

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"



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LEBANON TENN 37087

VOLUME 134

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THURSDAY

AUG. 22, 1968

✱

NUMBER 34

Truth and Freedom

(John 8:32)



By John R. Churchman
Manley Church, Morristown

Our generation is not the first, perhaps not the last, to get lost in the maze in its quest for truth. While this is taking place and finding its expression in so many illegitimate ways, it is quite strange to remember that Jesus Christ, the lowly Galilean, had something to say nearly 2000 years ago about truth and freedom.

What is truth? What is freedom? Surely



BAPTIST AND REFLECTOR

Established 1835

1812 Belmont Blvd., Nashville, Tenn. 37203
Phone 297-0951

RICHARD N. OWEN Editor

RICHARD DAVID KEEL Circulation Manager

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

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

Subscriptions \$2.25 each; Clubs of ten or more, \$1.75; Church budget rate to 50% or more of church homes, 3¢ weekly. Advertising rates on request.

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

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

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

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Front Cover Picture

Over two million "Internationals" come to the United States each year to remain for awhile. They include government officials, businessmen, students, representatives to international organizations and tourists. Some may be living or visiting in your community. In addition to the Internationals, there are 35 million language persons who live permanently in the United States. Will your church have a Christian influence upon them?

Why not make a special effort during Language Missions Week, Aug. 26-Sept. 1, 1968 to express Christian friendship to these people? Welcome them to your church. Invite them to visit in your home.

these things are not the end result of the search for truth and freedom. We see war, racial problems, management and labor disputes, homes and marriages rent by divorce, juvenile delinquency and crime, drug addiction and alcoholism; these are the symptoms, but what is the cause?

The man in this world is in bondage to sin. Sin in the human heart is the basic problem in history and because it is, all other problems issue from it. While it is correct to say that man has committed sin, it is also correct to say that sin has committed man—committed him to a life of rebellion against his Maker. This is the predicament of modern man. He speaks about love, but he hates. He speaks about truth, but he lies. He speaks about peace, but he causes strife. He speaks about being a pacifist, but he is rebellious. He speaks about moderation, but he goes to excess. Sin is his master. He is sin's captive. He is bound by shackles, but he doesn't know he is bound. And he will continue to be dominated by sin and Satan until someone stronger than both steps in to set him free.

If there is a sickness in the soul of America it has been planted there. It is little wonder that such a sickness prompts many to read between the lines of our Constitution, our Bible, our marriage vows; to say there are no absolutes; no right and wrong; whatever is socially acceptable is all right; sin is old fashioned, non-existent, imaginary. Who has not felt as Paul, "O wretched man that I am! who shall deliver me from the body of this death?"

The truth of which Christ spoke is the heart of the gospel, summarized briefly by "His life, His atoning death, His Resurrection, His coming again." The personal acceptance of "His death as our death," by true repentance and faith, brings to man the glorious freedom found only in and through the gospel of Jesus Christ. To experience such is to also join in the great anthem of Romans 8, "There is therefore now no condemnation to them which are in Christ Jesus . . ." and to be emancipated by the power of God in Jesus Christ.

Baptists Urged To Contribute A Day's Earnings For World Relief

MONROVIA, Liberia (RNS)—The world's 29 million Baptists were urged here to contribute at least one day's earnings during the year to world relief causes.

A resolution adopted by the 62 members of the Baptist World Alliance's executive Committee recognized the "generosity" of developed countries contributing surplus food stuffs to the world's hungry.

But it also expressed the "fervent hope" that governments in countries where there are still large supplies of surplus foods going to waste or being destroyed . . . will do everything possible to make this food available to welfare organizations and that these states will provide shipping costs when necessary.

Citing a "deep concern" for the hungry and poor, the executive committee urged all Baptists to "put forth every effort" to meet those needs.

"We recommend," it continued, "that each member of our Baptist churches be challenged to contribute at least one day's earning in 1968-69 for this cause to the relief fund of the Baptist World Alliance or the national Baptist relief agencies in their area."

A companion resolution directed the Alliance's general secretary, Josef Nordhaug, to send immediately \$6,000 "as a first step . . . to meet the needs of suffering people in Nigeria."

Another resolution stated that "war as a means of permanent solution is untenable," and an amendment to the resolution appealed to Baptists to pray for those working for "speedy and just solutions" in Vietnam, Nigeria and the Middle East.

Not only were Baptists and other Christians urged to pray for peace, but also to become "informed Christian citizens in every changing international situation."

Friends and constituent conventions of the Baptist World Alliance were asked to develop plans for personal reading, family discussion and church education "in the hope of building spirit and understanding on a sustained basis as we strive for peace in the whole world in our time."

The resolution on peace was presented by Dr. James L. Sullivan of the Southern Baptist Convention on behalf of a resolutions committee composed of 10 members from seven nations.

"Peace is a Christ-like characteristic and should be the goal of every Christian, expressing itself in one's peace with God and with his fellowman," it said.

"As Christians, we are admonished to be peacemakers among men, and in our hearts we yearn desperately so to be and do."

Is The New Social Emphasis Another Gospel?

By John F. Havlik

Paul said if a man preaches another gospel, "let him be anathema." However, we must make sure that it is "another gospel" before we condemn it lest it be only a new emphasis on the same true gospel that we love and appreciate. Most evangelicals today would profit by reading the **Social Conscience of the Evangelical** by Sherwood Eliot Wirt, a member of the Billy Graham Evangelistic Association.

Social reform was a major theme of the evangelical revivalists of the eighteenth and nineteenth centuries. In a brief discussion such as this, this statement need not be substantiated. The book, **Revivalism and Social Reform** by Timothy L. Smith, establishes this fact. The evangelical revivalist attacked openly such evils as poverty, exploitation of child labor, the neglect of the aged and children, and slavery. These men saw no conflict in preaching the necessity of the new birth and the sinfulness of the institution of slavery in a single sermon. As Southern Baptists, almost all of our revivalistic tradition comes from this heritage.

There were two factors that brought about a neutralizing of the attitude of evangelicals toward social problems. The first of these was the denuding of the program of the church of its works of mercy. This program was set forth by Jesus in one of his most serious discussions, including the relief of the destitute, the entertainment of strangers, the tending of the sick, and visitation of prisoners. The stream of charity that flowed from the church into channels of mercy was stopped. More and more of this work was done by agencies supported by tax dollars. The church became less and less involved with the agencies that most directly and effectively grappled with the various manifestations of human distress. Even our hospital ministries are not very closely related to the work of the church. Members of the church have a way of feeling that because of their giving to the co-operative program and thus supporting some hospitals and child-care programs that they have carried out all of their obligations toward men who are in need. The church is forced to concentrate her effort on the propagation of the gospel and the support of her clergy. Therefore, most of our concerns are with the building of buildings, maintaining of Sunday Schools, and taking care of our mission programs overseas. All works of charity are turned over to the

state except for occasional individual acts of mercy.

The second factor that brought about a reaction of evangelicals against social reform was the fact that the social aspect of the gospel was emphasized by the liberal wing of the church. The social conscience of the church drifted from the evangelical wing of the church to the liberal wing of the church. This does not mean that there were no evangelicals who had a social conscience, nor does it mean that every liberal had a social conscience, but this was the drift of the times.

In the decade of the twenties and the thirties of this century, the term "social gospel" was made popular. Some of the proponents of the social gospel went so far as to say (what is being said today) that really God only exists in humanity. As we do good to men we are godlike. One finds all there is of God in the streets with human need. This is heresy. It was heresy in the 1920's, and it is heresy in 1960. This is a gospel of humanism that saves no one. It denies the supernatural. It is "another gospel."

However, we must be careful not to say that an evangelical is "anathema" who believes that Christ who cared enough to die for the sins of men cared also when men were hungry, or insane, or sick, or lame. Christ knew better than anyone that the disease was sin, but he also knew that sometimes the symptoms of hunger, disease, and mental disturbance needed his ministry. Why do we condemn each other for preaching on the need for biblical conversion on one hand and the need of ministering to human need on the other when all of us should be doing both?

Some are delighted and others are dismayed by the new voices that are being raised in the Southern Baptist Convention concerning social conscience and social action. More and more we become polarized into two groups set against each other. The truth is that all of us need to repent of our sins. Those of us who have implied that all there is to being a Christian is "accepting salvation," need to repent of preaching less than a full gospel. Those of us who have implied that all we need to do is become a social "do-gooder" to meet the demands of Jesus need to repent, for this can only deceive men and destroy them eternally.

Doubtless, the regeneration of the individual is the true solution of the social question, but there still remains an infinite deal to be done by the Christian brother-

hood whose task it is to pervade every relationship of life with the spirit of justice and compassion. When an evangelical raises his voice as champion of the poor or challenger of the status quo, he should not be dismissed as a liberal or a proponent of a "social gospel." When an evangelical calls for a new birth as a fundamental necessity for salvation, he should not be declared an obscurantist. The truth is that both of these are needed. One denies the heart of the Christian faith when he denies the need for a regenerating experience of salvation. But he also denies the heart of Christian experience if he does not say that being a Christian is being Christlike. Being Christlike includes Christly compassion for human need.

History still condemns many German Christians who when asked about Adolph Hitler's anti-God reign in Germany, shrugged their shoulders and said "that is politics." They were concerned only about the next world. Today we see the heroism of those who cried out against the evils of the anti-God and went to prison because they felt that as Christians they must take a stand in this world.

Since it is the purpose of this article to heal and not hurt, it seems that it would be a wise and timely word for all of us to make clear our position on both aspects of the gospel. Let all of those who raise their voices in protest against the social evils of today make sure that they sound the note of individual personal salvation in biblical conversion. Let all of those who preach that men must be born again, sound also the note that those who are born again must not harbor in their hearts indifference to social injustice or racism or prejudice.

There may be very little that a church can do corporately in the field of social action because of local attitudes. However, even under such conditions individual Christians can act responsibly in the field of social action. The pulpit, by proclaiming the "gospel of the Kingdom of God," can help individuals to see that making Christ king of the heart means that we look with compassion upon human need. It also means that our voices and our votes count on the side of justice when the opportunity comes. It means that we cannot be silent when others are exploited. We will oppose poverty, ignorance, and discrimination against persons wherever we see it or find it.

Sometimes the loudest social activists are poor evangelists and the loudest evangelists have little or no social conscience. Both cases are unfortunate. We can be both! The

(Continued on Page 11)

Dr. Havlik is Associate Director, Division of Evangelism, Home Mission Board, SBC, 161 Spring St., N.W., Atlanta, Ga. 30303.

Observations by Owen

Pulling Two Ways

Much tension in Christianity today is between the vertical and horizontal. That is between the demands of the Gospel as it comes down from God, and the Gospel as it is reaching out in redemptive relationships in the world. A wise leader recently cautioned us that we Christians can make no horizontal advance without vertical orientation. We must realize the utter necessity for regeneration.

Until we begin with God, we make no beginning at all. The only hope of new life for the world is that which lies in the work of the Holy Spirit. We live in a world of sin, sorrow, fear, frustration and death. But God gives us in Jesus Christ the hope of a new beginning.

The Gospel's vertical interpretation stresses God's saving grace imparted in individuals. Man the sinner is made new through Divine mercy in God's Son. This is the vertical impact of the Gospel. The

Gospel's horizontal interpretation is concerned with that vertical impact spreading out to make human relationships conform to God's purposes in Jesus Christ as revealed in the Bible.

The churches must witness to Jesus Christ as the standard, by which all men are to be judged, the ideal toward which we should daily strive. Christians can be men who live for others only as they are men who have received new life from God.

Needed Preparation

What does a minister need in preparation for effective service? He needs the best possible disciplines of the academic curriculum, also hard lessons of experience to acquaint him with the real situation of the people he is to serve. Every minister needs to be able to think clearly and counsel wisely. He needs to know the facts of evil. More so, the power of

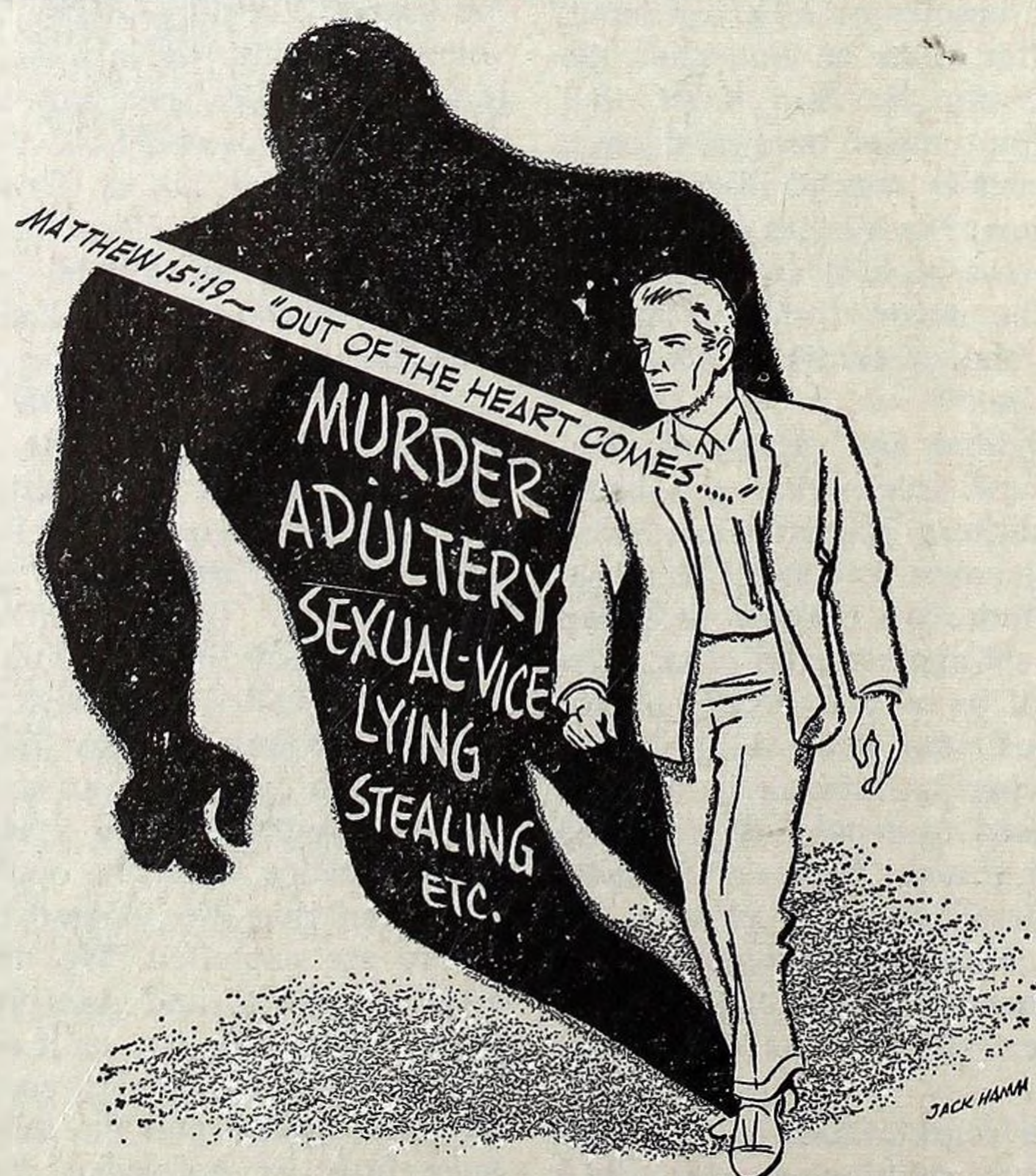
redeeming love. He needs the background of thorough Biblical knowledge and a full acquaintance with the work-a-day-world.

A recent conference of European Baptist Theological teachers in London, was told by an English pastor that two years experience in business or industry in addition to formal theological training was desirable for a man going into the pastorate. This advice even went so far as to suggest dropping the study of ancient languages and less emphasis on "accumulated facts." Instead the minister needs an application of academic theories to real life situations.

Many seminary students would applaud omission of Greek and Hebrew from the curriculum. But these disciplines have their value. They should not be tossed out the window merely for more sociological studies. The Kingdom is not going to be entered through sociological studies of themselves.

Surely there is a need for those spiritually creative periods of devotion, prayer and meditation that furnish the stimulus for confronting today's issues so as to right wrongs. No minister can get close to his people unless he is acquainted with their daily lives, sympathetic and responsive to their needs. The ministerial student cannot keep himself in an ivory tower. He must get with his people where they live. But he cannot help them until he has first been with God in the contact that enables him to be a spiritual channel.

More than Law Change -- Heart Change!



IN THEIR HEARTS PEOPLE EXERCISE THE FAITH THAT LEADS TO RIGHT STANDING " — ROM. 10:10 (WMS. TRS.)

Europeans: Religious Pessimism

Most Europeans, so a recent study survey concludes, believe in Heaven but not in Hell. The survey by Gallup International was made for the Sunday Telegraph of London. It listed the following main conclusions from the survey:

- (1) "Religious beliefs are declining;
- (2) "Morals have also slumped;
- (3) "Honesty is on the wane;
- (4) "Happiness is becoming increasingly hard to find;
- (5) "Peace of mind is rare;
- (6) "Hardly anybody believes in the Devil;

"On the other hand, most people still believe in God and feel that standards of

intelligence, knowledge, and health are improving."

Among nations surveyed, Sweden showed the least attachment to traditional religious beliefs. Greece was at the other extreme. But in every country surveyed a majority said that morals were getting worse.

The conclusions of this survey are discouraging.

Would they be any different from those of a similar survey if made here in the USA?

Rejection of a biblically based faith opens the door to a host of destructive attitudes. European pessimism may be due in part to widespread casting away of faith in the word of God.

Stomach Power

Reading of dissident students recently locking school authorities up and taking things into their own hands, we had a secret admiration for the ingenuity and ability to discipline once illustrated by a young Negro principal in Eastern Arkansas. Here is the way it was told by my physician friend, the late Dr. Lowry H. McDaniel, District Governor of Rotary International, who called it the "Power of the Stomach."

A county superintendent not far from Tyronza, Ark. where Dr. McDaniel operated his clinic, remembered a small Negro school back in the rural section. The pupils there were proving extremely unmanageable. To test the mettle of an ambitious novice who had applied to him for the position of principal, the superintendent decided to send him to this rural school where he would be subjected to the youngsters' pranks.

A few weeks later, the superintendent went back to the "sticks" to check up on the progress of the newcomer to the teaching ranks. Much to his surprise and delight he found the school operating in a quiet and thoroughly efficient manner. Still more surprising, the young teacher, who, when he applied for the job, had appeared extremely lean and lank, now strutted a figure that was pleasingly plump and sleek.

"How did you do it?" the superintendent eagerly demanded.

"Well, sir," explained the young teacher, "I made a careful study of these children, and found that they'd rather eat than do anything else. Therefo', when one

Interpretation

By Herschel H. Hobbs

ONLY A COOK?

"But Martha was cumbered about much serving."—Luke 10:40.

From these words many people regard Martha as a good cook but nothing more. True, Jesus did say that Mary had chosen "that good part, which shall not be taken from her" (v.42). This does not refer to salvation, for both sisters had that. It means that fellowship with Jesus is better than a sumptuous meal. Therefore, in this there is a mild rebuke for Martha.

But was Martha only a cook? The fact that "Martha received him into her house" (v.38) suggests that she was the elder sister and that the home was hers. She was responsible for Jesus as a guest. The fact that Mary "also" sat at Jesus' feet implies that on other occasions Martha likewise had done so.

However, on this occasion Martha "was cumbered with much serving" (v.40). This means that she was anxiously concerned about fixing a meal. After a day of travel Jesus was hungry and needed food. This seemed not to occur to Mary. But Jesus' conversation with Mary was interrupted as Martha burst in upon Him. "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me" (v.40). The imperfect tense of "left" suggests that Mary was in the habit of doing this. So Martha demanded that she, literally, carry her part of the load. This may have been a chronic problem between these sisters.

Goodnaturedly Jesus chided Martha that they did not need a banquet. Only one dish was necessary (v.41). Better to have a small meal with fellowship than a feast without it. But never forget that Martha, unlike Mary, was concerned that Jesus should have food. Man does not live by bread alone. But he must have bread.

However, if one reads John 11 he sees another side of Martha. For in the face of her brother's death she retained a firm faith in Jesus (Jn. 11:27). Martha then was not only a good cook. She was also a woman of great faith. She shows that it is not a matter of being either practical or spiritual. In Martha we see that one can be both.

of my scholars gets to actin' up and I can't control him, I jes' eats his lunch. An' say, Mr. Superintendent, ef I can jes' hold out long enough, I do believe I can straighten out this here school."

Readers Write

. . . Wants No Myths At All

● In "Myths About Race We Must Give Up," in the July 18 issue of BAPTIST AND REFLECTOR, Dr. McDowell tries to explode one myth with another myth, the myth of evolution.

He states that the fossils found in Africa were those of "men or near-men." He never does say positively that they were men, because it is scientifically uncertain that they were men. If they were not men, his argument proves nothing about the origin of the human race. To say that they were "near-men" is to state something which is foreign to the Bible. God's Word knows nothing about a race of "near-men" nor does true science.

Dr. McDowell becomes hopelessly entangled in his own web of myth when he states: "Descendants of these original black men then became white as they moved into northern climes when nature provided them with a more suitable skin for the new environment." Such a statement is scientifically as well as Scripturally unsound. The work of Gregor Mendel proved that while there are fluctuations within a species due to environment, these fluctuations are not inherited. "Consequently," writes Frank E. Allen, in *Evolution In The Balances*, "evolution is not caused by environment. In some cases there is degeneration, but in no case is there a progressive development due to environment!"

The Book of Genesis, and particularly the creation account has been increasingly attacked by Southern Baptist authors in the name of science and higher criticism; and Dr. McDowell's article is a case in point. Let us either believe the Bible or be done with it altogether. Let us not entertain any myths at all, whether sociological or biological.—Charles H. Robinson, P.O. Box 35, Jacksboro, Tenn.

. . . At Long Last.

● I think the articles on "Southern Baptists and the Race Problem" by Edward A. McDowell are some of the finest I have read.

At long last we Southern Baptists are breaking our mute approval of racial injustices.

I hope to see more articles on this subject of practical Christianity in the future.

We may eventually become Christian enough to say "Whosoever will" and really mean it!—Mrs. Ralph O. Hodges, 3502 Cathy Lane, Chattanooga, Tennessee 37412.

Tennessee Topics

Here's latest on **William Hall Preston** family, injured in auto crash near El Paso in June: After 40 days in Intensive Care Unit, **Mrs. Preston** is now in Room 625 at Hotel Dieu Hospital, El Paso, Tex. Condition listed as good. Dr. Preston says recovery will be slow, but she is making daily progress, and able to sit in wheel chair. Their son, **John**, associate pastor of First Church, El Paso, is back at work but must use protective device for heel for several weeks.

Rev. and Mrs. Lyn Claybrook of 1461 Woodston Road, Memphis, celebrated their Golden Wedding Anniversary, Sunday, Aug. 11 from three to five o'clock at the Eudora Church in Memphis. The reception was given by their children, **Virginia Harrison**, Walnut Ridge, Ark.; **Martha Tidwell**, Memphis; **Prince Edward Claybrook**, Paragould, Ark.; **Wm. Lyn Claybrook**, Crozet, Va.; and **Mary Ann Haigis**, Dallas, Tex.

Miss Avis Lorene Hemenway, Memphis, and **Rev. Steve Smith** of Byrdstown will exchange vows at 2 o'clock, Saturday afternoon, Aug. 24 at Moodyville Baptist Church. She is the daughter of **Mr. and Mrs. Thomas Edward Hemenway**. He is pastor of the Moodyville Church. Following the wedding the couple will make their home at Jefferson City where they will be students at Carson-Newman College, and will continue to serve the Moodyville church.

Jacob Patterson (J. P.) Davis, 83, died Aug. 5 in a Newport hospital. Davis had pastored churches in Cocke, Sevier, Jefferson and Knox Counties. He prided himself for his record in attending the East Tennessee Baptist Association. During his 47 years in the ministry, he rarely missed one of these meetings. Services were held Aug. 7 at Leadvale Church, White Pine, where he was a member.

BILLY GRAHAM FILMS

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Aug. 11 at the morning service First Church, Benton, observed Founders Day and the 132nd anniversary of the church. **Walter Presswood** gave a biographical sketch of **Zachariah Rose**, second pastor of the church and an influential member of the denomination throughout East Tenn. The Junior choir under the direction of **Mrs. Austin P. McClary** and **Miss Elain McClary** presented special music. The church was organized as the Ocoee United Baptist Church of Christ on Aug. 13, 1836 (second Saturday). **Jason Matlock** was the first pastor. **E. M. Sherwood** is present pastor, and members of the History and Library Committee, which promoted the event were **Mrs. Wilburn Caldwell**, **Mrs. Helen Bates**, **Mrs. T. J. McDonald**, **Walter Presswood** and **Roy G. Lillard**. The Golden Rule Sunday School Class had the first five church books microfilmed.

Mrs. Lillie Shadden Blair, 88, died Aug. 9 in an Athens hospital. She had been the oldest member of New Zion Church where she taught in the Sunday school for more than 40 years. Services were held at the church Aug. 11 with **R. B. Bryan**, **J. E. Firestone** and **Orlen Baker** officiating.

Dr. W. C. Boone Resigns Woodland Pastorate

Following a heart attack and severe complications five months ago, Dr. W. C. Boone is improving. He has written Baptist and Reflector stating that, on the advice of his doctors, he is resigning the pastorate of Woodland Church, Jackson, effective Sept. 1. Dr. Boone has served this church three and one half years and has had the joy of seeing it develop from its beginning to membership of over 200, a budget of \$45,000 and \$180,000 worth of property. Woodland Church is making Dr. Boone pastor emeritus.

The numerous friends of Dr. Boone will rejoice in knowing that his condition is improving and he expects to regain much of his strength and be able to render service in other ways as he becomes stronger.

He has had a distinguished career and one of the most far-reaching ministries in denominational life among Southern Baptists. He served as pastor of First Church, Jackson in this state; First Church, Owensboro, Ky.; First Church, Roanoke, Va.; served as president of Oklahoma Baptist University and was executive secretary-treasurer of the Kentucky Baptist Convention, for many years prior to his retirement in 1961 when he moved to Jackson, Tenn. He makes his home at 307 Morningside Drive.



MEMPHIS—Kennedy Church here is constructing a new auditorium and education building. Pictured (left to right) are Howard S. Kolb, pastor, Dr. S. A. Lamm, Johnny Smith, Tom McNiell, Billy Hyman, chairman of building committee, Mrs. Mabel Kirby and Leslie Cain.

Contractor for the \$510,290.00 building is W. F. Jameson Construction Co. Frank Repult, Jr. is architect.

The new building will provide a 900-seat auditorium, five Sunday school departments, church offices, and a prayer room. Plans provide for the auditorium to be expanded to 1200 seats at a future date.

TU's Special Events Challenged Marlow Family



Left to right: Glen, Diane and Sherron Marlow

It has always been said that Training Union was a family affair. This summer the children of Mr. and Mrs. Willard Marlow entered the Speakers' Tournament, Sword Drill and Junior Memory Work Drill. All three of these events are promoted by the Training Union Department.

Glen was in the Speakers' Tournament. Diane participated in the Junior Memory Work Drill and Sherron in the Sword Drill. The Marlows represented the Cedar Hill Baptist Church and the Stone Association.

You can imagine how proud their parents were of these young people.



NASHVILLE—Jerry Heflin, pastor of Ivy Memorial Church, Nashville, preparing to board a plane for a skydiving parachute jump. Heflin, with 52 jumps to his credit, is a member of Nashville Parachute Club. During revival services, weather permitting, he makes a demonstration jump, using the jump as sermon material.



CAMP CARSON—PASTORS RETREAT SPEAKERS—(Left to right) F. M. Dowell, Secretary of Evangelism, Tennessee Baptist Convention, will speak on Soul Winning and also the Crusade of the Americas, at the Tennessee Baptist Convention's twelfth annual Pastors Retreat, Aug. 26-30. Dr. C. Y. Dossey, formerly an associate in the Home Mission Board's Division of Evangelism but now retired, will bring inspirational messages at both morning and evening sessions. Dr. W. Fred Kendall, Executive Secretary-Treasurer, Tennessee Baptist Convention, will have two periods of Bible Study each day using "The Book of Psalms." Dr. J. Allen Pennington, Secretary of Evangelism, Oklahoma Baptist Convention, will bring doctrinal messages twice each day. Mr. Gene Kerr, Assistant to the Executive Secretary, Tennessee Baptist Convention, will lead conferences on public relations. The Retreat will open with the evening meal on Monday, Aug. 26, at 6:00 o'clock (EDST) and will close with the noon meal on Friday, Aug. 30.

Tennessee News Notes

Cumberland Association—First Church, Clarksville, called **Fred Lewis** as minister of youth and activities. A native of Jacksonville, Fla., he is a graduate of Baylor University and Southwestern Seminary. Mrs. Lewis is the former **Linda Rogers** of Knoxville. Since 1964, they have lived in Standish, Mich. where he has pastored Standish Church. New Providence ordained **Bobby N. Kail** to the ministry at the request of Fairview Church, Stewart County. He has already assumed his duties as pastor of the Fairview Church. Gracey Avenue Church, **M. L. Arbuckle**, pastor, ordained **Raymond Carneal** to the ministry at the request of Belview Church, Melbourne, Ark. Carneal's father-in-law, **Homer Robertson**, former pastor of Grace Avenue, delivered the sermon. Little West Fork ordained **Robert O. Bruce**, **Emmett E. Lilly**, **Daniel McNew**, **Hillard Nelson** and **R. Paul Ortiz** as deacons. Gracey Avenue licensed **Virgil Allison** to the ministry. **George Carneal** resigned as pastor of Cross Creek Church, July 1 to become pastor of Fairview Church, Paris.

Rev. and Mrs. Albert H. Dyson, Jr., missionaries to Nigeria, have moved from Minna to Zaria (address: Box 315, Zaria, Nigeria, West Africa). Born in Mobeetie, Tex., he lived in Texas and Oklahoma while growing up; she, the former **Ruth Widick**, was born in Nashville, Tenn., and lived in Tennessee, Texas, and Kentucky as a girl. Prior to their appointment by the Foreign Mission Board in 1955 he was associate pastor of Shadowlawn Church, Prichard, Ala.

Knob Creek Church, Columbia, was led in revival services July 21-28 by **Lloyd E. Lawrence**, pastor of Merton Avenue Church, Memphis. Pastor **Jesse Hunter** reports 11 professions of faith for baptism, two by letter and two rededications.

Grainger—J. C. Morgan is the new pastor of Avondale Church. He came from the pastorate of Head of Richland. **Ruble Price** will begin his work as pastor of Barnards Grove Church Sept. 1. Presently he is pastor of a church in Hawkins County. Price will succeed **Robert Seals** who is retiring. **E. G. Habler** is retiring as pastor of Block Springs Church after approximately 23 years. **R. C. Harless**, pastor of Cedar Ford Church, Luttrell, will succeed him. Head of Richland Church has black topped the parking area around the building and called **John Hipsher** as supply pastor.

Calvary Church, Alcoa, ordained **Eugene Baskin**, **J. B. Cox**, **Bluford Reeves**, and **Ray Simpson** as deacons. **James Lauderback**, pastor, preached the sermon and **Horace L. Gennoe**, association missionary, questioned the candidates.

Miss Crea Ridenour, missionary to Colombia, planned to return to the States on Aug. 1 for furlough (address: Box 13, Caryville, Tenn. 37714). A native of Westbourne, Tenn., she taught school in Tennessee prior to her missionary appointment in 1945.

Rev. and Mrs. C. Benton Williams, missionaries to Thailand, have arrived in the States for furlough (address: Rte. 16, Highland View Road, Knoxville, Tenn., 37920). He is a native of Knoxville; she is the former **Elizabeth Rogers**, native of Seymour, Tenn. He was pastor of Everett Hills Church, Maryville, Tenn., when they were appointed by the Foreign Mission Board in 1959.

W. R. Prince has accepted the call as pastor of Antioch Church, Henderson, Madison-Chester Association.



McGHEE

Nursery
Leader



NASH

Beginner
Leader



AUSTIN

Beginner
Leader



CLAY

Primary
Leader

AFTERNOONS
2:00 - 5:30

AGE GROUP CONFERENCES
for
ALL SUNDAY SCHOOL
WORKERS

Sept. 2 - Dyersburg
First Baptist

Sept. 3 - Jackson
West Jackson

Sept. 5 - Clarksville
First Baptist

Sept. 6 - Pulaski
First Baptist

Adult
Leader



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HALL

EVENINGS

7:00 - 9:00

CRUSADE of the AMERICAS RALLY

Sept. 9 - Kingsport
First Baptist

Sept. 10 - Clinton
First Baptist

Sept. 12 - Chattanooga
Central

Sept. 13 - Cookeville
First Baptist

Junior
Leader



FOX

Interme-
diate
Leader



EZELL

Young
People's
Leader



STUART

Cradle
Roll and
Exten-
sion
Leader



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The Efficacy of New Vision

By Roland D. Carter

This title may seem trite and defence of a cliché, but as long as man has his propensity for falling away from, and rejecting, his personal obligations, he still must realize, at least occasionally, the need for fresh vision. Also, he realizes, perhaps with alarm, that when the opportunity for a new vision comes he cannot dally with it: he can act upon it and be elevated, but if he rejects it he suffers much. Both Testaments offer examples.

In the Old Testament the story of Elijah shows how a great man's morale was restored. Elijah, weary of the enmity of King Ahab and constant persecution, became so oppressed that he felt himself alone against the 450 prophets of Baal. The outcome of the story is familiar. When the Baalites failed the test, the Israelites crowded about the old prophet declaring, "the Lord, he is the God!". In their assurance Elijah was restored.

The young Samuel had an unforgettable experience under the cogent guidance of old Eli. When Eli knew it was the voice of the Lord speaking to the boy, the priest counselled his response. Samuel obeyed and thus began the dedicated and significant life of Samuel the prophet.

Job found a new lease on life when, in spite of the tempting Judaistic recommendations of the Comforters, and enduring the severe indictment of the Voice from the Whirlwind, he responded manfully and almost reached the status of dramatic tragedian as he declared his growth from the experience, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee."

In the Christian tradition perhaps it was Paul whose catching a new vision had the most far-reaching results. The wise man, philosophical in definition of Christ's message, eloquent in oration, was able to articulate for others the meaning of Christ's teachings as he contrasted the present seeing "through a glass darkly" with the later intimacy of "face to face". Somewhere in the contrast is the new lease on life, which, when accepted and acted upon, enabled Paul to say that even "to die is gain".

The character of Simon Peter seemed not to undergo the complete change as immediately as did Paul's. The process of refinement had to work longer in him. We call Peter inconstant, his nature mercurial, but by Pentecost the Christian discipline had so ripened within the fisherman-disciple that he was ready to be speaker for the occasion. The power of his own new vision so inspired the people that after his sermon they

"prayed him to tarry certain days."

There is a pathetic note in the later history of John the Baptist. Here was a man who, when he first appeared, spoke so firmly and knowledgeably about a 'new lease on life' that he seemed a part of the movement. But John later was imprisoned; as he languished he heard rumors, and in his depression he has wondered about the Nazarene. When John's messengers came to inquire, Jesus, mindful of his friend's suffering, did not berate him or accuse him of faithlessness, but sent back a substantial answer closing with the assurance that "blessed is he, whosoever shall not be offended in me".

The New Testament is full of instances of individuals catching new outlooks. The adulterous woman was told to abandon her wayward practices and to "sin no more". Touch the hem of the Master's garment was sufficient to restore another woman. Zachaeus had hardly expected special attention when he climbed into the sycamore tree, but he climbed back down to be host to Jesus. The prodigal son's yearning for a new beginning was gratified through his kind father's forgiveness. A leper pleaded with Jesus, "If thou wilt, thou can'st cleanse me", and was made clean.

Unfortunately, not every man chooses to accept opportunities to renew his life. When a man delays or rejects he suffers in degree equal to his refusal. The rich young ruler asked a pertinent question which sounded legitimate. He had a type of background, but not sufficient to qualify him for the new dimension of life which he thought he wanted. The one-talent servant's unwillingness to invest himself in the proposed process built a barrier between himself and success, and he lost all. The rich farmer forgot his soul in contemplation of his harvests and barns and was cut off suddenly. Ananias and Sapphira certainly belabored themselves to come to utter destruction. The elder brother earned for himself an unenviable notoriety. He chose to be angry and jealous instead of rejoicing with his father at the return of the prodigal brother and the restoration of the family.

In this day of revolution and disruption when many young people are fretful and antagonistic, and declare the old ways to be insufficient, really they are confessing that they are not familiar with the old ways. They have only piddled with finger and toe in capillary trickles far from the main stream of Christian love. The young rebels should be counselled, as questioning minds of every generation have done, to seek the main springs of life whose deep waters have slaked the thirst of men through the ages.

GOMER PLAYS

By Louis Moore
Press Representative
Ridgecrest Baptist Assembly

RIDGECREST—String instruments are always popular for folk sings and at Ridgecrest Baptist Assembly a very unique string instrument is being used—a bass tub.

The instrument is a wash tub which produces a sound similar to a bass, thus the name bass tub. Played by one of the staffers at the assembly the instrument includes



nylon rope, a broom stick, two bolts and a piece of metal.

The imaginative musician's name is Calbert "Gomer" Bowden. A sophomore at Carson-Newman College in Jefferson City, Tenn., Gomer is majoring in church music, and plans a career as a minister of music.

He first heard of the unique instrument from a friend who was organizing a folk singing group. Gomer made the instrument, and joined the group as the "tub bass".

"The idea has been around for a long time", he says, "it is nothing original".

But whether it is original or not with Gomer, the instrument has attracted a lot of attention at the Assembly. He has been asked to play for several church groups, and many times he has placed his tub in front of the "Nibble Nook", the assembly snack bar, and played for the people who were standing around the area. One night he earned \$1.59 in tips for his music.

The instrument wasn't hard for him to learn to play. "It's like learning to sing vocally," he said. "The different notes are based on how much you stretch the rope."

"I play it by ear," he said.

Roland D. Carter lives at 2509 E. Fourth St., Chattanooga, Tenn. 37404.

Is The New Social Emphasis Another Gospel?

(Continued from Page 3)

revivalists of the eighteenth and nineteenth century were both. Methodism's present strong social compassion goes back to John Wesley. Shaftesbury, Howard, Wesley, Beecher, and others wrote great pages in the history of evangelism and social action. They did not join organizations, but they were loud truth-tellers who aroused the conscience of their generation against entrenched social evils.

Some of those who oppose the present call for new social awareness are social activists when it comes to liquor. They even join in an active "pressure group and lobby" in some kind of organizations to fight the liquor interests. They even lead the church to contribute money to it. The liquor interests represent a great social evil. But is it any more sinful than slum landlords who squeeze the last dollar out of the poor? or more sinful than an unscrupulous loan company making loans that finally run up to 200 percent interest? or more sinful than terrible prison conditions still tolerated in our enlightened society? or more sinful than the injustice of denying citizens in this land of liberty their personal and civil rights because of their color?

Billy Bray, the great, uncouth but effective evangelist said, "I want to hit the devil as long as I have a fist, to bite him as long as I have a tooth, and then gum him till I die." We sing, "sure I must fight if I would reign." We fight the devil in his efforts to damn the souls of men eternally. We can fight him, too, when he uses men to crush the human spirit. We can fight whatever enslaves man. We can tell man that Christ has set him free. We can realize that when we see another man in chains and look the other way, we become the slave. We are witnesses of Jesus Christ. This means we are like him. We can read the New Testament and see what he said and did. Then try to be like him.

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Sunday School Department

Leadership Preparation Week

Sunday School Leadership Preparation Week, suggested to be September 23-27 or 16-20, is a priority week for many churches.

As the Sunday School Superintendent, Pastor, and Minister of Education make plans and preparations there are outstanding resources available.

1. The Superintendent's Package, obtainable from the Baptist Book Store for \$2.50 has specific aids.

2. The filmstrip and record, "The Sunday School and the Crusade of the Americas," visualizes our task and the emphasis for the year. The Baptist Book Store offers it for \$7.50.

3. Seven new books are available from the Baptist Book Stores for 95 cents each. They are **The Sunday School at Work, 1968-69,**

—Adult, Extension, Cradle Roll Workers edition

—Young People's Workers edition

—Intermediate Workers edition

—Junior Workers edition

—Primary Workers edition

—Beginner Workers edition

—Nursery Workers edition

The general officers may use any of the seven books, but the Adult edition is suggested. Each has a General Section and a specific Age Group Section.

This new year, 1968-69, the emphasis is on OUTREACH. The denominational theme, "Evangelism and World Missions", ties in with the Crusade of the Americas challenge to suggest that we "lift up (our) eyes and look on the fields; for they are white (ripe) already to harvest." THE SUNDAY SCHOOL as the evangelistic, teaching, and reaching arm of the church, has a basic and vital part in this work.

Weekly, as teachers guide members into Biblical truth under the leadership of the Holy Spirit, the Sunday School becomes CONCERNED about persons unsaved, undone, undeveloped. Concern leads to action. The leadership wisely plans ahead to discover prospects, to locate persons to minister to in specific ways. A prospect file is kept in working order. Teachers train the members in the art of visitation. A visitation program is maintained, bathed in prayer and dedication. The Sunday School enrolls new members. Some are converted. The members are thrilled and motivated to keep on visiting, winning, reaching out and God is glorified; his church is doing its work; the nation feels the impact of a Godly people and is spared.

This takes a leadership that is determined dedicated to the task, who prays and works

to be personally adequate and who give themselves unselfishly to teaching and training the members. It is sparked and revitalized during Sunday School Leadership Preparation Week.

The "General Section" in the books tell about 1) a hemisphere for Christ—presenting the needs; 2) reaching people—how to use the Sunday School to discover, enlist, teach, witness and win others; 3) teaching to win—the approach, spirit, example and life of the teacher who creates a climate to reach or to neglect; 4) actions and projects—what to do about Biblical truth, how to do it most effectively and how to involve the members in the actions.

Order the books today; plan to inform and inspire your church leaders; equip them to do the job.

HOUSEMOTHER WANTED: East Tennessee Baptist Children's Home has an opening for a Housemother—a refined Southern Baptist woman, age 28-55, good health; single or widow without resident dependents, undivorced, non-smoker. Must live in. Rooms and meals furnished. Starting cash salary \$160.00 per month. **Write Supt. R. L. Johnson,** 6623 Lee Highway, Chattanooga, Tennessee 37421. Telephone (615) 892-2722; or after five, (615) 892-1951.

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Attendance & Additions

Churches S.S. T.U. Add.

August 11, 1968

Alamo, First	258	80	
Alcoa, Calvary	133	41	
First	369	142	
Athens, Central	141	90	1
East Athens	297	149	1
Auburntown, Prosperity	128	61	
Baxter, First	86	52	
Bean Station, First	91	48	
Adriel	70		
Barnards Grove	83	27	
Brighton	210	108	2
Brownsville	524	114	
Mission	114	35	
Calhoun, First	141	66	
Chattanooga, Avondale	177	64	
Mission	58	41	
Brainerd	787	253	9
Calvary	180	54	1
Central	661	187	
Meadowview Chapel	57	31	
Concord	403	112	
East Brainerd	235	75	
East Lake	458	112	
First	758	194	
Morris Hill	233	80	
Northside	282	56	
Ooltewah	153	34	
Red Bank	849	214	1
St. Elmo	232	66	
Second	101	26	
Silverdale	201	82	
South Seminole	232	64	
White Oak	454	170	
Clarksville, First	783	146	1
Grace Avenue	203	92	
Hillcrest	192	70	
Cleveland, Big Spring	326	115	
North	354	119	
Clinton, First	466	141	
Second	371	77	
Collierville, First	294	80	7
Columbia, Highland Park	345	128	
Northside Chapel	97	40	
Concord, First	231	79	
Cookeville, First	441	86	1
Bangham Heights	57	36	
Washington Avenue	252	88	
Crab Orchard, Hailey's Grove	118	55	
Crossville, First	189	53	
Cumberland Homestead	218	70	
Dayton, First	199	63	
Dickson, First	249	75	
Dresden, First	220	61	
Dyersburg, Southside	183	74	
Elizabethton, Calvary	132	48	
First	273	74	
Oak Street	186	78	
Siam	158	72	
Etowah, First	231	58	2
Gladeville	148	85	4
Goodlettsville, First	471	152	
Madison Creek	152	80	7
Greenville, Second	133	45	
Greenbrier, Bethel	164	79	1
First	305	106	
Lights Chapel	50	23	
Jordonia	98		
Harriman, Trenton Street	271	75	4
Hendersonville, First	902	135	3
Hixson, Central	341	166	
First	315	97	3
Memorial	273	102	
Humboldt, First	481	121	1
Jackson, Calvary	380	132	
First	736	193	4
Highland Park	202	70	2
Parkview	313	98	
West	628	231	1
Johnson City, Central	503	128	
North	184	51	
Temple	301	100	
Unaka Avenue	280	100	
Kenton, First	167	62	
Macedonia	84	75	
Kingsport, First	704	166	
Litz Manor	181	61	
State Line	311	170	
Kingston, First	361	124	8
Knoxville, Broadway	548	95	7
Central (Bearden)	666	223	8
Cumberland	330	137	
Fifth Avenue	471	141	1
Grace	343	118	2
Immanuel	278	60	
McCalla Avenue	505	132	
Meridian	474	111	
Rocky Hill	204	56	

Smithwood	482	131	
Wallace Memorial	562	153	7
West Lonsdale	325	166	2
Lafayette, First	65	24	
LaFollette, First	206		1
Lawrenceburg, Deerfield	157	121	4
First	179	51	
Meadow View	101	47	
Highland Park	272	92	
Lebanon, First	457	108	1
Immanuel	416	202	
Rocky Valley	148	75	8
Lenoir City, Calvary	183	53	
Kingston Pike	144	78	
Beals Chapel	49	15	
Lewisburg, First	293	87	16
Livingston, First	199	100	1
Loudon, First	252	83	
New Providence	92	71	
Union Fork Creek	92		
Madisonville, First	273	55	1
Maryville, Unity	109	94	
McEwen, First	111	38	
McMinnville, Gath	103	51	2
Medon, Union	70	70	
Memphis, Bellevue	1312	793	9
Beverly Hills	454	167	10
Boulevard	229	103	
Brunswick	100	26	
Calvary	197	98	1
Dellwood	392	142	
Ellendale	155	52	
First	1071	161	
Glen Park	285	165	5
Graceland	467	142	1
Hickory Hills	235	94	2
Highland Heights	835	458	1
Kennedy	455	186	4
LaBelle Haven	595	186	3
Lucy	153	119	1
Mt. Terrace	259	131	1
Peabody	197	150	1
Rugby Hills	274	96	
Scenic	231	117	3
Second	710	226	
Sky View	357	189	6
Speedway Terrace	495	229	3
Temple	704	257	
Trinity	641	215	9
Milan, First	395	116	
Northside	187	69	
Mount Juliet	269	103	2
Murfreesboro, Belle Aire	108	35	
First	514	114	
Calvary	98	63	
Powell's Chapel	138	67	
Third	258	58	
Nashville, Belmont Heights	866	227	3
Madison Street	63	42	
Dickerson Road	392	99	
Donelson	521	122	1
Eastland	451	107	
First	1069	402	3
Carroll Street	90	63	
Cora Tibbs	30	18	
T.P.S.	131		
Glenwood	274	76	
Grace	574	180	
Grandview	378	102	
College Grove	18	5	
Hermitage Hills	359	116	
Lakeview	31		
Hill Hurst	299	96	
Inglewood	588	114	
Ivy Memorial	220	66	1
Joelton	269	96	
Judson	341	70	
Benton Avenue	67		
Junior League Home	31		
Maplewood	149	66	
Park Avenue	788	200	1
Pegram	34		
Rosedale	144	52	
Tusculum Hills	342	95	4
Two Rivers	363	140	19
Woodbine	446	124	
Woodmont	369	108	4
Oak Ridge, Robertsville	459	157	1
Old Hickory, First	396	137	
Peytonville Mission	17	8	
Oliver Springs, Beech Park	172	93	
Parsons, First	203	85	2
Philadelphia	120	89	
Pigeon Forge	213	54	
Portland, First	333	110	
Powell, First	206	31	

New Books

The Person and Work of the Holy Spirit by R. A. Torrey; Zondervan; 262 pp.; \$3.95. Originally published in 1910.

The Silent Thousands Suddenly Speak by Charles E. Blair; Zondervan; 149 pp.; \$3.95. What really troubles people most about themselves . . . and their God? Blair asked his vast TV, Radio and Church audience. They spoke up—by the thousands. In this book he answers their ten greatest needs.

The Secret Sayings of the Living Jesus by Ray Summers; Word; 159 pp.; \$5.95. An interesting and enlightening study of The Gospel According To Thomas, the controversial fourth century manuscript recently discovered at Nag Hammadi.

The Treasury of Alexander Whyte Edited by Ralph G. Turnbull; Baker; 256 pp.; \$1.95; paper. Choice selections from Whyte's sermons and writings.

Faith that Works by John L. Bird; Zondervan; 94 pp.; \$1.95. An Exposition of James.

Glenwood	271	96	3
Pulaski, Highland	92	18	
Rockwood, First	373	120	1
Savannah, First	195	61	
Sevierville, First	466	170	1
Dupont	102	63	
Seymour, First Chilhowee	144	52	1
Shelbyville, First	375	112	
Shelbyville Mills	190	94	1
Springfield, Bethlehem	102	53	
Sweetwater, First	330	61	
Trenton, First	381	72	4
Troy, First	204	126	17
Tullahoma, Grace	196	103	1
Union City, First	548	124	
Second	256	73	
Watertown, Round Lick	221	85	
Waverly, First	228	60	1
Waynesboro, Green River	162	73	
Westmoreland	44	16	
Winchester, First	208	48	4
Southside	111		

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BAPTIST AND REFLECTOR

Missionaries At GA Queens' Court

Belmont College, Nashville
September 6-8, 1968

Missionary personnel serving at the Intermediate GA Queens' Court at Belmont College, Nashville—Sept. 6-8 are: Rev. and Mrs. R. Brown Hughes, Brazil; Helen Meredith, Colombia; Alma Oates, Brazil; Rev. and Mrs. Carlos R. Owens, Tanzania; Mr. and Mrs. C. Benton Williams, Thailand; Mrs. Allegra LaPrairie, Home Mission Board; and Bill Amos, Home Mission Board.



Williams



Mrs. Williams



Owens



Mrs. Owens



Hughes



Mrs. Hughes



Meredith



Oates



LaPrairie



Amos

Brotherhood Department

Can God Bless Our Sinning Churches?

By Roy J. Gilleland, Jr.

"If my people, who 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

Can a church sin? You bet it can—even more than an individual member. Are we—our churches sinners? You and I know they are—as we all are. We—our churches—often reveal hate to the world instead of love. We often misuse our money for our-

selves instead of using it to glorify Christ. And we excuse ourselves by saying the Corinthian church was not perfect, but God used it. Yes, God used the Corinthian church—after it sought forgiveness for its sins, "Now I rejoice, not that you were made sorry, but that ye sorrowed to repentance . . ." II Cor. 7:9.

Think—how long has it been since you as a church, on your knees, repented of sin, and claimed the promises of II Chron. 7:14—above. Will revival come if we fail to do this?

This is a call to the men to lead out in calling your church to prayer:

For forgiveness—as a church—for ourselves

For a Christian Crusade for the Americas

For World Revival

For our pastors—your pastor

Join with us—in your church at 7:00 A.M. every Sunday morning.

Write for material that will help you. Brotherhood Department, 1812 Belmont Boulevard, Nashville, Tennessee 37203

PATIENCE AND PRAYER

Basic Passage: Jas. 5:7-20

Focal Passage: Jas. 5:7-20

Patience is a difficult virtue for most of us. Some seem to have this temperament naturally in most areas, others are very impetuous and impatient. People who have high explosive tempers or people who are very sensitive find it most difficult to be patient.

To accept life as it comes and wait for the resolution of grave problems by the slow operation of basic principles is very hard on most people. Too many are restless for results in life. Yet God commands patience so frequently.

Prayer is a process of communion with God. It is talking with God and listening to God as He talks to us. It involves praise, thanksgiving, and adoration. It includes outright petitions for both material and spiritual blessings.

Prayer is no emergency gimmick or expedient. Yes, we often get results by going to God for help in acute crises. Prayer, however, to produce its best and surest results, must be a habit based on scriptural requirements. People mighty in prayer have been much in prayer.

Prayer and patience have been linked to each other in the scriptures. For instance, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10:36.

INCENTIVES TO PATIENCE Jas. 5:7-12

James has addressed those who oppress and tells them of God's sure judgment on them for their sins. He directed his burning words to the rich who had exploited and brutally treated their laborers. They had lived in luxury and had been heartless toward those whom they had used and abused for their selfish ends.

Then he turned to the oppressed and seeks to comfort and assure them of God's day of reckoning. He is anxious that their Christian witness should not be blemished or destroyed by unnecessary impatience.

He emphasized the imminent return of the Lord. This great hope was cherished in the early days of the church and at the close of the apostolic era. It is to be the polar star of our horizon till He does come.

He used some illustrations of patient waiting. He referred to the farmer who has to prepare the soil, plow, cultivate, and patiently look for the rains and wait for the ripe harvest. He reminded them of the prophets who were villified and persecuted. He called attention to Job who had to be patient with well-meaning but mistaken friends as well as heartless enemies and the sore trials of affliction. He faltered at times but did not fail God in his over-all devotion.

THE EFFECTUAL PRAYER Jas. 5:13-18

Those who were afflicted were to resort to prayer. Those who were experiencing well-being were to turn to praise and songs of joy and thanksgiving.

He counseled those that were sick to send for the elders of the church that they might anoint them with oil and pray over them. They were assured that the prayer of faith would save the sick and secure forgiveness of sin. Perhaps, the sickness was chastisement for sins. This was not true in every case however.

The anointing with oil is mentioned only a few times in the New Testament. Oil did have some healing qualities. It was a symbol of the Holy Spirit who has mighty healing power.

Confession here is not referring to auricular confession as taught by the Catholic Church but refers to Christians confessing one to another especially if they have sinned before or against each other.

The earnest prayer of a righteous man is mighty in its working. A righteous man is one who is right in his relationship to God and his fellowman. Prayer is not only a matter of getting specific things from God but it is a mighty operation of force and influence.

James sensed that we might feel that our human frailties would prevent us from being effective in prayer. To correct that erroneous idea he cited the case of Elijah. Here was a man with great passions or human urges in the wrong direction. He was able to get on good praying terms with God. His prayers even turned off and turned on the rain.

RESCUING FROM ERROR Jas. 5:19-20

There are those who would not be impressed with our trying to save a brother from error. Yet it is encouraged here. There is some error that is dangerous, diverting, and even fatal. We are to contend earnestly for the faith once all delivered to the saints.

This is confessedly a difficult passage. Does brethren and brother refer to fellow Christians or fellow human beings in general? Could it be referring to a brother numbered among the Christian but who has not been born again?

If it refers to a real disciple who has gone astray it would seem to contradict such passages as John 10:28-30 and many others. Or does death here refer to mere spiritual impotence or temporary separation from fellowship with Christ. More likely it refers to physical death as the severest form of chastisement for the saved. See I Cor. 5:1-5 and I Cor. 11:31-32.

There are many headaches and heartaches when error arises among Christians. To error from truth is to detour from the main

On Matters of FAMILY LIVING

By Dr. B. David Edens,
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Parent Cheats Child of Adversary

If hindsight can ever help, the problems of "alienated" college students in therapy at University of Michigan's Psychological clinic may make some parents re-evaluate the approaches they are currently using on their elementary and high school children.

Some alienation between adolescents and parents is natural and as old as time, observes clinic director Frederick Wyatt, but "against a background of rapid social change and the encroachment of bureaucratic regulations unavoidable in a vast society, the permissive, liberal indulgence of parents has actually aggravated the natural generation gap."

The therapist reports that "students often complain that their parents never disagree with their views." In order to become an individual, the adolescent has to set off his own views from those of his parents, points out Dr. Wyatt.

Yet because his parents are so tolerant of his views, he feels guilty about setting himself apart. The permissiveness, then, may work to make the adolescent's effort at defining his own identity futile and unmeaningful. It may also leave him with the aforementioned guilt, difficult to recognize and manage.

In the absence of a structure to measure himself against, the student may have to raise the ante in order to find out who he is, notes the therapist.

The adolescent constantly has to raise the stakes in his arguments and his acts. He must become more extreme, push the issue harder, overstep more rules—in order to test both the limits of authority and his own personality.

highway of spiritual life and power. It breaks happy communion and fellowship with the Lord. It causes division and strife. We are to be alert to it and rescue our brother from it in love.

By rescuing a brother from error we save him from powerlessness and broken fellowship with the Lord and from drastic chastisement. We render a significant service to the body of Christ and a last word. We avoid a multitude of other errors and sins.

By leading the alien sinner from error to accepting the truth, we save a soul from eternal death and bring all of his sins under the blood of Christ.

Children's Page

PIOUS-LOOKING INSECT ACTUALLY A CANNIBAL*

By Mary Alice Young



(Credit: American Museum of Natural History)

The praying mantis got its name because of its devout appearance. That was before people knew it was really a vicious cannibal.

The insect assumes a half-erect posture and raises its forelegs as though it is in prayer. French peasants who discovered the insect hundreds of years ago, referred to it as "the animal that prays to God." The same idea peeps out even in the scientific name, mantis, which really means prophet. So, it got its delightful name before its character was really known. The little creature was judged by its appearance. It looked innocent and harmless.

Those forelegs, folded as if in prayer, are really cutthroat weapons with double-edge saws, ending in hooks. The hooks are perfect instruments for piercing and tearing.

Few other insects are so difficult to handle. The praying mantis claws and pricks unmercifully.

The mantis' trap is folded and pressed back against its chest when the insect is at rest. The creature looks as innocent as can be. But let a victim pass, and the attitude of prayer is dropped abruptly. The locust or grasshopper finds himself in a deadly clutch.

The very sight of a gray locust, evidently

a traditional enemy, works a terrifying transformation on the mantis. Hate at once possesses the little creature. Glaring between its unlifted claws, it seems to paralyze its prey. The gray locust, bigger than the mantis and a prize leaper, remains stupidly where he is until the mantis strikes.

As if that were not bad enough, the female mantis eats her mate—leaving only the insect's wings.

PEPPY AND POKY PLATYPUS*

By Betty H. Brown

Mother Platypus was lying in her underground nest of leaves, with her furry body curled around her two large eggs. The eggs were stuck together, so it was easy for her to keep them both warm. They were ten days old, and soon they would hatch.

Then she heard a peck, peck coming from the inside of one of the eggs. She placed her small ear on the side of the other one. There was no sound. Once again she heard a pecking from the first egg. Crack! Out wiggled a tiny platypus. He was very lively, so his mother decided to call him Peppy.

Still there was no sound from inside the other egg. "My," said Mamma, "this one

is slow. I will call him Poky." A few days later the second little platypus pecked out of his egg.

Peppy and Poky stayed with their mother in the soft nest for many weeks. Only when she was sure they were fast asleep would she hurry down to the river for her dinner.

Peppy was anxious to go out through the long tunnel and see the world. Poky was in no hurry. He liked his nice warm home.

Then early one evening Mamma Platypus said, "Come, boys. It is time for you to leave the nest for a little while. I will show you how to dive for food."

Peppy ran along the tunnel in front of his mother. She called, "Wait, Peppy!" But he had already gone around a corner and couldn't hear her. Poky came slowly along behind.

When Peppy reached the end of the tunnel, he blinked his little eyes and looked all around. He saw that the opening where he stood was by the roots of a big tree. Just below him was the river.

"I will not wait for my mother and my poky brother," he said. So he closed his eyes and dived headfirst into the water. Zoom! Straight down he went. Bang! The next thing he knew, his tender bill had hit something hard. He had dived straight into an old board. He came to the top of the water just as his mother and Poky were coming out of the tunnel opening.

"Mamma, I hurt my bill," cried Peppy.

"I am not surprised," said his mother. "If you had waited for me, I would have told you about that old board. Now your bill is too sore for you to dive for food again tonight. You will have to go to bed hungry."

Then she turned to Poky and said, "All right, Son. You watch where I dive. Then follow me." And in she went, headfirst.

Poky didn't want to make any mistakes and hurt himself. He decided to wait a little while.

Mother Platypus made dive after dive. She brought up delicious-looking food from the bottom of the river. Then she sat and slowly ate it. Poky and Peppy watched. They both hoped that she would share her dinner with them.

When it was dark, she said, "All right, boys. We will now go back to our nest." Both of them followed her slowly home.

Later, when Mother Platypus was curled around them, she said softly, "I know that you are very hungry. Today I hope that each of you learned a lesson. Peppy, you know now that you must wait long enough for someone to show you how to do things right. Then you will not get hurt. And you, Poky, must learn that you cannot be so lazy and slow. If you are, you will get nothing to eat."

Then she gave each of her sons several large snails which she had been saving for them in her cheek pouch. Soon they all went to sleep.

* (Sunday School Board Syndicate, all rights reserved)

Flight From Ministry To Secular Jobs Deplored

RIDGECREST, N. C. (BP)—Many ministers have left the pastorate for other vocations because of unhappy relationships and extreme pressures, said James H. Landes, pastor of First Baptist Church, Richardson, Tex., in a speech at Ridgecrest Baptist Assembly here.

Deplored the "flight from the ministry," Landes told 2,600 Sunday School leaders here, "It is true that many capable men have left the pastorate for other vocations."

"Most of them, I suspect, have felt sincerely that they could work effectively outside the organized church," said the former Hardin-Simmons University president.

"One denominational leader recently said that more than half of the church congregations were unhappy with their ministers, and that a large percentage of the ministers were unhappy in relation to their congregations," Landes added.

"It is apparent that those of us who are pastors and the congregations that we serve must take a careful, objective, and prayerful look at ourselves," he said.

"I believe that when the pastor respects his congregation and hears them lovingly, and when the congregation understands the sincere tensions of the pastor's heart, then pastor and people can work together in fulfilling the church's ministry," Landes observed.

"Ministers who arrogantly downgrade and belittle the sincere Christian layman, and lay groups that are 'anti-pastor' are divisive, destructive, and extremely dangerous within the life of the church . . .," he said.

Speaking out against extremism on both the right and the left, Landes said, "There have always been extremists who would use the church for their own selfish political, social, or economic ends."

"While these extremists have accepted, with comfort, certain biblical principles, they have, as a rule, rejected other biblical principles that are equally as valid," he said. "The great majority of our people have not and will not surrender to the extremists."

"They are anxious to be loyal to Jesus Christ," he said. "They want to be intellectually honest and morally responsible Christians."

"It is the responsibility of leadership to earnestly present all of the great truths of the holy scriptures," said Landes.

Christian Life Commission Head Urges TV Moral Duty

NASHVILLE (BP)—The executive director of the Southern Baptist Christian Life Commission, Foy D. Valentine, has urged the presidents of three national television networks to accept a moral responsibility for combatting "the increasingly violent spirit of our nation."

"We plead with you, in God's name, to accept a degree of moral responsibility commensurate with the influence which your industry brings to bear upon the families of this nation," said Valentine in identical letters to the presidents of the three television networks.

Citing television programming which depicts violence, Valentine stated: "We believe that the three major television networks must assume a degree of responsibility for the increasingly violent spirit of our nation."

The head of the denomination's agency dealing with Christian social concerns also cited "numerous expressions of deepening concern" during the Southern Baptist Convention meeting in Houston recently "over the long-standing atmosphere of violence, both in words and action, which has characterized such a large number of television programs during recent years."

Valentine observed that if recent statements to the effect that the average 18-year-old has watched about 15,000 hours of television are true, then "the impressions of attempting to solve problems with violent action are deeply imbedded in his personality."

"Given certain psychological pressures and a combination of circumstances there is a likelihood of his resorting to violence to accomplish his purpose," Valentine added.

The Baptist leader added that it is encouraging to note that actions have been initiated to reduce the level of violence in television programming. "We express appreciation of this and encourage the continuation of this development."

"However, it is disturbing to note that the cynics are already at work undercutting potential progress," Valentine observed. He quoted a newspaper columnist as quoting an industry spokesman who reportedly said, "Wait until January when the cancellations come in and the competition really gets tough. People will be thinking about other things and the old stuff's going to sneak back in."

Valentine stated in response: "We trust that this dire prediction will turn out to be wrong. So much is at stake in the crisis our nation faces—the character of our children, the development of a more stable society, even the direction of civilization itself."

"God and history will be judging all of us long after the dollars have been spent," Valentine declared.

The letters were sent to Dan Durgin, president of the National Broadcasting Com.; Leonard H. Goldenson, president of American Broadcasting Co.; and Frank Stanton, president of Columbia Broadcasting System, Inc.

Missionary Personnel

Miss Harriette King, missionary on furlough from Malaysia, has moved to Elsinore, Calif., from Landrum, S.C. (address: Rte. 2, Box 359, Elsinore, Calif. 92330). The daughter of missionaries, she was born in Shantung Province, China, and grew up in Chattanooga, Tenn. She was appointed by the Foreign Mission Board in 1935.

The F. Calvin Parkers, missionaries to Japan, are scheduled to arrive in the States on Aug. 16 for furlough. (They may be addressed, c/o Solitude Farm, Russellville, Tenn. 37860.) Born in Apopka, Fla., he grew up in Tampa, Fla.; she is the former **Harriett Hale**, native of Russellville. He was pastor of Hibbit Church, Dexter, Tex., at the time of their appointment by the Foreign Mission Board in 1951.

Rev. and Mrs. F. Lee Robinson, Jr., missionaries to Taiwan, have moved from Taichung to Chiayi following initial language study (address: Box 124, Chiayi, Taiwan, Republic of China). Born in Summer-ville, Ga., he grew up in Rossville, Ga.; she, the former **Dorris Fuson**, was born in Liberty, Tenn., but grew up in Chattanooga, Tenn. At the time of their missionary appointment in 1965 he was pastor of Stat-ham (Ga.) Baptist Church.

The Charles W. Shirleys, missionaries on furlough from Argentina, are living in Winston-Salem, N.C. (address: 2450 Boone Ave., Winston-Salem, N.C., 27103). He is a native of Johnson City, Tenn.; she is the former **Lois Parsons**, of Elizabethton, Tenn. At the time of their appointment by the Foreign Mission Board in 1958 he was pastor of Bratt (Fla.) Baptist Church.