

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

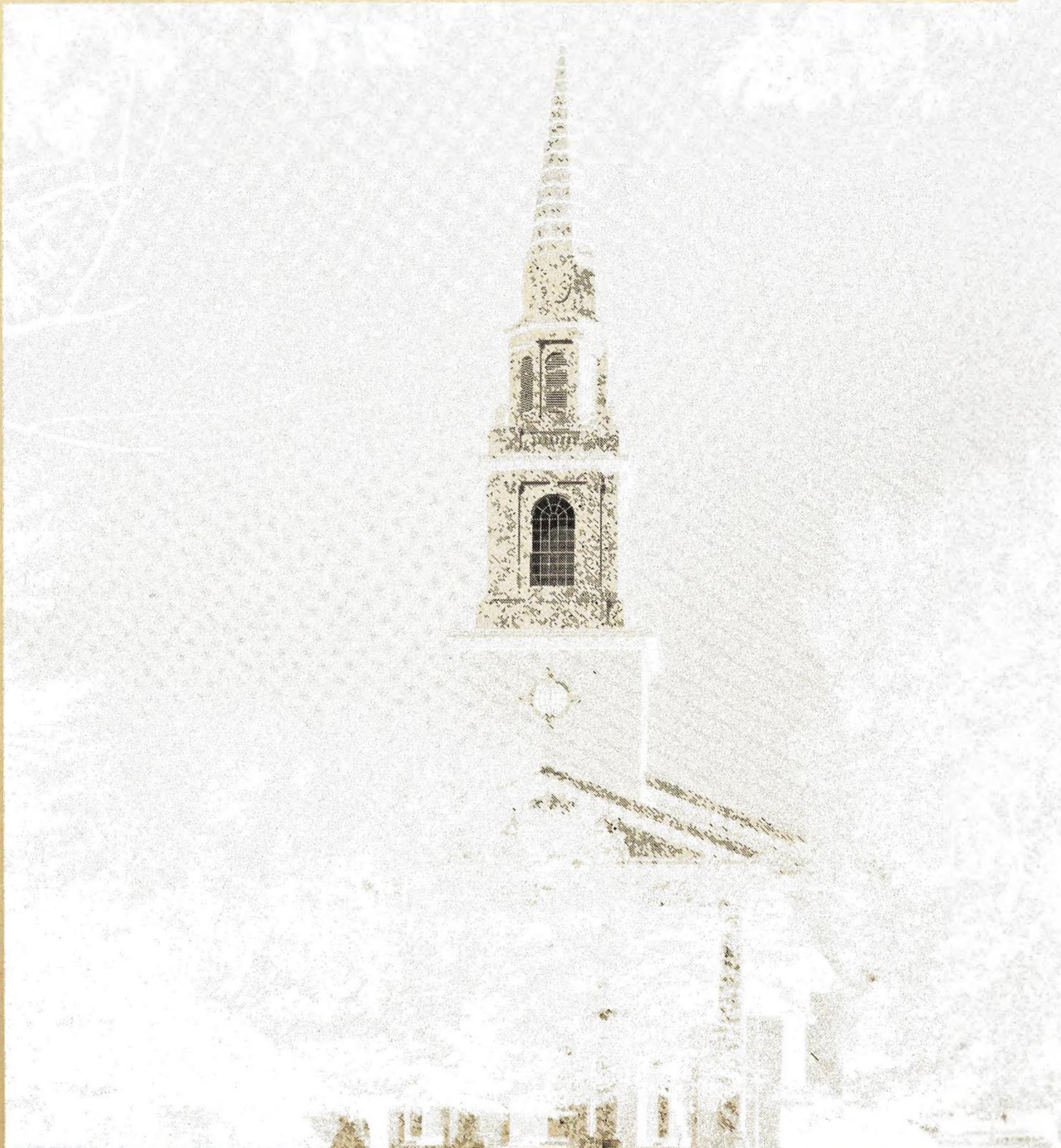
"SPEAKING THE TRUTH IN LOVE"

VOLUME 125

THURSDAY, MAY 14, 1959

NUMBER 20

LEBANON TENN  
BGT MISSION



Southern Baptist Theological Seminary's Centennial will be observed May 19-22, 1959, during the Sessions of the SBC in Louisville, Ky. Shown here is the front of Alumni Chapel.

## MAIL BAG

Our readers' views are welcomed.  
Letters for the Mail Bag must be  
Brief.

### . . . Spanish Believers Sacrifice For Their Faith

● We are happy to report that no other churches have been closed by government orders since November 10, 1958; but the eight closed prior to that time have had no change in their status.

A magnificent example of the willingness of Spanish believers to sacrifice for the cause of Christ has been shown by a family of the Third Baptist Church of Barcelona. The little chapel of the Third Church was closed by verbal orders of the police in October, 1958. After several months of meeting in three private homes, the Tasque family offered their first floor apartment to the church, and they moved into the tiny meeting hall that the church used before. This represents for them having the seven members of their family in one small room. The Tasque apartment has been converted into an auditorium by removing several walls, and the new meeting place is already too small for the crowds that attend.—The Charles Whittens, Avda, General Mitre, Letra C, Quinto, Segunda, Barcelona, Spain.

### . . . More About Pictures of Jesus

● I have read and reread your editorial "Why Should Baptists Allow This." I have read some of the letters commenting on it.

If it is wrong to display a picture of Christ in my home then I have been wrong all my life. My earliest memories are of such a picture that hung over a doorway in our living room. My brothers and I passed under that picture when we went to bed. We seldom forgot our prayers. Now, in my own home, we have a picture of Jesus. We know that it doesn't necessarily represent an actual physical likeness of him any more than any of the countless Madonnas that occupy honored positions among the world's greatest art actually depict Mary and the infant Jesus. Some of these pictures, are as you have



## BAPTIST AND REFLECTOR

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RICHARD N. OWEN *Editor*

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W. FRED KENDALL, *Exec.-Sec'y-Treasurer*

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## LET JUSTICE PREVAIL

by A. C. Miller

No one views with greater alarm nor with deeper regret the recent lynching of a Negro prisoner in a southern state than do the great body of responsible citizens in that state. This is no time to point a finger of scorn at the state as a whole, much as we may feel that its officials should have been more alert in the performance of their duty.

One can but wonder how we have escaped more of this kind of sordid violence in view of our current popular craze of condemning our courts and law enforcement agencies. The restraint of racial violence throughout the southern region of this country speaks well for the character of those citizens whose influence for racial tolerance and law enforcement will ultimately prevail.

Our nation cannot long endure these lawless attacks made upon persons in contempt of the law and of the courts of justice. No effort should be spared to bring to legal justice the perpetrators of this crime. And let us remember that the attitude of contempt for law can bring forth a harvest of violence in any state.

noted, "crude" and some are excellent depending upon the craftsmanship of the artist. How dedicated each may be is known only to God and He alone can say which are the better. Whether it is right or wrong to display them in our homes or our churches another matter for His judgment.

I do not believe the Catholic doctrine. If I could I would be a Catholic. Nor do I believe that they are all wrong. I cannot condone the condemnation of any religion by any other. Unless we concede that Catholicism is all evil, it is neither becoming or Christlike for us to condemn it or what it represents. Nor do I believe it proper to associate Catholicism and Communism even by inference. Communism must exist on the vilification of all other philosophies. Baptists must never permit such practices to infiltrate our faith. There is so much good in what we believe that we need only to assure that what we do is acceptable to God. We need not concern ourselves with whether it looks like someone else or not.

Religion is an individual matter. Each of us must individually accept Christ, each must live according to His teachings, each is privileged to commune with his God, each will someday be accountable for himself alone. No one can do this for any other one. What I believe and how I live are matters between me and my Heavenly Father. I daily seek His guidance and help. To feel that what I do is acceptable to His is to enjoy life's greatest satisfaction. If I am wrong when I display a picture of His son in my home and treat it always with reverence and respect, then I hope that somehow He will let us know.

If we, as Baptists, will seek to develop our own faith, will strive to assure that what we do is right before God and subject to His judgment alone, we need not worry whether we imitate or resemble anyone. Let's keep our eyes on the things that matter—V. M. Doyle, 605 Estes Road, Nashville 12, Tennessee.

THE EDITOR—The editorial made no reference to pictures of Jesus in the home but those in places of worship and used on roadway church signs. It dealt with stereotyped ideas of what Jesus looked like. Such pictures are unscriptural. Overregard for them can be a snare to true faith. We cannot wait till a thing is all evil before we are to avoid the peril it may present. Certainly if we are to keep our eyes on the things that matter we must be guard against any trend that may take us away from true spiritual faith, for "God is a Spirit and they that worship him must worship him in spirit and in truth" (John 4:24).

## Simultaneous Revivals Yield 143,327 Baptisms

DALLAS — (BP) — More than 29,700 Southern Baptist Convention churches which participated in the simultaneous revival periods, Mar. 15-29 and April 12-26, have reported 143,327 baptisms.

Leonard Sanderson, secretary of the division of evangelism of the Home Mission Board, SBC, said "There has never been a time when there has been as many baptisms in a one-month period."

Promoted by the SBC evangelism division and the various state departments of evangelism, the crusades were the first step in the Baptist Jubilee Advance Program. Six North American bodies and mission fields throughout the world are participating in the program.

The number of baptisms in the one-month period is equal to 35 per cent of all baptisms in SBC churches last year.

Sanderson said that many states have reported more baptisms in the first nine months of this associational year, than they did during the whole of last year.

Plans for the New Orleans Seminary Alumni breakfast meeting at the Southern Baptist Convention in Louisville have been announced by Mr. George Clapps, Parsons, president of the Tennessee chapter. Dr. H. Leo Eddleman, president of the seminary, will be the principal speaker at the breakfast, at 7:00 a.m., Thursday, May 21 in the Terrace Room of the Kentucky Hotel, Louisville.

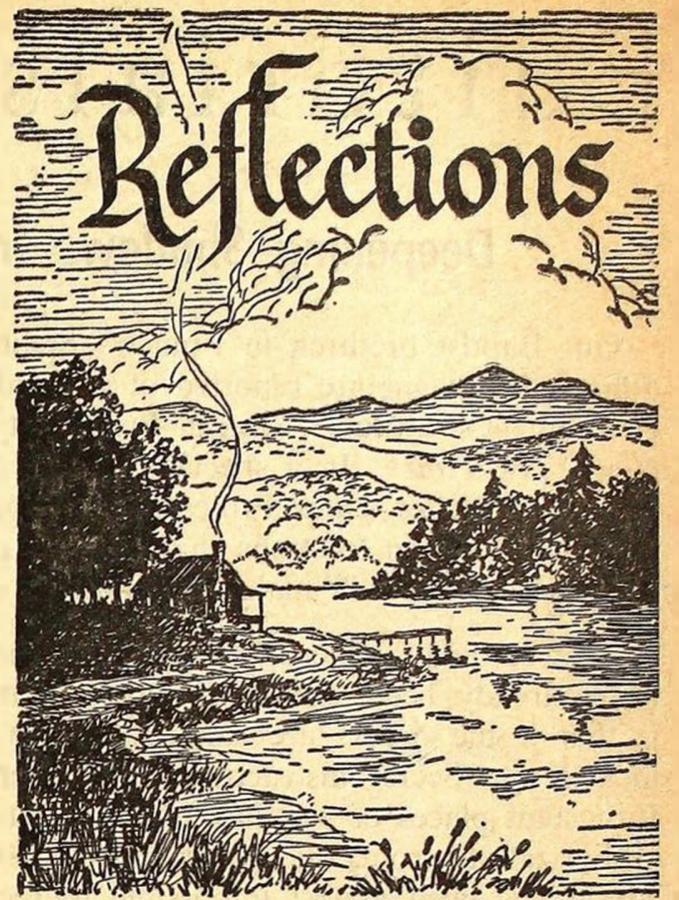
## We Do Need A Stewardship Commission

Dr. Findley Edge of the Southern Baptist Theological Seminary has written an article (BAPTIST AND REFLECTOR, Apr. 23, page 2) entitled, *Do We Need A Stewardship Commission?* He has taken the position that we do not need such a commission, and has stated that the Southern Baptist Convention "must vote 'no' to the proposal to start a Stewardship Commission." (Quote from Dr. Edge) In the friendliest possible spirit, I make answer to the above mentioned article, and will seek to share with Southern Baptists the reasons why this new agency was recommended to the Convention in 1958 and will be presented for a second and final action this year. For information about the proposed Commission, please consult your 1958 *Annual*, p. 433, No. 4, and p. 442, No. 4.

Dr. Edge begins his article by agreeing wholeheartedly with the Committee to Study the Southern Baptist Convention "that the Executive Committee be relieved of the responsibility for Stewardship promotion. This is essential if the Executive Committee is to carry out its enlarged responsibility for the Convention." (Quote from Dr. Edge) Dr. Edge has correctly stated this matter. The Executive Committee cannot occupy the role of umpire among Southern Baptist agencies and institutions if it is also to play on the team—in this case—produce and market materials in competition with other agencies,

particularly the Sunday School Board. This is why the Stewardship Commission is proposed. It is not then a question as to the need, but rather how the need is to be met. The Study Committee recommends the establishment of a Stewardship Commission. Dr. Edge urges that this function be turned over to the Sunday School Board. Herein lies our difference in viewpoints. I am sure Dr. Edge would join me in saying that none of us desires to have this matter settled in our favor just to have our way: rather, we desire earnestly the thing which is best for the Kingdom of God and Southern Baptists. There is no doubt in my mind that Dr. Edge desires this as much as the committee. If I could feel that the assignment of this all-important aspect of Southern Baptist life to the Sunday School Board would be the best solution I would gladly accept his position. I cannot feel this. Indeed, I feel as strongly opposed to such a procedure as possible, and for reasons which I hope Southern Baptists will believe to be valid.

Dr. Edge objects to a re-organization of our Convention from what he refers to as an *agency principle* to what he calls a *functional principle*. This is a misleading use of terms. We cannot disassociate an agency from its functions, for the function is what makes it distinctive and is the basis for its existence. Whether an agency's functions represent many emphases, as in  
(Continued on page 8)



A code of ethics is not an individual possession. There is not one code for one and another for someone else. A man cannot say he will avoid murder, burglary, robbery, and many other of the gravest crimes but reserve the right to deceive people in certain ways that will bring him profits and benefits.—Rev. Ray A. Dunlap, Protestant Chaplain, "Fair Play," *Agricola*, London (Ohio) Prison Farm.

We all believe in the stability of the outward world, and walk by that faith. We all go to bed at night, and fall asleep—which is just like dying—believing that we shall wake in the morning, and that there will be a morning to wake in. We expect to find our house and furniture and family tomorrow just as they were today. We shall sit down to breakfast tomorrow believing that it will feed us and not poison us. We shall go to our business expecting to find people to deal with, and work to do, as we found them yesterday. We all repose in perfect security, on this firm faith in the stability of the universe. We walk by it, live by it, are saved by it.—Dr. James Hastings, quoted in editorial "Walking By Faith," *Watchman-Examiner*.

The experience of conversion begins with a deep concern. Somewhere I remember reading that a man once came to Guatama Buddha asking how he could get the secret of Buddha's life. Whereupon the founder of Buddhism seized the seeker and held his head under water. When he let the man up gasping for breath, Buddha said to him, "When you want the secret of the holy life as much as you have just wanted air, then you will find it"—Dr. Ralph W. Sockman, "This Matter of Conversion," (National Radio Pulpit), in *Christian Observer*.

## Bible Break

By Ruby Lee Adams

Back of almost every word is a life-story. Some of our words have lived for centuries and centuries and have played their parts in many lands and many civilizations. But around the word "Bible" has come down through thousands of years devotion never awarded another word. The Bible has been an academy award winner since it first made it debut to mankind. The word Bible is derived from the Greek *biblia*, which means papyrus scrolls, and modern Bibles contain translations of many such scrolls, some of which were first written more than 3,000 years ago.

In ancient times there was no alphabet and religious matters were handed down by word of mouth. Only later was this material written and collected into what became known as the Old Testament which was written entirely in Hebrew, except for a few portions in Aramaic. The first Hebrew texts were written on papyrus and leather scrolls between 1300-165 B.C. But they were gradually translated into Greek for the benefit of many Jews who lived in Egypt and other localities who no longer understood Hebrew. The first translation from Hebrew to Greek was the Septuagint or "Version of the Seventy," 250-50 B.C. by Jewish scholars.

The New Testament books were all written in Greek originally. Although the earliest oral tradition of Jesus' deeds and sayings undoubtedly circulated in Aramaic, since this was the language spoken by Jesus and His disciples. The first texts written in Greek on papyrus were between 50-100 A.D. The first complete texts on parchment were around 350 A.D.

The greatest of the early translations was that into Latin, since that was then the language of all Western Christendom, by St. Jerome about 400 A.D. This translation, known as the Latin Vulgate Bible, has been the basis of most Roman Catholic translations into modern language.

# Editorials

## Deepening Shadows In Spain

Our Baptist brethren in Franco's Spain face an even more difficult lot. Signs are reported of a "hardening in the Spanish government's attitude toward Protestants" according to the *New York Times*. In a special dispatch from Madrid May 2, Benjamin Welles states Protestants in Spain have confidential evidence that instructions have been given the provincial governors which will make the situation still worse for them.

Even though some thirty chapels and places of worship have already been closed in recent years the grim prospect is that if the orders are carried through many more will be locked up. Secret instructions have been issued to close all Protestant places of worship "that do not have express written authorization from the government." Such written authorization has been almost impossible to secure for a Protestant place of worship in Catholic Spain. Protestants' appeals have remained unanswered or have been rejected. Out of some 240 places of worship in Spain, 200 would be closed under these instructions.

Franco's Government is trying to do this secretly hoping to keep the matter from attention of the outside world. The Spanish Government cannot now stand much unfavorable

publicity. This is the very government, however, that is supposed to have given Protestants the "right to unmolested worship" as set forth in Article VI of the Fuero de los Espanoles which was dictated by Generalissimo Franco in 1945.

Under pressure of Roman Catholicism Baptists and other non-Catholics are being locked out of their churches and chapels. The Government is pursuing a relentless program which seeks to stamp them out. This it hopes to do without the outside world knowing about it.

In the deepening shadows our brethren in Spain are showing great fortitude. See the letter (page 2) from our missionaries in Barcelona telling of the sacrifices made by members of the closed Third Baptist Church in that city.

## Harmless Unanimity Not Enough

This is a day with much emphasis on unity among Christians. The Ecumenical Movement, one of the marks of our era, lacks power, however, as some have noted, being largely confined to top-level leaders of certain religious bodies and lacking grass roots. This fact was recently deplored by Dr. Keith R. Bridston, Secretary of the World Council of Churches' Commission on Faith and Order. He said that discussion of differences by denominational representatives is not enough to sustain the ecumenical movement. Only a dynamic faith can overcome these differences. "Harmless unanimity" is not sufficient, Dr. Bridston declared. Christian faith must be strong enough to go into these differences, for they are real. They cannot be ignored as if they didn't exist. The ecumenical movement does not touch the local situation where the churches are until it deals with these differences.

It is far better for us who name the name of Christ to realize that the unity which we ought to have is a unity which is set forth in the Word of God. "Harmless unanimity" furnishes no dynamic witness to meet a lost world.

## Time Limit Not Unreasonable

Messengers to the Southern Baptist Convention at Louisville will act on the supplementary report of its Survey Committee. Last year 23 recommendations made by the Committee were approved while 15 were referred for further study. The Home Mission Board takes issue with the Survey recommendation calling for it to transfer full administrative and financial responsibility for all mission work in well-established states within five years. It appears to us, however, that this time limit is not unreasonable with respect to the older states among Southern Baptists. If the Home Board steps out of its mission work in such states it will still have a large work to do and can more adequately promote mission work in newer areas. The stronger states should take over the work in their own borders and free the Home Board for the kind of work where its ministry is most needed.





# Observations

By  
OWEN

## *Learn From The Past*

Dr. Robert A. Baker's recently released book "A Summary of Christian History" (Broadman Press) deserves wide reading in these crucial times. The able head of the Department of Church History at Southwestern Seminary gives us a clear view of what has happened to the Christian faith during the nearly two thousand years just past. The 391-page volume proves to be a fine introductory work to the field of church history.

The author organizes a vast array of facts in six sections dealing with Christian Beginnings (4 B.C.—A.D. 100), Pagan Domination (A.D. 100-325), Papal Development (A.D. 325-1215), Western Reform (A.D. 1215-1648), Encroaching Rationalism (A.D. 1648-1789), and General Secularization (1789-to now).

An understanding of history is needed to save us of today from repeating its errors. We urge every Baptist now to profit from these pages. Each should familiarize himself especially with the section of unfolding history which reveals the changes which gradually corrupted the original New Testament church into an ecclesiastical worldly power.

In the New Testament period the church consisted of the people in a local body. The leaders were on the same level with the people but served because they had been given special gifts by the Spirit. The ordinances were not magical but symbolical. But this view was entirely changed by ambitious men in the process of time. For one thing, the original equality among the several pastors, bishops, or presbyters serving in the church began to disappear. Quite early in the second century, it became common for one of the ministers to assume leadership because of some unusual ability. As early as 150 one of the writers speaks of a "president of the ministers" in a single church. Here we see the rise of the office of bishop or overseer. Other ministers were called "presbyters" to distinguish them from the overseeing minister, the bishop. He gained increasing authority and prestige.

By the end of the second century, generally speaking, the office of bishop had become a third church office. This meant that in each local church or diocese there were

three grades of ministers: one bishop to oversee all and exercise total authority, many presbyters, many deacons. The office of bishop soon developed beyond the confines of a single congregation. Influential bishops extended their jurisdiction to include new congregations. New presbyters were ordained to provide workers for the new congregation, all under the authority of the bishop of that city. Influential city bishops extended their authority in this fashion to include villages around the large cities.

By the fourth century the separation of the office of bishop from that of the presbyters and the development of a territorial authority over a large area was the normal situation. The strongest bishops assumed additional titles such as archbishop, ruling bishop, or patriarch, ruling father, or pope. They presided at large councils attended by bishops and presbyters.

The church by this time was conceived as a saving institution because it possessed the saving sacraments of baptism and the Lord's Supper. But who within the church controlled these sacraments? The bishop, of course. The view became current that only the bishop could authorize or perform the sacraments. Thus the bishop personally possessed the essential power of the church. Bishop Cyprian of Carthage about 250 affirmed that where the bishop is, there is the church, and there is no church where there is no bishop. So we see that the original nature of a New Testament church was completely corrupted by those who assumed more and more power for themselves over others. No longer was it a congregation, for the bishop was the church. No longer was it a fellowship. It had become a saving institution. No longer were its ordinances symbolical reminders of Christ. They had become saving sacraments. No longer was there a ministry in two offices, but in three. No longer was it a democracy in government but a hierarchy.

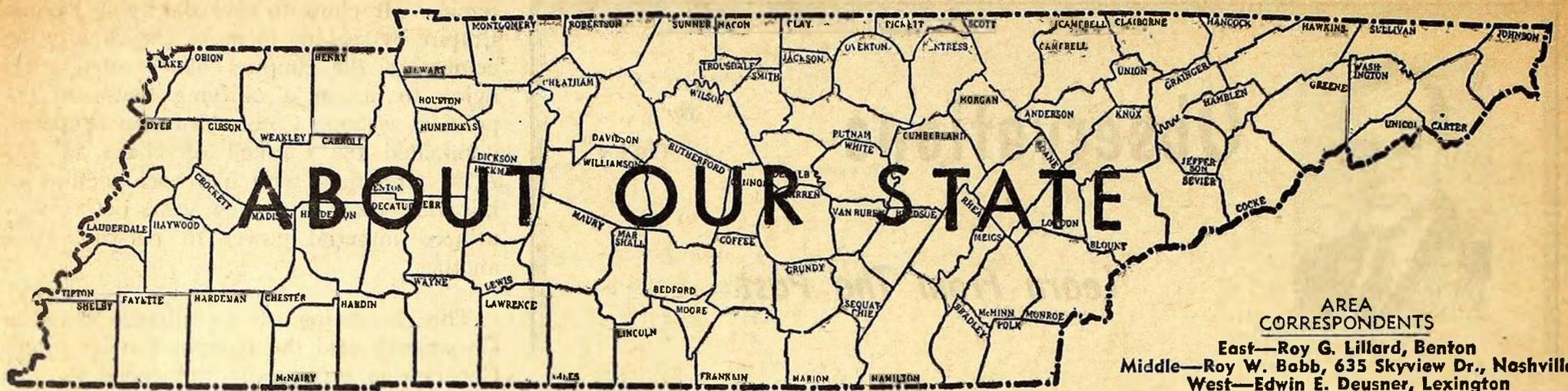
This change did not come about all at once. It was a gradual process extending over a period of about 300 years. It began to solidify about 325 A. D. when Constantine chose to link up his future with the growing dynamic movement called Chris-

tianity. He chose to save the dying Roman Empire by seeking to make Christianity the cement of the Empire. He wanted a religion to act as a unifying factor in the political system. Constantine, the Emperor, dominated the Council of Nicea in 325 A.D. Christians who had been victims of imperial power just a few years before now utilized imperial power to persecute one another.

This beginning of an alliance between Christianity and the Roman Empire under Constantine profoundly influenced its history and development. There was further corruption of Christianity, even as Christianity under the protection of the state rapidly expanded. One example cited by Dr. Baker of the ease with which a person could become a Christian was in Clovis, the Frankish chieftain, who, facing a crucial battle on the following day, made a solemn vow that if the Christian God would give victory in battle, he would become a Christian. Having won the victory, he kept his vow. When his army learned what was happening, they also wanted to join. It was accomplished in a very easy way. The soldiers marched alongside a river where priests stood with branches from trees. As the soldiers went by, the priests dipped the branches into the river and flung baptismal water upon them, all the while repeating the proper baptismal formula. As soon as the water touched the soldiers, of course, they supposedly were made Christians. It's not surprising, points out Dr. Baker, that when these sprinkled pagans entered the membership of the Christian churches, they brought pagan ideas with them. Consequently Christianity was more and more infected with pagan corruptions as it became a popular movement.

## *To Exhibit Religion At Moscow*

The American exhibit this summer at the Moscow Fair will include some representation of religious life in this country. Director George V. Allen of the U.S. Information Agency has said that "the exhibition will illustrate the persuasive influence of religion in American life in a variety of ways." Just how this is going to be done is not disclosed. But the Information Agency chief said that among the things that will be shown will be "the role of the church and church-affiliated groups in community affairs; the pride we take in our traditional and modern ecclesiastical architecture; typical American families exercising their right to worship as they please in accordance with our constitutional provisions for freedom of worship; and separation of Church and State."



New Providence Church, Loudon, observed the third anniversary of Pastor W. S. Lee, April 26. After the morning service lunch was served in the school cafeteria. A huge cake, a replica of the new auditorium, was the centerpiece for the table. Numerous gifts were presented to the pastor including a desk and chair for his study. There have been 95 additions by baptism and 42 by letter. A new auditorium was completed and a Hammond organ installed.

Ewtonville Church, Sequatchie Valley Association, closed a successful revival on April 22. There were five received for baptism and one dedicated his life to full-time Christian service. Wayland Nalbrook was the evangelist and Greely W. Davenport is pastor.

Fellowship Church, Clarksville, held a revival April 19-26. Pastor Jerry Heflin writes: "The Spirit of God moved marvelously among God's people. So great was conviction that Church leaders openly rededicated their lives for Christ. There were 12 professions of faith, 19 rededications, and three coming by letter. Robert Corley, from Bastrop, La., was the evangelist. I would recommend this tireless preacher to anyone desiring to hear the Word preached boldly and soundly."

Mr. Oakley Jones, 69, deacon for 15 years at Auburn Church, Auburntown, died in a Murfreesboro hospital, recently after an extended illness.

Pastor W. H. Parrott reports a revival at First Church, Powell, in which Mike Gilchrist of Baton Rouge, La., preached. There were 47 additions, 41 by baptism and six by letter.

H. V. Davis, missionary to Brazil, did the preaching in revival services at First Church, Dayton, J. D. Hancox, pastor. There were 23 additions by baptism and 13 by letter. Four surrendered to special Christian service.

During the seven months interim pastorate of Dr. John D. Freeman at Brainerd Church, Chattanooga, there were 90 additions, 36 by baptism. Dr. Freeman led in a revival April 12-19. A report from Miss Evelyn Gibbs states that much of the Frawley Road Mission's growth is due to the work and influence of Dr. and Mrs. Freeman. The sponsoring church at Brainerd secured a building in which the mission met and Don Bowick, a student at Carson-Newman College is now leading in this mission work, spending week-ends on the field.

The new pastor of El Bethel Church, New Duck River Association, is Hubert Estes of Nashville. He and his wife plan to move on the field about the middle of May.

T. C. Smith was ordained to the Gospel Ministry by the Temple Church, Old Hickory.

First Church, Etowah revival was conducted by the pastor and Mabry Holt, minister of music, Jasper, Alabama. There were 17 baptized at the close of the meeting.

Glendale Church in Nashville has purchased new pastorium at 4609 Chalmers Drive, and Pastor Vern B. Powers and family have already moved.

After more than seven years as pastor of Woodlawn Church, Bristol, J. C. Blalock has felt led to resign effective May 12. He has served as pastor in the association since 1936. Brother Blalock will be available for supply work, interim pastorate, or revivals. His address is 410 Hidden Valley Road, Bristol, Tenn. From the Minutes of Holston Association during his pastorate the following items have been taken: Additions by baptism 288; otherwise 161; Sunday school enrollment increased 172 with average attendance last year of 365; over \$203,680 was paid through church treasurer; and educational building erected at a cost of \$104,000. Other accomplishments include new Hammond organ, choir chairs, pianos, new heating plant and a large parking area with two houses adjacent to church. Gifts to Cooperate Program and Associational Missions have increased almost 300 per cent.

*Holston Association*—M. M. Slagle, Jr., has terminated his work with Chinquapin Grove Church. Jack Parham has left the pastorate of Blountville to enter the U.S. Army chaplaincy. G. L. Trivette has resigned at Holston Valley and is available for work on the second and fourth Sundays. T. R. Burger of Shelbyville, N. C., and formerly of Greeneville, has been called as pastor of Calvary Church, Greeneville. Baron Honeycutt is the new pastor of Central, Erwin. Walter Henley, Route 1, Jonesboro, is pastor of Embreeville Cove Church. Roy L. Hood, native of North Carolina and a student at Carson-Newman, is serving as pastor of the new mission of First Church, Greeneville, at Cross Anchor in Greene County. Construction of the first unit of the new building of Piney Flats mission is now underway. Work has begun on a \$20,000 pastorium at Buffalo Ridge. C. M. Farnsworth is pastor. Burton Humphreys, pastor of Philadelphia Church, has accepted a position on the faculty of Anderson College, a Baptist junior college in South Carolina. He will assume his new duties in September. Dedication services for the beautiful new sanctuary of Gravelly Church, Kingsport, were conducted on Sunday afternoon, May 3. J. C. Cartee is pastor. Former pastor Earl Johnston participated in the dedication services.

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An editorial in the *Elizabethton Star* said, "The entire community should hold up its head in pride at the success of the Immanuel Baptist Church's bond sales drive. In a period of only two and one-half days this energetic group of church people managed to sell a total of \$100,000 worth of bonds."

Ray F. Brown is in his twelfth year as pastor of the Immanuel Church. "The fellowship of these fine people has never been better," Pastor Brown states. "The fact that a large group of members were put to work to train team members and prepare the public for the sale and also the fact that many members were used on committees, helped to increase the interest and revive some of our church members. In fact, all of us have been blessed and inspired and feel as if we have had a real revival."

We congratulate Immanuel Church. It was the privilege of the editor of *Baptist and Reflector*, while pastor of First Church, Elizabethton in 1929, to share in the organization of Immanuel Church.

Miss Rebekah Lambert, missionary to Korea, has moved from Taejon to Pusan, where she is associated with Wallace Memorial Baptist Hospital. She may be addressed, Baptist Mission, APO 59, San Francisco, Calif. Miss Lambert is a native of Lewisburg, Tenn.

Roscoe Harless is new pastor for Maynardville Church.

First Church in Murfreesboro has organized South East Mission, meeting in Hobgood School auditorium. A. M. Nicholson is temporary leader.

Harry F. Nichols presided at groundbreaking for new auditorium at Gladeville Church. It will replace old frame structure, match up with brick educational unit.

Hermitage Church of Nashville Assn. recently observed Fourth Anniversary of new building with Note-burning ceremony. Total cost of building was only \$18,500 because much of work was done by men of church.

Gary Swafford was ordained to the Gospel Ministry by First Church of Winchester. A student at Belmont College, he is now serving as pastor of Midway Chapel, a mission of First Church, Cowan.

Paul J. Harting observed his third anniversary as pastor of the First Church, Athens. The church bulletin April 26 stated, "Under his leadership our church has made amazing progress in membership and stewardship."

Religious Emphasis Week was observed at Union University using the theme: "The Discipline for Christian Life." G. Allen West, Jr. of Woodmont Church, Nashville was speaker. There was a splendid attendance at the meetings and the sessions held in the dormitories proved the genuineness of their desire to know more about Christ. The theme pervaded every service and a genuine spiritual awakening took place in the hearts of many on the campus.

Charles Bump, a member of South Knoxville Church, and a student at the University of Tennessee has been appointed as "summer missionary" to Paraguay, under the program sponsored jointly by the Baptist Student Union and the Foreign Mission Board.

Calvary Church, Kingsport, with Paul Hall, pastor reports 15 additions in their recent revival—13 of them by baptism, along with 4 rededications.

Miss Blanche Hodge of Statesville, N. C. assumed her duties as Educational-Youth Director at the First Church, Athens, on April 26. Miss Hodge is a graduate of Meredith College and Southern Seminary. She has served as Director of Education the past two years at First Church, Statesville.

First Church, Norris completed a most successful eight-day revival with 15 coming for baptism, 10 by letter, and two dedications to full-time Christian service. Dr. Wilbur C. Lamm, Nashville, was the evangelist, assisting Pastor Charles Lucador.

Mrs. G. P. Lewis of Benton has given her home, rent-free for one calendar year for the use of the Polk associational missionary. J. Edward Firestone has just resumed his work in this field and has moved to Benton.

Rev. Marcus E. Parker, age 83, Fountain City, died May 3. He was a retired Baptist minister and a member of Graves-ton Church. He had served 26 different churches in Knoxville and surrounding counties.

Wetmore Church, Polk Association has called Homer Pullium of Etowah as pastor.

## East Texas Baptist College

Marshall, Texas

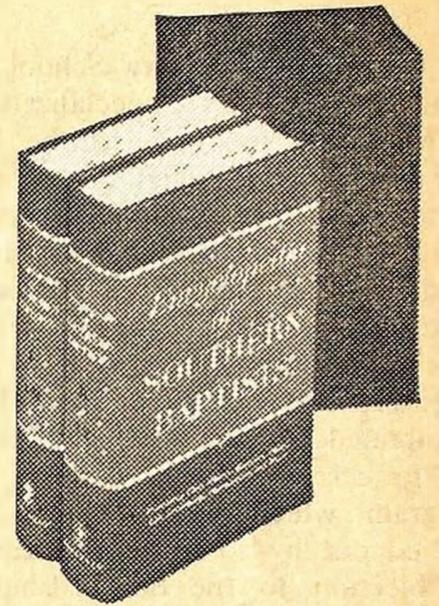
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# We Do Need A Stewardship Commission

(Continued from page 3)

the case of the Sunday School Board, or a more limited and specialized emphasis, as would be the case of the Relief and Annuity Board, doesn't alter the fact that an agency exists to perform certain functions which are intended to meet a felt need. An agency does not exist in a vacuum, nor does it represent an abstract idea or principle. Every agency Southern Baptists have has been established and is maintained because we feel it to be essential to carrying out a part of the Lord's program which cannot be as effectively carried out by some other means.

Objection to the Stewardship Commission is raised also because of the fear that another commission would further complicate the problem of correlation. It must be observed, however, that if the problem or correlation stems from the existence of more than one agency to eliminate all but one agency and create therein one administrative center for all the numerous and far-flung ministries of 9,000,000 Baptists would be a risky substitute even for the problem. The truth is that the problem of correlation stems mainly from the fact that the Convention has not heretofore clearly spelled out the activities of its agencies, and that there has not been provided an effective tool by which the agencies themselves could work at the problem. The Study Committee has, we believe, faced both these aspects of the problem and has provided an effective means for its solution in clearly defining the proper activities of each agency, in establishing a representative and effective Inter-Agency Council, and in placing the Executive Committee in an objective position. Under the Convention structure proposed by the committee the Stewardship Commission would not, as Dr. Edge says, "prepare, promote, and sell its own literature" except within the framework of that relationship which all commissions must sustain with the Sunday School Board. The problem of diversity can be solved by consolidation perhaps, but only at the cost of creativeness—which is basic and fundamental to progress.

Dr. Edge proposes then that Stewardship promotion be made a part of the Sunday School Board for to do so would obviate the conflict between promotion of the Forward Program and "Promotion of the total educational program of the church." The Sunday School has large responsibility for the promotion of stewardship education at the local church level, but so does W.M.U., the Brotherhood, the Foreign Mission Board, the Home Mission Board. Would it be wise to bring all these into the Sunday School Board since they obviously are also involved in stewardship education?

To say that "Stewardship is an educational function" (Quote from Dr. Edge)

is only half the truth. Stewardship is also a *promotional* function. The truth is that Southern Baptists must have both stewardship *education* and stewardship *promotion*. This is illustrated by the Forward Program to which reference has been made. One of the finest features of this program is its powerful educational aspect, but that feature must be balanced by promotion. The basic question is whether both aspects of stewardship can be achieved by placing it within an agency whose function is purely educational on the broadest possible basis, or by placing it within an agency whose one program is stewardship promotion.

In connection with the Forward Program objection is made that "the present leans heavily upon the educational organizations to subscribe the church budget." (Quote from Dr. Edge.) The writer of the article has slipped at this point over his own precipice of fear. I speak as a pastor. In the local church, we look upon all we do as *one* program: worship, evangelism, education, stewardship, recreation. All we do has in view two related objectives: to *make* Christians and to *mature* Christians. In this program, one part is not set off to itself as something separate, but is one of the elements in the church's life-giving bloodstream. We "lean" more heavily upon our educational organizations to promote evangelism than we do in the matter of stewardship. If this is the basis of judgment, then evangelism should also be placed in the Sunday School Board. Of course, it is there in an educational aspect because our literature is definitely evangelistic, but the *promotion* of evangelism seems properly to rest elsewhere.

As to the alleged probability that stewardship could be "promoted more easily, more economically, and more adequately as a part of the Sunday School Board," it must be pointed out that the first two claims are purely conjectural and the facts seem to argue against the latter. Certainly the Sunday School Board is doing outstanding work in each of its departments, but stewardship promotion is a field which is different from the proper sphere of the Board's activities. The Sunday School Board and stewardship promotion are not natural affinities. Stewardship promotion among Southern Baptists is not done in the same way that Sunday School or Training Union programs and curricula are worked out and made available to the churches. Stewardship promotion is not a program which is worked out by experts and handed to the churches. It is rather a vast cooperative endeavor which finds its focus in the Promotion Conference. This conference brings together the heads of all Convention boards and agencies, W.M.U. leaders, the executive secretaries of the 26

state conventions and their associates in charge of stewardship promotion, the editors of the Baptist state papers and the Promotion Committee of the Executive Committee of the Southern Baptist Convention. Under the proposed Stewardship Commission, the only change in this procedure would be the substitution of the Commission for the Promotion Committee, and then in setting goals, the Executive Committee would be represented by its Finance Committee. We believe this set-up is wholesome. After all the people who are most directly concerned with the stewardship are those within the state conventions. It is difficult to see how such a conference could be called by a department within the Sunday School Board.

Dr. Edge states that "the strongest objection to making this emphasis a part of the Sunday School Board is an objection based on fear—that this would make the Sunday School Board too big and too powerful." I can assure Southern Baptists that the Study Commission entertained no such fear. We are profoundly grateful for the superb job being done by the Sunday School Board and for its singleness of purpose to the cause of Southern Baptists. Our motivation is solely our conviction that stewardship promotion would be out of place in the Sunday School Board and could be more effectively carried on by an agency which would have this emphasis as its first purpose and not "one of many." At the present time, Southern Baptists are giving through their churches almost \$500 million annually. Our future plans are large. Everything we will do in the future will be determined in quality and scope by our giving. The Forward Program is wonderful, but we fervently hope that other and equally significant developments will take place in the stewardship concepts and practices of our people. There is a real sense in which stewardship sets the boundaries and determines the intensity of the impact of the Southern Baptist message upon the world. Dr. Edge says, "If a Stewardship Commission should be started, I would not be afraid that it would fail. I would be far more afraid of its success." Here is one Southern Baptist pastor who has faced all the problems of correlation, and now expresses the fervent hope that the Stewardship Commission will be approved and that its success will be such that within the foreseeable future, Southern Baptists will double their support of everything we are doing. I cannot feel that we would be wise in placing this tremendous stewardship promotion task upon the Sunday School Board—placing upon it the responsibility of promoting support for the local church, the district associations, the state conventions, and the Southern Baptist Convention and even that of securing wills and bequests since these are no longer the responsibility of the Foundation.

Dr. Branch is Chairman, Committee to Study Southern Baptist Program.



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**MEMPHIS, TENNESSEE**

# Tennessee Girls' Auxiliary Camps

## Camp Dates

### CAMP LINDEN

Junior—June 8-12  
 Junior—June 15-19  
 Junior—June 22-26  
 Intermediate—June 29-July 3

### CAMP CARSON

Intermediate—July 6-10  
 Junior—July 13-17  
 Junior—July 20-24  
 Junior—July 27-31

Send your \$15.00 per camper to the State WMU Office at least two weeks prior to the opening date of the camp you plan to attend.

On receipt of your reservation, you will be sent a Registration Card with Health Certificate on back. You will fill out the card and BRING IT TO CAMP WHEN YOU COME. You must have this health card.

If you want to be sure of a place at camp, send your reservations immediately. July 13-17 at Camp Carson is already full, so would you choose another week. Other weeks at Camp Linden and Camp Carson are filling rapidly.

*Camp Linden*, is located near Linden, Tennessee. Linden is on Memphis Highway 100, about 90 miles southwest of Nashville. Traveling to Camp Linden from Nashville and points east of Linden, go through Linden, approximately 2.5 miles from the center of town. Turn left on highway 13 and follow CAMP LINDEN signs. Traveling to Camp Linden from Memphis and points west, turn right on highway 13 (before you get to Linden) and follow the CAMP LINDEN signs.

*Camp Carson Springs*, is located at Newport, Tennessee 7—25W-411, between Knoxville and Newport—approximately 3½ miles west of Newport. Turn south at the camp sign and travel about four miles.

## Things You Should Know

*When to Reach Camp:* The first meal served will be lunch Monday. You will register upon arrival. The camp program begins at 2:00. All camps will close Friday, noon.

*Transportation:* If traveling to LINDEN or NEWPORT by bus (either Trailways or Greyhound), the camp truck will be at the bus station to take you to camp.

*Something About Camp:* No Church will need a local counselor to stay with their campers. A camp counselor will be provided for every 10 or 12 girls. The camp counselor will be with the girls assigned to her. The group will be made up of 2 or 3 girls from five different churches.

Points will be given for certain things. At the end of the camp, an Honor Camper

award will be given to campers making a certain number of points.

*Protection:* No one goes in or about the swimming pool except at stated time and under the supervision of a Red Cross Life Guard.

Insurance will be taken out on each camper. Under this policy, all campers and adult staff members are insured against injury and sickness from the time they leave home until they reach home again after camp. A NURSE will be on the grounds throughout the camps.

## What To Bring

*Supplies:* Sheets, blankets, pillow case,

towels, personal articles, empty shoe box, GA Manual, BIBLE, and TELL magazine.

*Clothes:* Be sure to bring bathing suit. We wear cotton dresses to all services. Recreational clothes are worn only during recreation. Rain coat will come in handy.

*Money:* Campers will want to bring some spending money. There will be extra projects in handicraft available, so bring some extra money for that if you like to work with your hands. One handicraft project is included in the \$15.00 fee. We always take a mission offering, so bring money for that. There is a canteen and bookstore.

## Meet Missionaries At Camp

There will be mission study classes, missionary messages, morning watch, vespers, and recreation.

## Training Union Department

# Knox County Leads In Youth Night Attendance Of 995

Congratulations to Mrs. Robert Lockwood, Associational Young People's Leader, and all her committees for the splendid response when almost a thousand youth gathered at Arlington Baptist Church for Associational Youth Night from sixty-four churches. They enjoyed supper and a varied recreation period, conferences and an inspirational message. Nashville Association ran a close second with 615; Holston and Shelby both surpassed 500.

Other associations reaching their attendance goals were Big Hatchie, Beulah, Cumberland, Polk, Big Emory, Chilhowee, Loudon, and New River. A few Associations will have Youth Night at the date indicated:

## Association Present from Churches

Southwestern Region		
Beech River	May 11	
Big Hatchie	227	15
Fayette	75	5
Hardeman	152	16
McNairy	46	9
Madison-Chester	124	15
Shelby	525	55
Northwestern Region		
Beulah	164	14
Carroll-Benton		
Crockett	105	7
Dyer	75	10
Gibson	144	17
Weakley	132	11
Western District	91	14
South Central Region		
Duck River	156	12
Giles	40	5
Indian Creek	134	16
Lawrence	43	9
Maury	185	12
New Duck River	103	13
William Carey	110	15

North Central Region		
Central	40	10
Cumberland Co.	22	7
Concord	135	15
New Salem	9	
Riverside	62	5
Salem	56	4
Stone	85	10
Union		
Wilson	40	10
Southwestern Region		
Bradley	131	12
Hamilton		
Hiwassee		
McMinn	133	14
Polk	117	10
Sequatchie	33	4
Sweetwater	May 5	
Tennessee Valley	84	7
Northwestern Region		
East Tenn.	66	9
Grainger	164	16
Holston	514	53
Holston Valley	April 11	
Jefferson	135	14
Mulberry Gap	19	4
Nolachucky		
Watauga	83	12
Eastern Region		
Big Emory	276	22
Campbell	April 10	
Chilhowee	391	37
Clinton	179	18
Cumberland Gap	51	9
Knox	995	64
Loudon	125	17
Midland	41	4
New River	54	4
Northern	34	1
Sevier	162	12
Totals: Associations		49
Attendance		7,693
Churches		739

## Mission Materials Available For Vacation Bible School

With Vacation Bible School days just around the corner, our churches are now busily engaged in faculty training. In most associations, the clinics have already been held, giving to the workers a day of information and inspiration designed to get them off to a good start in their local church preparation.

There is a vital need for adequate early preparation of the Junior and Intermediate workers for the daily fifteen-minute Missionary Activities period. In fact, the missions leader ought to be the first to begin preparation.

Through these missions periods the Vacation Bible School offers excellent opportunities for effective missionary teaching. The programs are arranged in a four-year cycle covering the work of the denomination from the pupils' own church to the "uttermost part of the earth". This permits each pupil to cover the same cycle twice—once as a Junior and again as an Intermediate, for the program material in the Intermediate cycle presents the same emphases as those in the Junior cycle, though not arranged in the same order. The two-fold aim of the missions leader in each of these departments is to give specific information and to motivate missionary action.

Each missions teacher should realize that it is both his privilege and duty to take these programs and adapt them as may be necessary to the abilities, interests, and experiences of his own pupils.

One important reason for studying the program material carefully before the opening of the school is that there may be time to get free literature from the various denominational agencies referred to in the programs and to collect other available materials.

A study of this year's materials will reveal that half of the programs (five) in each of the departments put an emphasis on state missions. Since the program in each state differs, the textbooks carry the suggestion that enrichment material for these programs be ordered from the state missions headquarters.

As an aid to the missionary leaders on these programs, the Promotion Department of Tennessee Baptist Convention, working with the Sunday School Department, has made it possible for the churches to order the following

### Available Materials

- Mission Map of Tennessee—Jr. & Int.
- Tenn. Baptist Children's Homes folder—Jr. & Int.
- "Baptist and Reflector" folder—Jr.
- 1958 State Mission Booklet, "Tenn. Our Judea"—Jr. & Int.

State Mission Information, Ministry to Negroes—Int.

Folder on State Missions Activities—Int.

Folder on BSU Summer Mission Program—Int.

Folder on Mission Program (Missionaries' pictures)—Jr.

Folder on Tennessee Baptist Camps—Jr.

Cooperative Program Folder—Jr. & Int.

Only the missions leader will need these materials, so in placing orders, PLEASE ORDER ONLY ONE COPY FOR EACH JUNIOR AND INTERMEDIATE DE-

PARTMENT ANTICIPATED IN THE BIBLE SCHOOL.

Self-addressed cards carrying the list of these available materials were distributed in the various associational clinics by the Junior and Intermediate leaders. The promotion Department reports that many of these cards requesting materials are coming in daily. In a few instances, there was no name nor address for the person making the request, therefore the order could not be filled. PERSONS WHOSE ORDERS HAVE NOT BEEN FILLED SHOULD PLEASE NOTE AND DUPLICATE THE ORDER, GIVING THE NEEDED INFORMATION.

Requests for these above listed materials should be made to Promotion Department, Tennessee Baptist Convention, 1812 Belmont Blvd., Nashville, Tenn.

### Student Department

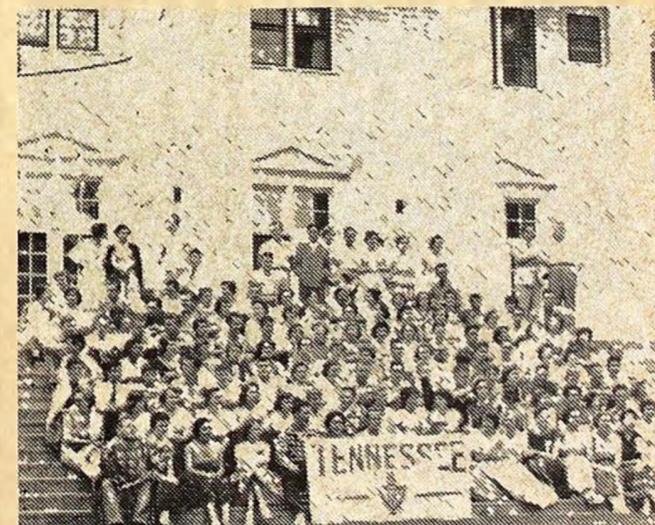
## Attention High School Graduates

Student Week at Ridgecrest, June 4-10, 1959, is planned for you. Through the state fellowship meetings, you will meet many students and make new friends from the campuses where you will be in school next year. Special conferences have been planned for you which include: Bible Study, Planning for College Life, Preparing for Vocation and Home. Outstanding speakers will include: Howard Butt, Carlyle Marney, Walter Judd, Roy McClain, J. P. Allen, Chester Swor, Leonard Sanderson. Tennessee always has the largest delegation, and you will have plenty of wonderful fellowship with students from your state. Send in your reservation now. It must be made through the State Student office.

Churches and parents should consider sending high school graduates as a graduation gift. Send only high school graduates. Reservations for those below high school senior year will not be accepted.

All rates are per person, per day. Bedding is furnished. Please note that those staying in Holston Cottage will eat in the Holston Cottage Dining Hall and not the main

Ridgecrest Dining Hall. All reservations received by May 25 will receive confirmations.



### ACCOMMODATIONS AVAILABLE

Pritchell Hall	\$4.00-\$5.00
Cedar Lodge	\$4.00
Locust	\$4.50
Cottages	\$3.50
Holston Cottage (Old Bldg.)	\$200
Holston Cottage (New Bldg.)	\$3.50

### RIDGECREST STUDENT ASSEMBLY

JUNE 4-10, 1959

### RESERVATION REQUEST

Name \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ College (if student) \_\_\_\_\_

Address between June 1-4 \_\_\_\_\_

Accommodation desired 1st Choice \_\_\_\_\_

2nd Choice \_\_\_\_\_ 3rd Choice \_\_\_\_\_

Every person attending Ridgecrest must pay a \$2.50 registration fee. This fee must accompany request for reservation. Mail this coupon and your registration fee to BAPTIST STUDENT DEPARTMENT, 1812 Belmont Blvd., Nashville 5, Tennessee. Make checks payable to BAPTIST STUDENT UNION. Reservation fees cannot be returned after May 25.

## Attendances and Additions, Sunday, May 3, 1959

Church	S.S.	T.U.	Add.
Alcoa, Calvary	262	102	
Central	248	114	2
First	497	197	1
Ashport	76	54	1
Athens, Antioch	190	78	
East	482	165	
First	715	268	5
Avalon Heights	79	27	
West End Mission	50	21	
North	314	153	
Calhoun	141	56	12
Good Springs	119	51	3
Hiwassee	108	44	
Idlewild	80	35	
Lake View	54	36	
McMahan Calvary	101	78	
Mt. Harmony	114		
Mt. Verd	97	29	
Niota, First	13	80	
Parkway		46	
Rodgers Creek	70	34	
Union Grove Meigs	59	42	
Valley Road	64		
Valley View	21	9	
West View	79	31	
Wild Wood	142	91	
Zion Hill	62	36	
Bemis, First	386	130	
Blaine, Block Springs	155	39	
Bradford, First	116	78	
Brighton	239	111	
Munford Chapel	72	34	1
Bristol, Calvary	396	74	2
Tennessee Avenue	609	162	
Mission	45	25	
Brownsville	519	142	1
Charleston, First	117	49	
Chattanooga, Avondale	696	167	6

Brainerd	996	340	11
Concord	485	250	4
Eastdale	516	124	
East Lake	654	170	3
East Ridge	825	256	4
Northside	445	113	2
North Market	132	45	
Red Bank	1191	307	3
Ridgedale	562	170	
Ridgeview	308	105	
Second	103	44	
Spring Creek	519	178	
White Oak	502	147	1
Woodland Park	442	165	
Clarksville, Little West Fork	152	45	3
New Providence	277	102	1
Pleasant View	261	110	1
Cleveland, Cedar Springs	115	89	1
First	726	295	3
Macedonia	130	62	8
Victory	144	56	
West	121	53	9
Clinton, Second	507	128	
South	291	90	
First	687	210	1
Columbia, First	588	210	
Riverview	79	44	2
Highland Park	387	201	
Cookeville, First	542	129	
West View	211	58	
Crossville, Emmanuel	133		
Daisy	352	140	
Decatur, First	132	85	8
Pisgah	104	59	
Dyer, First	273	105	
New Bethlehem	211	114	
Dyersburg, First	689	213	
Hillcrest	255	124	2
Elizabethton, First	606	156	1
Reservoir Hill	20		
Immanuel	290	129	
Elk Mills	55	32	
Oak Street	170	75	6
Siam	251	107	
Englewood, First	210	55	6
Etowah, First	417	122	
North	531	175	1
Fountain City, Central	1256	345	
Smithwood	862	291	
Friendsville, First	150	81	
Gallatin, First	734	195	2
Southside Chapel	89	45	
West Eastland	64	32	
Gladeville	167	81	1
Grand Junction, First	106	67	
Greeneville, First	380	119	
Second	239	76	
Harriman, South	503	190	2
Trenton Street	615	193	1
Walnut Hill	322	141	2
Henderson, First	181		
Mission	20		
Hendersonville, Rockland	58	33	
Hixson, First	437	184	4
Memorial	201	77	
Humboldt, Antioch	211	106	
First	529	131	
Huntingdon, First	318	140	
Jackson, Calvary	596	225	2
First	935	214	
North	340	152	2
Parkview	439	201	1
West	969	514	3
Jellico, First	243	74	
Johnson City, Central	768	151	6
Clark Street	237	60	
North	43	13	
Pine Crest	225	122	
Temple	395	142	6
Unaka Avenue	410	143	
Jonesboro, First	258	68	

Limestone	40	28	
Kenton, Macedonia	87	65	
First	220	66	
Kingsport, First	877	188	
Glenwood	530	195	34
Litz Manor	239	100	
Lynn Garden	529	144	7
Kingston, First	652	252	1
Knoxville, Alice Bell	346	102	4
Bell Avenue	961	285	3
Broadway	1417	629	6
Central (Bearden)	736	224	1
Fifth Avenue	889	331	1
Lincoln Park	1084	340	3
Lonsdale	349	100	
North	402	170	1
New Hopewell	375	186	1
South	662	246	4
Wallace Memorial	562	191	4
Washington Pike	389	112	2
LaFollette, First	374	109	1
LaGuardo	150	92	
Lawrenceburg, First	271	101	2
Meadow View	95	75	
Highland Park	217	87	
Lebanon, Fairview	353	89	
First	587	198	1
Hillcrest	139	100	
Rocky Valley	119	74	2
Lenoir City, Beals Chapel	68	29	
Calvary	289	75	
First	633	237	1
Kingston Pike	97	44	
Loudon, New Providence	219	129	4
Madisonville, Chestnut	100	42	
First	275	93	
Mission	62	31	
Malesus	245	101	
Martin, Central	273	67	
First	399	115	
Southside	100	57	
Maryville, Broadway	740	358	5
First	952	277	3
Madison Avenue	156	71	
Monte Vista	226	115	5
McMinnville, Magness Memorial	401	115	
Forest Park	62		
Shellsford	214		
Memphis, Ardmore	723	302	
Baptist Center	68	43	
Bartlett	353	197	
Bellevue	2497	909	1
Berclair	977	329	5
Beverly Hills	520	164	
Boulevard	693	200	1
Mission	110	37	
Brooks Road	224	124	
Central Avenue	896	272	2
Glen Park	194	96	2
Eads	59	33	
Egypt	206	86	
Ellendale	170	72	
Emmanuel	105	50	8
Eudora	771	274	5
First	1325	353	2
Fisherville	170	51	
Forest Hill	119	54	
Graceland	588	216	11
Graham Heights	282	110	1
Highland Heights	1397	656	7
Hollywood	491	201	
Kennedy	435	154	2
Kensington	244	60	1
LaBelle	443	206	1
LaBelle Chapel	548	217	1
LeaClair	331	144	5
Leawood	855	310	1
Longview Heights	444	206	4
Malcomb Avenue	237	120	1
McLean	550	245	2
Merton Avenue	506	139	
Mt. Pisgah	132	70	3
National Avenue	344	146	4
Oakhaven	245	91	2
Oakville	362	123	5
Raleigh	582	212	4
Richland	288		5
Scenic	157	69	
Sky View	154	101	1
Southland	209	107	
Southmoor	220	80	1
Speedway Terrace	865	213	
Temple	1171	331	3
Thrifhaven	652	317	
Mission	75	42	1
Trinity	530	292	
Union Avenue	1158	426	4
Wells Station	675	286	
Whitehaven	578		9
Woodstock	146	87	
Milan, First	446	144	
Northside	122	68	
Oak Grove	106	73	
Morristown, Buffalo Trail	297	118	8
First	895	270	5
Murfreesboro, First	726	189	1
Calvary	98		
Mt. View	181	65	2
Third	296	112	
Woodbury Road	202	68	
Nashville, Belmont Heights	1085	489	6
Madison Street	98	51	2
Kingston Springs Mission	17	14	
Bethany	43	19	
Calvary	262	92	9
Donelson, First	801	175	5
Fair Hills	65	57	

# FAVORITE SERMONS of John A. Broadus

Edited by D. L. Stanfield

The first representative collection of sermons by this master of sermons and long-time professor of preaching at Southern Baptist Theological Seminary. Included are sermon briefs, sermon outlines, and complete sermons. Many of these have never before been published. This book is one of those "must" books for anyone interested and concerned about distinguished preaching. (9h) **\$2.75**

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Tennessee Baptist Foundation  
Belcourt at 16th Ave., South, Nashville, Tenn.**

**A PERPETUAL TRUST**

## Spright Dowell Named Acting Mercer Head

Dr. Spright Dowell, president emeritus of Mercer University, Macon, Ga., has been named acting president of the university to succeed Dr. Connell who died unexpectedly April 21.

During Dr. Connell's 5½ years as president, Mercer had entered into an extensive building and renovating program. Under his leadership a new student center, costing more than \$1 million, a new humanities building and a new physics building were constructed, and three dormitories were enlarged or renovated.

Fairview	210	95	1
Jordonia	61	34	..
First	1338	506	6
Cora Tibbs	90	58	..
T.P.S.	336	..	..
Freeland	170	64	16
Gallatin Road	383	128	..
Glendale	234	77	5
Grace	1006	349	..
Harsh Chapel	183	82	..
Immanuel	385	148	..
West End Chapel	70	33	..
Ivy Memorial	487	155	..
Mission	40	..	..
Judson	712	193	..
Benton Avenue	71	35	..
Tusculum	279	123	5
Lincoya Hills	423	91	2
Lockeland	601	178	4
Madison, First	694	211	6
Madison Heights	232	121	3
Radnor	618	230	2
River Road	62	49	..
Saturn Drive	322	149	1
Scottsboro	89	53	1
Seventh	238	104	..
Haywood Hills	80	26	..
Shelby Avenue	538	156	4
Woodbine	357	136	5
Woodmont	726	249	2
Newport, English Creek	81	52	..
Oak Ridge, Calvary	262	137	8
Robertsville	736	272	1
Old Hickory, First	626	203	..
Rayon City	232	112	..
Temple	215	129	1
Oliver Springs, Beech Park	190	77	..
First	224	66	..
Parsons, Calvary	41	41	1
Portland, First	378	121	1
Pulaski, First	399	141	..
Rockwood, Eureka	122	71	..
First	597	181	5
Whites' Creek	143	60	..
Sevierville, Alder Branch	132	97	2
Antioch	122	88	..
Beech Springs	233	80	..
Boyd's Creek	103	41	..
Dupont	104	48	..
First	577	140	6
Knob Creek	122	50	..
Wears Valley	104	60	2
Zion Hill	133	58	..
Shelbyville, First	422	84	..
Smyrna, First	228	82	1
Somerville, First	288	188	..
Summertown	115	58	..
Sweetwater, First	430	112	3
Toone	126	57	..
Tullahoma, First	546	138	..
Lincoln Heights	84	42	..
Highland	203	105	..
Union City, First	700	201	..
Samburg	68	36	..
Second	289	114	..
Watertown, Round Lick	183	70	..
Whiteville	181	..	..
Winchester, First	305	77	..
Southside	50	..	..

Our congratulations to Pastor Virgil W. Cavender of Malcomb Avenue Church, Memphis, who has completed 25 years of service for the Lord in his two pastorates (Huntington, W. Va.) and Malcomb Avenue since 1948. During this time 1624 new members have been received and Brother Cavender has baptized 679. Thirty different projects have been completed representing beautification and enlargement of buildings, new property secured and better equipment. Malcomb Avenue has BAPTIST AND REFLECTOR in its budget.

Charles L. Dinkins of Nashville has been named temporary executive secretary of the Sunday School Publishing Board, which published literature for the National Baptist Convention, U.S.A., Inc. Dinkins will succeed the late A. M. Townsend till a permanent successor is elected, probably in September.

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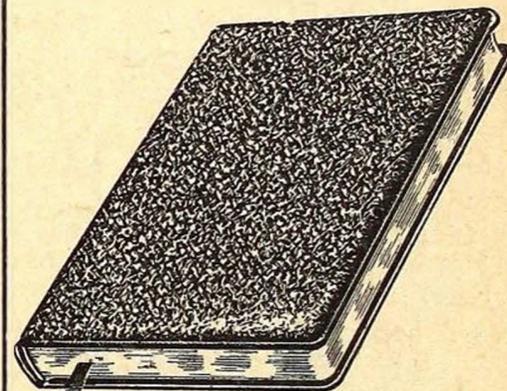
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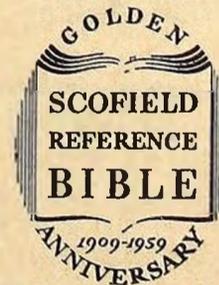
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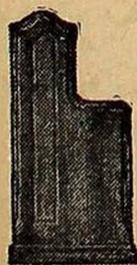
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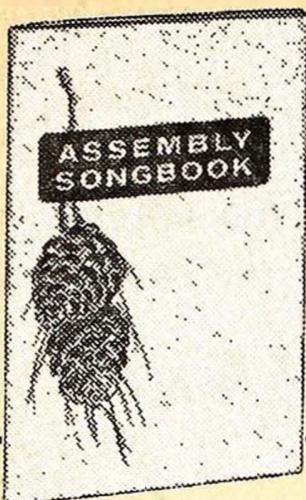
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# Power Brings Responsibility

by O. L. Rives



As more and more important conventions, retreats, and assemblies are being held, song books are needed that can be distributed in large numbers for congregational singing. Your Baptist Book Store now has the new *Assembly Song Book* with 96 hymns especially chosen for use in such gatherings. The low prices make this song book practical for any gathering. (26b)

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**TEXTS:** I Kings 5; 9:1 to 11:8 (Larger)—  
 I Kings 9:1-9 (Printed)—Proverbs 3:5, 6  
 (Golden).

Solomon's reign, that part of it covered by the printed text of this lesson, is a classic illustration or example of the Golden Text. Although he was powerful as a ruler, he trusted God implicitly. Although he became the wisest man of all times, he did not lean on his own understanding but rather upon the wisdom that comes from God (see James 1:5). Although he was a king of wide influence and prominence, he gladly acknowledged the Lord's directing and blessing hand in the affairs of his kingdom. Truly it can be said that God directed his paths. One wishes that this could be said of his entire reign, but alas such is not the case! For, as we recall, Solomon defaulted and turned away in his religious life which caused the deterioration in his moral life. The present series for our study considers in a single lesson Solomon's reign. We note the following concerning it.

### MAGNIFICENCE WITH MAJESTY

Solomon's palace, the Temple, and all connected with them, were magnificent.

There was splendour on every hand. The beauty and glory reminded the visitors of his greatness as a ruler. It was an age similar to that of Pericles in Greece or Queen Victoria in London. But there was a becoming dignity in it all. There was an absence of the tawdry. The eye could and did feast upon the rich and uplifting. To look at the palace was to be impressed by the grandeur of Solomon. To look at the Temple was to be elevated by the glory of God. The surroundings were in excellent taste. Outsiders were generous in their praise. In the early years of his reign, Solomon conducted himself with propriety worthy of a king over a great and prosperous people. True greatness is always marked with dignity and poise.

### POWER WITH PIETY

Solomon came to the throne under the most favorable circumstances. His father, David, had prepared the way for his reign with military successes and strong alliances with the surrounding nations. The people were prosperous and living upon a high plane religiously and morally. The king was humble in spirit, relying upon God's guidance and eager to serve Him. His recorded prayers show evidence of deep religious fervor and commitment. A nation does well to follow the example of Israel as it in turn followed the leadership of Solomon. Power is a sacred trust, whether in the hands of an individual or the nation as a whole. Kipling has a sure word on this point when he writes: "Lord God of hosts, be with us yet; lest we forget, lest we forget." The history of once powerful nations, how long since decayed and almost forgotten, furnish words of warning to us here in our own nation today. What man builds, and with the Lord's help, can only be preserved by that same help.

### RENOWN WITH RESPECT

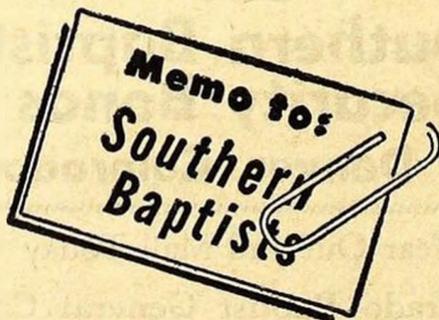
Solomon's fame as king and ruler spread far and wide. But he was respected more than he was feared. His renown, at least for many years, was free from the objectionable. He was honored by his own people and by those who heard about him but never visited him. Those who did visit him were even more impressed after their visit. His marvelous wisdom was known over that part of the world, and highly regarded. His words and deeds were characterized with true insight and justice. His kingdom rested upon a solid foundation. The Lord's second appearance, recorded in the printed text, brought him and his people both a promise and a warning. God told them to expect continued blessings if they were true to Him but, on the other hand, punishment and distress if they turned away from Him.

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#### PROGRESS

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- New plan of organization implemented January 1
- Co-operative plan now operating with Texas in language missions
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#### PLANS

- Full co-operation in all Jubilee Advance emphases for 1960, 1961, 1962
- Another year of evangelism proposed for 1964
- Third Jubilee Goals modified to give greater challenge
- Continued promotion of 30,000 Movement
- This is Southern Baptists' hour to spread the gospel throughout

49 STATES

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*You made this possible!*  
 Continue to support the work with your prayers.

# The Young South

As you read today's letters choose at least one to answer. Perhaps it will be a letter from a friend your own age. It may be a letter from someone who has an interesting hobby or enjoys the same activities you do. Perhaps it will be a letter from someone who belongs to a club or church group in which you, too, are interested. What kind of pen pal do you want today?

*From Jane Ann McCulley, Box 366, Cookeville, Tenn.:*

I would like to have a pen pal in another country. It would help me in my Scouting, and I would enjoy learning more about how people live in other countries.

I will be 13 years old in May. A Japanese pen pal would be my first choice, but any other country will be fine. Thank you for your help.

*From Betty Featherston, 211 Washington St., Newbern, Tenn.:*

I am 11 years old and in the sixth grade at Newbern School. I attend Sunday school and church at the First Baptist Church of



Newbern. Our pastor is Brother T. T. Newton. My hobbies are reading and watching TV. I would like to have pen pals any age. Thank you for printing my letter.

*From Betty Walden, Route 2, Tiptonville, Tenn.:*

I am writing you again for some of my friends. If you wonder why, it is because they do not get the BAPTIST AND REFLECTOR and they asked me to send in their names and addresses so that they would get some pen pals. The friends are:

Margie Allen, age 16  
Judy Haggard, age 15  
Mary Willie Spurgeon, age 17

All three of these girls attend the Baptist Church. All three like to listen to good music. They want pen pals about their age and will try to answer all letters. Thank you very much for printing their names. The address is the same for each girl—Route 2, Tiptonville, Tenn. I hope each one will get lots of letters.

*From Charlotte Gammill, Route 4, Savannah, Tenn.:*

I am 11 years old. My birthday is Nov-

ember 16. My hobbies are writing to pen pals and collecting autographed pictures.

I would like to have pen pals ages 11-14 and will try to answer each letter I receive. Thank you.

It is about time for you to write me an end-of-school letter. Here are some questions I hope you will answer:

When will your summer vacation begin?

How long will your vacation last?

Is your class having a special party or picnic, or perhaps taking a trip?

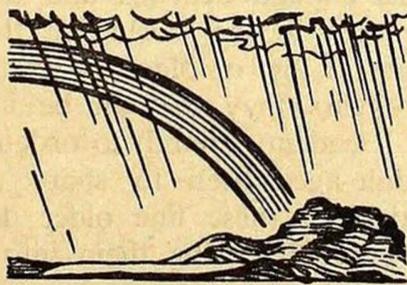
Do you have to take examinations or tests in each of the subjects you study, or will you be graded simply on the work you have done all during this school term?

What grade will you be in when school begins again?

Next semester or term, will you have the same teacher? Will you attend the same school?

What have you enjoyed most during this school term?

How do you plan to keep in touch with your school friends during vacation time?



What are your own vacation plans? Will you go to camp, visit someone in another town, do some special jobs to help with the work at home, or what?

When will your church's Vacation Bible school begin? Will you be able to attend?

Of course, you cannot answer all of these questions in one letter. Mark the questions which you'd like to answer. Then begin a letter to me. It may have to be a "continued" letter. You can mail one letter this week, add to the information in another letter next week, and so on. Your Young South friends are just as interested as I am to know about your school activities and your vacation plans. They will be sharing their plans too, and through your Young South column you can keep up-to-date on news of each other! Get off your first "answer letter" this week! I'll be looking for it.

Love,

AUNT POLLY

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



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

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

Airplanes can go higher than 10,000 feet on a 50 horsepower motor but it now takes 300 horsepower to drive to the corner grocery.

"A dollar may not go as far as it once did," said neighbor Ned Preston, over our alley fence, "but it makes up for it in speed."

Three gentlemen of Manhattan's lower East Side decided to stop in at a downtown restaurant for a spot of tea. The waiter appeared with pad and pencil. "I want a glass of weak tea," ordered one.

"I'd like tea, too," said the second, "but very strong, with two pieces of lemon."

"And you?" queried the waiter of the third.

"Tea for me, too, please. But be sure the glass is absolutely clean!"

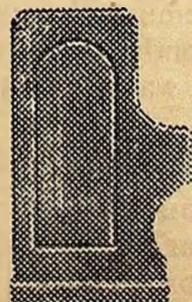
In a short time the waiter was back with the order. "Which one," he asked, "gets the clean glass?"

The occasion was a dinner given by the Explorer's Club. After all had served themselves from a bountiful buffet and returned to their tables, an attractive woman, verging on plumpness but putting up a fight against it, was complaining about her dinner.

"This ham is not on my diet," she said, "and neither is the potato salad. Also these baked beans are not on my diet." She looked at her dessert and sighed, "Apple pie is not on my diet."

The gentleman sitting next to her glanced at her well-filled plate and said, "It seems to me the main thing that is not on your diet is you."

Washington's best sale sign: "Fire Sale—If You Don't Buy Something Quick Someone's Gonna Get Fired."



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A STUDENT accepted the pastorate of a small country church which had only two elderly deacons. He saw that if the church were to continue a stable program of growth in the future there must be some younger men brought into responsible leadership in the church. When he approached the two deacons on the subject of wanting some younger men, they became extremely hostile. One of the men said, "What do you want to do, put us older men on a shelf?" This was not the younger man's intention at all but he had to drop the matter of deacon material because of the extremely belligerent attitude of the deacons.

Nevertheless, in two months the church did not have a deacon. One had passed away rather suddenly, the other one was confined to his bed with a stroke. As a result the church had to seek out younger men and ask them to serve as deacons

o.k. with me. I will not try to influence them." This hesitancy to make strong recommendations many times prevents the deacon group from being as aggressive as it would otherwise be.

#### Rotation

Pastors are constantly asking about the advisability of rotation of deacons in the smaller town and country churches. With deepest sincerity I would like to reply, "The Lord has a rotation system."

This is indeed true for old age and death takes its toll of the fine, stable, loyal supporters among the deacons of rural churches. This is to be expected. No one of us can last always in the places where they are called to serve. Still, as we grow older, somehow we must lay down some of the responsibility that the church has placed upon us. In doing this we must

up entirely of young men. The only way to maintain this balance is to add younger men regularly. This is the long perspective, I realize, but if the church does not ordain younger men over a period of years it will soon find that it has to select an entire group of inexperienced men. It seems to be the point of wisdom that younger men be brought into the group in order to be trained along with the experienced men. The older men should be anxious to share their wisdom and experience with younger men who will have to lead when the older men have passed on.

The deacon holds the most significant offices occupied by laymen in the church. It is a New Testament office. It has a marvelous history dating back to the First Century of Christian History.

Since the office of the deacon is Biblical it is so significant for progress in today's churches, each person involved should consider it in its proper significance. The pastor needs to understand that this is his most strategic opportunity of working with his people. He gives the deacons the highest respect and confidence and works in closest fellowship with them.

The church respects the deacons because of the significant position they hold. The church should not allow deacons to dominate the church against the will of the body but should be anxious to follow their leadership. The deacons are servants of the church, so the church should select for deacons only those with scriptural qualifications.

The deacons themselves need to hold their office in highest honor. This can be done by a Christian dedication, by a progressive attitude, and by a fully cooperative spirit.

Those wishing to study the qualifications of a deacon further can find an excellent treatment in President Robert E. Taylor's book, *The Baptist Deacon*.

## RURAL DEACONS

by Carl A. Clark

Dr. Clark is Professor of Pastoral Ministry and Rural Church Work, Southwestern Baptist Theological Seminary, Fort Worth, Texas

though they had no experience whatsoever and though there were no older men to train them.

#### Democracy

Rural churches are usually exceptionally democratic in spirit and attitude. They are not in the habit of working through committees to any large degree and thus many times do not place upon the deacon body the responsibility necessary for proper functioning of the church. At the same time, some of the deacons have not been experienced in accepting committee responsibility. They are hesitant to take upon themselves the distinctive responsibility that goes with the office of deacon. This hesitancy to accept responsibility frequently prevents the deacon group from taking the initiative in leading out in the program of the church. This being true, the deacons are not as effective as they could be.

Because of this extreme democratic attitude many times the deacons in the small church hesitate to make strong recommendations to the church. They seem to feel that a recommendation from the deacons carried unusual power and would be too influential upon the members of the church. A deacon is frequently heard to say, "Whatever the people want will be

be looking toward the time when others can take our places.

Recently a student pastor said, "My church has enough deacons and they are the finest men in the world but they are all 60 years of age or older. I realize that in a few years they will all be inactive. How can I lead my church to ordain some good middle-aged men to share the responsibility with these fine older deacons, and thus gradually bring them into places of leadership?"

In my place of counseling young pastors, this question occurs almost weekly. In all too many cases the deacons seem to resent any suggestion that younger men should be selected. The idea of rotation is not that the older men will be removed from responsibility but that younger men will be brought into sharing responsibility.

In fact, a very small church does not need a rotation system for deacons. Unless it has 18 deacons or more I personally see no need to set up a three year rotation plan. If it has that many or more it probably would be wise to do so. However, in God's rotation system a church must be constantly seeking out qualified younger men to be inducted into places of leadership, including the deacon body.

#### Training

The most significant matter, as I see it, is that younger men need to be brought in to work beside the older fellows in order that they might get training in the wisdom and experience of the older men. A group of deacons should not be made up entirely of older men, nor should it be made

### Program Wins Citation

NASHVILLE—The radio program, International Sunday School Lesson, broadcast weekly over WSM Nashville, was named recently as one of the award-winning programs in the religious category.

The Middle Tennessee Radio and Television Council of Nashville, which is composed of a variety of organizations ranging from educational institutions to Parent-Teachers Associations, made the citation.

The lessons are broadcast by Dr. Clifton J. Allen, editorial secretary of the Baptist Sunday School Board. He has conducted this weekly program over WSM since 1945.

Dr. Allen also prepares the lesson for the Southern Baptist Convention Radio-Television Commission program "International Sunday School Lesson," which is carried by 79 radio stations in 19 states.

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