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The Totality of Man



Vance Marberry, First Church, Henderson

"For as the body without the spirit is dead—"Jas. 2:26. The heresy of man being saved and living as he chooses should be forgotten. The Bible has always taught that man is to be treated as a whole and not to be dissected in the lab of the false teachers. From the creation story we learn that "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life: and man became a living soul," and again, "So God created man in his own image." Thus we are told of his make up and his capacity to be treated as one.

The Bible tells us that man became ill and his illness eats away like cancer in the whole body. "The whole head is sick, and the whole heart is faint"—"From the sole of the foot even unto the head there is no soundness in it." Man needs to be treated for this illness and not just a change of climate or the joining of an organization.

The Bible diagnosed the illness as sin. "Then when lust hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death."

As God treats sin, the whole body is treated. The head is cured because we are told, "Let this mind be in you which was also in Christ Jesus." The heart is changed as, "in singleness of heart he fears God." The body is different because, "he is purged with hyssop and he is clean."

This rules out the "has beens", the "drifters" and those who always find fault with God's people and His church. When man knows that he is ill, sees the Great Physician and is cured by His prescription, then, he becomes "eyes to the blind and feet to the lame."

Yes, you are one Being. When you are saved by Jesus, it can be said of you, "Christ in you the hope of glory."

Singers Invited To Join World Congress Choir

MIAMI BEACH, FLA.—(BWA)—The Baptist World Alliance has issued a call for 5,000 singers and 250 bandsmen.

These figures represent the goal for an international choir and band to perform in the Miami Orange Bowl each of four evenings during the Baptist World Congress, June 25-30.

The Congress, which meets at five year intervals, is expected to draw representatives from 70 or more countries. Crowds at the evening sessions in the Orange Bowl may

run as high as 50,000 or more, Congress planners said. Evangelist Billy Graham will speak at two of the four night sessions.

The call for musical volunteers was sounded by W. Hines Sims of Nashville, Tenn., director of music for the Congress.

Church and college choirs in the Miami area will form the nucleus of the large choral group but volunteers from the rest of the world are needed to give the group its desired size and international quality.

Dr. Sims said that all singers coming to the Congress who would like to participate in the mass choir should write immediately to Baptist World Congress Choir, 500 N.E. First Avenue, Miami, Fla. for registration cards and the music kit.

Choir members will be privileged to study the Congress hymns in advance of the Congress dates. Rehearsals are scheduled an hour ahead of the program start each evening of the Congress.

A symphony band for the Congress will be directed by Donald I. Moore, band director at Baylor University, Waco, Texas. Volunteers for participation in this group should write to Baptist World Congress Band, 500 N.E. First Avenue, Miami, Fla. The bandsmen will be expected to bring their own instruments.

COVER PHOTO

Dr. Wayne Dehoney whose ability as a presiding officer added much to the smoothness of the 1965 sessions of the Southern Baptist Convention was reelected at Dallas to another term as President. Dr. Dehoney is pastor of First Church, Jackson, Tenn.

SBC Approval Puts NABF Into Being

DALLAS—The North American Baptist Fellowship exists because of the Southern Baptist Convention's decision to join.

According to Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention, plans adopted by the Baptist World Alliance in Hamburg, Germany last year provided that the fellowship would be born when five North American Baptist groups voted to join.

The Southern Baptist Convention was the fifth to join, following the American Baptist Convention, the Seventh Day Baptist General Conference, the Baptist Federation of Canada, and the National Baptist Convention of Mexico.

The resolution adopted in Dallas included a suggestion that the name "fellowship" be changed to "committee."

Dr. Josef Nordenhaug, executive secretary of the Baptist World Alliance, under which the fellowship will operate, said that other members of the fellowship will have to decide whether to take Southern Baptists' name change suggestion. They may face decisions about referring the name change to their respective organizations for approval.

However, Nordenhaug said the name change does not involve by-laws.

Dr. Routh said he thought other committee members would view the suggestion favorably.

Report of the fellowship's progress will be made to the Baptist World Alliance Executive Committee meeting in Miami June 24.



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“The Essentials For Our Proclamation”

1 Timothy 4

By John H. Haldeman

In keeping with the theme of this Convention and as we face the tremendous opportunities that are before us as Southern Baptists, I would remind you, as Paul reminded Timothy, that the only combination that is equal to our task of Proclamation is doctrine, dynamics and discipline.

Proclamation is the supreme item on God's program. Churches today often require so much of their ministers—so many things God never requires—that he has not time to preach the preaching that God bids him.

The first business of the preacher is to preach. He has other functions, but he is first of all a preacher. We hear and read a great deal about “*let the church be the church*”, but I believe it is high time the churches learned to let the preacher be a preacher. He was never meant to be a bell-boy.

Paul says, “For we preach not ourselves, but Christ as Lord, and ourselves, your servants for Jesus' sake.” Look at the triangular arrangement of the last half of that verse—“*ourselves*”—“*your servants*”—“*for Jesus' sake*.” The preacher is not just the servant of the church—period. He is not a church flunky. He is the servant of the people only insofar and inasmuch as it is for Jesus' sake—that qualifies it.

Proclamation or preaching is God's appointed means of getting out the gospel, and I believe that when it is done right, you do not have to prop it up with anything else. God did not say, “How shall they hear without a brass band?” He said, “How shall they hear without a preacher?” Paul said that when he was called, “immediately he conferred not with flesh and blood.” Today we do it the other way around. About the first thing we do is to confer with flesh and blood to get man's approval and approbation.

Alexander Whyte said that Paul went through Arabia with Moses and the Psalms and the Prophets in his knapsack, and came back with Romans and Ephesians and Colossians in his heart. What a trip that was for Paul. Ministers today need to take such a trip or excursion.

Paul makes a threefold appeal to Timothy, and through him to all preachers and concerning all Proclamation.

1. First of all he will have him give attention to DOCTRINE.

Take heed unto doctrine, and to exhort with all long suffering in doctrine. He also reminds him that the time will come when people cannot endure sound doctrine.

Doctrine is frowned upon in many quarters today. Sometime ago a newspaper editor commended a popular preacher with these words: His sermons expound the principles of good life and are not concerned with doctrine.” In this one tragic sentence we find the explanation for the spiritual poverty of our day. This dearth of vital Christianity is apparent on many sides. Could this be the reason for the present day degrading of national politics to the inferior level of expediency rather than that of moral principle?

Recently I heard a preacher say—*We are not interested in doctrines.* “But what he meant to say was that they were not interested in Biblical doctrine. You see—the philosophy of Karl Marx is doctrine. So is the philosophy of Emanuel Kant, Charles Darwin, John Dewey or Julian Huxley. Webster tells us that doctrine is teaching, instruction, or that which is taught; a body of principles; a principle in any branch of knowledge, tenet, dogma or principles of faith.”

However, these man-made doctrines are not what Paul calls “sound doctrine”, for they are not based on the revelation of God. Jude reminds us that our faith was “once and for all” delivered unto the saints. Sound doctrines of God's Word do not fluctuate. Scientific theories and materialistic philosophies change with the passing days—but the doctrines of God's revelation are constant.

It is easy today to grow weary of the battle and sink into a twilight zone, and into conditions of low visibility where black and white becomes a blend of indefinite gray. My Bible says that we are to walk in white, and it is a sad day when any preacher begins to wear the gray garb of compromise.

What am I to proclaim? “Preach the Word!” When am I to preach it? “In season and not of season.” How am I to preach it? “Reprove, rebuke, exhort with all longsuffering and doctrine.” Why am I to preach it? Because the time will come when they cannot take it—Has that time come?

Somewhere I read the title, “The Art of



John H. Haldeman, pastor of Allapattah Church, Miami, was the preacher of the Convention Sermon at the SBC, held in Dallas Memorial Auditorium.

Almost Saying Something.” That is quite in vogue today, not only in legislative halls, public speeches, public press, but even in pulpits. The preacher gets off to a good start, and you think, now he is going to hit the nail on the head, but just before he gets to the point he swerves and executes a neat detour. He almost says it—but not quite.

Old Erasmus must have been good at that. They said he could shade up a YES til it sounded like NO, and burnish up NO until it would pass for YES.

Some of our vague preaching sounds all right. It offends nobody, and it will take you a long way in this world, but this world is not the right world to get a long way in. At the end of the road you meet God, and God always has something to say. This old book does not almost state the case—when it says it, it stays said.

Just because we have a generation of itching ears instead of burning hearts is no reason we should trim our doctrine to suit general unbelief.

If Timothy was not ready doctrinally, he was not ready—period. A lot of church members would not know the difference if you took a text from the Koran on Sunday morning, but God expects us to know the difference, and God expects us to preach doctrine, good doctrine, sound doctrine—no other doctrine.

II. The second admonition of Paul had to do with DYNAMICS.

“Stir up the gift of God that is within you.”

Timothy must have been a timid soul. Paul wrote to the Corinthians, “Now, if Timothy come, see that he may be with you without fear.” I think Timothy had the faith and the facts, but he was out of fire, he was missing in dynamics.

(Continued on Page 7)

EDITORIALS.....

Evangelism

What is evangelism? Strong efforts are being made in some quarters to equate evangelism with revolutionary social change. These advocates of humanistic change conceive of evangelism as little, if any, concerned with "saving" the individual but only with remaking the "power structure" and reshaping the social order. Evangelism, therefore becomes a mere socio-political tool.

Let us realize that evangelism is concerned with more than the individual. It is concerned with a new order in which the will of God is expressed through redeemed personality. But let us never make the mistake of thinking that evangelism is simply a message concerning the socio-political.

New Testament evangelism is the proclamation of the Good News of God's saving grace in Jesus Christ. Christ died for our sins. He rose for our justification. This evangelism must first of all be aimed at the in-

dividual. Unless the individual receives Christ and be made new there can be no hope for a new society.

Don't oversimplify evangelism. It's a lot more than getting people "to walk the aisles for Christ". We Baptists should be rid of some misleading terminology which we never got from the Bible. Evangelism is concerned with the Gospel that tells of the possibility of new life in Christ.

Evangelism is the mission of the church—to witness to the Risen Lord. The church must be concerned to produce a moral atmosphere in which needed social action can be taken and in which its hoped-for-results can be sustained. Merely to focus attention on the need of changing the social order without changing the individual is to forget the depth of evil. To be unconcerned about changing the social order is likewise to be deceived about the penetration and permeation of evil in human society.

True evangelism seeks both a new individual and a new society. Only the power of God in Christ is sufficient to bring in this newness. The redeemed individual bears witness to the power of Christ to make all things new.

Solution Worth Trying



Resolutions

From year to year the Southern Baptist Convention is urged to change its name. A messenger at Dallas proposed the name be changed to one more descriptive of the Convention's national nature. Dozens of ideas have appeared through the years as to what might be more fitting than "Southern". But we are sympathetic with Dr. Herschel Hobbs. Reporting for the Committee on Resolutions he quipped that if the name be changed he would suggest it be the "Resolving Convention". Dr. Hobbs and his committee did a monumental work dealing with numerous resolutions proposed on many matters by messengers. Procedure of the Convention referred all these to the Resolutions Committee which acts as a screening, clarifying group. To the Convention, the summation of their wisdom was brought by Dr. Hobbs on the various proposals. Church-state and human relations were of gravest concern as the committee submitted its work.

The following resolutions were presented to and

approved by the Southern Baptist Convention

at Dallas, Texas, June 4

On Church-State Relations

Whereas, the programs and activities of the State in present day society have enlarged to the point that:

- a. Education is apparently moving toward a practical monopoly by the State,
- b. The area of charity and public welfare is being largely preempted by the State,
- c. The dignity of man and the opportunity of minorities are being moved from an area of Christian concern and recognition into an area protected and undergirded by laws, court decrees, and other state functions, and

Whereas the Church still maintains its program in these areas, either independent of the State or in cooperation with the State, resulting in an inevitable complexity of the problem of State-Church relations,

Now Therefore Be It Resolved:

1. That Southern Baptists maintain their traditional position on the separation of church and state by having a "free church in a free state." And that we reaffirm previous actions of Southern Baptist Conventions in expressing opposition to diplomatic relationships being established between the United States and the Vatican.
2. That we urge the leadership of all Baptist institutions to study the principles and issues of Church-State relationship, with the caution to be guided by their concerns for the Christian witness and for the freedom of men.
3. That we commend the Baptist Joint Committee on Public Affairs for keeping Baptists informed and involved in giving a clear contemporary witness with reference to the basis and meaning of freedom.
4. That we commend Protestants and Other Americans United for calling attention to the need for speaking to the major Church-State issues of our day.

On Obscenity

Whereas, we find ourselves in the midst of a moral revolution of unprecedented proportions, and

Whereas, the mass media including radio, television, movies, and literature greatly affect our total society, and

Whereas, there has developed an appalling tendency to violate the most elementary code of moral decency,

Therefore Be It Resolved:

1. That this Convention urges all responsible Christian citizens to appeal to news stand proprietors and sellers of all publications to refuse to sell such literature as appeals to prurient interests, and
2. That in those states where there are now no laws enabling such proprietors to

refuse objectionable materials from wholesales, we strongly support the prompt enactment of such laws, and

3. That this Convention urge the motion picture industry to reinstate and honor its own code of decency, and
4. That this Convention hereby voices the urgent hope that the television industry will reject its current programming of violence, immorality, and illicit sex in favor of basic moral values without which no nation can long endure.

On Human Relations

Whereas, Southern Baptists as evangelical Christians have a major responsibility for the Christian witness both in the homeland and around the world, and

Whereas, the progress made toward an easing of racial tensions and a Christian solution does not match the extreme urgency reflected in current crises, and

Whereas, Paul in his letter to the Colossians (3:11) says "there cannot be Greek and Jew, circumcision and uncircumcision, barbarism, Scythian, bondman, freeman; but Christ is all, and in all."

Therefore, be it resolved by the messengers assembled in this 108th session of the Southern Baptist Convention that we:

1. Rededicate ourselves in the spirit of Christ to a ministry of reconciliation among all men.
2. Remind ourselves that all men stand as equals at the foot of the Cross without distinction for color.
3. Pledge ourselves to provide positive leadership in our communities, seeking through conciliation and understanding to obtain peaceful compliance with laws assuring equal rights for all. We further pledge ourselves to go beyond these laws in the practice of Christian love.

On the Sunday School Board

Whereas, concern has been expressed to this Convention regarding certain publications of the Sunday School Board, and

Whereas, a desire has been expressed that careful attention be given by the Sunday School Board to the qualifications of the persons it engages as writers and speakers, and

Whereas, the Sunday School Board, has acknowledged mistakes and has taken steps to prevent their recurrence.

Therefore, be it resolved: That the Southern Baptist Convention express to the Sunday School Board its appreciation for responsibilities faithfully discharged; and its confidence that diligence will continue to be exercised in all of its activities.

Thank You

Our thanks to W. C. Fields, Press Representative, Theo Sommerkamp, Press Room Manager, and the staff and facilities of Baptist Press at Dallas for reports on the Southern Baptist Convention and its related meetings May 31-June 4. They gave invaluable assistance to the Baptist State papers as well as the secular press.—The Editor

On "Operation Penetration"

In his 1965 address to the Southern Baptist Convention, President Wayne Dehoney challenged the churches, the Convention, all agencies, boards, commissions, institutions, and organizations to unite in "Operation Penetration"—a planned and coordinated effort to accelerate the preaching and teaching of God's Word throughout the world.

Individual Baptists and groups of Baptists, associated by Christian bond of any nature, are urged to rededicate themselves to this task through intensifying support of the denomination's program of "proclaiming and witnessing" and through other appropriate individual and group action.

On Latin-American Revival Crusade

Whereas, the doors of evangelism are now open in the greater part of Latin America and revival is sweeping Brazil, and

Whereas, the Brazilian Baptist leaders desire a simultaneous revival throughout the Americas by 1970,

If such revival crusade should be planned, Be It Resolved That:

The Southern Baptist Convention gives its full encouragement to the Foreign Mission and Home Mission Board to study crusade possibilities with the Baptist leadership in the countries involved.

On Evangelism and World Evangelism Congress

Whereas, Southern Baptists are committed to the ministry of evangelism, and

Whereas, Billy Graham is one of its leading exponents in our generation, and

Whereas, he is planning the "World Evangelism Congress" in West Berlin in the fall of 1966,

Be It Therefore Resolved:

1. That we express our appreciation to Billy Graham for his leadership in the field of evangelism;
2. That we pledge our prayers for and our genuine interest in this World Evangelism Congress with the desire that God may use this meeting to spark a renewed interest throughout the world in evangelism and missions.

Tennessee Topics

The congregation of Central Church, 901 Woodmore Lane, Chattanooga, voted to proceed immediately with construction of a new addition, which will cost approximately \$170,000. The addition will be an educational building, primarily used for Sunday school classes and a nursery. Ansel T. Baker is pastor.

Mrs. Richard L. Lusk, missionary to Macao, has returned to the States because of a family emergency. She may be addressed at 302 Bond Ave., Brownsville, Tenn. Mr. Lusk expects to remain in Macao until early 1966, when he will begin furlough (his address: 12 Calçada do Monte, Macao). Mrs. Lusk is the former Ida Bennett, native of Humboldt, Tenn.; Mr. Lusk is a native of Greenville.

L. D. Kennedy, pastor of Calvary Church, Big Hatchie Association, received his master of arts degree from Memphis State University in commencement exercises held May 29.

Mrs. Dave Brown is the newly elected organist at Hickory Hills Church, Memphis.

Raymond Smith, pastor of McCalla Avenue Church, Knoxville, was chosen as one of the two Baptist ministers to be offered a scholarship by the University of Tennessee to attend the "Tennessee Clergy Economic Education Conference" meeting at Gatlinburg, June 14-16. This is a conference of 50 ministers from all over the state of Tennessee.

The C. D. Tabors of Shelbyville left June 7 by jet for Frankfurt, Germany to visit their son and family, Capt. and Mrs. Herman S. Tabor and son Gregg. They also will visit Switzerland, points in Italy, France, Belgium the Netherlands, Luxembourg and points of interest in Germany including West Berlin. Tabor retired last year after 18 years of service as superintendent of missions for New Duck River Association.

The J. Billy Grahams whose new address is P. O. Box 114, Taichung, Taiwan, Republic of China, announce the birth of their fourth child, a son, Douglas Kim, May 21. Mrs. Graham, the former Anne White is from Greeneville, Mr. Graham from Jasper, Tenn.

Leclair Church, Memphis, added 41 members during revival led by Raymond Sanderson of Evansville, Ind. There were 55 reconsecrations and nine young people surrendering for church related service.

Deaths

Rev. Huber R. Anderson, 53, died June 2 in Cleveland, Ohio, where he had accepted the pastorate of First Baptist Church, effective Apr. 25. Mrs. Anderson was still living at 1429 Norvel Avenue, Nashville, Tenn. and the family planned to go to Ohio after the school year. He was a former pastor of Eastwood Church, Nashville, until four years ago when he became pastor of First Church, Jamestown. He resigned as pastor of the Jamestown Church, August, 1963 and returned to Nashville.

Rev. William Franklin Baxter, 1034 West Main Street, Brownsville, died June 1. He had been ill for a week, though he had been in bad health for sometime. He was 42. A graduate of Union University and New Orleans Seminary, he was an active member of Brownsville Church where he had served as Sunday school teacher, superintendent of Sunday school and leader in Training Union. Under his leadership Shaw's Chapel Church was organized.

Funeral services for Good F. Ownby of Gatlinburg were held June 3 at First Church in Cumberland, Va. of which he was a founder. Ownby, 88, died May 31 while staying with his son, Ray Ownby, in Wingina, Va., near Lynchburg. He had served as Sevier County superintendent of schools and as county trustee. He was a deacon of Gatlinburg's First Church. He had been undergoing hospital treatment in Virginia since last November and had been staying at his son's home in Wingina.

Mrs. James H. Young, 80, member of Lonsdale Baptist Church, Knoxville, died May 27. In addition to her husband, she is survived by three daughters and seven sons, two of whom are Baptist ministers—Lester E. Young of Sunrise Church, Rutledge, and Raymond Young of First Church, Algood.

Pastoral Changes

Clarence H. Petty for the last seven years pastor of East Brainerd church, Chattanooga, resigned Sunday, May 30. His resignation is to be effective June 30. Petty is retiring from the pastorate and will be available for supply, interim and evangelistic work. He will continue to reside at 1087 Engel Avenue, Chattanooga, Tenn.

James C. Franklin is the new pastor of English Creek Church, Newport. He came to English Creek from Shallow Ford Church, Erwin. The Franklins have four children.

Don Peck, a native of North Carolina, graduate of the University of Miami, Fla., and Southwestern Seminary, assumed his duties as pastor of Tusculum Chapel, Holston Association, May 9. He came to Holston Association from the pastorate of First Church, Oliver Springs. Mrs. Peck is the former Jean Cuthbertson of Glasgow, Scotland, and they have two children, Douglas and Pamela.

Smyrna Church of Polk County has called A. L. Mathis of Benton as pastor and he succeeds LeRoy Tallent. Mathis previously served as pastor of Mt. Springs Church and Pine Ridge Mission. Smyrna Church was organized in 1848, and the congregation has recently constructed a brick structure with all new furnishings.

E. Lee Griggs has resigned First Church, Daisy, after more than seven years as pastor, to accept the pastorate of Una Church in Nashville Association.

Elmer Crosby has resigned as pastor of McCarty Church, Hamilton County Association, to accept the pastorate of First Church, Cowan.

William Delius has resigned as pastor of Charity Church, New Duck River Association.

Cumberland Association—Homer Robertson has resigned as pastor of Gracey Avenue Church, effective July 1. He has served more than four years. He has accepted work in Arkansas as an associational missionary.

Ray Bowman resigned as minister of music at First Church, Lewisburg, to become minister of music at First Church, Sweetwater. A graduate of East Tennessee State University where he majored in music, Bowman served several upper East Tennessee churches before going to Lewisburg. He is married and has one son. They are residing in the Heuer Apartments on North Main Street, Sweetwater.

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(Continued from Page 3)

Some Baptists have heat and don't shine, some shine but they do not generate any warmth. Bishop Moore used to say he would rather cool off a fanatic than to warm up a corpse. There is such a thing as having the facts and faith without the fire.

We have efficiency, but efficiency without His sufficiency is only a deficiency. We are afraid today in some quarters even to talk about being filled with the Spirit, just because some extremists may have gone overboard on the subject. Whatever it is, my friends, most folks don't have it. I would rather a fellow have the wrong terminology and the right experience, than to have it the other way about, though we ought to have both to be sure.

John Wesley had an Oxford education. He had a godly ancestry. He was a man of prayer. He was a separated man. He did his best to live a godly life. He was a missionary—he even tried to convert the Indians to the Lord. But for all that he was not ready to preach. I do not know exactly what happened to Wesley at Aldersgate, but I know he was not ready to preach until it happened. Most of our preachers are tireless and too many of us are fireless.

People today like preaching that is shallow—something very light without any demands on the congregation. But if we are going to do New Testament preaching and defend the faith, it has to be done in super-natural power.

We have the gift of God, but it may be like sugar in the coffee cup—it needs stirring, or better still, to use the figure Paul had in mind here—a fire that needs rekindling. Let me ask you, has the fire of God died down in your soul, and is so covered with ashes that you are scarcely aware of its presence? If so, we must scrape off the ashes and expose the coals and let the breath of the Spirit blow across until the fire is rekindled in our hearts. That is what Paul is telling Timothy.

Christmas Evans was on his way to a preaching appointment one Saturday afternoon. He said, "God convicted me of a cold heart. I stopped and tied my horse, and went out into the woods, and for four hours I waited upon God, and I could feel as it were in my heart the breaking up of a hard winter."

God save us from being guilty of a cold heart.

III. Finally, Paul exhorts Timothy with regard to DISCIPLINE.

"God gave us not a spirit of fearfulness; but of power and love and discipline." (A.S.V.) As weak as we are doctrinally, and as weak as we are in dynamic, we are weakest of all on this.

A New Testament Christian is a believer,

a disciple and a witness. Our churches are full of believers; but if you tell those believers that God expects them to be disciples, and if you call on them to deny self, take up the Cross, keep the body under and bring every thought captive, and keep themselves un-spotted from the world, they will resent that intrusion. They will say the preacher is meddling and interfering.

After all, the great Commission does not send us out to make believers—it sends us out to make disciples! Of course you have to be a believer in order to be a disciple, but notice it says DISCIPLE. God is out to make saints out of sinners.

Crisis must be followed by continuance. "If ye continue in my word, then are ye my disciples indeed."

I think we preachers, without meaning to do so, are guilty of having created an artificial distinction in the minds of a great many people between taking Jesus as Saviour and confessing Christ as Lord. After all, that verse in Romans 10 says, "If thou shalt confess with thy mouth Jesus as Lord." Paul, when he met the Lord Jesus, said "Who art thou, Lord?" "Lord, what wilt thou have me to do?"

I don't believe that you can get saved on the installment plan. I don't believe that you can get saved with your fingers crossed and one hand behind your back saying to yourself, "I take Jesus as my Saviour, and then I won't have to go to hell. I won't do anything about confessing Him as Lord. If I never submit to His Lordship—the only thing I will lose will be my reward." I don't believe you can be saved that way. I believe you must take Jesus Christ for all that you know Him to be at that time, and as the Word of God presents Him.

We are in such an everlasting hurry to get prospects into our churches. Why, bless your hearts, Jesus lost some of the best prospects He ever had. He lost three in a row in the 9th Chapter of Luke. And what about the rich young ruler? He had manners—kneeling; morals—commandments; money—wouldn't turn it loose. But Jesus wasn't out for joiners, He was out for disciples! Let me make this plain: Salvation is Free—not Cheap! It is Free! A thing can be free and not be cheap. It cost plenty! It cost God His Son, and it cost the Son His Life; but it is free to you—the "Gift of God is eternal life."

But discipleship will cost you everything you have. I think we ought to be fair with people today. They ought to understand what they are in for. The moment they get saved they are under new management.

You have but one option in this world. You can receive the Lord Jesus, or you can reject Him. But if you ever receive Him, you don't have any more option—that is the end of it. You belong to Him. "Ye are

not your own; for ye are bought with a price." This idea that if I want to go to church on Sunday, it is my business; if I want to stay at home, it is my business; if I want to give a tithe to the Lord, it is up to me; if I want to serve in this capacity or that, it is up to me.

You don't have any rights if you have become a Christian—you belong to Him! Why is it that we have to wear ourselves out telling church members what they ought to have known the day they received Christ as Saviour—that Jesus is Lord of all.

The early Christians used to say, "Jesus is Lord." They died for that! They paid the price! But today we have a crowd of believers, many of whom show no evidence of being disciples, and of course if not disciples, they are not witnesses.

Discipling calls for disciplining. And if a preacher is going to preach disciplining, he has to practice it on himself. He cannot "entangle himself with the affairs of this life," if he is to "please Him who hath chosen him to be a soldier." I believe that the seriousness of the hour and the shortness of the time and the shallowness of our hearts demand as never before that we walk circumspectly, "Because the days are evil."

No preacher has any business allowing anything in his life that has even a question mark after it. Jesus Christ deserves even the question mark. And some of you have argued for something you are doing for so long you think it is right—maybe. You have excused yourself for years, and you will not pay the price to win the crown. You will not discipline yourself so God may properly use you.

Well—there you have it—doctrine, dynamic and discipline—and it is only the combination that is equal to the task before us. For both preacher and people, both in pulpit and in pew, we need doctrine that we may believe—we need discipline that we may behave. This is God's combination. It is a high standard, but I believe we can reach it by the grace of God.

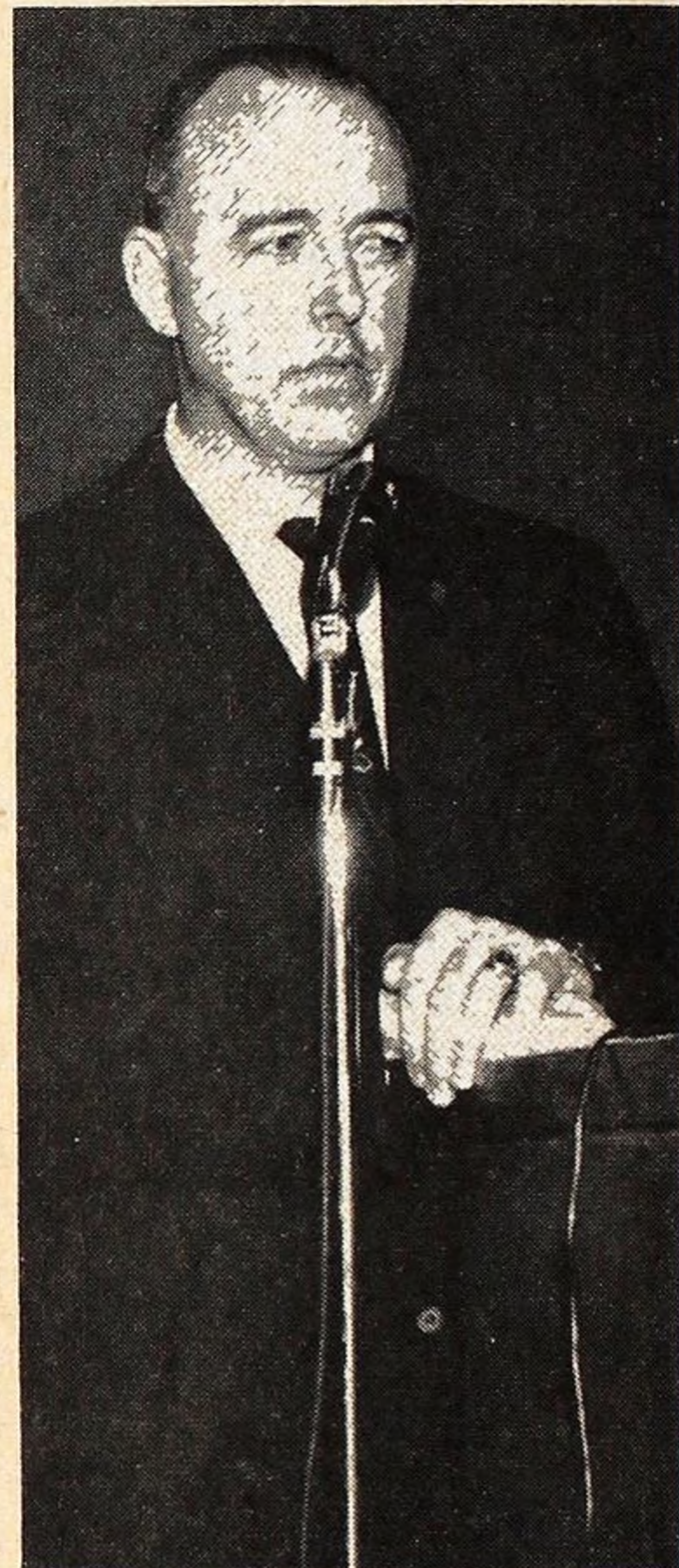
The tendency today is to look for a standard to suit us. I heard of a battle engagement where the flag got away ahead of the soldiers. The officer called to his superior that the flag should come back to the regiment, but the superior thundered, "No, make the regiment catch up!"

The flag has gotten away ahead of us—the flag of doctrine, the flag in dynamic, and the flag in discipline, and it is becoming quite fashionable in all three cases to bring the flag back to the regiment. I beg you, if you belong to the regiment of the soldiers of the Cross, whether as preacher or layman, instead of accommodating these high standards to your manner of living, ask God to enable you by the Holy Spirit to catch up with the flag.



SBC-Dallas CAMERA CATC

CHALLENGE to an evangelistic crusade for the Americas was given by Brazilian Convention President Rubens Lopes (right). James Musgrave waits to interpret from Portuguese into English.



CHRISTIANITY'S international appeal found expression at the Woman's Missionary Union Convention in Dallas through speakers Mrs. Emmanuel Dahunsi of Nigeria, Mrs. Glauca de Peticov of Brazil, Mrs. Leon Chow of Taiwan, Mrs. Willic Wickramasinghe of Ceylon, and Mrs. Yoshie Kaneko of Japan,



ELECTRONIC count from IBM punched cards provided accurate and rapid information on all votes taken at the Southern Baptist Convention. Tellers no longer count individual ballots, but simply stack cards to be fed into the machine.



MESSENGER Harry Welch of the Convention in Dallas SBC observer at Vatican Con

← **ASTRONAUT** John Glenn conducts a pres Southern Baptist Pastors' Conference in Dall

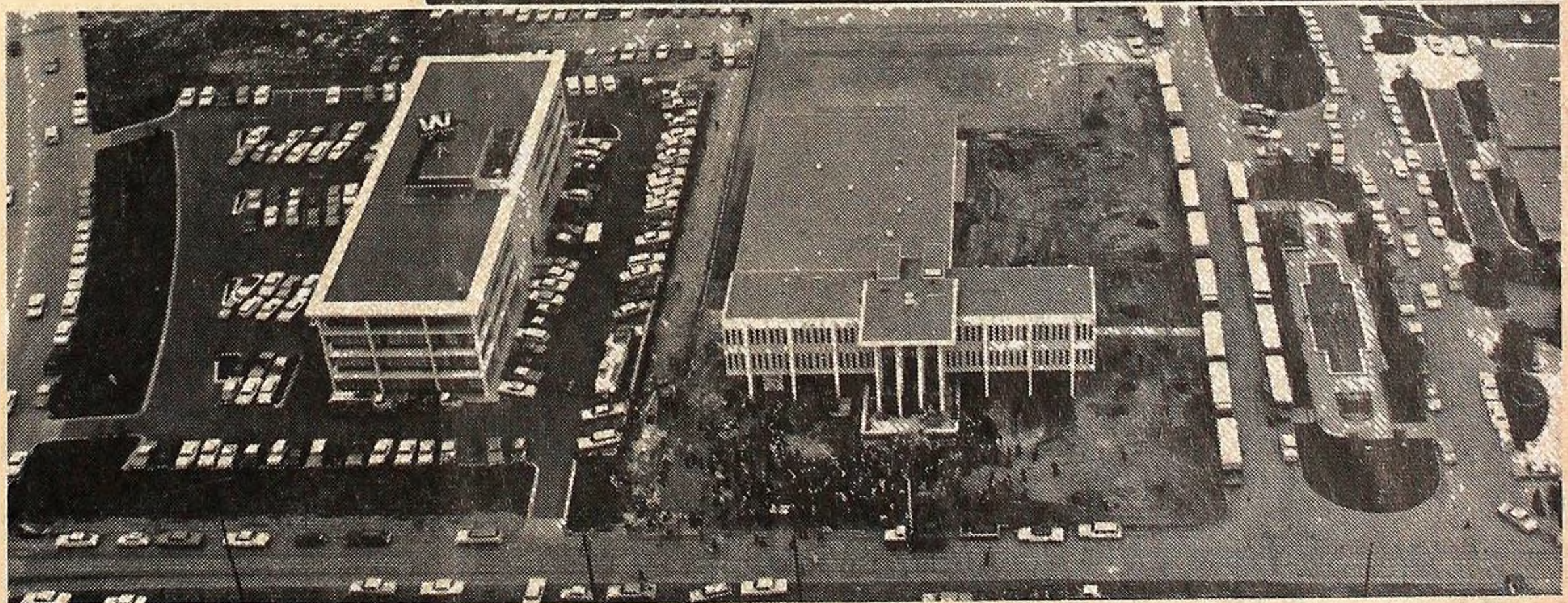
HES CONVENTION



CONVENTION Presidents take time out for a cooling drink. Robert G. Torbett who brought fraternal greetings from American Baptist Convention talks with SEC President Dehoney.



ittanooga, uses mike on the floor
voice objection to proposal of an



DEDICATION of Radio and Television Commission building as seen from helicopter.

FROM NEW YORK, to Puerto Rico, to Hawaii is part of the reach of Southern Baptist Home Missions. Paul James of New York, Milton Leach of Puerto Rico, and Edmund Walker of Hawaii discuss work in their areas with HMB Executive Secretary Arthur B. Rutledge of Atlanta.



ference following his appearance at the

Changes in Church Study Course

Beginning June 1, the awards section of the Sunday School Board will issue diplomas and seals in the Church Study Course according to new requirements.

"Several months will be needed to complete the transition to the new system," stated Dr. W. L. Howse, director of the Board's education division.

Only the 10 Category 1 books and any 10 additional books are now required for the completion of the Christian Training Diploma, the first of five diplomas awarded in sequence.

Under the old church Study Course requirements, participants were required to read the 10 Category 1 books, five additional general books, and five designated principles and methods books.

There are four other diplomas in the adult, young people series: Approved Workman Diploma, Master Workman Diploma, Distinguished Workman Diploma, and Special Citation Diploma. Each of these diplomas requires the completion of any 20 books listed in the course.

After October 1965, the Sunday School Board will continue to issue book certificates for each book credit earned in the church Study Course. A church or an individual will be expected to send in book certificates earned in exchange for diplomas and seals.

Changes in the Church Study Course re-

quirements were proposed by a committee of representatives from the Board's Training Union, Sunday School, church music, and church administration departments and Woman's Missionary Union.

* * *

This summer will be an opportune time for each church to check up on its record of training awards. It will be well to prepare a file for each worker (or member) to contain the individual training record and the individual book certificates.

Perhaps diplomas are on file and seals are laid back somewhere. These items may be displayed publicly for recognition of good work done by the workers.

Also—remember—church study course credit can be obtained for study of *Better Vacation Bible Schools*, and for the various textbook studies. Don't forget to send in your applications for awards.

If you haven't done so, plan to participate in "Operation Home Study" this summer. For a free descriptive tract, write to the Tennessee Sunday School Department. Other pertinent free helps available are:

"Trained Workmen," a complete listing of all church study course books needed for planning next year's training program "Leadership and Membership Training Chart," a "wall chart for list workers and recording awards earned.

Tennessee's record in study course awards in Category 17 (Sunday School) has shown a significant increase over the same period last year. The six month comparative record is as follows:

Oct., 1963-Apr., 1964.....8918 awards
Oct., 1964-Apr., 1965.....9641 awards

We are grateful for this indication of determined purpose on the part of Sunday School workers and members across the state. This increase of 723 awards is indicative of a serious devotion to the task of improving the Bible teaching ministry of our churches.

Religious Faith Must Be Explored: Glenn

DALLAS, June 1—Former Astronaut John Glenn told more than 8,500 Southern Baptists here Tuesday they need an exploration of religious faith that will match and exceed the exploration of space.

Calling religion and faith complementary subjects, Colonel Glenn called for a continual re-examination of religious faith in the light of the knowledge explosion of science.

"The highest form of progress is in the realm of the spirit, not science," he said. "Ultimate progress deals with ultimate issues."

In his address to the Southern Baptist Pastors' Conference he chided pious people with preconceived religious ideas who want to rely on "the faith of our fathers," but when questioned about that faith talk only in terms of the old church back home—things and places instead of real faith.

"The young people of today," he said, "are asking hard questions, and it simply is not realistic to demand that they accept religion on blind faith."

Colonel Glenn, a Presbyterian elder, said the great scientific advances and discoveries of recent years had challenged religious thought of the day, and many religious people refuse to accept scientific facts because of their preconceived religious ideas.

"One woman took me to task in a letter, saying that if God had wanted men to fly, he would have given us wings. She said we ought not to even have a space program, and I ought to stay at home and watch TV like the good Lord intended."

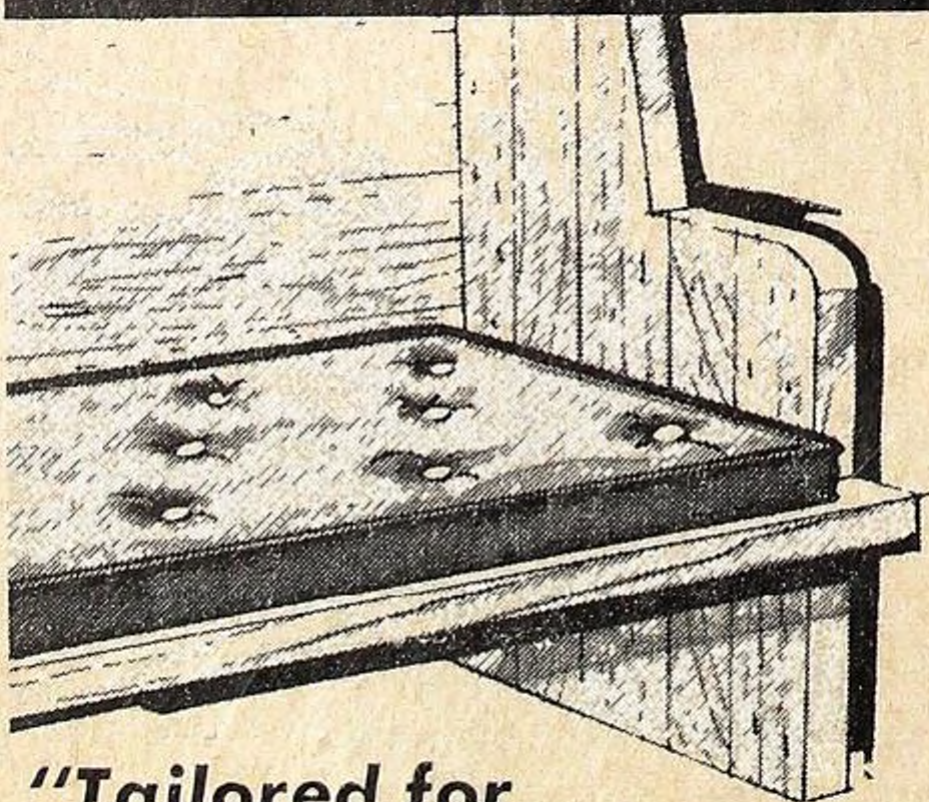
He said that such a narrow approach to life and religion will not work in the scientific world of today.

Then he asked some of the questions young people have asked him lately.

"Will a Buddhist who is sincere and devout in his faith go to heaven?"

"Does God put souls into men, and if he put my soul into a Japanese Buddhist, wouldn't he want me to be a Christian?"

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DALLAS—W. Fred Kendall, left, of Nashville, registration secretary, SBC, is shown discussing registration with Wendell Newman and Kermit Whitaker, both of Dallas. Whitaker, minister of education at Wilshire Church, supervised the registration of over 16,000 messengers.

"What if we discovered intelligent plant life on another planet? Would we send missionaries to them? What if they claimed to be Christians?"

Then Colonel Glenn said that no one really believes until he has torn his faith down and rebuilt it back idea by idea until he knows what he believes and why.

He said that too many churches are dealing with questions of liturgy and almost split over a change in the order of service, but never come to grips with the burning questions of life.

"Religion can't be a Sunday morning type of thing," he declared. "It must be real 24 hours a day, seven days a week."

He called the pastors gathered for the nation-wide Baptist meeting "the original astronauts in the area of faith exploration."

At a press conference following his address, he dealt with subjects ranging from space to politics.

Here is the way the questioning went:

Q—How do you compare our space progress with that of the Russians?

A—I don't know what the Russian space program consists of. As far as the space race with the Russians is concerned, I think our space program will stand on its merits as a worthwhile program of space exploration. Of course, I hope we will be first in space exploration.

Q—What does an astronaut feel like before lift-off?

A—It's a very busy time. You don't lapse into a trauma as some people think. There are checks to be run and systems to be checked. At lift-off, there is no crushing force. The big thrust comes when you are thrown out into the world.

Q—Did you have training in getting outside your capsule?

A—No.

Q—Have you been affected physically by the space flight?

A—No—Some medical people tried to tie



DALLAS—Shown here is a portion of the messengers which crowded the 10,000 capacity Dallas Memorial Auditorium.

my fall to my flight. But it isn't true. I was trying to put up a mirror while standing on a throw-rug. The mirror began to fall and I tried to catch it. The rug slipped out from under me and I hit my head on the bathtub.

Q—What part did religious training play in helping you make the flight?

A—No more than that used in day to day living. I don't believe in a faith you use only at times of distress. People have tried to put me into various prayerful states during my flight but it just isn't so.

Q—You mentioned rapid changes brought on by science, do you expect some doctrinal changes in the future?

A—I think we should expect changes in doctrine. When we hold on to things no longer relevant, they start getting in the way.

Q—Do you look with favor on ecumenical discussions?

A—I think so. The more discussions we have along this line, the better off we will be.

Q—Do you find any hopelessness in young people?

A—I don't. Ninety per cent of the kids are just as good as kids ever were. They are better off now than ever before to face life.

Q—What do you see as the greatest challenge facing Christian churches today?

A—Trying to live our Christianity from day to day. If that comes about, Christianity will spread automatically.

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Attendances and Additions

Churches S.S. T.U. Add.

Alexandria	176	46	
New Hope	65	32	1
Athens, Central	174	79	1
East	423	196	1
First	522	181	
West End Mission	63		
Auburntown, Prosperity	130	63	
Baxter, First	88	41	
Bemis, First	327	71	
Bolivar, First	404	58	
Brownsville	612	127	
Carthage, First	197	43	
Chattanooga, Brainerd	921	259	7
Central	632	175	4
Meadowview	70	38	
Concord	517	181	1
First	930	251	3
Oakwood	397	152	2
Ooltewah	198	76	
Red Bank	1030	241	4
Ridgedale	471	200	3
Spring Creek Road	445	97	5
White Oak	521	126	7
Woodland Park	298	115	
Clarksville, First	1022	253	2
Hilldale	121	39	
Pleasant View	307	81	
Cleveland, Big Spring	354	135	1
Maple Street	104	66	
Stuart Park	140	84	
Westwood	213	75	4
Clinton, First	564	131	3
Collierville, First	302	71	
Columbia, First	416	95	5
Highland Park	364	137	
Northside	110	65	3
Pleasant Heights	210	83	
Concord, First	256	138	1
Cookeville, First	443	88	1
Washington Avenue	157	77	
Corryton	251	101	
Crossville, First	183	27	1
Homestead	191	53	
Oak Hill	108	52	
Daisy, First	300	79	
Dayton, First	323		
Decaturville	64	39	2
Dickson, First	251	9	3
Dunlap, First	178	63	
Dyer, New Bethlehem	185	89	
Dyersburg, Hawthorne	180	74	
Elizabethton, First	430	61	
Immanuel	106	235	
Oak Street	204	51	
Siam	206	100	
Etowah, First	360	77	5
North	371	94	
Fayetteville, Prospect	145	88	
Flintville, First	177	69	
Friendsville, First	178	90	1
Galloway	86	49	
Gleason, First	180		
Goodlettsville, First	517	205	1
Grand Junction, First	123	73	
Greenbrier, Ebenezer	137	52	
First	387	146	3
Jordonia	44		

June 6, 1965

Greeneville, First	310	64	
Tusculum	101	58	3
Cross Anchor	23	23	
Second	196	66	1
Harriman, Big Emory	142	91	
South	512	108	
Trenton Street	370	88	
Walnut Hill	260	92	4
Henderson, First	194	54	
Hendersonville, First	556	125	8
Hixson, Central	321	183	1
First	357	96	
Memorial	320	123	
Pleasant Grove	135	55	
Humboldt, First	438	117	
Jackson, Calvary	469	147	5
East Union	97	56	2
First	786	219	3
Parkview	348	147	
West	767	354	
Jellico, First	163	92	
Mission	15		
Johnson, Central	602	135	2
North	176	80	
Unaka Avenue	313	93	
Kenton, Macedonia	68	49	
Kingsport, Colonial Heights	454	131	
First	853	172	2
Litz Manor	225	91	
Lynn Garden	371	85	
State Line	199	63	
Kingston, First	434	130	1
Knoxville, Beaver Dam	251	92	
Bell Avenue	629	153	2
Black Oak Heights	185	67	
Broadway	847	226	
Central (Bearden)	715	203	6
Central (Ft. City)	1118	344	1
City View	286	59	
Cumberland	396	211	1
Fifth Avenue	604	123	
First	869	173	
Grace	427	176	
Immanuel	358	79	
Lincoln Park	930	245	1
Mt. Carmel	143	55	
Meridian	638	198	1
New Hopewell	327	127	1
Smithwood	749	237	5
Wallace Memorial	605	233	4
West Hills	257	58	3
LaFollette, First	282	57	2
Lawrenceburg, First	199	62	1
Meadow View	80	36	2
Highland Park	272	116	
Lebanon, Fairview	328	103	
First	453	93	
Gladeville	133	72	2
Hillcrest	133	62	2
Immanuel	411	172	2
Rocky Valley	114	36	
Lenoir City, First	443	115	
Kingston Pike	108	65	
Oral	92	44	
Lewisburg, East Commerce	150	39	3
First	349	83	1
Livingston, First	158	58	2
Loudon, Union Fork Creek	92	81	5
Madison, First	425	92	4
Neely's Bend	120	56	4
Parkway	230	80	1
Madisonville, First	247	95	
Malesus	226	89	1
Manchester, Trinity	139	98	
Martin, First	329	68	1
Mt. Pelia	170	56	
Southside	92	26	1
Maryville, Broadway	543	233	1
Everett Hills	433	182	
Pleasant Grove	150	74	
Stock Creek	206	89	
McKenzie, First	373	127	1
McMinnville, Gath	108	73	
Magness Memorial	416	117	
Memphis, Ardmore	677	269	1
Bartlett	392	142	3
Bellevue	1416	678	9
Bethel	71	15	

Boulevard	394	122	4
Broadway	652	254	6
Brunswick	129	46	
Ellendale	149	65	
Eudora	853	260	2
First	1282	260	3
Glen Park	328	148	
Graceland	542	162	2
Highland Heights	1099	519	4
Kennedy	505	194	1
LaBelle Haven	700	228	1
Leawood	815	269	6
Lucy	147	95	
Mallory Heights	220	100	
McLean	487	162	
Mountain Terrace	294	184	4
Peabody	177	100	
Rugby Hills	287	150	4
Second	501	187	3
Southern Avenue	734	242	3
Speedway Terrace	551	264	4
Temple	874	238	4
Trinity	660	260	6
Whitehaven	753	156	4
Milan, First	409	106	1
Murfreesboro, First	553	115	1
Calvary	114	51	
Southeast	191	84	
Green Hill	84	45	1
Maney Avenue	105	28	
Woodbury Road	239	93	3
Nashville, Belmont Heights	845	289	
Madison Street	88	35	
Bordeaux	154	57	1
Charlotte Road	146	80	
Dalewood	411	95	2
Donelson, First	689	169	3
Eastland	496	143	
Fairview	221	78	
First	1259	349	2
Carroll Street	150	44	
Cora Tibbs	46	22	
T.P.S.	145		
Grace	702	172	2
Haywood Hills	354	145	
Hermitage Hills	311	133	3
Hillhurst	241	94	6
Inglewood	753	179	
Joelton	232	107	
Lincova	244	61	
Lockeland	485	132	4
Park Avenue	758	228	8
Richland	166	67	1
Riverside	316	74	2
Rosedale	191	72	1
Third	209	42	
Tusculum	413	127	1
Two Rivers	195	68	2
Una	295	116	6
Woodbine	490	159	
Berea	38	8	
Niota, First	118	28	
Oak Ridge, Robertsville	690	203	3
Old Hickory, First	435	144	4
Temple	276	136	
Parsons, First	193	38	
Philadelphia, Cedar Fork	159	116	
Portland, First	325	94	1
Pulaski, First	381	81	
Highland	77	27	
Rockwood, Eureka	110	66	
First	462	177	1
Rogersville, Henard's Chapel	155	106	
Savannah, First	237	46	
Sevierville, First	471	132	
Seymour, Dupont	151	84	
First Chilhowee	162	68	
Shelbyville, First	519	143	1
Smyrna, First	298	102	4
Somerville, First	284	97	
Springfield	504	135	
Eastland Heights	218	83	
Sweetwater, First	385	81	2
Murrays	114	75	
Troy, First	125	52	5
Union City, First	507	90	2
Second	277	98	
Watertown, Round Lick	206	73	
Waverly, First	185	74	
Waynesboro, Green River	146	85	2
White House	200	82	
Winchester, First	254	99	
Southside	88		
Oaklawn	120	54	

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NOTICE

Reports must be in our office by early Wednesday morning of each week. Please put the name of the church on your report and always the town under which you prefer it listed. Every week we have reports sent too late for publication and some fail to give the name of the church.

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Significant Pre-Congress Workshop

by Gaines S. Dobbins

While the tens of thousands are gathering at Miami Beach or on their way to attend the Baptist World Congress June 25-30, a hundred men one week prior will be meeting at the Shorelines Baptist Church. This Christian Education Workshop may in its farreaching consequences prove to be one of the most significant aspects of the Congress.

The Workshop will bring together carefully selected representatives from more than thirty Baptist bodies overseas and resource persons from major Baptist groups of North America. In a week of intensive sharing, they will undertake to develop plans for worldwide advance in Bible study and membership-leadership training for the five years following the Congress, 1965-1970. Realizing that a common Baptist distinctive and ground of essential unity is the uniqueness and authority of the scriptures, these men from many lands will focus attention on the imperative call to the churches to expand their outreach to their own members and to the unreached multitudes through the teaching church.

Each session—morning, afternoon, evening—will begin with a carefully prepared paper on some aspect of the churches' teaching and training ministries. This will

Dr. Dobbins is Chairman of Commission on Bible Study and Membership Training, BWA, and Distinguished Professor, Golden Gate Baptist Seminary

NEW BOOKS

The Master Plan of Evangelism by Robert E. Coleman, introduction by Paul S. Rees; Revell; 126 pp.; \$1.00.

Baal, Christ, and Mohammed, Religion and Revolution in North Africa; by John K. Cooley; Holt, Rinehart, Winston; 369 pp.; \$8.95.

A Piece of Blue Sky, The Dynamics of Faith, by Darrel E. Berg; Zondervan; 148 pp.; \$2.95. This book is concerned with the receiving and exercising of faith in God—and describes the pilgrimage of every man.

The Bobby Richardson Story, by Bobby Richardson; Revell; 160 pp.; \$3.95. A first person account of the climb through local ball clubs, minor leagues and into Yankee Stadium.

You Can't Lose for Winning, by Jess C. Moody; Zondervan; 152 pp.; \$2.95. A candid look at Minister, Layman and Church in a changing World.

Toward A Theology of History, by J. V. Langmead Casserley; Holt, Rinehart, Winston; 238 pp.; \$6.00. This book advances a new basis for the philosophy of history, without imposing a pattern on history like the nineteenth-century philosophers, or using history to support a theological position.

open the way for panel discussions, group planning, special interest conferences, in which problems of advance and outreach will be confronted and solutions sought and shared. Practical difficulties, especially of the smaller Baptist bodies, will be frankly faced and efforts made to aid them in dealing with their situations through shared resources. Much attention will be given to the all-age Sunday school as a means of Bible study for all the churches and the all-age membership-leadership training program as a supplementary vital necessity. While there are barriers to the inauguration and operation of the all-age Sunday school in some lands, the ideal of Bible study for all ages and for all persons, in and out of the churches, will be explored.

Workshop leaders from abroad will include such men as David O. Idowu, Nigeria; Piero Bensi, Italy; Stuart Arnold, England;

George Wilson, Hong Kong; M. G. Boeschoton, Holland; Andrew MacRae, Scotland; Pere-Arne Aglert, Sweden; Luke Chow, Hong Kong; C. W. Parnell, South Africa; T. Howard Crago, Australia; Hermann Woock, Germany; Stejefan Orcic, Yugoslavia.

A special feature of the Workshop will be opportunity for visitors to observe Sunday schools and Training Unions in action in the Miami churches on Sunday. For many, this will be their first opportunity to see an all-age teaching and training program and will no doubt clarify their ideas as to its practicability in their own churches.

Much credit is due Dr. Clifton J. Allen and Dr. A. V. Washurn of the Baptist Sunday School Board, Nashville, for their untiring efforts in arranging for the Workshop and for the travel and entertainment of these international guests. They and many others join with me in the call to prayer on the part of Southern Baptist especially that as hosts of the Workshop and the Congress we may make a contribution that will be world-wide and agelong in its impact.

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Consecrated To God

TEXTS: 1 Kings 8:1 to 9:14 (Larger)—1 Kings 9:1-9 (Printed)—1 Kings 9:3 (Golden or Memory).

Note Chapter Eight of the larger lesson text for careful study and meditation as preparation to this lesson's study. See, first, the glory of the occasion. At long last, the great Temple for the worship of God had been completed. Its marvelous beauty, its perfect proportions, its religious symbolism—all were designed to reflect the majesty of the Lord. See, second, some of the characteristics of Almighty God. He is everywhere. He is merciful in listening to the earnest pleas of His creatures. He has all power. See, third, some things about Solomon as he prays here. He is humble. He is trustful. He is seeking to do God's will. He is anxious for the best interests of his people.

Note the printed text for at least two items, discussed in the paragraphs given below. It will be remembered, also, that dedication and consecration (in this particular context) are two parts of the same act. Man dedicates himself, or gives himself without reservation, to God; and, at the same time, God consecrates him. He is set apart as he sets himself apart. The background of this particular event is the dedication and the consecration of the Temple. This is significant, to be sure, but it is even more significant that dedication and consecration of human lives are involved (then as well as now).

Covenant Confirmed (vv. 1-5)

Solomon's prayer was heard by the Lord. It was one of submission and supplication. The Temple had been offered to Him and He was pleased with it. God promised to grant His spiritual presence within it and to hallow the house itself. He remembered the fidelity of David and asked the same from Solomon. He wished to include Solomon in the covenant made with his father. The Bible knows many covenants and this is one of them. They were mutual compacts made between men and Almighty God.

In our day the Lord invites men to enter into sacred covenant with Him in and through Jesus Christ. His blood, poured out at Calvary, makes such a covenant possible. Once the individual comes under that precious blood, by repentance and faith, he can offer nothing less than a life completely dedicated to Him. God sees him as one so dedicated and graciously consecrates him to His glory and to the eternal welfare of his fellowman. As with the Temple, men are to see God revealed through his daily living.

Everything the regenerated person does should point others to the Lamb of God. Herein lies the mystery and glory of Christian dedication.

Disobedience Denounced (vv. 6-9)

Nowhere within the Bible is there the faintest suggestion that the Lord will tolerate wilful disobedience upon the part of His people. He so speaks to Solomon in these verses before us. He so speaks through the pages of the New Testament. All through the Scriptures God denounces disobedience. It is a serious matter and therefore one that cannot be treated lightly by any one at any time.

To disobey the Lord and turn to following other gods is to bring inevitable consequences. For one thing, it means breaking fellowship with Him. For another thing, it means scorn and contempt upon the part of those never within His plan and purpose. Verse eight mentions this in terms of astonishment and hissing. It must be said that much of the present-day disdain, even hate, stems from this condition all too often found among those who call themselves Christians. The outside world may heap scorn upon the half-hearted Christian but the witness of a dedicated Christian (through every word and deed) still possesses power.

Expensive and beautiful church buildings have never and will never provide a substitute for the full dedication of those who bear His name. Elaborate and solemn ritual can easily become hollow mockery if they who participate or view the same continually live inconsistent lives. Culture has its place, always, but it can never take the place of the consecration that comes only from the Maker of the universe who is also the Father of the Lord Jesus Christ. Isn't this what God is saying essentially to Solomon and through him to us today?

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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

Teach Child Rough Times Are Part of Life— And Are Survived

The happiest childhood has its shadows and bogs, and the happiest children are those who know that occasional bad times are to be expected and lived through, reminds family life specialist Edith G. Geisser.

"Part of the task of a parent is to keep the inevitable frustration and mistrust to bearable proportions and to help children cope with inner and outer pressures," she says. Learning that the disagreeable and the uncertain can be handled is the beginning of wisdom—and of emotional well-being—for a young child.

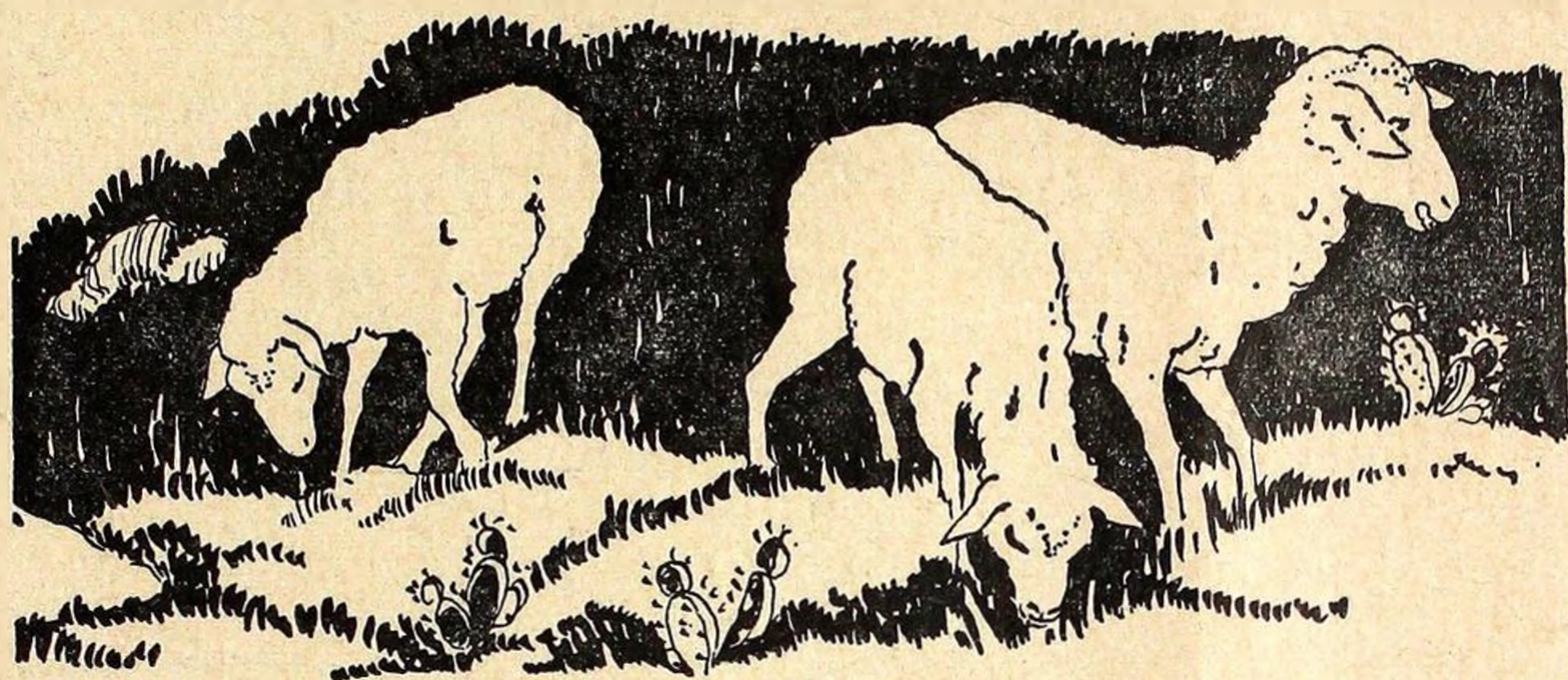
If parents recognize that certain situations are tough for children to take, they can help youngsters handle or hurdle them. Separations from parents or home, for instance, are hard on children but often unavoidable. Disappointments are inevitable: even promises must be broken on occasion. Every child experiences at times the painful human feeling of being "left out" by his friends.

Anxieties and fears plague the preschooler who cannot yet distinguish between his "bad" thoughts and feelings and forbidden actions. Our facetious adult phrase when something goes wrong—"I just don't live right"—expressed what a child really believes.

The frustrations children feel just because they are not able to master skills and techniques that appear simple for adults or older brothers and sisters are often a cause of dejection.

"Everybody has some things that are hard for him to do" is an attitude that tends to prevent a child from having the uncomfortable feeling of being less capable than others or of being "different" because of some deficiency.

With parents' understanding and patience, a child can learn that there are times when one must roll with the punch and times when we can do something to make a situation better. The important thing to get across to a youngster is that nobody can expect a trouble free life, but it is still a great thing to be alive.



God's Wondrous World* Living Together

By *Thelma C. Carter*

Have you thought about how animals live together in the natural world? If you have watched a flock of sheep grazing on a grassy hillside, you know they stay close together. They are sociable animals. Naturalists tell us that, with the exception of a few animals, most creatures enjoy the company of others. They feel safe if they are in a flock or herd, just as we feel comfortable and secure when we are near friends and family.

This is true of horses and cattle. It is also true of wild animals, such as zebras, antelope, deer, mountain goats, elephants, wolves, and foxes. Banding themselves together in flocks, herds, or packs, these animals are able to hunt together, share their food, and raise their families in the safety of a group.

Birds are included among the sociable creatures in the natural world. Many species live in communities or bird villages where they find safety, food, and a place for their young birds. They do this regardless of where they make their homes, in treetops, on cliffs by the sea, along mountain ridges, or among jungle plants and marshes. They like to build their nests within chirping distance, where they can fly about together.

Diving birds, such as ducks, geese, pelicans, terns, and petrels, build villages close together along seashores. Whether the homes are in the seaweeds, among rocks, or in sand, these birds prefer being near one another.

The Creator gave all creatures of our wonderful world a great wisdom concerning the way they must live peaceably among their own kind. Prairie dogs build their famous mound cities. Beavers build their lodges in communities in streams and ponds. All seek safety by building close together.

Some animals, however, live alone in

their own homes away from others. Tigers and leopards, for instance, have their own dens or hidden caves in the mountains. Here they raise their youngsters by themselves. Each family lives by itself and leaves its homesite only when hunting food. Most members of the cat family prefer living just for themselves.

The Boy Inventor*

By *Marion F. Ash*

Benjamin Franklin couldn't remember when he had learned to swim.

"Maybe I was six years old," he often said. "I remember that my father taught me."

All the other boys in the neighborhood wished they could swim like Ben. He had learned many fancy strokes and could travel quickly through the water.

"Did your father teach you those fancy strokes?" the boys would ask after they saw Ben swim.

"No," he answered. "I have a book that shows how to swim. In this book I found pictures with those strokes. I guess I learned them from the book."

Young Franklin was strong. He could swim as well in fresh water as in salt. None of his friends could do that. Because they could stay afloat more easily in salt water, they went to the bay to swim.

Ben began to wonder whether there were any methods a person might use to enable him to swim faster. The boy watched ducks, beavers, and other water-loving creatures. He decided the main reason these animals and birds could swim and dive faster than human beings was that they had special webbing on their feet and legs.

Ben continued to think about faster swimming. He thought a long time and, at last, decided to do something about it.

"I shall make paddles to put on my hands and feet," he said one day. "These paddles must be the right size. They can't be too long or too short."

Ben realized that the right kind of wood

was important, too. Some wood would be too heavy. Some would be too light. He began to experiment. His father showed him the tools to use and how to use them, but he did not help or interfere with Ben's plan.

Day after day Ben worked on his paddles. Then one day he announced to his friends that he was ready for his experiment in a big pond. If he tried his paddles in the salt water that was in the bay, he would encounter too many waves. Ben wanted a place where the water was calm.

"The paddles will never work," said one of his friends.

"I'm afraid Ben can never keep them on," said another.

Ben paid no attention to the other boys. He was determined to see his experiment through.

After the group reached the big pond, one of the boys tied the paddle to Ben's wrists and ankles. Then all the boys crowded around the pond to see whether Ben could swim with his new swimming gear. All was quiet while Ben waded into the water.

"What if he goes under?" wondered one of the boys.

"I'll swim out and get him," volunteered one of Ben's best friends. "He saved my life once."

Ben let himself down in the deeper water. He began to paddle, slowly at first. Then he swam faster and faster until he was going through the water faster than he had ever swum before.

The boys called out their approval. Their champion swimmer was breaking even his own record. They shouted and cheered and jumped up and down. Even those who had said the paddles would never work were as happy as the others. They joined in all the noise.

Before long, Ben had reached the other shore. Then he came back to the bank where the other boys were standing.

"You did it, you did it!" they exclaimed. "Did you like it? Can you really swim faster?"

"Yes," said Ben, "I can swim faster, but they will never be a success. The paddles hurt my wrists and ankles. They are too heavy."

Ben was a real hero and an inventor to the other boys in the neighborhood. But to Ben, the accomplishment was not much. All he cared about doing was to make the paddles and make them work. This he had done.

Many years went by. Ben grew to be a man. He was a scholar and an inventor. Those same boys that had stood around the pond that day became men who enjoyed some of the fine inventions Benjamin Franklin produced. They marveled at his stove, which helped to keep their homes warm. Some jeered just a little when he invented the rocking chair.

They said, "Shame on you, Ben Franklin. Most people are lazy enough as it is."

* (Sunday School Board Syndicate, all rights reserved)

1965 Associational Meetings

ASSOCIATION	DATE	PLACE		DATE	PLACE
East Tennessee	Aug. 5	West End	Bradley County	Oct. 12	No. Clev. (day) Westwood (night)
	6	Pleasant Grove		13	Mt. Carmel
Campbell County	Aug. 9	Coolidge, First (night)	New Duck River	Oct. 12	First, Shelbyville
	10	Bearwallow, Caryville (day)		13	Edgemont, Shelbyville
		Cedar Hill (night)	Weakley County	Oct. 12	First, Gleason
Nolachucky	Aug. 12	Manley (day) Alpha (night)		13	Tumbling Creek
	13	Pleasant Ridge	Beulah	Oct. 14	Gibbs
Cumberland Gap	Aug. 18	Little Barren, Goin		15	Union City, Second
	19	Little Barren, Goin	Central	Oct. 14	Magness Memorial, McMinnville
Fayette County	Aug. 18	First, Somerville (night)	Chilhowee	Oct. 14	Alcoa, First
	19	Galloway		15	Galilee
Mulberry Gap	Aug. 18	Friendlies Chapel	Hamilton County	Oct. 14	St. Elmo Avenue
	19	Friendlies Chapel		15	Ooltewah
Gibson County	Sept. 7	Bradford	Holston	Oct. 14	Unaka Avenue, Johnson City
	8	Latham Chapel		15	Chinquapin Grove, Bluff City (night)
Cumberland County	Sept. 9	First, Crossville (night)		Oct. 15	Cedar Grove, Kingsport
	Sept. 10	Mayland (day)	Indian Creek	Oct. 14	First, Savannah
	Sept. 10	First, Crossville (night)		15	Upper Green River
Hardeman County	Sept. 9	Toone	McMinn County	Oct. 14	Central, Athens
	10	Hebron, Rt. 3 Bolivar		15	Parkway (night)
McNairy County	Sept. 9	Chewalla			Antioch
	10	Mt. Gilead	Polk County	Oct. 14	Shiloh
Tennessee Valley	Sept. 9	Garrison		15	Cedar Springs (night)
	10	Ogden		15	Old Ocoee, Benton
Lawrence County	Sept. 10	Liberty Grove	Stone	Oct. 14	Nash Grove, Baxter, Rt. 2
	11	Liberty Grove	Sweetwater	Oct. 14	Old Sweetwater
Carroll-Benton	Sept. 15	First, Camden (day)		15	Oakland (night)
	16	Fairview, Rt. 2 McKenzie (day)			Lakeside
Midland	Sept. 15	Piney Grove, Heiskell	Wilson County	Oct. 14	Smith Fork (night)
	16	Piney Grove, Heiskell		15	Alexandria
Salem	Sept. 15	Dowelltown (day)	Duck River	Oct. 18	Trinity, Manchester
	16	New Hope		19	Highland, Tullahoma
Crockett County	Sept. 16	Walnut Hill, Bells	*Knox	Oct. 18	McCalla Avenue, Knoxville
	17	Walnut Hill, Bells		19	Central, Bearden
Beech River	Sept. 23	First, Parsons (night)	Robertson County	Oct. 18	First, Ridgetop (night)
	24	First, Parsons		19	Oak Grove, RFD, Springfield
Holston Valley	Sept. 23	First, Church Hill	Sevier County	Oct. 18	First, Sevierville (night)
		Oak Grove (night)		19	Smoky Mountain Academy (day)
	24	Shady Grove		20	First, Pigeon Forge (night)
New Salem	Sept. 23	First, Carthage (night)			Shiloh (day)
	24	First, Carthage	Shelby	Oct. 18, 19	Broadway
Hiwassee	Sept. 24	Peakland		21, 22	Bartlett
	25	Hopewell	William Carey	Oct. 18	West End (night)
Northern	Sept. 29	Hubbs Grove, Maynardville		19	West End
	30	Hubbs Grove, Maynardville	Cumberland	Oct. 19	Dover Road Chapel,
Stewart County	Sept. 29	Elk Creek, Cumberland City			Clarksville (night)
	30	Tennessee Ridge		20	Little West Fork, Clarksville
Truett	Sept. 30	First, McEwen (night)	Madison-Chester	Oct. 19	Liberty Grove (afternoon)
	Oct. 1	First, Waverly	Madison-Chester	Oct. 19	Englewood (night)
Giles County	Oct. 1	Rock Spring, Rt. 1 Wales		20	Madison, RFD Jackson
	2	Rock Spring, Rt. 1 Wales	Nashville	Oct. 19	Woodbine
Judson	Oct. 1	Walnut Grove, Dickson Co.		20	Bordeaux
	2	Walnut Grove, Dickson Co.	Bledsoe	Oct. 20	Madison Creek
Big Emory	Oct. 7	Trenton Street		21	Southside Gallatin
	7	Whites Creek (night)	Alpha	Oct. 21	First, Hohenwald
	8	Middle Creek	Clinton	Oct. 21	First, Norris (night)
Copper Basin	Oct. 7	Zion Hill (day and night)		22	New Salem, Clinton, R 3
Grainger County	Oct. 7	Blue Springs (day) Rutledge (night)	Concord	Oct. 21	Mt. View (night)
	8	Barnard Grove		22	Woodbury Road, Murfreesboro
Union	Oct. 7	First, Sparta	Jefferson County	Oct. 21	Northside, Jefferson City
Western District	Oct. 7	Puryear		22	Pleasant Grove (Piney)
	8	Spring Hill	Loudon County	Oct. 21	New Providence (night)
Riverside	Oct. 8	Allons		22	First, Lenoir City
	9	Moodyville	Maury	Oct. 21	First, Columbia (night)
Dyer County	Oct. 11	Elon (night)		22	First, Columbia
	12	Elon (night)	New River	Oct. 21	Lone Mountain, RFD, Robbins
	13	Elon (night)	Sequatchie Valley	Oct. 21	First, Jasper
Big Hatchie	Oct. 12	Liberty, Covington		22	Mount Calvary
	13	Brownsville	Watauga	Oct. 21	Mountain City
				22	Pleasant Grove, Shouns