

BAPTIST & REFLECTOR

"SPEAKING THE TRUTH IN LOVE"

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

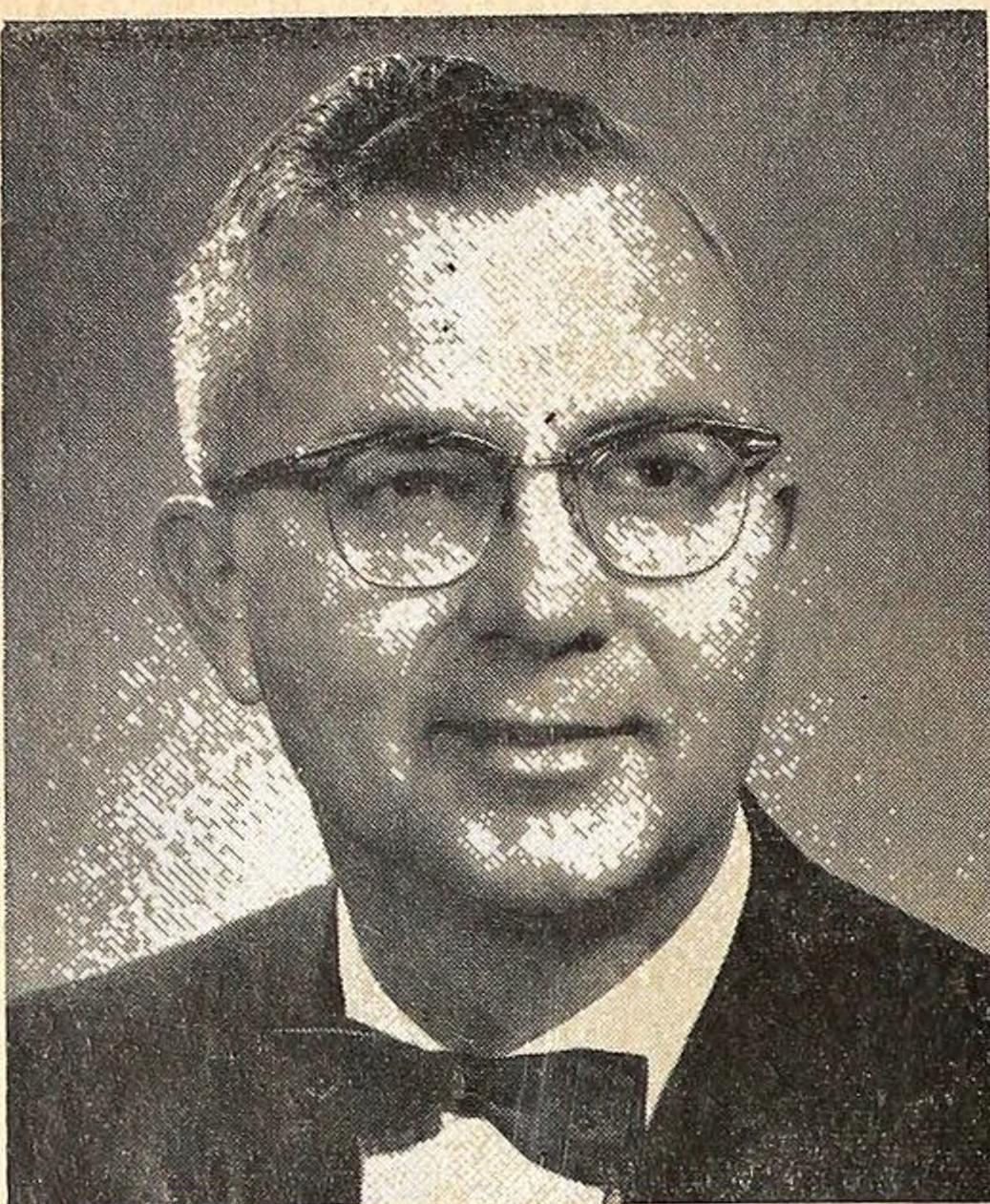
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VOLUME 130
X
THURSDAY,
NOV. 12, 1964
X
NUMBER 46



An Addict for God



**Chester R. Parker, Unaka Avenue Church,
Johnson City**

"They have addicted themselves to the ministry of the saints" I Cor. 16:15.

The word "addict" has a tragic meaning for us today because of its connection with dope, liquor and habit forming drugs. It means "to give one's self up to a practice". In this scripture "addicted" means that Stephanas and others set themselves to Christian service. What a wonderful thing!



BAPTIST AND REFLECTOR

Established 1835

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

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Business Manager Circulation Manager

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

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

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

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

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

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

ADMINISTRATIVE COMMITTEE: Grant L. Jones, Chairman; E. B. Bowen, Lewis Bratcher, J. Victor Brown, David Q. Byrd, W. Floyd Gates, Orvind Dangeau, E. E. Deusner, R. G. Elliott, A. D. Foreman, Jr., W. C. Garland, Tom Madden, Ralph Norton, Richard B. Sims, G. Allen West.

Study Drop in Church Vocation Decisions

NEW ORLEANS—Poor images of clergy and church and general discouragement by parents are major reasons for the decreasing number of Southern Baptist young people entering church-related vocations.

According to the findings of a New Orleans Baptist Theological Seminary study committee of professors, laymen, pastors and Baptist student secretaries, the poor clergy and church images are the result of the church's loss of influence in many communities, frequent leadership problems within the church, low salaries and employment insecurities. "Students and parents often think of professional religious work as undesirable because they assume that their own church is typical of all church-related situations," said the report.

Other reasons for the approximately 30 per cent decrease in church related vocation students within the Southern Baptist Convention during the past seven years were given as the "pulpit frequently making science a kind of whipping boy," the difference between what the church teaches and how students live and face life, failure of churches to define spiritual gifts and God's call to career Christian services, and men and women in religion careers not spending enough time counseling with sensitive students making decisions to enter church vocations during their early years.

Let us think about addicts for God.

The dope addict goes all out. He first partakes, then there is need for more. He loses control and cannot stop. The Christian, in his service for God, should be like that. Many of us fall short of going all the way for God. Too many draw a line beyond which they will not cross.

Addiction will not be denied. The addict to dope will lie, steal or kill to get his "fix". Those who are addicted to God's service, as was Stephanas, will let nothing stand in the way of the will of God for their lives. David Livingstone and Bill Wallace are good examples of this.

It is said one of the greatest of physical agonies is experienced by those from whom the dope to which they are addicted is withheld. In the Christian life the backslider as he tries to "kick" the habit (dedication) of service to God becomes most miserable.

In conclusion it seems that addicts to God are the ones who make up where others fall short (I Cor. 16:17). They support the Sunday evening services and attend the prayer meeting. They win the souls and provide the finances. They stand by when the going is tough.

God, give us more addicts for Thee!

ON THE COVER

State Convention attendants this week are not likely to have opportunity to get this view of Memphis' waterfront but they will note the skyline is rising. Convention sessions are being held at Bellevue Church.

The 12 member committee, which has been studying the problem during the fall, has projected a long-range program of depth interviews; surveys; and other research with seminary, college and high school students, parents, and men and women now in church vocations.

Within the next ten years Southern Baptists will need approximately twice the current number of church related vocation students to staff the denomination's churches, mission stations, and denomination and teaching positions. This year approximately 3,400 college students are preparing to enter church related vocations within the Southern Baptist Convention.

Nordenhaug Reports Yugoslav Harassment

WASHINGTON (BP)—Intimidation and harassment are reportedly being used to restrict the activity of Protestant Christians in Yugoslavia, according to the Baptist World Alliance office here.

Josef Nordenhaug, general secretary of the Alliance, said that reports of social and economic pressures, primarily on the local level, have been received from reliable sources.

He described the situation as "not only regrettable but actually surprising in the light of Yugoslavia's recent bid to become an Adriatic tourist center, the grant of scholarships for a new student exchange program with western nations, and the hopes raised by current ecumenical discussions."

A new law in the country places a 70 per cent tax on funds sent to the country by mission societies for religious purposes. Many of the pastors previously received a portion of their support from such mission societies.

Pastors seeking to supplement their reduced income by additional work usually have been questioned about their religious beliefs. Work may be offered on the condition that they will not testify of their religious faith or distribute copies of the Scriptures.

Other reported cases of harassment and intimidation include rumors that "believers" are foreign agents serving as spies for western nations, threats of loss of work, lowering of school grades of children of believers because of the charge that "belief in God is ignorance," and prohibiting the distribution of the Scriptures and other religious literature.

Baptists At Their Best In A World At Its Worst

By David Q. Byrd

The times in which we find our beloved denomination force us to pause and ponder two very pertinent questions: "What on Earth Has Happened to Us?" and "What In the World Are we Going to Do?" These are neither exclamatory remarks nor words of despair. Rather they are simple, straightforward, pungent, provocative questions. Let us seek answer to each.

1. "What On Earth Has Happened to us?"

Obviously much has happened, and much is happening—and all at such a rapid rate most of us feel the sentiments expressed in the title of a recent newspaper cartoon best set forth our feeling. The cartoon pictured the world as an inflated balloon in the shape of a flying horse with a very much oversized and rounded mid-section. The helpless rider holding tightly to the reigns as the horse flew through outer space was calling loudly, "Whoa World, Whoa."

Our beloved convention is only 90 years of age. Many almost unbelievable changes have occurred during the past 90 years. Many of you, as I have, became a part of this great convention in more recent years. It was 11 years ago I attended with great delight my first Tennessee Baptist Convention. A cursory review of things as they were in 1953 forces us to face the fact the world we knew only 11 years ago is gone—changed beyond recall—changed with a quickness and suddenness that is frightening. Life is always changing and life would be boring without change. However, things are happening so fast today and changes are taking place with such rapidity it would seem that we are in imminent danger of being overrun by the seemingly inexorable rush of events.

Fortunately, we can pause long enough on an occasion like this to ask in all candor, What on earth has happened to us? I would give answer first by noting that:

1. Our earth has been minaturized.

In 1522 Ferdinand Magellan, a Portuguese navigator, with intrepid daring courage circum-navigated the globe, the first man ever to go around the earth. It took him three years. It is now possible for most

any man on earth, if he can pay the fare, to get on a plane and go around the world in less than three days. In only 442 years, travel time has diminished from 3 years to 3 days. Planes are being built which will drastically cut this time so a man can soon travel around the world in less than one day.

Even more significant is the fact our world has "shrunk." In Magellan's day the earth was divided by rivers, oceans and mountains. These were havens of safety for the various groups of the human family. Now, science has leveled the mountains, reduced the width of the oceans and virtually eliminated both horizontal and perpendicular distances.

Recently, I attended a series of lectures at Lake Chataqua, N. Y. One of the lecturers was Hiram R. Haggett of NASA, the National Space Agency. He began his first lecture by saying, "We are living in a time when within the span of 7 or 8 minutes we can put a man 15,000 miles in space." His next statement was, "Our earth is now the size of a ping pong ball. The airplane is supposed to have shrunk the world to the size of a basketball," said he, "but rockets have caused it to shrink to the size of a ping pong ball."

Thus our earth has been converted into one small community. Nations suddenly find themselves sitting in one another's laps. Havens of security of yesterday's earth have vanished, and the peoples of today's earth are forced to live geographically in exceedingly close proximity. Howbeit, little or nothing has been done to blend the many nationalisms into a community spirit or to make the races of the world color blind, or to weave the endless ideologies into a sound and acceptable philosophy of life. Because of this our world has been correctly described as "one big cage filled with ferocious animals with one striking and significant difference—the animals in our world are human beings who are morally capable of gluttony, greed, sadism and cruelty not even possible among jungle beast."

This minaturization of our earth brings into focus one of the major problems in the mounting crisis in our world—the problem of race, racism, and racial tension.

There are abundant evidences of the seriousness of racial conflict and the acuteness of racial tension all over the world. It can be readily observed by discerning eyes in Asia, Africa, Europe and the islands of the sea as well as here in our own beloved homeland. The underprivileged masses have observed how "the other half lives." Everywhere among them is the same resolve for freedom and equality. The stirring among the Negroes and other colored peoples is a part of a world-changing people's revolution. The masses are on the march. That march seems to be inevitable. Theirs is a clamant and insistent cry for "freedom now."

2. We have also been secularized.

The religious view of life held yesterday has been replaced with a view primarily secular, humanistic or materialistic.

The world trend toward godlessness is reflected in our own country in many ways. Some of the recent rulings of our own Supreme Court give tragic evidence of the secularization of our society.

One has pointed out that in the past people with problems or difficulties found help by believing that "up there" where everything was perfect—"heaven"—they called it—there lived a Being with omnipotence and omniscience called Almighty God and that He would gladly help any man if He were properly approached. Many Moderns have closed the gates of glory. For the vast majority there is no meaningful contact with a personal God. The so-called "sacred" simply isn't important or necessary. Religion isn't a factor to be taken into account in balancing this world's books, or making life's daily decisions.

Following the lead of monotheistic humanism, modern man has tended to usurp the position that properly belongs to God alone. Norman Pittenger in *The Historic Faith in a Changing World* reminds, "While the heavens used to declare the glory of God, neon signs today proclaim the cleverness of man." He then adds: "This situation points toward the appalling loss of any sense of the ultimate meaning of things, or the final why in our contemporary culture."

Someone observed three symbols of contemporary society—rooted in secularism.

First, the herky-jerky, glittering neon sign. The brilliant dancing lights are symbols of the perpetual movements of a people restless in their search for life's "things." Second, the electric can opener—a common household article which symbolizes the machine-minded age which kneels before the shrine of gadgets and convenience. Third the aspirin bottle from which millions of pounds of palliatives flow each year as

(Continued on Page 7)

EDITORIALS.....

Pastor—Church Responsibilities

Baptist ministers are not placed as pastors over congregations by a hierachial system. Each Baptist church is an autonomous body having the privilege of calling its own minister. The Baptist minister has the privilege of serving a church which elects him as pastor. This freedom for both church and pastor, in keeping with the teaching of the New Testament as we see it, carries the possibilities of rich blessings, and also of baneful hurt.

Within this democratic procedure there can be closer and richer ties of Christian fellowship and cooperative service under the guidance of the Holy Spirit. On the other hand, this relationship, apart from submission to the Holy Spirit can cause serious damage and hindrance to the progress of the Gospel when selfish ambition and human obstinacy get the upper hand.

Pastor-church relationships cannot be equated with those of employee and employer. Nor with that of a corporation executive and underlings. The relationship has a business element in it. But far transcending this are its ethical and spiritual implications. A Baptist

church freely chooses its pastor. A pastor acts in freedom to accept the call of a pastorate. This freedom must be upon mutual understanding of the responsibilities and upon complete honesty one with another. Both pastor and church should acknowledge that sustaining a right relationship depends upon submitting human judgment to the insights and mastery of the Holy Spirit.

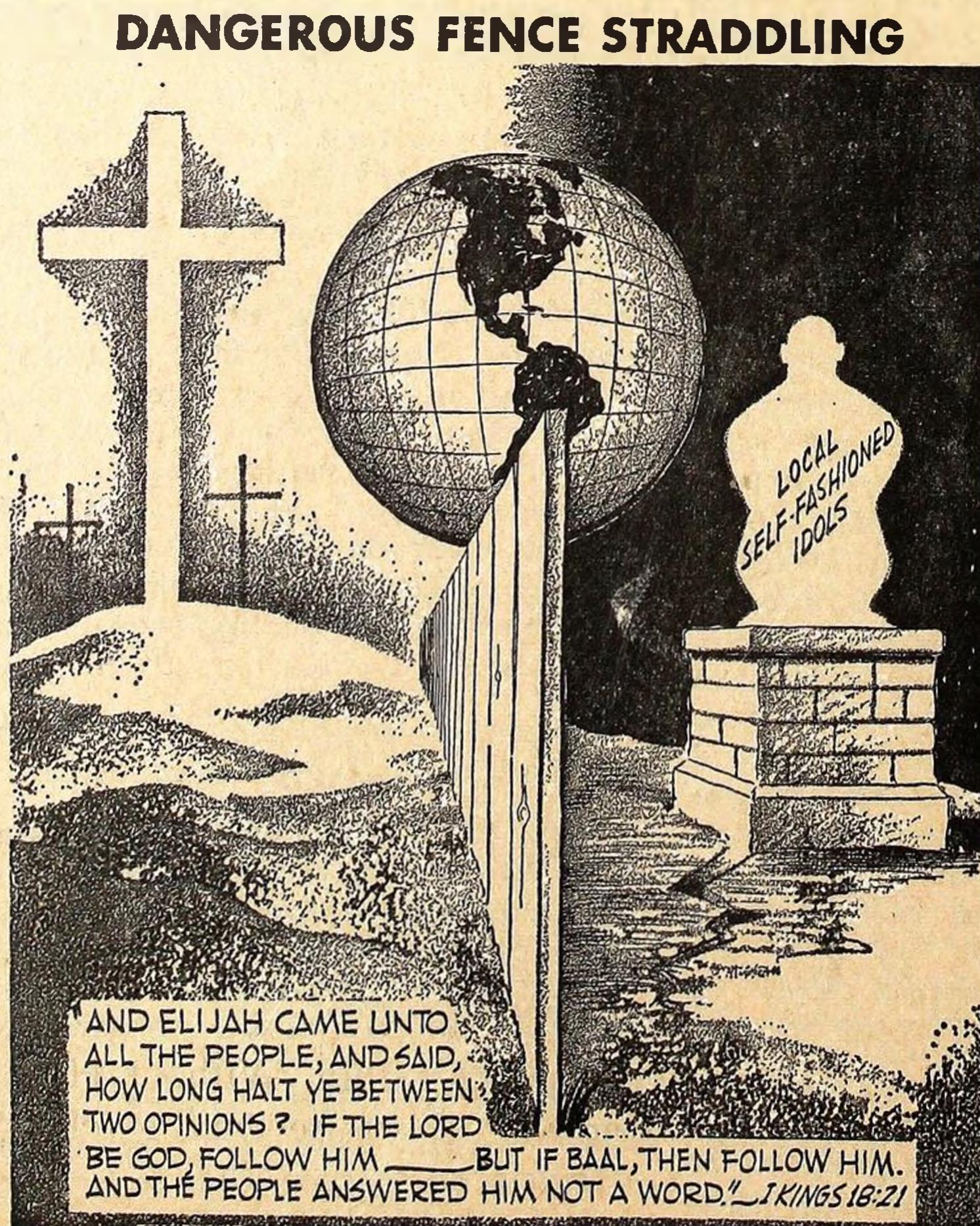
A Baptist church enters more than a human agreement in the call of a pastor. It is a divine compact. A minister, accepting the call of a Baptist church, binds himself to an obligation to lead, feed and tend the flock of God. There are responsibilities both of congregation and pastor. Neither dare forget the obligations assumed in pastor-church relationship. It is a unique and honorable relationship for the purpose of furthering the Gospel of the Son of God, the Head of the Church. The call obligates the church to support the minister, to uphold him in his proclamation of the Gospel, and to follow him as he leads under the guidance of the Spirit. The pastor binds himself not to be a church boss, but to be a minister, as Christ was a minister, in loving compassionate service.

Both pastor and people are equally pledged to submit to Christ as Head of the Church. The pastor is to walk before his people as an example of faith, forbearance and dedication. Members of the congregation are to honor the pastor as a man of God. When mutual responsibilities are thus recognized no place remains for church bossism. There will be a blessed relationship bearing witness to the community and to the world of the redeeming love of God in Jesus Christ and of the beauty of Christian fellowship.

Creative Christians

There are two kinds of church members. Some like the Dead Sea have no outlet. But others like Jacob's Well in Samaria are a source of fresh, living refreshment. Jesus told the woman at that well that he had power to give living water. It becomes "a well of water springing up" within the recipient.

Dead Sea religion stagnates. It's no more than duty imposed from outside. It burdens as an obligation, a chore. But quickening spirit religion is that of God's life within, the creative source of all energies. The Holy



Missouri Plans College Advance, New Building

JEFFERSON CITY, MO.—Plans for financing a new four-year Baptist college in St. Louis, advancing one of their two junior colleges to a 4-year school and building a new State Baptist Building were approved at the 130th meeting of the Missouri Baptist Convention in Joplin.

The Convention will be co-guarantor with the St. Louis Baptist Association in a bond issue of \$1 1/4 million for the first buildings on the campus of Missouri Baptist College in St. Louis. The Convention guarantees would be effective when the churches in the St. Louis area have pledged a minimum of \$1 1/4 million. The fund-pledging campaign in St. Louis is now in progress. The new college, a four-year school, will be located on an 80-acre campus at Ballas Road and Highway 40 in St. Louis County, directly on a new outer belt expressway around St. Louis.

Southwest Baptist College at Bolivar, a fully accredited Missouri Baptist owned junior college founded in 1878, will become a full 4-year college in two stages according to plans approved by the Convention at the Joplin meeting.

A new Baptist Building, costing perhaps a million and a half dollars and a large parking area will be built near the south city limits of Jefferson City on a new four-lane highway to be constructed soon. The Convention already owns 17½ acres on a promontory overlooking Missouri's capital city.

A proposed goal of \$3,250,000 for the Cooperative Program of World Missions in 1965 was adopted by the Convention, \$350,000 above the current year's receipts. Distribution of these funds would be on the basis of 35 per cent for Southern Baptist causes outside Missouri, 10 per cent for special denominational causes, and 55 per cent for causes in Missouri. The ten percent for special denominational causes would be divided into 7 per cent for protection and annuity plans and 3 per cent for promotion, publicity and state paper.

The Convention also voted a study of wider representation on its Executive Board and commended one of its Associations (Franklin County) for reception of a Negro Baptist Church into the Association.

Spirit is God, alive now within you, energizing you to do what you know you ought to do. He brings life to the dead areas of your experience. How different this from the religion which is no more than a series of rules and duties, a burden to be borne. Through the

BAPTIST BELIEFS

By Herschel H. Hobbs

Sinless Perfection

(I John 3:9)

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" I John 3:9.

This verse is sometimes cited in support of sinless perfection or that the Christian may reach the state wherein he does not sin. And as rendered in the King James Version it might well be so understood. But an examination of it in the Greek text shows the meaning to be otherwise.

In the Greek the verb forms "doth not sin" and "cannot sin" are present tenses. The present tense in Greek means to keep on doing a thing or to have the habit of doing something. In verse 8 "he that com-

mitteth sin" is also the present tense. "The one having the habit of doing sin is of the devil." This is the person who has not been born of God. This does not mean that he will never do any good deed. But he makes sinning the habit of his life. He lives for the very purpose of doing sin.

By the same token the person who is born of God does not make the doing of sin the habit of his life. This does not mean that he will never in a moment of weakness commit a single sin. But he will not keep on sinning or live for the purpose of sinning. Because God's "seed" or the "divine principle of life" (Vincent) "keeps on abiding" (present tense) in him "it is impossible to keep on sinning." He may sin on occasion but the divine principle of life remains in him; therefore, he does not make sinning the habit of his life. He endeavors to live apart from sin.

However, that it is possible for the Christian to sin is seen in I John 2:1-2. John is writing to "little children," his endearing term for Christians. He exhorts them not to enter into sin at all. But he adds, "And if any man sin." He uses a Greek form of the conditional sentence (third class) which expresses an action undetermined. The verb "sin" here is a tense (aorist) which means one or an occasional sin in contrast with having the habit of sinning or living for the purpose of sinning.

So John urges them not to sin at all. However, if as a Christian they do commit a sin, he reminds them that they have an Advocate before the Father, Jesus Christ the righteous. An Advocate was a lawyer especially for the defense. So as "righteous" Jesus is qualified to plead our case for forgiveness before God. He is the "propitiation" or basis of forgiveness for sin for us and for all who will receive Him.

When the Christian commits a sin he is to confess it to God and to receive forgiveness through Jesus Christ I John 1:9. The possibility that a Christian may sin on occasion is no excuse for sinful living. For the person who lives for the purpose of sinning has not been born of God. He is still "of the devil" I John 3:8.

Spirit we become creative Christians, constantly renewed by the living spring within. Without Him we become like the Dead Sea. No matter how much flows in us, it stagnates without an exit in joyful worship and practical service.

Front Page Topics

The new minister of music and youth at Westover Church, Jackson, is John Prince, a student at Union University. This will be a new area of ministry for Westover. Prince is originally from Pulaski and has worked with First Church, Lawrenceburg and First Church, Pulaski.

Ray Sadler was ordained to the ministry by Park Avenue Church, Nashville, Bob Mowrey, pastor. Sadler has been called as pastor of Scottsboro Church, Nashville Association.

Second Church, Lenoir City, held open house at the new pastorum, Sunday afternoon, Oct. 18. A. F. Grahl is pastor.

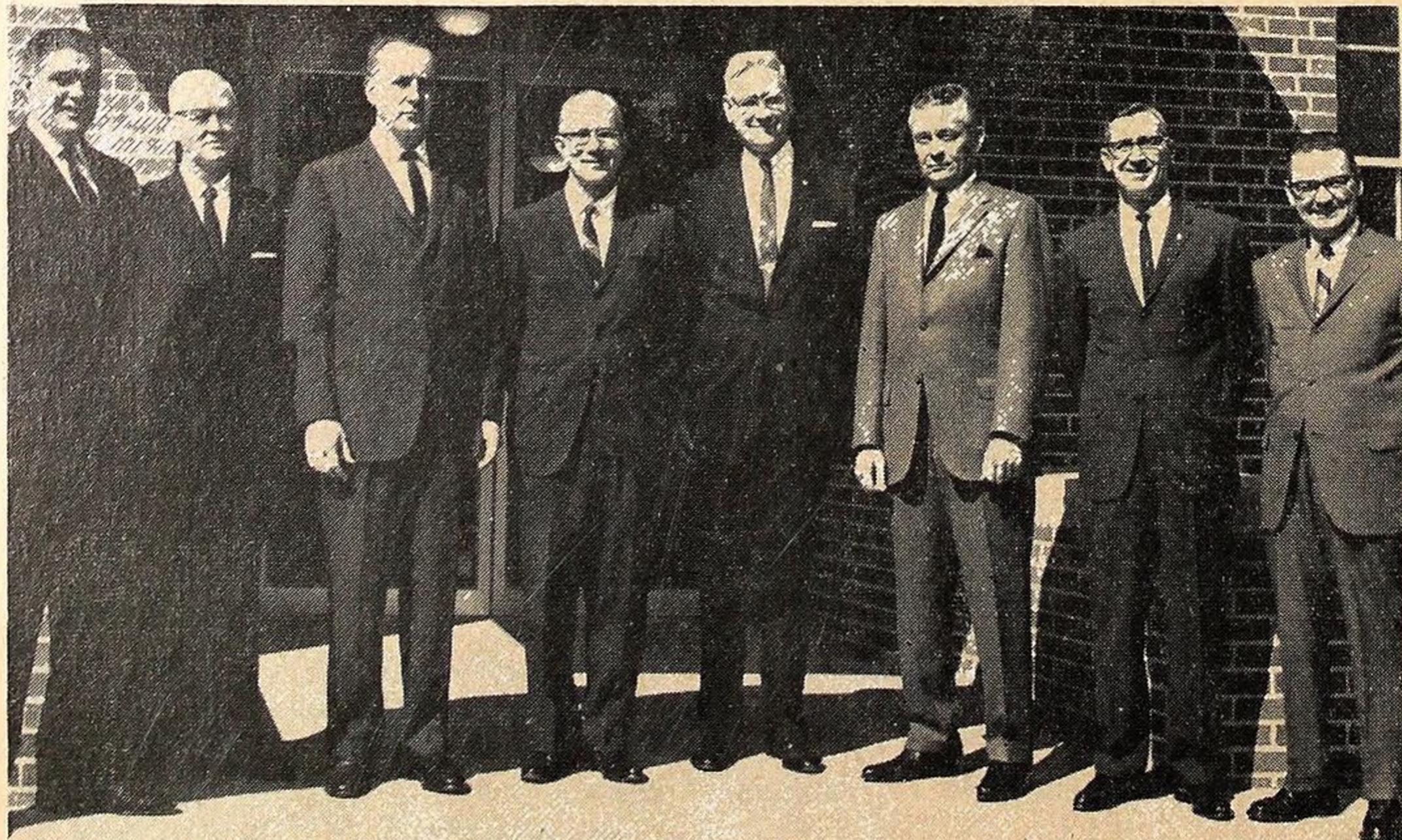
Central Church, Fountain City, observed its 50th anniversary Oct. 21-25. Highlights of the program for these days were Concert by Carson-Newman Choir, pageant of Church History—"To God Be the Glory," Anniversary Reception, and guest speakers, Donald F. Ackland, BSSB, Nashville, and Leo Eddleman, New Orleans Seminary. Charles S. Bond is pastor.

Rugby Hills Church, Memphis, was led in revival services by Terry Davis, evangelist, Nashville, and Ronald Hampton from Kentucky, directed the msuic. Hiram Lemay is pastor.

W. M. (Bill) Steele has accepted a call to become pastor of Lookout Church, Coosa Association in Kensington, Ga. He has served Lookout Valley Church, Chattanooga, since Aug. 25, 1957. During his ministry at the Chattanooga church, there were 254 additions, 111 by baptism, a new pastor's home and a new sanctuary built and additional educational space provided. The church presented him with a love offering and Mrs. Steele was given a gift certificate by the WMU ladies.

Bruce Jordan and O. L. Wolfe, Sr., were ordained as deacons at First Church, Etowah.

Rev. and Mrs. Billy B. Cooper of Iron City have a new daughter, Melody Jean, born Oct. 16. Cooper is pastor of First Church.



CHATTANOOGA—Northside Church here dedicated its new education building, Oct. 18. W. Fred Kendall, executive secretary, TBC, Nashville, was the featured speaker. Raymond Richerson of Jackson was guest soloist. The building containing 12,000 feet of floor space was built and equipped at a cost of \$145,000. Shown in the picture, l to r, Jack H. McEwen, pastor; W. G. Wade, chairman of Planning and Survey Committee; Raymond Richerson, W. Fred Kendall, Herman Lamb, chairman of Deacons; Kay Medders, chairman of Building Committee; Eugene Magette, Training Union director; and Glenn Dean, Sunday school superintendent.

Durham Heads Missionary Council

NASHVILLE (BP)—J. C. (Jay) Durham Jr. of Atlanta has been elected president of the Missionary Education Council. The Council, though not officially an agency, helps coordinate Home and Foreign missionary educational materials in the Southern Baptist Convention.

Durham succeeds Miss Ethalee Hamric of Birmingham.

The Council, a voluntary association, draws together denominational workers in the area of missions from the Foreign Mission Board, Home Mission Board, Brotherhood Commission, Woman's Missionary Union, Sunday School Board and six SBC Theological Seminaries.

The Council, following custom, voted for the subjects for the Home and Foreign Missions studies to be conducted in Southern Baptist churches five years from now. Alaska and Hawaii were selected as the theme for Home Missions Study in 1969. Europe and the Middle East were selected as the area for Foreign Mission Study the same year.

The Council heard reports on the new missionary associate and missionary journeyman program undertaken by the Foreign Mission Board. It also heard that the Board is considering entering several more countries which do not now have Southern Baptist missionaries.

The Home Mission Board reported plans to strengthen inner city mission work, including greater efforts to reach people in expensive high rise apartments and low income public housing units.

Other new officers of the Council, which meets yearly, are Miss Johnni Johnson, Richmond, Foreign Mission Board, vice-chairman, and Miss Josephine Pile, Nashville, Sunday School Board, secretary. The 1965 Council session will meet in Memphis Oct. 27-29.

The Council honored Miss Mary Christian, Nashville, missions book editor, Baptist Sunday School Board, who retires before the next annual Council meeting. Miss Christian is a charter member of the Council.

Zion Hill Church, Dyer Association, has called Jerald E. Smith of Bolivar as pastor. He is a student at Union University, Jackson.

The new pastor of Oak Grove Church, Riverside Association, is Frank Scott. He lives at Livingston.

Baptists At Their Best

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we seek to cure the headaches resulting from a herky-jerky, gadget-conscious, godless-type of civilization.

Edward K. Ziegler echoes this idea in his "Materialist Version of the Twenty Third Psalm:

Science is My Sheperd, I shall not want;
He maketh me to lie down on foam-rubber
mattresses;
He leadeth me on to six-lane highways.
He rejuvenateth my thyroid glands;
He leadeth me in the paths of psychoanalysis
for peace of mind's sake.
Yea, though I walk through the valley of the
shadow of the iron curtain, I will fear
no communist; for thou art with me; thy
radar screen and thy hydrogen bomb, they
comfort me.
Thou preparest a banquet before me in the
presence of the world's billion hungry
people
Thou anointest my head with home perman-
ents.
My beer glass foameth over.
Surely prosperity and pleasure shall follow
me all the days of my life; and I will
dwell in Shangri-La forever.

Created in the image of God man now worships at the altars of Mammon. The honored recipients of a divine birthright, we cling to a pot of beans. Sons and daughters of God, born to live by faith, we have forsaken our Father's house for the swine pens of materialism and secularism. Science, education, industrial and mechanical miracles, these are our guiding lights. But alas, these lights burn low—they are being shot out one by one by the Frankenstein they helped to create.

3. We have also been communized.

Communism is adroitly and aggressively seeking to win the whole world. It is challenging the old ways of life in every area—economics, politics, philosophy and even religion. It has been described "as the greatest revolution in modern history." Possibly communism is the most formidable foe that Christianity has ever faced.

Communism has been correctly described as "the devil's religion." It gives its devotees a purpose in life; it claims their ultimate allegiance; and gives them hope of powers greater than themselves which are carrying them to their chosen goals. Arnold Toynbee points out that communism is "a latter day religion—a leaf taken from Christianity—a leaf torn out and misread."

The communists believe the kingdom of communism is at hand, that it's victory is inevitable. They declare "that the process of dialectical materialism with which man can cooperate, is carrying man inevitably to the victory of communism."

Lenin established bolshevism with 17 supporters in 1903. He conquered Russia with 40,000 in 1917. By 1937, there were

170 million Communists, or 8 percent of the world population.

From this isolated revolution in an obscure backward country, world communism has spread and now engulfs some one billion people, or some 33 percent of the world population. Some are now predicting that by 1970 communism will have conquered two billion people, or 66 percent of the world's population, and that by 1973 their world conquest will be complete, unless there is a dramatic human counteraction or Divine intervention.

Let us recognize that the communists are committed to changing the world; realize and face realistically the fact, tragic and disturbing though it is, that much of our earth has been communized.

4. We have also been terrorized.

Ours is an age of fear and terror. Most people we meet today are like "canned TNT" or "bottled lightning." They are walking about looking for a good place to explode.

This is one of the most paradoxical and surprising disclosures of our modern civilization. It is ironic that man in the 20th century who finds himself higher on the ladder of scientific progress than any of his predecessors should still be held in the thrall of terror.

The Utopian prediction of a world without fear does not yet exist. After World War I a cartoon showed our planet as a man's bandaged head. He had blackened eyes, a torn ear and a bayonet run through him like a skewer through a Christmas turkey. A picture of today's world would have to show a world partially torn apart with heaps of twisted steel, brick and mortar from the terrible destruction of World War II. Also a picture of murdered missionaries in the Congo; a rough wall running through the heart of a great city; the whimper of starving babies; the stench of political corruption; the debris of broken homes; the mounting juvenile crime rate; rioting on college campuses and in cities around the world; loose living and the absence of a moral code for many people; men in high places yielding to pressure for political expediency, and above all would have to be placed the pictures of hundreds of A bombs, H bombs and thousands of nuclear missiles and manned airplanes carrying terrible weapons of destruction.

One would also have to picture the inhabitants of this seemingly pleasant planet feverishly digging holes to hide themselves in the day of disaster, when man unleashes upon himself the awesome power that will lick the water from the streams, turn the trees into ashes, skyscrapers into piles of radioactive rubble, and the humblest cottage in the distant valley into a habitation of the damned.

Standing in the midst of such a world we cry helplessly "What in the World Can We Do?" In this rapidly changing world minaturized, secularized, communized terrorized we ask in complete candor, What in the world can we do?"

As Tennessee Baptists let us look candidly and honestly at ourselves. Our "miracle" denomination whose fantastic rate of growth was until recently the marvel of all Christendom has suddenly awakened to the fact we are not on an escalator of inevitable progress. Our rate of growth has "slowed" and ground to a halt. One of our largest associations reported a decrease of 1113 in Sunday school enrollment.

Very reluctantly I speak of this "leveling off" but I feel we are forced to face honestly the fact that we are not in position to meet the urgent, insistent demands of our minaturized, secularized, communized, terrorized earth. Therefore, with agonizing soul-searching, with genuine repentance and in complete humility, we are forced to face God and cry "What in the world can we do, dear God?" Such a question would bring back a reply from our loving heavenly Father—I want you to:

I. Practice the Precepts of the Past.

The dictionary defines "precept" as "any commandment, instruction, or order intended as a rule of action or conduct." What are the principle precepts of the past that God would have us practice?

I think we find the answer in the word of Jesus who in response to one who with malignant design and trick question sought to embarrass and ensnare the Son of God as he asked "Which is the first commandment of all?" In answer to this one who had feigned reverence and displayed unctious flattery Jesus said "The first of all the commandments is . . . "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark 12:29-31. The primary trouble with our denomination is not a lack of knowledge of God, but a lack of devotion to the living God.

The precept teaches us we are to love God with all our heart, soul, mind and strength. These words pile up to point out that all of our faculties and affections must be employed completely and totally in loving Jehovah, our God.

The first reaction of a man who loves God with the totality of his being is that he becomes conscious of God's living presence. He is then convicted of his sin. Like Isaiah he will cry out "I am a man of

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Baptist Cooperation Seen In BJA Program

WASHINGTON (BP)—A Southern Baptist editor and an American Baptist executive gave personal evaluations of the effectiveness of the Baptist Jubilee Advance within their respective conventions.

Gainer E. Byran, Jr., editor of The Maryland Baptist, and W. Hubert Porter, associate general secretary of the American Baptist Convention, gave the evaluations at the Third Conference on Baptist Unity, meeting at the First Baptist Church here. The conference theme was "Baptists, the Bible, and Unity."

Others invited to address the group were: Dale Moody, professor of Biblical Theology, Southern Baptist Theological Seminary, Louisville, Ky., Winthrop S. Hudson, professor of Church History, Colgate-Rochester Divinity School, Rochester, N.Y.; Paul Allen, editor of Crusader, an American Baptist newsmagazine; and John Steely, associate professor of Historical Theology, Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Bryan, from a limited survey of Southern Baptist editors, said that most of the editors felt that Southern Baptists cooperated with other Baptists in the Jubilee Advance. However, he said the editors seemed to believe that this cooperation was primarily among the leadership and that the program did not reach the "grass roots."

The Baptist Jubilee Advance was a six-year cooperative program of advance between seven Baptist bodies, climaxing with a joint celebration at Atlantic City in May 1964 commemorating 150 years of nationally organized Baptist work in America.

After pointing out several specific aspects of the Baptist Jubilee Advance, both positive and negative, Bryan said he felt it had helped Southern Baptists "toward more cooperative endeavor with other Baptists." He cited the proposed North American Baptist Fellowship as "the realistic and the ideologically sound approach."

"I do not believe that the idea of organic union will get to first base, and I fear that continued advocacy of it might be a stumbling block to approval of the more limited continental fellowship," he stated.

Hubert Porter described American Baptist reactions as ranging from alarm, hostility and misunderstanding, to appreciation and support. However, he considered it one of the most "significant programs" the American Baptist Convention has undertaken.

While citing some shortcomings, Porter presented the Jubilee Advance as being a successful program on the whole. He said he believed that "enduring results will accrue from the fact that the Baptist Jubilee

Advance emphases have invested evangelism with firmer substance and deeper meaning."

Speaking on the subject "The Church is One," Dale Moody said it is necessary to understand the principles undergirding the nature of the church: (1) Theological principle, the church as the people of God; (2) Christological principle, the church as the body of Christ; and (3) Spiritual principle, the church as the community of the Holy Spirit.

Moody called for a stronger emphasis in the next few years on Christology. Today there is a high view of the church and a low view of Christ, he said, and "we are falling in our ecclesiology because we have a faulty Christology."

Hudson, speaking on "The Church Must Act As One," pointed to two understandings of the Christian faith:

1. The churchly understanding, rooted in the conviction that God's purpose in Christ was to create a people, the body of Christ, and that Christians are dependent upon and need one another.
2. The nonchurchly understanding, rooted in the conviction that God's primary interest is the individual Christian.

"If Baptists are to act as one, they must rediscover the full implications of their

calling in Christ, fashion a more faithful and intelligible theology of church order, and then so recorder their denominational life that it may more adequately express the fact that they are one people, God's people, part of the body of Christ, and not merely a collection of autonomous individuals who need not say by-your-leave to anyone," Hudson said.

In discussing the role of the press, Paul Allen told the group that it is necessary to recognize and tolerate divergencies among Baptists. At the same time, he said, it is necessary to emphasize what Baptists have in common. He stated that the press could publicize the unwholesome activities of a group in a helpful way, print information that would place the other convention in a favorable light rather than always looking for the unfavorable, and use editorial columns intelligently.

John Steely, speaking on the role of the seminary, said the seminaries (1) Have unique opportunity to dispel misunderstanding of other Baptist groups, (2) Should and can affirm the unity that already exists, and (3) Can give a true picture of the Christian unity.

The Baptist Unity Conference is sponsored by individuals from the American and Southern Baptist Conventions who are interested in bringing the two together. It has no official connection with either convention.

Mississippi Pastor Leaves 21-Year Post

BELZONI, MISS. (BP)—After 21 years as pastor, Chester A. Molpus has resigned from Belzoni's First Baptist Church, evidently because of a difference of opinion with the church membership over racial attitudes.

By resigning, Molpus averted a vote to oust him as pastor. This was to be presented to the church as a recommendation by its deacons.

Molpus said he resigned before the ouster vote was taken "to prevent and hurt which might come to the church by the taking of vote on the recommendation."

S. N. Brown, county superintendent of education and chairman of the deacons, told The Baptist Press the differences of opinion with Molpus had been building up for some years. Brown declined to go into detail over the differences of opinion.

He praised Molpus as "a wonderful man and wonderful pastor." He said there was "no animosity" and "no explosive issue."

The chairman also said of Molpus, "his laborious and prayerful study has produced sermons for this church that are unexcelled by any preacher in any pulpit."

Other than a pastorate in Kentucky during his student days at Southern Baptist Theological Seminary, the Belzoni pastorate has been the only one for Molpus. He and Mrs. Molpus are natives of Mississippi. Molpus graduated from Mississippi college (Baptist), Clinton, before going to Southern.

Molpus is presently a trustee of Southern Seminary. He has an 18-year-old son taking pre-medical work at Mississippi College.

One of the points of tension between Molpus and the church membership appears to have come to light in the columns of the church bulletin for Aug. 21, 1963.

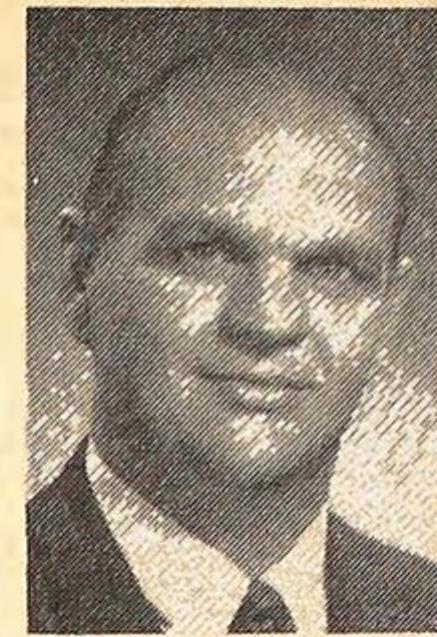
Belzoni, a community of 4500 in the Delta country, has a large Negro population and a large part of its economy comes from agriculture. The deacons of the church presented, and the church of 460 resident members in August, 1963 adopted a policy on the race issue.

The church "endorsed the practice of racial segregation in its worship services" and also endorsed "no teaching or preaching

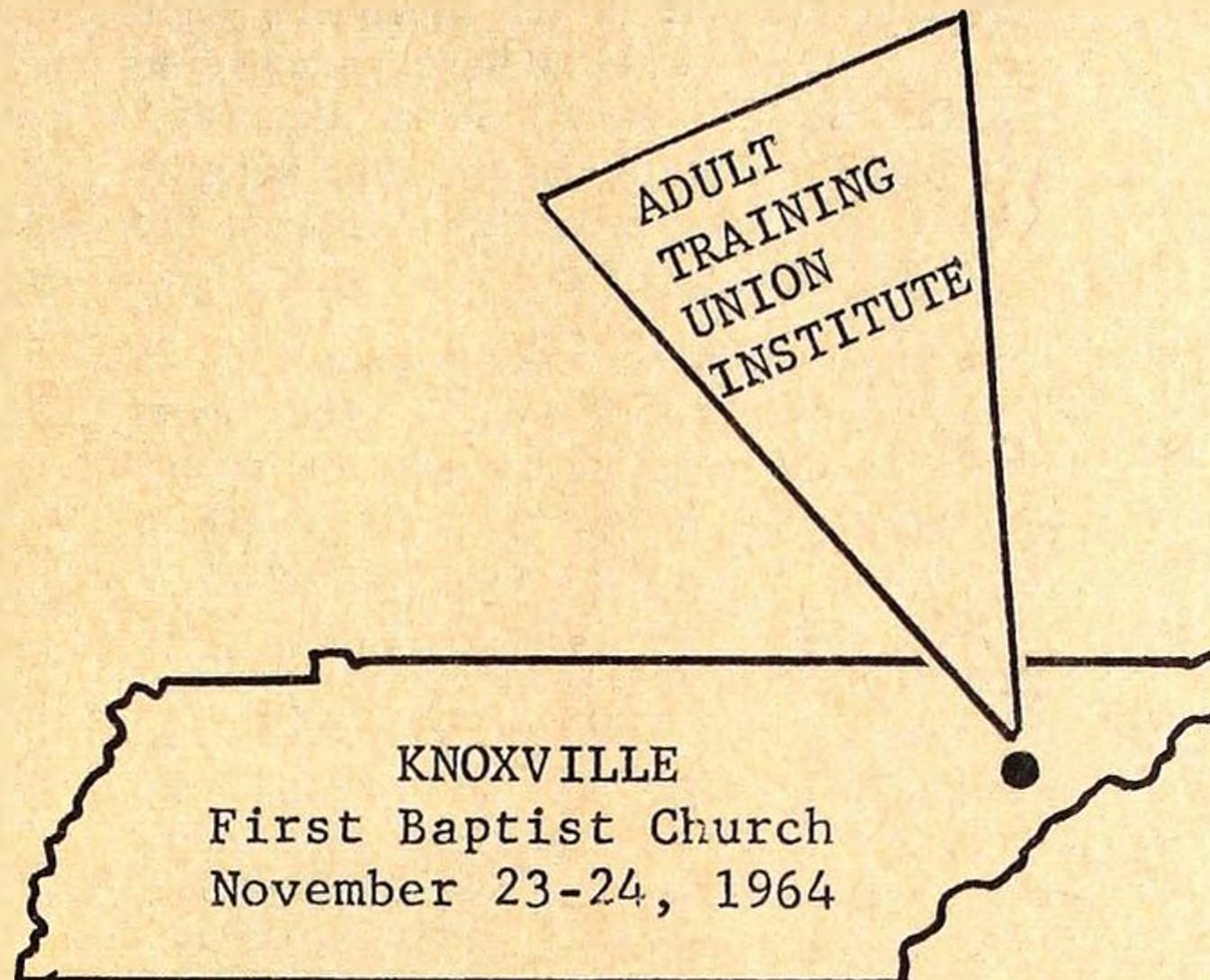
(Continued on Page 13)



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New High In Standard Achievements, 1963-'64

by Bob Patterson

The year just closed marked a new high in the number of Sunday School units attaining Standard recognition during the 1963-'64 Sunday School year. The total of 795 units (schools, departments, classes, and groups) was the largest number reaching the Standard for the past several years, and is 114 more than last year.

This is especially encouraging when it is seen that Tennessee is one of only 11 states showing increases in Standard units during the year. The Convention total measured 1,098 less than the year previous. Tennessee ranked sixth among the 28 state conventions in total number of units.

Leading the associations in total number of Standard units was Shelby Association, with a total of 301 Standard units. Knox County Association ranked second with 181; Hamilton third, with 86; and Nashville fourth, with 35.

The total number of Standard Sunday Schools for the year was 43 as compared with 50 last year. Shelby Association again led the state with a total of 8 Standard schools.

Special recognition is due to two churches whose Sunday Schools received Advanced Standard recognition:

1. Smithwood Church, Knox County Association, Rev. Ralph Murray, pastor and Mr. Joe T. Hutton, superintendent.
2. Georgian Hills Church, Shelby Association, Rev. Bernard Campbell, pastor and R. B. Farmer, superintendent.

Tennessee had 2 churches of the total of 13 churches in the Southern Baptist Convention achieving Advanced Standard. This is the first time in several years a Tennessee church has reached this goal.

Of particular interest is the fact that of

all units, Adult classes led the way in the highest number reaching Standard with a total of 253. Next in line was Junior classes with a total of 150, and Intermediate classes with 61.

Among the departments, Primaries led the way with a total of 55, followed by Beginner with 34, and Nursery with 32. Adults ran a close fourth with 31 Standard departments.

It is very interesting to note that April was the month of highest Standard achievement with a total of 152 units receiving recognition during this month—as compared with 27 in August (for instance).

One association in Tennessee achieved Standard recognition in its associational Sunday School program. Yes, you guessed it—Shelby association under the capable leadership of Dr. Thurman Prewett. Congratulations!

We are grateful for this fine record in Tennessee. Why? Because we know that churches that use the Standard as a guide for their Sunday School work will usually do a better job in quality and quantity through the Sunday School.

Baptists At Their Best

(Continued from Page 7)

unclean lips." He will plead for forgiveness. Such a spirit of repentance is needed, if our way of life is to be saved. The titanic, basic sin of man is the exaltation of himself to the place that properly belongs to God and to God alone. Loving God with all our being simply means that one gives God, God's church, God's book, God's people, God's world first place in his love and life and in his care and concern. In such love and with such repentance Tennessee Baptists can hear as did Isaiah the voice of Jehovah the Lord, saying, "Whom shall I send, and who will go for us?" We will then reply with Isaiah "Here am I send me." In such a relationship we could hear God saying: "I want you to—

II. Participate in the Priorities of the Present.

We would ask earnestly "What are they, Lord?"

1. The Practice of Poignant, Persistent, Personal Prayer. How much do you pray fellow Baptist? Has your experience been as mine? The multitudinous functions of the pastoral office, the never-ending calls upon the preacher's time combine to form a variety and magnitude of demands on mind, heart, time and strength which expose him to the danger of leading a minimum spiritual life himself in a time of maximum demand.

The need for spiritual replenishment is a recurring one inherent in the very nature of the minister's work. The true pastor is a forth-giver, a giver of faith, hope, courage. The true preacher is a forth-teller, a teller of good news, of joy, of happiness. He may be so busy forth-giving and forth-telling that he does not take time to pray. The yawning pit which Paul discloses is

always at the side of the preacher's highway . . . "lest—when I have preached to others, I myself should be a castaway." Will you note that the danger came not only in spite of having preached to others, but ironically, because of it.

So busy—S. D. Gordon reminds us in "Quiet Talks on Prayer"—"The great people of the earth today are the people who pray . . . people who take time to pray. Some think they have not time. It must be taken from something else. That something else is important, very important and pressing, but still, less important and pressing than prayer. There are people who put prayer first and group the other items in life's schedule around and after prayer. These are the people today who are doing the most for God in winning souls, in solving problems, in awakening churches, in supplying both men and money for mission posts, in keeping fresh and strong their lives far off in sacrificial service on the foreign fields, and in keeping the old earth sweet a little while longer."

2. Preach a Pure, Plain, Powerful Gospel.

Let us recognize and lament that a flood-tide of liberalism is sweeping our country in economics, politics, education and also theology. We have been powerful in the past because we have unashamedly been "a people of the Book." Why should we foolhardily reject and neglect in the present that which has so greatly blessed in the past?

May I sum up my feelings concerning the Bible, our study of it and our preaching of it, with the words of a man I met on death's row in a state penitentiary. Before he died in the gas chamber for a murder he had committed he became an earnest Bible student and wrote in a letter this sincere and searching word:

"The more you study the Bible, the more you realize that it is a bottomless book. It's written for all times and all mentalities. Anyone can understand it, yet none can master it. Each time you reach a new level of understanding you feel like you're in the clouds. About that time you'll become aware of a still higher plateau. I feel sorry for people who do not have time or do not take time to read it. Most preachers have a dim understanding of it. They may be able to recite it verbatim, but concentrate on surface things and miss the Spiritual values."

Baptists, in this day more than ever before, we must preach a pure, plain, powerful Gospel—the Holy Bible. In such preaching God will say to us and through us to our people "participate in the priorities of the present by doing the most important

3. Work of Witnessing to and Winning the Lost—

No other activity, after prayer and the ministry of the Word, should take priority over witnessing. This has been our distinctive work as Baptists. Herein is our failure. Let us return to our churches to put aside minor matters that have claimed major attention and let us participate in the work of witnessing and winning.

III. Fortify Our Faith and Face the Future Dauntless and Unafraid.

The appalling fears, frequent frustrations, unusual unrest of our time give indication of a spiritual debility and of a lack of faith. Because we have lost the battle within we have been forced to wage war with the world at its worst with weapons blunted or broken. Each day presents fresh evidence that our spiritual resources are not equal to the task of controlling the disorder within and the degradation without.

Twice in recent months my family and I joined the thousands of tourists in our Capital city, Washington, D. C. We got in line in the Smithsonian Institute and waited for the privilege of marching by, touching and looking into the capsule John Glenn rode in into outer space. As I laid my hands upon the charred heat shield, peered into the cramped quarters where he sat, inspected the instruments, one thought kept pushing its way into my mind. Not a thought of the genius of man or of the miracle of space flight, rather it was to recall John Glenn, a man of dynamic Christian faith, alone in a great sea of space, looked out, up and around. Where earlier an atheistic Russian Cosmonaut had not seen God and from which he had returned to ridicule the idea of God, John Glenn saw God and he transformed his capsule into a sanctuary and prayed a simple but earnest prayer of faith to the eternal God.

Herein is our hope. Even though the historian, Toynbee, has said "The swift succession of catastrophic events inspires a dark doubt about the future," I refuse to be pessimistic. Even as I know our world has been minaturized, secularized, communized and terrorized, I refuse to be intimidated. I will say with Paul standing on board a battered ship in a stormy sea "I believe God." I will say with Isaiah "I will trust God and not be afraid."

We can practice the precepts of the past, participate in the priorities of the present and fortify our faith and face the future.

In so doing we will see Tennessee Baptists at their best in a world at its worst.

6% INTEREST

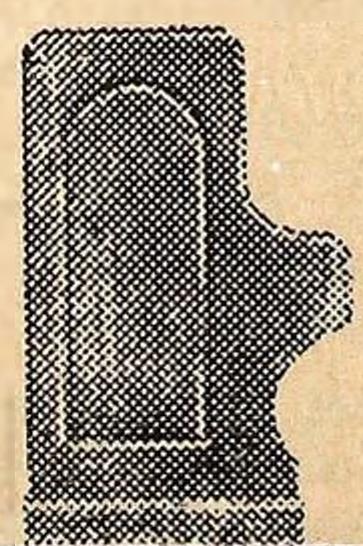
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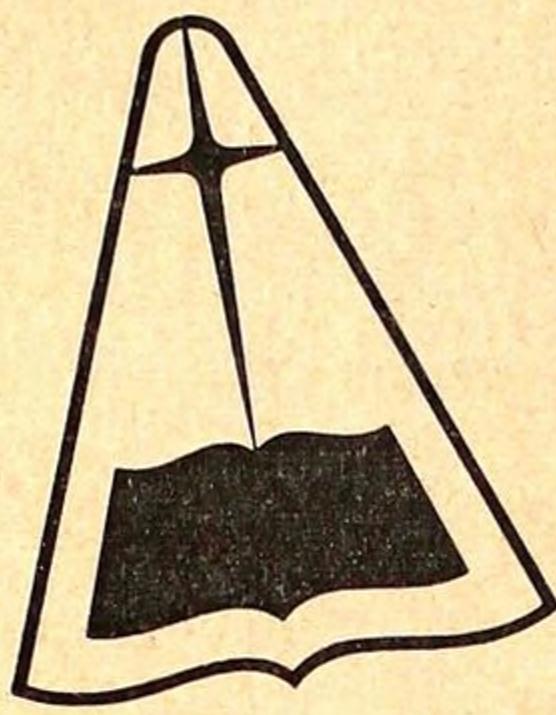
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Alphabetical List of Churches

Churches S.S. T.U. Add.

November 1, 1964

	S.S.	T.U.	Add.
Alamo, First	245	108	
Alcoa, Calvary	266	109	10
First	539	245	2
Alexandria	189	69	
New Hope	85	33	
Antioch, Mt. View	223	125	2
Rocky Fork	38	28	
Athens, Central	156	103	
East	440	225	3
First	585	259	7
West End Mission	65	31	
Auburntown, Prosperity	137	73	
Baxter, First	103	45	2
Bemis, First	340	97	1
Bolivar, Dixie Hills	72	32	1
First	399	114	2
Brownsville	627	164	
Brush Creek	96	47	
Calhoun	135	75	3
Chattanooga, Brainerd	1019	315	
Calvary	311	123	
Central	590	243	7
Meadowview	54	30	
Concord	477	212	
East Brainerd	230	91	3
East Lake	492	132	
First	1060	255	2
Northside	458	185	2
Oakwood	404	158	
Ooltewah	170	74	
Red Bank	1130	302	
Ridgedale	508	199	
St. Elmo	406	135	
Silverdale	218	97	2
White Oak	559	180	8
Woodland Park	319	133	
Clarksville, Calvary	144	60	
First	1167	354	12
Pleasant View	256	95	2
Cleveland, Big Spring	356	176	2
Maple Street	127	78	
Stuart Park	126	81	
Clinton, First	692	179	
Pleasant View	155	89	
Second	503	106	2
Collierville, First	337	96	
Columbia, Highland Park	406	200	1
Northside	110	70	
Pleasant Heights	176	74	
Concord, First	326	192	2
Cookeville, First	575	157	2
Steven Street	141	78	
Washington Avenue	148	96	1
Bangham	56	38	
West View	163	82	
Corryton	245	134	
Fairview	194	122	
Cottage Grove	123	57	2
Cowan, First	168	60	
Crab Orchard, Haley's Grove	142	79	
Crossville, First	194	94	
Homestead	194	80	3
Oak Hill	100	64	
Daisy, First	350	135	2
Dayton, First	297	120	
Denver, Trace Creek	140	75	2
Dickson, First	241	89	1
Dresden, First	223	70	
Dunlap, First	154	57	1
Dyersburg, First	607	203	
Hawthorne	225	101	5
Elizabethhton, First	477	168	
Immanuel	256	135	
Oak Street	183	89	1
Siam	223	114	
Etowah, First	337	94	
North	406	138	
Fayetteville, West End	167	60	
Flintville	140	47	
Gallaway	113	71	2
Gladeville	175	71	
Gleason, First	188	51	
Goodlettsville, First	540	240	8
Grand Junction, First	142	76	
Greenbrier, Ebenezer	146	48	
First	438		
Greenfield, First	225	58	
Greeneville, First	461	190	5
Second	207	85	1
Harriman, Big Emory	107	54	
Piney Grove	178	41	
South	479	160	
Trenton Street	384	128	3
Walnut Hill	238	107	
Henderson, First	243	80	
Hendersonville, First	573	112	2
First	337	206	1
Memorial	329	103	
Pleasant Grove	317	145	3
Humboldt, Antioch	246	107	
First	501	162	
Huntingdon, First	322	150	

White Oak	174	91
Murfreesboro, First	639	121
Calvary	95	55
Green Hill	84	49
Immanuel	72	45
Mt. Hermon	75	61
Maney	103	44
Southeast	200	102
Third	347	143
Woodbury Road	232	96
Nashville, Dalewood	404	127
Dickerson Road	397	114
Donelson, First	821	211
Eastland	550	181
Eastwood	212	100
Elkins Avenue	178	110
Fairview	206	94
First	1403	500
Carroll Street	177	78
Cora Tibbs	65	25
TPS	394	
Freeland	116	40
Harsh Chapel	207	76
Haywood Hills	372	218
Hill Hurst	255	108
Joelton	244	143
Lakewood	499	152
Lincoya Hills	235	77
Lockeland	563	140
Lyle Lane	91	59
Park Avenue	856	298
Riverside	343	94
Rosedale	196	88
Scottsboro	128	84
Third	228	58
Tusculum Hills	451	207
Una	258	105
Woodbine	499	206
Berea	49	
Niota, First	123	36
Oak Ridge, Calvary	281	117
Central	536	172
Robertsburg	733	229
Old Hickory, First	493	201
Rayon City	301	89
Temple	257	169
Paris, First	542	194
Parsons, First	226	78
Philadelphia, Cedar Fork	163	152
Pigeon Forge, First	295	132
Portland, First	318	102
Pulaski, First	406	93
Mission	76	21
Ripley, Curve	123	66
Rockwood, Eureka	97	58
First	487	205
Rogersville, Henard's Chapel	132	109
Savannah, First	296	110
Selmer, First	265	93
Sevierville, First	514	155
Seymour, Dupont	152	84
First Chilhowee	178	68
Shelbyville, First	513	163
Shelbyville Mills	218	105
Southside	110	29
Smyrna, First	342	114
Somerville, First	294	133
Sparta, First	210	57
Springfield	546	151
Summertown	122	48
Sweetwater, First	434	110
North	217	34
Murrays	110	84
Trenton, First	515	185
Trezevant, First	163	71
Tullahoma, Grace	145	75
Watertown, Round Lick	212	91
Waverly, First	214	80
Waynesboro, Green River	178	94
White House	215	109
Winchester, First	231	61
Oaklawn	138	58
Southside	62	
Woodbury	203	72

Golden Gate Starts 'Gateway'

MILL VALLEY, CALIF. (BP)—A new publication called "Gateway" has been started at Golden Gate Baptist Theological Seminary here.

Assistant to the president Carl M. Halverson said, "We are hoping through this new format and design to better communicate Golden Gate Seminary to people throughout the Southern Baptist Convention."

"Gateway" will appear four times a year. "The Span," an existing seminary publication, now will become the official alumni association publication. It will probably be issued quarterly in another format, Halverson reported.

5000 Missionaries by 1980

Roy J. Gilleland, Jr.

Dr. Baker James Cauthen tells us that in this fast growing world Christians have no alternative but to advance. To do this Dr. Cauthen says Baptists need 5000 foreign missionaries by 1980. This means that in 15 years we must enlist an additional 3000. Can we do this when in 150 years we have only enlisted 1800 foreign missionaries?

Fellow Baptists, we can enlist this number if we badly want to. But let's face facts. Let's come down out of the clouds and quit dreaming and hoping for things to happen that we are not doing anything about. 1980 is only 15 years away. This means that the people whom God is to call out are now alive. They are in our churches, in most cases. They are Juniors and Intermediates. Do we think God is going to be heard by these boys and girls if they grow up in churches that have no world vision? Could we possibly think these boys and girls will hear God in a church that is weak in its mission emphasis—where there is no missionary teaching program—no Royal Ambassadors or GAs? Will these boys and girls see God calling them in a church whose leaders are not pointing them in the right direction—in a church that does not have enough concern for the world outside its own four walls to give one dime to the Cooperative Program?

We can pray and hope and a few will answer the call in spite of what you and I do or don't do. But as a whole, God has seen fit to limit Himself through us and if we don't do something about this challenge ourselves—no one else will. And when 1980 comes around we will still be dreaming and will decide that the goal for 3000 foreign missionaries was really not practical and we will pat ourselves on the back and feel very smug and successful because we

Taxes For Religion Stultify The Church

By Glenn L. Archer

Nothing seems to be more clear in the perspective of history than that a sure way to stultify the church is through government support of religion. Again and again, history has tried to teach the church this lesson. Bestow upon the church the preferred treatment of the state and you lower religion in the popular estimate. You invite anticlerical reactions and, at last, even expropriation of church property. This has happened in such countries as France, England, Russia and Mexico, to name only a few.

Now this dismal program of official sponsorship and financing of the church has begun in the United States. Church institutions are drawing so many kinds of public assistance that many of them are losing their religious significance. The Higher Education Facilities Act provides direct Federal aid to church colleges for the first time in the nation's history. Even a program for "poverty relief" cannot be passed without slipping in some Federal money for the churches. In foreign aid programs, in war damage claims, even in the Peace Corps, the taxpayer's money is being siphoned off to churches. This is all being done at the urging of churchmen who simply do not know what is good for themselves and their churches. And it is done by political leaders who are reluctant to say "no."

We have come perilously close to a tax for religion—the very thing our ancestors loathed and were determined to outlaw when they wrote the First Amendment. In fact, we have it—I say that there is a tax for religion in this country and it is getting larger every year, law or no law.

Most dangerous of all is the drive to reached—say 500. "I must work the works of Him that sent me, while it is day; the night cometh, when no man can work" John 9:4.

amend state constitutions so as to permit the use of public funds for church schools. Church groups, eager to channel public funds into their institutions, are leading such an effort in at least eight states at this moment. These states are Wisconsin, Pennsylvania, Missouri, Iowa, Indiana, Minnesota, Ohio and Kentucky. The object is the removal from the law books of specific inhibitions on public funds for religious purposes.

On the national scene we have an effort by sectarians to scuttle the First Amendment. That would be exactly the effect of the Becker Amendment and allied proposals for authorizing official religious ceremonies in the schools. All church-state relationships as clarified by the courts during the past century would be disrupted. We should be starting over again on quite a new basis and the direction toward state involvement with religion would be clear.

All of these items taken together seem to point to an emerging state church in this country. Certainly the church-state issue has moved conspicuously into the arena of public debate to an extent not previously known. People lose their liberty because they believe false propaganda. This has happened many times. It could happen here without the kind of alert and informed citizenry that will not let it happen. It behooves all voters to pay close attention to the church-state issue. They should not hesitate to interrogate candidates for public office as to where they stand on such matters as tax support for church institutions. Voters should assess carefully what the candidates say in regard to such issues. Liberty can be preserved only if there are those who are willing to make the effort.

Certainly we are not so far in that we cannot turn back. That is the point of speaking out now—to reverse a trend which is subversive to our free tradition. After all, the arrangement between church and state which we call separation has been a good one. It has brought strength to the religious enterprise and has saved it from the perils of anticlericalism. I am saying here that no church can carry the state's luggage and expect to perform its God-appointed task. Too much will sink the ship. Too much patronage, too much tax support, too much preferred treatment—perhaps the state can stand all this, but the church cannot. With Communism stalking the world, no church can afford the sterility and even the corruption that union with the state brings. Instead of trying to impose our church's bills on the taxpayer, let us dig harder and deeper to pay them ourselves. As for our church leaders—let them discipline themselves and limit themselves to such church institutions as the members are willing to support by their voluntary gifts.

Mississippi Pastor

(Continued from Page 8)

advocating integration of the races in any of its services."

In the same church bulletin, Molpus said, "I have arrived at the place where I, for my part, will not deny to a Negro who desires it the privilege of worshipping in the same church building with me. I cannot for the life of me, imagine Jesus standing on the church steps and turning a man away because of the color of his skin."

There was, Molpus said further, no great desire apparent among the Negroes of Belzoni to worship at the church.

Molpus said he had no immediate future

plans. After his statement of resignation, chairman of Deacons Brown recommended the church continue Molpus' salary to Apr. 1 and let him use the pastorum to Feb. 1. The resignation was to take effect Oct. 31.

Molpus said he wanted to remain in the pastoral ministry but said he doubted it could be in Mississippi.

He said he had offered his resignation once before, about three years ago, but it was not accepted at that time. This time, Molpus said, he begged the church to unanimously accept his resignation.

Friends of Molpus said he has long held his viewpoint on race but that racial tensions of recent years apparently aggravated the difference between his viewpoint and that of others in the church.

— An Approved Workman —

TEXTS: 2 Timothy 2:1 to 3:9, 14-17 (Larger)—2 Timothy 2:8-15; 3:14-17
(Printed)—2 Timothy 2:15 (Golden).

One lesson commentator states the subject of the lesson in these words: "The fundamental place of the study and teaching of the Holy Scriptures in preserving Christians from false teachings and from drifting from the true faith." A part of the Golden Text appears on the official seal of the Southern Baptist Theological Seminary. The entire text reads: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." The words translated, "rightly dividing", mean to "cut straight" and were written by Paul who was a tent-maker. They connote the idea of cutting the cloth so that it fits without waste. Since craftsmanship is involved, the topic given above seems appropriate. All Christians, then, are to be good craftsmen who know and make use of the Bible in such a manner as to please God who has given it to mankind. They are to strive to be approved of Him and faithful to their vocation. The printed text offers some suggestions to follow to make this possible. What are they?

Remember The Saviour (vv. 8-13)

The key to understanding the Scriptures is the Plan of Salvation. What God has done to save man, and what a man must do to be saved constitute the essence of the Bible. Jesus Christ stands at the very center of that essence. Paul would have Timothy, and all other Christians, remember Christ as Sav-

iour. His life and teachings, His death and resurrection, and His calling of those to represent Him—all combined should strengthen each disciple and enable him to endure whatever persecution and suffering that may come. For Paul, at this time, it was being bound but he rejoices that this binding did not in fact bind the Gospel. The verses conclude with another "faithful saying". Dying, living, enduring and reigning are some of the main words found here.

Remind The Fellowship (vv. 14, 15)

Phillips translates verse fourteen: "Remind your people of things like this, and tell them as before God not to fight wordy battles, which help no one and may undermine the faith of those who hear them". The validity of such a reminder for our own time is obvious. A discussion of the Bible that narrows to technicalities to the neglect of great and eternal truths must be avoided at all costs. The ideal in studying the Bible is to approach it with an open mind, so far as is possible, and let it speak its own message. One may have the Holy Spirit to aid in its understanding and interpretation. Let the student be both prayerful and careful, seeking first to know what it says and ultimately trying to discover what that message means to him in moral and spiritual terms. Let him keep in mind that the Bible is primarily religious in nature. To study it for purposes of argument is to violate that nature. On the other hand, to study it for guidance in daily living and for comfort in sorrow and for sustenance in death is to love and appreciate it with ever-increasing gratitude to God who gave it to mankind.

Remodel The Life (vv. 14-17)

Timothy enjoyed the high privilege of knowing the Scriptures from his childhood. They were of course the Old Testament for the New Testament as we know it had not yet been compiled. He had knowledge of a marvelous collection of history, prophecy and poetry. It was in reality a library of thirty-nine books. The challenge of Paul to Timothy was to let the Scriptures remodel and re-fashion his life. We have the same thirty-nine books coupled with twenty-seven more of the New Testament. For the entire sixty-six it can be said that they are for "doctrine, reproof, correction, instruction in righteousness". The Christian is to make

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ON MATTERS OF

Family Living

By

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

Director of Counseling, Trinity Baptist Church

Advises Limited Child's After-School Activities

Parents are still misinterpreting both Freudian psychology and progressive education, says teacher John Gabriel. "They feel guilty if they tell their children not to do something, yet we must set clear limits which a child can understand."

Among the limits which should be set, would be a limit on the number of organized after-school activities an elementary school child is allowed to participate in. Our overprogrammed youngsters are physically exhausted. All too often, however, parents are proud of their children's crowded social schedules and reluctant to withdraw their youngsters from the group.

High School Seniors Coming To Belmont

NASHVILLE—About 500 seniors from high schools throughout middle Tennessee are expected to arrive at Belmont College Saturday, Nov. 21, for High School Senior Day.

The annual orientation to college life will begin with a convocation in the auditorium at 10 a.m., followed by tours of the campus and conferences with faculty members regarding major and minor fields of study.

A complimentary luncheon will be served by the college at 12:30 p.m., followed by a musical program presented by the Department of Fine Arts. Activities will officially conclude at 2:30 p.m.

High school counselors, church workers, parents and other adults are encouraged to bring their high school seniors to the event.

continuous use of them, for in so doing he moves to perfection and is thoroughly equipped "unto all good works". Since the Scriptures are inspired or "God-breathed" they must occupy an exalted place in one's life. How could we hope to go through life without them? The refashioning of one's life, in the light of their teachings, should be continuous so that it reflects increasingly that of Jesus Christ.

Children's Page



The Most Important Part*

By Mary Taylor

"Don't forget to come home early, Daddy," Tina called as her father started to work. "The piano recital is tonight, and I have the most important part."

"Why do you think your part is the most important?" asked Tina's mother.

"Because it's a duet," Tina insisted, skipping about the room. "My part is harder than Jane's. She plays the bass, and her part wouldn't sound like much without mine."

"How would your part sound without hers?" asked Mother.

"Well, not the best," Tina admitted, "but at least I play the melody."

When the time came for the recital, Tina was dressed in her new blue dress with the ribbon sash. Daddy drove her over to the school early.

"Mother and I will be here before time for the program to begin," he promised as he let her out.

Although several boys and girls were already there, Tina did not see Jane anywhere. Tina tiptoed down the hall and backstage where she could peek through the heavy curtains. Why, the lights were not on yet in the auditorium. The piano was not even on the stage. It was still in a little room at one side.

Tina found the light switch in the little room and went over to the piano. She sat down and began to play. Her part sounded weak and unfinished without Jane's. Suppose Jane didn't come.

Tina heard steps in the hall. Mr. Frazier, the janitor, turned on the lights in the auditorium. He turned on the footlights and the big overhead lights on the stage. Then he came into the little room.

"Well, hello," he said. "I guess it's about time I played my part in this recital."

"I didn't know you could play," Tina said in surprise.

"Well, my part is a little different from yours," Mr. Frazier laughed.

He moved the piano out on the stage and straightened the curtains. Then he went away.

I guess his part is quite important after all, Tina thought.

She saw Mr. Evans, the principal, walking down the hall. He was always at school when anything was happening. She saw some of the high school girls in pretty dresses. They were hurrying to the auditorium doors to give out programs. Then some of the high school boys, wearing white coats, came in. They were to be ushers and show people to their seats.

"They have important parts, too," Tina realized. "I guess my part isn't so important after all. Even the people who came to hear

us are important. We couldn't have a very good recital without an audience."

Just then she saw Jane coming down the hall. Tina hurried to meet her.

"I'm so glad you're here," she told her friend. "I didn't know before how many people are needed to make a recital a success. Everyone's part is important."

Laughs

Insurance Agent: "Now you can pay this premium in quarterly installments and you'll never miss the money."

Insured (paying second premium): "I know now what Ananias did for a living."

Seems that a Sunday School teacher was telling his class about the Christian armor. He referred to the shield of faith and the breastplate of righteousness. Then he asked the youngsters what Paul called the Word of God. When no one answered, he prompted them by saying it was something very sharp, that cuts.

"I know, I know" cried little Bucky Hale. "It's the axe of the Apostles!"

Lisa (bursting into her classroom after lunch): "I'm sorry I missed this morning, but Daddy was having his independence taken out."

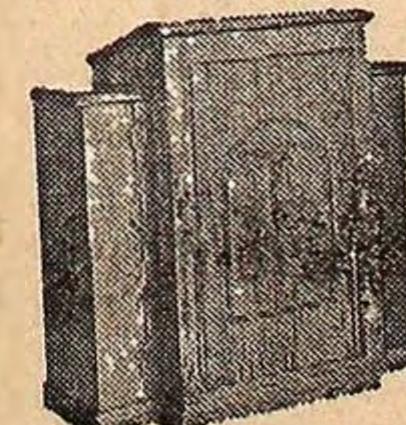
"Veterinarians are animals who were in the war."

A man inserted a newspaper ad describing a billfold he had lost, with \$10 in it, and the next day a boy called at his home.

"This looks like my billfold all right, sonny," said the man, "but it can't be. You see, my billfold has a \$10 bill in it, not ten ones."

"I know, mister," replied the boy, "but the last time I found a \$10 bill, the man didn't have any change."

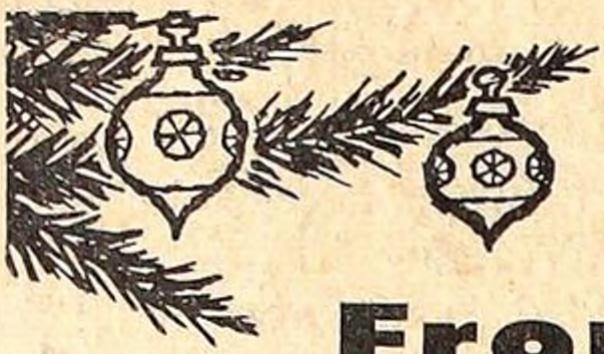
We hope the scientists discover that Mars is not inhabited. This country can't afford to stretch foreign aid any farther.



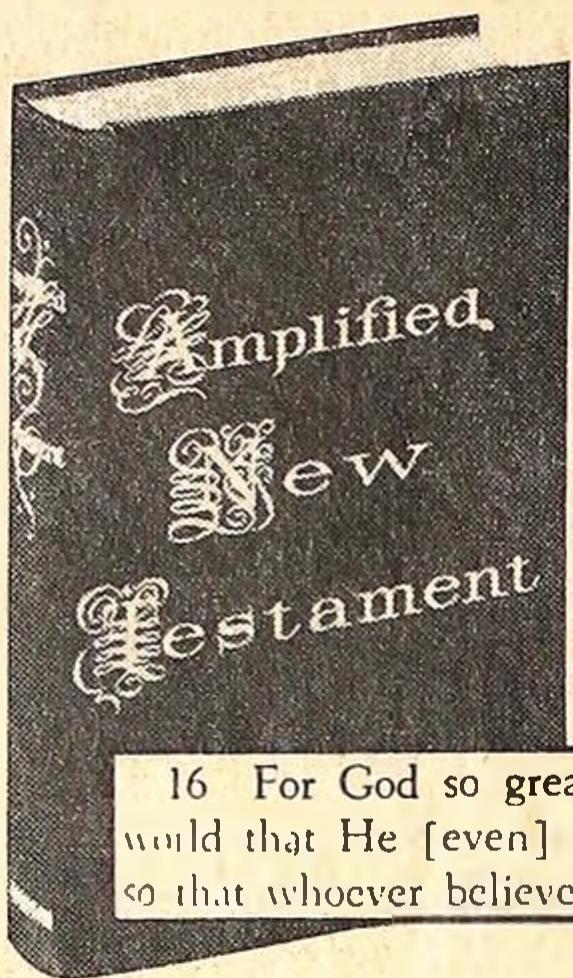
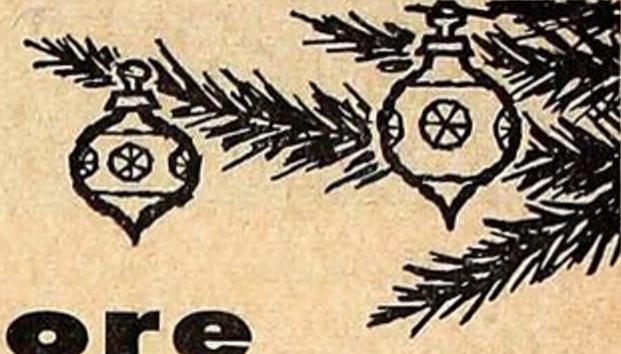
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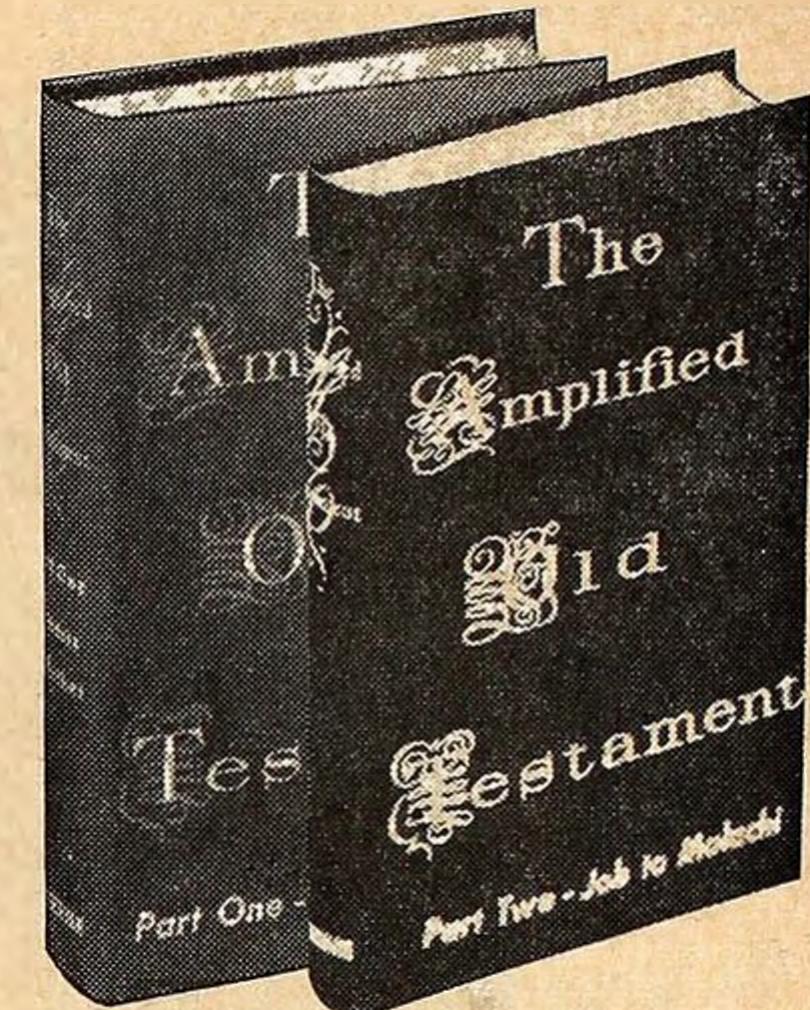
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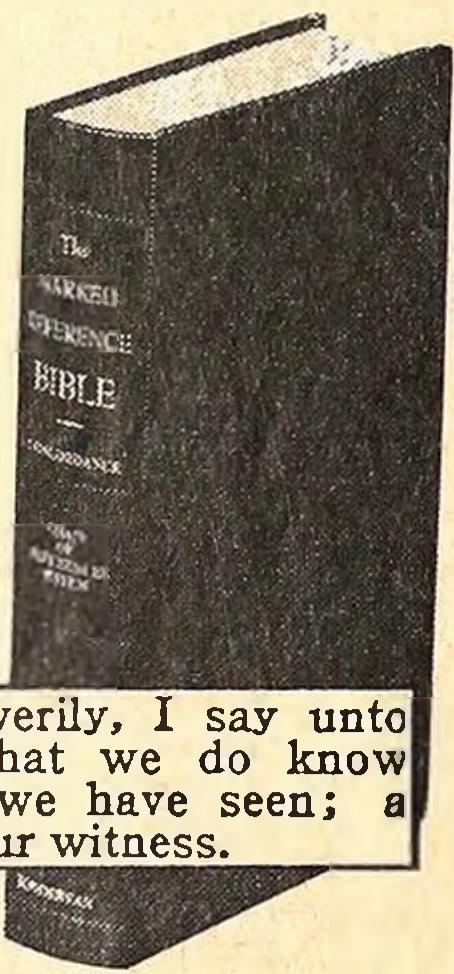
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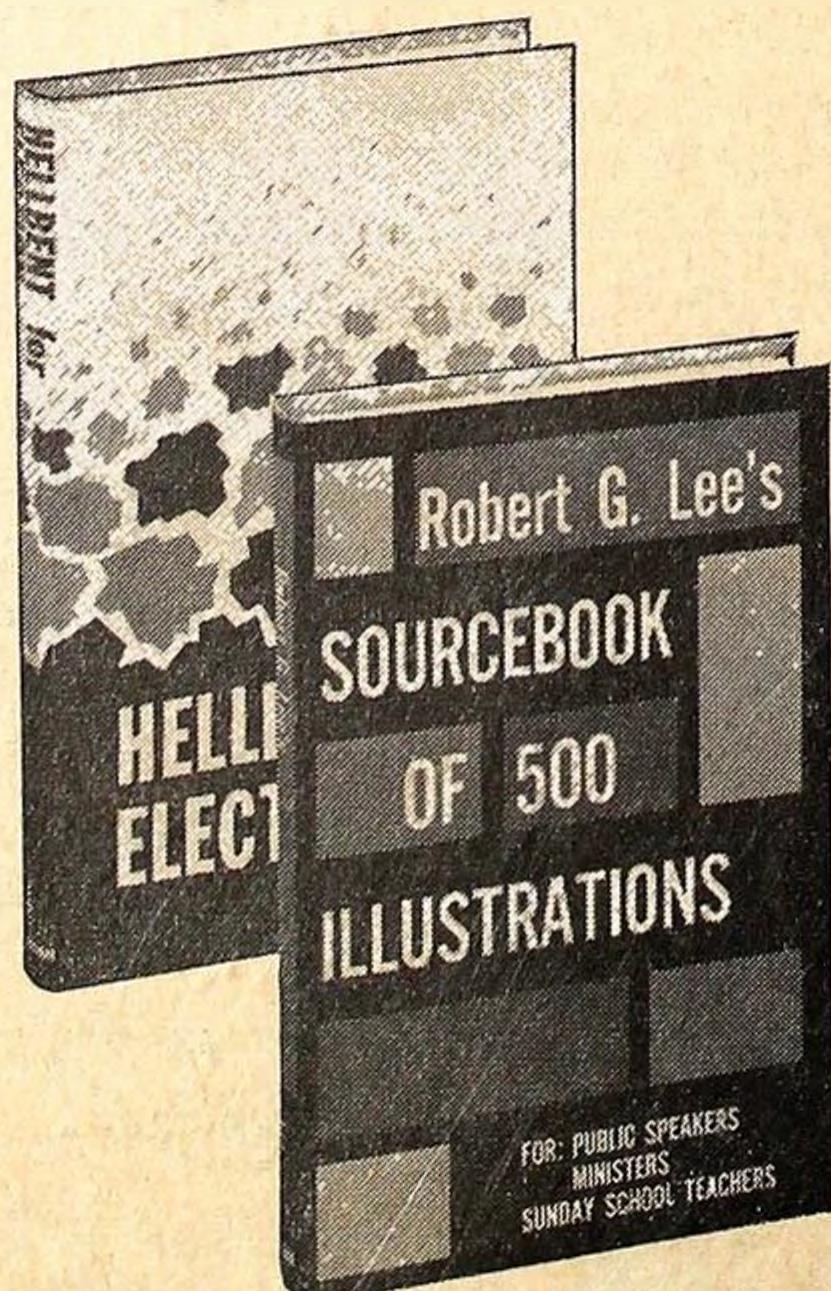
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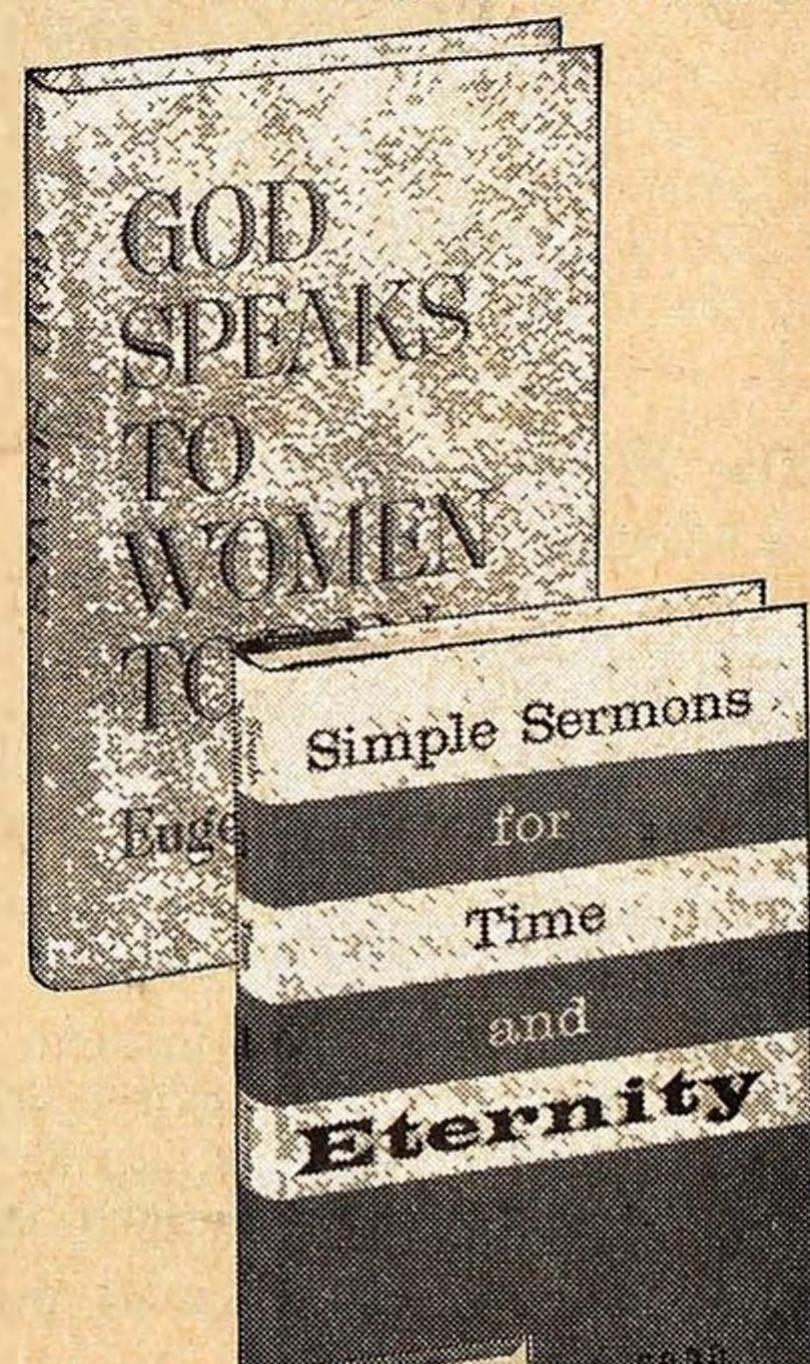
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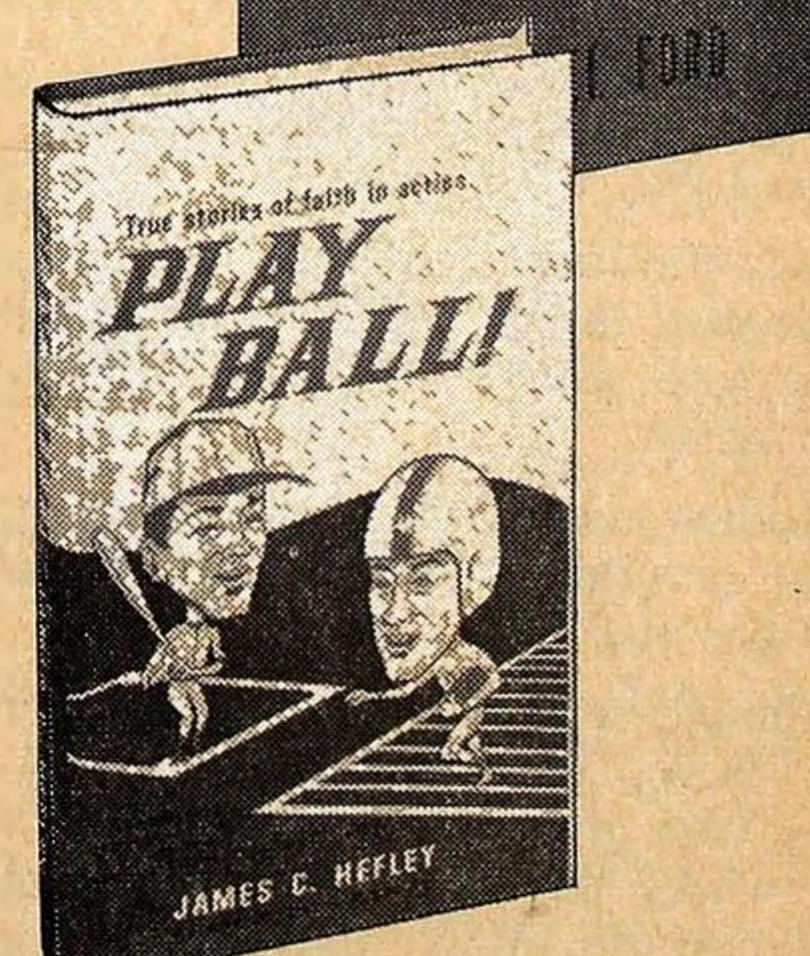
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