath on hall)
- \$5.00 per day (2 to 4 in room, connecting bath)
- \$5.50 per day (2 to 4 in room, connecting bath)
- \$7.00 per day (1 to 2 in room, private bath)

Charter bus fares are as follow:

- Memphis Special—\$24.00 round trip; reservation fee, \$11.00
- Nashville Special—\$10.50 round trip; reservation fee, \$10.50

Send reservations to:

Miss Frances Sullivant
Young Woman's Auxiliary Director
1812 Belmont Blvd.
Nashville, Tennessee 37212

T.P.S.	480
Freeland	124	53	..
Gallatin Road	458	183	4
Grace	828	214	1
Haywood Hills	387	160	..
Hill Hurst	257	86	..
Immanuel	386	116	1
Inglewood	850	248	..
Cross Keys	53	25	..
Training School	97
Joelton	265	126	..
Judson	571	128	..
Benton Avenue	89	15	..
Junior League Home	40
Lakewood	592	188	..
Lincoya Hills	239	72	..
Lockeland	523	142	..
Lyle Lane	111	47	..
Riverside	366	92	..
Rosedale	205	78	..
Third	223	51	1
Two Rivers	162	73	..
Woodbine	516	185	1
Berea Chapel	32	19	..
Oak Ridge, Central	555	186	..
Robertsville	734	265	10
Old Hickory, First	456	160	..
Temple	266	142	..
Paris, First	544	151	1
Parsons, First	215	40	3
Philadelphia, Cedar Fork	177	143	..
Portland, First	323	79	..
Pulaski, First	313	95	..
Mission	36	20	..
Rockwood, Eureka	120	80	1
First	540	207	46
White's Creek	93	60	..
Rogersville, Henard's Chapel	153	101	..
Savannah, First	238	90	..
Selmer, First	269	87	2
Sevierville, First	556	170	10
Seymour, Dupont	148	92	..
First Chilhowee	211	73	..
Shelbyville, First	536	172	12
Shelbyville Mills	221	105	3
Somerville, First	266	116	4
South Pittsburg, First	242	92	15
Sparta, First	251	81	3
Springfield	568	120	..
Summertown	142	58	5
Sweetwater, First	482	133	..
North	231	53	..
Trenton, First	507	142	..
Tullahoma, Center Grove	29	17	..
First	702	220	15
Hickerson	65	17	..
Highland	230	140	3
Spring Creek Chapel	50	22	3
Union City, First	690	131	..
Samburg	70	29	..
Second	296	130	5
Watertown, Round Lick	198	75	..
Waynesboro, Green River	171	120	..
Waverly, First	238	78	2
White House	218	102	2
Whiteville, First	195	77	..
Winchester, First	248	52	2
Southside	59

Name	_____	Phone No.	_____
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Room Res. (list 3 choices)	1. _____	2. _____	3. _____
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Room Reservation fee \$	_____	Bus Reservation Fee \$	_____
Total amount enclosed \$	_____		

-The Christian Faces Family Tensions-

TEXTS: Matthew 10:34-39; Ephesians 5:21 to 6:4 (Larger)—Ephesians 5:21 to 6:4 (Printed)—Ephesians 5:21 (Golden).

The passage from Matthew, in the larger text, contains the words of Jesus in which the main teaching is that He is to come first in one's loyalty. This is to be the case even if family ties are involved. In some instances to be loyal to Him means to be at cross purposes with father or mother or even partners in marriage. History has shown that this sometimes has been the situation. Jesus is here appealing for an undivided loyalty upon the part of His followers rather than suggesting discord in the family circle.

In the Golden Text the writer is laying down the fundamental principle for neutralizing whatever tensions may arise within family life. Briefly stated, each member of the family is to submit to every other member "in the fear of God". The relationships are sacred. The submissions are voluntary and prompted by mutual care and concern. Utter unselfishness is to rule.

The printed text, considered in some detail in the notes that follow, paints a portrait of the ideal family. It does so against the background of the relationship of Christ and His church, and this is to suggest how the church and the family are to help each other.

The Subordinate Wife (vv. 22-27)

This does not mean that the wife is to be regarded as slave or any form of property. She is a person with all of the connotations of that term. But she is to be, however, submissive to her husband in exactly the

same manner as the church is to Christ. What a beautiful and meaningful comparison here! The Genesis account of Eve's creation comes to mind at this point (see Gen. 2:21-24). The wife is close to the very heart of her husband in submissiveness. Her glory and honor are best seen in her utter devotion to the highest and holiest within the home. She looks to her husband for guidance and sustenance. She lives in the good deeds of those who come after her (see Prov. 31:10-31).

The Loving Husband (vv. 28-33).

The term "husband" is rich in meaning. He is the one who "binds together the house". He is to love the wife in exactly the same manner and to the same degree that Christ loved the church. This means sacrifice. This means service. This may mean the shortening of life in order to provide the necessities of life. This means cherishing. This means nourishing, physical and spiritual. This means giving honor and devotion. This means forsaking all others and cleaving to one. The husband is to protect and shield the wife and the children. When he thinks of his home he is to think also of heaven, the home of the soul. He learns to turn to his home for his haven, a retreat from life's storms as well as a place for renewal of courage. The genuine cooperation of wife and children with him, pervaded by the presence of God through the abiding of the Holy Spirit, make all of this a real possibility.

Modern life has a way of infecting him with all sorts of "poisons" that the home and the church can "disinfect". If he is wise, he looks as much to the one as the other and is immeasurably helped (provided, of course, neither disappoints him).

The Obedient Child (vv. 1-4)

The demands of the parents upon the child are to be reasonable and designed for his ultimate good. If this is true, the child obeys because it is right and proper to do so. Length of life and genuine well-being are definitely promised by the Giver of life to the obedient child. When the child obeys his parents "in the Lord", he brings honor to them. Apart from the same, his other words and deeds become hollow and bitter mockery. If the guidance of parents is based upon the teachings of the Bible, and the child comes to see and understand that this is so, his obedience is free and joyous. Parents are not to be tyrants, nor are children to be servile. Family tensions will finally disappear and lasting happiness will prevail.

(See Page 18)

Answers to

HOW MUCH DO YOU KNOW . . .

Events	Persons	Events	Persons
1. C	I	7. L	F
2. B	M	8. F	E
3. E	G	9. J	C
4. I	A	10. K	B
5. G	K	11. A	I
6. H	D	12. D	J

Woman's Missionary Union

WMU Mission Tour To Glorieta

All adult members of Woman's Missionary Union are eligible for the WMU Mission Tour to Glorieta. The tour will leave Nashville at 7:00 o'clock Saturday morning, July 18, to visit the WMU Headquarters Building in Birmingham and go on to Jackson, Miss. for the first overnight stop. Moving Westward, we shall see Southwestern Baptist Seminary, Radio-TV Commission, and other work in the Dallas-Fort Worth area—then on to Carlsbad Caverns and the Spanish Publishing House in El Paso and a few hours across the border of Mexico in Ciudad, Juarez. The trip north will reveal more mission work in Albuquerque and Santa Fe.

After an informative and inspiring WMU Conference, we will return via Amarillo, Oklahoma City, and Memphis—arriving in Nashville in the early afternoon of Aug. 1.

The \$138.50 cost includes registration, room and meals at Glorieta, plus transportation and lodging enroute. For further information write to:

Woman's Missionary Union
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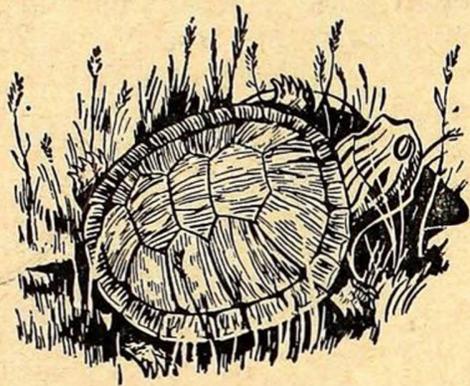
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Desert Dragons*

By Enola Chamberlin



Spring bursts upon the desert. Spears of grass shoot up. Flowers of pink, white, lavender, and yellow open quickly. The sun warms the earth.

Suddenly a stretch of quiet sand stirs and humps itself. It quivers and slides. On its disturbed surface a dragon-like foot appears, then another. A head sticks up. A desert tortoise draws its hard-shelled body from its winter bed. Almost at once it starts its hunt for yellow flowers for breakfast.

This harmless dragon plods along in its search in a seemingly aimless manner. He might as well go in one direction as another or stay where he is. Yellow flowers are everywhere. But turn him from his path and, even though yellow flowers are right in front of him, he will not go on that way. He will take a few steps, then turn and go the way he started. If he is disturbed too many times, he will draw his head inside his shell and refuse to move at all.

If this is a mother tortoise, before long she will lay her eggs, cover them with sand, and leave them for the warmth of the sun to hatch. As soon as the babies are out of the eggs, they start eating grass and flowers. They roam the desert until cold comes. Then they burrow into the sand to sleep the winter away.

At about the same time as the tortoise creeps out of the sand, the chuckwalla slides out from his winter crevice between rocks.

The chuckwalla is a lizard, the largest in North America. It is brown and scaly. When it comes out into the sun, its thick skin hangs in folds around it. It stands, rising on its long front feet. It stretches its neck and looks over the country. Should danger threaten, it slips back into its crevice and blows itself so full of air it cannot be withdrawn.

The chuckwalla eats nothing but grass, shrubs, and flowers. Though it has teeth, it does not bite and it carries no poison. It is slow moving, with no shell to protect it as the tortoise has, and it is unable to fight. Therefore, it uses broken rock walls as shelters. It never ventures far from this protection.

The Gila monster, our only poisonous lizard, seems to hibernate all year. At least it stays in a sleepy condition most of the time. About once a week it rouses itself and sets out to find a meal. This may be bugs or eggs, or whatever it can find without much effort.

Heavy headed and broad tailed, this lizard lies flat along the sand. The colorful markings on its body may be figures, lines, or almost anything else. No two have ever been found with the same colors and markings. Many designs on the blankets and baskets made by Indians of the West have been copied from the Gila monster's hide.

This dragon will bite and its bite is poisonous. It has no fangs or poison sacs as snakes have. The venom seeps into the wound from around the base of the teeth. The longer a bite lasts, the more dangerous it becomes. Once this lizard has set its teeth, it hangs on until forcibly pulled loose or killed.

People who come upon the Gila monster have one protection. Leave it alone. It will not get out of a person's way, but it will not bother anyone if it is not bothered first. It will scarcely give a look, no matter how close you come to it. In captivity it has been carried and handled without ever offering to bite. It seems to bite only if hurt.

This Gila monster cannot be mistaken for most of our harmless lizards because of its size. Its coloring of light and dark patterns make it different from the chuckwalla's muddy brown. Then, too, the chuckwalla stands higher and is more active.

These are dragons of the desert. They are interesting to watch and study. They are

God's Wondrous World* The Spice Islands

By Thelma C. Carter

Spice Islands! If you look closely at the spice containers in your home or on supermarket shelves, you will see the name. If you study a map of the East Indies, you will find a group of small islands, called the Moluccas or Spice Islands. They are a part of the largest group of islands in the world.

These islands are the native home of the valuable nutmeg trees as well as the glossy-green clove trees. Since ancient times, spices have been shipped from these islands all over the world.

Because the Spice Islands lie near the equator, the climate is warm. With large amounts of rainfall, lush tropical plants thrive. If it were not for the extreme care and planning of plantation owners and farmers on the Spice Islands, the land would soon become a jungle of plants and trees.

Geologists tell us that the Spice Islands rose from the ocean when underwater volcanoes exploded. The soil is rich and fertile as is most land near volcanoes. The islands are made up of mountains, with some active volcanoes.

Hundreds of different kinds of tropical plants and trees cover the mountains. Among them are nutmeg and clove trees thirty to fifty feet tall. Also growing there are oranges, mangoes, rice, maize, sugar cane, coffee, coconuts, bananas, tea, cacao, and the famous giant yams.

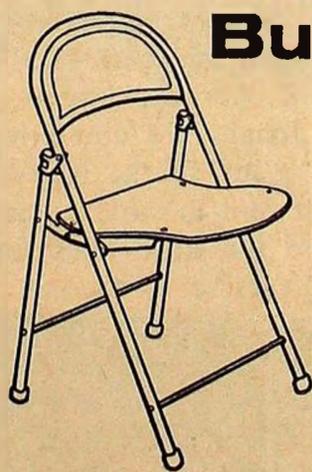
On these strange Spice Islands are found some of the most beautiful birds in the world. Vivid green and yellow parrots, red, blue, and yellow macaws, doves, mound builders, and the lovely birds of paradise are only a few.

Amid the clattering, squawking birds are found baboons, deer, wild pigs, opossums, and huge blue, yellow, and orange butterflies.

beautiful in a strange way.

The tortoise and chuckwalla should never be killed, the Gila monster only if it is near where people live. In the hundreds of miles of unpopulated desert, it should be allowed to sleep away its life unmolested. It is a part of the desert, a heritage of America. We should preserve our dragons whenever possible. So few of them are left to us.

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Is Yelling Always Telling

C. Dewitt Matthews

When I was a pastor my wife once planned how she'd initiate one of our little boys into attending "big" church by sitting with the youngster on a back row. If nothing happened too bombastic then she planned to move nearer the front each Sunday thereafter.

But on the experiment's second Sunday, to my surprize they were seated down front. I could already see and hear the chaos that would surely come!

But the pre-schooler sat quietly throughout the service, and I, parent-like, began to feel pride in my precocious child.

As we were leaving the church I met the little boy and asked, "Son, how did you like "big" church today?"

"Fine," he chirped. "But what were you

Dr. Matthews is Professor of Preaching at Midwestern Baptist Seminary, Kansas City, Mo.

yelling your head off about?"

Then I knew that his quiet demeanor had not been due to his reverence but to his curiosity. He had never heard his daddy talk so loudly for so long before, and he couldn't imagine why.

Afterwards, I reflected on how churchgoers become conditioned to think that yelling is the best way to tell the gospel story. In fact, some congregations think the minister isn't preaching at all unless he is boisterous. Consequently, if a quiet speaker succeeds a loud one many of the people will comment on their new pastor's talks, but they will seldom refer to them as sermons.

But softness in expression can be as impressive as loudness if the emotion one is describing is gentle. It is this fine art of matching the emotion with the voices pitch, tone and volume that makes preaching a joy to hear.

But, a man who, with every sermon takes off into the "wild blue yonder" as noisily as a jet plane roars from a runway, has a preaching style that is like a bulldozer running over a daisy. This means that he uses the same tones and volume to describe a baby's crying as he does the drama and horror of someone trapped in a burning building.

This kind of warped concept of preaching has helped grow Baptists who don't know what to do with silence in worship. Some, therefore, are impatient with the man who sometimes whispers, even when talking about death.

I wish preachers would learn how to control their "bellows" power. Then perhaps, when they describe an earthquake, or a storm, or the turbulence of a mob, their loud voice and vigorous body action will have real meaning.

I'm often brought back to my senses about preaching when I remember my pre-school son asking curiously, "What were you yelling your head off about?"

Why Laugh At Jonah?

JOHN D. FREEMAN

Most people who know the story of Jonah's deliverance from death by a great sea monster think of it as the subject for jokes and for foolish questions about the credibility of the account. It matters not to them that Jesus Christ referred to it as a historic event. He did not say, "As if Jonah was in the belly of the fish," he declared, "As Jonah was in the belly of the behemoth three days and three nights" (Matt. 12:40).

Why will fickle man not see in this Bible story a great revelation and prophecy, made possible by laws which the Creator set up before creation began? "God had prepared a great fish" (Jonah 1:18). One would be wiser if he would ask when he did so, and "Why is it that the largest denizen of the sea and the smallest of fishes bring forth their young, while all others lay eggs?" The believer may safely challenge anyone to make a sensible answer without admitting that behind creation some incomprehensible plan was in existence. God, foreseeing the prophetic pantomime which was called for by his plan of redemption, provided for the great fish when he made the fish genus.

An interesting bit of revelation which translators do not show is; The Hebrew word *dag* refers to any great sea creature, hence could readily have been used of the whale. Furthermore, the word as used in the second chapter of Jonah is a feminine. So science comes to the defense of the Word of God, and the story of Jonah and the whale loses its seemingly unreal and super miraculous nature.

Motherhood instinct prevails throughout

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the mamalian world. Everything that bears its young provides for its safety. A cat in Nashville mothered a litter of squirrels. One in Louisville, Kentucky killed a rat and took over the care of her little ones. A terrier dog cared for a litter of motherless kittens. There is the familiar story of the founders of Rome, Romulus and Remus, who were nurtured by a wolf after her twin cubs had been killed. While considered a modern myth, it is not entirely impossible that sturdy babes of that period could have been reared by such a mother.

Now see the book of Jonah as it is. One species of giant shark, the largest known fish of today, has within her cavernous body room to protect her little ones while they pass through a twenty-one day period of being fitted for the perils of the sea. One species of whales has a great chamber inside her gigantic head into which her little ones run when in danger. All God had to do to "prepare a great fish", after he had seen to it that one such creature was bereft of her brood, was to have the fish in the right place at the right time. Jonah, floundering in the water, would have been about the size of a newborn whale or shark. Just as the mother dog took over the kittens, so the fish took over Jonah. He could have survived inside the giant shark; it would have been simple for him to survive inside a great whale where the little ones must have plenty of air to survive.

Laugh at the explanation if you will! Once a woman laughed at God's revelation when he told her she would have a baby long after her time (Gen. 18:10-15). The scientific mind says a bumble bee cannot

fly. It knows, for the laws of aerodynamics and aerodnetics make it sure. But the bumble bee goes on flying because God made it to do so. Jonah survived the stormy sea because God willed it to be. May he look with compassion upon the worldly wise who rob people of a childish faith in his word by resorting to fickle science which Anthony Standen declares to be a sacred cow (Science Is A Sacred Cow, E. P. Dutton And Co., Inc. 1950). What a pity that school children by the millions are being taught that Jesus believed a myth when he referred to the story of this ancient prophet!

I have in my files a report, certified to before a proper notary, that tells of a whaler who spent eighteen hours inside the body of a giant whale and came out to tell the story. I have also a news story of a dog, mascot on a whaling vessel, that was lost for four days before being found inside the head of a whale, alive and able to bark. When modern miracles occur all around us, why will God's ministers be so naive as to allow skeptics and scorners to make them believe that Jesus, the Son of God, told a falsehood when he referred to Jonah? Why let the so-called scientific mind bring one to believe that the Lord of glory out of human credulity, accepted the Old Testament record as authentic? Why follow the scientific mind when ages of history prove that it never holds long to its theories, except when they are based upon eternal facts?

Our Redeemer knew that God's record is accurate and that the book of Jonah presents a prophetic picture of him who lay in the tomb for three days and three nights and rose triumphant from that tomb to make sure his conquest over sin and death. Whoever denies the prophetic picture will readily doubt the fulfillment in the silent tomb, and the glorious resurrection!