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Baptists Ready For World Congress

MIAMI BEACH, Fla. (BWA)—Baptist leaders from all the world will converge at this Atlantic Ocean resort for their 11th Baptist World Congress, June 25-30.

Leaders of local planning committees reported advance registrations are in hand from 74 countries—making it the most representative meeting in Baptist history—and they hesitated to make more than a general estimate on the number of individuals who may be on hand.

Conservative spokesmen mentioned a minimum of 20,000, and others pointed to the fact that four evening sessions will be held in the 75,000 seat Miami Orange Bowl.

An extremely heavy attendance of North Americans is expected to join the overseas guests. It will be the first Congress to meet in North America since 1950 in Cleveland. Meetings were held in London in 1955 and Rio de Janeiro in 1960. Three Orient cities—Tokyo, Hong Kong, and Sydney—have invited the 1970 session.

Baptist World Alliance, sponsor of the world congresses every five years, estimates world Baptist membership totals about 26 million in 120 countries. More than 23 million of these Baptists are included in the 83 national conventions and unions holding membership in the Alliance.

Variety of the delegates' languages, their styles of dress, their skin colors will be evi-

dence of the diverse geographic, national and racial heritage from which they come.

"The significant tie that binds them together despite such diversity," said one Congress leader, "will be the faith of each registrant that Jesus Christ is Lord and the fact that each bears the name of Baptist in his worship and witness in his part of the world."

Joao (John) F. Soren, pastor First Church, Rio de Janeiro, Brazil will preside at the meetings. He was elected president of the Baptist World Alliance at the 10th Congress, meeting in Rio in 1960.

General director of Alliance activities will be Josef Nordenhaug, a Norwegian who moved to Washington in 1960 as general secretary of the Alliance. Theodore F. Adams of Richmond, Va., past president of the Alliance (1955-60), has been chairman of the program committee.

Approximately 230 individuals from 55 countries are listed on the program. There will be plenary sessions in the mornings and evenings, with delegates dividing into sectional meetings each afternoon for special interest discussions.

Meetings will be in the 15,000-seat Miami Beach Convention Hall except for four night sessions in the Orange Bowl. Night meetings feature the presidential address by Dr. Soren on Friday, sermons by Evangelist Billy Graham Saturday and Sunday, and a massive historical pageant and the Congress sermon on Monday. Tuesday evening's session, back in Convention Hall, will witness a presentation of the oratorio, "What is Man?", by the University of Miami symphony orchestra and a choir of 250 trained voices.

The Congress opens Friday morning, June 25, with a keynote address by Herschel H. Hobbs of Oklahoma City, Okla., highlighting the first session. The Congress theme is: "... and the truth shall make you free," John 8:32.

A Welsh theology professor, John Ithel Jones of Cardiff, Wales, will preach the Congress sermon Mon. evening, June 28. Other speakers at plenary sessions include Alfonso Olmedo of Argentina; W. R. Tolbert, Jr., of Liberia; Stuart Arnold of Great Britain; Russell Aldwinckle of Canada; W. G. Wickramasinghe of Ceylon; J. T. Ayorinde of Nigeria; Edward Singha of India; Lam Chi Fung of Hong Kong; and Gardner Taylor, Brooks Hays, Joseph H. Jackson, Harold Stassen and C. Oscar Johnson of the USA.

Representatives from all world areas will participate in a series of discussion panel on "witnessing to the truth" in their particular social and political climates. These panels are

Devotional

Be Not Afraid



Matt. 14:27b
J. W. Rymer, 1019 Fairmont, Cleveland

The disciples were in their boat in the midst of a storm. They were afraid. Jesus comes to them walking on the waters. Jesus reassures them by saying, "Be of good cheer: It is I; be not afraid."

We are to have certain Godly fear. This is reverential. Job feared God and eschewed evil. In Ps. 37:7 we are told that angels encamp about them that fear Him. Fear Him who is able to destroy both body and soul in hell. The fear of the Lord, we are told, is the beginning of wisdom. Yes, we need the fear of the Lord in our hearts lest we fail to do exactly what He wants us to.

Fear not man. Man can only kill the body and not the soul or spirit. Jesus said in Luke 12:32 "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Fear weakens a Christian and keeps one from winning souls to Christ. The first New Testament Church members prayed for holy boldness so as to preach His Word.

We must remember that "perfect love casts out fear." When we are not afraid, we can speak the gospel in its purity and we are not ashamed to be a Christian and a Baptist.

selected to spotlight Baptist life (1) in Christian communities, (2) in areas where other Christian churches dominate, (3) in secular societies, and (4) amid other world religions.

The Alliance's international study commissions will be in charge of other plenary programs spotlighting new developments



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RICHARD N. OWEN.....Editor

JOSEPH B. KESLER, JR.
Business Manager

RICHARD DAVID KEEL
Circulation Manager

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ADMINISTRATIVE COMMITTEE: Grant L. Jones, Chairman; Charles R. Ausmus, Lewis Bratcher, David Q. Byrd, George Capps, Eugene Cotey, R. G. Elliott, Melvin G. Faulkner, W. C. Garland, Ralph Murray, Jesse Newton, Ralph Norton, Richard B. Sims, E. L. Smothers, Henry G. West.

and charting new courses in their subject area. These commissions are concerned with doctrine, religious liberty, human rights, evangelism, missions, Bible study, and membership training.

Afternoons will be devoted to sectional meetings—drawing the delegates into a variety of meetings according to their own special interests.

Other program highlights will be the “Roll Call of Nations,” featuring a parade of flags and testimonies by representatives of each country represented; and fellowship opportunities planned to help delegates to know each other and become familiar with the other’s concerns.

“Music of the World” is a recurring phrase throughout the six days of programs. Hines Sims of Nashville, Tenn., USA, the music director, hopes to lead congregational singing in those hymns known to Baptist groups around the world and to spotlight music activities which may be peculiar to to particular countries. A giant choir of perhaps 5,000 voices will be featured at the Orange Bowl meetings. Vocalists from various continents will be used in solo choral presentations.

Dr. Nordenhaug said that Baptist World Congress sessions traditionally have a minimum of business in that their basic purpose, like that of the Alliance, is “to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service and cooperation among its members.” The Alliance has no authority over its member bodies.

Primary among the few items anticipated will be the election of officers for the five-year-period 1965-70, and action on a proposal to enlarge the Executive Committee so that every member convention and union may have at least one representative on it.

Cover Photo

PRESIDING—OFFICERS of the Southern Baptist Convention, elected in Dallas, are (from left) First Vice President M. B. Carroll, pastor of East Grand Baptist Church, Dallas; President Wayne Dehoney, pastor of First Baptist Church, Jackson, Tenn. and Second Vice President Leobardo Estrada, New York City language missions director for the Home Mission Board.



... Ever Heard of a “Staycation”

● The work of Christ suffers during the summer months because some church members are away on vacation. But I have a feeling that church attendance is down more because we take a “staycation” from the Lord’s work during the summer.

Friends and relatives come to visit. We are proud of our town and the surrounding countryside. We waste no time showing off our wonderful community, parks, fishing spots, and recreation areas. But when Sunday comes, we just stay at home with them.

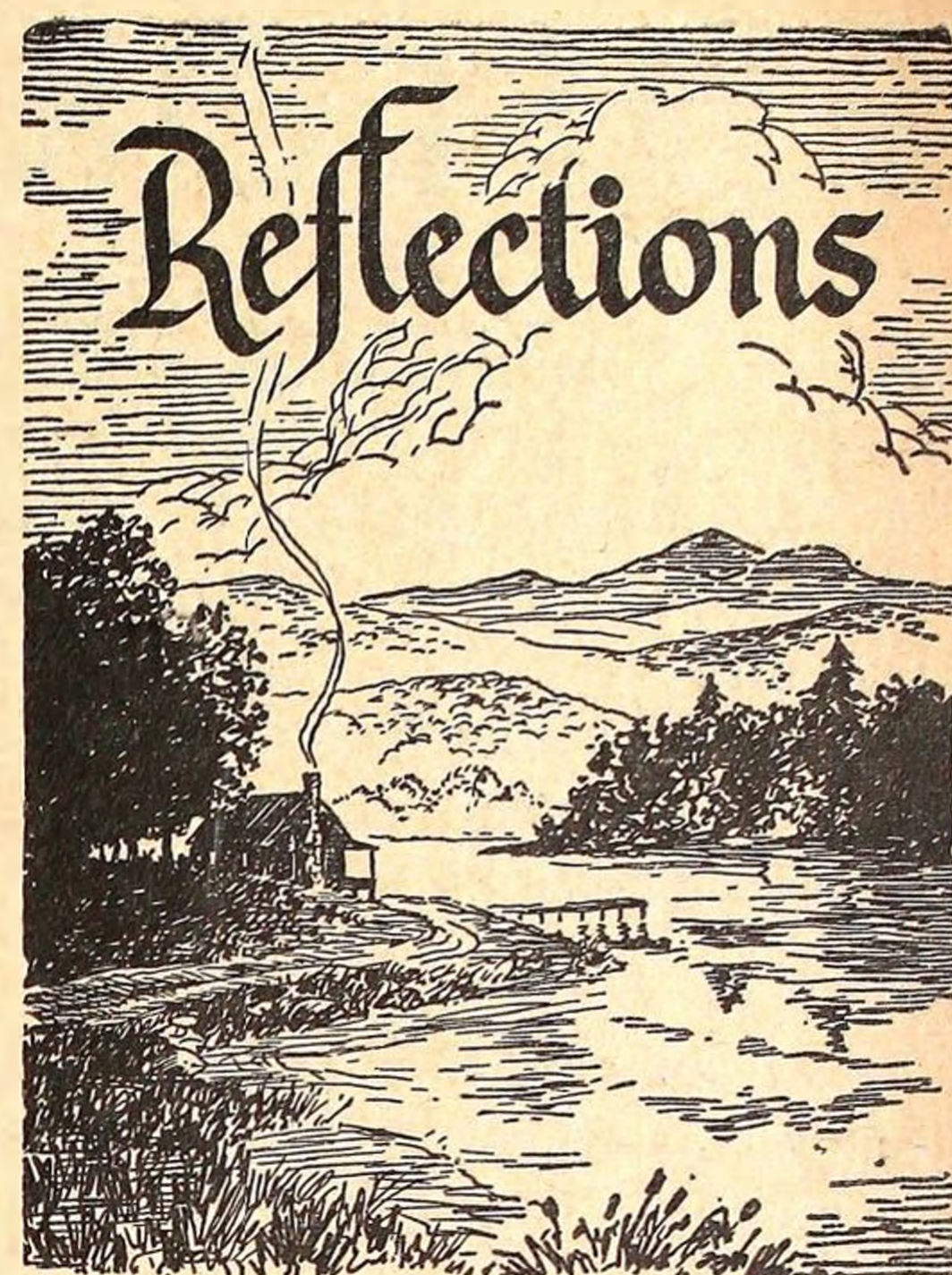
“We didn’t bring any Sunday clothes,” is the stock reason that seems to excuse them and us from attending the services of our church. Our company often leaves right after the big Sunday meal at noon. For some strange reason, we feel justified in staying home from church to fix the noon meal and bid farewell to our friends.

Thank the Lord for vacations when we can get away for a while and be refreshed! But may the Lord deliver us from taking a “staycation”!

Here’s what can be done:

1. When you invite friends and relatives this summer, invite them to attend your church too; encourage them to bring their “Sunday clothes.”
2. Don’t let Sunday feasting at home keep you from feasting on God’s Word at church.
3. When you are in town this summer, be present at your church.

Please don’t take a “staycation” from God’s work this summer.—Tal D. Bonham, pastor, South Side Baptist Church, Pine Bluff, Arkansas



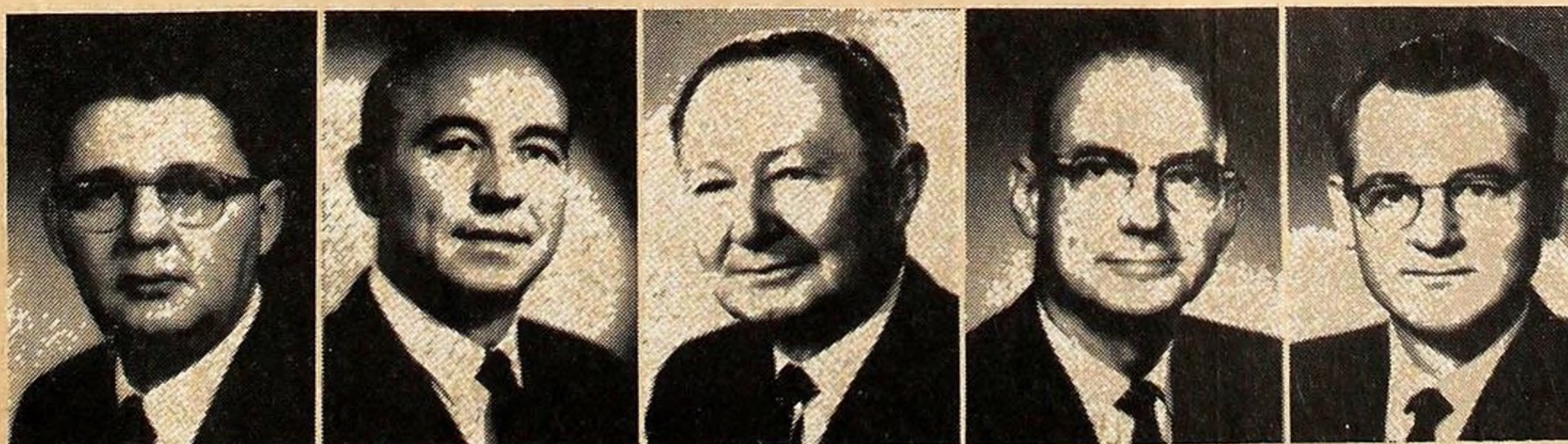
Lest anyone think that this miracle at Cana gives him license to splurge in alcohol, it ought to be clear that the dominant feature of that feast was Christ’s presence. Anyone who has ever gone where men are trying to live it up without a blessing knows what a pitiful effort it is. It goes without saying that grief needs God’s help; gladness needs it, too. The *good* time that tries to get away with something, to have fun at the expense of fair play and thoughtfulness, never quite comes off. The night out from God—as if we could get along all right without Him—is a crude contradiction.—David A. Redding in *The Miracles of Christ* (Fleming H. Revell Co.)

Today, we face the danger of failing to acknowledge there is a powerful, convincing, and ever active evil force exerting its will upon our lives and actions.—Newman R. McLarry, pastor of Northwest Baptist Church, Oklahoma City, in “His Good and Perfect Will,” (Broadman Press, 1965).

The love of God is not just a kind of behind-the-sky sentiment on a vast scale . . . it is a love which . . . by its very nature, involves him as our creator in our life so that he shares with us its hazards, its suffering, its defeats, its growth, its attainment, and its joys.—James D. Bryden, Presbyterian university pastor, Washington, D.C., in “God and Human Suffering,” (Broadman Pres, 1965).

The church membership does not make a Christian any more than owning a piano makes a musician.—Douglas Meador, *These Times*

To Share in Leadership Conference



NASHVILLE—John F. Havlik, Jack Stanton, E. W. Westmoreland, W. L. Howse and A. V. Washburn (l to r) will speak on three main tasks of the Sunday school during Sunday school leadership conferences at Ridgecrest (N.C.) Baptist Assembly July 22-28 and Aug. 5-11. Speaking on leading all church members to witness daily will be Havlik (1st week) and Stanton (2nd week), both associates, Home Mission Board’s evangelism division, Atlanta. Reach-

ing all prospects for the church will be the subject of Westmoreland, secretary, department of religious education, Baptist General Convention of Oklahoma, Oklahoma City, (1st week) and Dr. Howse, education division director, Sunday School Board, (2nd week). Dr. Washburn, Sunday school department secretary, BSSB, will speak on teaching the biblical revelation at both conferences.—BSSB Photo.

EDITORIALS.....

Convention Comments

We hear a lot today about being relevant and making Christianity relevant. Dr. Josef Nordenhaug was correct in observing, "It's not our business to make the gospel relevant—it already is." The general secretary of the Baptist World Alliance added that we need to make ourselves relevant by linking our lives to the gospel's application.

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New missionary appointees presented to the Convention at Dallas for overseas service were termed "your spiritual sons and daughters". Secretary Baker James Cauthen said the story of foreign missions cannot be fully told in print but must be told in human lives. On the platform a group of furloughed missionaries were recognized for many years of service in the Middle East, Europe, Africa, the Orient, and in Latin America. Emeritus missionaries were hailed for their Christ-honoring lives. "We pledge to provide (through the Foreign Mission Board) a deep channel through which Southern Baptists may pour the outreach of their compassion," Cauthen assured the messengers.

Could It Be?

THERE ARE TIMES, WHEN IT COMES TO MAKING A DECISION AS TO THE COURSE WE SHOULD FOLLOW, THE CHOICE WE HAVE IS BETWEEN:

WRONG AND WRONG

—FOR, WE TOO OFTEN HAVE IGNORED GOD'S WAY

"...THE WAYS OF THE LORD ARE RIGHT, AND THE JUST SHALL WALK IN THEM: BUT THE TRANSGRESSORS SHALL FALL THEREIN."

—HOS. 14:9

"IF MY PEOPLE, WHICH ARE CALLED BY MY NAME, SHALL HUMBLE THEMSELVES, AND PRAY, AND SEEK MY FACE, AND TURN FROM THEIR WICKED WAYS; THEN WILL I HEAR FROM HEAVEN, AND WILL FORGIVE THEIR SIN, AND WILL HEAL THEIR LAND."

—II CHRON. 7:14

"Christ, the only hope!" This vibrant slogan was imprinted on Brazil in a nationwide evangelistic campaign reaching from highest officials to the underprivileged of the *favelas*. Rubens Lopes of Sao Paulo, referring to the saying "Give me a lever and a place on which to rest it and I can raise up the world" declared the fulcrum is Christ and the message of the Gospel. The lever is the local church. Christianity is a revolutionary movement for the remaking of man. Man is the problem today, as Lopes reminded. Only Christ can make of Adam a new man. The world's greatest revolution is the one lifting men up through Christ. News out of Brazil thrills with glorious soulwinning results.

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Southern Baptists feel progress has been made toward easing racial tensions. But a Christian solution has not yet been brought to bear on current crises. As the South's largest religious body we bear a heavy responsibility to present a true witness to Christ both in the USA and around the world. Messengers at Dallas agreed we ought to rededicate ourselves in the spirit of Christ to a ministry of reconciliation among all men. We should remember that at the foot of the Cross all men stand equal, no matter the color of their skin. Furthermore, as Southern Baptists, we should pledge to provide positive leadership in our communities, seeking through conciliation and understanding to obtain peaceful compliance with laws assuring equal rights for all. As Christians we should further pledge ourselves to go beyond the law's requirements in the practice of Christian love.

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This was in effect the action voted by the majority of the messengers at Dallas. The Convention however does not bind the churches themselves by such a resolution on the part of the messengers assembled at Dallas. Added to the Christian Life Commission's report was this clarifying statement: "This convention of Baptists recognizes the authority and competency of every local church affiliated with the Southern Baptist Convention in dealing with any question social or otherwise. We further recognize that our main task is to support and promote our programs of world missions and evangelism. We believe that in so expending

BAPTIST BELIEFS

by Herschel H. Hobbs

Ordained To Eternal Life

"And as many as were ordained to eternal life believed" (Acts 13:48).

Does this mean that only those who were "ordained to eternal life believed?" Was this a case of God's sovereign choice apart from man's free will? Does it mean that arbitrarily God chooses some men to be saved and others to be lost?

Note in verse 46 that the Jews put or thrust Paul's message from them, judging themselves unworthy of eternal life. This definitely involves man's free will in rejecting God's overture of salvation. Are we then to see in verse 48 only God's sovereign choice with no regard for man's free will? To be consistent we must interpret both verses in the same light.

Paul preached the same message to both Jews and Gentiles. In this message God

approached both groups with His saving purpose. The Jews rejected it (v. 46). Some of the Gentiles received and believed it.

In verse 48 the word "ordained" may better be translated "appointed." But better still its basic meaning is "to line up as a military troop in orderly arrangement." In this verse the verb form is a perfect passive. The perfect tense denotes a finished action. The passive voice means that this was done to them by another. If this segment of the verse be interpreted by itself one could claim that it teaches God's choice to save only a selected few. But the larger context clearly shows that both verse 46 and verse 48 involve the response of man's will also.

Furthermore, if these verses be interpreted in the larger context of the New Testa-

ment, we know that God through the gospel offers salvation to all who believe in Jesus (cf. Jn. 3:16). This involves God's sovereignty in setting forth the plan of salvation. It also involves man's free will to reject or accept this plan. The Jews heard it and rejected it. Some of the Gentiles "glorified the word of the Lord" and received it. As the Jews lined themselves up against the gospel, these Gentiles by their attitude were lined up on the side of the gospel in faith. The subject of the verb "believed" is "as many as were lined up." So "as many as were lined up in orderly arrangement [on the side of the gospel] believed." In other words those who were favorably disposed toward the gospel "believed."

The Bible teaches both the sovereignty of God and the free will of man. God in His sovereignty has made man free. Also in His sovereignty God has set the terms of salvation. Man is free to accept or reject the terms. We see all of these elements in Acts 13:46-48. A sovereign God made the same offer to both Jews and Gentiles. The former rejected; the latter accepted. But neither was a puppet dangled at the end of the string of fate.

our efforts we will effect definite solutions for all of our present problems." But the messengers' resolution in the 108th session of the Southern Baptist Convention is of great significance which none of us should belittle. It is reassuring in its moral stand to give faithful witness to the lordship of Jesus Christ in daily life.

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Southern Baptists at Dallas pledged to maintain their historic position on the separation of church and state for a "free church in a free state." Opposition was expressed to any official relationship being established between the USA and the Vatican. Leaders of all Baptist institutions were urged 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. Commendation was given the Baptist Joint Committee on Public Affairs for alertness in keeping Baptists informed and in getting them involved in a clear-out witness today as to the basis and meaning of freedom. Protestants and other Americans United were also commended for timely work in pointing up the major church-state issues of the present.

Some were surprised the Convention refused to limit to one year the tenure of the president. The vote came after a friendly debate between Editor E. S. James of the Baptist Standard of Texas and Herschel Hobbs, Oklahoma City, a former Convention President. Last year James led the Convention to give first reading approval to this amendment. Two successive convention approvals are necessary for the change to be effected. Hobbs' argument against the limitation wisely met approval by a majority of the messengers.

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Astronaut John Glenn holds that Christian faith is meant for everyday life, not something reserved for an emergency. Glenn sometime ago said one of the things that helped him get back on the track after his head injury brought such a great disappointment to him, was the little story of two men looking at the same glass containing water. One commented: "It's half empty". The other: "It's half full". "I decided," Glenn remarked, "that my glass wasn't half empty but half full, and things have been all right since then." Those of us who had the privilege of talking with Glenn were impressed by his fine spirit.

Tennessee Topics

Robert L. Davenport is the new pastor of Lutts Church, Indian Creek Association; after serving various churches in Middle Tennessee Counties, the last in Salem Association where he was moderator in 1963.

After more than 19 years as pastor of Oakwood Church, Knoxville, L. C. Roberts has resigned effective July 1. He came to Knoxville from Hall Street Church, Owensboro, Ky. On July 1, Roberts will become administrative director of Medic, Inc. of Knoxville, a non-profit organization that meets the blood needs of its membership. He will be available for supply work on Sundays.

Danny Curtis Jones, son of Mrs. Frances S. Jones, Chattanooga, has been elected as a Woodrow Wilson Fellow for 1965-66. Recipients of Woodrow Wilson Fellowships will receive tuition and fixed fees at the graduate school of their choice, plus \$1,800 for living expenses. Jones' undergraduate college is Carson-Newman, Jefferson City.

James N. Polk who resides at Westmoreland is the new pastor of Lancaster Church, New Salem Association. He is a former pastor of Grace Church, Bledsoe Association. Paul Roper of Gallatin succeeds Polk at Grace Church.

First Church, Shelbyville, voted to add a \$10,000 addition to its Hickory Hill Mission, located outside of Lynchburg. This is one of two missions sponsored by the church during the past four years. Leverne H. Douglas is pastor of the two missions. Stone Wiseman is chairman of First Church's Mission Committee. The church also authorized its Building Committee to secure plans for a new auditorium to be located on the site of the present auditorium. Claude White is chairman of the Building Committee. James E. Singleton is pastor of First Church.

Madison-Chester Association—Beech Bluff's pastor, William Boyer, has resigned to become pastor of Hickory Grove Church, Gibson Association. E. C. McCord resigned as pastor of Bethel Church to become pastor of Oakland Church, Fayette Association. Bill Riley resigned as pastor of Englewood Church and is now associated with the Cumberland Industries of Nashville which specializes in church design and construction. F. E. Wright, president of Union University, is serving as interim pastor. Love gifts from interested people are paying for the installation of central heating and air conditioning at Nashway Church, Tom Wilson, pastor. Charles Smothers, student at Union, is youth director at Poplar Heights Church for the summer.

Thomas L. Lewis is the new superintendent of missions for Madison-Chester Association. A native of Franklin, Ky., he attended Campbellsville College, (Ky.), and received a BA degree from Carson-Newman College and the ThM. from Southern Seminary, Louisville, Ky. Lewis served as pastor of Lake Springs Church near Franklin and for seven years he was superintendent of missions of Christian County Baptist Association, Hopkinsville, Ky. For the past two years he has been pastor of Wing Avenue Church, Owensboro, Ky. Mrs. Lewis is a graduate of Carson-Newman College. She received a MRE degree from the WMU Training School, Louisville. They have one son, Phillip Lowell.

Steve Smith, son of Mr. and Mrs. Charlie Smith, was licensed to the ministry by Richland Church, Nashville, May 2. A high school junior at Cohn, he will serve as chaplain of the student body next year.

The men of New Middleton Church, New Salem Association, are redecorating the auditorium. The lawn of the parsonage has been landscaped.

A baptistry is being installed in Hickman Church, New Salem Association. Kenneth Trammel is pastor.

Belmont College announced 334 total enrollment for the first term of the summer session, surpassing both terms of the 1964 summer sessions. "We are expecting a total enrollment of 400 this summer," Registrar Ronald Underwood said.

Miss Mary Northington expects to return home June 20 from Clarksville Memorial Hospital where she has been a patient since the last week in May due to an ulcerated instep. Miss Northington writes, "Please thank the many friends who have sent me cards. Each one brought back happy memories of my 30 years as secretary (WMU). Tennessee Baptists will always have a big place in my heart". Her address is 609 Anderson Drive, Clarksville, Tennessee.

Gladeville Church, Wilson County, ordained John C. Evans to the ministry. Harry Nichols preached the ordination sermon and Allen Buhler brought the charge to the church and candidate. Wilson Lannom, chairman of deacons, presented Evans with a Bible, a gift from the Gladeville Church. The new minister has been called to pastor Sam Houston Mission, sponsored by South Knoxville Church, Knoxville. Mrs. Evans is the former Bessie Duke of Gladeville and they have three boys. Evans is a student at Harrison-Chilhowee Academy.

Tenn. Staffers at Glorieta

Tennessee staffers this summer at Glorieta, N. Mex. Baptist Assembly include Mrs. Shirley Bradley, Chattanooga; Mrs. Margaret Philyaw, David Scott, Sharon Smith and Betty Adkins, Memphis; Dr. and Mrs. William Hall Preston, Taylor Gibson, Marcia Hearn, Lynna Odom and Katherine Woolley, Nashville; Robert Rodgers and Martha Massey, Cookeville; and Ann Loller, Millington.

Robert L. Snead, minister of music, First Church, Nashville, was music director for intermediates at the Second Southern Baptist Youth Conference, June 10-16, at Glorieta.

Zion Church, Polk County, ordained Hugh Don Evans and Frank Hammons as deacons, May 30. P. H. Hooker is pastor.

Recording Secretary Joe W. Burton of Nashville, longtime SBC officer, asked the messengers at Dallas not to reelect him. He served 18 years, previously as registration secretary. Dr. Burton was recognized by the Convention for his long service to Southern Baptists. He has rendered faithful conscientious service. His charge last July that voting irregularities occurred at the 1964 session of the SBC, caused messengers to approve more rigid voting procedures for the 1965 meeting and future ones.

Deaths

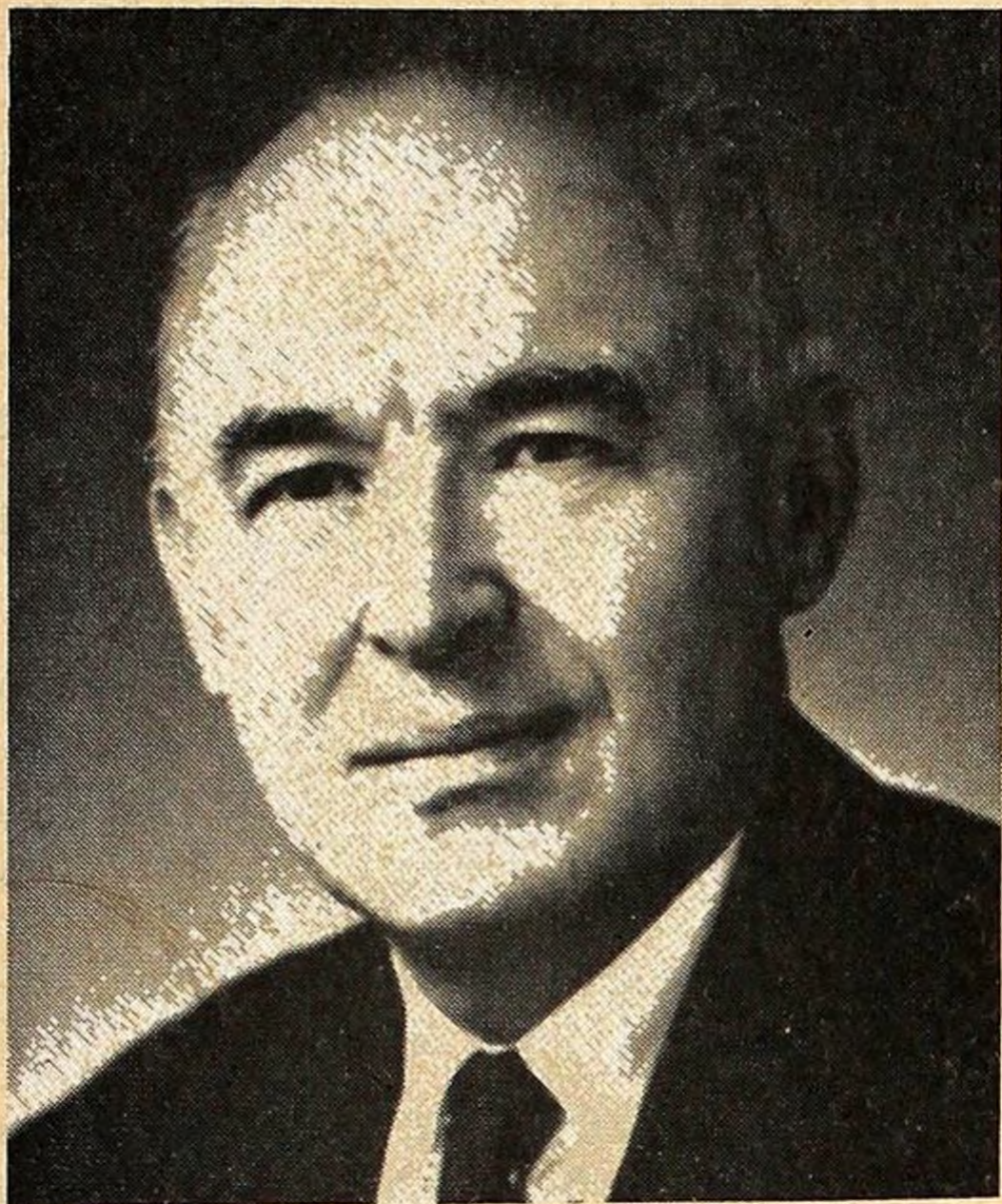
A Caryville man was killed and his wife critically injured in a two-car accident on Highway 24-W about six miles south of Clinton, June 3. Killed was Millard Fillmore Green, 73. Funeral services were held June 6 at Midway Church where he was a member and deacon. Ernest Goins officiated.

Albert Thomas Fowler, Sr. died June 2 in Epperson Hospital, Athens. Funeral services were held June 4 at First Church, Etowah, with Euman Holt and Eldon Pack officiating. Fowler was a member of First Church, Etowah, where he was an active deacon and affiliated with all organizations of the church.

Lester Todd died at his home in the Eagle Hill Community near McKenzie June 6. He had been a bed ridden invalid for three years. He had served as deacon at Thompson Creek Church where funeral services were held June 7 by W. A. Farmer of Murray, Ky., a former pastor and Garry Hardin, present pastor.

Mrs. Joe West Williams of Bolivar died June 12 in a Jackson hospital after an illness of two weeks. Funeral services were held in Bolivar June 13 with W. Fred Kendall, II, officiating. She was the sister of Miss Mary Anderson, director of Young People's Work, Training Union Department, Tennessee Baptist Convention.

The Need of Commitment



Dr. Edward A. McDowell, professor emeritus of New Testament Interpretation of Southeastern Baptist Seminary in Wake Forest, will be speaking at the Brotherhood Retreat at Camp Linden, July 23-25. He will be bringing three messages on Christian Commitment, maturity, and sharing.

McDowell's many life experiences certainly qualify him to speak. He was a teacher of preachers for many years. Also, he was a second lieutenant in the infantry, USA, 1918; a newspaper reported (1919-22); private secretary to the Governor of South Carolina (1923-25). He has taught at Southern Seminary as well as Southeastern; was visiting lecturer at Union Seminary, and is the author of several books.

Dr. and Mrs. McDowell have a son, Edward III, and a daughter, Elizabeth (Mrs. Philip Morgan.)

Pastors, come and bring your church Brotherhood officers. This retreat carries a money back guarantee. Come Friday and stay through Saturday if you can't make Sunday.

Register now! Brotherhood Department, 1812 Belmont Boulevard, Nashville,—Roy J. Gilleland, Brotherhood secretary.

Furman Accepts Federal Tax Aid

GREENVILLE, S. C. (BP)—A Southern Baptist University here has received \$611,698 from the government under the Higher Education Facilities Act to help complete its science building.

Gordon W. Blackwell, president of the school, emphasized under terms of the assistance, the academic program is "left entirely" to the discretion of University authorities.

Furman University, which accepted the aid, plans to expand its student body to

Strange Church Policy

My ears perked up. I could hardly believe what I was hearing. One lady was saying to another during the dinner-on-the-grounds at the association, "At our church we take up payment from each member before we order the literature for them. If they don't pay, we don't order it."

I had never heard of such a thing and immediately I had visions of Sunday School pupils without lesson quarterlies because they had forgotten to pay or hadn't been there the day the matter was mentioned, of Training Union members who were without material for preparation of assigned parts for the same reason, and of choir members who were handicapped without a piece of music because they were not at rehearsal the night the order was sent in.

As the conversation between these ladies continued, it later developed that the "literature" the first one had been talking about was the Baptist state paper and other magazines. There was only momentary relief from this discovery, however, because the realization swept in that it is just as shortsighted for a church to require individual payment for subscriptions to the Baptist state paper before ordering them as it would be to try to collect individually for Sunday School or Training Union literature before ordering it.

Just as the study of the pupils and the teaching of the teachers would be handicapped and limited without literature in the hands of many of the pupils, so the interest in so many church and denominational projects is severely limited in the church which requires individual orders for the Baptist state paper before subscribing to it for the members.

The wisest and the easiest and the most economical way for a church to provide the Baptist state paper is the very same way it provides its other literature—through the church budget—and for every family in the membership in which even one person will use it.

And the church doesn't even have to open the bundle and distribute the papers at the church; we mail the papers direct to the homes just as if they were individual subscriptions.—Editor W. G. Stracener in *Florida Baptist Witness*

2000 by 1970, Blackwell continued. He added, "New science facilities are absolutely necessary to provide properly for the instruction of these students."

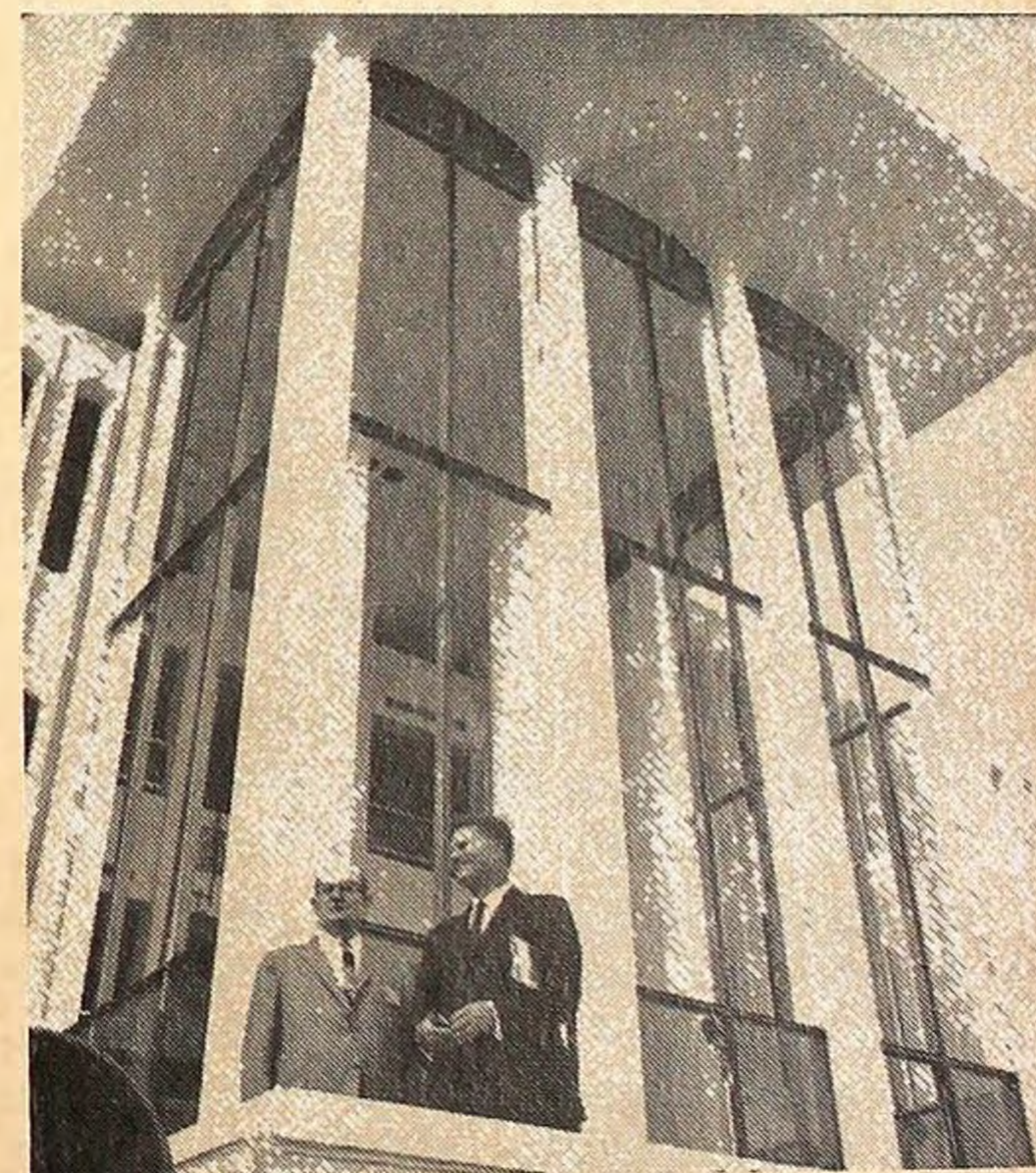
This government aid allows colleges "to perform more effectively their tasks of teaching and research," according to Blackwell. "The institutions retain complete autonomy as to what shall be taught and how the subject matter will be presented."

In further explaining why Furman accepted the \$611,698 grant from public funds, the school's president said:

C. Oscar Johnson Honored

The Herald of First Church, Oakland, California carrying the picture of C. Oscar Johnson said its June 6 service was "dedicated to the proposition that any minister who has preached 59 years and 51 Sundays is entitled to one more chance. Our own C. Oscar Johnson who gave strong leadership to the local church he served, the American Baptist Convention and the Baptist World Alliance, in May of this year passed a significant milestone."

It was in May, 1905 in a little church in Anderson County, Tennessee, C. Oscar Johnson preached his first sermon. Since then he has served 60 years in faithful proclamation of the gospel. The Oakland church honored Dr. Johnson in its service Sunday night June 6. Johnson told something of his first sermon in the first church he served and the joys and disappointments that have followed in his long, influential ministry. This renowned son of Tennessee has often been referred to as "Mister Baptist". A past president of the Baptist World Alliance, Johnson will be on the program at Miami Beach for the closing address June 30.



FORT WORTH, TEX.—Director Paul M. Stevens (Right), of SBC's Radio and Television Commission enjoys the "biggest day" of the organization's history with "Baptist Hour" preacher Herschel H. Hobbs of Oklahoma City. They stand on the porch of the new International Communications Center here during its dedication. The agency moves into its new quarters in mid-July. Seen in the background is the three-stories-tall reception area.

"Colleges today are confronted with rapidly increasing student enrolment, coupled with a continually expanding body of knowledge which they are obligated to make available to these students. Private colleges are simply not able alone to provide for these needs. The government, as well as the colleges, has realized that such aid is necessary for the well-being and safety of our nation, as well as for the strengthening of our institutions."

Welcome to Wendell Price

On July 1, Rev. Wendell W. Price will begin his ministry as Superintendent of Adult Work in the Sunday School Department of the Tennessee Baptist Convention.



REV. WENDELL PRICE

Mr. Price will come as no stranger to the work since he has been serving as an Adult consultant for the past year in the department's Strategic Leadership Program, an intensive leadership training program to which Mr. Price will now give direction. His responsibilities will also include management of the Adult area of Sunday School work throughout the state. In the Adult field are included the Cradle Roll and Extension Department ministries.

A native Tennessean, Mr. Price is no stranger to the people of the state. He was born in DeKalb County and reared in Lebanon where he was licensed and ordained to the ministry by the First Baptist Church. He has had a constructive and fruitful pastoral ministry, serving as pastor of Taylor's Chapel, Barton's Creek, Third Baptist of Murfreesboro, First Baptist of Crossville, Powell's Chapel, First Baptist of Winchester, and the new Oaklawn Church of Winchester.

In addition to a broad range of pastoral experience, an excellent background of formal training equip Mr. Price for his new field of service. He has earned the BA degree from Cumberland University, the BD degree from the Southern Seminary, and the MA degree from Peabody College.

Experience in denominational positions include various associational positions including moderator in three associations, president of ministers' associations, and a former member of the Executive Board of the Tennessee Baptist Convention. As an

Stress Christian Responsibility

RIDGECREST—Over 1,100 students gathered here for the 39th annual student conference. Through seminars, discussion groups, campfire and formal worship services, they explored the conference theme "That They May Have Life."

Major speakers emphasized the Christian responsibility for proclamation and application of the gospel.

"Perhaps we have seen the church too much in its therapeutic role, thinking of it as the place where men come for healing on their own terms," said John Carlton, associate professor of preaching, Southern Seminary, Louisville. "We need to assert afresh in our day that morality is as essential an aspect of Christian faith as healing."

William M. Dyal Jr., director of organization for the SBC's Christian Life Commission, stressed the Christian duty in interpersonal relationships. "A just God demands just men and justice between men."

Paul Geren, director of the Office of Telecommunications and Maritime Affairs, Department of State, Washington, said, "This age, like all previous ones, cries out for Christians who can show the relevance of the faith in application to the problems of war and peace, racial, national and religious antagonisms, poverty, ignorance, disease, slums, and all the catalog of problems that plague us."

An international flavor permeated the conference as over 100 international students participated in the activities. A feature was an international talent hour in which internationals presented typical entertainment from their countries.

Student speakers included Vanderbilt University's All-American basketball star Clyde Lee, winner of the Southeastern Conference player of the year award, who spoke on "Christ . . . Me . . . My Worlds."

Adult Consultant for the Tennessee Sunday School Department, he has conducted several associational Adult workshops within the past few months. Responses to his leadership have been enthusiastic.

Tennessee Baptists will join the Sunday School Department and the other State Board workers in welcoming not only Wendell, but also his very fine family. Mrs. Price is the former Frances Phillips of Watertown. She is an effective and dedicated Young People's worker. Wendolyn Kaye will be enrolling in Belmont College in September. Anthony, 16, and Roger, 11, will be enjoying new friends in Nashville also.

Welcome, Wendell, and all the Prices!

Our hearts are glad. Our prayers are with you.

Honor H. I. Hester

Midwestern Baptist Theological Seminary alumni honored retiring seminary vice-president H. I. Hester at their 1965 association meeting while in Dallas for the Southern Baptist Convention.

Among the items of appreciation were several hundred letters containing best wishes to Hester, and a gift of money to defray his expenses for a planned tour of South America.

Hester has announced his forthcoming retirement after many years in the teaching field in Baptist institutions. He lives in Liberty, Mo., near Kansas City, where the seminary is located. In Liberty before joining the seminary administration, he was with William Jewell College.

Seminary President Millard J. Berquist paid special tribute to his associate. Others commending Hester's work included Miss Alma Hunt, Birmingham, executive secretary of Woman's Missionary Union, SBC auxiliary; Harold G. Sanders, Middletown, executive secretary, Kentucky Baptist Convention, and James L. Sullivan, Nashville, executive secretary, SBC Sunday School Board.

Counseling Group Announces Theme

NASHVILLE (BP)—"The Nature of The Church and Its Helping Ministries" will be the theme of the annual Southern Baptist Conference on Counseling and Guidance, Sept. 27-29, at the Southern Baptist Convention Building here.

More than 300 pastors, chaplains, social and denominational workers are expected to attend. Addresses, discussions and sectional meetings will help church leaders understand the role of counseling and guidance in the local church, according to Conference President John M. Price, Jr., dean of the school of religious education, New Orleans Baptist Theological Seminary.

A faculty of 15 will include pastors, denominational workers and medical doctors.

Main speakers for the conference are Edward C. Norman, New Orleans, professor of psychiatry and director of community psychiatry, Tulane University; David M. Reed, New Orleans, assistant professor psychodynamics and mental hygiene, Tulane School of Medicine; Charles A. Trentham, pastor, First Baptist Church, Knoxville, Tenn., and G. Avery Lee, pastor, St. Charles Avenue Baptist Church, New Orleans.

Pastor, Church Should Adopt Clear Policy on Pulpit Supply

By Frank R. Campbell, Pastor
New Hope Church, Raleigh, N. C.

It is a pleasant Sunday anywhere in our Southern Baptist area. The pastor is away from his pulpit today, but members of the congregation have their spiritual needs met through a fine sermon by a guest minister. Perhaps someone will invite this visiting preacher out for dinner. The chances are that he will preach again that night. Some will shake his hand and thank him for his services as he leaves after the services.

This all sounds fine enough, but several things are wrong. Did anyone think of the expenses this minister incurred in coming for these services? Was there any honorarium? The majority of the congregation won't think of these things. They will simply assume that the pastor or the finance committee has taken care of it. Too often no one takes care of it!

Ethical Problem

The problem is one of ethics. There should be a definite understanding on the part of the pastor and his finance committee as to policy regarding "guest preachers" or as we usually say in Baptist circles, "a pulpit supply."

This problem is greater than many realize. The three most affected groups are:

1. Baptist State Convention workers
2. Seminary and college faculty members
2. Missionaries

One state worker went 200 miles one way over a week-end to preach for a friend. His remuneration was an afternoon meal and a thank you.

A seminary professor supplied for one of his students who was preaching before another church as a prospective pastor. The church in which the student preached covered all his expenses plus an honorarium. Neither the student nor his church thought to provide for the professor's expenses.

There are many stories of missionaries losing money due to the thoughtlessness of churches. Many more examples could be cited, but the point is clear.

These men haven't complained. They are glad to serve in any way in the churches. They would never call attention to the fact of their mistreatment. It is time that those of us who are pastors or those responsible for church finances spoke up.

The assumption usually is that these men (or women) are employed by the denomina-

tion and the denomination covers their expenses. This is a wrong assumption! The work which they do does not require their preaching in various churches on the week-ends. When they go as a supply preacher, they go as individuals and as such bear their own expenses. Sometimes their going involves a sacrifice of family time. Many are gone from their homes most of the week, and they would like to be with their families on the weekend, but the opportunity to serve is seldom refused.

This matter of caring properly for the pulpit supply is a simple matter of thoughtfulness. The pastor needs to have a clear understanding with the church regarding pulpit supply and this policy should be clearly understood by the church treasurer or finance committee. An agreed upon policy would eliminate embarrassment and thoughtlessness.

Policy Guidelines

Each church would decide its own policy. The church and pastor should agree on the number of Sundays allowed for vacation with the church bearing the expense of a pulpit supply. If attendance at a convention will require missing a Sunday, the church also will want to take care of the expenses of a pulpit supply. When the pastor is engaged in another church from which he will receive remuneration such as a revival or preaching as a prospective pastor, he should take care of the honorarium personally. If the pastor receives no remuneration while away and his church is not responsible for his supply, he still should show the person supplying for him the courtesy of providing his expenses. Situations such as this should be discussed by the pastor and his supply and a mutual understanding reached before the time of the service.

Many factors will go into determining what is fair. Thought should be given to distance traveled, whether an over-night stay is required, the size of the church, the number of services to be held, etc.

Neither the denominational worker nor the pastor is in his work for money. None that I know is getting rich. Neither should they be losing money for helping a fellow pastor or church. Our pastors should lead their churches to remember this simple courtesy. If the pastor asks a man to preach in his pulpit, he should feel personally re-

634 Students Take Up Home Mission Tasks

ATLANTA (BP)—Southern Baptist Home Mission work this summer will be strengthened by the addition of 634 student summer missionaries.

The students, all with more than two years of college, will work in most states, including 15 in Hawaii, six in Alaska, and three in Panama.

For the first time, Puerto Rico was on the list, with a married couple and a single youth assigned to the Island.

The student home missionaries come from varied and interesting backgrounds and will go to interesting and varied places.

Miss Nella Popow of Miami, Fla., will serve in New York City. She was born in Germany and she speaks German, Russian, and English. Her father preaches to Russian-speaking groups in Florida.

Then there's Mr. and Mrs. David Wyman, students at Southwestern Baptist Theological Seminary in Fort Worth.

She has a master's degree in psychology and he worked three years as a student mathematician at the White Sands Missile Range in New Mexico. They will serve in Oregon and Washington.

Dorothy Garrott of Jefferson City, Tenn. and daughter of missionary Max Garrott in Japan, will use her ability to speak Japanese in California.

Not that the experience will help her much, but Gloria Broom of Charleston Heights, S. C. has appeared on the Ed Sullivan Show and the Mickey Mouse Club on television.

Gloria shouldn't have any trouble getting the attention of juniors during Vacation Bible Schools in Arkansas.

Announcement of the appointments of the student missionaries was made by Beverly Hammack of Atlanta, secretary of the special mission ministries for the Southern Baptist Home Mission Board.

The board assigns and directs the work of the student missionaries. Miss Hammack said 24 husband and wife teams are included in this year's group, the largest number of couples ever assigned, and a trend encouraged by the mission agency.

Of the 634 students, 52 will be supported by state Baptist Student Unions through campus donations.

responsible to see that his supply has his expenses covered plus a proper honorarium for his services.

We are grateful for the men who serve in denominational places of responsibility. Let us treat them fairly when they preach in our churches. If we don't no one will. With regard to their pulpit supplies, pastors should remember, "As ye would that man should do to you, do ye also to them likewise."—*The Biblical Recorder*

Our Mandate From Heaven

(Excerpts from the address of W. A. Criswell, closing the Southern Baptist Convention, Friday evening, June 4, 1965.)

Across the plain of Sharon and far out over the blue waters of the Mediterranean glittered the colonnaded streets and the marble palaces of Caesarea-by-the-Sea, the city built by Herod for the Roman administration of the province of Judea. Within the beautiful capitol was the Praetorium, the hall of government, and within the Praetorium on a raised dais sat the Procurator of the province, Porcius Festus. With him were his illustrious guests, Herod Agrippa, II, King of Lebanon, and his sister, Bernice. Before them, standing on the polished pavement below, stood a prisoner by the name of Paul, chained to a Roman guard.

The previous Judean procurator, Felix, had left Paul a prisoner in chains to please the apostle's enemies. Festus, the new governor, had reviewed the case of the preacher of Christ and, after judgment was given and the prisoner was about to be remanded to Jewish courts in Jerusalem, Paul, being a Roman citizen, exercised his right of the appeal to the throne of the imperial Caesar himself. There the matter ended as far as it concerned the courts of Judea.

While waiting to be transported to Rome for his final trial, Paul was summoned to appear before this august assembly in the Praetorian Palace in Caesarea. A state visit by King Agrippa and his sister brought an occasion to hear the missionary. Arrangements were accordingly made for the hearing and Paul was given liberty to defend his cause and to present his message.

It must have been one of the most impressively dramatic scenes in human history. There sits on his raised judgment bema the Roman procurator, clothed in scarlet, surrounded by lictors and legionnaires. Next to him is seated the king with all his insignia of royalty and accompanied by his splendidly dressed attendants. By his side is seated Bernice with her flashing jewels and her gorgeously robed retinue. Surrounding the hall stood captains, chief magistrates and administrators of the provincial government. Before them on the marble pavement below stands this humble preacher of Jesus named Paul.

What a contrast in luxury and poverty, in power and weakness, in pride and humility, in pampered self-indulgence and self-sacrifice, in thoughtlessness and seriousness, in brutality and tender sympathy, in scepticism and sublime faith. It is a day never to be forgotten.

When the prisoner speaks, he recounts his conversion on the Damascus road and his mandate from Heaven to carry the message of redemption to all the peoples of the world, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts 26:18). After presenting his ambassadorial credentials from the court of Heaven, the apostle then avows his obedience to the celestial appointment: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus and at Jerusalem and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." (Acts 26:19, 20). When the preacher was done with his message, the procurator interrupted the powerful witness in a loud voice, saying: "Paul, thou art beside thyself; much learning doth make thee mad." King Agrippa added: "*En oligio*, [in a little, to sum the matter briefly] you would persuade me to be a Christian." To this the chained prisoner replied: "I would to God that [not only *en oligio*, but also *en magalo*], thou and all who hear me this day should be such as I am except for these chains." Upon this the Procurator and the King and those seated with them, much moved, returned to their court life of luxurious pleasure and the prisoner returned to his cell with his mandate from Heaven to bear the testimony of redeeming grace to all people. His eloquent witness had been parried by Roman scepticism, but the Sword of the Lord had not failed. True to the heavenly vision, the message of salvation burned the more compassionately in his heart of concern for the lost, great and small, in the whole world.

* * *

Our mandate from Heaven emphasizes the tragic condition of our lost world. However we choose to say it, philosophically, sociologically, theologically, economically, men are lost without Christ. This is the basic and underlying conviction of all of the apostles, evangelists and missionaries. There is no saving way to God except through Jesus. He is *the* way, *the* truth and *the* life. No one cometh to the Father but by Him. Man's only access to God is through His Son. We know God only as we know Him through the Lord Christ. Paul did not question Peter's avowal that there is none other name under

heaven given among men whereby we must be saved. Universalism, the doctrine that no one will be damned, but that all men will be saved, is one of the subtlest heresies ever to attack the Christian faith. Why bother or be concerned if men are not lost in sin and shall not some day face the judgment of an Almighty God? If it is not true that those who believe in the Son have eternal life and that those who reject the Son shall not see life, but the wrath of God abides upon them, then the fundamental purpose of the Christian message has been removed and in its place is substituted a wistful, speculative philosophy which cuts the nerve of evangelistic zeal and missionary endeavor. Christ is no Saviour if he does not save us. He came to rescue us from the damnation of our sins and to bestow upon us the glorious blessings of eternal life.

Christianity's uniqueness is found in Jesus our Lord. Christ himself is the light of the world, not human reason or pseudo-science or speculative philosophy. We know the meaning and purpose of life only through Him.

There are no spiritual frontiers to the need of the gospel message. The field is the world. We must evangelize everywhere. It is a matter of convenience to divide the world into local, state, home and foreign missions. Under God's redeeming hand, it is all one work, one field, one assignment. We are all under one mandate from Heaven; the commission is uttered in one sentence and in one divine imperative. All men everywhere are equally lost and without Christ, having no hope in this world or in the world that is to come. We are ever only one generation away from heathenism. Each generation must be won to the saving grace of our Lord. This includes the souls that live down every street and along every country lane, whether at home or beyond the seas. The Christian message embraces the whole inhabited earth. The apostles preached the gospel in synagogues, in pagan courts, in open fields, on highways, in prisons, before religious leaders, before government officials, to their own nation, to distant lands. We must do no less.

* * *

Is evangelistic and missionary zeal optional? Never to the Christian. The question for every believer is not, "Shall I take part in the delivery of this message?", but rather, "What part shall I take?" Overwhelming concern for lost men and women, some of them our neighbors and some of them on other continents, must engage us in a consuming determination to win them to Christ. Bearing the gospel message is every Christian's duty. The entire phrasing of the Great Commission is in the plural; it is an imperative, a mandate to the whole people of God. It involves *you*.

Apart from a consuming sense of mission, the churches have no reason to be. The churches exist by evangelism as a fire exists by burning. True discipleship manifests itself in missionary zeal. The first century followers of Christ had one consuming passion; namely, to present Christ to an unknowing, unbelieving world. The earnestness of Paul in the ninth chapter of I Corinthians expresses the deep urgency that underlies all Christian faithfulness to the call of our Lord. To accept Christ is to accept a mandate, a mission. The church is not a club but a dedicated assembly whose primary purpose is to make known the gospel of Jesus to the whole world. The missionary passion, the longing that the world may know, must ever remain central in the life of God's people. We must never forget the tragedy that while an American spends one day in business, more than 5,000 Indians or Chinese go into eternity without Christ. These among the millions of others of the world.

* * *

In witnessing to the world today we are increasingly faced with the necessity of a tragic reappraisal of our soulwinning efforts. Within the last thirty years the population of the globe has increased by nine hundred million. The world's population now totals approximately three billion souls. By the end of this century it will total six billion. In this vast and multitudinous mass of humanity Christianity is an increasing minority. This year of 1965 the nominal Christian world accounts for about thirty-three percent of the world's population. By the end of the century our Christian people will account for less than twenty-two percent. If this continues, we shall some day be so small a minority as to be almost non-existent. We Baptists do not win and baptize in a year as many souls as are born in a day. In few countries where missionaries are at work, have as many as five percent of the people been won to the evangelical faith.

Ear Blockage

by Barnabas

"Selfishness," said George, "creeps up to the saint on his knees, tugs at the preacher's coat tails in the pulpit and even pushes between husband and wife or best friends."

"One form it takes," said George, "is in conversation. It closes your ears to the other fellow's talk. You find yourself not listening but when you can break in to say your own piece with enthusiasm you expect him to listen to you."

"I remember talking to a chap on a railway station," I said. "I told him about a friend of mine whose car had been stolen. I had just started the story when he broke in, *The same thing happened to me*, he said. Thereafter he was not listening to me but rehearsing his own story. He could hardly wait for me to stop."

"A precise example of conversational selfishness," said George, "like a fellow I heard make a speech at a conference."

"After dinner, a man told a humorous story that won a steady ripple of laughter," said George. "After the first few sentences spoken by this gifted humorist, a bore of a fellow named Sniggins began chuckling quietly to himself. Somehow he seemed out of tune with the speaker, he was laughing but in the wrong places."

"When Sniggins' turn came to speak he got to his feet. I am sure no story ever enjoyed such success for after Sniggins' first sentence every word drew a burst of laughter. Oddly there was laughter even at the unfunny parts of his story. Sniggins was flattered by the roars of laughter but bewildered that it was so constant."

First Tennessee Pastor Sends Health Plan Application

First application for the Health Benefit Plan the Southern Baptist Annuity Board received from Tennessee came from Dewey Phillips, pastor of Three Forks Baptist Church, Riverside Association. Phillips whose address is Rt. 3, Monterey submitted his application May 21, the same day he received information about the new plan.

The Health Benefit Plan is open to all salaried ministers and denominational employees. Baynard F. Fox, director of the Life and Health Benefits Department of the Annuity Board, said applications are coming in steadily for the Health Plan, which is underwritten by Blue Cross-Blue Shield of Texas.

The Health Plan is more than a usual hospital-surgical plan since it includes major medical benefits also, Fox said. He added that two unusual features are included in the plan. These are: the same cost to the member regardless of where he may serve and continued protection after retirement at the same cost.

The Health Plan will go into effect as soon as 5,000 members are enrolled, Fox said. Enrollment is expected to close on September 1.

"Whatever had happened?" I asked.

"Well," said George, "the previous speaker's first words had reminded Sniggins of a story someone had told him. He began chuckling at the recollection of it. Deciding to tell the story he had brought to mind he thereafter completely ignored what the speaker was saying."

"When Sniggins came to tell his story, believe it or not Barnabas, it turned out to be the same story that the previous speaker had told. I can tell you Sniggins was embarrassed when he found out."

"Serve him right," I said. But even as I said it I wondered if now and then I had been guilty of blocking my ear to some other fellow's conversation yet expecting

C. G. Cole, Former Home Mission President, Dies

ATLANTA (BP)—C. G. Cole, 63-year-old Atlanta business executive who served nine years as president of Southern Baptists' Home Mission Board, died June 1.

Cole resigned his position with the mission agency in December because of poor health. Until last year he had not missed a board meeting during the 13 years he served. He considered the recognition of the Home Mission Board in 1959, grouping multiple departments into the present five divisions, to be the highlight of the years he served. In that time he saw the number of missionaries increase from approximately 500 to more than 2,300.

Dr. L. E. Barton Dies

MONTGOMERY, Ala.—Dr. L. E. Barton, 95, a prominent leader in the Southern Baptist Convention for 50 years and past executive-secretary of the Alabama Baptist State Convention, died at his home in Montgomery, May 31, following an extended illness.

He was past vice-president of the Southern Baptist Convention and served the organization as parliamentarian for many years. He held pastorates in Georgia, Virginia, Mississippi and Alabama.

Funeral was held June 2 from Cloverdale Church, Montgomery. Dr. John D. Freeman of Nashville, officiated.

him to hear me through. I shall watch myself in future for there's no one much more selfish than a poor listener—The Australian Baptist.

The cause of world missions is under tragic pressure today. We are in an increasing crisis. Atheistic Communism is out to destroy the Christian witness. Do not forget it. We must beware of a shallow optimism that thinks the future of this present world will be brought under bondage to the Christian message. No foe has ever risen so ruthless, so implacable, so subtle as the program of Karl Marx. Within a comparatively few years they have won hundreds of millions to their way of hopeless and empty life. For the first time in human history national governments are openly, avowedly atheistic. No ancient Greek would enter into any vital decision without first inquiring at the oracles of the gods. No ruthless Roman would go into battle before first propitiating the deities. But these Communists bow at no altar and call upon the name of no god. Their young people are indoctrinated in atheism. There is unending pressure on Christians to place loyalty to the communistic state above loyalty to Jesus Christ. This ruthless and merciless scourge has taken its toll among Christian people in the earth.

Materialism, secularism, is hardly less an enemy of the Christian faith. Secularism interprets life by materialistic standards; it advances as if God does not exist. It subordinates Christian ideals and values to sensual standards of success. It lives for the approbation of those who worship status symbols and gadgets and properties and conveniences and trappings of the affluent society. It lives for pleasure and the indulgence of fleshly appetite.

The militant advance of heathen religions take their toll of the Christian faith. The churches in vast areas in centuries past have been obliterated by their pagan victories. We must face the resurgence of heathen religions as a real danger today. Within ten years after the death of Mohammed in 632 A.D., Islam had destroyed the churches in Egypt, Palestine, Syria and had swept over most of North Africa. Today they win ten converts for our every one in the dark

continent. Even Hinduism is seeking to win back to its fold the weak and uninstructed Christians of India. Militant nationalism often seeks to use religion as a tool and a pawn of the state, subverting the true faith for its own national ends.

In our own nation intellectual vapidness erodes the burning conviction and evangelistic zeal of the Christian witness. Centers of theological education are anything but centers of consuming desire that lost men be saved. For the most part, these theological schools are located in veritable seas of paganism, and yet they make little effort to win the lost around them. Professors sit in endowed chairs spinning out theological, speculative hypotheses which they change with every change of the moon. And in the meantime, the world becomes more lost and more lost and more lost. Seminaries founded to be centers of evangelism have become stagnate in a dead conformity of false intellectualism.

* * *

But God cannot fail. He is at work in human history today. The promise and the prophecy of Philippians 2:11 still stands. The glorious announcement of Revelation 11:15 has never been retracted. It is the heavenly purpose and the good pleasure of Almighty God to place in the hands of His Son the destiny of the whole earth.

Where the conflict with evil is open and intense, we must be doubly faithful. Christ established His church for militant action. His cause and His program demand active, personal involvement. It requires our going, telling, doing, being, a total commitment. No more urgent need confronts the churches today than that of a fresh baptism of evangelistic fervor, of pioneering zeal and outreach. To burn for God, to witness for Christ, to win lost souls to Jesus is our eternal mandate from Heaven.

Attendances and Additions

Churches S.S. T.U. Add.

June 13, 1965

Alamo, First	258	103	1
Alcoa, East	140	80	4
Alexandria	212	96	
New Hope	59	28	
Antioch, Mt. View	237	106	
Athens, Central	165	111	
East	414	184	
First	520	178	
West End Mission	84		
Auburntown, Prosperity	142	67	
Baxter, First	91	38	1
Bolivar, First	440		3
Brownsville	656	146	8
Brush Creek	140	53	
Carthage, First	190	43	
Chattanooga, Brainerd	841	243	8
Calvary	329	70	
Central	617	179	1
Meadowview	63	28	
Concord	452	161	1
East Lake	519	160	4
First	959	214	14
Morris Hill	290	129	
Northside	407	133	10
Oakwood	375	140	
Ooltewah	159	58	
Red Bank	1023	277	2
Ridgedale	463	175	4
Spring Creek Road	411	124	4
White Oak	480	184	
Woodland Park	281	125	
Clarksville, First	1058	249	5
Hilldale	113	52	
Pleasant View	294	74	1
Cleveland, Big Spring	337	126	
Stuart Park	146	83	
Clinton, First	626	120	2
Second	461	143	
Collierville, First	301	79	
Columbia, First	407	107	3
Highland Park	347	122	3
Northside	107		
Pleasant Heights	186	52	2
Cookeville, First	402	74	
Washington Avenue	143	78	2
Bangham	65	57	1
Crossville, First	223	43	
Homestead	186	43	6
Oak Hill	120	70	2
Daisy, First	300	70	
Dayton, First	309	104	
Decaturville	72	44	
Denver, Trace Creek	140	47	
Dickson, First	250	93	
Dresden, First	214	72	
Dunlap, First	150	49	1
Dyer, New Bethlehem	187	81	
Dyersburg, Hawthorne	185	85	3
Elizabethton, First	459	107	
Immanuel	239	80	1
Siam	212	99	
Etowah, First	324	84	10
North	355	106	
Flintville	171	65	2
Galloway	108	43	
Goodlettsville, First	486	211	
Greenbrier, Ebenezer	144	62	
First	354	157	3
Jordonia	49		
Greeneville, First	338	60	7
Tusculum	104	60	5
Cross Anchor	20	24	
Second	191	71	
Harriman, Big Emory	153	82	1
South	548	130	1
Trenton Street	410	102	
Walnut Hill	242	84	
Henderson, First	224	44	
Hendersonville, First	564	103	3
Hixson, Central	310	157	4
First	349	93	3
Memorial	303	100	
Pleasant Grove	135	65	
Humboldt, First	480	123	3
Jackson, Calvary	419	108	2
East	170	56	2
East Union	79	46	3
First	883	166	2
Parkview	361	126	
West	760	301	2
Jellico, First	143	76	
Mission	11		
Johnson City, North	199	91	2
Pinecrest	211	71	2
Unaka Avenue	344	116	
Kenton, Macedonia	62	62	
Kingsport, Colonial Heights	407	138	1
First	772	208	1
Litz Manor	221	108	3
Lynn Garden	361	103	
State Line	195	81	4
Kingston, First	416	150	2
Knoxville, Beaver Dam	270	85	
Bell Avenue	605	186	1
Black Oak Heights	171	48	

Central (Ft. City)	1026	247	1
City View	212	51	2
Cumberland	349	137	
Fifth Avenue	671	123	
First	792	139	2
Grace	435	168	
Lincoln Park	990	228	1
Mt. Harmony	208	116	1
Meridian	668	187	
New Hopewell	284	108	
Smithwood	743	221	4
South	501	156	6
Wallace Memorial	613	213	1
LaFollette, First	274	68	4
Lawrenceburg, First	210	70	
Meadow View	81	41	
Highland Park	269	129	7
Lebanon, First	465	138	2
Gladeville	154	79	
Immanuel	420	206	3
Rocky Valley	119	50	
Lenoir City, Calvary	200	54	1
First	445	101	
Kingston Pike	120	69	
Oral	93	58	
Lewisburg, East Commerce	146	53	
First	346	71	
Livingston, First	183	70	2
Loudon, Union Fork	108	79	
Madison, First	442	72	
Neely's Bend	134	61	4
Parkway	229	97	
Madisonville, First	300	102	
Malesus	246	66	
Manchester, Trinity	138	92	2
Martin, Central	270	57	2
First	337	92	1
Mt. Pelia	162	59	
Southside	86	43	
Maryville, Armona	171	78	1
Broadway	593	266	6
Everett Hills	469	170	2
First	774	236	7
Stock Creek	218	96	
McKenzie, First	351	117	4
McMinnville, Gath	113	75	
Magness Memorial	433	103	
Memphis, Ardmore	575	256	1
Bartlett	434	162	6
Barton Heights	205	86	2
Bellevue	1441	717	7
Bethel	60	14	
Boulevard	436	99	
Brunswick	126	50	
Cordova	132	59	
Dellwood	414	220	4
Ellendale	139	52	
Elliston Avenue	309	133	12
Eudora	915	382	4
Georgian Hills	531	225	2
Germantown	106	47	5
Glen Park	325	160	3
Highland Heights	1169	577	8
Kennedy	482	206	
LeaClair	498	180	11
Leawood	801	274	2
Lucy	168	97	
Macon Road	205	95	3
Mailory Heights	259	114	2
McLean	477	149	3
Millington, First	493	239	5
Mountain Terrace	266	175	9
National Avenue	354	147	5
Prescott Memorial	297	97	1
Rugby Hills	338	164	1
Sky View	364	172	1
Southern Avenue	702	211	1
Lane	7		
Southmoor	215	89	3
Speedway Terrace	552	264	2
Temple	894	280	3
Trinity	634	271	7
Towering Oaks	118		12
Wells Station	559	200	4
Whitehaven	780	168	9
White Station	171	80	
Milan, First	409	95	
Murfreesboro, First	600	111	3
Calvary	114	74	
Southeast	193	93	
Green Hill	87	56	
Third	308	84	1
Woodbury Road	231	83	
Nashville, Belmont Heights	852	268	
Madison Street	93	21	
Bordeaux	223	46	6
Charlotte Road	120	62	
Donelson, First	687	137	7
Eastland	508	151	2
Fairview	201	80	1
First	1215	377	3
Carroll Street	152	37	
Cora Tibbs	49	24	

Southern Seminary Luncheon

All graduates and former students of Southern Baptist Theological Seminary are invited to an alumni luncheon during the Baptist World Congress at Miami Beach. The luncheon will be Sat., June 26, at noon in the Carrillon Hotel. Tickets available in Miami Beach, \$3.75 each.

54 Students to Receive Caps

Sunday, June 27, is a red letter day for 54 students of Baptist Memorial Hospital School of Nursing, Memphis. On that day the young women will participate in capping ceremonies that symbolize the end of academic training and the beginning of clinical studies. They have completed the first year of a three year course leading to a diploma in nursing. The next two years they will undergo an intense program of nursing education in such fields as medicine, surgery, obstetrics, psychiatry and pediatrics.

Tennesseans receiving their caps June 27 will be Bettye Hensley, Bradford; Judith Parsons, Covington; Gayle Clayburn, Dickson; Linda Carlton, Dyer; Patricia Ann Bray, Henderson; Joyce Moore, McKenzie; Billie Lynn Fazakerly, Susan Fleming, Helen Milam, Janice Carol Smith, Penny Ann Tillman, Doris Berry, Susan Marie Spence, Judy Lust, Kay Martin, Doris Wahlberg, Mary Lea Davidson and Karen Cayson all of Memphis.

T.P.S.	165		
Freeland	99	32	
Grace	672	189	1
Haywood Hills	385	166	
Hermitage Hills	312	131	8
Hillhurst	266	116	
Joelton	272	101	1
Lakewood	400	92	2
Lincaya Hills	220	44	
Lockeland	494	121	5
Lyle Lane	94	44	
Radnor	397	148	
Richland	178	68	3
Riverside	338	69	2
Rosedale	200	85	4
Third	200		
Two Rivers	153	58	
Niota, First	111	25	
Oak Ridge, Robertsville	660	173	
Old Hickory, First	456	172	6
Oliver Springs, Middle Creek	136	75	
Parsons, First	192	41	1
Philadelphia, Cedar Fork	174		3
Portland, First	361	105	1
Pulaski, First	346	65	
Highland	68	25	
Ripley, Curve	115	62	1
Rockwood, Eureka	100	64	
First	446	177	
White's Creek	96	45	
Rogersville, Henard's Chapel	165	90	
Savannah, First	261	60	2
Sevierville, First	461	152	
Seymour, Dupont	190	150	1
Shelbyville, First	512	173	2
Shelbyville Mills	203	86	
Smyrna, First	287	96	
Somerville, First	296	105	2
Springfield	572	111	3
Eastland Heights	217	50	1
Sweetwater, First	383	80	
Murrays	115		
Trenton, First	524	141	3
Troy, First	130	56	
Tullahoma, First	374	132	8
Hickerson Memorial	70	16	
Center Grove	47	17	
Union City, First	476	99	
Second	280	101	
Watertown, Round Lick	189	73	
Waverly, First	216	60	1
Waynesboro, Green River	128	79	
White House	191	99	2
Whiteville	155		
Winchester, First	252	103	2
Southside	68		

Youth Music Week Directors At Linden



LYLE



PETREMAN

J. B. Lyle, music supervisor for Knox County Schools, will be choral conductor for the second annual Youth Music Week at Camp Linden July 5-10, and W. R. Petreman, minister of music at Frayser Church, Memphis, will direct the instrumental section.

Lyle is a graduate of Peabody College and has worked as Junior-Senior High School music teacher and coordinator of choral music for 11 years. He is President of the East Tennessee Vocal Association, and State Chairman of the American Choral Directors' Association.

Petreman was band director at Frayser High School, Memphis, before going to Frayser Church. He plans a 40-piece instrumental section and is accepting applications now.

More than 200 teenagers from West and Middle Tennessee are expected to attend the camp for a week of concentrated study in all phases of music training, according to Frank G. Charton, state music secretary.

Serving as camp pastor will be Rev. O. M. Dangeau, pastor of First Church, McKenzie.

"Bill Wallace Of China"

by Jesse Fletcher

The captivating story of an ordinary man, who, in the providence of God, lived an extraordinary life. Bill Wallace served as a medical missionary in China during seventeen of the most turbulent years of the ancient kingdom's history.

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Hughston Named President Of Baptist Mission Board

ATLANTA (BP)—The 58-member Home Mission Board of the Southern Baptist Convention has named Atlanta Pastor John W. Hughston Jr. as its new president.

Hughston, pastor of Northside Drive Baptist Church, succeeds W. A. Duncan, a retired Baptist pastor in East Point, Ga.

The board, elected by the SBC in annual session, represents Baptist churches in 50 states, and is responsible for the operation of SBC national missions in the United States, Cuba, Panama, and Puerto Rico.

More than 2450 missionaries serve under the board, about 1200 with language people.

Hughston, a member of the mission board since 1960, has served as chairman of its committee on constitution and by-laws, has been a member of the executive committee, and has served on a number of other board committees.

Musicians Stress Variety, Quality

DALLAS (BP)—The emphasis on educating Southern Baptists to appreciate a greater variety and a higher quality of church music, including congregational hymns and choral anthems, dominated the 1965 Church Music Conference here.

One of the features of the two-day conference was presentation of a dramatization of "The Seven Last Words of Christ," by DuBois.

The performance, under the direction of Lee Roy Till, minister of music of First Church, Dallas, was presented to a capacity audience of 3,000.

Seeds of Destruction

Text: I Kings 9:15 to 11:13 (Larger)—I Kings 9:15, 20, 21, 10: 21, 22; 11: 3, 4 (Printed)—I Kings 11:4 (Golden or Memory).

If there is one lesson to be derived from the study of the history of nations it is that they fall or collapse from within before they are overcome by their enemies from without. The slow but continuous erosion of attitudes and habits and outlooks sooner or later produce decay and disintegration of the spiritual forces of a people so that they become an easy victim of their conquerors. This is clearly and convincingly seen in the history of ancient Israel. With the larger text of the lesson as a background, attention is given to the printed text to observe some three "seeds" that were allowed to germinate during the reign of Solomon—practices that brought about inevitable destruction in captivity of the Lord's chosen nation. Further study of historical and prophetic books of the Old Testament describe in detail this tragic end. Since this lesson concludes the series designated for this quarter, let us examine these three "seeds" of Israel's destruction and do so in terms of contemporary life in our own land.

Burdensome Taxation (9:15, 20, 21)

Large cities were built and fortified. The Palace and the Temple within Jerusalem were erected at great financial cost. Taxes increased and ultimately became confiscatory in nature. Some groups of people were made virtual slaves in the process. Class lines developed so that crossing from one to the other became practically impossible. Urban life grew at the expense of the rural areas. Huge outlays of money were required to maintain a government that was progressively forsaking the wellbeing of the great masses of the people. Open rebellion would break out soon after Solomon's death. Political and economic conditions were rapidly becoming unbearable. The implications for America today are far too obvious for comfort, even from a layman's limited point of view. To remedy the situation will require courage and wisdom of the highest sort.

Extravagant Living (10:21, 22)

The so-called "higher ups" of the land, Solomon and his court in particular, were truly "living it up". Drinking vessels were made of gold rather than of silver or some other substance, Luxury, unbridled and glamorous, was evident on every side. The King's navy, cooperating with Hiram of Tyre, brought vast and expensive treasures from various lands. The situation would be reproduced during the days of Imperial Rome when a leader would give a banquet for his friends in which the chief dish would be the tongues of magpies. Yet later, monarchs like Louis XVI of France would

become the victims of outraged and starving poor people determined to put an end to profligate waste. According to the Associated Press, Washington, D. C., May 23, 1965; the Commerce Department released the following figures: "Total public and private debt was \$1,172,000,000,000.00 at the end of 1964, an increase \$76,000,000,000.00 over the previous year . . . Consumer credit increased almost \$7,000,000,000.00 . . . The net indebtedness of the federal government increased by \$6,200,000,000.00 compared to a rise of \$5,200,000,000.00 in 1963 . . . "Such figures are shattering in their portent. For one thing, they clearly imply extravagant living here in America that is nothing less than absolutely frightening when viewed against the Scriptural backgrounds indicated.

Immoral Leadership (11:3, 4)

King Solomon, according to this account, possessed seven hundred wives and three hundred concubines. It might be more accurate to say that these women actually "possessed" him in that they turned away his heart from following the Lord. In addition to being adulterous he became idolatrous. Could the two evils be a double manifestation of a single defect of character? Once the stream of life becomes poisoned at its source, the entire stream becomes polluted and foul. David had followed a similar course once but had repented. So far as is known, Solomon never repented but pursued his wicked course to the end of his life. When leaders in politics, in business, in the professions, or in any other area of human activity, become immoral habitually and openly they forfeit their right to lead and should be displaced as soon as possible. God so wills it.

Book Review

By J. W. Storer

Mr. Crump of Memphis by William D. Miller; Louisiana State University Press.

Some one has said that no attempt to write the biography of a man should be made until he has been dead at least fifty years. Be that as it may, a proper perspective does depend upon the time element.

Mr. Crump ceased his mortal existence on October 16, 1954, at the age of 80—too close to us for what might be called a scholarly and completely unbiased account of a man whose activities had aroused violent criticism on the one hand and almost servile affection on the other.

From 1910 when Crump became Mayor of Memphis until the day of his death, he was politically "Mr. Memphis—Shelby County," and for much of his life dominated Tennessee as "Governor maker and destroyer."

Mr. Miller's book is a graphic portrayal



ON MATTERS OF

Family Living

By

Dr. B. David Edens

319 E. Mulberry

San Antonio 12, Texas

Director of Counseling, Trinity Baptist Church

Early Dating Robs Child of Childhood

Pre-teen dating adversely affects a child's all-around development, Clifford Sweat, principal of Lincoln High School, tells parents.

"When 12-year-olds go steady, they often become so involved with each other that they don't have a chance to become emotionally independent, to develop as individuals," he warns. "If, later on, this results in teen-age parenthood, it can start a vicious cycle because the immaturity of the teen-age parent may be reflected in the personality of the off-spring."

The sight of 11—and 12-year-old boys escorting girls around may come as a surprise to adults who know that boys generally prefer the rough and tumble comradeship of other boys during these years.

Social pressure from parents, girls and friends has led many boys to date before they're really interested in girls. Early dating may start with the approval of parents of girls who may feel popularity with boys is a status symbol.

of both his life and contemporary Tennessee political history. Names, redolent and malodorous, many still known on "The Hill," are marshalled on parade. "Boss" Crump's battles with Nashville and Memphis newspapers are spread in blaring tones and his opinions of leading political writers for those papers cannot be misunderstood.

It is a book all Tennesseans should read—"to set the record straight," and to help us to appraise what we now read. Was Crump a "Boss?" Certainly he was, but not in the sense of a Tweed or a Pendergast. He was for what he deemed the best of Memphis and Shelby County, first, last and all the time—in his way, a benevolent dictator.

To quote Miller: "The most serious criticism to be made of him was that the pride-driven thrust of his will operated abrasively and sometimes unfairly on those who could not keep the pace or who represented challenges to his policies . . . if they frustrated the achievement of an important object, he became an avenging angel . . . men received more blows from him than was their due."

That, to this reviewer, is the understatement of the book. But it is recommended reading for Tennesseans, lest they fail to see that political pitfalls are nothing new under the sun.

God's Wondrous World* Treasures in Seeds

By Thelma C. Carter

When we plant a seed—a flower seed, a watermelon seed, or a maple tree seed—we don't know that it will grow. We hope it will grow and produce its flower, its fruit, or its wood product. We know that seeds are important in our lives. They are so important that we cannot live without the seeds that provide our shelter, food, fuel, and many other necessary items.

Seeds became important during the creation of the world. The Bible tells that on the third day of the creation, God said: "Let the earth bring forth grass, the herb yielding seed, and the fruit tree . . . whose seed is in itself, . . . and God saw that it was good" (Gen. 1:11-12).

No one knows exactly when man first planted seeds. We can be sure that people learned a long time ago that seeds growing in the tops of certain wild grasses were good to eat. Perhaps someone noticed that at certain times of the year seeds fell to the ground and, in time, new plants grew.

This, perhaps, gave early men the idea of gathering seeds and planting them where they wanted them to grow. Perhaps they scratched the earth with a stick to place the seeds in rows, and thus began gardening and the planting of crops.

We know that seeds changed man's way of life. They still do today when certain seed foods are introduced in an area for the first time.

In Bible times, long before the birth of Jesus, the merchants of Egypt and other countries were trading seeds, sometimes as spices. For the seeds, they received animal skins, animals, silks, woolen cloth, and other valuable items.

When our own country was first settled, seeds were valuable possessions. Early settlers carried seeds in covered wagons and on horseback across deserts, mountains, and prairies.

Seeds appear in the natural world in various sizes, colors, and containers. Tiny dust-like seeds come from orchids and mustard plants. Brazil nuts and coconuts are large seeds. Some lightweight seeds tumble about with the winds. Fruit and nut seeds bury themselves in the earth.

For many years, archaeologists have found seed treasures in ancient tombs. Vessels, jugs, and other containers have held different kinds of seeds. Among them are grain seeds, vegetable seeds, and the seeds of the sacred lotus flower of Egypt.

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David or Daniel*

By Mina Arnold Young

Each of these statements is true of either David or Daniel. Decide which name fits in each sentence. In some cases, the statements are true of both men.

1. (David, Daniel) played a harp.
2. (David, Daniel) was thrown into a den of hungry lions.
3. (David, Daniel) has songs included in the Bible.
4. (David, Daniel) was a king.
5. (David, Daniel) killed a lion and a bear.
6. (David, Daniel) told a king the meaning of a dream.
7. (David, Daniel) killed a giant.
8. (David, Daniel) read some words that God wrote on a wall.
9. (David, Daniel) was born in the land of Judah.
10. (David, Daniel) was taken far away from his home.

ANSWERS

1. David, 2. Daniel, 3. David, 4. David, 5. David, 6. Daniel, 7. David, 8. Daniel, 9. David and Daniel, 10. Daniel

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An admirer came up to the senatorial candidate after his speech and shook his hand warmly: "Congratulations—that was an excellent speech. I liked the straightforward way you dodged all the issues."

A young medical student was called to the dean's office. "Son," advised the dean, "you're doing pretty well here at school—but you must learn to write a little less clearly."

Then there was the Texan who was believed to have the worst case of amnesia in his state's history—he couldn't even remember the Alamo!

And then you've probably heard of the little girl who nightly signed-off her prayers with: "God bless mommy, daddy and baby brother. Amen and FM."

Fair Deal: "The doctor said that my wife and I need more exercise, so I've just bought myself a set of golf clubs," said Jones to his neighbor.

"That's good. And what have you bought for your wife?"

"A lawn-mower."

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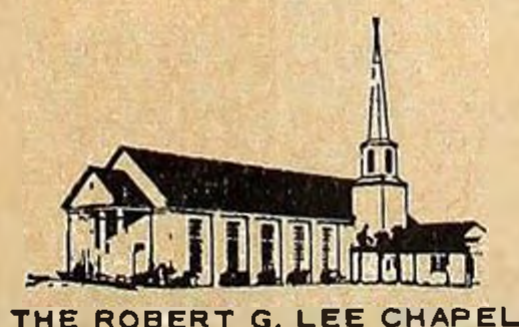
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THE WHOLE IS MORE IMPORTANT THAN ANY OF ITS PARTS

by S. H. Jones

The familiar truth that the whole of anything is larger than any of its parts has many applications in our thinking and living. It may happen often that people get their thinking out of perspective by giving too much attention to some part to the neglect of the whole. This line of thought can apply to our Southern Baptist Cooperative Program.

The Whole Commission

The Commission of our Lord is inclusive, and still it is a unit. It is a whole Commission that includes several parts or phases. Obviously, our Lord expects his followers to carry out the whole Commission and not select some part of it for our entire attention. It is true also that he has not indicated any part of his Commission as being more important than others. We may speak of "the main business of the churches" as being this or that, but the whole of our Lord's Commission is our business. More-

over, we may do violence to the Commission by attempting to differentiate among its parts. Such efforts to analyze the Commission may help to understand it better and to provide ways of carrying it out, but they should not lead to emphasizing some part as being more important than others. For example, evangelism and teaching must go together; and these should go on wherever there are people and at the same time, all the time.

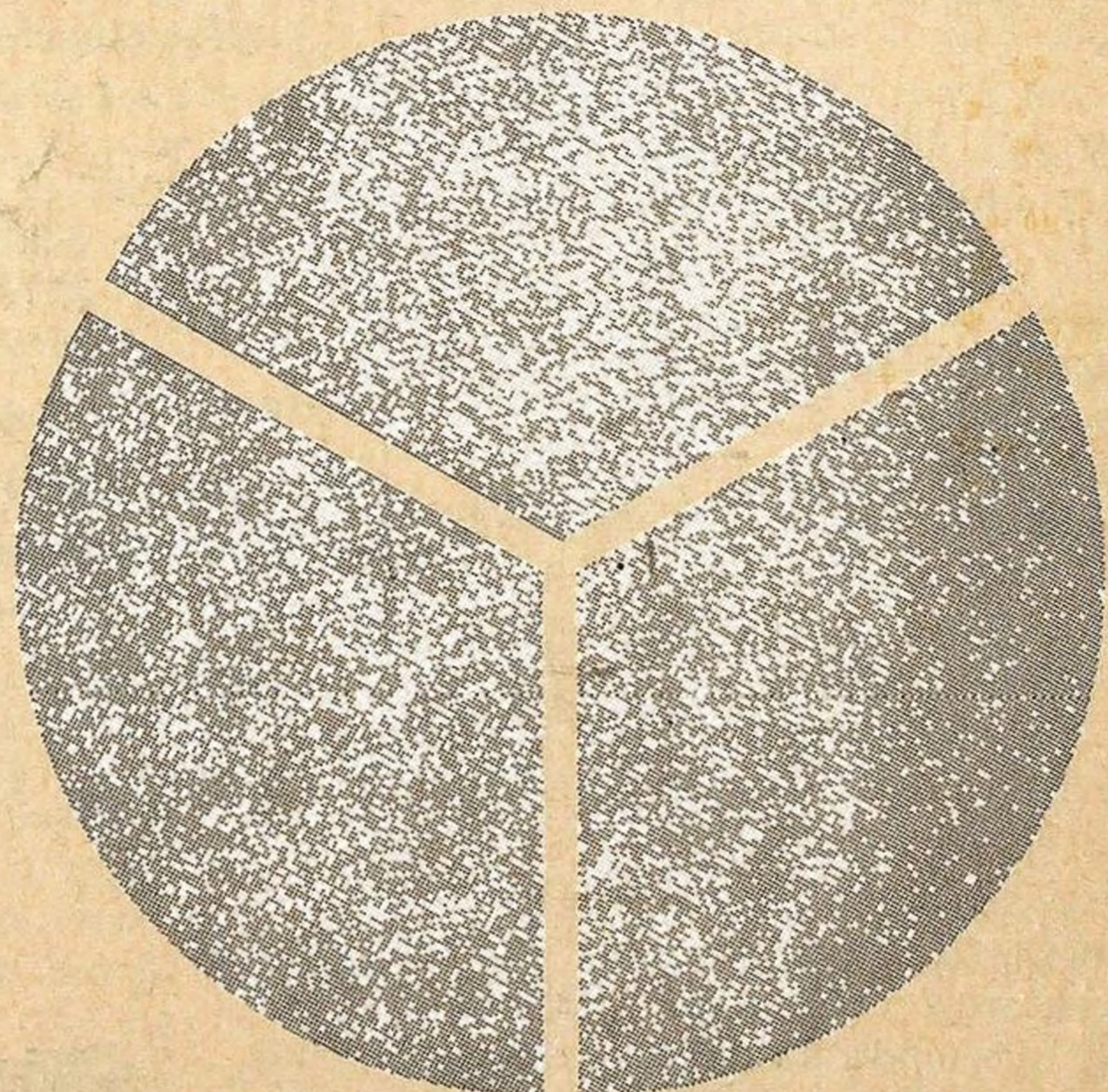
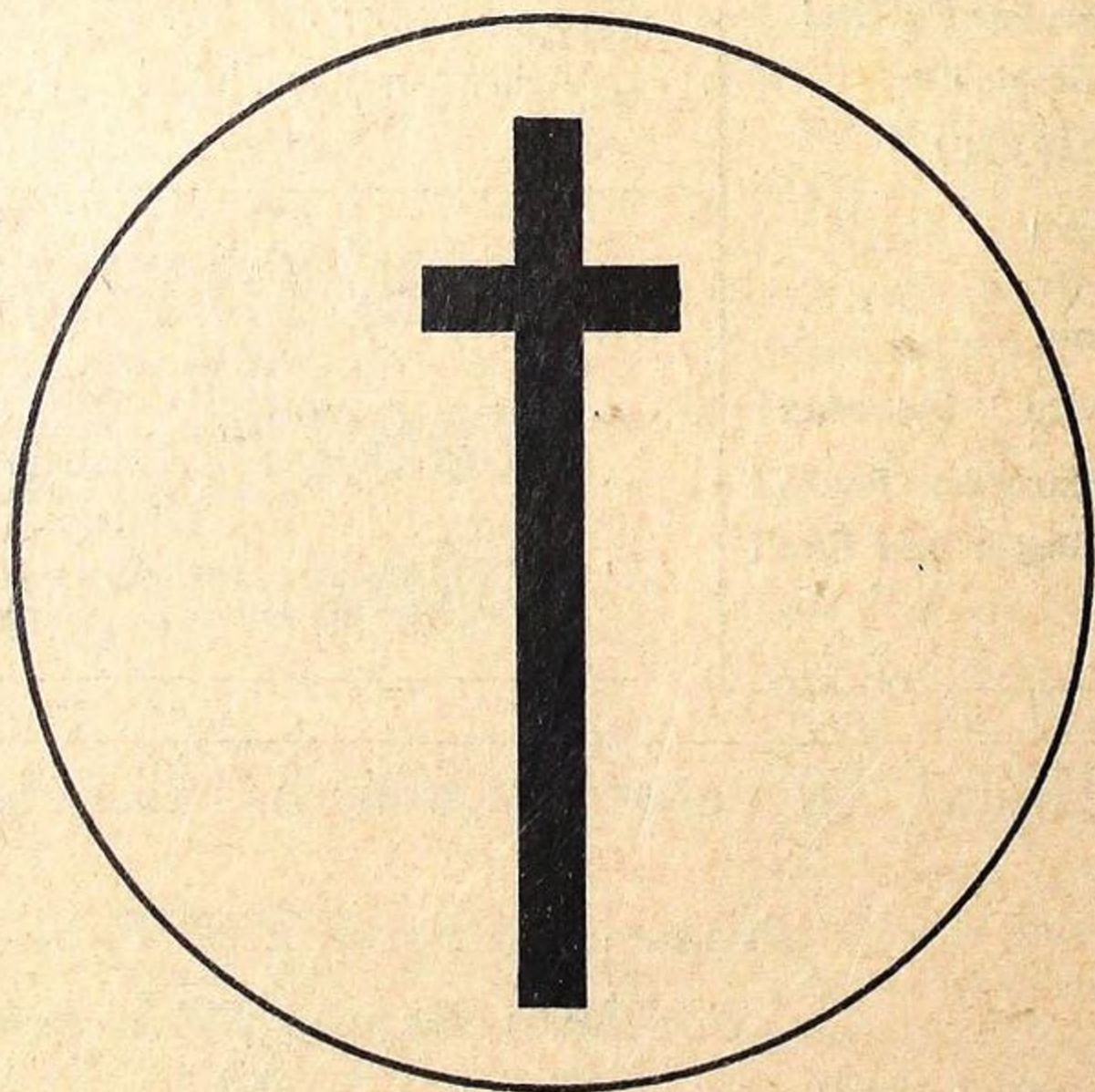
The Whole Program

The Cooperative Program of Southern Baptists is based on the Commission of Christ. It recognizes that the Commission includes, to state it simply, evangelism, education, and service for needy people (medical service, care for children, etc.); and it provides for the support of the people, the agencies, and the institutions that are needed for such a complete program. This program of service has grown in scope and

variety as the conditions of life in the world have become more complex and the needs of people and ways of meeting them have changed; but the basic purpose of it all is to carry out the whole Commission of Christ, not just a part of it.

In giving financial support to our work, we Southern Baptists should keep in mind that all of it is important. It is really a unified program of which the whole is made up of several parts. We can, if we choose to do so, support some one or more of the parts; but it is obviously better to support the whole and thus support all the parts. To do otherwise is to weaken the whole in order to satisfy our preference for some part of it. The complete Commission requires a complete program, and we carry out the whole Commission by supporting the whole program.

Dr. Jones is Editor, The Baptist Courier (S.C.)



**Support all world mission causes
through our Cooperative Program**