

# BAPTIST & REFLECTOR

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CONVENTION

"SPEAKING THE TRUTH IN LOVE"

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THURSDAY, AUGUST 15, 1957



—H. Armstrong Roberts

"... For of such is the kingdom of God" — Mark 10:14

LEBANON TENN  
BGT MISSIONS



## ... Ways Workers Can Help

● We Southern Missionary Baptists need thirty-four pastors, evangelists or laymen evangelists to conduct revivals in Cuba.

This revival expedition, if God willing, will depart from Chattanooga, Tennessee, September 9, 1957 and return September 18, 1957.

This will mark the first simultaneous revival in the Las Villas Province with more than 950,000 people within reach of the thirty-four Churches. Each evangelist should have at least one hundred decisions for Christ.

These Churches were organized by the work of the Home Mission Board of the Southern Baptist Convention. The simultaneous Revival is under the direction of the Superintendent of Evangelism and native pastors of Cuba.

Rooms and meals will be furnished while there. The cost to each one making the trip will be fifteen dollars for an interpreter, approximately eighty dollars for traveling expenses and meals while traveling. This will be a total of ninety-five dollars which we trust your Church will underwrite. No honorarium will be given.—Please contact immediately: C. Raymond Carroll, Post Office Box 487, Rossville, Georgia. Telephone—home Chattanooga, Tenn. Canal 4-4887; Church Office, Chattanooga, Tenn. WYman 8-5391

## ... Teach Them to Transfer Church Membership

● There are many Southern Baptists in this area who have not brought their letters with them. I believe that pastors back there could do great missionary work if they would help educate their people to the fact that here we have no permanent abiding place and that like as Abraham by faith sojourned in a strange country, dwelling in tabernacles looked for a city which hath foundations, whose builder and maker is God, could serve God more effectively by entering the work wherever they may be found. Some of the 32% of our lost strength is here and I am sure in many other places just like Baker, Montana, and there are enough of them in cities where there is no Southern Baptist work to form a nucleus of a Southern Baptist Church if they were encouraged to step out and make the start. We no longer are confined to just the Southern States because of the social and economic life we live. So, wherever our duty may carry us let us carry our identification with the Lord's people with us.—F. M. Speakman, pastor, Baker Southern Baptist Church, Baker, Montana.



## BAPTIST AND REFLECTOR

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JOSEPH B. KESLER, JR. *Business Manager*

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

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## Who? Me?

Dear Editor:

A preacher soon learns that people have many ways to excuse or rationalize or alibi for their behaviour.

A New York minister on one occasion visited Sing Sing penitentiary. In one cell block he visited 19 prisoners. He asked each of the 19 the same question: "Why are you here?" Here are some of the answers he received:

"I was framed." "It was a case of mistaken identity." "Well, the police have had it in for me since I was a kid." And so on through the 19. When the preacher got through he said he didn't know when he had ever found such a large group of innocent people all in one place.

W. E. Sangster relates an event which occurred at the end of World War II:

"In an effort to understand the mentality of the German people, the American authorities issued a questionnaire in one of the areas they occupied, and, in conditions of absolute secrecy, asked 159 typical Germans to answer a set of questions.

"One of the questions was this: 'Who do you think was responsible for the outbreak of the war: The German High Command? The Nazi Party leaders? The Allies? The German people as a whole?'"

"The people, therefore, had a choice of four. Out of 145 answers:—20 said, The German High Command; 123 said, the Nazi Party leaders; 1 said, the German people as a whole; 1 said, The Allies.

"Notice what the individual people were saying: Not me! Not me!"

This problem of personalizing our guilt is a difficult thing. So many of us consider ourselves to be alright. It is always the other fellow that does wrong. But it's no new thing. Adam blamed Eve for giving him the apple, and Eve blamed the serpent for tempting her.

It is high time we got to the place where the Psalmist was when he said: "Against Thee, Thee only, have I sinned and done this evil." Too long have we blamed others and thought others ought to repent. Now we must take Jesus' words seriously, "I tell you, except you repent, you shall all likewise perish."

Guiltily yours,  
G. Avery Lee  
First Baptist Church  
Ruston, La.

## Stassen's Son To Enter Ministry

WASHINGTON, D. C.—(RNS)—Glen Harold Stassen, 21, son of Presidential Disarmament Assistant Harold E. Stassen, disclosed here that he is giving up a promising career as a nuclear physicist to enter the ministry.

Young Stassen, who graduated in June from the University of Virginia with a Phi Beta Kappa key for scholarship, said that he will enroll in Southern Baptist Theological Seminary, Louisville, Ky., shortly after his marriage Aug. 31 to Miss Dorothy Jean Lively of Charlottesville, Va.

He said that he felt a "strong call" to the ministry and decided to abandon plans for graduate study in nuclear physics.

His father is a prominent Baptist layman and has been a frequent speaker to religious groups both as Governor of Minnesota and as a Federal official in Washington.

## Pastors, Laymen Urged To Attend Conference

MEMPHIS—(BP)—Pastors, both you and your laymen are wanted at the first National Conference of Southern Baptist Men in Oklahoma City, Sept. 18-20.

James M. Sapp, Memphis, associate secretary of the sponsoring Southern Baptist Brotherhood Commission, reports "This is not a layman's meeting only!"

In fact, the Commission is urging pastors to go with laymen from their churches and share the experience together.

Your state Brotherhood secretary can give you further information about reservations, transportation, expenses, and the like. The Brotherhood Commission is expecting about 8000 laymen and pastors at the conference.

Advance registration has already reached 3000. Oklahoma leads the states with number of advance registrants. Texas is next. Some states are chartering buses and planes for the trip.



## Churches Urged To Promote Militant Abstinence Doctrine

WASHINGTON, D. C.—(RNS) — A “militant doctrine of total abstinence” promoted by churches was proposed here by a woman temperance leader as the only “sure way” of preventing alcoholism.

Mrs. W. J. H. McKnight of Pittsburgh said that nothing short of a church program reaching every level and consuming the energies of church members “will ever stop the rising tide of drinking in the U.S. and Canada.” She is chairman of the board of directors, department of temperance and social education, United Presbyterian Church of North America.

Addressing the Second Annual Institute of Scientific Studies for the Prevention of Alcoholism at American University, Mrs. McKnight said education for sobriety is an essential part of the total program of a church.

She spoke on “The Role of the Church in the Prevention of Alcoholism” before jurists, clergymen, scientists, educators, physicians and social welfare workers attending the institute.

Mrs. McKnight said the churches must do four things before they can fulfill their obligation of working to prevent alcoholism. “They must be made aware of their responsibility in the field of alcoholism; they must get a deep concern for the alcoholic and the moderate drinker, as well as the innocent victims caused by both; they must re-emphasize man’s moral responsibility to God and his fellow man; and they must recognize the relationship between this responsibility in alcoholism and the central mission of the church.”

In the prevention of alcoholism, Mrs. McKnight added, churches must lead, and not follow secular institutions, because they are charged with the moral issues of society.

Dr. Andrew C. Ivy, chairman of the department of clinical sciences at the University of Illinois, told the institute participants that one drinker out of every nine will ultimately become an alcoholic.

The research scientist contended that 8,000,000 of the estimated 60,000,000 Americans who drink regularly have become “problem drinkers.”

He said more than 200,000 new alcoholics are appearing in this country every year and that at the present rate “every family in America will be plagued by one or more alcoholics.”

When a majority of families are confronted with the problem of alcoholism and its effects, Dr. Ivy said, a demand for reform is born. He predicted that by 1970 a new move toward prohibition laws will get under way in this country.

*World Missions Conference at First Baptist Church, Chattanooga, September 2 and 3*

## Ben L. Bridges Resigns Arkansas Secretaryship

LITTLE ROCK—(BP)—Ben L. Bridges, who for the past 26 years has been executive secretary of the Arkansas Baptist State Convention here, has announced he will resign on August 31.

He said he will remain active in Baptist work as a pastor or evangelist. Bridges was pastor of Little Rock’s First Baptist Church when he was elected state executive secretary.

A native of Pine Bluff, Ark., Bridges attended Ouachita College, the state’s four-year Baptist school. Pastorates at Crossett and Paragould, Ark., and service as the state convention’s superintendent of evangelism preceded his becoming pastor of First Church, Little Rock.

During his more than a quarter-century of leading Baptists in the state, they have paid off a debt exceeding \$1 million and have expanded their schools, state offices, and other services.

Rel Gray, pastor of First Baptist Church, Helena, Ark., president of the state convention, said the executive board will ask Bridges to continue serving through Nov. 30. The board called a meeting to make plans for electing a successor.

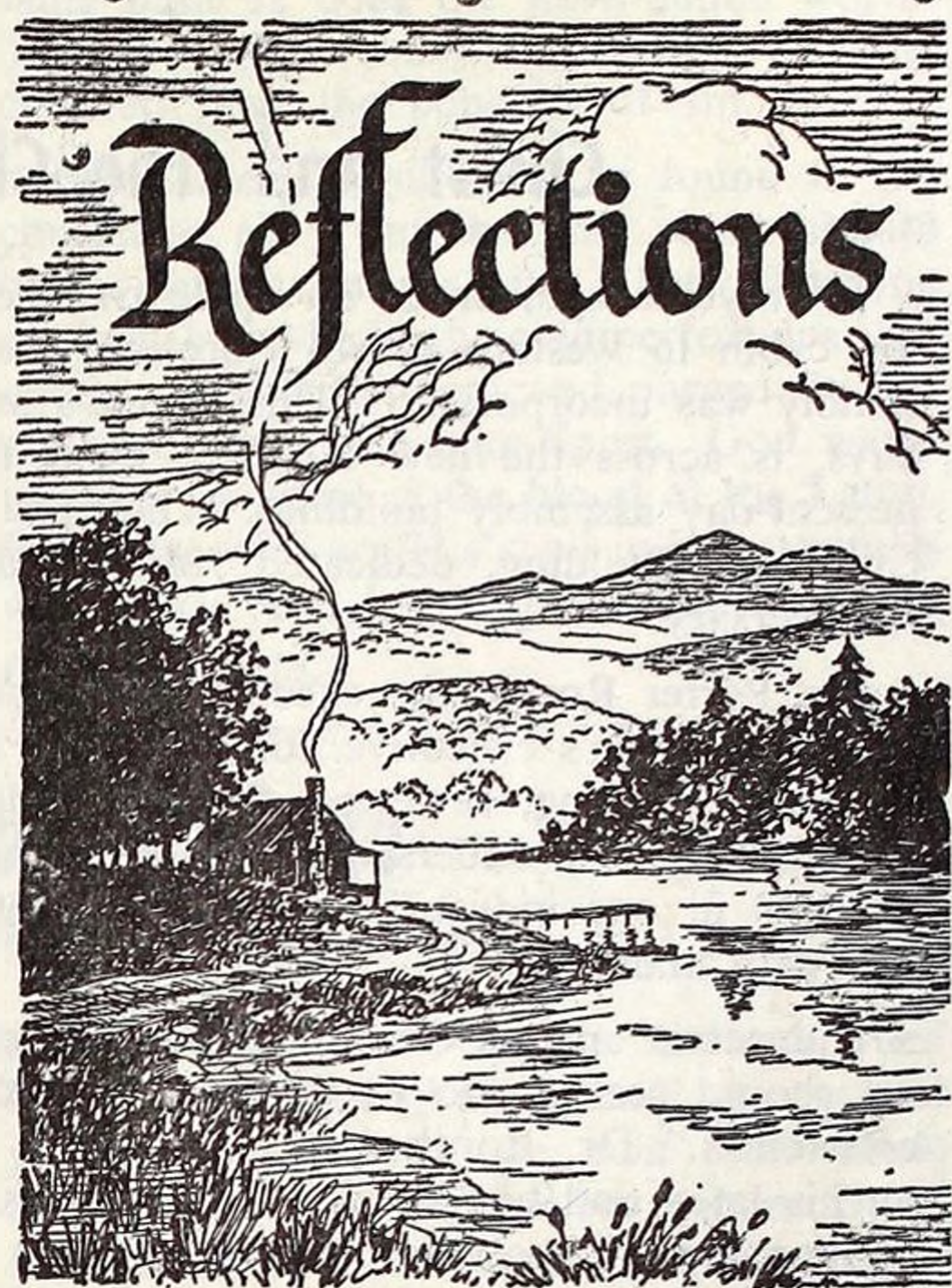
## Bits and Briefs

Leon Crider preached his first sermon August 4 at Fisherville Church. Brother Cider has served as pastor of Greenlawn Church in Memphis and also Woodland Church near Brownsville.

Leon Penick is the new pastor of Fairview Church, Paris. A native of Weakley County, where he spent his first 7½ years of ministerial work, he comes to Paris from Cuba, Ky., where he has been a pastor for 2½ years. Rev. and Mrs. Penick have a 16-year-old son and a 12-year-old daughter. They reside at 305 Memorial Drive.

Pastor J. G. Lott of Calvary Church, Memphis, did the preaching for one of Calvary’s “preacher boys” in revival services the second week in August. The young preacher is Billy Morgan who is pastor of Carson Ridge Church at Ethel, Miss. He graduated in June from Mississippi College.

Mr. and Mrs. Lloyd H. Neil, missionaries to Nigeria, have returned to their field of service after furlough in the States. They may be addressed at Box 153, Baptist Hospital, Ogbomosh, Nigeria, West Africa. Mr. Neil is a native of Niota, Tenn.



To man today comes a tragic sense of failure—failure in living. We are brilliant but unhappy, clever but unstable, uncomfortable but comfortless; we own so much and possess so little. We are forlorn souls, groping and hungering and lost. Once again, as in the Garden of Eden, man is a fugitive from God and bereft of spiritual certitude.—Edward L. R. Elson, *America's Spiritual Recovery*.

When an oyster cannot get rid of an irritation in his shell, he settles down to make something beautiful of it—a pearl. Dr. A. J. Cronin started out as a physician, broke down in health and, in much frustration, turned to writing fiction. He made a pearl of his irritation. Whistler, the artist, wanted to be a soldier, but received a terrible grade on chemistry and funkled out of West Point. “If silicon had been a gas,” he said, “I would have been a major general.” He learned the lesson of the oyster. Turn your troubles into pearls.—Rev. A. Purnell Bailey, “Bread of Life,” *Grit*.

Life is composed of waiting periods. The child must wait until he is old enough to have a bicycle, the young man until he is old enough to drive a car, the medical student must wait for his diploma, the husband for his promotion, the young couple for savings to buy a new home. The art of waiting is not learned at once. There is a long growing-up process between the infant who cannot wait at all, but wants everything on demand, and the fully developed adult who can see fulfillment out ahead and patiently wait and work for it. “If I could give young people the most priceless gift,” a family counselor remarked, “it would be a talent for waiting.”—Howard Whitman, “Youth and ‘The Natural Urge,’” *Better Homes & Gardens*.



# EDITORIALS

## Christ And The Children

Fifty years ago, under an apple tree near the front porch of a log cabin in western North Carolina, the Ridgecrest Baptist Assembly was incorporated. This cabin, a stagecoach house in early days, is across the new highway from the impressive group of present-day assembly buildings. The most recent is the \$125,000 Children's Building, dedicated July 24 during Ridgecrest's 50th Anniversary.

Dr. Porter Routh, the executive secretary of the Southern Baptist Convention's executive committee, in a dedication address for this new building, reviewed the tremendous changes of the last half century. He underscored the question posed by all these rapid changes in our industrial society as whether "man can learn to live with man."

Ridgecrest and its Children's Building can be a symbol of what we should seek to do in the next half century. "I have a firm conviction," Dr. Routh said, "that when Jesus put little children on his knee and talked with them, he was concerned about their relationships in their homes and attitudes toward their playmates. Jesus' 'Follow me' involves the whole of life, not just a part of it. Because Christ has made such an overwhelming difference in the lives of multiplied hundreds of thousands, we are to guide children into the way of Christian truth and we do so with optimism for the half century ahead."

No one ever gave more attention to children than Jesus. He put a child in the midst to teach us life's greatest lesson. Let us take care to give every child a right example.

In Christ, God gives us the new nature we all must have. In Christ also is the nurture for this new nature.

Dr. Routh said, "We dedicate this building to the young mothers and fathers . . . impatiently waiting that first breath, the first cry . . . to teachers who give of their time unselfishly . . . to babes in their cribs . . . toddlers . . . big-eyed beginners . . . questioning primaries . . . and above all . . . to God, in appreciation of His unfaltering guidance, and with the continual prayer that we might follow in His steps."

## Let's Be Fair In Budget Making

It will soon be time in the churches to set up budgets for a new year. Every church ought to have a budget.

Every budget ought to be adequate. Every budget ought to be worthy and large enough to express the faithful stewardship of the membership of the church.

Every budget ought to be inclusive of the local needs of the church and at the same time it should provide for an adequate share on the part of the church in a world-wide missionary undertaking.

In recent years we have seen budgets greatly increased. This is as it should be. But let us not forget that a devalued dollar has made many of these budgets seem impressive. Let us remember as we take care of the needs of the church at home, we must remember the needs beyond the church. The Cooperative Program is the extension of the ministry of the local church to the ends of the earth. Baptists must be a missionary people, but a comparison of the share of our inflated church budgets which go to missions with the share which we are spending on local church expenses is surprising and, in fact, may be shocking.

Let's be fair with the cause of our Lord beyond our own local church. It's time now to prayerfully seek to increase the percentage in our budgets to the Cooperative Program so as to advance the work of our Saviour beyond our own church.

## Autonomy And Cooperation

Baptists believe in the autonomy of the local church. So far as we know, there are no Baptists who do not accept the principle that each local congregation is free and responsible in the government of its own affairs. Perhaps any word we can add on the subject may be a bit superfluous, but we feel that a brief comment may be in order.

Autonomy, or the right and responsibility of self-government, is a principle which a local congregation accepts and practices. It is not something which any person, other church, or convention gives to the congregation; and it cannot, therefore, be taken from it.

The final authority, for a local church and for a denomination, is Christ. It is incumbent upon every church to interpret correctly the will of Christ, the Head of the Church, as it is revealed in the Scriptures.

Furthermore, free autonomous churches can, and do, cooperate with one another in the furtherance of their common interests and responsibilities. That is what gives rise to associations and conventions. Also, a local church is exercising its autonomy when it decides whether to cooperate with others or not do so. Perhaps it should be emphasized that a decision to cooperate is no more of a sacrifice of freedom than is a decision to withhold cooperation. Churches, like individual Christians, are both free and responsible.

Baptist associations and conventions are autonomous also, and they do not try to exercise authority over one another or over the churches. Cooperation is voluntary, and the actions of one Baptist body are not binding upon any other Baptist body. Baptists can cooperate, therefore, without being entirely agreed on all matters of opinion.—S. H. Jones in *The Baptist Courier* (S.C.)





# Gray Sheep

I have a few white sheep, a few black ones; but most of them are gray, said a pastor. Most church workers will feel this is an apt description. In most church people there is a good deal to be desired in the way of a more holy walk, a more zealous interest, a warmer love, a clearer knowledge, a greater loyalty to the church and to Christ. Most pastors probably have aching hearts because the response to their teaching is so slow, and so partial.

Of course we must recognize that all human righteousness is relative. No one is as holy as he ought to be, nor probably as he wants to be. No sheep are absolutely white. Even the pastor has streaks of gray. We all want to be more perfect followers of the Lord Jesus. Sanctification of spirit is a continued process, which the Lord always knows how to carry on for our growth in grace. It is a proper humility to acknowledge how much we lack, and how much we need to be taught in the school of Christ. Any pretense to perfection is an ugly and futile Pharisaism.

But having thus guarded our position, we would still like to protest against the tell-tale grays among us. Too often they are not mere human imperfection, but a willful descent into carnality and sin. There is a real danger in our recognition that no human being is perfect. Behind that fact we are inclined to screen our culpable sins, our departures from righteousness. We are no better than we are, not because it is impossible to be better, but because we are unwilling to be better and do not appropriate the victory in Christ which is intended for us. It is certainly true that "no man is more pious than he intends to be." We are commanded to follow after holiness, to pursue it as the hunting dog follows the game. We hide behind the plaint that everybody, even the preacher, has his faults, unwilling to commit to the cross those things in our lives which we have been convicted of. And so we stumble along in spiritual mediocrity, when God's intention for us is a walk with our Lord on the high planes of holiness.

God has made provision for our sins. The guilt of the past is, if we believe in Christ's atonement, under the blood. The present power of sin, also, may be broken by the full work of Christ in our hearts. We may be crucified with Him, which means that the old ways of sin come to an end. We reckon ourselves to be dead with Christ, and the deeds of our former carnality we no longer practice. Moreover, by the power of His resurrection we have been raised to newness of life. This newness must not be a matter of mere words, but must and may

find concrete expression in holy living. When a church member lives like a non-church member, there is something terribly wrong. When a professed new birth does not produce works of righteousness, we must question the reality of the new birth.

## The Christian College

By J. Pope Dyer, Central High School, Chattanooga

Probably the average Christian parent gives as much thought to the college that his child plans to enter as to any other problem that he faces. It is admitted by all that a college degree is a vital factor in the life of any youth of this age. It is proper that parents give prayerful consideration to the college that might be chosen by the youth.

Christian colleges are not perfect but they do have a tremendous number of fine characteristics. I have visited and attended Christian colleges. The atmosphere for proper study, in these Christian colleges, is ideal.

A few weeks ago I was reading a study course book. I do not recall the specific one. I do remember some of the names mentioned in the book. These names are prominent in Baptist circles throughout the south and the Southern Baptist Convention. They were: Sibley C. Burnett, John Slemph, W. Douglas Hudgins, H. M. Lintz and Homer G. Lindsay.

I recalled that every one of these was a

A true follower of Christ does not walk the same path as does the devil-bound worldling. God has something better for His children than the bondage of sin.

Black sheep should not be found in the church at all. And the gray sheep should be constantly undergoing that bleaching process by which their imperfections are being revealed to them and purged by the power of the indwelling Spirit. God wants to make us white in the blood of the Lamb. For those who are His shall in the eternities walk with Him in white.—PAUL ERB in *Gospel Herald*.

student at Carson-Newman College when I was a student there during the school year of 1923-24. These men have made fine records in service for our denomination and our God. I could mention many other leaders who were educated at Carson-Newman College.

This college has made remarkable progress during the past ten years under the capable leadership of Dr. Harley Fite. The same is true of other fine Baptist Colleges in this state.

It seems particularly appropriate that Baptist parents select early a good college for their young people. Certainly no wiser decision can be made than to train them where the emphasis is placed on the teachings of Christ. No parent can make a mistake in seeing that his youth's training is taken in a Baptist College.

*World Missions Conference at First Baptist Church, Chattanooga, September 2 and 3*

## Children

... for of such is the Kingdom of God. Luke 18:16

If ever the sweetness, innocence and love of heaven arrives in our world in a single package, it is at the birth of a baby. There is always a heavenly impact on the parents, too, as they view their first-born. A sudden impulse to live better lives and to merit the love and adoration of this little new life, who is bound to rate you next to God, in his early child-hood valuation of you.

As children grow older they fasten their little fingers about your heart with unbreakable bonds of love. We wonder at their explicit faith in us, and at their love for us—an afterglow of heaven. We love, too, that mischievous gleam in their eyes, and we silently pray that Life will not be too hard on them; that the great Lord of all the earth, will walk with them through all their lives, and will count each of them as His children, when all the throng of earth's people are gathered home.—T. A. Caldwell, M.D., Jefferson City.



# Southern Baptists And "Ignorant Preachers"

Ray K. Hodge

Last summer at Ridgecrest it was my privilege to talk with a man employed by one of our denominational boards. Our conversation came to the point of discussing the educational level of our preachers. I referred to the many Baptist colleges, seminaries, and college and seminary extension programs which are available to assist our preachers ( $\frac{2}{3}$  of whom, it has been estimated, have not been to a seminary) in securing training. He looked at me with evident surprise and said, "Why Brother, the Southern Baptist Convention has been made great by ignorant preachers."

This brother so personified this classification of a preacher that I did not have the courage to so identify him. My answer then should have been and now is: "It has been made great *not because of* but *in spite of* ignorant preachers."

There is no need to debate here the merits of the Southern Baptist Convention as to the applicability of the word "great". Rather, a few things can well be said about "ignorant preachers".

Frankly, I don't think he meant "ignorant" at all. He must have meant "uneducated", and there is a vast difference between the two. All of us have seen people with a respectable amount of education who were still ignorant; also we have seen uneducated and even illiterate people who are far from being ignorant, many of whom are actually very brilliant.

If this brother meant "ignorant", he was woefully wrong, but if he meant uneducated he was in a measure right. It should be said even then that it was *not because of* their being uneducated that they made a notable contribution to Baptist life, but *in spite of* it. Great things have been done among Baptists by men of limited training, but they were men who possessed a great heart and native ability. Their success was not because they were limited in training but in spite of it. These preachers have yearned to learn and have grasped all they could reach. They definitely were not *proud* of their lack of training, which would have demanded that they remain that way. A key mark of discipleship is a deep-seated desire to learn and an underlying eagerness to do a better job with the tools which training gives than could otherwise be done.

There are large metropolitan areas in our country with many Baptist preachers living there, unemployed by churches, but working in secular work solely. These were in some cases the "ignorant preachers" who refused to take advantage of available training. Many of their brethren were eager and willing to secure training and found it ready in many varied forms. They were "uneducated" perhaps, but this can be remedied; they were not "ignorant", which has little chance of help.

In one association recently I learned there were 44 ordained men with part or full-time work in local churches. There were in the same association 128 ordained Baptist preachers. This means that 84 men were not engaged in active work in the churches or in preaching to any appreciable degree. Many of these were men formerly serving part-time or full-time churches, but who were squeezed out by perfectly natural means, because they preferred not to prepare, were unwilling to learn, or just were content to be (in the brother's words) "ignorant preachers."

Few intelligent people look condescendingly at "uneducated preachers" who are trying now to equip themselves as best they can, but nearly all thinking people are disgusted with "ignorant preachers" who are *ignorant and proud of it*. A disciple is a learner if he is a disciple at all. With so many helps available, it is no longer excusable for a preacher to have no formal training.

No one can doubt that untrained preachers have played a great role in the development of our denomination, but it is doubtful to this writer that "ignorant preachers" have contributed to its greatness. Rather, every preacher's willingness to gain better training has made probable his increased contribution to a great denomination and a needy world. It should be added that this training does not and can not end with the securing of some formal degree. These should be the tools for greater learning and far greater usefulness.

Mr. Hodge, is Associate Director of the Seminary Extension Department, 804 Hartford Road, Raleigh, North Carolina.

## Clergymen Alerted To New Benefits

WASHINGTON, D. C.—(RNS)—The Social Security Administration has called the attention of ministers, missionaries, and members of religious orders to social security benefits for which they are now eligible in the event of physical disability.

More than two-thirds of the nation's ministers of religion are now covered by the social security system as a result of the extension of its benefits by Congress in 1954 under a plan of voluntary participation.

Any clergyman who becomes disabled for the performance of his duties by virtue of accident or illness may apply for a "freeze" to protect his social security benefits. This operates to prevent years in which a reduced income is received from affecting the level of retirement benefits or survivors' awards. These benefits are determined by the minister's average annual income and would be adversely affected by prolonged periods of incapacity were it not for the "freeze" provision.

Meanwhile, any clergyman who after the age of 50 suffers total and permanent disability is eligible to apply for retirement benefits. Incapacity must be complete, as in the case of a paralytic stroke or severe injuries in an accident, however, before payment will be authorized at an age lower than 65. Ministers who are obliged to retire before 65, will find this benefit which became effective July 1, 1957, helpful.

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CARBONDALE, Ill.—(BP)—The proposed 1958 budget for the Illinois Baptist State Association includes funds for work with Negroes, the first time state Baptists have done such work on a denomination-wide basis.

The directors of the state association approved a proposed total budget for next year of \$575,000 to be split 65-35 between state and Southern Baptist missionary and benevolent work.

The goal is \$25,000 higher than the amount for the current year and the 35 percent for SBC does not include deducted or preferred items.

The budget will be submitted to the annual association meeting later this year for final approval.

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CARBONDALE, Ill.—(BP)—A book on the history of Southern Baptist Convention work in Illinois has been sent to the printer. It will be entitled "Southern Baptists in Illinois."

Author of the book is L. H. Moore, Carbondale, editor of the Illinois Baptist, state denominational weekly.



# W. M. U. Clinics at Camp Linden

August 20-22



REV. R. L. BAUSUM

Rev. Bausum was recently retired from six years service under the Foreign Mission Board in Taiwan after having served in China since 1920. He is an animated speaker and will bring a forceful message on all our oriental mission work.

Local Officers' Clinics will open Tuesday morning, August 20 with registration promptly at nine-thirty o'clock. There will be no conferences on Monday, although some women, who desire, may come to the camp on Monday night at a very nominal fee. See your registration blanks.

Each camper who registers is covered by insurance from the time she leaves home until she returns. This is a service offered by all our Baptist camps. However, one must hold a receipt for registration fee if a claim is made to our company.

Conferences will be held for the following officers: Presidents, Enlistment Vice-Presidents, Program Vice-Presidents, Prayer, Mission Study, Stewardship, Community Missions, Young Woman's Auxiliary Directors and Counselors, Girls' Auxiliary Directors and Counselors and Sunbeam Directors and Counselors. Circle Chairmen will meet with Presidents because of several important promotional changes.

## 1957-58 Year Books and Guide Books

The 1957-58 W.M.U. Year Books will not be available from Birmingham or the State Office until after September 16. The Tennessee W.M.U. Guide Book will be available at the same time. Please make note of this as you plan to study the Year Book and Guide Book in your society. Orders which are sent prior to that time will be held and filled immediately upon receipt of the Year Books and Guide Books from the printers.

The new Year Book will be *twenty-five cents* and will be punched to fit all W.M.U. notebooks. The Tennessee Guide Book will be *ten cents*, as in the past, but will be the same size as the Year Book and will be punched to fit the notebooks.

## Free From the State W.M.U. Office

Now available from the State Office are the following free materials:

- W.M.S. Round Table Book List
- The World In Books
- Mission Study Achievement Chart
- Leaflet: "Explaining the Mission Study Achievement Chart"

Free teaching helps for the Foreign Mission Series of mission study books are now available through the State W.M.U. Office and will be available at Camp Linden W.-M.U. Conferences.

## Doctors Don't Need To Prescribe Alcohol

ADRIAN, Mich.—(RNS)—Physicians don't need to prescribe beverage alcohol for ailments, a Pennsylvania doctor told a Methodist youth conference here.

"For every possible medicinal use of beverage alcohol, better and safer drugs are now available," Dr. F. E. Murdock of DuBois, Pa., said in an address to the fifth national Youth School of Alcohol Studies and Christian Action here.

Purpose of the sessions was "to provide Christian youth with positive answers to the problem of drinking in America today."

Dr. Thomas Shipp, pastor of Lovers Lane Methodist church, Dallas, Tex., said studies show that "most alcoholics in this country began drinking while they were still teenagers."

He characterized the "problem drinker" as "one who could stop if he would" and an "alcoholic" as "one who would stop drinking if he could."

During his 10-year Dallas pastorate, Dr. Shipp has achieved national recognition for his work in rehabilitating alcoholics and relating them actively to the church.

The clergyman warned the youth leaders against "a holier-than-thou attitude" in their efforts to understand and help those troubled with the problem of drinking.

Dr. C. Everett Tilson of Nashville, Tenn., a Vanderbilt University theologian, said a proper understanding of the Bible supports total abstinence. But he scored those who attempt to use the Bible to find texts to support their stand either for or against drink.

## Royal Ambassadors Honored At Carson

Royal Ambassador Camps at Carson came to a close on July 26 as Sammy Greene of the First Baptist Church, Rogersville, received the Star Camper Award for the last Camp. July 22-26. Star Camper for the week July 15-19 was Billy Gray of Central Baptist Church, Fountain City. Bobby Miller, an Ambassador from the First Baptist Church of Sevierville, was Star Camper for the Intermediate Camp, July 8-12.

Those attending all Royal Ambassador Camps at Linden and Carson were 776 boys and 111 staff and counselors. This totaled 887. Last year 749 attended.

Activities included camping, sleep-outs, cook-outs, all kinds of hikes, from Bird hikes at dawn to night hikes, archery, Campcraft, Ranking, Mission Study, First Aid, Camp Pastor's Hour, swim and track meets and many other activities. The real fruit of the Camps were the 113 boys who came professing Christ and the 143 decisions for rededication and to specific service, for a total of 256 decisions. Also, 68 counselors representing 30 Associations received awards for taking the Basic Leadership Course.

(Cut along dotted line)

Mail to Royal Ambassador Camps, Tennessee Baptist Convention, Belcourt at 16th Avenue, South, Nashville, Tennessee

Register Now For Camps, 1958  
(Registration Fee of \$3.00 not due until March 1, 1958)

Camp Linden				Camp Carson			
No. Reservations				No. Reservations			
Jr.-Int.	July	7-11	_____	Jr.-Int.	June	9-13	_____
Jr. only		14-18	_____	Jr. only		16-20	_____
Jr. only		21-25	_____	Jr. only		23-27	_____

I understand boys must pass at least one rank before coming to Camp.

Signed \_\_\_\_\_  
Church \_\_\_\_\_  
Association \_\_\_\_\_





# Tennessee Topics

By ROY G. LILLARD, Benton, Tenn.

The children's building of Spring Creek Church, near Chattanooga was open last Sunday for inspection, and at 3 p.m. the dedication of the new building was held, under the direction of Pastor George E. Williamson. This is the second unit to be completed during the pastor's six years with the church. The new building contains 5 nurseries; 4 rooms for beginners and 3 rooms for the primary department.

Mabry Holt, son of Mr. and Mrs. Marion O. Holt of Etowah, has been named minister of music, First Church, Jasper, Ala. Holt, a graduate of Carson-Newman College, will be graduated from Southern Seminary, Louisville next January. He and his wife, the former Miss Ruth Guffey, and two-year-old son, Craig, have gone to Jasper to reside.

Dr. Porter Routh of Nashville spoke at both services at Broadway Church, Knoxville on July 28.

Lester E. Young began his pastorate at Sunrise Church in Grainger County on last Sunday.

Dr. Virgil A. Warren, professor at Carson-Newman College from 1933 to 1946, is teaching Spanish at the University of Tennessee for the remainder of the summer. Arriving in Knoxville last week, he has just completed a stay at the Japanese National University near Tokyo, where he taught at the request of the US Army. While teaching a combination of British and American drama, English conversation and composition, Latin drama, Roman comedy, he published five books in Japan.

The Black Oak and Pleasant View churches in joining communities in Clinton Association won the two Brotherhood attendance banners. Lawrence Martin of Auburn, Ky., was the guest speaker.

On August 11, South Clinton Church entered their new building, with Dr. Courts Redford, Secretary of the Home Mission Board as speaker at both services. Paul Reneau is pastor.

A State Missions Conference will be conducted, September 2 and 3 at First Church, Chattanooga.

Red Bank Church, Chattanooga will have as their guest soloist for their revival, Miss Joe Ann Shelton, Instructor of Voice,

Southwestern Seminary. The revival will be conducted August 12-18, with Thomas V. Wells, pastor, Park Avenue Church, Nashville, as evangelist.

Poplar Creek Church, Clinton Association, has ordained Kenneth Cavanah to the Ministry, and he is serving as assistant pastor.

On September 1, "The Lost Church," a drama will be presented by the Smithwood Church, Fountain City, under the direction of Gene Moore.

Gene Leaman filled the pulpit of Sevier Heights Church, July 28, while Pastor Raymond T. DeArmond was on vacation.

*Chilhowee Association*—McGinley Street Mission has been organized into the McGinley Street Church with Fred Wohlwend, pastor. Everett Hills has called Benton Williams, former pastor of Meadow View Church of Knoxville, and he began his work July 21. Midway Church has called James Daugherty as pastor. Fred Garner has resigned as pastor of Salem Church. Lum McLemore has resigned as pastor of Alcoa Mission.

Julian P. Snyder of Georgia Training Union staff preached at both services at First Church, Benton, August 4. Brother Snyder is a native of Polk County and a graduate of Carson-Newman College and Southern Seminary.

The Knox County Lodge at Ridgecrest was dedicated, August 3. The formal service was participated in by the members of the committees, the management and representatives of the Ridgecrest Assembly and Officers of the Association.

Sharon King, a member of Pleasant Ridge Church, Knox Association and one of the Intermediate G.A.'s who just returned from Camp Carson, where she had surrendered for Foreign Missions, made her decision known to her church. This was the first time such a decision had been made in this church.

First Church, Sunbright, annual homecoming will be held all day Sunday, September 1. A basket dinner will be served at noon. All former pastors, members, and friends are expected to attend. Carl Starr is pastor.

We feel sure that every Baptist in Tennessee concurs with the Broadway Church, Maryville in observing one day as "Mrs. Householder Day." Everyone realizes the great contributions the Householders have made to this state.

Knox County Association of Baptists have sponsored a VBS at the Tarleton Institute.

Pastor J. E. Vanderford of the Tellico Plains Church has been extremely active since assuming his duties one month ago. There have been 9 conversions and 2 additions by letter, and the pastor has visited 66 homes. He was recently given a surprise birthday party by his congregation.

"Back yard Sunday school study courses are being offered by First Church, Benton, under the direction of Mrs. W. L. Barnes, Associate Supt. of Training. The school recently became standard, now the departments are also working toward the same goal.

New Providence Church of Loudon Association report a good VBS with an enrolment of 108, with W. S. Lee, pastor and John Preston, principal.

Dr. John Newport, Professor of Philosophy of Religion at Southwestern Seminary, Fort Worth, Texas, was guest pastor at First Church, Knoxville, August 4.

First Church, Etowah will observe its golden jubilee, August 25, with a homecoming program. A dramatic "pictorial history" of the church will be presented, and plans are being made to have as many former pastors as possible attend and participate in the pageant.

E. A. Grant, pastor of Mt. Pisgah Church, conducted a revival at Graysville Church, Chattanooga, with Sam J. Loy, pastor.

Dr. Clarence Watson, director of the extension work at Carson-Newman College spoke at both services of the Fifth Avenue Church, Knoxville, July 28.

Macedonia Church in Bradley County on July 28 heard as their speaker, L. O. Engelmann, missionary in Guayameo Guerrero, Mexico. Earl King is pastor of Macedonia Church.

*World Missions Conference at First Baptist Church, Chattanooga, September 2 and 3*

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# Tennessee Topics

By ROY W. BABB, 635 Skyview Dr., Nashville, (after Sept. 1.)

Roy W. Babb has resigned as pastor of First Church, Winchester, where he has served for 13 years. Effective Sept. 1 he will be pastor of Edgefield Church, Nashville.

Youth Revival at First Church, Crossville, Aug. 10-17 led by Carl Price of Lebanon as evangelist, Tom Upshaw as organizer, and Bill Ashby as musician.

L. C. Meadows of Louisville was recently ordained by Homestead Church, Crossville, where he is now serving as pastor.

"Ole Fashion" revival services at Elkins Ave. Church, Nashville, led by lay speakers and Pastor Dale Godfrey.

Talmadge Clayton has resigned as pastor of Ethridge Church, to become pastor of Elkton Church, Giles Assn.

Mount Juliet Church recently conducted a memorial service to pay tribute to Mrs. W. G. Oliphant, Sr., a member for nearly half a century. Pastor A. A. McClanahan received a gift of a beautiful painting of the church, executed by Gordon Oliphant, Jr., at his mother's request.

Revival Services at Riddleton Church, New Salem Assn., will be led by James E. Harris of Grandview Church, Nashville, August 18-25, Leonard Webber, pastor.

Tusculum Hills Chapel, mission of Judson Memorial Church, Nashville, observed first anniversary on August 4 with Robert Lee of Stuart, Fla., as special speaker. Chapel has received 129 new members this year, 27 by baptism; S. S. has grown from 20 to 199, and T. U. from 6 to 79; property value is now \$36,000.

While Pastor Wm. A. Foote was in revival services at Mt. Carmel, the pulpit of Greenbrier Church was filled by F. M. Dowell, Jr., Secty. of Evangelism. Bro. Foote will conduct revival services at Barton's Creek Church near Lebanon Aug. 19-27.

Cedar Hill Church, Stone Assn., has moved up from half-time to full-time and has called Orin Collins as pastor.

Woodcliff Church, Stone Assn., has called Billy Stringer as pastor. He was ordained by Poplar Grove recently.

Revival Services at Joelton Church began August 11 with Terry Davis of Hendersonville as evangelist. Services were held on football field.

*New Duck River Association*—Calvary has purchased a new Hammond Organ. Edgemont plans additional building. Young men sponsoring tent revival on Wartrace Pike with Bobby Spencer and Clarence Akridge leading the services. El Bethel revival services began August 11 with P. B. Kinsolving of Shelbyville Mills as evangelist. New Hope revival began August 4 with James Turner of Calvary Church as evangelist. Rover has moved up to full-time under leadership of Pastor J. F. Peak. Wartrace revival services to be led by Hugh Myers of First Church, Franklin.

Oak Grove Church of Waverly was led in revival services by Estes Ashley of Flint, Mich. There were 13 professions and 8 dedications. Harold Cole of McEwen was in charge of music, with Miss Ilene Hooper as pianist. David Gillem of Nashville is pastor.

New Hope Church, Concord Association, Joe Mayberry, pastor, had the services of Byrns Coleman as evangelist in revival services which resulted in six additions, five for baptism and one by letter.

Pastor Earl Jones of Neely's Bend Church, Nashville Association, assisted Pastor Finis Fuller in a revival at Auburntown Church the week of August 4.

Grandview Church, Nashville, has assumed full responsibility for the College Grove Mission in Concord Association. Bill Taylor has been called as mission pastor and he is leading in an excellent way. They have an active Sunday school and Training Union. James Harris, pastor of Grandview Church, led the mission in a week of revival services to mark the beginning of this new relationship between the church and the mission. There were 13 additions, six by letter and seven by baptism.

Floyd Key resigned as pastor of Battle Creek Church, Robertson County Association, after serving the last four years. A graduate of Belmont College, he plans to marry Miss Jimmie Judd of Cookeville, August 31, at First Church, Cookeville. On September 10, Brother Key will enter Southeastern Seminary at Wake Forest, N. C.

## Highway Accidents Take Tragic Toll

Rev. Arthur L. Goodson, pastor of the Oakville Memorial Baptist Church, Memphis, was killed in a highway accident August 1. His wife and two children, Paula, 8, and Norma, 5, were hospitalized following the accident which occurred six miles east of Corinth, Mississippi, as the family were returning from Ridgecrest, North Carolina. Mr. Goodson came to the Memphis church two months ago from the Baptist church at Olive Branch, Mississippi.

Mr. James T. Kier, a deacon in the First Baptist Church, Nashville, and his son, James, 9, lost their lives when the automobile in which they were returning from Ridgecrest was wrecked August 6 east of Monterey, Tennessee. A daughter, Aranna Sue, 16, was seriously injured and was brought to the Baptist Hospital in Nashville. The accident occurred when their station wagon slipped off the shoulder of the road, hit a utility pole and burst into flames.

The sympathy of Tennessee Baptists is extended to the bereaved of these whose lives were lost on the highways.

Funeral services for Dr. James Clarence Miles, 75, of 2100 Whites Creek Pike, were held August 6 at Edgefield Church, Nashville. A Baptist pastor for 52 years, Dr. Miles had served churches in East Tennessee, Tullahoma and Nashville. He was pastor of Lockeland Church when he resigned in 1930 to become associated with the American Baptist Theological Seminary. Dr. Miles served rural churches in the Mid-state area in addition to his work at the seminary, his last pastorate being Bethel Church, Robertson County, which he resigned last September because of ill health.

Herman Jacobs becomes pastor of Crieve-wood Church, Nashville, August 25. A native of Jackson, he has been pastor of the Baptist Church at Mt. Washington, Ky., for five years.

*Riverside Association*—Oliver Cooper, pastor at Clarkrange, did his own preaching in a revival which resulted in eight additions by baptism and one by letter. Delbert Johnson preached in a tent revival at Crawford. There were eight additions to Falling Springs Church as a result of the meeting, and the Church runs a bus in the Crawford area to transport people to church. Also Brother Johnson who is also pastor at Moodyville had 14 additions by baptism in revival services in which Thomas Thompson did the preaching. Memorial Church, Livingston has called Paul Tabor as pastor. Foster Harris, pastor of Love Joy Church, did the preaching which added 9 members to the church. Pastor Harrison Ledbetter of Oak Grove Church had the services of Henry Guy Jackson in which there were 9 additions by baptism.



# What the Sword Drill Has Meant to Me



LAVERNE MORELAND

Miss LaVerne Moreland was chosen for highest honors in the Southern Baptist Sword Drill at Ridgecrest, July 20, during the Third Training Union Week. LaVerne represented Tennessee in this drill. She is a member of the Fifth Avenue Baptist Church in Knoxville.

In Ephesians Paul describes the Bible as the sword of the spirit. The Bible has been given to us as a guide, to help us understand the danger of sin. It inspires us to live our best and points us to Christ who cleanses us. Jesus said, "I come that ye might have life and have it more abundantly." Jesus offers eternal life to those who will hear his words and believe. Through the Sword Drill we can witness for Christ and help those who do not believe.

The Sword Drill has meant more to me than words can fully express. I have found faith in God—faith that will help me through disappointments and uncertainties. "If ye have faith as a grain of mustard seed, nothing shall be impossible unto you." Matt. 17:20.

I first became interested in the Sword Drill when I was a Junior. My brother was a participant for two years and I set my goal then to be a state-winner. At that time I thought it necessary to place first to be a winner. Later I came to the realization that all participants are winners in the sight of God.

The first year I participated I found it difficult to practice every day. That year a girl from our church went all the way to Ridgecrest and received top honors.

The next year, because of studying, memorizing, and consistent drilling, I placed first in three drills. I'll never forget what a friend said to me before the Regional Drill. She said, "LaVerne, if you don't place first tonight, it isn't God's will. You are already a winner." I placed second but I knew I had one more year to fulfill my desires.

The next February I learned the references and started practicing. Each day after school, seven other Intermediates and I went to the church to drill. This was done in preparation for the Church Drill. After this drill were the Group and Associational Drills. The next week was the Regional Drill and three days later I went to Nashville to participate in the State Sword Drill. When it was announced there that I was to represent Tennessee at Ridgecrest I knew my deepest desire had been fulfilled.

Before the Conventionwide Drill I prayed, not that I'd win, but that I would do my best and witness for Christ. My prayer was: "Dear God, put Thy hand over mine that this drill may be honest and reverent." As I walked out on the stage, I placed my hand in His with the assurance that He would lead me. It is a wonderful experience that I shall never forget. When it was announced that I had received first place honors, I took time to thank God for helping me to do my best.

"As I look back over my three years in the Sword Drill, I am grateful for all the many people I have met and the new friends I have made. The Sword Drill has given me a greater knowledge and concept of His Word.

"The Lord gave us two hands—so that we'd have one to receive with and the other to give with."

## Letter Puns

By Robert Witty

Words have peculiarities which I have called letter puns. For example, take the words **church** and **union**.

The first and the last two letters of **church** are **ch**. Let these represent **Christ**, the Beginning and the End; yet the New Testament word **church** is incomplete unless **u r** at the center. Like the Old Testament Temple furniture, wood overlaid with gold, so in the New Testament **church**, **u r** in the heart of Christ.

Again Baptist churches well choose the word **union** to name their training organization. It, too, becomes a letter pun. The **union** is formed by **u n i o n** a program of work and study together. Take **u** and **i** out of union and a negation, **non** is all that is left, **uni** must start a union and keep it going.

These two letter puns are peculiar but not funny. By them **you** and **I** certainly are shown our place in Church and Training Union—**Florida Baptist Witness**

## Baptist Church In North Carolina Formed By New England Evangelists

SANDY CREEK, N. C., November 22, 1755—(BP)—Sixteen hardy pioneers led by pastor Shubael Stearns, today organized the Sandy Creek Baptist Church here in the North Carolina wilderness.

Stearns and his followers moved South from New England to spread the gospel, bringing with them the religion of soul liberty and regeneration so peculiarly suited to the frontier people. Closely associated with Stearns in his evangelistic work is his brother-in-law, Daniel Marshall.

Both Stearns and Marshall are products of the great revival of the 1740's and preach the doctrine of the New Lights with stirring emphasis on the work of the Holy Spirit in conviction of sin and regeneration. Both are comparatively new Baptists, Stearns being baptized in 1751 and Marshall last year.

Stearns is perhaps typical of the fiery New Light evangelists. Small in stature and of limited education, he is a man of remarkable natural gifts. He makes effective use of piercing eyes and a voice that is melodious and powerful. As he delivers his impassioned messages, congregations are frequently reduced to weeping and trembling.

Marshall is at least as zealous as Stearns, if somewhat less gifted. Although not an ordained minister, he served as a missionary to the Indians before coming to North Carolina with Stearns. Converted during the Whitefield revivals, Marshall sold or gave away practically all of his possessions to preach the gospel to the savages.

These Separate Baptists as they are called have a doctrine and delivery that is strange and even shocking to more conservative groups. Denominations which cling to the form and ritual of England and Europe are appalled that illiterate men preach, women pray in public, and meetings often are a confusion of the wails of the convicted and the shouts of the converted.

But this religion which is stripped of pretense and declares the right of the individual to make his peace with God has an irresistible appeal to the simple, freedom-hungry pioneers. And Stearns' Sandy Creek church seems destined to grow with the same rapidity with which the New Light revival has swept the country.

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*World Missions Conference at First Baptist Church, Chattanooga, September 2 and 3*



# Beginners Like Sunday School

KATHLEEN AYCOCK



AYCOCK

Let us enlist more of our four and five-years-olds in our Beginner departments in Sunday school. An attractive Sunday morning session will be very appealing to our Beginner age boys and girls. A good weekly officers and teachers' meeting can do wonders in preparing for a good Sunday morning session for Beginner activities. A good Sunday morning session for Beginners will also provide related experiences for home activities and will be an encouragement to Beginners to attend the preaching services of the church.

Johnny had this carry-over from Sunday school, when he came in and said to his mother, "I'm going out into the garden to see what God planned today." In a moment he came running in and said, "Mother, we're going to have lots of plums this year!" When she asked, "How do you know, Johnny?" his reply was, "God planned it that way." Needless to say, this related home experience was from a well-planned Sunday morning session, where the teacher of Beginners had made good use of the book, *God Planned It That Way*, by Muller, as suggested on the Beginner book list.

A good book for use with Beginners to help encourage church attendance is *Jimmie Goes to Church*, by Gladys Rhiner.

The following article, "Helping Beginners to Appreciate Preaching Services", by Miss Helen Young will be of help to you in your work with Beginners.

## Helping Beginners to Appreciate Preaching Services

HELEN YOUNG



YOUNG

Most four- and five-year-old children can be led to appreciate the preaching services if the parents and the Beginner workers will help them to do so. The following are some suggestions about ways to build such appreciation.

Ask the pastor to occasionally visit the Beginner department. Ask him to invite the children to the preaching services or to commend them upon their attendance.

\* Talk with the children about such things as the beautiful music, the church windows, and the flowers that are in the auditorium.

Use occasionally in the Beginner room a *Beginner Teaching Picture* of families sitting together in a church auditorium.

\* Commend children who participate and who do not disturb others during the preaching service.

\* Remind the children of familiar Bible stories and characters the preacher mentions.

\* Take the children on a tour of the church auditorium when there is not a group meeting there.

Sometimes suggest that the children play church during the large group period of Sunday school.

Near the close of the large group period speak of unusual events which will take place that day during the preaching services and help the children to watch for these things.

\* Have a good attitude yourself toward the preaching services and cultivate a deep desire to develop this attitude in the minds of the children.

Use the matter of preaching attendance as a topic of discussion during a parent-teacher meeting.

Suggest that the church music program occasionally include numbers the children will recognize and understand.

## Ways Parents Can Help

Speak of going to the preaching services with the family as a privilege that comes to children when they are old enough to be Beginners.

If possible, give the child a little relaxation such as a short outdoor walk between Sunday school and church.

Offer to take care of the child's Sunday school papers during the preaching service.

Sit with the child where he can see what is taking place at the front of the auditorium. This is often possible if the child sits in the balcony, near the front of the auditorium, or at the end of the pew.

Suggest that the child stand when others stand; this rests his muscles which get tired staying still than they do moving.

Offer the child a song book and find the song that is being sung, if the child

seems interested in having the book open to the right place.

Help the child to understand that it is all right for him to move about within the area of his seat, as long as he moves quietly and doesn't get against other people.

Arrange for the child to have some money to put in the offering plate when it is passed.

Make occasional opportunities for the pastor to speak with the child either before or after the preaching services.

Answer intelligently the questions the children ask about things in the auditorium and about the different parts of the service.

If there is a preaching service before the Sunday school hour, take the child to this early service. He is not likely to be as tired then as he is at eleven o'clock.

Follow the suggestions marked with "\*" under "Ways Workers Can Help."

## Conclusion

Attending the preaching services with a child can increase his feeling of security for there he can come to realize that his mother and father have a source of security.

A child can sense the importance of the preaching services if he goes regularly with his parents. He knows that his mother and father have many important things to do and their taking time to attend these services can deeply impress him.

He can sense the joy that comes when Christians worship God together and can be led to appreciate his parents' wanting him to share this joy with them.

(Miss Aycock is Superintendent of Cradle Roll, Nursery and Beginner work in Tennessee. Miss Young is Superintendent of Beginner work at the Baptist Sunday School Board.)

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**Clear Creek Baptist School  
PINEVILLE, KY.**



# ATTENDANCES AND ADDITIONS, AUGUST 4, 1957

Church	S.S.	T.U.	Add.
Alamo, First.....	278	111	15
Alcoa, Calvary.....	242	55	
Central.....	233	108	2
First.....	414	143	3
Mission.....	40		
Athens, Antioch.....	129	40	
First.....	583	206	
West End Mission.....	63	38	
Avalon Heights Chapel.....	76		
North.....	240	77	
Calhoun.....	96	30	
Clear Springs.....	99	49	
Clearwater.....	150	22	
Decatur, First.....	102	39	
Double Springs.....	81	56	
Hiwassee.....	85		
Idlewild.....	61	27	
Lake View.....	60	29	
Lamontville.....	41	22	
McMahan Calvary.....	78	38	
Mt. Harmony No. 1.....	100	44	
Mt. Harmony No. 2.....	47		
Mt. Verd.....	69	37	
Marshall Hill.....	41		
Meadow Fork.....	57		
New Hopewell.....	108		
Niota, East.....	80	28	
Niota, First.....	153	40	
Pond Hill.....	156	25	
Rocky Mount.....	59		
Rodgers Creek.....	63	46	
Sanford.....	52	62	5
Short Creek.....	134	56	
Union Grove McMinn.....	95		
Union Grove Meigs.....	62	59	
Union Hill.....	69		
Valley Road.....	63		
Valley View.....	30	14	
Walnut Grove.....	64	31	
West View.....	84	45	
Wild Wood.....	83	62	1
Zion Hill.....	78	55	
Auburntown, Auburn.....	130	68	
Bemis.....	295	124	
Bethel Springs.....	37	41	
Blaine, Block Springs.....	144	51	
Bolivar, First.....	357	125	
Bristol, Calvary.....	332	108	
Mission.....	41	34	
Tennessee Avenue.....	521	188	2
Mission.....	24	10	
Bruceston, First.....	220	64	
Chattanooga, Avondale.....	544	106	
Brainerd.....	825	292	
Calvary.....	312	102	
Chamberlain Avenue.....	191	84	
Concord.....	386	175	1
East Ridge.....	731	240	3
Hixson Memorial.....	138	49	4
McCarty.....	98	59	
Northside.....	416	79	
Red Bank.....	932	282	3
Ridgcrest.....	75	31	
Ridgedale.....	505	133	2
Ridgeview.....	262	80	
South Seminole.....	122	33	2
White Oak.....	390	116	
Woodland Park.....	400	99	4
Chewalla.....	128	88	
Clarksville, Blooming Grove.....	131	62	5
First.....	704	140	
New Providence.....	216	73	
Cleveland, Calvary.....	214	97	4
Clingan Ridge.....	89	32	
North.....	228	92	
Clinton, Second.....	423	109	8
South.....	240	46	1
First.....	564	152	
Columbia, First.....	496	182	
Riverview.....	46	22	
Highland Park.....	286	120	1
Cookeville, First.....	421	63	
Dandridge.....	102	46	
Antioch.....	29	22	
Deep Springs.....	94		
French Broad.....	25	13	
Piedmont.....	124	65	
Swans Chapel.....	115		
Dayton, First.....	236	66	10
Cove Mission.....	66	35	
Morgantown.....	40		
Dover, First.....	108	28	
Doyle, Greenwood.....	112	55	
Dyersburg, First.....	859	280	3
Elizabethton, Oak Street.....	139	54	2
Siam.....	218	116	
Englewood.....	163	55	
Erwin, Calvary.....	220	33	
Etowah, First.....	346	92	3
North.....	420	138	1
Fountain City, Central.....	1047	275	1
First.....	420	145	2
Smithwood.....	676	275	
Friendship.....	276	95	8
Friendsville, First.....	168	84	
Gallatin, First.....	678	242	3
West Eastland.....	47	37	
Southside Chapel.....	62	32	
Greenback Niles Ferry.....	86	50	
Greeneville, First.....	288	75	
Greenbrier.....	334	66	
Harriman, Trenton Street.....	490	112	
Henderson, First.....	224	103	
Humboldt, Antioch.....	277	116	
First.....	519	116	2
Jackson, Calvary.....	598	234	3
Chapel.....	33	35	
Parkview.....	423	83	2
West.....	837	400	8
Jefferson City, Buffalo Grove.....	71	47	
First.....	417	85	5
Bethel.....	47		
Eastside.....	34	15	
Mansfield Gap.....	64		
Mill Spring.....	65	39	
Mountain View.....	89		
Northside.....	167	46	
Johnson City, Central.....	720	111	1
Clark Street.....	94	44	
Pine Crest.....	174	99	
Temple.....	293	97	
Unaka Avenue.....	303	113	
Kenton, Macedonia.....	111	77	
Kingsport, First.....	675	187	
Orebank.....	17		
Litz Manor.....	199	94	
Lynn Garden.....	388	108	
Kingston, First.....	460	191	1
Knoxville, Bell Avenue.....	750	237	
Broadway.....	1081	418	
Central (Bearden).....	564	156	6
Fifth Avenue.....	679	273	
First.....	798	162	
First.....	798	162	
Glenwood.....	313	93	
Meridian.....	451	96	
Sevier Heights.....	613	236	
South.....	521	240	
Wallace Memorial.....	352	137	
LaFollette, First.....	337	88	2
West.....	136	41	
Lawrenceburg, First.....	267	111	2
Hoover Street.....	19		
Lebanon, Fairview.....	280	93	
First.....	476	190	
Hillcrest.....	112		
LaGuarda.....	132	94	
Rocky Valley.....	134	106	7
Southside.....	181	104	
Lenoir City, Calvary.....	193	78	
Dixie Lee.....	150	83	1
First.....	453	191	
Lewisburg, First.....	514	171	
Loudon, First.....	322	123	2
Malesus.....	203	91	
Martin, Central.....	211	61	1
Southside.....	46	26	
McNairy, Mt. Zion.....	83	71	15
McEwen, First.....	87	57	
Madisonville, Chestua.....	99	49	
First.....	400	169	10
Mission.....	54	37	
Maryville, Broadway.....	517	227	3
Everett Hills.....	425	157	
Madison Avenue.....	153	59	
Monte Vista.....	161	63	5
Memphis, Bellevue.....	2494	973	9
Beverly Hills.....	531	259	20
Boulevard.....	698	234	
Georgian Hills.....	85	61	2
Brooks Road.....	189	101	2
Central Avenue.....	834	338	
Charjean.....	444	180	
Cherokee.....	774	284	8
Cherokee Mission.....	106	63	4
Cherry Road Mission.....	201	91	3
Cordova.....	89	30	
DeSota Heights.....	180	97	
Egypt.....	191	116	1
Elliston Avenue.....		94	
Emmanuel.....	115	74	
Endora.....	548	198	2
Fisherville.....	228	61	13
First.....	1127	333	3
Forest Hill.....	86	33	
Franklin Road.....	101	70	6
Frayser, First.....			
Frayser, West.....	269	146	5
Graceland.....	335	145	
Graham Heights.....	185	97	3
Greenlaw.....	236	125	3
Highland Heights.....	1213	593	
Hollywood.....	422	125	
Kensington.....	133	47	
LaBelle.....	485	227	1
LaBelle Chapel.....	267	106	
LaBelle Mission.....	51	31	
Lamar Heights.....	668	295	
LeaClair.....	173	57	5
Leawood.....	693	200	1
Malcomb Avenue.....	232	106	
McLean.....	515	187	
Millington, First.....	454	195	1
Mt. Pisgah.....	107	59	1
Mullins Station.....	106	71	1
National Avenue.....	431	146	1
Oakville.....	242	62	
Orchi.....	88	26	
Poplar Avenue.....	300	90	
Richland.....	144	67	3
Rugby Hills.....	211	96	5
Seventh Street.....	482	200	9
Southland.....	243	109	1
Southmoor.....	234	129	4
Speedway Terrace.....	723	198	5
Sylvan Heights.....	135	81	
Temple.....	1131	382	1
Thrifthaven.....	330	109	2
Trinity.....	542	255	1
Union Avenue.....	1083	302	2
Woodstock.....	70	41	3
Milan, Chapel Hill.....	88	45	
First.....	420	147	
Morristown, First.....	731	214	1
Buffalo Trail.....	255	146	
Mt. Pleasant, First.....	230	104	
Sandy Hook.....	26		
Scott Town.....	11		
Swan Creek.....	20		
Murfreesboro, First.....	589	141	2
Calvary.....	78		
Powell's Chapel.....	138	69	

Third.....	268	86	
Woodbury Road.....	167	55	
Nashville, Antioch.....	102	48	
Belmont Heights.....	1043	312	4
Brookside.....	53	19	
Jordonia.....	35		
Madison Street.....	59	36	
Donelson.....	514	167	
Edgefield.....	624	202	2
Fairview.....	131	38	
Jordonia.....	54	67	
First.....	1152	412	4
Cora Tibbs.....	71	32	
Freeland.....	114	35	
Gallatin Road.....	369	153	
Grace.....	913	300	2
Grubbs Memorial.....	206	79	
Immanuel.....	274	68	
West End Chapel.....	48	34	1
Ingleswood.....	850	303	
Cross Keys.....	43	34	
State School.....	101		
Trinity Chapel.....	50		
Judson.....	679	142	1
Maplewood.....	120	68	
Mill Creek.....	183	78	
Neelys Bend.....	126	62	
Park Avenue.....	699	192	8
Saturn Drive.....	282	94	
Una.....	298	179	4
Woodmont.....	583	188	1
New Market.....	76	31	
Dumplin.....	95	48	
Flat Gap.....	101	74	
Good Hope.....	59	31	1
Nances Grove.....	56	39	
Pleasant Grove.....	79	55	
Rocky Valley.....	83	47	
Newport, English Creek.....	82	44	
Oak Ridge, Robertsville.....	581	195	
Old Hickory, First.....	518	211	
Oliver Springs, First.....	180	65	
Parsons, Calvary.....	63	37	
Southside.....	75		

World Missions Conference at First Baptist Church, Chattanooga, September 2 and 3

Philadelphia.....	167	34	
Portland, First.....	326	68	
Ramer.....	68	48	
Gravel Hill.....	147	81	
Red Boiling Springs, First.....	39		
Rockwood, Eureka.....	106	67	
First.....	503	179	2
Pond Grove.....	94	49	
Rogersville, First.....	473	131	
Selmer, Clear Creek.....	95	78	
First.....	245	41	
Shop Springs.....	123	64	
Smyrna, First.....	223	81	1
Somerville, First.....	229	121	
Strawberry Plains, Beaver Creek.....	72	43	2
Piney.....	123	58	
Talbott.....	108	60	
Ten Mile.....	89	46	
Trezevant.....	216	99	9
Union City, First.....	719	211	2
Second.....	226	112	1
Samburg Chapel.....	114	87	
Watertown, Round Lick.....	255	140	3

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## Dehoney Accepts Call To First Church, Jackson

JACKSON—First Baptist Church here extended a unanimous call to Rev. Wayne Dehoney to be its pastor. Mr. Dehoney, pastor of Central Park Church, Birmingham, the past seven years, will take up his work here not later than September 15. He will succeed in this pastorate Dr. Fred Kendall, who became Executive Secretary-Treasurer of the Tennessee Baptist Convention November 1, 1956. Since that time Dr. H. H. Boston, Vice-President of Union University, has been the interim pastor.

In accepting the call Mr. Dehoney stated, "The unusual geographic location of Jackson as a hub city of West Tennessee has placed this church in a position of strategic leadership and influence for many years. The church is also adjacent to Union University, a historic Baptist college.

"I am humbled by the call of God to such a challenging pulpit and such a responsible position of service and usefulness."

Mr. Dehoney announced he would conclude his work with the Alabama Church August 25.

There have been 2,647 new members and a million and a half dollars in gifts during Mr. Dehoney's Birmingham pastorate. The church life has been marked by expansion in the physical facilities.

Mr. Dehoney is a native of Colorado, but spent his youth in Middle Tennessee. He attended Baylor University, Waco, Texas; Vanderbilt University, Nashville; and Southern Baptist Theological Seminary at Louisville, Kentucky. Previous pastorates before going to Birmingham were in Robertson County, Tennessee; First Church, Rogersville, Tennessee; First Church, Pineville and Immanuel at Paducah, both in Kentucky.

Mrs. Dehoney is a native of Madisonville, Kentucky. They have three children; Becky, 11; Kathy, 9, and Bill, 6.

## Seek 457,000 Converts

DALLAS, Tex.—(RNS)—Southern Baptists will attempt to win 475,000 converts next year, Dr. Leonard Sanderson, secretary of the denomination's Home Mission Board, said here.

This goal and a day of commitment to soul-winning were approved by 24 secretaries of evangelism attending a week-long home missions conference at the Glorieta Baptist Assembly in New Mexico.

Sunday, Jan. 5, 1958, was set as the day of commitment.

At that time, members of 30,834 Southern Baptist churches will be asked to sign cards pledging a personal attempt "to win non-Christians to Christ during the year," Dr. Sanderson said.

He declared that one out of every three persons in the United States is not affiliated with any church.

During the emphasis, he said, most South-



MEMPHIS—Dr. Robert G. Lee, pastor of Bellevue Baptist Church, here, baptized an entire family who had been Roman Catholics: Mr. and Mrs. Thomas H. Brady and their daughters, Patricia Ann and Paulette. The Bradys have become active in every phase of the work at Bellevue Church.

## Approve Social Security Amendments

WASHINGTON, D. C.—(RNS)—The House Ways and Means Committee approved a bill to extend for two years the period in which ministers, missionaries, and members of religious orders may elect social security coverage.

The deadline for election of such coverage (except for newly-ordained ministers) was April 15, 1957. The new measure, sponsored by Rep. Burr P. Harrison (D.-Va.) would extend the deadline to April 15, 1959.

It also provides that clergymen who erroneously thought they were covered as employees of non-profit institutions will have their coverage legalized. Such ministers will have to change over and pay their social security tax on a "self-employment" basis as do other clergymen.

A number of ministers who teach in church-related colleges or who serve on hospital or institutional staffs thought they were covered when their employing agency extended coverage under the 1951 amendments to the social security act. Unless the law is amended there is no way they can be restored to the social security rolls.

The Harrison bill, by means of six pages of complicated amendments, seeks to cover all instances in which clergymen have become enmeshed in the technicalities of the law.

At the same time, it would give ministers another two years in which to decide whether they want coverage before the social security rolls are closed to them.

If an election is made, however, the self-

ern Baptist churches will display the slogan, "Every Baptist Committed to Win Souls." Southern Baptist churches, he said, registered 384,627 baptisms last year, equivalent to one convert for every 27 church members.

Bellevue Baptist Church, Memphis, has had more than 22,000 additions during the ministry of Dr. Robert G. Lee, who became pastor December 11, 1927. With the last Sunday in July the church passed the 22,000 mark in additions. Mr. Robert L. Pearl compiled the following facts and figures which were printed in the bulletin of the church August 4 and have been made available to the BAPTIST AND REFLECTOR by Rev. J. Ralph McIntyre, assistant pastor:

"There have been 1544 Sundays since Dr. Lee became pastor of Bellevue on December 11, 1927. 22,000 people have joined our church since that date or 14¼ per Sunday. There are 60 seats in a standard railroad coach and it would take 367 coaches to carry the people who have joined in this time and since 14 railroad coaches usually make up a standard passenger train, it would take 26 trains of 14 coaches to carry all these people."

August 15, Dan Lawler becomes pastor of Harsh Chapel Church, Nashville. He served this church seven years before going to Milan to pastor the chapel of First Church. Harsh Chapel will relocate on a 6-acre tract, two miles from their present site, on Elm Hill Pike.

employment tax will have to be paid back to Jan. 1, 1956. In other words, up to \$126.00 in "self-employment tax" for the year 1956 (3 per cent of the first \$4,200 of income) would have to be paid, in addition to the self-employment tax for the year 1957—which will be at the new rate of 3¾ per cent of the first \$4,200.

The bill would not change the present provision whereby newly-ordained ministers have up to two years after ordination to decide if they want coverage.



# Amos: Crusading For Righteousness

**TEXTS: Book of Amos (Larger)—Amos 1:1; 6:1-6; 7:14, 15 (Printed)—5:14 (Golden).**

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We are hearing much about a crusade for Christian morality, but not too much; for our land and age need such an emphasis. In promoting such a crusade, however, it is well that its leaders themselves are similar in both character and message to men like Amos. For if their message is like his, but their character differs widely (in both personal and social aspects) from his; what they say and do becomes hollow mockery.

Among the deceptive philosophies that have influenced American life for the past generation is that which says one should always adjust to his environment, without question; and that the aim of education, therefore, is to cause the individual to be harmonious with the society of which he is a part. Incidentally, such a philosophy (when followed by the members of a society) paves the way for regimentation thus making it easy for the dictator when he arrives. Besides, the genuine Christian envisions a better environment here on earth and seeks by the guidance of the Holy Spirit and the help of other Christians to bring it to pass.

## Son of the Soil (Amos 1:1)

This verse tells us who this Crusader of the long ago was. He was born in a small village located about ten miles south of Jerusalem. He prophesied during the reigns of Uzziah, king of Judah, and Jereboam II, king of Israel. Both lands were prosperous materially but poverty-stricken spiritually. They remind us at once of Contemporary America. The situation called for a man of Amos' type, one who was close to the soil, one who was attuned to God's voice as it spoke through the elemental and basic factors of human experience, one who had spiritual eyes to see that all was not well with those around him and (just as important) possessed the God-given courage to warn his fellows to conform their ways to the ways of the Lord or suffer the inevitable consequences.

Human progress owes much to such men of the soil. They are the ones who do not allow the conventions of society to destroy their moral integrity and thus neutralize their usefulness in God's program for human betterment. Because they are lean and tough and unyielding in the face of all kinds of pressures, when moral and spiritual principles are at stake, their own age often persecutes while succeeding ages praise and honor. They are the men of the stature of Luther and Knox and Huss and Wesley.

When God, in His infinite wisdom and goodness, calls such men into His service (filled as they are with the "vitamins" and the "minerals" of the virgin "soil") it is a

good day for the ongoing of His Kingdom. Let us never cease to be grateful for such men's contributions.

## Condemner of the Complacent (Amos 6:1-6)

This lesson has been chosen for an emphasis upon temperate living. Such a lesson usually takes the form of a condemnation of intoxicating drink. With this concept these notes heartily agree, for the use of strong drink has become one of our greatest evils. Its terrific costs are readily seen in such items as drunken driving on our high-ways, adding to enormous destruction and human misery. But there are larger lessons to be found in these verses. What are some of them?

Soft and luxurious living in the face of human need is certainly one of them. If persons who pose as religious leaders, for instance, are willing to accept high salaries while those who follow them receive pitifully meager ones (often to the point of actual want for themselves and their families) then what Amos has to say has pertinence. Such persons have no right to speak of sacrifice.

To depend upon the material for protection, leaving aside the spiritual, certainly is another. America is treading on treacherous ground to depend upon its bombs and rockets and planes while at the same time ignoring God and the teaching of the Bible.

If a people become self-satisfied and complacent about moral and spiritual conditions in its borders, this too needs to be avoided. Some years ago the writer of these notes heard a leading Baptist minister begin his revival messages in the church with a glowing description of how good its members were before the world and before God. Needless to say, there was little revival of the church and few were saved during the services.

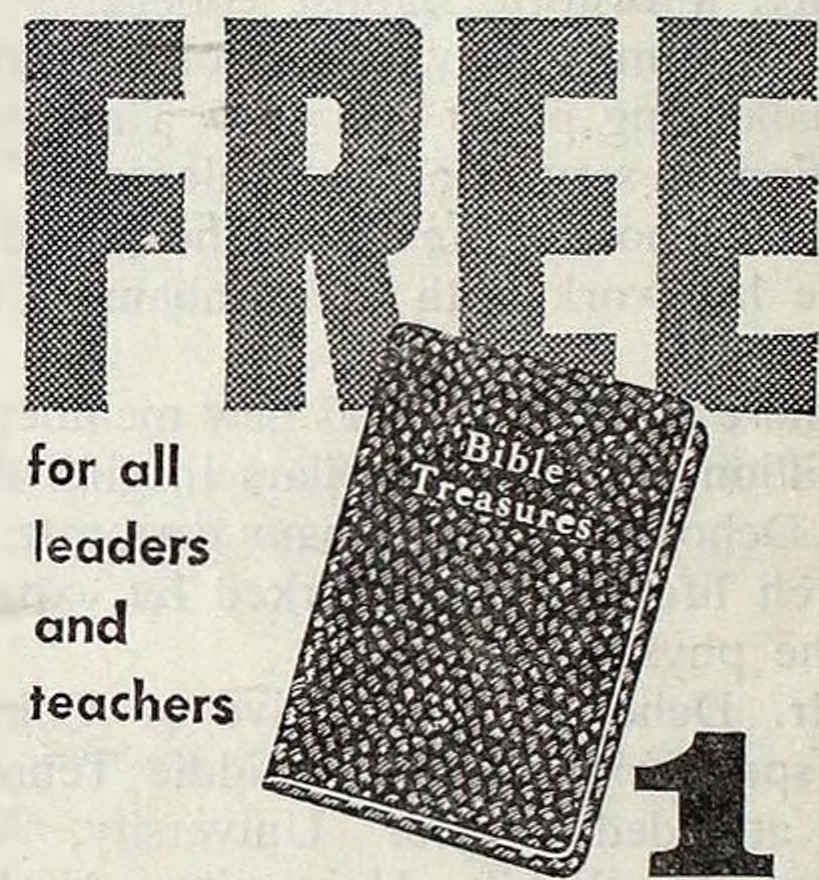
"Woe to them that are at ease in Zion," thunders the herdsman from Tekoa. His characterization, according to the printed text, concludes with, "But they are not grieved for the affliction of Joseph". Out of their complacency finally came a loss of concern and compassion. It is always so. Our Lord found it so among the religious leadership of His people while on the earth. There are signs, similar in many respects, of the same at present.

## Prophet of the Powerful (Amos 7:14, 15)

Amos reminds his critics that he was but a spokesman for the Powerful One, the Lord God of heaven and earth. He was but an agent, acting in behalf of another. Thus his authority was not his own but rather that of God. When he remembered his commission he did so with awe and

reverence. He could not hold his words of warning and condemnation, in reality the words of the Lord, with any degree of inward peace and composure. Along with the best interests of his people, was the compulsion of God who had sent him to speak to Israel the message of the Lord.

It is an exalted honor to speak for God. But it is also a fearful responsibility. Among other things today, this suggests that God's spokesman must always derive his message from the Bible. It must be in thorough accord with its inner and outer teachings. It must never substitute human reasoning, to say nothing of speculation, for a "Thus saith the Lord". After the Gospel has become individual and personal then it must become social and societal. If the prophecy of Amos teaches anything at all, surely it teaches this. Such teaching has validity in America today.



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# The Young South

Perhaps you already know that the address to which you send my letters is the office of your BAPTIST AND REFLECTOR. The nice folks in that office send my mail on to me. One day recently they sent me a envelope containing fifteen letters! I could hardly wait to read them. Now I want to share some of them with you.

*From Edna Scott, Route 2, Box 160, Cedar Grove, Tenn.:*

I am a girl 13 years old and would like very much to have some pen pals. Two of my hobbies are fishing and singing. I promise to answer every letter I get.

*From Faye Haynes, Route 5, Lebanon, Tenn.:*

I am 15 years of age. My favorite subject is Home Economics. I go to the Rocky Valley Baptist Church and am a Christian. I have three sisters and one brother. I have four pen pals and would like to have more. I would really like to have pen pals all over the world!

We live on a farm. My pet is a dog named Ricky. My favorite pasttime is watching television. One way I help at home is by washing dishes. My hobby is collecting pictures.

We had a School of Music at our church and had a very good attendance.

I read the Young South page every week and have made many new friends. I would like more pen pals, ages 13-17.

*From Martha Eubanks, Route 1, Portland, Tenn.:*

I am 14 years old and in the ninth grade. My birthday is December 31. I go to Mitchellville Baptist Church where I am a member. I would like to have pen pals and will answer every letter I receive. I would also like to get pictures of all my pen pals.

*From Jimmie Lou Cannon, Route 1, Whitesburg, Tenn.:*

I am 14 years old and my birthday is March 3. I belong to Whitesburg Baptist Church. I would like to have pen pals, also pictures of them. I promise to answer every letter I get.

*From Leslie Faye Moore, 633 Lee St., Dyersburg, Tenn.:*

I am 8 years old. My birthday is September 6. I go to the First Baptist Church here and to Jennie Walker School. My hobby is studying Nature. I would like to have pen pals. Thank you for printing my letter.

*From Sue Harned, 1608 Parker Ave., Cleveland, Tenn.:*

I am 10 years old. My birthday is October 10. I am in the sith grade at Arnold School. I am a Christian and go to the First Baptist Church here. My pastor is Rev. James E. Byler. My hobby is skating. I want pen pals any age and would like to have a picture of each one.

*From Josephine Line, Route 1, Morristown, Tenn.:*

I will soon be 13 years old. I would like to have pen pals my age. I would like to get a picture of each pal. I will answer every letter I get.

*From Diane McCool, 4411 Utah Ave., Nashville, Tenn.:*

I am 13 years old and will be in the eighth grade this fall. My birthday is May 29. I go to Park Avenue Baptist Church where Brother Thomas Wells is pastor.

I would like for Mary Louise Wright to write to me again. I have lost her address.

I like to read, sew, cook, and play outdoors. Our Vacation Bible school was in June. We made plaques with fruits inside; also bookends, using bricks and putting designs on them.

I have a pen pal in Japan. I would to get letters from many more boys and girls and will try to answer every letter I get. Thank you for printing my letter.

*From Judy Cook, 430 Radnor Terrace, Nashville, Tenn.:*

I am 7 years old. My birthday is October 30. I go to Radnor Baptist Church and the pastor is Brother Lashbrook. I would like to have some pen pals.



*From Loretta Bullard, RFD 2, Maryville, Tenn.:*

I am 15 years of age and attend Mt. Zion Baptist Church where my father is pastor.

When school time rolls around this September, I will be a sophomore at Everett High School.

Besides school I am interested in collecting photographs and singing. I also enjoy many outdoor sports. I sing in a quartette with my father and two young men who live in our neighborhood. I enjoy writing letters and hope to receive a great number.

I'm sorry not to be able to print today every letter which came in my envelope of fifteen. We'll get to the others very soon! of course, I hope the stack will grow as you and others send me your August news notes!

Your friend,  
AUNT POLLY

Belcourt at Sixteenth Ave., S.  
Nashville, Tenn.

*World Missions Conference at First Baptist Church, Chattanooga, September 2 and 3*



A merry heart doeth good like a medicine  
Prov. 17:22

This is the  
way it was  
told to us . . .

Betty Co-Ed: Did you get hurt when you were on the football team?"

Joe College: "No, only when the team was on me."

Pepita: "You must be very proud of your husband, Juan. He is a very handsome man."

Lolita: "You should have seen the Juan who got away!"

How old are you? When a census-taker asked a certain woman this, she said, "Well, now let me figure it out. I was 18 when I married and my husband was 30. He is now 60, or twice as old as he was then, so I am now 36."

The lady, although by no means a sylph, prided herself upon the neatness of her well-rounded figure. One day when she appeared upon the hotel porch with a cluster of daisies pinned against her green linen frock, a gallant old gentleman complimented her:

"Miss Robinson, those certainly are charming flowers!" Then with the profoundest of bows, he added: "They suit you precisely. You look like a Virginia hillside!"

The new minister's car broke down just after the morning service, so on Monday he drove it to the local garage for repairs. "I hope you'll go a little easy on the price," he told the mechanic. "After all, I'm just a poor preacher."

"I know it," came the answer. "I heard you preach."

JIM: Just heard about your new job.

JOHN: Yeah?

JIM: Yeah. And from what I hear you should be fired with enthusiasm.

JOHN: That's the trouble. I was.

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# Our Weak Spots

by Carl A. Clark

The chain is no stronger than its weakest link. Perhaps a church is no stronger than the weakest point of its program.

It is difficult to discuss the needs and problems of rural churches without appearing to be critical. Perhaps I have identified myself as a friend of rural people enough that I will not be considered critical if I point out some of the weaker points of rural work. I do so only with the hope of strengthening those weak points and thus making better churches.

## In Mission Giving

In certain areas, rural people do not have an income at all comparable to that of urban people. However, in other sections of the Southern Baptist Convention rural people are making just about as much money as anyone else. The lower income undoubtedly affects the following statistics and yet not to the degree with which these figures demonstrate. For example, the open country churches of the Southern Baptist Convention, according to statistics for 1956 reported in the Southern Baptist Handbook, have 26.5% of the members of the entire Southern Baptist Convention, but give only 14.8% of the mission gifts. The churches in our villages constitute 8.5% of the members of the Convention, but give only 6.1% of the mission gifts. The churches in towns constitute 13% of our members, but give only 12.5% of our mission gifts. Now contrast all this with the figures for city churches. The city churches of the Southern Baptist Convention have 51.7% of the membership of the Convention, but they give 66.4% of our total mission gifts. It can readily be seen from these figures that rural churches are not giving in proportion to their numerical strength in the Southern Baptist Convention. The higher over-head of small churches may account for some of this, but we cannot believe it accounts for the total picture.

## Per Capita Giving

In order to break this down on an individual basis, look for example at the statistics regarding per capita giving to all mission causes for 1956. People who are members of our open country churches gave \$2.91 each to all mission causes last year. The members of the village churches gave \$4.12. The members of the town churches gave \$7.11. The members of the city churches gave \$10.44.

We doubt that the difference in economic

income and the difference in the over-head of operation of the church can possibly explain the wide divergence between \$2.91 for open country Baptists and \$10.44 for urban Baptists.

It seems we have a weak point in our development of rural churches as regards our missionary convictions. This inevitably must go back to a lack of training and stewardship, and a comparable lack of presentation of missionary needs. This is the responsibility of the pastors of rural churches, and of the leaders of those churches. If we are to strengthen our weak points, we must do more stewardship training of the members of our churches, and we must challenge rural churches to make a more sacrificial effort in contributing to the total spread of the Gospel around the world.

This very likely also indicates that we have not enlisted and trained the men of our rural congregations. Perhaps we have

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*World Missions Conference at First Baptist Church, Chattanooga, September 2 and 3*

---

depended too much upon the women and young people to operate rural churches and have not adequately enlisted the men of the community to take a full responsibility in the direction of the affairs of the church.

To me this means that if you want your church to be a better church, you will strengthen your missionary convictions.

## Buildings

It seems to be impossible to get absolutely accurate statistics on the construction of our buildings, but the best estimate we have been able to discover is that at least 2% of Southern Baptist Churches are still attempting to worship in one-room buildings. Surely, anyone would agree that a one-room building is inadequate for any church in this age. Yet this estimate indicates that several hundred churches are still trying to operate the one-room church program in the midst of a very modern age. That one-room building is out of date. It cannot provide adequately for even the smallest congregation.

The same estimate produced by the Church Architecture Survey indicates that

approximately 20% of our churches have from two to nine rooms each. It seems entirely probable that the vast number of these have two to four or five rooms, and they surely are also inadequate for a modern educational program.

This leads me to say that if you want to strengthen your church, you must have an adequate building, providing a private place for the classes to study the Word of God. A separate room is needed by each Training Union unit. There are few churches that cannot provide adequately in this regard once they get a conviction they really need it.

## In Baptisms

The ratio of baptisms to membership also indicates that in rural areas we are not baptizing in proportion to our membership. For example, the Handbook reports that open country churches in 1956 reported one baptism to every 27.3 members. Villages reported one baptism to every 24 members. Town churches reported one baptism to each 23 members, and city churches reported one baptism to 20.7 members.

Again, we would recognize that city churches have a much larger evangelistic opportunity than most of our country churches. Many of our small town and open country areas are well evangelized and there are very few people there who do not claim membership in some church, whereas in the cities there are multitudes available to every church as an evangelistic opportunity. Still because of the large number of youth in the rural areas, we believe that this is a weak point in our churches.

If you want your church to be a stronger church, it means then that it should be a more evangelistic church. It means it should not be satisfied until it has won every individual soul in the community to Christ.

Undoubtedly, there are other weak spots such as the various organizations, the music program, the training of leaders, and so forth. But these are difficult to answer. For this reason, we cannot be accurate in discussing them.

In the flood times we do not worry about the high points on the levies surrounding our rivers. We get extremely concerned about the weak spots and spend energy and money to strengthen those weak spots so that we may prevent a flood. So it may be in our churches that more attention needs to be given to the weak areas of our effort, strengthening those to help balance out the other areas which are strong. Surely, every country church has its strong points. These are good, and we have given attention to them. However, if our churches are to be stronger, we must give attention to the weak spots in our program.

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