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"SPEAKING THE TRUTH IN LOVE"

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Taking On
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Lost Reverence



Fate L. Thomas, Ridgeview Church, Chattanooga

Of all the noble virtues man has dissipated, perhaps the virtue of reverence ranks as his greatest loss. This fading virtue is not strictly confined to religion alone, but to the totality of life. It arches over and embraces the physical as well as the spiritual realm.

In the Genesis account, the writer, records on six occasions these words: "And God saw that it was good," a reference to the deep satisfaction of His handiwork. However, it was not until man emerged upon the historical scene, that the earth began to depreciate. Thus, man became the villain in God's Creation. We witness evidences of this every day. Our mountains are prostituted by stripping the earth of its virgin timber, leaving the soil exposed to erosion; streams and rivers are polluted creating a health hazard to both animal and human life; our farms are overworked without replenishment, and our natural resources have been adulterated. Man is creation's liability.

Recently in the State of California, a protest was made to save the giant Redwood trees from being uprooted, so the interstate highway could have right-a-way through the heart of the pre-historic forest. A vigorous campaign was launched to preserve these ancient and almost extinct trees. An unknown writer, speaking in behalf of the incident wrote: "God has preserved these trees for thousands of years. He has protected them from earthquakes, dangerous winds, torrential rains, and the beating sun. But not, even He, can save them from man."

A lost reverence for Creation often results in an irreverent spirit toward God. All ground upon which we stand is holy. It is the creation of God. Let us "take off our shoes," for truly, we are standing on "Holy Ground."



... Suggests Procedural Improvements For SBC

● The Recording Secretary of the Southern Baptist Convention, Joe Burton, has publicly stated that he now has certified information that the balloting was "stuffed" in some of the recent Convention sessions in Atlantic City and also the previous year in Kansas City. The implications of this announcement are manifestly very grave and far-reaching. A shadow has thus been cast over the validity of all the actions of both Conventions on which the vote was close.

However, Mr. Burton, in referring to this matter as "our Baptist malignancy," has correctly seen that a much more ominous shadow has been cast over the spiritual life and the integrity of the entire Convention. Have we not been preaching a gospel void of ethical power when even some of the preachers do not hesitate to employ strong-armed and underhanded power politics?

Nevertheless, the purpose of this letter is not to pursue Southern Baptists' most urgent task of exploring the ethical dimensions of their dilemma. My present concern is merely to suggest procedural improvements in the now hopelessly haphazard business sessions of the annual Convention.

First, all balloting hereafter must be regularized and carefully scrutinized. I assume that the Convention's officers can implement this requirement without great difficulty.

Next, the by-laws should be changed to require that all votes by ballot (including elections) be announced immediately and duly recorded in the *Annual*. All messengers have the right to know the results of each vote. Sometimes this information is essential for a messenger to decide what parliamentary action to propose next, such as whether or not to move the reconsideration of a question. This much-needed reform would have the added salutary effect of reducing drastically the number of those who are nominated for office year after year and who just as often receive almost no support.

Third, the Committee on Order of Business should designate all the morning or all the afternoon sessions (or some combination thereof) for *sustained* consideration of all business, including elections, reports, recommendations, resolutions, and miscellaneous business. Under present procedures, it is not uncommon for half of the allotted time for a particular item to be consumed in agonizing debate over whether or not to extend the time for the consideration of the matter!

Finally, the Convention's officers should begin enforcing the requirement of the by-laws that "one-third of the time for consideration of all reports before the Convention shall be reserved for discussion from the floor" (1963 *Annual*, p. 38).—Alan Gragg, Midwestern Baptist Seminary, Kansas City 18, Mo.

... The Preacher and Money

● Concerning money, there are two kinds of preachers: those who talk about it and those who don't. Among those who don't, there are two kinds: those who are afraid to, and those who don't have to.

Among those who do, there are two kinds: the "money heart", and the man trapped. True, there are preachers too interested in money. They perhaps properly belong in some other line of work. Actually, they are fairly scarce. A man as interested in money as the average church member has already left the ministry and become an average church member.

Consider the second category: the man trapped. He *has* to preach about money because his mem-

bers refuse to adequately share their substance, and will not willingly finance the cause of Christ. This preacher deserves a raise and needs two three-month vacations each year to settle his nerves. Any pastor who takes the total cause of Christ to heart, including the financial side, could easily go into dentistry. Why? Because he has had so many years practice pulling financial teeth with his members.—Ted E. McDaniel, Rt. 16, Simpson Rd., Knoxville, Tenn.

... Disagree Or Disagreeable?

● When our church in business conference considers a matter, we like to look at all sides and encourage the members present to speak their mind. After all points of view have been heard, the vote is taken. Sometimes there is disagreement as is often the case even among friends. But after the vote, the majority decision becomes the action for the entire church. Being a democracy, the only method for a determination of the will of the church is to discuss the matter and vote on it. Also, being a democracy, in the vote "the majority rules". Now if some member who is "outstanding" or is especially wealthy has voted with the "minority" and therefore loses his vote to the "majority", it is assumed he will say, "Well, I voiced my disagreement. I voted, but I lost. Now since the vote of the congregation, its position is mine."

It would be considered poor taste indeed if this member should go out of the meeting criticizing the church leadership, fighting the pastor, and others. He would be going beyond "disagreement." He would become "disagreeable." Generally we frown upon such a spirit. Indeed

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An Alternative To A 'Religion' Amendment To The U.S. Constitution

James William McClendon

There is now a reasonable hope that the 'Becker Amendment', which would reverse the recent Supreme Court rulings on religion in the public schools, is going to die in committee in the present session of Congress. However, the sentiment for such action will still be present, and Americans concerned for the integrity of the Bill of Rights, and especially for the freedom of religion from the control of government, will be wise to remain on guard.

This involves two things. One is a clear understanding both of what the courts have ruled, and of what Christian principles are sustained by those rulings. The other is a positive program of action in regard to religion and the schools.

The courts have ruled, in a series of cases (notably *Engel v. Vitale*, 370 U.S. 421 (1962), June 25, 1962, and *Abington v. Schempp and Murray v. Curlett*, June 17, 1963), that government, in the form of state legislatures, school boards, and the like, may not compose prayers, or choose prayers, or arrange worship services, or appoint scriptures to be read in worship services, for public schools. They have so ruled on the solid ground that such actions establish religion; they provide government-sponsored religion. And the court has said that the government may *not* do this, that it is not the business of government to establish religion. 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof' (First Amendment to the U.S. Constitution). They have not said that teachers and pupils may not pray, or that they may not read the Bible in school, or that they may not express their religious convictions. These rulings would be just the contrary of what the court has said. What it has said is that *government* shall not select or order or establish prayers or worship services.

With this ruling, most thoughtful Baptists have agreed, and our major Baptist conventions agreed, in their recent sessions in Atlantic City.

We have agreed partly because of our Baptist heritage—we have come from people who knew what it was to live with a state-established religion, and who saw that such a way was not wise. Of course, the religious establishment of old England was much broader than the school devotional services which have recently been checked in this country. But where our fundamental liberties are involved, it is wise to remember the warning of James Madison, who

wrote the First Amendment: 'It is proper to take alarm at the first experiment on our liberties. . . . the same authority which can establish Christianity, in exclusion of all other religions, may establish with the same ease any particular sect of Christians, in exclusion of all other sects.'

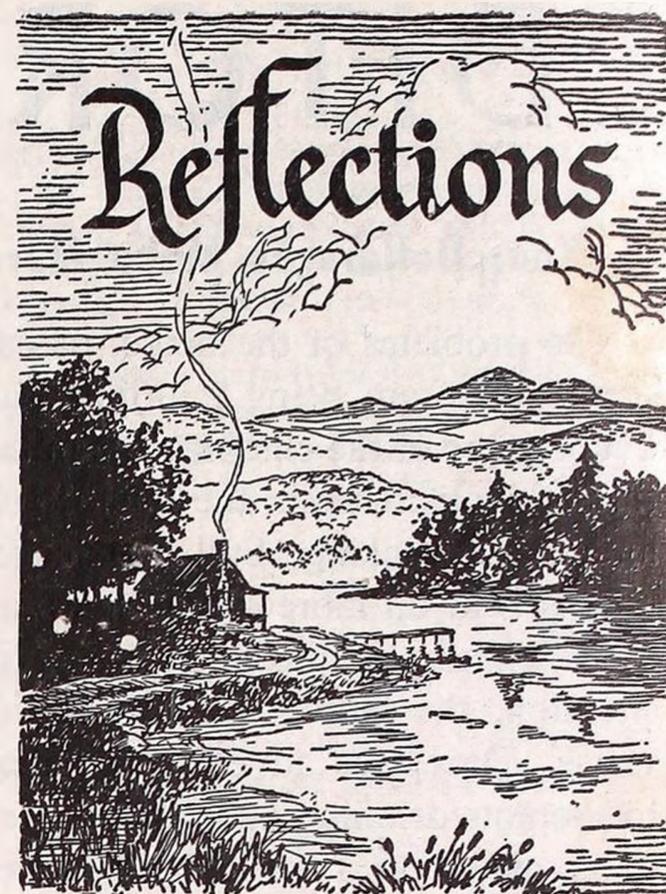
And our Baptist heritage is that government is not to be in the religion business: 'The King is a mortal man, and not God' (Th. Helwys); 'What imprudence it is, to conceive that rulers of the earth must be furnished with abilities to govern the spiritual and Christian commonwealth' (Roger Williams); 'A free church in a free state' (E. Y. Mullins). We Baptists have a long experience of the need for religious liberty, and we are not ready to see the documents which guarantee that liberty in this country abolished by the Becker Amendment.

For that amendment, read as the Supreme Court would be bound to read it, and as its sponsors intend the Court to read it, would be interpreted as a rejection of what the Court has said about government-sponsored prayers and worship services. It would, in other words, open the way to an establishment of religion. And this in spite of the claim of its sponsors that 'they intend nothing of the kind'!

For, by saying (Section Three) 'Nothing in this article shall constitute an establishment of religion' Becker will supersede the First Amendment guarantee against an establishment. The Becker amendment is of questionable value, and would harm what is of great value—the guarantee of our liberties in the Bill of Rights.

Now it may puzzle some that so many Baptists, along with Roman Catholics, Jews, Presbyterians, and many other religious bodies, oppose an amendment which would establish religion in our country. 'Aren't you in favor of religion?' it will be asked. But I remind these inquirers that there is religion and religion. There is the worship of the God of Abraham, Isaac, and Jacob, and there is the worship of the Golden Calf. There is the worship of the God of Israel, and there is the bowing down to the golden idol, the offering of incense to Caesar. We need to be on our guard against those who urge some 'Supreme Being' on us—their 'Supreme Being' may very well be Caesar deified! I submit that the religion which some 'patriotic' groups are proposing for the American classroom, with its links to the flag, the pledge of allegiance, and its references to the cold war, sounds to me suspiciously like the religion of a God whom America can own, rather than of a God who owns America. Personally, I do not repeat the words 'under God' in the pledge of al-

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Young people fail to realize that it is often as difficult to be parents of today's children as it is to be children of today's parents.—Burton Hillis, *Better Homes & Gardens*.

At a meeting . . . Lt. Commander J. P. Carr read an excerpt from a letter his father sent him at the time of his first child's birth. These were the wise words the father wrote: "Teach her as many of the seven hundred thousand words of the English language as you have time to, but be sure she knows that the greatest word is God; the longest word, eternity; the swiftest word, time; the nearest word, now; the darkest word, sin; the meanest word, hypocrisy; and the deepest word, soul."—*Toastmaster*.

Failures are necessary to human experience. A man usually learns more by his moments of success. No man ever succeeded in any cause without his share of failures . . . Our failures may sometimes be necessary in the sight of God to show us our own weakness, and that no man is sufficient unto himself.—Rev. Oliver Everette, "Concerning Failures," *Partners*.

Have we learned to leave our pleasant experiences? An elderly woman once wrote to the editor of *Punch*, the British magazine, "Your paper isn't as good as it used to be". He wrote back, "It never was." Some of us are prone to view through a too rosy lens of retrospect and thus pine for "the good old times". The art of leaving is a very vital part of living. When we go with God, He keeps the good from being left behind and He prevents the bad from overtaking us.—Dr. Ralph W. Sockman, "Learning to Leave is a Priceless Gift," *Arkansas Methodist*.

Dr. McClendon, is Professor of Theology and Philosophy of Religion, Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

EDITORIALS.....

Your Dollars To Make More Drinkers?

The problems of the home, of industry, and of the social order are being multiplied and aggravated by liquor. One of the chief factors in the increasing crime rate is the increase in the number of drinkers and the amount of drinking. Still the alcoholic beverage business is bent on more liquor sales, more drinkers, and more drinking of intoxicants. Not content with an evil situation, the liquor business is working to make it worse. Deceptive advertising claims more billboards to promote drinking and more space in magazines and news media to further public acceptance of social drinking.

The public at large is being duped by some pro-liquor research programs which the liquor industry itself is manipulating and getting the public to pay for it without the public knowing it. "Do you think that our Federal Government has the right to spend any part of your tax dollars in a manner which will increase the use of alcoholic beverages?" This is the

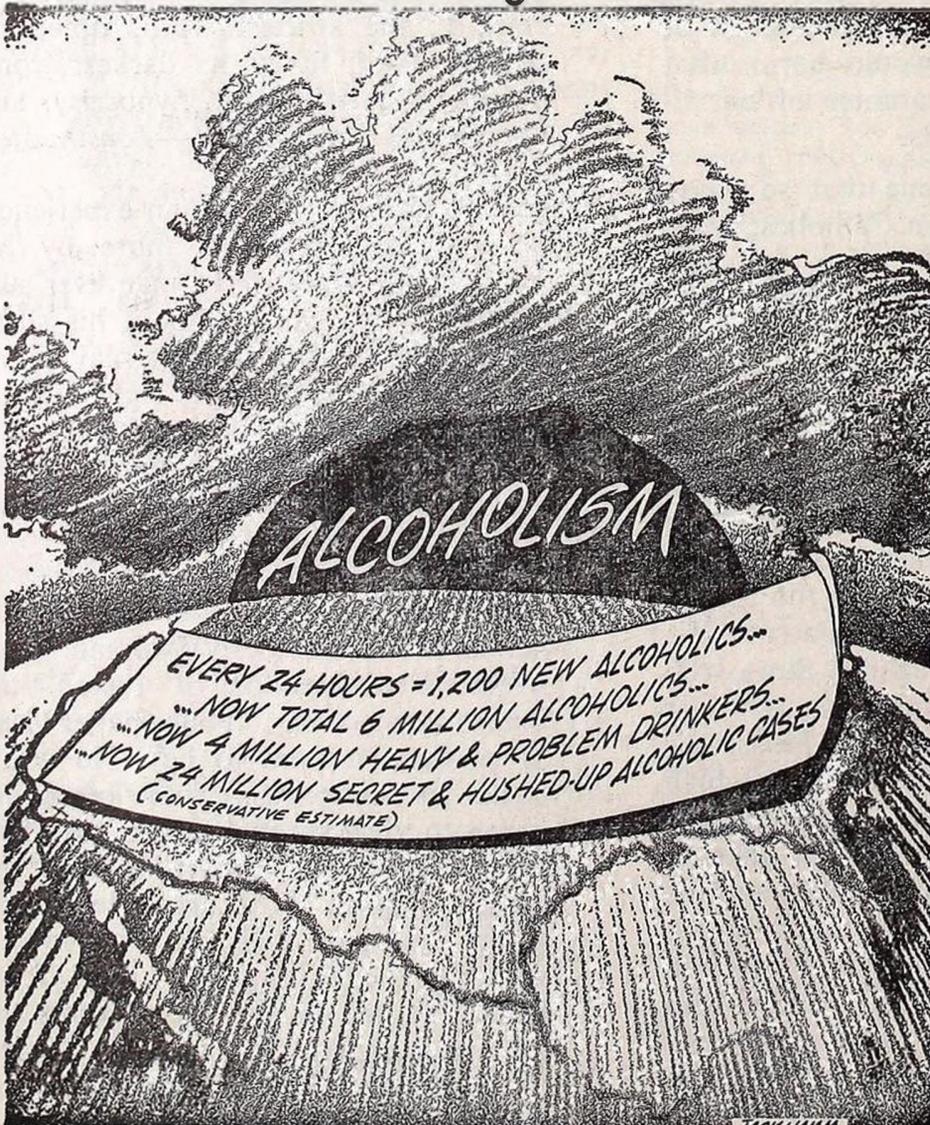
question being asked by American Business Men's Research Foundation of Chicago, Illinois. This research foundation, which seeks to collect, correlate and disseminate information regarding alcohol and alcohol products and their relation to the health and well being of the people of the United States, operates on voluntary contributions. But this research foundation says that almost \$5,000,000 of US government money annually is being "parceled out" to other research groups for research in the area of alcoholism by the US Surgeon General's Committee on Alcoholism and that the US Surgeon General's Committee on Alcoholism now has an executive secretary who is the former social research secretary of the License Beverage Industries.

So we see tax money for reliable, unprejudiced research being used by parties dedicated to the furtherance of the alcoholic beverage business. This simply means that the liquor industry has captured and now controls for its own ends and purposes some research groups and committees that were supposed to be objective and fair in their work. Your tax dollars are now being perverted to increase the use of alcoholic beverages. Many of these pro-liquor "research programs", we are informed on good authority, can now be extended and completed at the taxpayer's expense, and the spending of \$5,000,000 annually has been appropriated on advice of a committee whose executive is (or has been) an employee of the biggest liquor propagandist.

American Business Men's Research Foundation, 4317 Dearborn Street, Chicago, Illinois 60605 is seeking to do something about this evil situation. It is first of all exposing the fact that the federal government is letting your tax dollars be used through some groups that are subservient to the liquor industry. Those groups are headed by liquor propagandists.

America does not need more drinkers, but that's what we're going to get through your tax money handed over to these "research" groups that are pro-liquor from the start and will be pro-liquor at your expense in all their "findings". This means that liquor promoters are being paid by your tax dollars to increase the use of alcoholic beverages. It's time to help

Black Sun Rising Over U.S.



Civil Rights Law Viewed As A Test

By The Baptist Press

The President of the Southern Baptist Convention, in a statement from his pulpit, said enactment of civil rights legislation means that "not only our citizenship but also our Christianity is being tested."

Wayne Dehoney, who heads the largest non-catholic denomination in the United States, told his congregation at First Baptist Church, Jackson, Tenn., that "as Christian citizens, we are charged by the Word of God to give voluntary, peaceful obedience to every letter of this law."

Dehoney said he has accepted President Lyndon B. Johnson's appointment as a member of the national Citizens' Committee for Community Relations. Dehoney is a Tennessee member of the Committee. He said the Committee will help foster voluntary compliance with the new Civil Rights Law.

"I believe that the vitality and relevance of the Christianity in Southern Baptist churches in the 'deep Bible-belt South' are now being tested as never before," Dehoney said to his church.

"As citizens, let every one of us give voluntary, peaceful, orderly obedience to law and to the orders of public officials. As Christians, let us continue with new zeal at the never-ending task of proclaiming a Gospel that transforms the hearts of men," he preached.

"It still remains for the Gospel of Jesus Christ to transform and change the individual hearts of men to eradicate the prejudice that spawns racial discrimination and to sow the seeds of brotherhood and respect for human personality in the hearts of redeemed men," Dehoney continued.

Response of other Southern Baptist leaders to the new legislation was sometimes

cautious, sometimes plain-spoken. Some leaders in Deep South states declined to give Baptist Press News Service their views on the new Civil Rights Law.

George E. Bagley, Montgomery, executive secretary of the Alabama Baptist State Convention, had this to say:

"Now that the so-called Civil Rights Bill has passed and been signed into law by the President of the United States, there will undoubtedly be a testing as to its constitutionality, particularly of the two most controversial sections, Titles 3 and 7.

(Titles 3 and 7 concern public facilities and equal employment opportunity.)

"We shall join with the majority of Southern Baptists who voted in the recent Convention in Atlantic City a substitute motion to the Christian Life Commission recommendations, leaving the final solution of these problems to individual Christians and the local churches, to act in the spirit of Jesus Christ, to pray and work for peaceful solutions in racial relationships."

The attorney serving as chairman of the SBC Christian Life Commission, Orba Lee Malone of El Paso, said, "At last appropriate legislation has come from the Congress! The Civil Rights Act is a long step forward in forming a more perfect union, establishing justice, insuring domestic tranquility, promoting the general welfare and securing the blessings of liberty to ourselves and our posterity."

Malone asked other Southern Baptists to "set a Christian example by obeying the law" and to "give ourselves redemptively to the expulsion of racism from our beloved nation."

Henlee H. Barnette, professor of Christian ethics at Southern Baptist Theological Seminary, Louisville, pointed out the new

Civil Rights Law "is not a perfect one which will usher in social utopia and right all wrongs in human relations. But," he added, "its passage is a legal beginning toward the removal of human injustice and the reduction of racial tensions."

Professor Barnette said "Christians must, in the spirit of Christ, act responsibly in the implementation of these new laws which aim at first-class citizenship for all Americans."

E. S. James, Dallas, editor of the Baptist Standard, said, "I do not regard the Civil Rights Law as perfect . . . it is evident that without some such law some areas would have refused to comply with the Court decision for another 50 years. Now that Congress has spelled out the meaning of human rights, the opponents can no longer deny that the majority has spoken."

James, whose paper has 375,000 circulation and is the largest of 28 Southern Baptist weekly newspapers published in the states, declared that "every Christian is obligated to obey the demands of every law unless it contravenes his obligations to God.

"As the largest group of Christians in the South, Southern Baptists should immediately take the lead in implementing the demands of the new law. If they do not, this may be their last chance to be the determining voice of the Southland," James concluded.

Foy Valentine, Nashville, executive secretary of the Christian Life Commission, said the Civil Rights debate in Congress apparently was the cause for an increase in requests for tracts the Commission issued on race relations.

Valentine, commenting on passage of the law, said, "Southern Baptists can become the most influential single group in America in making these laws meaningful."

American Business Mens Research Foundation put a stop to any governmental agency spending hard-earned tax dollars of decent, non-drinking American citizens to increase the use of alcoholic beverages. We can thank that research foundation for giving us some facts.

Furthermore, we should also give our heartiest support now to our own United Tennessee League, Inc., Presbyterian Building, Nashville, in an intelligent and concerted effort to deal with the growing drink problem in our own state. This organization, with Rev. Phillip C. Padgett as executive secretary, is doing a work that merits the support of all of us who are concerned about drunken drivers weaving all over our highways, menacing others besides themselves, together with our concern for all the other evils of beverage alcohol.

Obey The Law

What are we going to do now that the Civil Rights Law has been passed? We should give it voluntary, peaceful obedience. This is right as American citizens. This is right as Christians. Dr. Wayne Dehoney, president of the Southern Baptist Convention, is right in calling on Southern Baptists for obedience to the letter of the law. It is a test of our citizenship and of our Christianity.

We need to give renewed emphasis to the preaching of the Gospel which alone can change the human heart. We have nothing to gain and too much to lose by flouting the Civil Rights Law. We have everything to gain and nothing to lose by honoring the law and by undergirding it with an honest application of the Gospel in our every word and every deed,

Tennessee Topics

Rev. and Mrs. L. B. Crantford celebrated their Golden Wedding Anniversary at East Lake Church, Chattanooga, June 14 from 3 to 5 p.m. Rev. and Mrs. J. L. Marlow will celebrate their Golden Anniversary Aug. 23. A large part of the ministry of both Crawford and Marlow has been spent in the Chattanooga area where they have pastored a number of churches. They are both active in supply and interim work in the association.

Nolachucky Association—Hugh Lee Simons is the new pastor of Mount Zion Church. He was ordained by White Oak Church, June 28. Leadvale has purchased a two acre plot adjacent to its property. Fairview has redecorated its auditorium, choir loft, floors, rugs and pews. Concord has installed a new electric organ. Beulah's pastor's home is about ready for occupancy. Calvue has called David Potter, Jr. as pastor.

There were five professions of faith and five united with the church by baptism in revival services at River Side Mission sponsored by First Church, Jackson. H. A. Bickers is the mission pastor and the evangelist was C. C. Sledd, also of Jackson.

C. E. Blevins has resigned as pastor of First Church, Hixson, and accepted the position as dean of McKenzie Schools.

George Hedrick is the new pastor of New Bethel Church, Hamilton County.

Jimmy Graves has resigned as pastor of Mount Carmel Church, Hamilton County, to accept a church in Gadsden, Ala.

Oakwood Church, Chattanooga, broke ground for a three story education building, and a one story education unit to the sanctuary on June 28. Total cost of the addition will exceed \$200,000. Oakwood also voted to air condition the sanctuary as soon as possible.

H. R. Anderson of 1429 Norvell Street, Nashville is available for pastoral ministry. A native of Louisville, Kentucky, and graduate of Cumberland University and Southern Baptist Theological Seminary, Anderson has served as pastor of First Church, Jamestown, Eastwood (Nashville) Auburntown, and First Church, Watertown in this state. He has recently served in interim capacity at Elkins Avenue Church and has supplied the pulpit at Riverside and Lyle Lane churches in Nashville.

Mrs. George Madison Smartt, 99, member of a prominent Chattanooga family and an active participant in civic, cultural and religious affairs for many years, died July 3 after a short illness. The former Emma Sue Knox, she was born near Athens. A lifelong student of music, Mrs. Smartt graduated from Chattanooga High School and took the chair of music at Carson-Newman College for four years. A member of First Church, Chattanooga, for over 86 years, she was organist there for about 30 years before her retirement in 1928 following a serious illness.

Tony Kown, a senior of Carson-Newman College, is the interim music director at Unaka Avenue Church, Johnson City.

Norman Johnson, organist at Lynn Garden Church, Kingsport, has resigned to enter the Church Music School at Southern Seminary, Louisville, Ky.

Herman F. Burns, secretary, Art Department, BSSB, Nashville, was elected president of the Nashville Art Directors Club. Burns has been with the Sunday School Board since Oct. 1928. The first staff artist employed, he later became art editor, art director, and head of the Board's Art Department. Burns is also a member of the Art Directors Club of New York, and the National Society of Art Directors.

"An Alternative . . ."

(Continued from Page 3)

legiance to the flag when as a patriotic gesture I recite that pledge—not because I do not believe in any God, but because I have no way of knowing which God the Congress of the United States had in mind when they inserted those words. We Baptists need to be very wary of any nation which cries out 'The temple of the Lord, the temple of the Lord, the temple of the Lord are these!' (Jer. 7:4).

For the heritage we Baptists hold, then, and for the sake of the easily-perverted Biblical faith God has given us, we must be on our guard. Of course we *could* serve God in a land with an established religion. Paul did. Bunyan did. But twenty centuries of experience have taught us to prefer another way.

At the same time, though, we need to ask ourselves, what good way, what constitutional way, is there of attaining some of the goals which advocates of this amendment have spoken of? I therefore offer here for discussion four proposals, which I regard as an alternative to the Becker Amendment, for the conduct of Baptists with respect to the public schools:

(1) The Constitution as the courts have interpreted it forbids state-sponsored religion, but it guarantees the free exercises of non-state sponsored religion. It seems to me (and as far as I know this concept has not been tested by the courts) that this means that no school board could discipline or correct a teacher, and no court could cause the teacher to desist, from the voluntary expression of the teacher's own religion, so long as that voluntary expression of faith was not designed to coerce a pupil. Teacher and pupil alike are free to let others know what they believe, so long as that does not result in disrespect to others, or in the neglect of the chief duties of the school.

Justice Clark, in his Bible-reading decision cited above, was at pains to point out that the court was *not* ruling out the academic discussion of religion. What it ruled out was government-sponsored worship.

Teachers, therefore, good Baptist teachers, ought to be encouraged to let their convictions be known, (and ought to respect the right of any teacher or pupil with differing convictions to do likewise).

(2) On the other hand, the freedom just mentioned ought to be exercised with due regard to the main purpose of the schools, which is to teach literacy, not piety. Schools are for education, not for worship. We live in a pluralist society. Our neighbors will be safe for us to live with only if they are educated. The public school must be kept a neutral ground, attractive to all and therefore useful to all, if it is to serve the func-

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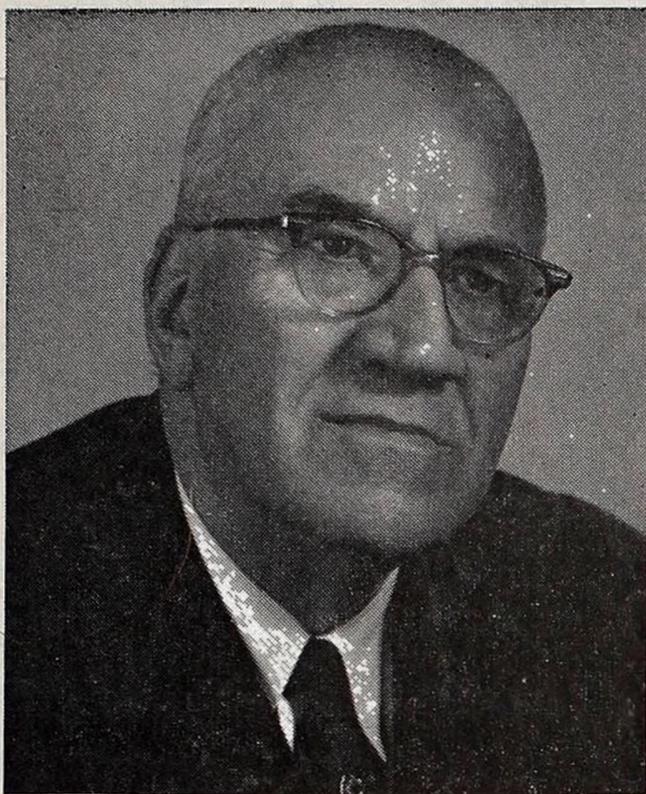
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C. Oscar Johnson received his B.A. degree from Carson-Newman College in 1910. He holds B.D. and Th.M. degrees from Southern Baptist Theological Seminary and has been the recipient of honorary degrees from four colleges.

Dr. Johnson has held pastorates in four states, and has been trustee of 10 colleges and hospitals. He has been president of the American Baptist Convention, vice-president of the Southern Baptist Convention, and president of the Baptist World Alliance. He was chosen "Clergyman of the Year" in 1961 by Religious Heritage of America.

He served the Third Baptist Church of St. Louis for 26 years as pastor, and during that time over 11,000 persons joined the church.

Dr. Johnson is a strong believer in Christian education, and takes almost every speaking opportunity to say he is a Carson-Newman graduate and to tell of the value of an education at a Christian college.

The true worth of a college is determined by the contributions of its graduates to the spiritual, educational, and economic life of the area in which the graduates live.

Carson-Newman takes pride in the loyalty of its graduates, both laymen and ministers, to the local church and to the denomination and in their contribution to the spiritual, ethical, and moral life of the community.

Southern Baptist Missionary J. T. Harvill, who works with English-speaking people in Mexico, asks that pastors and other interested persons send him the names and addresses of Baptists from the States living or visiting in Mexico. He may be addressed: Mr. J. T. Harvill, Colomos 1776, Guadalajara, Jalisco, Mexico.

"An Alternative . . ."

(Continued from Page 6)

tion of providing us with citizens who are intelligent enough to participate in a democracy. If we close anyone out of the schools, either by regulation or by making the school religiously offensive to him, we end our chance of making an American of him. Let us therefore temper our freedom with wisdom, not letting that freedom spoil the school for a minority.

(3) Again, some of us know that to deal with a child in any way is to affect his character. Therefore public school will in some way affect the child's character. The Becker advocates think that state-sponsored prayers will build character. I doubt this. In any case, we now know that such prayers are unconstitutional, and we Baptists have reason to believe they are unChristian. What kind of character building then, *can* we do? Here I propose a new development. Let us establish in our Baptist colleges and seminaries departments devoted to helping our teachers prepare themselves, by study and research, to develop the character of the children whom they are to teach in ways that are consistent with our Baptist faith, and which cooperate with our laws rather than rejecting them. I believe it likely that these studies would turn up many means of developing character, quite different from the rote prayers and scriptures of the Becker amendment, and already in use by many wise Christian teachers.

(4) Finally, for those who desire a specifically Christian (or Jewish, or Buddhist, or denominational) weekday training for their children, of a sort the public school cannot give: Let us provide for these, not unconstitutional tax money for parochial

Seminary Gets Gifts From 2 Estates

LOUISVILLE, Ky.—Southern Baptist Theological Seminary here was named the recipient of approximately \$150,000 in the recent bequests of two estates in Clarksville, Tennessee, and Washington, D.C.

Miss Myrtle Drane of Clarksville left the Seminary \$17,000 which will be used to establish and equip a language laboratory for the study of Greek and Hebrew by Seminary students. The bequest was made in memory of her mother, Amelia Washington Haddox Drane; and her sister, Maude Drane Buckner.

The second bequest was from the estate of Mrs. Josephine Claggett Randolph, Washington, D. C., who left the Seminary stock worth approximately \$135,000.

Mrs. Randolph was the companion of the late Miss Lucy Boyce, daughter of the founder and first president of the Seminary—Dr. James P. Boyce. The will requested the bequest be used as a memorial to Miss Boyce.

schools, but a cooperative, shared-time program, in which the church school supervises that education which is to be religious or doctrinal, and the public school sets standards for every child, and teaches every child those common elements in our culture which parochial schools could only duplicate. This might not only serve to give our own children better religious training, but might serve to bring into the main current of American life children who would otherwise be sheltered in parochial schools all the way.

These four proposals are offered as a program for discussion, and as a viable alternative to the perils of the 'prayer' amendment.



TENNESSEANS ATTEND SOUTHERN SEMINARY PASTORS' CONFERENCE—Nine Tennessee pastors were included among more than 70 participants at the recent Continuing Theological Education Conference conducted on the Southern Baptist Theological Seminary campus, Louisville, Ky., June 15-19. Attending were (left to right) Ralph L. Murray, Knoxville; Roy C. Magill, Tullahoma; John W. Outland, Bristol; J.C. Cartee, Johnson City; John M. Allen, Johnson City; Gaye L. McGlothlen, Nashville; J. William Harbin, Maryville. Also attending but not shown were A. B. Coyle, Signal Mountain, and R. Raymond Lloyd, Chattanooga.

Baptist Study Suggests Change In Poverty Bill

WASHINGTON (BP)—A Baptist church-state authority here has proposed three principles for improvement from a church-state standpoint of President Johnson's bill on the "War on Poverty."

The Baptist report highly commended the "humanitarian idealism" of the program. However, it recognized that there are serious church-state problems in the bill that has been reported out of the House Education and Labor Committee.

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, in a 12-page "Staff Report" made his suggestions for improvement after pointing out four major problem areas in church-state relations in the proposed bill.

Carlson offered his suggestions as illustrations of the ways Congress could give guidance to the Administration in the church-state aspects of the "War on Poverty." He proposed that:

"1. Appropriations under this bill shall not be used to build up the resources, the programs, or the equipment of any church or other organization dedicated to religious objectives.

"2. All contracts and agreements negotiated under authority provided by this bill shall explicitly protect the non-sectarian nature of all public programs conducted under the authority of the Constitution of the United States.

"3. All persons recruited or employed for services under this bill shall be (A) selected without reference to religious affiliations or positions, (B) shall be fully protected in the free exercise of their own religion, and (C) shall not be called upon to perform official duties which involve the exercise of official powers in behalf of any religious programs."

The four major problem areas of church-state relations in the proposed bill are outlined by Carlson as follows:

1. The churches and "the public interest."

The bill provides for work-training programs for unemployed young men and young

women. The objective for the participating "private nonprofit organizations" is stated as follows: that they "be enabled to carry out programs which will permit or contribute to an undertaking or service in the public interest that would not otherwise be provided."

"Few if any elements in church programming are such as to be excluded by the term 'in the public interest,'" Carlson pointed out. "This means," he continued, "that almost any church program which a church has been unable to provide previously could be launched by means of collaboration with the director of the 'work-training programs.'"

2. The government and "sectarian instruction."

The Baptist study of the bill revealed that in both the work-training programs and the work-study programs the limits beyond which government cooperation with the churches may not go are set by the phrase "used solely for sectarian instruction."

"This proposal (of a limitation) seems inadequate and administratively untenable," Carlson declared. "How can a government administrator rule any church educational effort as being 'solely for sectarian instruction'" he asked. "And surely no church will so describe its program in any of its departments," he commented.

3. Collaboration in "community action programs."

The bill provides for the collaboration of church and state in "community action programs" according to the Baptist report.

"The programs and the components must, of course, relate to the 'purposes' of this part of the bill," Carlson pointed out, "but many church agencies and activities can be related to employment, job training and counseling, health, vocational rehabilitation, housing, home management, welfare, and remedial or non-curricular educational experiences."

"At this point it is difficult to see the need for coordinating the church programs into a total government 'War on Poverty,'" the report said.

4. "Volunteers" for church programs.

The assignment of the "volunteers in service to America" contains no limitations on the assignment of volunteers to church programs. The assignment of the volunteers must be approved by the governor of the state.

Carlson observed, "a governor, however, would hardly be expected to hold a line against assignments to church agencies."

This program would in effect set up a "Domestic Peace Corps."

Dentist To Relieve In Nigeria Clinic



Dr. James E. Rayhorn, a Richmond dentist, currently president of the Virginia Baptist Brotherhood, left June 30 for a month of volunteer work at the Baptist dental clinic in Ibadan, Nigeria.

He is going under a Southern Baptist Foreign Mission Board program aimed at temporarily assisting medical missions. Participants serve from weeks to months with Baptist hospitals and other medical institutions overseas, relieving the missionaries of some of the total load, giving lecture and demonstrations related to their specialties, or helping teach and train national personnel. They pay their own expenses to and from the fields, and in some cases a minimum lodging fee while overseas.

"I've been wanting to do something like this," Dr. Rayhorn said in an interview before he left Richmond. He was inspired to make the trip by a report of Dr. Franklin T. Fowler, the Board's medical consultant, which called for volunteers. He will work with Dr. Howard D. McCamey, missionary dentist, in Ibadan.

TENNESSEE TOPICS

Dan J. Dunkel is the new pastor of Sharon Church, Knox County. The parsonage address is Emory Road, Route 2, Knoxville, Tenn. 37918. He formerly served as pastor of Rockford Church, Blount County.

Little West Fork Church, near Clarksville, held the first service in its new \$75,600 auditorium July 5. On July 12 the church had homecoming and began a revival with John Humphrey, pastor of Dover Road Chapel, as evangelist. Delmer Rice is the pastor at Little West Fork.

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Big Hearted Churches

Someone said that it's not the size of the man in the fight that counts but the size of the fight in the man. By the same token it isn't the size of a church that counts but the size of the hearts of its members.

Big-hearted churches, small and large, lead Tennessee Baptists in percentage giving to missions through Our Cooperative Program. The twenty five that gave the highest percent of their total receipts during 1963 ranged in size from 133 to 4,463. All of them take seriously the Great Commission of our Lord to take his message and ministry to every creature in every place.

Big-hearted churches are not concerned merely with figures, numbers, percentages—their concern is for *people* who need Jesus Christ as Saviour and Lord. They also have found that this concern is best expressed through cooperative sharing of gifts, prayers, and personnel through Our Cooperative Program.

Following are the twenty five churches with highest percentages of total receipts given through Our Cooperative Program in 1963. Figures are based on statistical tables in the Convention Minutes.

Church	Membership	Association	Per cent
Pleasant Grove	301	Chilhowee	33.3%
New Bethlehem	301	Gibson	30.8
Maryville, First	2,074	Chilhowee	28.9
Siam	487	Watauga	27.9
Wallace Memorial	1,381	Knox	27.6
Humboldt, First	1,441	Gibson	26.9
Inskip	1,137	Knox	25.6
Paris, First	1,184	Western District	24.9
Union	133	Holston	24.4
Colonial Heights	497	Holston	24.158
Sevierville	1,192	Sevier	24.151
Trenton Street	1,103	Big Emory	23.5
Mine City	560	Copper Basin	23.4
Prosperity	338	Wilson	23.24
Ridgedale	1,292	Hamilton	23.21
Woodmont	1,445	Nashville	22.2
Athens, First	1,195	McMinn	22.1
Orlinda	429	Robertson	22.07
Brighton	443	Big Hatchie	21.9
Mt. Juliet	313	Wilson	21.5
Shelbyville, First	1,171	New Duck River	21.0
Memphis, First	4,463	Shelby	20.8
Donelson, First	1,611	Nashville	20.7
Highland	387	Duck River	20.65
Armona	286	Chilhowee	20.62

Dividing the 2,724 Tennessee Baptist churches into twelve size-groups, the following were highest in their respective groups in percentage of total receipts given through Our Cooperative Program in 1963. Figures are based on statistical tables in the Convention Minutes.

Membership group	Church	Association	Total Gifts	Cooperative Program	Per Cent
1 to 49	McKenzie Chapel	Big Hatchie	\$ 147	\$ 25.00	17.0
50-99	Plateau	Cumberland Co.	1,509	244.97	16.2
100-149	Union	Holston	6,298	1,539.73	24.4
150-199	Saulsbury	Hardeman	5,788	1,163.44	20.1
200-299	Armona	Chilhowee	24,400	5,033.31	20.6
300-349	Pleasant Grove	Chilhowee	18,466	6,153.99	33.3
500-749	Mine City	Copper Basin	19,434	4,565.80	23.4
750-999	Rogersville, First	Holston Valley	76,608	15,068.48	19.6
1000-1499	Wallace Memorial	Knox	142,274	39,314.08	27.6
1500-1999	Donelson, First	Nashville	111,777	23,225.74	20.7
2000-2999	Maryville, First	Chilhowee	140,225	40,621.54	28.9
3000 Up	Memphis, First	Shelby	480,821	100,462.08	20.8

Religious Liberty Calls For Education, Not Politics

By C. Emanuel Carlson

Will religious liberty be a political football in the 1964 election campaign? It may. Let us hope it does not! Here are some of the pros and cons on the horizon.

The Judiciary Committee of the House of Representatives completed several weeks of hearings regarding the need for changing the Constitution's protection of free exercise of religion for the people and its prohibition of establishment of religion. Since then the Committee has worked in executive session and has made no public indication of intent. The Washington Observers, however, are aware that a number of congressmen who thought they favored a "Becker amendment" found out that they do not. A number of representatives who had signed a "discharge petition" are reported to have withdrawn their names.

The testimony given to the Committee showed an amazing agreement among responsible churchmen of all traditions in support of the First Amendment as it stands. The people who represented Methodists, Presbyterians, Roman Catholics, Baptists, et al., were much of the same opinion. Since the hearings closed both the legal department of the National Catholic Welfare Conference and the Catholic Press Association have come out against the Becker amendment, much to the distress of its sponsor, a son of that Church.

The stand of the churches in defense of traditional American freedom, however, does not please all of the organizations and forces which now are active to form America public opinion. A number of radio broadcasters, and of "heritage" and "patriotic" type organizations are seeking a change in the Constitution. Also many people who fear the future are still strongly committed to giving political authorities some measure of "freedom" to use "religion" for "holding the line" against contemporary changes. Thus religious liberty could become a political football in a struggle between "conservatives" and "liberals," whatever these terms may mean in the campaign.

There are circumstances which seem to constitute an invitation to the use of religiosity, with or without legal bases, in the campaign. First of all, large numbers of the American people do not yet know what was said in the famous Court decisions regarding public authority and religion in the public schools. Many seem to actually believe that the Supreme Court is against religion and is trying to prevent people from praying. In the absence of information, people can be misled and confused.

Antagonism toward the Supreme Court is also popular among the state political forces that believe their power to be endangered

(Continued on Page 13)

The Challenge In Being A Minister Of Education

By G. Temp Sparkman

For a young person who likes to write, teach, counsel, guide groups in planning; who appreciates detail and following-through there is no more challenging career than that of minister of education in a church. The minister of education, as his title suggests, is both a minister and an educator. Four years of college and at least two years of seminary will equip him for services in this role.

As a minister, he has a clear call from God. He takes his place alongside the pastor in the church. He ministers to persons' spiritual needs in time of crisis. He participates in evangelistic visitation, often being responsible for directing the visitation. He usually will have varying responsibilities in the worship services, a duty that will give him additional standing as a minister with the congregation at large.

As an educator, the minister of education's work might be compared to that of dean in a school of religious education. He is the administrator of the church's program of education. He is a teacher of a faculty of teachers, a leader of department administrators, a long-range planner, an interpreter of curriculum materials, a writer of promotional pamphlets, and a counselor to leaders with problems.

His day begins early and ends late, and is jammed with varied activity. He might be reading correspondence at one minute and signing an invoice on a delivery the next. While absorbed with Edge's "Quest," Miller's "Clue," Tillich's "Towards, Intos, and Beyonds," he often answers a caller asking for a new map in a classroom. After settling down at the desk for some advance planning, his chances are good for an emergency trip to the grocery store for something for the church dinner.

After finishing an article for a denominational magazine or even a professional journal, he may write news articles for the church bulletin or dictate a letter to an intermediate who has just made a commitment to church-related vocations. From offering suggestions to a teacher about a class problem, he might turn to a decision about which shelf in the storage room will be given to the W.M.U.

Besides activities in his own church, the minister of education attends other meetings—local and long distance. One week he might be at a luncheon with ministers of other denominations, and the next at a denominational assembly many miles away. He has opportunities to speak to and lead

Mr. Sparkman is minister of education at Warrington Baptist Church, Warrington, Fla.

Sunday School Department Junior Workshop

East Tennessee — Knoxville — Central Church — August 17-18 — Fountain City

Middle Tennessee — Nashville — Woodmont Church — August 20-21

West Tennessee — Jackson — Calvary Church — August 24-25

PROGRAM

Session I Afternoon

- 1:00 Music, Meditation and Worship
- 1:15 Welcome
- 1:30 Look at the Junior (characteristics) Discussion
- 2:30 Look at Learning (Teaching methods - memory work - activities, etc.)
- 3:30 Special Interests Groups
Using Records Effectively (Six Point Record System, etc.)
Planning Learning Experiences
Effective Assembly Programs
- 4:30 Adjourn

Session II Evening

- 7:00 Music, Meditation and Worship
- 7:15 Reports from Interest Groups Discussion
- 8:15 The Junior and Evangelism (Panel Discussion)
- 9:15 Adjourn

Session III Morning

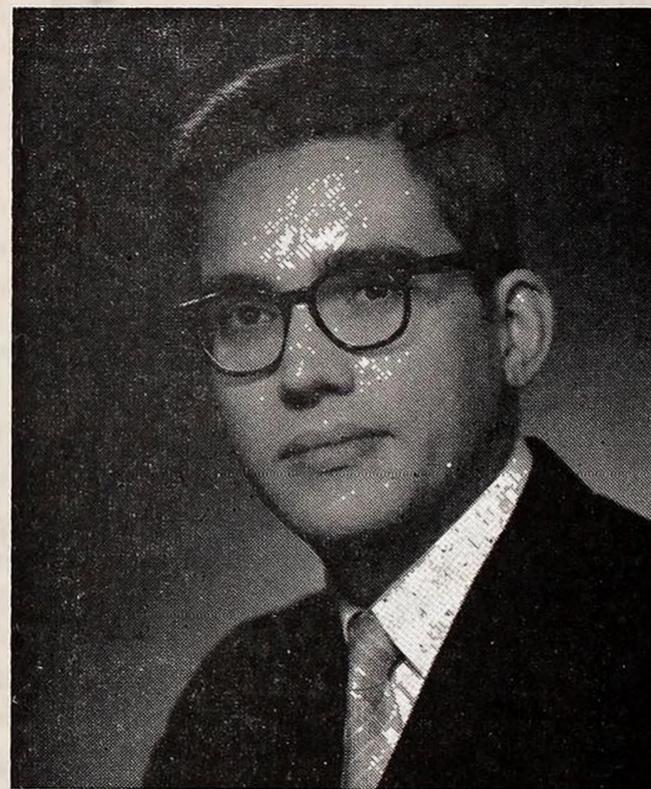
- 9:00 Music, Meditation and Worship
- 9:15 Look at Curriculum
- 9:45 A Sunday With Juniors
- 10:30 Break
- 10:45 What is Good Planning? Discussion
- 11:30 Music and Juniors
- 12:00 Dismiss for Lunch

Session IV Afternoon

- 1:30 Music, Meditation and Worship
- 1:45 Making Room for Juniors (Room, Equipment, Organization) Discussion
- 2:45 Special Music Message
- 3:15 Adjourn



Miss Neta Stewart



William McElrath

conferences at local, state, and convention-wide meetings. His assigned topic might range from "How to Classify Visual Aids" to "The Nature of the Church."

Twilight might mean anticipation of an evening with the family, or being back at

church for a planning meeting. The later hours usually mean relaxation, meditation, and inspirational reading.

Always the minister of education ends the day with a concern for his many responsibilities and a prayer for direction and strength.

Standard Association

In Sunday School Work

1964

by Accorded



James Sullivan

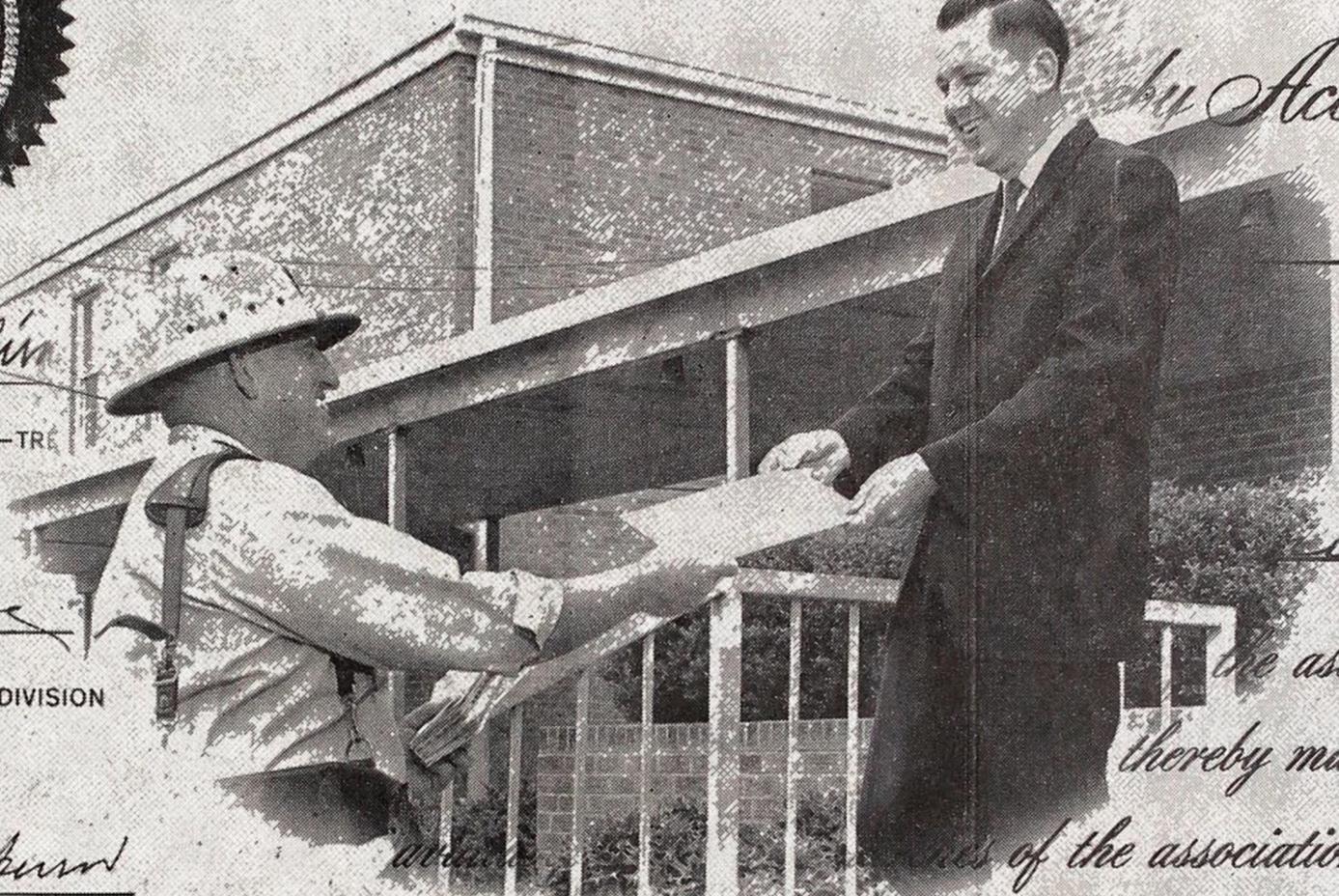
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outstanding and exemplary manner.

Shelby Association First To Reach Sunday School Standard.

Postman Willard Pike did not have to ring twice. Mr. Durwood Howard, Shelby Association Superintendent of Standards, eagerly acknowledges receipt of the Associational Sunday School Standard Certificate for 1963-64. The Certificate reads: ". . . For having met each requirement of the Associational Sunday School Standard and thereby making help available to all the churches of the association in an outstanding and exemplary manner."

Mr. Howard is Minister of Education, Leawood Church. Dr. Thurman Prewett is the Associational Sunday School Superintendent. —Photo., R. C. Hataway, Jr.



(Continued from Page 2)

in times past a noted Southern Baptist pastor achieved a virtual status of "persona non grata" because after his State Convention or the Southern Baptist Convention discussed and voted positions which he opposed, he would continue to criticize the Conventions and their leadership, constantly "throwing dust in the air."

Some of our fine editors in reporting the recent Atlantic City Convention have conducted "post-mortems" on actions of the Convention and continue to "thresh old straw" and "second guess" actions of the Convention when the messengers refused to vote the point of view these brethren advocated.

Some pretty strong adjectives have been applied to the Convention for some of its actions. Some messengers have been "torn apart" for the position they advocated on the Convention floor. The right of some messengers even to speak has

been questioned because they happen to come from churches located in a given section of the Convention territory.

One of our fine editors had an editorial in his paper bemoaning the fact that "the eleven states of the old Confederacy accounted for 74% of the registration" at Atlantic City. Do we need to apologize for the fact that the larger percentage of our church membership is in the area where the Southern Baptist Convention was born? I dare say more than 74% of Cooperative Program and all mission contributions come from this same area also. This should be the case because this is where most of our people are.

Are we to apply the "gag rule" during Convention business sessions and say that because I happen to come from a section where the majority of our membership resides I should not debate the issues? If we aren't going to have free and unfettered debate where each bona fide messenger speaks his conviction before the vote is taken, what is the use of having a discussion?

Furthermore, have we come upon a day when a loyal, cooperating Southern Baptist is looked upon as some kind of a "nut" because he disagrees with the point of view of a paid employee of the Convention or one of its agencies? We appreciate these brethren. But they are not to be

considered infallible and as speaking "ex cathedra" on all issues. To silently place a "rubber stamp" of approval upon all their opinions is totally foreign to our time-honored concepts of the "democracy of the saints".

Now, beloved, "Let us be brethren." The Convention had to deal with some issues with which every knowledgeable person among us knows we do not fully agree. Discussions were had to the extent of the limits our time would allow. President White was more than fair and wise in presiding. The vote was taken. The result stands as the action of the Southern Baptist Convention—at least until next year! Then that Convention will take up any issue it desires to and deal with it as it wishes and vote its decision. This is the way a democracy works.

Let us all have the grace to disagree without being disagreeable. We agree upon the mighty matters of Christ's Kingdom for which our Convention was brought into being 120 years ago next May. Our founding fathers very wisely spelled out those matters in the Constitution which they adopted in Augusta, Georgia, May 8, 1845—"by organizing a plan for eliciting, combining, and directing the energies of the denomination for the propaganda of the gospel."—J. D. Grey, First Baptist Church, New Orleans, La.

Attendances and Additions

Churches S.S. T.U. Add.

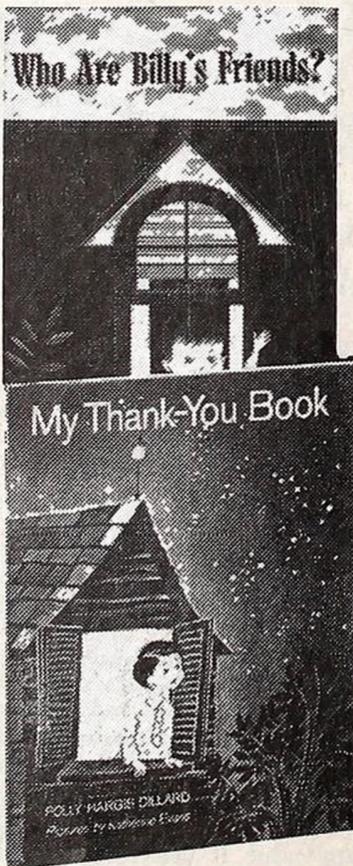
July 5, 1964

Alamo, First	234	80	
Alcoa, First	464	201	4
Alexandria, New Hope	89	66	1
Antioch, Mt. View	189	96	
Rocky Fork	48	31	
Athens, Central	122	63	
East	393	155	
First	442	177	
West End Mission	74	32	
Riceville, First	106	74	
Auburntown, Prosperity	144	64	
Baxter, First	56	30	3
Bemis, First	277	62	
Bolivar, Dixie Hills	68	41	
First	377	95	
Brighton	319	103	
Brownsville	553	140	
Camden, First	294	101	
Carthage, First	195	61	
Chattanooga, Brainerd	817	264	2
Calvary	250	78	1
Central	482	161	4
Meadowview	39	20	
Concord	419	160	1
East Brainerd	142	71	
East Lake	442	140	
First	914	208	5
Northside	373	150	
Oakwood	273	97	2
Ooltewah	162	45	
Red Bank	1022	289	2
Ridgedale	404	155	
Second	145	66	
South Seminole	231	63	2
White Oak	456	132	
Woodland Park	296	143	
Clarksville, Calvary	108	66	2
First	912	205	
Little Hope	76	31	
Pleasant View	233	91	2

Cleveland, Big Spring	306	161	1
Clinton, First	503	87	
Pleasant View	145	83	
Collierville, First	269	69	
Columbia, First	420	132	11
Highland Park	367	142	
Northside	78	37	2
Pleasant Heights	153	80	
Cookeville, First	450	91	1
Steven Street	124	57	1
West View	130	66	
Corryton	215	99	4
Fairview	184	61	
Crab Orchard, Haley's Grove	155	71	
Crossville, First	178	46	2
Daisy, First	286	84	
Denver, Trace Creek	130	60	3
Dresden, First	209	54	
Dyer, New Bethlehem	181	101	
Dyersburg, First	582	183	
Hawthorne	193	87	1
Elizabethton, First	456	110	
Siam	206	107	
Erwin, Clear Branch	108	36	
Etowah, First	309	80	1
Fayetteville, First	388	113	1
Flintville	145	70	
Galloway	88	58	
Goodlettsville, First	466	171	8
Grand Junction, First	99	80	
Greeneville, Second	161	36	1
Greenbrier, Ebenezer	145	67	
First	346	127	2
Greenfield, First	196	53	
Halls, First	192	26	
Harriman, South	410	150	
Trenton Street	293	86	
Walnut Hill	246	96	

Henderson, First	221	56	
Hixson, Central	257	135	8
First	280	96	
Memorial	283	129	
Humboldt, First	451	137	
Jackson, Calvary	433	161	5
East Union	91	60	
Highland Park	170	55	3
Parkview	288	84	
West	755	406	
Johnson City, Central	581	211	
Clark Street	260	64	
North	127	54	
Kenton, First	197	64	
Kingsport, First	786	158	
Lynn Garden	376	107	
State Line	232	85	1
Kingston, First	490	219	
East Hills	37		
Shiloh	175	115	
Knoxville, Black Oak Heights	155	64	1
Broadway	736	261	6
Central (Ft. City)	1046	317	
Cumberland	277	107	10
Fifth Avenue	611	201	
First	211	806	3
Grace	394	214	5
Immanuel	312	87	7
McCalla Avenue	736	266	3
Meridian	545	132	2
New Hopewell	283	124	1
Smithwood	712	268	1
Wallace Memorial	556	212	1
West Hills	189	53	
LaFollette, First	252	74	
Lawrenceburg, First	195	80	2
Lebanon, Fairview	289	86	1
First	506	135	2
Hillcrest	164	53	
Immanuel	358	153	
Rocky Valley	115	45	
Lenoir City, Calvary	236	66	
First	462	130	1
Kingston Pike	84	55	5
Oral	108	66	
Lewisburg, East Commerce	144	53	
First	361	96	
Loudon, New Providence	140	103	
Pleasant Hill	143	78	
Union Fork	102	84	
Madison, Alta Loma	224	92	
Manchester, First	253	80	3
Mission	105	82	
Martin, First	320	108	5
Southside	82	35	
Maryville, Armona	162	83	
Broadway	481	233	
McEwen, First	96	34	4
McKenzie, First	268	75	
McMinnville, Bethel Mission	25	31	
Magness Memorial	307	88	
Forest Park	73	31	
Westside	26		
Shellsford	213	117	
Medon, New Union	96	86	
Memphis, Acklena	97	41	10
Bellevue	1360	622	3
Boulevard	306	108	1
Brunswick	103	34	
First	1187	253	3
Georgian Hills	346	122	1
Graceland	555	174	
Kennedy	465	211	
Lucy	127	86	
Mallory Heights	208	107	
Millington, First	423	221	1
Rugby Hills	223	150	8
Second	488	161	7
Sky View	319	191	1
Speedway Terrace	581	270	5
Temple	853	269	7
Trinity	547	320	
Union Avenue	764	240	
Vanuys	95	38	
Milan, Northside	125	42	
Morristown, Alpha	104	45	
Bethel	199	117	2
Brown Springs	91	35	
Buffalo Trail	229	65	
Bulls Gap	122	35	
Calvary	357	127	
Cherokee Hill	98	58	
Fairview	147	47	
First	724	150	
Manley	126	64	
Mountain Valley	60		
Westview	157	47	
White Oak	211	83	
Whitesburg	97	35	
Murfreesboro, First	517	88	2
Calvary	111	47	2
Holly Grove	39	19	
Immanuel	72	37	4
Southeast	135	70	
Third	317	131	
Woodbury Road	223	88	2
Nashville, Antioch	167	57	
Dalewood	353	97	
Donelson, First	579	169	4
Eastwood	171	84	1
Fairview	184	95	
First	1155	327	7
Carroll Street	130	46	
Cora Tibbs	44	15	
T.P.S.	146		
Freeland	100	40	

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Religious Liberty Calls For Education

(Continued from Page 9)

by the principle of equal electoral districts. The same antagonism has arisen elsewhere in connection with the Court's defense of equal personal rights for all citizens, and with its defense of "due process of law" in judicial procedures. Could all these attitudes constitute a lucrative field for political appeal by means of a proposal to change the Constitution so as to "stop the Court"?

In the contemporary battle between "social change" and "the status quo" let us both hope and pray that our mutual free allegiance to God shall remain unchallenged. Many if not most of the advocates of change as well as the defenders of the present order take their positions conscientiously, believing that they are right. The freedom of that conscience must continue as the basis of all our freedoms. The limit of behavior must at times be regulated by law, but official religion that attempts to regulate conscience can do only harm to freedom. Any attempt in that direction will lift the intensity of the political battle to dangerous levels.

It is also understandable that the official anti-religion campaigns of some governments should move other governments toward official support of religion. Unfortunately, government sponsorship of "religion" does not result in the type of religious faith which answers atheism. Back of all atheistic move-

ments are long chapters of the manipulation of people's minds by government sponsored religion.

What is needed now in defense of freedom is a time of concerted study discussion on the meaning and the importance of free exercise of religion. What does "free exercise" mean for teachers and pupils while they are in the public schools? When people begin to study and discuss this question they will rapidly discern the wisdom of our American tradition of religious freedom. While this is in process let us hope.

(1) That political party leaders see the folly of trying to divide the population on an issue that is of such high importance to all;

(2) That political leaders in the campaign will share generously in an educational experience which brings new life to civic freedom under God in the United States;

(3) That all denominations and their educational channels give their people a chance to analyze the facts and the values involved in free exercise of religion.

Men Get Ready For Witnessing Campaign

Almost 1,000 Southern Baptist laymen from throughout the United States packed their New Testaments and other aids as they prepared for a concentrated five-day Christian witnessing campaign on the West Coast.

The event is the West Coast Laymen's Crusade July 22-26. It involves 492 Southern Baptist churches in California and 110 in Oregon and Washington.

During the crusade, sponsored by the Brotherhood Commission and the Home Mission Board, laymen will give their Christian testimonies before church and civic groups, and visit people in their homes.

Purpose of the campaign is to present Christianity in a strong, positive way and to strengthen the Baptist witness on the West Coast.

The men will go to assigned West Coast churches by car, train, and in chartered buses and planes. Each layman is paying his own expenses or is being sent by his church.

Gallatin Road	415	123	5
Grace	651	232	..
Harsh Chapel	210	66	..
Haywood Hills	293	145	..
Hill Hurst	208	91	3
Immanuel	311	79	..
Immanuel Chapel	21
Inglewood	712	183	..
Cross Keys	32
Training School	100
Joelton	251	121	..
Tusculum	338	149	..
Lakewood	394	116	1
Lincovy Hills	192	63	2
Riverside	306	78	..
Rosedale	183	81	..
Third	165	35	..
Two Rivers	124	61	..
Una	208	91	..
Woodbine	445	170	..
Eerea	34	10	..
Niota, First	122	29	..
Oak Ridge, Robertsville	527	169	..
Old Hickory, First	395	126	..
Paris, First	552	157	..
Parsons, First	182	74	..
Philadelphia, Cedar Fork	165	130	..
Pigeon Forge, First	298	83	..
Portland, First	329	102	..
Pulaski, First	299	64	4
Mission	45	11	..
Rockwood, Eureka	110	63	..
First	472	126	1
Rogersville, Henard's Chapel	132	82	1
Savannah, First	246	86	1
Selmer, First	294	99	2
Sevierville, First	512	152	..
Seymour, Dupont	148	64	1
Shelbyville, First	445	137	1
Shelbyville Mills	194	83	..
Somerville, First	273	111	..
Sparta, First	153	53	2
Summertown	147	61	..
Sweetwater, First	378	90	..
North	185	25	..
Trenton, First	460	64	..
Union City, First	536	128	..
Samburg	54	25	..
Second	232	107	..
Watertown, Round Lick	192	82	..
Waverly, First	200	77	..
Waynesboro, Green River	158	88	..
White House	190	83	..
Winchester, First	204	52	..
Southside	49

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— God Delivers His People —

TEXTS: Exodus 5:1 to 15:21 (Larger)—Exodus 6:2-7; 12:29-33a; 14:21, 22 (Printed)—Exodus 6:6 (Golden or Memory).

The hand of God in history, in terms of days of deliverance of His people, can be seen by the devout without too much difficulty. One thinks, for instance, of November 11, 1918. The defeat of Cornwallis at Yorktown in 1781 is also recalled. For the people of ancient Israel, the events recorded in the larger text of this lesson are particularly significant. In this text one can find the outlines of the birth of that nation, as the following Scriptures suggest: Joshua 24:5; I Samuel 4:8; Psalm 78:43-51; Jeremiah 2:6-37 (to mention only a few).

The spiritual implications of the deliverance of Israel by the Lord are glimpsed in the words of one commentator. "Now for the first time since the dispersion of mankind, the opposition between the children of God and the children of disobedience is come out into broad daylight. Egypt is, for the time being, the representative of all heathendom, which is the kingdom of the Prince of Darkness; and the battle now fought is the model and type of all future warfare between the seed of the woman and the seed of the serpent". With this observation as an approach, the notes that follow consider the printed text. They do so with a skeleton outline made of a "pod of peas".

PERFORMANCE PROMISED (Ex. 6:2-7)

The Lord encourages Moses, at the appointed time, by reminding him that He knows about the despair of Israel and that He will enable them to do something about it. He promises to perform His mighty acts of deliverance of His people from the Egyptians. He has in no sense forgotten or ignored the covenants made with their ancestors: Abraham, Isaac and Jacob. His new name of Jehovah connotes unchangeableness. He will reveal Himself to troubled Israel primarily as Redeemer. F. B. Meyer calls attention to the list of "I wills" in these verses, pointing out the contrasts between their present and future conditions. God speaks, in the final verse, of Israel's consecration which should always be linked with their salvation. When it is recalled that Christians constitute the spiritual Israel, as the New Testament so clearly teaches, the lessons for us today are obvious.

POWER PROJECTED (Ex. 12:29-33a)

In these verses the visitation of the final of the Ten Plagues is made. The Passover, as a memorial of the proposed deliverance, has been instituted. The terrible coming of the Death Angel at midnight to slay all not covered by the blood causes a mighty cry of desolation and anguish. Pharaoh, in his fear and utter dismay at what had transpired, at last gives unqualified permission for the enslaved Israelites to depart from Egypt. The permission is given even

before the coming of dawn of that horrible night. The people of Israel are not only permitted to depart but even urged to do so with all possible speed. Their former taskmasters are panic-stricken at the projection of God's power, seen supremely in this wide-spread death of the first-born. The Lord reveals Himself to them, and to all like them for all time to come, as a God of justice and wrath. Such a concept is involved in His holiness.

PROTECTION PERFECTED (Ex. 14:21, 22)

The scene of this new crisis for the people

of Israel is the Red Sea where Pharaoh, who had changed his mind, threatened to destroy them completely. God's protecting presence was manifested in the pillar of cloud and fire but the sea was before them and Pharaoh's hosts behind them. The situation was, humanly speaking, nothing less than desperate. But the Lord's protection was perfected in the creation of a path through the sea itself through which His hosts passed with safety. The event of a divided sea was a miracle in which natural forces played a part. The blowing of a strong east wind made the ground of passage dry but waters were rolled back on each side of the line of march, or so the language here clearly states. Israel was delivered while the pursuing Egyptians were destroyed. The final birth-pangs were finished. Israel was at last a young nation.

BAPTIST BELIEFS

by Herschel H. Hobbs

The Sin Of Body-Defilement

(I Cor. 6:19-20)

"What? Know ye not that your body is the temple of the Holy Ghost (Spirit) which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body."

Corinth was an extremely sinful city. Its main temple was dedicated to the sex goddess Aphrodite. Her priestesses were used in the sex act as one of *consecration*. So sexual immorality was one of Corinth's most prevalent sins. Apparently some Christians were still contaminated with this practice (I Cor. 6:15-16). Some Gnostic philosophers sought to distinguish the sins of the body as not being sins of the spirit.

But Paul points out the intimate relation between the Christian's body and spirit—and, even more, the Holy Spirit (I Cor. 6:17-18). Thus it is impossible for one to sin in his body alone. The sin is in the spirit before it is in the body (cf. Matt. 5:27-28). Such sin is not *consecration* but *desecration*.

And then the apostle makes a startling statement. ". . . your body is the temple of the Holy Ghost (Spirit) which is in you" (v. 19). The word for "temple" is *naos*, the Holy of Holies. The Holy Spirit not only indwells in church (cf. I Cor. 3:16), He indwells the individual Christian as well. This intimate relationship is expressed by A. T. Robertson. "Our spirits dwell in our bodies and the Holy Spirit dwells in our spirits." Therefore, Paul says that since our bodies are parts of Christ's body, if we become one with the members of a harlot's body, we "take the members of Christ and make them the members of an harlot" (I Cor. 6:15). It is no wonder

that Paul draws back from such a thought in horror. "God forbid" (v. 15). And relating verses 15-16 and 19 we see that such an act even defiles the dwelling place of the Holy Spirit. The *naos* of the Jewish temple was the *Holy of Holies*. The Christian is so to regard his body. And as the Jew would draw back in horror from any thought of defiling the Holy of Holies, so should the Christian do with respect to his body.

Does someone say, "My body is mine to do with as I please?" Paul says emphatically, "Ye are not your own." The negative particle *ouk* precedes the verb and so is emphatic. "Ye are bought with a price." "Bought" means to buy in the market place. The "price" Paul does not specify. But note I Pet. 1:19, "the precious blood of Christ, as of a lamb without blemish and without spot." So the Christian's body is not his own. It belongs to God by right of purchase, and He has chosen to make it His *naos*, Holy of Holies, His dwelling place.

For this reason you are to "glorify God in your body" (v. 20). The words "and in your spirit . . ." are not in the oldest and best manuscripts. They were added by some scribe to tone down Paul's statement. We are to glorify God in our *bodies*, the dwelling place of the Holy Spirit. Therefore, you cannot glorify God in your spirit and sin against Him in your body. The sin of the spirit expresses itself through the body. And to defile your body is to defile the dwelling place of God's Spirit.

It is no wonder, therefore, that Paul impores every Christian to present his *body* "a living sacrifice, holy, acceptable unto God, which is your reasonable service (the service of a priest)" (Rom. 12:1).

To Move The Earth*

By John E. Nemeec

Archimedes pointed a bony finger toward a ship lying at anchor. "You can pull that vessel in to the beach all by yourself." Then he smiled, knowing his words would not be taken seriously.

The king frowned. "Archimedes, I know you are a wise man and a great inventor, but how can one man on land move a ship?"

"I will show you tomorrow," said the aging Greek, "exactly at noon."

With that, he turned and walked away toward his workshop. The people buzzed behind him, for they did not believe his boast. Science was a new field in those days about two centuries before the birth of Jesus. Although Archimedes had discovered many truths, this time he seemed to have gone too far.

He worked into the night, building his machine of pulleys. Then he went to the anchored ship and set up his invention. By much experimenting, he had found that a pulley can multiply the power of one man. Put a group of pulleys together, and the power is made even greater.

The next day a great crowd had gathered from the town of Syracuse, in Sicily. No one expected the old man's plan to work. Thus their jaws fell when they saw the king easily pull the big ship to shore by using Archimedes' pulleys.

In years to come, this inventor found other secrets of nature. By studying circles of every size, he saw that the circumference, the distance around a circle, always measures about three and one-seventh times the length of the diameter. Today we take this fact for granted. Archimedes was the pioneer who dug out the facts.

He did not stop with mathematics. As an engineer, he worked for many years to build machines that could help man. When you see a jackscrew on a construction job lifting a heavy building, remember that Archimedes made the first one. He also invented the water screw. It is an interesting tool about which you may want to learn more.

The elderly Greek scientist did not fear what people thought of him. Although many times they made fun of his weird machines, usually they came to agree with him. One day he shocked the people of Sicily by saying that he could move our whole globe with a giant lever.

"All I need," he said, "is some spot off

Beautiful Flowers*

By Thelma C. Carter



In Japan, the art of arranging flowers is important. It is in evidence in homes, schools, churches, and other public buildings. School children learn the basic rules of putting together certain flowers for beauty of color and design. They learn to recognize the dignity of nature's flowers and to respect them.

The secret of the Japanese art lies in simplicity without clutter. Placing the flowers in a bowl or vase in the same manner as they grow in nature is important. If flowers grow tall and straight in a garden, they are placed tall and straight in a container. Flowers that spread low on the earth are put into low containers and arranged as they grow outdoors.

The Japanese people do not use flowers that are out of season. In summer only summer flowers are used. Winter plant materials, such as bare branches and pines, are used in winter arrangements.

The chief rule the Japanese use in arranging flowers is to place them in three levels. A tall flower or branch symbolizes heaven. A flower of medium height represents man. A low flower or piece of greenery signifies the earth. Thus, a tall slender branch, a shorter blue iris, and a lower yellow daffodil might be used in a simple arrangement. A triangle pattern is used in each arrangement.

We are told that the Japanese art of flower arranging began in their temples long ago. It now has become a general art to be studied and learned.

the earth to stand on."

A fantastic statement? Maybe it was, but in our twentieth century we use levers in the same way he explained. Archimedes was a man of great wisdom, one who could look into the future. Jealous people said mean things and laughed at him, but he still went on helping the young world grow up.

Pleasing God*

By B. W. Taylor

Sometimes boys and girls try to please men rather than God. All need to develop qualities that will be pleasing to God. Using the references below, find a word in each Bible passage that fits into the puzzle. As you read the verses and choose the words, think of ways you can follow their suggestions about how to please God.

P.....	Romans 15:5
L.....	Psalm 25:5
E.....	1 Timothy 4:12
A.....	John 15:7
S.....	Galatians 5:13
E.....	Psalm 100:4
G.....	Matthew 10:8
O.....	Acts 5:29
D.....	Psalm 9:11

ANSWERS

Patience, Lead, Example, Abide, Serve, Enter; Give, Obey, Declare



The skippers and engineer were arguing. The latter said steering a ship was for easier than looking after the engines, and the captain said looking after the engines was child's play compared with steering. They decide to settle the argument by changing places. After ten minutes the captain had to admit he was beaten. "Macpherson," he shouted, "I can't get the engines to start!" That's all right," replied the engineer, "ye needna bother—we're aground."

Every now and then there are unusual accidents that appear perfectly logical. I heard recently of such an accident that happened to a woman who was known as the gossip carrier of the community.

One day she was in the office of the local newspaper and leaned up against the wall where several copies of the paper had been placed. It was warm, her dress was white, and some of the print came off onto the back of her dress.

She was unaware of what had happened, but there was so much giggling as she went down the street that she sensed something to be wrong. When she reached home she hurriedly turned to her husband and asked if there was anything on her back. As she turned around he read to her the reversed black print: **DAILY NEWS!**

It is a strange but mathematical fact that when an 18-year-old boy borrows the family car, he can, in one night, subtract five years from the life of the car and add them to the age of his father.—Bert Anderson

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The Pastor And Politics

By Henlea H. Barnette

"Politics and the pulpit are terms that have little agreement," said Edmund Burke, the 18th century British statesman. In these words Burke gave expression to the general attitude of politicians concerning the role of the preacher in the political order. This same attitude is widespread among Americans, for when the pastor brings politics into the pulpit, they feel that he is out of his role as a minister of the gospel.

When the pastor injects partisan politics into his preaching, the people may justifiably be apprehensive. The pulpit should never become a sounding board for narrow and partisan political opinions. This is not to say that the pastor has no political ministry. What, then, is his role in the political realm?

1. Politically Informed

For one thing, the pastor should keep himself informed about the science of government and teach his people sound political principles. There is an appalling political illiteracy among both pastors and their flocks. Ask any ten church members who their representatives are in government at the city, county, state, and national levels, or about an important piece of legislation in congress, and one will get vague answers from most of them. In a pluralistic society, political ignorance and inertia are luxuries which Christian citizens can no longer afford.

A pastor must teach his people to avoid political sentimentality and peripheral matters, and to consider the central issues at stake. Determining what these central issues actually are requires alert, intelligent study as well as objectivity. It is the duty of the pastor to be a student of current events as well as of biblical doctrines, for his is the responsibility to interpret for his people the relationship of the Christian to contemporary society in the light of biblical truth.

Often the private virtues of a politician become the sole basis for supporting him in an election. Questions should be raised as to his competence in domestic and international relations along with his attitude toward social justice. Remember that in the 1930's church members of the more pietistic groups of the state church in Germany praised Adolf Hitler because he did not drink or smoke!

Personal piety of the candidate is important, but his political competence, his stand on public issues and foreign problems, and his level of experience are of great significance also.

Sometimes bills are introduced in congress which, if passed, would change the whole structural patterns of our way of life. Both pastor and flock should become knowledgeable of such legislation and act in the light of Christian truth. The Civil Rights Bill is this kind of legislation. But how many pastors and church members have read HR 7152? Our attitudes and actions regarding such bills should be undergirded by intelligence and realism.

2. Political Involvement

A pastor can legitimately encourage his people to exercise their precious heritage to vote at the polls and thereby participate in the selection of political leaders and the formation of public policies. The way citizens of this nation fail to exercise their birth-right to cast their ballots on election days is a national disgrace. Only 43.6 per cent of Americans of voting age cast a ballot in the congressional elections of 1958.

Sometimes preachers are among those who fail to participate in elections. A survey in Chicago which examined the voting habits of that city from 1956 through 1960 indicated that only 17 per cent of the Protestants ministers voted during that five-year period. Only 29 per cent of the Protestant laymen voted during the same period, (*The Precinct Primer*, Denver: Christian Citizens Press, 1962, p. 11). While this study may not be typical of the nation as a whole, it may be indicative of the general voting habits of Protestants.

3. Political Vocations

Able young men and women should be encouraged by the pastor to take up politics as a career. Our government is overpopulated with mediocre politicians. We need more Christian statesmen. This will be possible if pastors guide capable young people into political vocations. Martin Luther urged parents to "keep the best boy" for the political office which demands reason and integrity (W. A. 30, II, 562).

When qualified persons reject political responsibility, less worthy men move in and take over. Jotham relates a fable in which the trees, wanting a king, offered the crown to the olive, the fig-tree, and the vine—all very fruitful. But they were too busy. Finally, they chose the useless bramble bush saying, "Come you, and reign over us" (Judges 9:7-16). When qualified men refuse office on selfish grounds, they deserve bramble bush political leaders.

4. Christian Political Principles

If one goes to the New Testament for a political philosophy or a blueprint for a Christian state, he will be disappointed. However, basic principles of political life are reflected in the attitude of Jesus and the

Apostles toward the state.

Certainly Jesus recognized the state and its legitimate functions of maintaining order and collecting taxes (Matthew 17:24-25; 22:15-22; Mark 12:17). But he never accepted the state as an absolute order. In his statement: "Render unto Caesar the things that are Caesar's, and to God the things that are God's," Jesus relativized the state, making it clear that certain things belong to God and must never be usurped by the state. Moreover, Jesus criticized evil political leaders (Luke 13:32).

Paul, a Roman citizen, declared that the Roman government was a God given order to protect the good and to deter the wrongdoer. Therefore, the rulers must be respected and obeyed, and the state supported by taxes (Romans 13:1f.). Paul later learned that the state could be a terror even to the good man. He himself was executed by the Roman government. Hence, when the claims of Christ and Caesar conflicted he took his stand with Peter and John who declared: "We must obey God rather than man" (Acts 5:29). Paul also urged prayer for rulers but not to them (I Timothy 2:1-3).

Biblical guidelines of political action which the pastor can articulate are clear: (1) a recognition of the state as a God-given institution to maintain order and justice; (2) the duty of citizens to support the state in terms of taxes; (3) the right to criticize the evils of government and corrupt politicians; (4) to pray for rulers; and (5) to obey God rather than the state when its demands conflict with the Christian conscience.

To sum up, the pastor's political function is to instruct his people in political principles illumined by biblical truth, and to inspire them to infuse these principles into the social structure with the view to establishing a community wherein dwelleth righteousness, justice and peace.

Foreign Mission News Brief

Kenya: Ground was broken in May for a hostel to house out-of-town Baptist students attending the Baptist high school in Mombasa, Kenya. Mrs. Elna Milligan, of Sudell, Tex., mother of Rev. A. Ray Milligan, Southern Baptist missionary principal of the school, lifted the first spade of dirt and told the students that buildings are made of stone, cement, and other tangible things but the occupants are "lively stones" created in the image of God. The new hostel will be important because those who live in it are important, she said. Her sister, Mrs. Aletha Owens, of Shreveport, La., brought greetings from Southern Baptists, and Eldard Wangombe, Baptist student from Nyeri, Kenya, responded. "Tell Baptists in America that we are grateful for the opportunities they have given us and are giving us through the Baptist high school," he said. "Our churches need better trained leaders and the school here enables us to become better qualified."

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