

BAPTIST & REFLECTOR

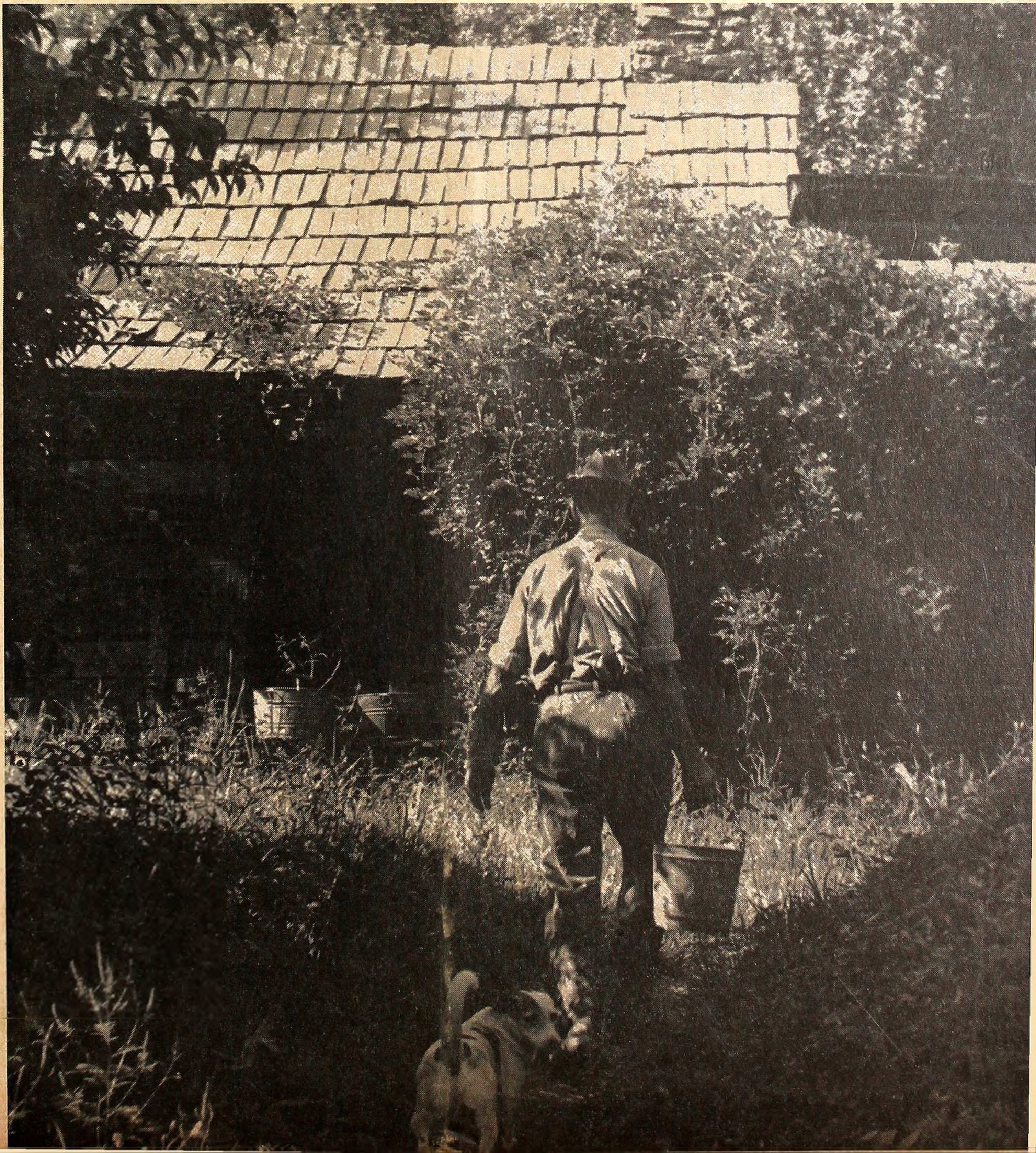
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Nation Faces Decisions In Future Of Education

WASHINGTON (BP)—Current public policy in providing financial assistance for higher education is forcing parents to send their children to public colleges regardless of their wishes, an educator said here.

At a two-day White House Conference on Education, Christopher Jencks said that as long as most public funds go to state institutions in preference to private ones this trend will increase.

Jencks, a fellow of the Institute for Policy Studies here, was a consultant to one of the conference panels at the White House Conference on Education. He presented his views in a paper on "Diversity in Higher Education." There were eighteen such papers on various subjects in the education field.

The education conference was called by President Johnson to "examine critical issues in education upon which the nation should concentrate as it faces increasing school enrollments, urban expansion, and the demands of economic growth and world leadership."

Featured speakers at the general sessions of the conference included Vice President Hubert H. Humphrey; Anthony J. Celebrezze, U. S. Secretary of Health, Educa-

tion, and Welfare; and Francis Keppel, U. S. Commissioner of Education.

Eighteen panels were set up in nine problem areas. Some 500 leaders in government, education, business, labor and other public groups attended. Another 150 served as panelists and conference leaders. John W. Gardner, president of the Carnegie Corporation of New York, was conference chairman.

The nine areas selected for discussion were: innovations in education, education for world responsibility, education and the world of work, expanding educational opportunities, partnership in education, big city schools, higher education, and education of the special student.

In his paper on diversity in higher education, Jencks said that the present policy of allocating funds between public and nonpublic institutions "is leading to extremely rapid growth in the public sector and comparatively slow growth in the private sector."

Jencks advocated a shift in emphasis in providing public funds for higher education. He suggested that more "subsidies" be provided "in the form of scholarships and loans, less in the form of institutional support." Scholarships would give students a freer choice about the kind of institution they attend, he said.

The conclusion of the conference was summarized as being that the American school system is in need of a complete renovation, not just repairs. The conference was not designed to provide specific legislative recommendations, but reports were given to President Johnson for consideration.

The President said he was asking Gardner and the vice chairmen of the conference to serve as a task force to advise him on legislative proposals in education. Gardner was chairman of the 1964 task force on education.

First SBC Church Organized In Bronx

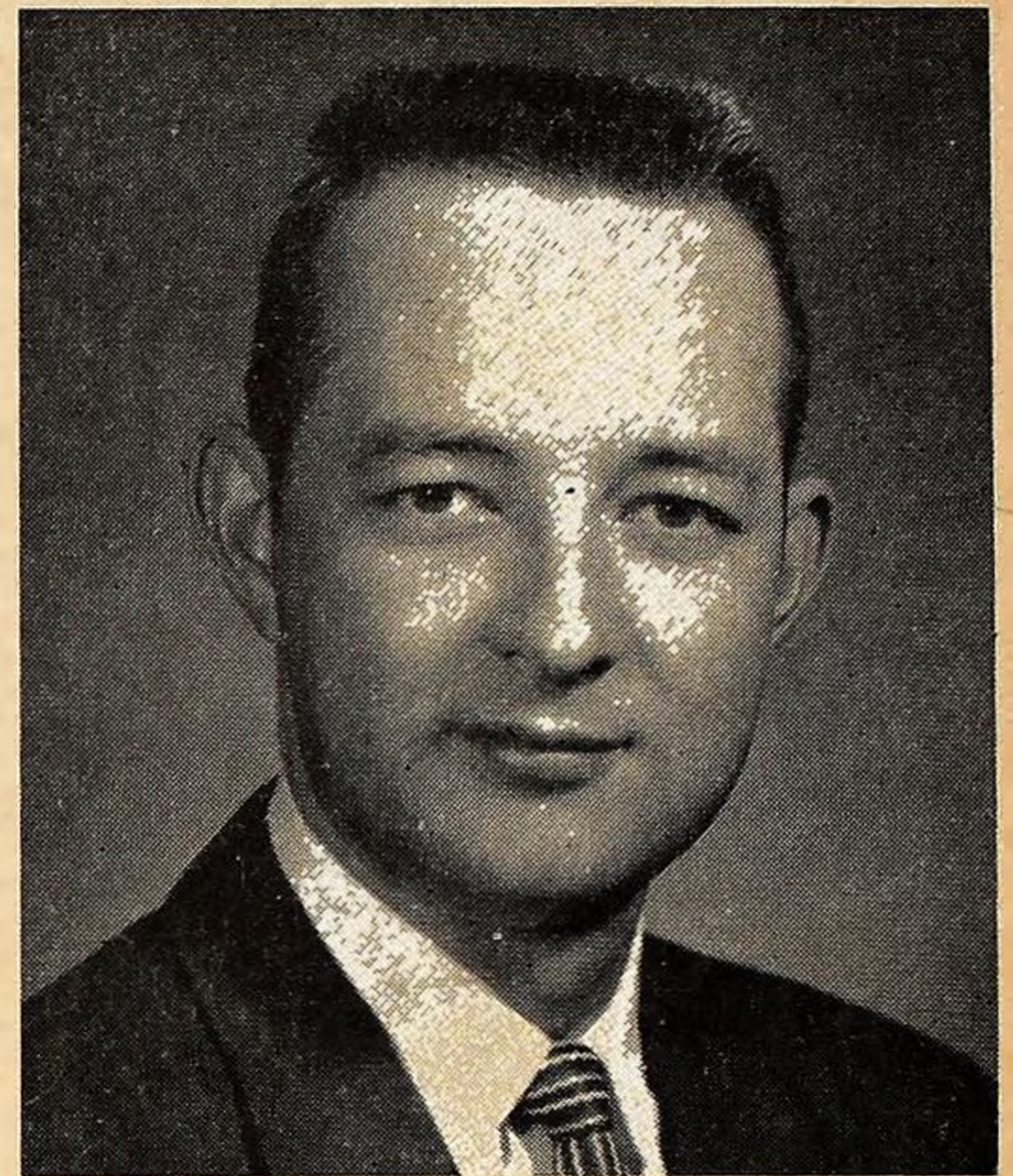
NEW YORK (BP)—The First Southern Baptist affiliated church, Evangel Baptist, was organized in the Bronx, a borough of New York City, July 9.

The church, a chapel of the First Baptist Church of Brooklyn, held its organization services on the second floor of a Jewish synagogue which it hopes to buy later.

Organized with 48 charter members and four awaiting baptism, the church called Lloyd Rose, who began the work as a Bible class five years ago, as its pastor.

Devotional

The Best Food



James E. Pitts, First Church, Rogersville

Food is a popular topic of conversation. We like to talk commendably about the meals we enjoy and complain about the ones we don't enjoy. All of us have our favorite foods and dishes.

Jesus shares with us what He considers the best food: "My food is doing the will of him who sent me . . ." John 4:35 (Phillips' Translation). That which brought Jesus the greatest satisfaction was not in eating a full course meal but doing the will of God. There is a common quip: "He does not eat to live but lives to eat". Jesus lived to do the will of God.

The will of God is not some dessert, some extra which I am to think about only after my basic physical appetite has been satisfied. The will of God is not something with which I am to round out the meal of life by adding a bit of religious flavor. No, it is my food, my basic nourishment. The principle meal of my life should be to do the will of God.

A T-bone steak with all the trimmings can give us but temporary satisfaction—doing the will of God brings permanent satisfaction and contentment. The Christian receives his greatest nourishment through doing the will of God.

God placed us on this earth not just to consume so many calories a day. Our basic purpose here is to glorify God by doing His will. If one refuses to eat he will become ill. If one fails to seek the will of God, he will become spiritually sick.

Let us pray as Jesus taught us in the model prayer: "Thy will be done on earth as it is in heaven." In praying this prayer we are partaking of the best food.

On Our Cover

Hidden in the coves, a few of these mountain cabins remain, reminders of yesterday in a rapidly changing world.



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Accept Federal Aid?

G. EARL GUINN

Baptist educators of proven ability and denominational loyalty are openly advocating the acceptance of federal grants for our Baptist institutions of learning. One of the oldest Baptist institutions, Furman University of Greenville, South Carolina, has allegedly taken the lead by accepting a federal grant under the Higher Education Facilities Act with which to provide a science building. North Carolina and Georgia Baptists are reported to be making studies with a view to determining whether their colleges should accept grants from the federal government. No doubt other states will make independent studies. The Education Commission of the Southern Baptist Convention is leading in a two-year study of our Baptist role in higher education that cannot exclude consideration of federal aid as a possible source of income for our colleges.

Among the most forthright Baptist advocates of federal aid are President Gordon W. Blackwell of Furman University, President Rufus C. Harris of Mercer University, and President Harold W. Tribble of Wake Forest College. These esteemed educators have written and spoken on this subject with clarity and vigor. They have made no attempt to avoid the issues or to appeal to a particular bias in the interest of their personal popularity. Whether we agree with them or not, they are compelling us to re-examine some of our views and practices. The crisis in Baptist higher education calls for uninhibited dialogue rather than criticism emanating from sterile thought and closed minds. An emotional restatement of inherited views without regard to their relevance for the contemporary sociological situation is unworthy of us. Each generation must evaluate its situation and chart its course in light of the Lordship of Christ. It is to be hoped that our people have reached that level of Christian maturity that will enable them to do this without considering disloyal or unbaptistic (whatever that is) those whose views they find unacceptable.

President Gordon W. Blackwell and President Rufus C. Harris seem to believe that the chief justification for federal aid is in the service the church colleges perform for the government. President Blackwell is quoted in the Baptist press as saying, "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 these institutions."

President Harris takes the same position and further contends that this is "but another form of cooperation" between the

state and church. He observes also that "it seems that the objection to the aid has been colored by something entirely different than the cherished concept of separation of church and state. It seems to stem from dislike of the federal government."¹

If our government expresses a need and a willingness to pay for a service that our colleges are able to provide, what is our Christian and patriotic duty? This question can be answered only in light of answers we give to certain other questions:

1. Is the need a critical one that cannot be met another way? The need is certainly real and requires no documentation. Whether the government is without alternative may be debatable. Considering how billions are being spent for programs of less importance, it stands to reason that another method of providing educational opportunities for the masses could be provided.

2. Will the college that provides the service be contributing to an undesirable change in the nature of the government? Many believe this would be another step toward complete domination of education by a government which is well on the road to socialism or worse.

3. Will the nature of the college itself be altered if it accepts this aid? While it is highly unlikely that the acceptance of a grant for a science building would orient the college more toward science than other disciplines, an institution, like a plant growing toward sunlight, could bend its curriculum toward ready money extended by the government and thereby lose sight of its original purpose. This danger is said to have been recognized by certain accrediting agencies which are attempting to determine whether institutional integrity is being threatened. This is all to the good.

4. How far are we willing to go in accepting the payment-for-service concept? Should the humanities be included along with science? What about service provided by parochial schools? In the name of common sense, some definition of service should be formulated and some limit set, or service could come to include education for all people, on all levels, by all groups, in all subjects, except religion, and at the expense of the federal government.

One of the most helpful and incisive articles on the subject of federal aid to church-related colleges is by President Abner V. McCall of Baylor University.² No person desiring to become informed on

this subject can afford to miss this statement from one so thoughtful. He unmasks our inconsistencies and unavoidable involvement with government and calls upon the Baptist General Convention of Texas to rethink its stand on federal aid. He observes correctly that religious liberty should be our chief concern, not church and state separation as such.

Speaking of the great changes that have come about since pioneer days, President McCall says, "Since those days there have been revolutionary changes in the relationship between the government and the people and a vast expansion in the operations of the government. The rural Baptist church once sat at a crossroad village and neither the church nor the farmers and villagers who were its members received any aid from the government. Now that little church sits on a fine Farm-to-Market road paid for by state and federal funds, is lighted by REA electricity subsidized by the federal government, probably also has a telephone service similarly subsidized by the federal government, and depends for its support upon the tax-exempt title which the farmers derive from the government crop supports and subsidies The government directly or indirectly gives financial aid and regulates everyone."

President McCall sees no basic difference between direct and indirect aid from the government. He says, "The difference is one of practice and expediency and not of principle." I believe this to be absolutely correct. To speak of tax-exempt gifts as privileges rather than as federal aid is unworthy of persons of intelligence. Tax exemptions are granted by the government as an encouragement to private philanthropy toward churches and other institutions believed by the government to be essential to the commonwealth. The purpose of the government is the same in both kinds of aid—to contribute to what is believed to be worthwhile. For years pastors and college presidents have been assuring potential donors that part of the cost of their gifts will be borne by the government, the amount being determined by the donor's tax bracket.

While agreeing that there is no difference in principle, I believe there is a noteworthy difference in consequence between direct and indirect aid by the government. The indirect method encourages private philanthropy toward causes of particular interest to the donor; the direct method discourages it. A concern of the churches beyond that of securing adequate support is the cultivation of a sense of stewardship and a spirit of liberality for the sake of the donors themselves. Unfortunately, tax support for church institutions does not help individuals to grow in the grace of giving.

² McCall, Abner V., "Baptist Institutions and Government Aid and Regulations," *The Baylor Line*, March-April 1965.

¹ Harris, Rufus Carrollton, "Confusion in the Debate of Federal Aid to Education," *The Southern Baptist Educator*, May-June 1965.

(Continued on Page 10)

EDITORIAL.....

Out of the Dim Unknown

God is no abstract idea. But some people have a haziness, a visionary notion about the Divine. Abstruse views of God are little help to the man facing life's critical problems. Some philosophers are at fault in their foggy talk about God. Some realize this is of no practical value.

The certainty of God is not suggested by fuzzy concepts. An interesting sidelight on this comes out of the memorial recently held for the late Martin Buber in which Paul Tillich told of the influence of the famed Jewish philosopher on his life. Both Buber and Tillich were forced by the Nazis to flee their native Germany. Buber went to Jerusalem and taught till his death. Tillich came to the USA and taught in some leading seminaries. They first met 40 years ago. It was at a conference of Religious Socialists in Germany. Tillich said they were trying to heal the split between the churches and Labor, and that his task was to "elaborate adequate concepts from the theological, philosophical and socio-

logical sides." Tillich felt this meant he had to replace traditional religious terms, including the word 'God', with words which could be accepted by the religious humanists. When Tillich had gotten through stating this, Martin Buber arose and attacked what he called the 'abstract facade' Tillich had built. And as Tillich tells it, "Buber with great passion said there were some aboriginal words like 'God' which cannot be replaced at all". Tillich, in recounting this said, "He was right and I learned the lesson".

The word 'God' cannot be replaced with concepts like 'ground of being', 'ultimate reality' or 'unconditional concern'. Terms like these are attempted by some theologians as a substitute for the word God. But God is no fuzzy idea. God is real. God is spirit. God is personal. We do not need a new word in place of 'God'. We do need new depths of reverent faith that can only come through prayerful study of the Bible, the written Word of God, and humble commitment to Jesus Christ the incarnate Word of God. It is in Jesus that the Almighty has forever stepped out of the dim unknown into the vivid reality of the God who cares and redeems.

Contemplation On Space



"ONE SUN BY DAY; BY NIGHT TEN THOUSAND SHINE, AND
LIGHT US DEEP INTO THE DEITY... HOW BOUNDLESS IN
MAGNIFICENCE AND MIGHT!... STARS TEACH AS WELL AS
SHINE, AND EVERY STUDENT OF THE NIGHT INSPIRE...
AN UNDEVOUT ASTRONOMER IS MAD"
— EDWARD YOUNG IN "NIGHT THOUGHTS"

Opinions

Baptists have opinions. Many freely express them. At the Southern Baptist Convention in Dallas, 1,890 messengers recorded their opinions by pushing buttons. This they did by the *Electro-matic Opinionnaire* operated in the Convention Hall exhibit area by the Sunday School Board's research and statistics department.

Here are some of the findings.

Among eight questions offered for consideration, greatest agreement was registered concerning social drinking. More than 90% voted it "wrong for the Christian, and churches should take a position against it."

Possible reasons why young people apparently leave Southern Baptist churches to join churches of other denominations received a strong response when 58.2% registered their opinion that it was due to lack of concern and understanding on the part of Southern Baptist workers with young people.

As to changing the name of the Southern Baptist Convention, 40.1% were against it on the basis that identity with the theological position traditionally associated with Southern Baptists would be lost. On the other hand 33.4% would like it changed to make those in parts of the country other than the South feel more a part of the Convention. Also 20.3% voted it should be changed to conform more closely to geographical boundaries while 6.2% were against change since it might cause dissention.

Balloting on the question "Should race be a factor in considering applicants for church membership?" 43.5% voted No; 9.5% voted Yes; 44.5% voted it "a matter for each church to decide strictly on its own," while 2.5% had no opinion.

A highly important question concerning the Southern Baptist program of Christian education brought the following response—55.5% held the opinion Southern Baptists should increase their colleges in view of the tremendous increase predicted for college enrollments; 7.6% held we should concentrate on the colleges we now have; 2.6% considered we should reduce the number of colleges, as we have more now than we *will* support, while 34.3% gave the opinion we should gradually cease our operation entirely and let other pri-

vate or state colleges be responsible for higher education.

Yes Baptists have opinions. And they vary, as is evident from this informal expression in Dallas. It was all, of course, anonymous. Some of it may be without careful thought, a spur-of-the-moment opinion. But taken as a whole, it's worth noting.

Impractical Ideal?

The future of our Baptist colleges is of vital importance to the churches. Problems these schools face need better understanding by church members. In view of this, Dr. G. Earl Guinn's article, "Can Baptist Colleges Afford to Accept Federal Aid?" is very timely. Dr. Guinn, who is president of a Baptist college, does not share the pessimism of those forecasting the death of our colleges unless they receive federal grants. He does contend the colleges' relevance to the Christian mission should be more clearly understood.

What are your convictions about our Baptist colleges and religious liberty? Is religious liberty now an impractical ideal? You will find it enlightening to read Dr. Guinn's article.

BAPTIST BELIEFS

by Herschel H. Hobbs

Like Clods On A Coffin

Read Rom. 3:10-18. Beginning with Rom. 1:19 Paul shows how both Jew and Gentile are lost and need a Saviour. In 3:9 he concludes, "We have before proved both Jews and Gentiles, that they are all under sin." And then he puts together quotations from the Old Testament to prove his point. The result is one of the most terrible pictures of lost humanity on record.

First, he speaks as a philosopher (vv. 10-12; cf. Ps. 14:1-3). Note the word "unprofitable" in verse 12. It means "garbage" (cf. Ps. 14:3, "filthy" means "stinking"). "Gehenna," the word for *hell*, was the garbage dump of Jerusalem. *Hell* is God's cosmic garbage dump.

Second, Paul speaks as a physician (vv. 13-14; cf. Ps. 5:9; 140:3; 10:7). Note the odor of a grave from their mouths. Also note that the poison of an asp (cobra) is under their lips (cf. Jas. 3:8).

Third, Paul speaks as a historian (vv. 15-18, cf. Isa. 59:7-8; Ps. 36:1). This is a vivid picture of the bloody trail of history. As one reads these verses (10:18) the sound of clods falling on the coffin of a lost humanity can be heard. Truly "all have sinned, and come short of the glory of God" (3:23).

But Paul does not stop there. And neither can we. In the same breath he says, "Being justified freely by his grace (free for nothing) through the redemption that is in Christ" (3:24). Paul was faithful to declare the "wrath of God" (God's abiding opposition to sin, 1:18). But he also proclaimed the "righteousness of God" (v. 17). "Righteousness" here means the activity of God, whereby He picks a sinner up out of his lost condition and puts him down in a justified or saved condition, as though he had never sinned. This is by the "righteous-

ness" that is in Christ. It does not mean that man has not sinned. But that when he is *in Christ* through faith God regards him as not having sinned. God condemned sin in Christ that He might be "just." And He justifies the sinner in Christ, that He might be the "justifier of him which believeth in Jesus" (3:26).

In our preaching we must always condemn sin. But we must ever point the sinner to the Saviour.

24-Unit Apartment

NEW ORLEANS (BP)—Construction of a 24-unit student apartment building has begun at New Orleans Baptist Theological Seminary here.

The three-story solid masonry building, designed for students with three or more children, will be ready for occupancy in January, 1966. All units will be air conditioned and have three or four bedrooms.

Financing will be through Providence Housing, Inc., a separate corporation for types of self-liquidating housing construction on the seminary campus.

The new building is the first in a series of apartment dwellings scheduled for construction during the seminary's long-range development program.

Tennessee Topics

A Memorial Book Fund has been established at Belmont College in memory of James E. Helms, chairman of the History Department, who died May 21, 1965. The "Outstanding Teacher of the Year" award was given posthumously to Dr. Helms at Belmont's Commencement. This one hundred dollar award was returned to the college by his sisters to establish the Fund which is open to anyone wishing to remember the beloved professor by contributing money for books in his memory.

Charles Hobbs, pastor of Andersonville Church, Clinton Association, the past seven years, has resigned to accept a position on the faculty of Carson-Newman College. He and his family will move the second week in August. A graduate of Carson-Newman, Hobbs received a degree from Southern Seminary and has been working on his doctorate at U-T for the past several years, teaching there as well as carrying on his work at Andersonville.

Roan Creek Church, Shouns, observed "Preacher Eggers" Day July 25 at the morning worship hour in honor of R. C. Eggers, pastor of the congregation for about 20 years. He came to Roan Creek in 1927 and pastored for nine years. He was re-called in 1954 and has served the church since that time, a total of almost 20 years. Dinner was served at noon by the ladies of the church.

P. W. Roden, a Carson-Newman College graduate of 1950, became registrar and director of admissions at the college Aug. 1, succeeding Mrs. Nina M. Rubin who is retiring after 20 years in office. Roden came to C-N direct from the graduate school of Eastern Carolina State College, where he earned his master's degree majoring in higher education with special emphasis on the work of registrar. He also served a nine-months internship in the registrar's office at Eastern Carolina, getting experience in every phase of this work. Roden and his family are living on Chucky Pike, Jefferson City.

Patsy Burress, native of Clinton, has been named a church library consultant in the Baptist Sunday School Board's church library department, Nashville. In 1959 Miss Burress came to the church library department as editorial assistant. She has served as assistant editor of "Church Library Magazine" and other promotional materials since 1961.

Lookout Valley Church, Chattanooga, was led in revival services by J. V. James, superintendent of missions, Hamilton County Association, as evangelist and Leo Davis, song leader. Pastor E. L. Patton reports two professions of faith and numerous rededications. During Patton's five months as pastor there were 18 additions prior to the revival.

Madison-Chester Association—Frank Smith has resigned as pastor of Antioch Church to become pastor of Pleasant Grove Church, Weakley Association. Floyd Beasley, is the new pastor of Friendship Church, Pinson.

Hardeman County Association—Piney Grove Church, Billy Jacobs, pastor, has new wrought iron church sign and installed air-conditioning. New Union Church ordained Bill Pyles, Claudie Hammers and A. L. Frye as deacons. Saulsbury Church ordained Lois Black and Rufus Daniel as deacons.

Marcia Hearn, 21, of Nashville, was elected one of four "Staff Favorites" at Glorieta (N.M.) Baptist Assembly. Marcia, is staff recreational director for the assembly during its three-month operation. She is a 1965 graduate of Howard College, Birmingham, and will attend Southwestern Baptist Theological Seminary, Fort Worth.

Dan G. Farmer became associate pastor of Riverside Church, Nashville and pastor of Valley View, Aug. 1. Farmer, who had been pastor of Rosedale Church, Nashville, succeeds Robert O. Byrd who, after serving as assistant pastor of the Riverside Church for one year while continuing his studies as a senior at Belmont College enters Southern Seminary, Louisville, in Sept.

Bob N. Ramsay, formerly of First Church, Cookeville, now pastor of First Church, Brookhaven, Miss. the past five years went with a group of ministers including Drs. W. O. Vaught and W. A. Criswell Aug. 2 to Russia. En route the group will preach in churches in London, Edinburgh, Oslo, Stockholm, and Helsinki. The party will return Sept. 7.

Ivy To Kentucky

After 12 successive years of pastorates in Tenn., Robert W. Ivy goes to First Church, Clinton, Ky. His resignation from First Church, Centerville, becomes effective Sunday, Aug. 15.

Ivy has served the Saulsbury Church, Hardeman Co., Salem Church, Gibson Co., Mt. Gilead in McNairy Co., and First, Obion. He has also been assistant pastor, Edgefield Church, Nashville and pastor of Lowes Church in Graves County, Ky. Other denominational service in Tennessee includes six years on the State Executive Board, three years on the Credentials Committee, moderator of Beulah Association for one year, and presently on the Board of Trustees of Belmont College.

Ivy is a graduate of Union University and received the B. D. Degree from Southern Seminary, Louisville, Ky. Other members of the Ivy family are his wife, Nancy, who is active in every department of church work; and three children: Steven, 12; Michael, 10; and Ligeia, 5.

D. W. Scrivner of Delray Beach, Fla., former minister of First Church, Millington, died July 18. He was 51. He came from Walnut Street Church, Jonesboro, Ark., to Millington where he served three years. He was pastor of Delray Beach at the time of his death.

Glenn G. Gray, Sr., a resident of Chattanooga for more than 50 years, died July 20. Gray was a member and deacon of Denny Hill Church.

Miss Jessal Holtzclaw, dedicated Bible teacher with 54 years of service with the Fidelis Class of First Church, Chattanooga, died from a heart ailment July 20. She also served as president of the Woman's Missionary Union of the church.

Funeral services for Charles Luther Daugherty, 77, retired minister who died July 22, were held at New Shepherd Hills Church, July 25 with Douglas Brandon and James Malone officiating. Daugherty lived on Route 1, Georgetown, and was a member of New Union Church.

William Fowler, 69, resident of Englewood for the past 40 years died July 20. He was a member and serving as a deacon at Dixon Avenue Church at the time of his death.

Harvey DeWitt Rule, 82, affectionately called "Uncle Dee" died unexpectedly July 20. As the oldest resident member of First Church, Etowah, Rule devoted a great part of his life to the church. He had served as choir leader, superintendent of the Sunday school, church treasurer and clerk, and teacher in the Junior department. Services were held at the church July 21 with E. M. Holt, pastor, officiating.

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A New Triumvirate

By Richard B. Sims

"The church has failed." In sundry places and in divers manners many are saying, "The church has failed." And it has. It always has and it always will. Jesus said it would. Paul said it would. But what these people call the church is in reality institutionalized religion. And it is institutionalized religion that has failed and is failing. So, those who make the charge, "The church has failed," have not understood the nature, function and purpose of the church.

In a windstorm a twister neatly removed a church steeple from its lofty perch and set it down in an open field with its symbolic cross still intact. This is a parable of our day. A bunch of broadminded pseudo-religio-scientifico-ivory-tower-intellectuals have removed the sacred symbols of the Christian faith from its foundation, the true church. Now, under the banner of this symbolism, thus removed, they have created a new doctrine, ecumenism. Having clothed this new creature in holy garments they then proceed to preach its "gospel." Immediately they denounce the denominations and their affiliates for the "sin" of dividing the "church." They make their plea for organic union and all the while create strife and dissension with their intolerance of those sincere Christians who happen not to agree with the ecumenists. They preach "make the church relevant" and yet espouse the doctrine of universalism which claims that the world is saved, but just does not know it. When I hear this I want to ask, "How can we make the gospel more relevant than by preaching 'Christ died for you as an individual' and when that individual says, 'I accept Christ's death on the cross as the atonement for my sins?'" Granted, some ecumenists are not also universalists, but they dwell in the same camp.

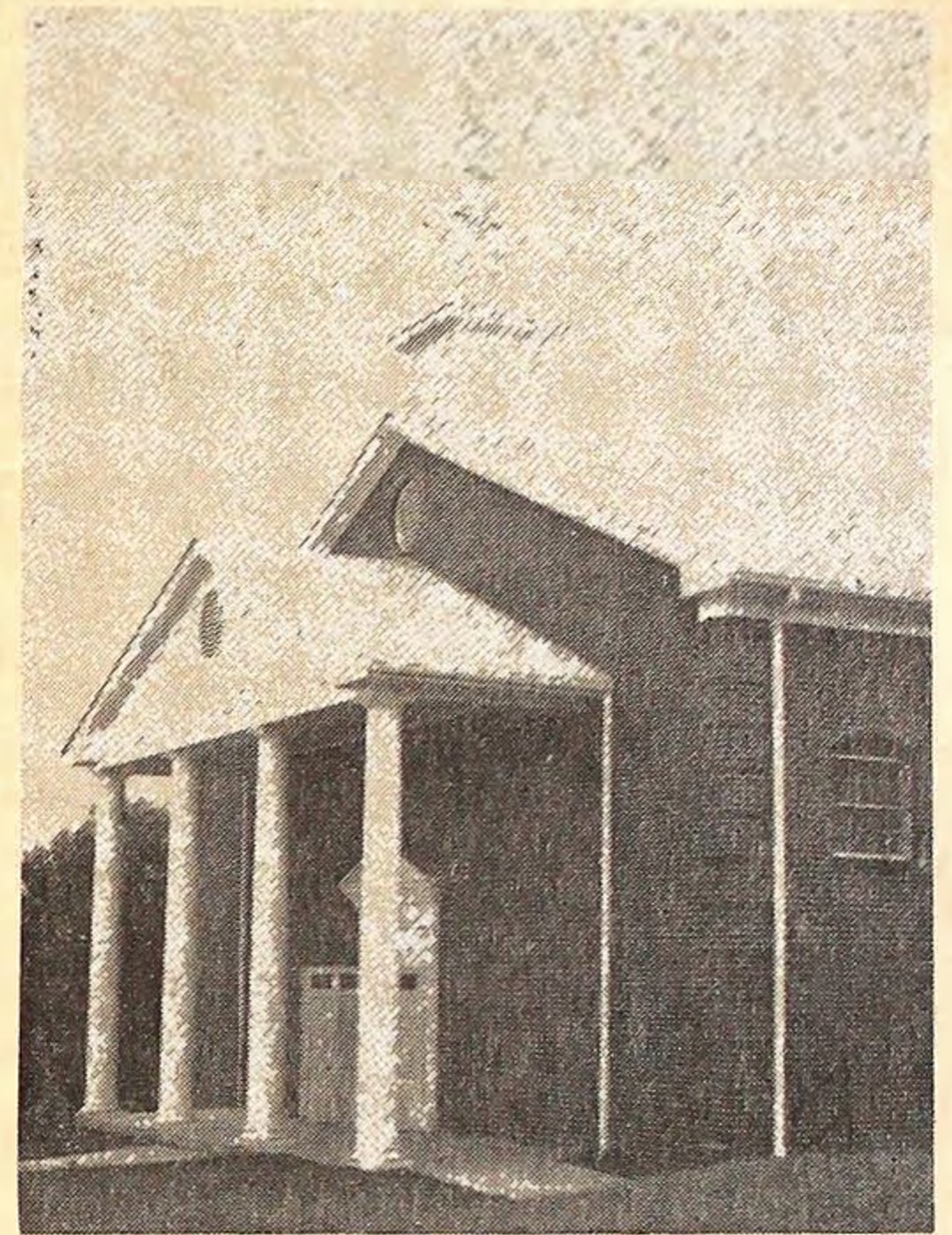
When religion becomes institutionalized it is dead. "Having a form of godliness but denying the power thereof," such religion lacks the redemptive quality. It seeks security, recognition, and power in the world. It appoints itself judge of all. It assigns to itself powers. It offers itself as the sole arbiter of the irreconciled world. It is self-centered, not Christ-centered. It uses Christ to promote its program instead of its program to promote Christ. It exploits faith. It practices "the end justifies the means." Its passion for holiness is lost in its struggle to be something in the world. Its compassion for lost men is absorbed by internal strife and the ambitions of greedy men. Its love for Christ gives way to lust for power to

dominate both the orthodox and the un-orthodox. It has eyes that cannot see, ears that cannot hear, and a cold, cold heart that does not bleed.

Institutionalized religion, being spiritually dead, inevitably turns to humanism. It claims to be concerned with human needs and human values, yet, appeals in the name of religious heritage and Christian symbols to human weakness. It teaches that men ought to have something rather than be something. It is a debilitating influence because it exudes an intoxicating, venomous vapor that is sweet to the taste and pleasant to smell. Those who have real needs and many who have genuine concern for the needy are easily deceived by the humanists. The greedy, the morally perverted, the mentally distorted, the egotistical, the social parasites, fall easy prey to these exploiters. The fault of humanism is that it leaps over the one experience in life that is essential to man's redemption, that is, regeneration through faith in Jesus Christ. Humanism is a prostitution of the gospel of grace. Social movements that are designed to change a man's environment without changing the man are doomed to failure. Human values cannot be distributed as commodities. They must be born in an experience with God. The church must concern itself primarily with the spiritual needs of all men. Until men have a divine incentive to be something they will be content to have something. Yes, the church has failed every time it has become merely an institutionalized religion.

The true prophets of God have always recognized the "remnant." In every dying, decaying civilization of the past there has been a small group of people who carried in their hearts the qualities of life and vision of God which enabled them to form the nucleus of a new society. Jesus' coming into the world marked the end of the old, the beginning of the new. The old institutionalized forms of religion were dead. The new way was to be structured with new men whose lives were controlled by a powerful force, new to them, the love of God. This movement was bound to succeed. Love never fails.

Today, as our civilization moves on toward its historical grave God is preparing His "remnant." The true believers who are motivated by the love of Christ are already having thrust upon them the burden of national survival. These watchmen upon the walls must have eyes to see the invader without and the traitor within, an unwaver-



ATHENS—Central Church here dedicated its new 590-seat capacity sanctuary, front shown above, Sunday, Aug. 1. Pastor Ray F. Brown brought the message. The church burned the note on its old building the first Sunday of Oct. 1964 and at that time moved to the lawn and broke ground for the new sanctuary which was opened for service Feb. 28, 1965. Following the dedication service lunch was served in the fellowship hall.

ing faith in true principles, and devoted loyalty to absolute values.

Our materialistic society has all but succumbed to the success mania. The inordinate desire to succeed at any cost will soon wreck the ship of state. It has already taken its toll among the small and the great. Spiritual leaders, educators, legislators, the judiciary, executive officers in government, capital, labor, management; all have been influenced by this spiritual disease. Success is measured almost entirely in terms of material security, public position, and world power.

Ecumenism, Roman Catholicism, and Communism are now contriving to conceive a grand triumvirate of world domination. This three-headed monstrosity will be short lived if not still-born, for no triumvirate ever lasted long. Ecumenism and Roman Catholicism each in the hope of world domination will sell their souls to satisfy their own greed, and Communism will be lord of all.

Yes, if the church is merely institutionalized religion it has failed. But if the church is the commissioned, militant, dynamic force of God bearing the gospel of Jesus Christ to a dying civilization let the church be the church and "let the redeemed of the Lord say so," "and the gates of hell shall not prevail against it."

Richard B. Sims is pastor of Litz Manor Baptist Church, 1383 Dewey Ave., Kingsport, Tenn.

Some Reflections From Our Summer VBS Missionaries

by Lyn Brasfield

The Sunday School Department is fortunate to have serving the Baptist Churches of Tennessee this summer some eleven student missionaries. All of these young people are the best that can be secured among the Baptist Young People of Tennessee, and we proudly give to you some of their personal testimonies about their Bible School work at the climax of the fifth week. I know you will be praying for these missionaries as they invest their lives for Christ.

"I feel a little lost this week with just one school each day as last week we had one in the morning and one at night. This summer has really been a wonderful experience! You feel as you teach the boys and girls that you are planting great seeds of God's love in a much needed area. Thank you for the opportunity to serve Christ this summer."

Phyllis Hale,
Missionary at Alpha
Association

"During the Bible school at Pine Haven Church three Junior boys told me they wanted to know more about Jesus. After talking and praying with them, they found Christ. I pray that many boys and girls will find Christ, not for me but for themselves, not my will but God's be done."

Steve Smith
Missionary at
Riverside Association

"Well, my first week of Bible School and I came through! I had one in the morning and one at night. I served as Principal, song director and Junior and Intermediate Teacher. I was a little discouraged at only one decision in both Bible Schools, but there were several under conviction. During my third Bible School there were three decisions made. I feel the Lord has really

helped me in all my work and has been with me."

Carol Richardson
Missionary at McMinn
Association

"How can this work get to be any more of a reward than it already is? We are in the third day of our school and are sure that two of our Intermediates are going to make a decision of service to Christ. It is really a thrill to think you have had something to do with someone finding Christ."

Sharon Jackson
Missionary at
Sevier Association

"I thank God for every opportunity I have for serving Him, and I know this work has helped me to be more aware, and it has helped me to be concerned, there will be work done for Christ. At the school at Antioch I went expecting 5 and found 20 Juniors. I learned that week not to depend on numbers, but on God. We had two decisions. Right now I'm in a school at Pleasant View and am serving as Principal, secretary, helping serve refreshments and telling the Bible Story and Character Story for the Primaries. There is a revival at night, and three of the Juniors made decisions."

Barbara Jackson
Missionary at
Central Association

WMU Picks Staffer

BIRMINGHAM (BP)—Miss Betty Jo Corum has joined the staff of Woman's Missionary Union, auxiliary to the Southern Baptist Convention.

Miss Corum will serve as director of the editorial services department, a position created here in a recent staff reorganization, Miss Alma Hunt, executive secretary, reported.

Prior to coming to Woman's Missionary Union Miss Corum was editor of Intermediate Training Union materials for the SBC Sunday School Board, Nashville. She has also served as director of Junior-Intermediate field services of the Tennessee Baptist Convention, and as education director, Robertsville Baptist Church, Oak Ridge, Tenn.

Miss Corum wrote teaching helps for "Victors In The Land," a home missions graded series publication for Intermediates and teaching helps for "The Meaning of Church Membership," an Intermediate study course book.

Woman's Missionary Union

Missionary Sophia Nichols To Speak At Officers Clinics



Coming to speak at each session of the LOCAL & ASSOCIATIONAL Officers Clinics (Aug. 30-Sept. 17) will be two of our missionaries from Brazil. During the first two weeks of the clinics, Miss Sophia Nichols, a missionary since 1947, will be telling of her adopted country. Executive Secretary-Treasurer of the Brazilian WMU, she also teaches missions in the South Brazil Training School which prepares women for church-related jobs.

Miss Nichols received her education at the following schools: Coker College, Winthrop College (South Carolina), WMU Training School and Southwestern Seminary.

A friend of hers had this to say about Miss Nichols: "Bundled into Sophia's tiny form are the characteristics of a Christian giant—love, perseverance, capability, humor, and many others. Somehow, she always knows how to bring out the best in everyone."

Having a missionary speaker at each session of the OFFICERS' CLINICS is a brand new feature . . . and we are delighted to have this capable and devoted servant of our Lord to be with us. At a later date we will announce the other missionary who will speak. We feel this will be of tremendous worth to each person attending. Another new feature this year is the conducting of conferences for LOCAL as well as associational officers.—Laura Thompson

FOR SALE: 21, 12 foot church pews. Pulpit furniture made by Budde Weis Mfg. 2 chairs, 1 pulpit and 1 communion table, dark oak. Contact Jim Pollard, Minor Hill Baptist Church, Minor Hill, Tenn. Phone 565-4102.

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They Spend Wisely

by R. Paul Caudill, Pastor, First Church, Memphis, Tenn.

Should there be those who yet have misgivings concerning the expenditure of foreign mission funds by those who represent us on the foreign field, let them come with me to Kenya. They will need to observe only one location, that of the Baptist Assembly at Limuru.

Situated on a tract of 164 acres that lie on a hill between the Tigoni and Rivuni rivers, some twenty miles northwest of Nairobi just off the Nakuru Highway, is one of the most beautiful Assembly locations I have observed anywhere in the world. In fact, I know of nothing quite like it anywhere else. About fifty acres of the tract is in black wattle trees—the kind used in the construction of wattle huts—and the rest of the tract consists of the assembly grounds and the adjacent fields that are suitable for cultivation.

There are some twenty-one buildings on the grounds which contain altogether seventy-nine bedrooms and fifty-four baths for guests. The buildings, aside from a central dining room and assembly rooms, consist largely of cottages, some of which are equipped for housekeeping.

All this was originally the Brackenhurst Hotel, which was probably the most exclusive in all of East Africa. The grounds have on them a nine-hole golf course, two tennis courts, and also a squash court. All about the buildings lie spacious grounds green and fresh and deep with mombasa turf. Actually the grass is as beautiful as that which one finds so often in England, and so rarely elsewhere.

If one were to endeavor to construct such a facility today, it would doubtless cost no less than \$500,000. Yet, the Foreign Mission Board was able to purchase all of the buildings and the grounds for a mere \$45,000. Actually the mission has spent several thousands of dollars on necessary renovation, and the quarters now are in such beautiful condition that upkeep should be at a minimum; for the walls of the cottages are stone and even the sills under the cedar floors are of stone. The roofs of the buildings are either tin or tile.

And how did the mission obtain such a bargain? The hotel went broke, and was advertised for sale in the newspapers.

As I walked around over the grounds and in and out of the buildings, I felt that words could hardly describe it, it was so fantastic . . . so incredible!

Now East Africa can have her own Ridgecrest and Glorieta all in one! And that is what it will doubtless amount to. The first year of operation (buildings and grounds were purchased July 2, 1964), the Assembly entertained an average of at least two Bap-

tist groups per month. Here is where the annual Pastor's School will be held, and the annual Mission Conference, and the annual Baptist Assembly. And, when the schedules of African Baptists will permit, now and then other evangelical groups may be allowed to come for a season of conference on the beautiful grounds, and the income derived from this will help to care for the upkeep of the buildings and grounds.

Rev. Ralph Harrell and his lovely wife, Rosalind, are now living on the Assembly grounds and are in charge of the Assembly.

In September, Missionary Dallas Bateman of Many, Louisiana, will come and serve at the mission with a view to developing a demonstration farm. This is one of Kenya's greatest needs from the standpoint of the economy of the nation. There, as pastors and members from the churches at large come for assemblies, they can see with their own eyes how a farm should be run, and what riches the soil can unfold for those who care for it properly.

Last, but not least, there is a Baptist chapel located on the grounds, where twenty-two have been recently baptized, and there are twenty more in the inquirer's class receiving instruction and awaiting baptism. Soon a church will be constituted on the grounds.

As I took leave from the Assembly, I could see, toward the East, the blinking lights of Nairobi some twenty miles away. And I thought as I peered through the darkness how wonderful may be the days ahead for the Baptists of East Africa as they come and tarry and go from the Baptist Assembly at Limuru. And a strange sense of pride and thanksgiving filled my heart.

Takes Boston Position

ATLANTA (BP)—The Southern Baptist Home Mission Board has asked its president to become the first pastor-director of its work in the greater Boston area.

He is John W. Hughston Jr., a Spartanburg, S. C. native, now pastor of the Northside Drive Baptist Church in Atlanta.

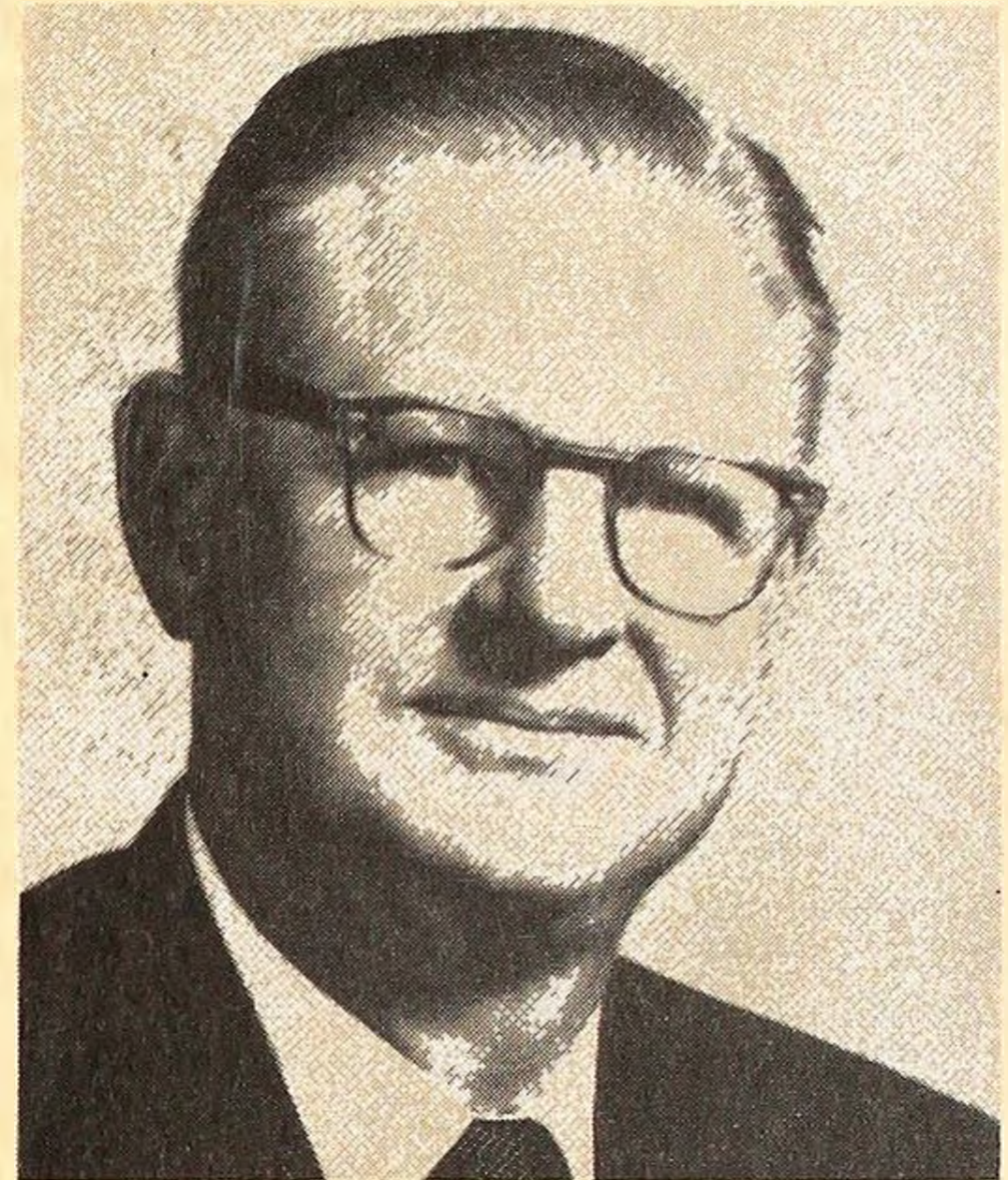
As pastor-director, Hughston will lead the Metropolitan Baptist Church of Cambridge and direct Southern Baptist work among the 2½ million people of greater Boston.

The work will include ministries among the more than 60,000 students in the colleges and universities of the area and other ministries to language groups.

The Metropolitan Baptist Church is a new congregation located near the campuses of Harvard University and Massachusetts Institute of Technology, both of Cambridge.

Evangelism

Pastors To Hear Roberts



Dr. Ray E. Roberts, executive secretary of the State Convention of Baptists in Ohio, will bring the inspirational messages both morning and evening at the ninth annual Pastors Retreat to be held at Camp Carson, Aug. 30-Sept. 3. This is a week of inspiration, information and fellowship for the pastors and associational missionaries in our State Convention. The Retreat is sponsored by the Department of Evangelism of the Tennessee Baptist Convention.

Roberts was graduated from Wake Forest College and Southern Baptist Theological Seminary, and Georgetown College conferred the Doctor of Divinity Degree upon him. He has pastored churches in North Carolina and Kentucky. During the last four years of his pastorate he baptized approximately 200 per year, and organized three local missions. Roberts has preached in evangelistic campaigns in most of the United States including Alaska. He went to Ohio in 1952 as a pioneer missionary. When the State Convention was constituted in 1954, he was elected executive secretary and has served since that time.

Other program personalities include: Robert J. Norman, pastor of the Belmont Heights Church, Nashville; W. Fred Kendall, executive secretary of the Tennessee Baptist Convention, Gene Kerr, assistant to the executive secretary, Tennessee Baptist Convention; W. H. Roden, dean of students, Carson-Newman College and F. M. Dowell, secretary of evangelism.

The Retreat opens with the evening meal on Monday, Aug. 30 and closes with the noon meal on Friday, Sept. 3.

Make your reservation now by sending in \$1.00 registration fee to Rev. F. M. Dowell, Secretary, Department of Evangelism, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville, Tenn. 37212.

Accept Federal Aid?

(Continued from Page 3)

That we have been subsidized and regulated by the government in many ways is beyond debate. What I fail to see is how this inconsistency and involvement with the government within themselves justify yet more open-eyed inconsistency and involvement. Further aid and involvement might make us more consistent, but so would less aid and involvement. Consistency has nothing whatever to do with right and wrong. Consistency is amoral. One may be consistently wrong as well as right.

At times it is difficult to know what right is. We have come upon such a time. But right, not consistency, is the only proper basis for our actions as Baptists. If it is wrong to accept tax support, whether direct or indirect in form, it would seem that our efforts as Baptists should be directed toward correcting current practices inconsistent with our principles rather than encouraging further abuse in the name of service, consistency, and need. Assuming that federal or state support is wrong, how we would extricate ourselves from our entanglement seems to be beyond our present knowledge, but this should be our goal. If our churches believe they cannot separate themselves from tax support by reason of the nature of the support or the need of this support, or both, they can hardly set limitations upon their colleges or be critical of trustees for accepting the same support.

With appreciation of the service concept and with recognition of our inconsistency and involvement, I believe that justification for accepting tax aid must be found, if it is found at all, in the nature of religious freedom, the nature of our Baptist colleges, the nature of the aid accepted, and whether the aid will fortify or compromise religious liberty.

Baptist interest in and insistence upon full religious liberty is rooted in Baptist theology. It derives from our understanding of the nature of God and man. There is nothing sacrosanct about the separation of church and state. There is no direct support for it in the Scriptures. It is a political device, not a principle, believed by the founding fathers to be a guardian of religious liberty. Opinion differs as to its success. It has certainly not been an unmitigated good. Religious liberty is something else. Here we have a basic principle of the moral order.

Baptists have always insisted that it is the principle of voluntarism that makes religion moral. Every man is competent to deal directly with God. Freedom of the will is man's most distinguishing characteristic. When stripped of freedom, he is stripped of manhood. His power of choice makes him a man rather than an it. Man

must be protected against any and everything that would set limitations upon choice and thereby dehumanize him. Especially is this true of his relationship to God. Every form of religious coercion is a violation of man's nature, as well as his God-given rights. The only acceptable worship of God is that which is voluntary. If we believe that a man's relationship to God and his destiny are determined by sacraments or by the acts of others based on allegedly God-given authority over the souls of men, then freedom of choice and religious liberty for the individual are not ultimate values at all.

To early Baptists religious liberty meant more than the absence of suppression in the exercise of religion. It meant also freedom from any kind of compulsion—church, state, or individually imposed—to give support to religion. Here is our blind spot and the point of greatest danger in this present controversy.

That this broader meaning of religious liberty was held by early Baptists in America there can be no doubt. They were as opposed to *compulsory support* of religion as they were to *suppression* of religion. If anyone has doubts, let him read *A History of New England With Particular Reference to the Denomination of Christians Called Baptists* by Issac Backus.³

In Connecticut and Massachusetts all citizens were once taxed for the support of Congregationalism. Under the leadership and inspiration of the Baptist Issac Backus, this was opposed and later defeated. In Virginia a scheme was put forth to tax all citizens for the support of religion with the revenue divided without partiality among the several religions. To the Baptists of Virginia and to Thomas Jefferson this was as unacceptable as the tax for only one church had been to Backus. They opposed and defeated the proposal, believing that religion should be supported voluntarily.

Only here can I disagree with President McCall's brilliant analysis of the federal aid problem. He says, "As Stephen R. Mitchell pointed out in an article entitled 'Church and State in the United States' in the Winter 1964 issue of the *Journal of Church and State*, it is possible to have an established church and yet still have fundamental freedom of religion. This he observes as the situation in England today. The same could also be said about other European countries such as Norway, Sweden, and Denmark. It is also possible to have no establishment and yet have no religious freedom. This is the situation in the Soviet Union today. So there may be religious liberty without

³ Published by Backus Historical Society, Newton, Mass., 1871.

organizational separation of church and state and there may be separation of church and state without religious liberty."

If religious liberty means only the absence of suppression, President McCall is correct and we have little to fear. If, however, religious liberty includes freedom from all obligation (except that imposed by conscience) to support religion, he is wrong, for religion in the countries he refers to is supported by taxes.

Our acceptance or rejection of tax support should be based on our view of the nature of church colleges as well as the nature of religious liberty. Three distinct views of contemporary church colleges are held.

1. Many are more secular than religious. The recent Maryland case involving tax support for church-related colleges was settled on the court's view that the institutions involved, while once religious in nature, are so now only in a nominal sense. They are, in the opinion of the court, more secular than religious in nature. Tax support was considered justified in light of the loss of Christian distinctives. I know of no Baptist college that has lost its Christian distinctives or Baptist educator who would desire this. If the courts will allow our colleges to obtain funds only if they are secular rather than Christian, perhaps none would qualify or desire to do so.

2. Another view is that church-related colleges are both secular and religious. This view seems to have guided the authors of aid-to-education legislation. It must be said to their credit that they made a serious effort to aid church colleges only in those areas and by such means as would avoid supporting what they regarded as distinctly religious in nature. Also, they sought to establish safeguards against interference in the operation of the colleges.

The view that Christian colleges are in part non-religious seems to be held by one of our ablest denominational executives and longtime advocates and supporters of Christian education, Dr. Searcy S. Garrison, executive secretary of Georgia Baptists. Dr. Garrison says, "The programs of the Christian college are not all essentially religious, and a portion of its work is no less secular or more religious in nature than similar programs in secular colleges and universities." If this is correct, I see no reason why aid for those programs Dr. Garrison has in mind could not be accepted. I believe Dr. Garrison would agree, however, that the programs he alludes to are inextricably interwoven with the college's Christian purpose and cannot be thought of in isolation.

3. Church colleges are religious in nature and serve religious purposes. Although several studies have been made in recent years in an attempt to determine the nature of a Christian college, no generally accept-

able definition has been formulated. To me, a Christian College is an institution of higher learning that is owned, controlled, supported, and staffed by Christian people and that, under the Lordship of Christ, is dedicated in its totality to the acquisition, preservation, and dissemination of knowledge pertaining to God's world and His processes within it with a view to remaking man and society in His moral image as revealed in His Son. A Christian college has much in common with other colleges. It is interested in academic excellence, in good citizenship, in equipping students to earn a living and to grow in aesthetic appreciation and the social graces, in fortifying the nation against the enemies of freedom and in promoting social justice. The interest of the Christian college, however, stems from specific theological and philosophical presuppositions. It seeks to show that Jesus Christ is related to all knowledge. Most subject matter, while identical to that presented in any other college, is presented from a Christian perspective by a teacher whose orientation is Christian.

No one has described the indivisibility of the Christian college better than President Rufus C. Harris. He says, "... the Christian liberal arts college serves and establishes the Christian purpose, and faith in everything it offers. Religion on the campus of such a college is not confined to the chapel service nor to formal instruction in the department of Christianity. It is indicated, manifested, and espoused in the endeavor and in the lives of all the faculty people who work in all the university departments. It is as pervasive, for instance, in the mathematics, history, science, literature, and other departments as it is in the chapel. Conferences with students, declarations by word and action, gestures, intimations, demeanor in a variety of forms, indeed all the nuances, manifest the faith and conviction of the teacher." I could not agree more completely.

We are caught in a dilemma. If we say our schools are religious throughout, we raise questions of compulsory support at the expense of conscience. If we say they are secular, we cannot justify church support. If we say they are both, our task is to show how the secular and religious purposes can be served exclusive of each other. A clear delineation of this difference does not seem to be available. If anyone can give us this, he could hardly find a better time to step forth. We need him.

The decision concerning federal aid will have to be made also on the basis of the nature of the aid. One view is that all federal aid, whatever its form, should be rejected. So far as my knowledge goes, no Baptist has gone to the other extreme and advocated unrestricted aid. Most Southern Baptists seem to believe that aid in certain forms might justifiably be accepted, such as aid directed to students, research contracts,

and loans for construction, so long as the interest rate is sufficient to cover all cost to the government. A growing number of our most competent men believe that we should include grants not directly related to religion. All would much prefer private support if it were in sufficient supply. Since it is not, they see no alternative.

The ultimate question to be decided is how religious liberty can best be preserved in this time of educational crisis and spiritual need. Is religious liberty an impractical ideal never fully to be realized? Should we set limitations upon ourselves by bucking the tides of history? Are there not values greater than church and state separation to be pursued? Why run a race we can never hope to win? All of us are wrestling with these questions.

If the separation of church and state device has done much to preserve religious liberty, it has also done much to threaten it. Growing secularism, whose philosophical basis is materialism, has been encouraged by the separation of church and state. Increasingly, religion has been minimized in the public schools. By silence on matters of religion public schools have inadvertently implied that religion is relatively unimportant. A secular mind has developed in a secular state immunized against religion by secular schools. Many believe this could be a greater threat to religious liberty than the breaches in the wall of separation of church and state. Any consideration of federal aid will do well to take this into account. If religious liberty is the root of all liberty, and I believe it is since it derives from the nature of God and the nature of man, it is obvious that a society that has lost sight of God will in time lose regard for religious liberty. If the compulsory support of religion is a denial of religious liberty, secularism unchecked could bring what some regard as even greater loss.

It is very doubtful that federal aid will make the church colleges greater bulwarks against secularism. To accept it will play into the hands of secular forces. The courts have made constitutionally inevitable decisions that have made public schools more secular. Tax support for church colleges will make them more public and therefore more likely to come under these court decisions. It is not likely that a violation of religious liberty, however well intended, will by some alchemy contribute ultimately to the preservation of religious liberty. We cannot betray it with one hand and defend it with another. Times indeed have changed, but the principle of religious liberty has not changed.

I do not share the pessimism of those who prophesy the death of our colleges if they do not receive federal grants. Some of our ambitions might not be realized without such aid and some of our colleges might have to modify their programs. Some might have to merge with others, and a

Baptists Join Laubach Kenya Literacy Mission

SYRACUSE, N. Y. (BP)—Thirty U. S. Christians, including four Southern Baptists, joined World Literacy Leader Frank C. Laubach of Syracuse for a two-week literacy mission to Kenya, Africa.

The Kenya Literacy Mission July 12-August 2, sponsored by Laubach Literacy, Inc., demonstrated literacy as an effective missionary tool.

Laubach, now 80 years old, pioneered in world literacy through his "Each-One-Teach-One" methods, successfully used in 312 languages in 103 countries.

He predicts the day will come when churches will look back to Kenya in 1965 as a significant break-through in literacy evangelism.

Joining him in this hope and the Kenya trip were four Southern Baptists—Mildred Blankenship of Atlanta, R. Paul Caudill of Memphis, Henry O. Malone, Jr. of Fort Worth, and John C. Shepard of Mill Valley, Calif.

Caudill, pastor of the First Baptist Church of Memphis, is a former president of the Foundation for World Literacy.

In Kenya, a Texas-size African country which gained its independence from England in 1963, the 30 literacy visitors had a three-day orientation, work with missionaries and literacy workers for five days, then met for three regional critiques, and finally spent another five days in the field.

Laubach feels the time has come, not only to take literacy to the newly-emerging nation, but also the spirit of Christianity.

His hope is that following the overseas phase, these 30 participants will share their training and experience in helping others see the effectiveness of literacy as a tool of evangelism.

few of the weaker ones might even die. If this is necessary, I can think of no better altar on which to make the sacrifice. The great need is not tax support but a rebirth of conviction within our churches as to the indispensability of these colleges to the entire Christian enterprise. What our churches lack is not money but awareness of the seriousness of the plight of our colleges, conviction as to their relevance to Christian missions, and the courage to reshuffle budgetary priorities in order to make them secure.

Baptists played a significant part in ploughing this idea of religious liberty into the nation's conscience a long time ago. The battle has been thrust upon us again. It is possible that our convictions are not as deep as those of our forefathers who believed that nothing was more important than freedom of conscience in matters of religion?

Dr. Guinn is president of Louisiana College, Pineville, La.

Attendances and Additions

Churches S.S. T.U. Add.

July 25, 1965

Alamo, First	257	64	
Alcoa, Calvary	155	69	
Alexandria	150	43	
New Hope	75	42	
Antioch, Mt. View	188	92	2
Athens, East	415	193	
First	483	227	1
West End Mission	57		
Auburntown, Prosperity	154	94	
Bemis, First	311	72	1
Bolivar, First	409	98	
Brownsville	534	126	1
Chattanooga, Brainerd	878	269	5
Calvary	217	83	
Central	557	168	2
Meadowview	52	28	
Concord	393	163	2
Eastdale	351	101	
East Lake	454	112	
First	873	204	3
Morris Hill	301	121	
Northside	348	97	
Oakwood	382	146	
Ooltewah	168	58	1
Red Bank	1040	265	5
Ridgedale	424	137	
Silverdale	186	88	4
White Oak	445	133	1
Woodland Park	241	97	1
Clarksville, First	957	217	2
Hilldale	111	46	
Pleasant View	272	74	1
Cleveland, Big Spring	339	144	
Stuart Park	141	76	
Clinton, First	554	158	
Second	447	112	
Collierville, First	305	130	4
Columbia, First	354	100	1
Highland Park	298	126	
Northside	103	51	
Pleasant Heights	228	71	
Cookeville, First	414	106	1
Washington Avenue	139	91	
Bangham	57	43	
West View	115	43	1
Crab Orchard, Haley's Grove	123	69	1
Crossville, First	166	44	
Homestead	141	63	
Oak Hill	120	59	
Daisy, First	289	98	
Denver, Trace Creek	129	70	1
Dickson, First	222	81	
Dresden, First	196	50	
Dunlap, First	141	51	
Dyer, New Bethlehem	200	96	
Dyersburg, Hawthorne	183	80	4
Elizabethton, First	356	123	
Immanuel	212	89	
Oak Street	152	63	3
Siam	217	111	
Etowah, First	316	79	
Flintville, First	198	81	
Friendsville, First	179	104	
Galloway	96	57	
Gleason, First	164	34	
Goodlettsville, First	448	188	
Grand Junction, First	149	80	
Greenback, Niles Ferry	111	74	2
Greenbrier, Ebenezer	126	54	
Greeneville, First	273	75	
Tusculum	91	64	
Cross Anchor	27	27	
Second	171	52	
Harriman, Big Emory	118	67	
Piney Grove	183	32	
South	449	110	2
Trenton Street	322	88	
Walnut Hill	236	81	
Henderson, First	216	59	
Hendersonville, First	555	51	
Hixson, Central	258	148	
First	338	80	2
Memorial	303	113	
Humboldt, First	430	113	
Jackson, Calvary	470	200	2
East	153	75	
East Union	88	54	
First	829	183	
Highland Park	198	74	2
North	231	111	
Parkview	325	103	
West	777	335	1
Johnson City, Central	456	141	5
Clark Street	214	52	
North	153	60	
Pinecrest	167	81	
Kenton, Macedonia	108	80	
Kingsport, First	674	149	2
Litz Manor	188	88	1
Lynn Garden	341	104	
State Line	199	75	

Kingston, First	318	149	3
Knoxville, Beaver Dam	254	95	
Bell Avenue	535	95	4
Black Oak Heights	191	79	
Broadway	766	225	
Central (Bearden)	618	202	7
Central (Ft. City)	1011	300	1
City View	233	42	1
Cumberland	325	155	
Fifth Avenue	597	112	3
First	759	159	1
Grace	399	176	
Lincoln Park	864	220	3
McCalla Avenue	696	160	1
Meridian	526	139	
Sharon	188	84	
Smithwood	637	235	6
South	480	188	5
Wallace Memorial	599	209	
West Hills	238	56	
LaFollette, First	240	87	
Lawrenceburg, First	191	56	
Meadow View	90	34	2
Highland Park	264	105	1
Lebanon, First	472	135	1
Gladeville	139	73	
Immanuel	393	202	1
Rocky Valley	123	60	
Lenoir City, Calvary	209	59	
First	420	120	
Kingston Pike	91	52	
Oral	85	56	
Lewisburg, First	353	87	1
Loudon, New Providence	161	147	
Union Fork Creek	102	95	2
Malesus	214	94	
Manchester, Trinity	119	80	2
Martin, Mt. Pelia	163	66	
Southside	84	18	
Maryville, Armona	159	86	
Broadway	519	259	
Everett Hills	450	190	1
Forest Hill	152	58	
Oak Street	105	45	
Pleasant Grove	133	68	
Second	78	53	
Unity	133	92	2
West	120	69	
McKenzie, First	344	100	
McLemoresville	86	43	
McMinnville, Gath	101	78	
Shellsford	135	77	
Mt. Juliet	193	78	
Memphis, Ardmore	532	189	2
Bartlett	369	155	5
Bellevue	1320	601	8
Bethel	64	19	
Boulevard	326	108	
Breedlove	48	30	1
Broadmoor	317	95	3
Broadway	576	232	7
Brunswick	109	48	
Dellwood	463	218	3
Ellendale	127	54	
Eudora	791	240	4
First	1226	267	
Glen Park	312	170	3
Graceland	545	194	
Kennedy	498	222	
LaBelle Haven	669	237	5
Longcrest	120	73	
Lucy	115	61	
Malcomb Avenue	109	42	1
Mallory Heights	206	106	
Millington, First	475	251	2
Mountain Terrace	241	173	9
Oakhaven	455	189	
Prescott Memorial	415	93	2
Range Hills	167	107	3
Rugby Hills	311	167	1
Sky View	346	171	4
Southern	702	212	3
Southland	225	93	3
Speedway Terrace	634	310	3
Temple	842	239	2
Trinity	600	226	
Union Avenue	758	143	3
Wells Station	523	188	1
Whitehaven	728	202	8
Milan, First	406	125	
Morristown, Buffalo Trail	198	66	
Bulls Gap	117	34	4
Cherokee Hills	105	49	1
Manley	167	102	
Montvue	209	54	1
Pleasant View	125	70	
Whitesburg	99	36	2
Murfreesboro, First	560	122	
Calvary	98	62	
Southeast	175	79	

Maney Avenue	103	31	1
Third	306	81	
Nashville, Alta Loma	266	114	1
Belmont Heights	844	295	7
Bordeaux	160	53	2
Charlotte Road	100	61	
Dalewood	381	97	
Donelson, First	626	110	
Eastland	506	170	1
Fairview	225	79	1
First	1202	377	4
Carroll Street	146	49	
Cora Tibbs	40	22	
T.P.S.	189		
Freeland	102	44	
Glenwood	254	59	4
Grace	727	210	2
Haywood Hills	376	143	3
Hermitage Hills	297	157	2
Hillhurst	191	87	
Inglewood	658	147	1
Joelton	243	129	
Lakewood	431	108	2
Lincoya Hills	182	34	
Lockeland	464	116	
Lyle Lane	100	47	
Maplewood	170	81	
Park Avenue	787	237	9
Riverside	303	83	
Rosedale	177	75	3
Third	186	32	
Tusculum	369	156	4
Two Rivers	175	81	4
Woodbine	486	178	
Berea	30		
Notia, First	122	33	
Oak Ridge, Robertsville	601	179	1
Old Hickory, First	400	168	1
Peytonville	48	30	
Temple	261	147	
Paris, First	506	136	
Parsons, First	193	48	1
Philadelphia, Cedar Fork	178		
Pigeon Forge, First	265	77	1
Portland, First	315	97	2
Pulaski, First	312	68	
Highland	69	13	
Rockford	79	45	
Rockwood, Eureka	106	54	
First	432	135	
Rogersville, Henard's Chapel	134	85	
Savannah, First	234	52	
Selmer, First	262	74	
Sevierville, First	417	130	
Seymour, Dupont	158	68	1
First Chilhowee	159	49	2
Shelbyville, First	429	140	5
Shelbyville Mills	203	94	
Smyrna, First	319	93	6
Sparta, First	209	66	
Summertown	118	35	1
Sweetwater, First	379	91	
Murrays	129	80	
Townsend, Kinzel Springs	58	32	
Trenton, First	545	189	
Troy, First	135	66	
Union City, First	503	109	
Walland, Oak View	82	54	
Watertown, Round Lick	203	79	
Waverly, First	180	70	
Wavnesboro, Green River	170	92	
White House	183	33	
Winchester, First	220	82	
Southside	69		

New Books

710 Pointed Quotations and Illustrations by T. J. Bach; Baker; Preaching Helps Series; Paper; 104 pp.; \$1.00. A book for those who are searching for just the right quotation or illustration to clinch the point in a sermon, speech, article, or conversation.

Words of Welcome by Amy Bolding; Baker; Preaching Helps Series; paper; 112 pp.; \$1.50. A book to use when called upon to introduce a speaker or honored guest. Also included are appropriate responses, words of welcome, thanks, cheer, congratulations, announcing the offering, closing the meeting, etc.

The Psalms in Outline by Roy Clark Maddux; Baker; Minister's Handbook Series; 73 pp.; \$1.95. A book for the busy preacher and Bible teacher, it embodies a series of outlines on the entire Book of Psalms.

The Church and the Ordinances by Buell H. Kazee; The Little Baptist Press; 126 pp.; paper. A new approach to the question of "alien baptism" and "open communion."

Move To Bar Churches Defeated In Poverty Bill

WASHINGTON (BP)—An attempt to bar church groups from participating in the anti-poverty programs was defeated as the U. S. House of Representatives passed amendments to the Economic Opportunity Act of 1964.

Rep. John H. Buchanan, Jr. (R., Ala.), a Baptist minister, offered an amendment during floor debate on the anti-poverty bill which would prohibit grants to or contracts with "any church or other religious body" under the community action programs.

The amendment was aimed primarily at "headstart projects," a pre-school program for children of low-income families. Buchanan stated that 86 grants have been made to "public corporations formed by churches and church implemented programs."

Buchanan said he understood that the grants were not made directly to churches but to public corporations formed by the churches. Nevertheless, he said he considered such projects a "dangerous precedent" and a "clear violation of the first amendment" to the U. S. Constitution.

The House passed the anti-poverty amendments bill in a roll call vote of 245 to 158. It would double the funds already provided for the war on poverty. The bill now goes to the Senate where observers do not expect it to meet serious difficulties.

Speaking against Buchanan's church amendment, Rep. James G. O'Hara (D.,

Mich.) said that participation of a church-related organization in the anti-poverty programs does not mean "support of a religious activity or a church activity in any sense."

"We are talking about government using services provided under an agreement with a religiously oriented, or a religious organization or group to do the work of the poverty program in those instances where the church related group is best able to do that work, or, indeed, is uniquely qualified and able to do that work," O'Hara said.

Rep. John W. McCormack (D., Mass.), speaker of the House of Representatives, called the amendment "unwise and unnecessary." He said the only question of church-state separation involved in this issue was that injected into it by the proposed amendment.

McCormack said that "missionary minded people" should be involved in the anti-poverty program. He stated, however, that involving missionary minded people did not pose a question of violation of church-state separation.

The Office of Economic Opportunity has a set of official guidelines for the special conditions existing when a community action component program is delegated to a church or church-related organization. These guidelines prohibit the use of federal funds for teaching religion, for religious worship, or promotion of a church program in any way.

Kentucky Shifts Policy On Education Campaign

MIDDLETOWN, Ky. (BP)—The Kentucky Baptist Convention has made a major shift in policy in its efforts to raise \$9 million for its educational institutions, according to an announcement here by Executive Secretary Harold G. Sanders.

Instead of being led by a state campaign director, each school and participant in the campaign will now be allowed to go afield for major gifts for their capital needs.

All gifts which the schools receive between now and Dec. 31, 1969 will be counted toward the \$9 million goal, but no participants will be penalized from sharing in undesignated gifts because of any designated gifts they secure on their own initiative.

The intensive church and individual solicitation ended on July 1, with a total of nearly \$3 million in pledges and cash. Convention leaders still hope the additional \$6 million can be reached through major gifts from individuals, corporations, and continued support from the convention's 2,200 churches.

The "major gifts campaign," as the effort will now be known, is under the direction of the convention's Christian Education Committee and the convention executive secretary.

life among the multitudes. Close friends in the ministry can counsel and encourage. They can help a fellow move before he stays so long he begins to lose a vision of his work and thinks strongly of quitting.

Associational leadership can help by staying in close touch with the physical, mental, and social needs of pastors. They can watch for opportunities for counseling and undergirding fellow servants of the Lord. They can speak well of them and to them.

Very important, the churches can help prevent this loss of trained leadership by holding pastor and other staff members in the highest respect. Members can limit requests of them in line with the spiritual nature of their ministry. Less adverse criticism and more honest commendation will work wonders. Try it!

The responsibility of the individual cannot be minimized. Each must answer for himself and his responsibility before his God. He must answer the question, "Where does God really want me now?"

None of the Lord's ministers are perfect, but He can use them all. May the Lord guard and guide His trained, dedicated leadership. May we undergird them.

"Local Pastor Resigns, Accepts Insurance Company Position"

by John C. Burnham, 211 N. Woodlawn, Kirkwood, Missouri

How many times has that or a similar headline appeared recently? Why are some Southern Baptist trained, God-called men leaving the ministry (pastorate and other fields for secular positions?

At a time when the number of men in training for the ministry in colleges and seminaries is not growing appreciably this matter is especially pertinent. It seems a great loss of investment in terms of life, training, and influence when well-qualified men leave the church-related phase of God's ministry.

Within the last few months several such individuals have come to this writer's attention. They were college and seminary trained

men with considerable experience. These men were in "good situations." They were in churches where the resident membership was from 400 to 1500, located in growing areas, baptisms were up to the average, salaries adequate. These men were not voted out. There was no scandal. They just resigned!

To be sure, several factors must have entered into their decisions: financial considerations, family, personal, and church staff relationships, extent of awareness of God's call and presence, etc.

The point is, what can be done?

Perhaps close friends can help as much as anyone. The ministry can be a lonely

Christians Grow Through Worship

TEXTS: Mark 1:35; Acts 2:46, 47; Colossians 3:16, 17; Hebrews 10:19-25; (Larger)—Mk. 1:35; Acts 2:46, 47; Heb. 10:19-25 (Printed)—John 4:24 (Golden).

The words of Jesus, found in the Golden Text, remind us of God's essential being and also furnish the basic pattern for the worshipper: "God is a Spirit, and they that worship him must worship him in spirit and in truth". The passage from Colossians, given for the larger text only, suggests something of the content in acceptable Christian worship in its earlier days. Some items seen are teaching, singing and praying. While worship is of course difficult to define, Evelyn Underhill has this to say concerning it: "Perhaps we come as near to that secret as human language permits, if we define Christian worship as the total adoring response of man to the one Eternal God self-revealed in time." It is hoped that the notes that follow may provide some leads or guidelines for the growth and development of the Christian in his worship experiences. The printed text is the material which is considered.

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Example of the Saviour (Mk. 1:35)

Here we find one of many recorded instances of the Saviour as He seeks communion and fellowship with the Father in prayer. In this particular case it seems that such worship was normal and habitual as He went about helping humanity. Mark writes concerning Jesus the significant words: "rising up a great while before day". Some of us are willing to rise early in order to make a long trip or go fishing, for instance, but far too few no doubt rise early in order to worship God. But no one is equipped for the day's activities if worship is neglected at its very beginning. It is obvious that if our Saviour felt the need for prayer and found it in solitary meditation with God, all who follow Him in other ways must not fail in this regard. His example should both challenge and inspire each Christian. Spiritual growth involves private worship. Jesus so taught by His own example.

Experience of the Saints (Acts 2:46, 47)

This passage clearly says that the body of Christians, in the early days of this new movement, joined the Temple with the home in daily worship. There was a beautiful harmony dwelling within the group. There was a noticeable and spontaneous gladness in their midst. They "shared their meals with unaffected joy" (NEB). Some students regard the mention here of the breaking of bread as a reference to what was later thought of as the Lord's Supper. If this was the case, it appears that it came at the close of each evening meal and was observed in the homes of the Christians. Be that as it may, there was heavenly fellowship among the early Christians because they first of all sought fellowship with the Lord. The physical presence of Jesus was no longer possible, because He had ascended to the Father from the Mount of Olives. But there was the spiritual presence, just as real and satisfying as had been the physical presence, but now manifested through the Holy Spirit (both individually and collectively). There was continuous praise to God for His blessings and mercies. It should not surprise us, then, to read that the group enjoyed the favor of the people on the outside and that there were daily additions to the group. In the absence of special campaigns and concentrated efforts, genuine worship and its consequences resulted in both internal and external growth.

Exhortation of the Sage (Heb. 10:19-25)

The exhortation to worship, found in these seven verses, is both wise and warm. While there may be disagreement concerning the writer, it will be agreed that he could well



ON MATTERS OF
Family Living
By
Dr. B. David Edens
319 E. Mulberry
San Antonio 12, Texas

Director of Counseling, Trinity Baptist Church

Chronic Unhappiness Calls For Investigation

Every child is unhappy some of the time but if "unhappy" describes a youngster most of the time, an investigation is in order, says Dr. Gordon Rettke, coordinator of psychological services for the Charlotte, North Carolina system.

The unhappiness could be for physical reasons, but most often something is undercutting a child's sense of adequacy in coping with his daily life situation.

Frequently the situations that are disturbing to a child seem silly to an adult. A youngster may be upset by things other children say or even by his standings in various sports. To a child, the little things are important.

In dealing with children, Dr. Rettke points out, we grownups tend to view objective facts and forget psychological facts. But behavior is always consistent with the subjective facts. It's how the child perceives the situation that determines his behavior.

Try to see situations through the eyes of your son or daughter. If understanding and encouragement don't help to alleviate his unhappiness, sometimes we need professional help in finding a way to right the situation.

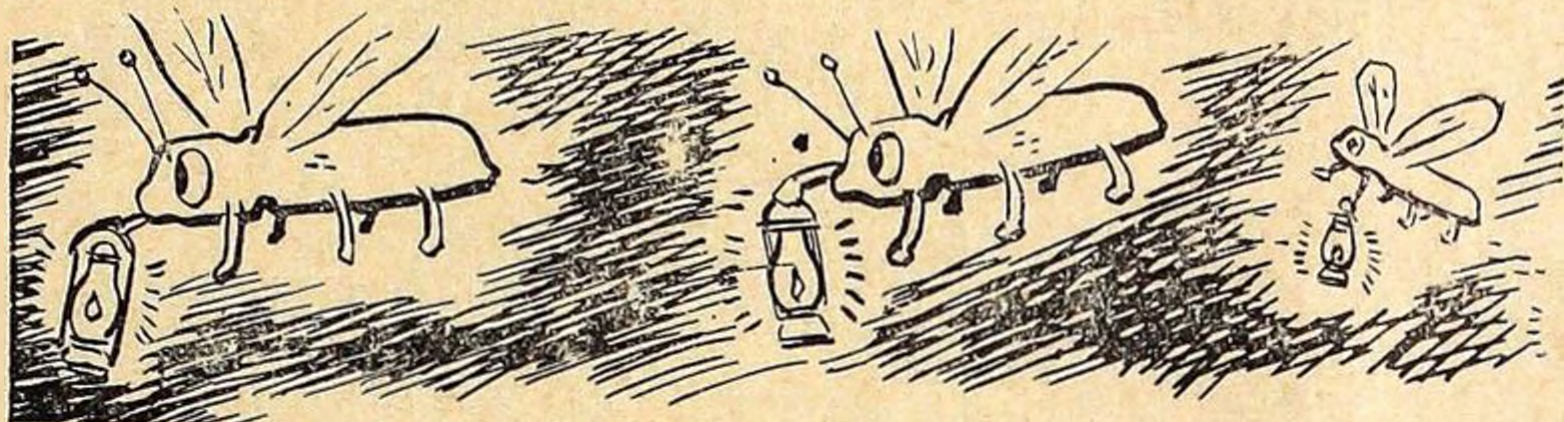
Autrey Resumes Preaching Schedule

ATLANTA (BP)—C. E. Autrey of Atlanta, director of the division of evangelism for the Southern Baptist Home Mission Board, announced he was resuming August 1 his preaching schedule after nearly a month's inactivity. Autrey's physician prescribed a month without preaching when extreme fatigue sent him to the hospital for three days of tests the week of July 5.

be called a sage. He was divinely inspired to emphasize for each Christian participation in public and corporate worship. Jesus has become the High Priest. The group may enter God's holy presence through His blood. The matter of assembling is highly important. "And let us not hold aloof from our church meetings . . . let us do all we can to help one another's faith" (Phillips). Could there be any better or saner advice for each Christian than found here?

LIGHTS NOT MADE BY MAN*

By Enola Chamberlin



We know that in the beginning, the world was dark.

"Let there be light," God said, and there was light. He set the greater light to rule the day and the lesser one to rule the night. We know that God created other lights, though they are pale when contrasted with the lights of the sky.

You have seen fireflies winking their little lights on and off. How marvelous that they can produce these lights. The glowworm, larva of the firefly, also has a light. He crawls along in the aura of his own flashes.

Fireflies have relatives which inhabit tropical countries where conditions are more favorable for growth. They outdo the little night brighteners of our country. The West Indies has one of these beetles which is so large that it looks like a shooting star as it streaks across the sky. In Mexico and South America fire beetles are abundant. Swarming into a tree, they turn it into a mass of light.

Certain fungi glow in the dark with strange blue and white lights. Fallen, rotting logs will often glow. Servicemen in the islands of the South Pacific report many palm trees whose leaves hold great patches of light. Quagmires and peat beds often glow at night with these cold fires.

The sea often flames with its own phosphorescence, but the lights in the ocean are not confined to the water itself. Microscopic creatures abound in the ocean and make it glow like fire. Sometimes acres of water are turned into a vast sheet of red fire, that cuts into the dark of night.

At one place on the California coast, offshore waves carrying these tiny creatures strike a huge rock. The water, shooting high into the air, looks like a fan of fire alternately leaping out of the sea and falling back into it. Cast up on the sand, these tiny creatures lie dark until disturbed. When you walk on this sand, your footprints tremble with sparks.

Many of the ocean's larger creatures glow. One fish has round, luminous spots along its sides. It looks like a lilliputian

ocean liner with all its portholes opened and lighted. Another fish has a stalk extending from its head on which it carries its own light. The squid and some other creatures squeeze out a luminous substance.

Man has his own lights now, which are marvelous inventions. Long before he had them, God had placed in nature lights which often burn in an unexplained manner.

WHO AM I?*

By B. W. Taylor

Several clues are given for each of these Bible characters. Look at one clue at a time, but use as many as are needed to suggest the answer. If you guess the person on the first clue, you get five points. Deduct one point for each extra clue you need.

(1)

1. My courageous friends and I lived about six hundred years before Christ.
2. I never lost my faith in God, and I proved this many times.
3. I lived during the reign of King Nebuchadnezzar.
4. I interpreted the king's dream.
5. My three friends were put into a fiery furnace.

(2)

1. I was a leader of the children of Israel.
2. I lived to be one hundred and twenty years old.
3. I had an unusual experience at Mount Nebo.
4. I was reared by an Egyptian princess.
5. I led the children of Israel to the Promised Land.

(3)

1. When Jesus came to Capernaum, I wanted to see him.
2. Jesus was preaching at Peter's house, but I could not go to hear him for I was handicapped.
3. I had friends who took me to Jesus.
4. My friends carried me on my bed to the roof of the house.
5. Jesus healed me and I was able to walk.

(4)

1. I was an outstanding king of Judah about seven hundred years before the birth of Christ.
2. Ahaz was my father.
3. I started my reign by destroying idols and having the Temple cleansed.
4. I invited the other tribes of Israel to join in celebrating the Passover.
5. My name begins with the letter H.

Answers

1. Daniel, 2. Moses, 3. the man sick with palsy, 4. Hezekiah



"I understand you carry a chaplain with the team for prayer," said one football coach to another.

"That's right."

"Would you mind introducing me to him?"

"Sure—be glad to. Did you want to meet the defensive chaplain or the offensive chaplain?"

The dirty little boy came in from playing out of doors and asked his busy mother: "Who am I?"

Guessing, his mother replied: "Tarzan?"

The boy replied: "Then the lady down the street was right."

"About what?" questioned his mother.

"She said I was so dirty my own mother wouldn't recognize me!"

"So you and your neighbors are not on speaking terms?"

"No, he sent me a can of oil to use on my lawn-mower, when I started to cut the grass at six in the morning."

"And what did you do?"

"Sent it back asking him to use it on his wife when she started singing at eleven in the night."

A teacher in the nursery department of a Baptist church saw a 3-year-old boy with doubled fist moving in on another one. She moved in quickly to stop the fight, asking what it was all about.

Said the belligerent 3-year-old, "I'm going to teach this kid to 'Be Ye Kind'."

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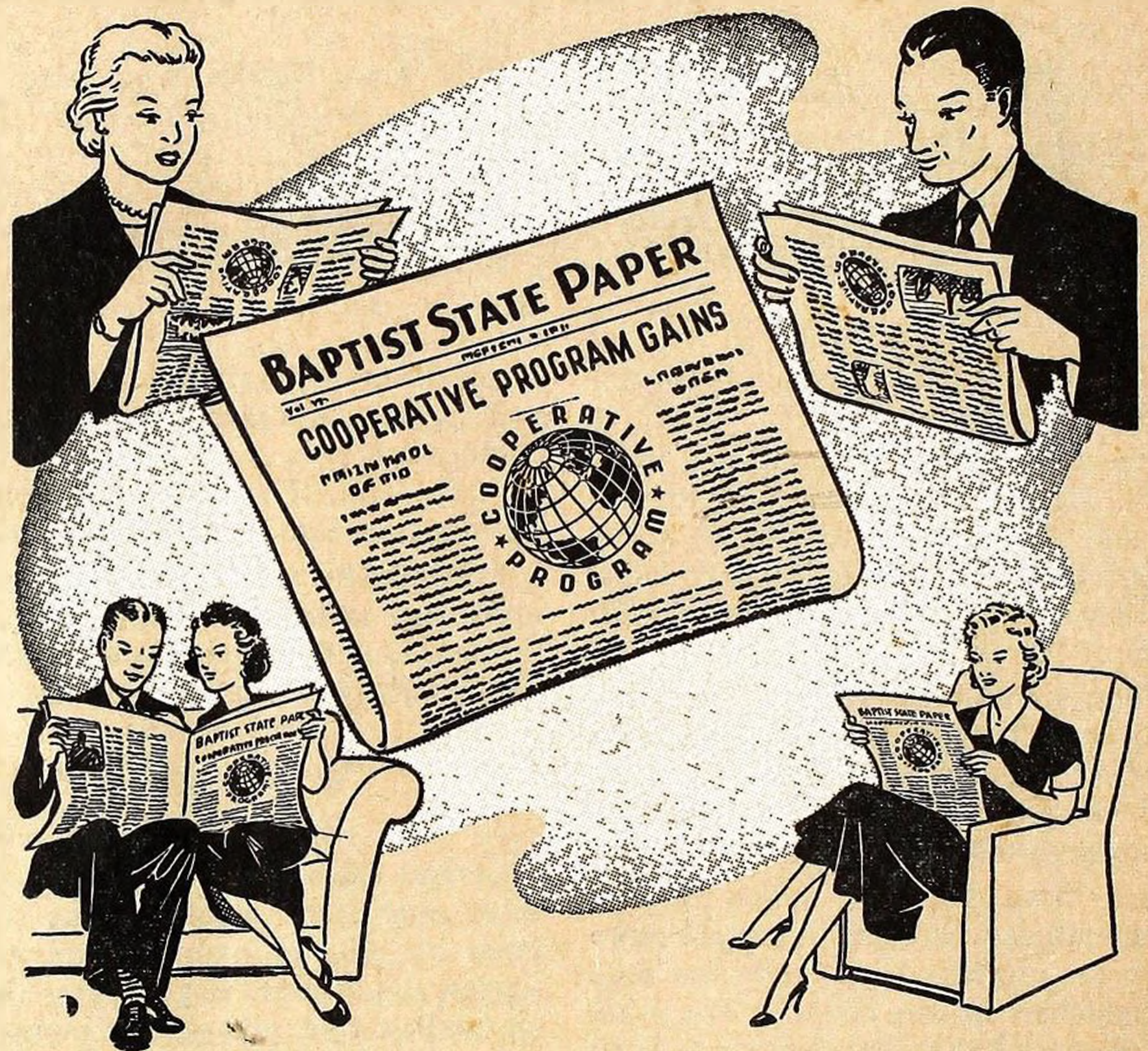
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