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LEBANON TENN  
BGT MISSION



—H. Armstrong Roberts

*To sing with the spirit and the understanding bestows a  
benediction helping draw the hearer to the Lord.*

## . . . Ministerial Education

● I am somewhat disturbed by some of the attitudes taken by some of our good Baptists regarding the education of our ministers. I refer specifically to a letter carried in the BAPTIST AND REFLECTOR, October 29, by W. R. Rigell. He points out that the opportunity to obtain education today " . . . has never been better." This is strictly a matter of opinion, and in my opinion, this is not the case. In these days of inflation, I maintain that a minister has a difficult time securing an education, if he happens to be called to the ministry after becoming the head of the family. It is further pointed out that our summer preachers schools are offered. I respectfully ask: How long would it take a minister to become recognized as an educated and respected minister by attending these schools? I have long felt (though I believe these schools are good) that the cost of these schools could be more wisely used in helping ministers who are seeking formal training.

As to Chilhowee, I am not in a position to defend or contest the opinion of the survey committee. However, my point is that we are failing as Baptists to help our preachers to obtain an education. Especially is this true for the man who enters the ministry late. Whether with or without Chilhowee, I submit that it is tragic that a man who feels the call of God to the ministry has no one to turn to for help in his education.

Presently, I am a student at the University of Tennessee. Why? Because I cannot afford to attend our Baptist colleges. The cost is nearly twice that of the state university. The university is tax supported. Sure, but preachers are giving their lives to support our work, which includes our institutions of learning. A Baptist college from which I graduated in Kentucky, charges preachers about one-fourth as much tuition as does the Tennessee Baptist college of which I speak. A representative of this college recently spoke at length about the fine youth that were being turned out of this school. He spoke of the teachers, pre-medical students, science students, football players,



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## Wednesday Night Vigor

Robert G. Witty, Central Church,  
Jacksonville 7, Fla.

A new indication of vigorous life in the Wednesday night service of Southern Baptist Churches has appeared. Pastors and lay leaders alike may take encouragement from this statistical proof.

Southern Baptist pastors have been searching for solutions to the Wednesday night problem. The old Prayer Meeting, in which only a handful could participate and to which fewer still came, has been generally replaced. Various new programs have been attempted. Effort has been made to enlist people in a wide age range. Cooperation of various activities such as Sunday School, business meetings, auxiliary meetings, and such like, has afforded the material for experimentation. Dr. Huss's plan for the "Hour of Power" has enjoyed wide success. Other programs such as "Family Night", "Church Night", and similar titles have become popular. But, all of these have one thing in common: the attempt to enlist more people from a wider age range in the Wednesday night services.

The success of this move became statistically apparent as a by-product of a recent survey on evangelism. Nearly two thousand cards were filled in by members of various congregations scattered throughout the Southern Baptist Convention. One of the

and many others. Not once did he mention the fact that we have some preachers in our schools. Our state institutions are also turning out the same products. It is my conviction that we are trying to compete where we have little business, while neglecting a vital need in our Baptist program. I trust that those who read this may do so with an open mind, because I offer it as my humble opinion, believing that it is timely and needed.—Ben A. Baird, pastor, First Baptist Church, Briceville, Tenn.

questions answered gave the age of the informant. From these cards it became apparent that the Wednesday night meeting has the vigor of a strong appeal to every age group in the church. Childhood, youth, maturity, and age are all represented. Here is the statistical indications of actual Wednesday night attendance: ages 5 through 9 years—20 attendants; ages 10 through 14 years—87 attendants; ages 15 through 19 years—105 attendants; ages 20 through 24 years—106 attendants; ages 25 through 29 years—107 attendants; ages 30 through 34 years—127 attendants; ages 35 through 39 years—160 attendants; ages 40 through 44 years—138 attendants; ages 45 through 49 years—136 attendants; ages 50 through 54 years—142 attendants; ages 55 through 59 years—108 attendants; ages 60 through 64 years—89 attendants; ages 65 through 69 years—54 attendants; ages 70 through 74 years—29 attendants; ages 75 through 79 years—21 attendants; ages 80 through 83 years—4 attendants.

This statistical proof shows that Southern Baptists are evolving a type of Wednesday night service possessing appeal to all ages and adapted to the spiritual development of its people. While the attendance proportion is still below the Sunday services, it is a growing proportion. The fact that youth is being enlisted is a healthful sign for the future development of this important service in the life of Southern Baptists.

On this basis a question may be raised: would not one of our denominational agencies perform a real service by making a summarized report upon successful Wednesday night procedures available to our churches?

## Bible Break

By Ruby Lee Adams

There is a strong bond between political, industrial and religious democracy. 'The fundamental freedom we have in our democracy is religious freedom and every other freedom is based upon that.'

There is no better definition of political democracy than Abraham Lincoln's 'Government of the people, by the people, for the people.' It is the doctrine of political democracy that the source of authority is in the people, and that authority is to be exercised by the people and for their benefit.

It is the doctrine of industrial democracy that the source of wealth is in the people, and that wealth is to be used by the people and for their benefit.

The doctrine of religious democracy may be similarly expressed; Religion is of the people, by the people, for the people. The source of the religious life is in human nature; its instruments and institutions exist for men and are to be controlled by men. Our democracy regards the religious life the natural life of man; his privilege and prerogative, his inheritance and equipment.

It is the democratic spirit in religion which is making those changes in religious thought and life that are the despair of some, a sacrilege to many, but a joy and inspiration to an increasing number.

Political democracy unites us in nations, industrial democracy in trades, educational democracy in a republic of letters; but Religious democracy unites man of all nationalities, trades and social classes in a universal brotherhood. Because one is our Father which is in heaven, because we are all his offspring and share in his life, we are all brethren.'

# "My Heart's In It"

Nehemiah 4:6

The Jewish people had been taken into captivity for seventy years in Babylon. When the power of the Babylonian Empire was broken by the power of Persia in 530 B. C., the Jewish remnant was encouraged to return to their own country and to the city of Jerusalem.

Immediately some fifty thousand did return and set about rebuilding the temple which was so vital to their life in the worship of God. Discouraged by opposition of the people who had settled there and also by the immensity of the task, they soon abandoned the work with only the foundation of the temple rebuilt.

About sixteen years later, when all the people had settled down to dwell in their own homes, God raised up two men, Haggai and Zechariah, to challenge their way of life and point out their neglect of the things of God. Finally the temple was completed—about twenty years after the first group had returned from captivity.

Sixty more years passed before another section of the Jewish people returned under the leadership of Ezra. With much discouragement from the people who lived there and no reinforcements, little was accomplished. The result was that for more than ninety years after the first Jews returned from Babylon the walls of Jerusalem remained desolate and the people lived in affliction and shame.

God raised up a man to meet the need of the hour. Nehemiah, a layman, was the son of pious parents who instructed him in the history and the law of the Jewish people. Apparently at an early age, he was appointed to the responsible position of Cupbearer to Artaxerxes I, King of Persia from 464 to 424 B. C.

## Nehemiah Is Burdened

Hanani, the brother of Nehemiah, and other men of Judah came to visit Nehemiah. They reported, "The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire" (Neh. 1:3). Even though he was in a high position, his interests were not in the expansion of the Persian Empire; his concern centered around God's purpose for His people in Jerusalem. He says, "And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and

fasted. . . ." (Neh. 1:4). He felt the pressure in his own soul. He knew what was God's intention; he became aware of how far short they had fallen from it, and with that knowledge and challenge his whole outlook was transformed.

Nehemiah became burdened. We do not hear that word used much any more, but it is a good word that needs to get back into our vocabulary. I remember during my boyhood that often times at revival services I heard people say with tears during a testimony, "I am burdened for someone." Many times they would weep aloud as the name of a loved one would be mentioned. Their very souls were burdened. That is our need today.

Dr. Alan Redpath in his book, *Victorious Christian Service*, reminds us that, "whether you be concerned primarily with building the wall in your own soul, or with building the wall of your church, or with building the wall of the Kingdom of God throughout the whole world, you will discover that there is no winning without warfare; there is no opportunity without opposition; there is no victory without vigilance. For whenever the people of God say, 'Let us arise and build,' Satan says, 'Let me arise and oppose.' . . . You never lighten the load unless first you have felt the pressure in your own soul."

There is a wall of information to be built. Terminology which many of us use every day is not understood by many of our people. I saw some results of a church survey made in a Baptist Church in Oklahoma by Arthur Davenport. It could have been a church in Tennessee. In response to the question, "In your own words, briefly describe what is meant by the term 'Co-operative Program'." Only fourteen per cent gave the right answer. Twenty-two per cent gave a near right answer. Thirty-seven per cent were actually wrong, and twenty-seven per cent either didn't know or had no answer. One example of an incorrect

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By W. Paul Hall  
Kingsport, Tenn.

answer given was, "People who share their own responsibilities." Another question was asked, "Name the ordinance or ordinances of a Baptist church." Fifty-eight per cent gave the right answer. Forty-four per cent either didn't know or gave the wrong answer. Some of the wrong answers given were: "Salvation," "Ordination," and "Soul-winning." In response to the question, "Why are we called Baptists?" roughly eleven per cent gave the right answer. Eighty-four per cent actually didn't know. Try this survey in your own congregation.

There is the wall of building strong, stabilized churches. To do this we must have stalwart Christians. Persecution was the lot of many of the early Christians, but they witnessed for Jesus in clear, unmistakable language and backed it up with a life that glorified God. How many Christians today live their lives any differently from the pagan of 1600 years ago, completely materialistic, worshiping material gods? Oh, yes, many of our people are busy—we hardly get home before we have to go back to another meeting. Could we be in danger of substituting religious activities for the real thing? We talk in terms of a ten-day or two weeks revival, and we need it, but many times the only sign of a revival occurs on Sunday morning. They leave us high and dry on Sunday night. We resort to special strategy such as special nights, etc. I'm glad we have them—they serve a good purpose. Even then the revival will be over before some of our members will ever know about the revival.

There is the wall of reaching the multitudes. There are approximately 70 million lost people in America. We are not really talking to the jet age which is on the move all the way from "rock and roll" to satellites, moon rockets, and A-bombs launched by bazookas. We seem to get an inferiority complex when we approach the academic community. Have they come to feel that they will hear nothing but mumblings and mutterings that do not make too much sense? Why are we not reaching the scientists? The nuclear is often a moral infant with power that is lost to the God of creation. We are satisfied that the church is big business with vast real estate holds and a billion dollar income annually. But the captains of industry and the labor lords that control America are unreached with the

(Continued on Page 6)



# Observations

By  
OWEN

## Small Salaries Underscore Need Of Rural Pastors

Many of our Baptist churches in Tennessee are in the country. Many do not have large memberships. Their pastors in many instances are serving heroically and sacrificially.

"Tennessee rural church folks like to convince you they've got the best Baptist preacher money can get," as John Blokas says. "Many will tell you without a second thought, how he works long and hard all week, and then preaches good sermons every Sunday," Blokas continues, "But, almost to the man, they'll hesitate to tell you how much they pay him for his faithful service."

Ministers' pay on the national average is \$4418 per year.

Yet, 80 per cent of all rural preachers in Southern Baptist churches make less than \$2500 a year. Out of this sum, Uncle Sam claims his share. The pastor automa-

tically puts at least a tithe, and sometimes as much as 17 per cent into Sunday's collection plate. From the remainder he must feed, cloth, house and educate his family. If there is anything left, he sets it aside for his "rainy day." Most of the time, however, there is nothing left.

There are 31,498 churches dotting the Southern Baptist Convention's map, with almost 24,000 of them classified as rural.

Tennessee alone has 1,978 churches with less than 300 members. These startling facts are described in an article appearing recently in *The Years Ahead*, official publication of the Relief and Annuity Board.

Because of these small salaries, the Annuity Board leaders decided to challenge each church to pay the small cost in the protection plan for its pastor, Mr. Blokas explains.

All media of promotion were used.

A few churches had the message brought home to them when death or disability struck their pastors. Others learned from nearby congregations how a pastor's death caused an undue hardship, while another heard how a disabled preacher created a two-salary strain on his church.

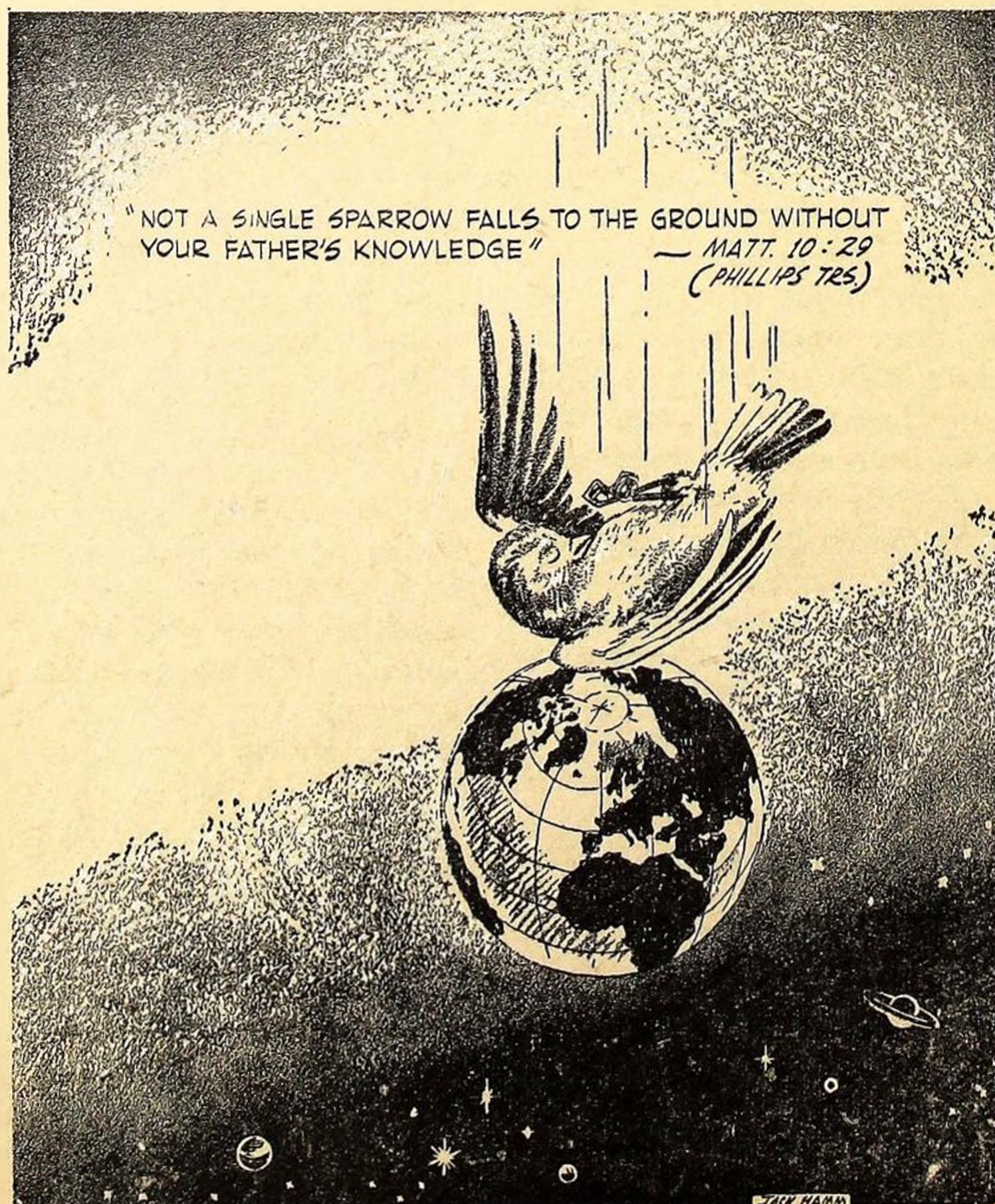
But many other churches heeded the Annuity Board's pleas. They decided to turn over to the Board the job of worrying about their preachers' needs if they should become disabled, die, or retire while serving in their pulpits.

In a few churches, the protection plan was given as a pay raise. But most churches pay the program's cost over and above the pastor's salary because they realize his tithe alone will cover it.

Cost of this three-fold protection is based on how much you pay your pastor. No church can pay more than \$33.34 a month. In most cases, the cost is a lot less. This is a denominational program, designed to fit any church's budget, regardless of its size.

"It may be a struggle to the church at first," the article pointed out, "but like a baby taking his first steps, they become easier and easier."

## The Extent Of His Notice



## Can't Hide The Fact

No business in all the land has done more to bring on immorality and to promote crime than the liquor industry. In view of this, it is tragic when those who should oppose it become its sponsors. Tavern keepers in Grand Rapids, Michigan, were urged by the radio and television director of the Grand Rapids Roman Catholic diocese to "stand up and fight the blue nosed enemies of the liquor industry." A Catholic priest told delegates to the National License Beverage Association's 10th annual convention that bar keepers should get rid of their inferiority complexes. He gave them a pat on the back as "an honorable profession." All the advertising shrewdness that goes into the propaganda of the liquor industry, all of the attempts to make it "belong," all of the attempts to clothe it with respectability, can't hide the fact of the terrible toll it takes in broken homes, broken hearts, and broken lives; in the drunkenness, the debauchery, and the degradation that so oftentimes is its end product.

## 32,132 Baptisms Reported

With 32,132 baptisms reported, Tennessee Baptists have had their second best report for baptisms ever recorded, according to F. M. Dowell, Jr., Secretary of the Department of Evangelism for the Tennessee Baptist Convention. Baptisms during the past twelve months were only exceeded by the report of 34,550 in 1950.

## Questions Answered

(Address questions to T. A. Patterson, First Baptist Church, Beaumont, Texas)

*Some churches have what they call "activities programs". Should not a church be a place of worship rather than a place in which to play?—W.B.*

Undoubtedly the main purpose for which a church exists are to worship and serve God, to propagate the gospel, to win the lost to Christ and to apply the teachings of Christ to every life. Would an activities program which may even be promoted in separate buildings necessarily be in conflict with these purposes?

If a church used a social and recreational activities as an end within themselves great harm could be done. If such activities are not wholesome and in keeping with Christian ideals, they could constitute a serious hindrance to the work. When they are made the means to an end, that of reaching people for Christ, especially the youth, and training them for his service, they can contribute immeasurably to the progress of the church.

In a Texas Baptist church now, there is a deacon who is serving as chairman of a long-range planning committee and of the building committee. As a boy he was enlisted on the softball team of the church and led to Christ. He says himself that he probably would not have started to Sunday school and church had he not been approached in this way.

Furthermore, if as Baptists we are going to insist that people not take part in those things which dishonor Christ, then some effort should be made to provide wholesome activities in their place. All will agree that a church must not try to go into the entertainment business, but it should be remembered that Jesus Himself had a fourfold growth—mental, physical, social and spiritual (Luke 2:52). Youth today needs to develop along these lines.

The great verities of the faith never change and we must faithfully proclaim them in season and out of season. Methods often change. Different approaches must sometimes be made in order to reach people for God, especially in this rapidly changing age. However, a church must never forget that there is no substitute for the Holy Spirit.

# Tennessee Baptist Students Hold Annual Meeting

Approximately 700 Tennessee Baptist students met in their annual Student Convention, October 30-November 1 at the First Baptist Church, Nashville. These students represented 28 different campuses.

Nominations were made for State Officers. The election will be held during the Spring Retreats next April. Nominees are: President—Eddie Williams, U.T. Med.; Jim

## Sanderson Accepts Louisiana Pastorate

Leonard Sanderson, secretary of evangelism of the Home Mission Board since 1956, has resigned to accept the pastorate of the 3,000-member First Baptist Church of Lake Charles, La.

In making the announcement, Courts Redford, Home Mission Board executive secretary, said, "We regret to see Doctor Sanderson go. He has done a good job. If he feels called to go back into the pastorate, we know God has someone to take his place. We shall be praying for him in his new work."

No date has been set when the resignation will become effective, since Sanderson's duties as evangelism secretary may require him to stay with the division during January and February.

The Division of Evangelism, located in Dallas, Tex., has been one of the factors which has made Southern Baptists the fastest growing denomination in the United States. The division's promotion of a plan of local church and simultaneous evangelism has led in winning a half million for baptism this year.

"I had no doubt of the Lord's leadership when I became state secretary of evangelism in Tennessee and again when I succeeded C. E. Matthews. I hope I have made some contribution in this field. I feel just as definitely now that he is leading me back into the pastorate," Sanderson said.

Sanderson followed the late C. E. Matthews as secretary of the Division of Evangelism, leaving the position of Tennessee evangelism secretary, a post he had held since 1953.

Before this, he was a pastor in Tennessee at Maryville, Lewisburg, Huntingdon and other churches during student days at Union University. He is a graduate of Southern Baptist Seminary at Louisville, Ky. He received the honorary doctorate of divinity from Union in 1954.

The Lake Charles church has been without a pastor since Paul Roberts left in January to become pastor of First Baptist Church of Little Rock, Arkansas. Under Robert's ministry the church grew from 1,620 to 3,000 members and increased its budget from \$60,022 to \$324,479.

Fowler, Carson-Newman College; James Pollard, Belmont College. *West Tennessee Representative*—Sue Patterson, U.T., Martin; Duke McCall, Jr., Southwestern; Ellis Knight, Memphis State. *Middle Tennessee Representative*—Nancy Wade, Belmont College; Sylvia Webb, Baptist Hospital, Nashville; John Rutland, Vanderbilt; Alvin Scott, Middle Tennessee State College. *East Tennessee Representative*—Ronnie Brown, U.T., Knoxville; Shirley Mathney, Carson-Newman College; Joe Campbell, University of Chattanooga.

The Convention adopted its largest Student Summer Mission program, with twenty-two or twenty-three students being sent, and a budget of \$9,000. The exact number of students sent depends on the necessity of using alternate projects. Fields which are not within the continental United States include, Student Director's Scholarship in Hawaii, Kenya-Tanganyika, Holland Work Camp, and Jamaica.

Reports were received from the seventeen 1959 Student Summer Missionaries. It was reported that they worked in 59 cities within the continental United States plus Canada, Hawaii, Paraguay, and Nigeria. Tennessee Baptist students gave \$8,324.19 to this project.

The 1960 Convention will be held at West Jackson Baptist Church, Jackson, Tennessee, October 28-30, 1960.

## Triple Anniversary Notes Church's Growth

October 25 enabled members of First Church, Memphis, to realize the dream of 11 early Baptists who constituted the church in 1839. The 120th anniversary of the church was the occasion of the opening of the new south wing and chapel and youth educational building.

With this new addition First Church has property now valued at \$2,250,000.

Daily prayer services will be held in the new wing in 1960 conducted by laymen as well as the minister. The 20th anniversary of the beginning of the church's building program coincided with the church's anniversary and the 15th year of the pastorate of Dr. R. Paul Caudill, during whose ministry 5,504 new members have been received, 1,619 by baptism. The annual budget of the church has increased from \$63,090 in 1944 to the current budget of \$407,300.

This church through the Cooperative Program has taken a large share in the activities of Tennessee Baptists and of the Southern Baptist Convention. It has also founded and nurtured two missions which are now fully organized and self-supporting, has provided funds for the erection of three chapels in Ghana, Africa.

(Continued from page 3)

Gospel. The entertainment world, which sees in the Bible only a commercial value, is not touched by the Gospel. In our day families are torn to pieces as they godlessly work around the clock with not time for God or each other. The emotionally starved we do not reach. When we get the least bit emotional in the average church the worst epithet imaginable is "Penecostal." There is a reason why the sects and cults are on the increase. They appeal to the tense, uncertain and fear-ridden. Do we realize that the evangel of God is the throb of the Creator for His lost creation? It is the wail of a Father for His prodigal son. The jet age is exciting. It is a strange thing, not that so few come to evangelistic meetings but that so many come.

There is a wall of missions to be built. They tell us now that our need is volunteers. I can remember when we talked about volunteers who wanted to go to the mission field, but there was no money to send them. How amazing that hundreds have volunteered to be shot to the moon in a missile! Yet, few Christians will go to a neighboring land as a missionary.

## Nehemiah Prayed

When Nehemiah heard that the remnant were "in great affliction and reproach: the wall of Jerusalem is broken down, and the gates thereof are burned with fire" (Neh. 1:3), he prayed. This burden became so great that something must be done. "And it came to pass when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven" (Neh. 1:4). He talked to God about it. Before he started making any plans at all, he did what any of God's servants can do. Look at his prayer:

There is reverence. No words of familiarity at all, "I beseech thee, O Lord God of heaven, the great and terrible God . . ." (Neh. 1:5). He had respect for the Creator. He stood in His presence with awe and fear. He honored Him. His least wish Nehemiah would consider a command. How much we need this same degree of reverence today. There are those who have no respect for God or man. God is holy and there is something different when we stand in His presence.

There is confession of personal sin. "Let thine ear now be attentive, and thine eyes opened, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned" (Neh. 1:5). He is conscious of his own sin and makes no hesitation to admit it. He bares his own soul be-



Rev. W. Paul Hall, appointee to preach the annual sermon to the 85th session of the Tennessee Baptist Convention meeting in Gatlinburg auditorium Nov. 10, 1959, is pastor of Calvary Baptist Church, Kingsport Tennessee.

fore God. A man has come a long way when he will say, "I've sinned." The prodigal son was on the right path when he came to the place where he could say willingly, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee" (Luke 15:18). Not, "I have sinned a little or done a few bad things," but "I have sinned." Nehemiah knew that every person must assume his part of the responsibility for the condition of his people. We need this kind of praying today.

Nehemiah is conscious also of the sins of all the people when he prays, ". . . We have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments . . ." (Neh. 1:6, 7). Nehemiah is a patriot but he is not blind. He knows his people have not lived up to God's purposes. They have failed and the reason for it is sin. It is easy for us to see what's wrong with other nations. We hate atheistic Communism. Can we see that our nation, even though church membership numbers more than 100 million, is sinning in the light of God's purpose? This is the prayer of God's man for God's people.

See Nehemiah's plea in his prayer, ". . . Prosper, I pray thee, thy servant this day and grant him mercy in the sight of this man" (Neh. 1:11). He trusts God to open the way. In spite of the fact that the King

is not a man of God. Nehemiah knows that he can be used as an instrument to help the cause of God's people as they fulfill His purpose. It is always better to have Artaxerxes helping than to have him openly in opposition.

Praying produces results. The king said, "Why is thy countenance sad, seeing thou are not sick? this is nothing but sorrow of heart" (Neh. 2:2). Nehemiah said, "Why should not my countenance be sad, when the city, the place of my father's sepulchres, lieth in waste, and the gates thereof are consumed with fire" (Neh. 2:3)?

Certainly the king noticed the change in Nehemiah. Has anybody noticed a change in our countenance because we've been praying for the one million lost people in Tennessee or the 70 million lost people in America?

The king saw that Nehemiah must have some request which as yet he had not been daring enough to utter. "The king said unto me, For what doest thou make request" (Neh. 2:4)? At that moment he retires to the inner city of the mind to seek the help of God. He prayed and in a moment the weak man is made strong for his great effort. The man who can thus find God in a moment must be in the habit of frequently resorting to the Divine Presence; he must be walking with God. Fortified by his moment's communion with God, Nehemiah makes known his request to be sent to Jerusalem to repair its ruins and fortify the city.

Not only was his request granted but letters of introduction to the governors west of the Euphrates were given to insure his safe journey. In addition, the king ordered timber to be provided for the building and fortifying operations.

## Nehemiah Puts His Heart in It

"So built we the wall: and all the wall was joined together unto the half thereof: for the people had a mind to work" (Neh. 4:6). The words, "for the people had a mind to work," literally are, "there was a heart to the people to work."

Armed with these credentials and powers, Nehemiah arrives in Jerusalem. Under cover of night he inspects the ruins—it was really worse than he had pictured. When he made his appeal to the people to rise up and build, they responded and the wall was completed in 52 days.

Immediately Sanballat and Tobiah opposed. First, they wanted to get the people divided, so they questioned their loyalty to the king. "What is this thing that ye do? will ye rebel against the king?" (Neh. 2:19)? Not only had the king approved, but he had become a part of it. Often to raise a question about God's work is to get the people divided. This is one of the Devil's tools: get us divided so the work will stop. Satan

does not want God's work finished. The people's hearts were in it so they just kept building.

The second attack was to question the quality of their work. They said, "Even that which they build, if a fox go up, he shall even break down their stone wall" (Neh. 4:3). We see a lot of unrest and tension among our leadership today. Let a nearby church field make some unusual progress, such as a new mission that doubles its membership, and immediately the conclusion is reached that we are doing nothing. The grass looks greener in another field. Too many of our people want the show and the glamour and fail to realize that we are doing God's will when we serve where He wants us to serve. Nehemiah and his people prayed and kept working because their hearts were in it.

The third approach of the enemy was a conspiracy to fight. The other two methods failed, now more drastic methods must be used. "And conspired all of them together to come to fight against Jerusalem, and to hinder it" (Neh. 4:8). Sanballat and Tobiah were not the last to fight the cause of God's Kingdom. There are those who will not organize for anything except to oppose. Only God knows how much the work of His Kingdom has been hindered by someone to the point of fighting against it. Some people can only be "agin" something. We need to be very careful at this point. It is good to raise questions. May the time never come when Baptists cease to be a true Democracy. But let us come to our convictions not on the basis of our selfish desires, but on the basis of what is God's purpose and what will glorify His name. The eyes of the world are upon us. Let us put our hearts in God's work and seek only His will.

What did Nehemiah do? Let the enemy talk of fighting. He would pray and use the common sense that God had given him. At first some stood guard while others worked. Later they worked with weapons to their side. They didn't even take off their clothes except for laundry. They didn't mind. Their hearts were in it.

What would happen today if God's people put their hearts in God's work? Can you imagine the record of Tennessee Baptists if all the pastors, the Sunday School officers and teachers, Training Union leaders, Brotherhood officers (Nehemiah was a layman), and Woman's Missionary Union leaders put their hearts in God's work. My church and your church would be changed over night. The Tennessee Baptist Convention would become a "mighty army marching as to war." I am convinced that one of the chief causes of failure is at this point. What many need today is not to resign but to be reassigned with their hearts in it.

The evangelism picture would be changed. A lady requested that her unsaved husband be made an object of prayer. She goes everywhere except to church. I'm not convinced that she really is interested in her husband's salvation.

I read recently of a football player who was out on account of sickness. When the day of the big game arrived, he played though he really did not feel like it. After the game someone commented on his willingness to play even though not well. "That's nothing," he said, "I wouldn't have missed it for anything in the world." His heart was in it.

Upper East Tennessee heard a news bulletin in January that one of the flights of the Southeast Airlines was overdue at the Tri-Cities Airport. The January 10th issue of the *Kingsport News* carried this item: "At daybreak Friday morning there were 21 area newsmen among the persons at Tri-Cities Airport awaiting word of the fate of the missing Southeast Airlines plane." Their hearts were in it.

This summer the members of Piny Flats, one of the missions in our Association, moved into their new building which had been completed within ten months after it was organized. One of the members said,

"For seventeen years I've prayed for this." She kept praying because her heart was in it.

Dr. J. N. Prestridge in the book, *Modern Baptist Heroes and Martyrs*, tells about Rev. John Wetherford, whose dauntless spirit and fearless convictions got him into many serious troubles with the civic and ecclesiastical authorities of colonial times. He was confined in the colonial jail at Chesterfield, Va., for quite a long time. His brethren and admirers flocked on Sunday to the village and thronged the yard of the jail. He would lift the window and thrust his hand through the bars that he might shake hands with his loyal friends. He would also preach through the window to the assemblage and often in the ardor of delivery would thrust his hands through the bars in earnest gesture. Men of the baser sort were instigated to stand on either side of the window to slash his hand with sharp knives until, as it was said, his hands would stream with blood as he spoke, and sometimes in his gesticulations, forgetful of the wounds, he would scatter his blood on his hearers or on the ground.

Nehemiah became burdened; he prayed earnestly, and he put his whole heart in this undertaking for God.

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# “Growing Up”

“My! how tall he is; he has certainly grown.” These are delightful words, for they give evidence that someone has marched toward maturity.

Tennessee Baptists have grown, until now they are a mighty army. The number of churches that send messengers to this convention is considerable—just to be modest about it. The record of Tennessee Baptists is a “glowing on.” Ours is a Mighty God; He hath done great things for us. These 85 years of our history are replete with the evidence of the majesty and might of our God. Great is He, and greatly to be feared and revered. To answer the question—“What has God wrought?” we will be obliged to say in all fairness, very much indeed. We believe that this mighty God has a great and significant work for Baptists. We believe and say so, without apology, that Baptists have the message this world needs. We moreover say, and I trust believe, that if our world is to have the gospel in its purity, Baptists must have an ever increasing part in getting this gospel out.

I am equally sure that we believe that if this gospel is to be proclaimed to the ends of the earth, that Tennessee Baptists must have an ever increasing part in this all important work. This we say, and manifestly do believe, after a fashion.

It is a serious matter with me, to confess that Tennessee Baptists have taken too lightly their responsibility of making Jesus the King of kings in all the earth. One has but to glance at our history, in the distant or near past, to see that we have failed miserably to measure up to full stature. It should be the immediate objective of each believer to come to full stature—“Till we come . . . unto the measure of the stature of the fulness of Christ.” Christians that measure up to the fulness of Christ are the only ones that will be able to turn the tides of skepticism and infidelity, indifference and ignorance that roll like mighty torrential billows across our world. Tennessee Baptists have a glorious history, and it is rather long—as one man measures time. It is time that we mature. We come to the logical conclusion that God has designed for us. Let me speak plainly; we have been fed milk long enough. It is time to change our diet to meat.

This year we joined forces with all the Baptists in our Southern Convention in a mighty program of evangelism. The one immediately before—next year, we will join ourselves in a great program of developing the saved. This is the point, in the language of a good friend of mine “where the water hits the wheel.”

All of us are together in our opinion that Evangelism is the very heart beat of our

lives. It is not only the most important work of our churches—it is *the* work of our churches. Here, we need some maturing. We have been saying, and saying correctly, that the work of evangelism is never finished until the evangelized becomes an evangel. This, I believe to be the only real program of Evangelism. But our program of evangelism has blasted off and the second phase has failed to ignite—and down we go!

According to our Department of Evangelism there are more than a million souls in Tennessee who are lost. We set a goal of 50,000 to reach in a year, and fail to reach it. Why? Because Tennessee Baptists have not grown to full stature as individual Christians. It is not out-of-this-world idea to suggest that any mature Christian should, and would win 12 souls in one year. It is almost ridiculous to suggest that a Christian should be personal witnessing, win one soul to the Redeemer in a month. To suggest less would be asking too little of a son of the King, yet you can readily see that by this simple calculation, every lost person in Tennessee could be introduced to the Savior in about 40 days—if these 700,000 church members approximated maturity.

Our gravest need is at this sorest spot. We need to develop the saved. We need tall men and women to stand for God. The fact that year after year, our number of lost increases, just means that we are not growing in grace.

Will you permit me to suggest some areas that we need to develop, in order to make possible the growing up to full stature of this mighty host that belongs to our Mighty God.

## I.

I would say in the first place, we need to be united in faith. “We share our mutual woes, our mutual burdens bear”—do we? We do in song—but do we in practice?

We become united in faith by an experience of regeneration that produces a new birth. Everyone who has been born of His Spirit and washed in His blood has a common faith. When that has happened to people, that faith in the living Son of God will unite every soul of like experience. We say, “One Lord, one faith, one baptism”—but faith on our part has made this possible. Dynamic faith in God’s Son is the only hope of uniting a sin-troubled world. He, who by faith accepts the grace of God in Christ Jesus, is my brother—and that is the only way we can become brothers. That is the bond of unity. This unity by faith makes

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By Raymond T. DeArmond

us one in purpose. It is at this point that I find reason to pause.

Someone said a good many years ago to me: “Tennessee is like ancient Gaul—it is divided into three parts”—and Brother! she is. We sing, “There is no east, no west, no north, nor south” concerning God’s great Kingdom, but in Tennessee we could not say, “there is no east, nor west, nor middle”—when one section is always playing what one does—or gets, as against another. There can be no great unifying force among us, that will move us as one to go out and win this world to Christ. We cannot be united in faith until our “orthopraxy” is as clean as our orthodoxy. Jesus said “God so loved the world”—we would say, “now let us divide that up a bit.”

We cannot be united in faith until the labor of our lives demonstrates the power of God in our works. I tell you, Tennessee Baptists can take this world for Christ, if by a dynamic faith in Him who is the world’s only hope, we move forward—not section by section—but as a whole. If we are a united force for God, I will be just as happy about a success in a church in Memphis as I would be about one in Knoxville.

Too often our faith united is like the church in another state that sent a letter to the district association reading like this: Number members 57; number additions by baptism O; Letter O; restorations and otherwise O; number lost by death O; letter and erasure O; number Sundays preaching 1; prayer meetings O; Sunday School O; Training Union O; WMU O; Brotherhood O; Gifts to Missions O; Pastor’s salary \$75. Then they pinned this note to the letter: “Brethren, pray for us that we may hold out faithful.” Our failure to mature as we should indicates that is the sort of faith that unites us. I am a bit weary of this saying, because it is true—“Baptists are many, but not much”. If our lives were united in a mighty faith in God’s Son, who has all power both in heaven and on earth, we could put ourselves in a position to move this world toward God.

## II.

The second great need is that we shall be united in the knowledge of the Son of God—who He is, what He does, or can do. Our part in his “plan of the ages” must become the knowledge of all of his children if they would become mature citizens of his Kingdom.

This year we will set ourselves to vastly increase our knowledge of God’s word. To be ignorant of God’s word is to be beyond hope of great spiritual maturity. We are saying that Baptists are people of the book. What book? Baptists are much more con-

versant with popular magazines, newspapers or some of the classics even, than they are of the Bible. There may be a greater and more urgent need than the need of knowing the word of God, and how to make it applicable to life's ever present problems, but I do not know where it is. Bishop Hazen G. Werner of the Methodist Church said, "You cannot grow Christian character in a 30-minute period of a Church school class, held once a week". By and large, this is what we have pretended to do. No one of us would want any one to give a simple Bible quiz to our congregation on Sunday morning.

Aye, this is the rub! We can no more grow mature Christians without the knowledge of the Bible than we can grow corn without soil. We have kidded ourselves into believing that we can grow mature Christians by having revivals. Let me say, we will not have Christians born in great numbers without revivals, but our revivals will soon be at an end unless we give serious and careful attention to the instruction of our Baptist people in the doctrines from the Book, until believers can say "Thy word have I hid in my heart" there is little hope of their growing tall.

Dissensions among two believers, among a local congregation of believers, or in a Convention of believers such as this, is always an evidence of immaturity. When sentiment has precedence over sense, and rhyme speaks louder than reason, then the time has come for some maturing. The cross is our rallying place, but it is the Bible that tells us the story of the cross. There can be no uniting of our forces in a mighty effort for God without the knowledge of the Son of God.

The suggested study of the five books that will give a good summary of the Bible History, plus the effort to enlist every one in reading the Bible through this year will be a means of putting us on the right road to finding a unity in the knowledge of God. Christ is not divisive so far as his children are concerned. He united his children. He separates his children from the world to be sure, but the knowledge of God's way as revealed in His book is the most unifying force in all the world.

Baptists would gladly unite with all believers upon the basis of God's Book. It is at this point that we find our differences with other faiths, our understanding of the Book. Yet, as Baptists we are supposed to be united in all of these fundamentals. It was the daily continuing in the apostles' doctrines that made the church at Jerusalem a united church. The Bible will unite us as men, and not as babes in Christ, and cause us to grow tall and strong for Him.

Our hope for continued growth and power as Baptists in Tennessee can be found in the word maturity. We can mature with a unity of faith and a unity of knowledge. But this maturing will take some long and arduous days of labor on the part of all of us. Such maturity will produce a genuine unity that will make the strength of God known. In



**Raymond T. DeArmond, President of the Tennessee Baptist Convention is Pastor of Sevier Heights Church, Knoxville.**

union there is strength. I am not talking about a giving in, acquiescing, a refusal to defend that which is right, but I am speaking of a unity that is a oneness in the Lord, in which there can be no divisive elements, the like of which our strength will not be in competing against one another, but a marvelous oneness of aim and purpose, as we go out to evangelize the world, and then never let up until every convert has learned all that Jesus commanded him to do.

By so doing, Tennessee Baptists, if there were no others who could help us, could really evangelize our world in our generation. Every failure to do it can be attributed to our immaturity. I tell you, we need to grow up to full stature for God. We have the means of doing it. If we use our Teaching and Training program that we now have, we can do it. But each new convert must be enrolled and be an active participant for life. To reach spiritual maturity requires a long time of Christian teaching and training with the Bible as guide. If this program were really made effective, then the power of God through Tennessee Baptists would move this world.

We must know that this maturing must be together. It is not a thing one or two, or a hundred churches can do, it is a program for every church, for every member. The word must be known and obeyed by all believers. The word must mark the way, and together all of His children must march, together beneath the banner of Christ Jesus our Lord.

I shall not soon forget one of the most marvelous sights I have ever had the privilege of seeing. Of all the marvels of our great land, the wonder of the wonders to me, are the Sequoyahs and Redwood trees of California. Some of them were coming out of the ground about the time that Abraham was coming out of the Ur of the Chaldeans. Splendor in the finest fashion! I spent a night in them—the majesty of them brought me into a state of awe. A man showed me one that he had removed from

his yard. I wondered why. He told me fire could scarcely damage them, that no wind could hurt. They were almost indestructible, but they cannot stand alone. They cannot stand with other kinds of trees, like the pine. They must stand together with other redwoods. Their root system is very massive, but very shallow. The only way they can withstand the storms of wind is to interlock their root system with many others of similar trees, then that massive system, will and does withstand any storm. But the one in his yard was alone, and he was afraid it would not stand.

Only when they stand together can Baptists grow tall and big—and commanding. When Baptists learn God's way revealed in His Book, they will know how to stand together, strong and tall and useful. They will mature, reach their logical design.

To this task let everyone of us who has come to these mountains for work and worship, go our ways at the end of these days together, to stand tall and grandly for our God in the midst of a crooked and perverse generation. Only this sort of maturity will produce the laborers for God he so sorely needs. Thus, Tennessee Baptists standing together, knowing God's way, and walking in it, can bring this world to the feet of our Lord. May God hasten that day.

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# Interpretations Of Sunday School Standards Of Excellence

This is a continuation of the interpretations of Sunday School Standards of Excellence which became effective October 1, 1959. Consult the October 29 and November 5th issues of the *Baptist and Reflector* for additional information. These interpretations are written by Mr. Crawford Howell of the Baptist Sunday School Board, Nashville.

## Standard of Excellence for Junior Classes, Section IX., Training

The teacher shall hold awards for *How to Work with Juniors in the Sunday School* (1718) and *Better Bible Teaching for Juniors in the Sunday School* (1753), and shall earn at least one award each year in either category 1, 2, 6, 15, or 17 of the Church Study Course for Teaching and Training.

## Standard of Excellence for Intermediate Departments, Section IX., Training

1. At least 50 per cent of the officers and teachers, including the department superintendent, shall hold an award for *Effective Work with Intermediates in the Sunday School* (1717).

2. At least 50 per cent of the officers and teachers, including the department super-

intendent, shall hold an award for *Better Bible Teaching for Intermediates* (1752).

3. At least 50 per cent of the officers and teachers shall earn an award each year in either category 1, 2, 6, 15, or 17 of the Church Study Course for Teaching and Training.

## Standard of Excellence for Intermediate Classes, Section IX., Training

1. The teacher shall hold awards for *Effective Work with Intermediates in the Sunday School* (1717) and *Better Bible Teaching for Intermediates* (1752), and shall earn at least one award each year in either category 1, 2, 6, 15, or 17 of the Church Study Course for Teaching and Training.

2. A class officers' clinic shall be held each year before the class applies for Standard recognition.

## Standard of Excellence for Young People's Departments, Section IX., Training

1. At least 50 per cent of the officers and teachers, including the department superintendent, shall hold an award for two of the following books: *Young People in the Sunday School* (1716), *Guiding Young People in Bible Study* (1751), and *Understanding and Developing Young People* (1502).

2. At least 50 per cent of the officers and teachers shall earn at least one award each year in either category 1, 2, 6, 15, or 17

of the Church Study Course for Teaching and Training.

## Standard of Excellence for Young People's Classes, Section IX., Training

1. The teacher shall hold awards for two of the following books: *Young People in the Sunday School* (1716), *Guiding Young People in Bible Study* (1751), and *Understanding and Developing Young People* (1502), and shall earn at least one award each year in either category 1, 2, 6, 15, or 17 of the Church Study Course for Teaching and Training.

2. A class officers' clinic shall be held each year before the class applies for Standard recognition.

3. The teacher shall encourage the class officers and other members to study the books of the Church Study Course for Teaching and Training.

## Standard of Excellence for Young People Away Departments, Section IX., Training

1. At least 75 per cent of the officers and correspondents, including the department superintendent, shall hold an award for *Young People in the Sunday School* (1716), and *Baptist Young People's Union Administration* (1871). At least 50 per cent of the workers shall hold awards for *Guiding Young People in Bible Study* (1751) and *Understanding and Developing Young People* (1502).

2. At least 50 per cent of the officers, including the department superintendent, shall hold an award for one other book in the Church Study Course for Teaching and Training.

3. The teacher shall encourage the class earn at least one award each year in the Church Study Course for Teaching and Training.

## Standard of Excellence for Young People Away Groups, Section IX., Training

The correspondent shall hold an award for *Young People in the Sunday School* (1716) and *Baptist Young People's Union Administration* (1871). He shall hold an award for either *Guiding Young People in Bible Study* (1751) or *Understanding and Developing Young People* (1502), plus one other book in the Church Study Course for Teaching and Training. He shall earn at least one award in the Church Study Course for Teaching and Training each year.

## Standard of Excellence for Married Young People's Departments, Section IX., Training

1. At least 50 per cent of the officers and teachers, including the department superintendent, shall hold an award for two of the following books: *Young People in the Sunday School* (1716), *Guiding Young People in Bible Study* (1751), and *Understanding and Developing Young People* (1502).

2. At least 50 per cent of the officers and teachers shall earn at least one award each year in either category 1, 2, 6, 15, or 17 of the Church Study Course for Teaching and Training.

(To be Continued)

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## Age Doesn't Bother 80-Year-Old 'Aunt Sue'

MIAMI, Fla.—(BP)—Don't talk about the growing problem of what to do with old folks if you're around "Aunt Sue." She figures she's more of an answer than a problem herself.

And her pastor, Forrest H. (Woody) Watkins, at Coral Baptist Church, concurs.

What else could he do when Mrs. Susie Hill, an 80-year-old Miami widow, holds down all these jobs in the church—office assistant, secretary to the church treasurer, Sunday school teacher, visitor and secretary for the extension department, stewardship chairman for her circle in the Woman's Missionary Union, group captain in the Training Union, and general secretary for the vacation Bible school.

"I just go to church and work. It keeps me young. I may look my age, but I don't act it," she said emphatically.

With the mounting interest in problems of the aged highlighted by the fact that the Miami Public Library held a workshop for church leaders on the situation, "Aunt Sue" suggests that too often churches overlook a lot of talent and experience because they feel a person is too old.

It's partly the fault of the elderly themselves, in her opinion. "The people that talk about being lonesome, with nothing to do, should get busy in the church. It would help them."

Mrs. Hill fitted naturally into all the jobs she has taken at Coral Baptist. Until she came here from New York in 1948, she had been private secretary to some top industrialists, director of her own school for secretarial studies, and operator of a grocery store.

When her husband died in 1953, she plunged into the church work without giving up such other activities as tutoring a needy neighbor child or whipping up tempting meals for friends she loves to entertain.

"Aunt Sue" says the reason she can do it is that "I have peace of mind." She adds that she tries to live by the fourth chapter of Philippians, but "when I pray for something, I don't just sit there and wait for it, I get up and help look for it."

At any rate, she's certainly no problem to the church now, and "I ought to be good for another 20 years," she said. "Put that in your story so nobody will come looking for my job!"



*"O God, We Pray  
for All Mankind"*

# Week of Prayer

NOVEMBER 30 — DECEMBER 4

Goal for Lottie Moon Christmas Offering \$7,575,000

The Theme of the Week of Prayer for Foreign Missions, November 30-December 4, is, "O God, We Pray for All Mankind."

Materials to supplement the program materials in the WMU magazines have been mailed to the Presidents and Directors of Youth organizations in the churches. Only those churches whose 1959-60 Directory of Officers has been sent to the state WMU office, 1812 Belmont Blvd., Nashville 5, will receive materials. If your directory has not been sent in, please mail it at once.

An important change has taken place. The Directors of YWA, GA and Sunbeam Bands will receive one copy of materials for each Counselor and Leader. These materials must be passed on by the Directors. There will be one copy of each kind of material for the Director to keep for herself.

THURSDAY, NOVEMBER 12, 1959

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Rev. W. C. Skinner, for nine years pastor of Cumberland Drive Church, Clarksville, retired effective the last Sunday in September. He and Mrs. Skinner have their home in Murray, Ky. According to Pastor Warren G. Robards the power of the Holy Spirit fell upon the service October 25. Grover Gambreal, music director and Training Union director, led the way by surrendering to God's call to preach the gospel. seven adults followed in rededication.

Central Church, Johnson City, lost its oldest member in the passing of Mrs. R. C. Hunter, September 26. She had reached the advanced age of ninety-eight years and six months, and had been affiliated with the church for 76 years. She was devoted to all phases of the church's work. Mrs. Hunter was chosen chorister of the WMU over forty years ago and served almost continuously until a few weeks prior to her death. Funeral services were held at the church with Dr. W. R. Rigell, pastor emeritus, bringing words of tribute, and Rev. O. R. Tarwater from Munsey Methodist Church, reading the scripture.

Mrs. R. C. Gabhart, 76, mother of Dr. Herbert C. Gabhart, president Belmont College, died October 28 at her home in Smith Mills, Ky., following a long illness.

Some of the accomplishments at New Providence Church, Clarksville, since Marvin E. Hines became pastor four years ago include reduction of the church debt from \$36,000 to \$21,860, Training Union departmentalized, the Sunday school has been Standard three years, 114 have been baptized, 190 received by letter, extended an arm to the Woodlawn Chapel and acted as a mother church until it organized into a church, and two young men surrendered to the ministry.

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ON CHURCH PEWS,  
PULPITS, CHAIRS,  
TABLES, RAILS,  
ALTAR PADS AND  
ALL TYPES SCHOOL  
AND OFFICE  
FURNITURE**

**LINDSEY'S**  
LAWRENCEBURG, TENNESSEE

Charles Wheeler has been elected for a second term as moderator of Loudon County Association.

On Oct. 25 South Knoxville Church honored Rev. and Mrs. S. M. Mulkey with a reception at the church, following the evening worship service. The pastor has served this church faithfully during the past five years. The Mulkeys have accepted a call to the Westwood Church, Dayton, Ohio.

The Polk County Association took official action to assist in providing hospital assistance for the needy in this association, and the following committee was named: P. H. Hooker, chairman, Jethro Smith, James Queen, and Edgar Cheatham.

Mrs. Ray Shults is the new promotional secretary at First Church, Cleveland.

*Baptist and Reflector* appreciates receipt of the Golden Anniversary bulletin of Chamberlain Avenue Church, Chattanooga. Harold L. Malone has been pastor since June, 1954. Of the nine pastors of the church since organization two are living and are active in pastoral work. Rev. Carl McGinnis is pastor of First Church, Kenedy, Texas, and Rev. A. A. McClanahan is pastor of the Baptist church at Mount Juliet, Tenn. The church has property valued at \$275,000 which includes the completion last May of a two-story brick youth building valued at \$50,000. James W. Hixson is the minister of music and Mrs. Helen B. Todd is church secretary.

T. L. Alexander, pastor of First Church, Jamestown, for the past four years, has accepted a call to the pastorate of Central Church, Norfolk, Va. effective November 16. Central Church is one of the historic churches of Norfolk, in the heart of a downtown redevelopment program which is serving as the model for other planning commissions in the United States. The Norfolk church membership is 1,031, and a new educational building is to be built soon. During Brother Alexander's pastorate at Jamestown the church completed a new \$86,000 educational building which he designed.

Sevier Heights Church, Knoxville, Raymond T. De Armond, pastor, has been conducting a revival with E. Warren Rust, pastor of First Church, Cleveland as evangelist.

First Church, Rockwood, ordained Alvin Nelson, juvenile court judge of Rockwood, as a deacon. R. Raymond Lloyd, Jr., is pastor.

After four years as pastor of Valley View Church, Bradley Association (formerly) Cedar Springs), Ralph E. Galyon has resigned and has accepted the pastorate of the Forest Hill Church, Maryville effective November 2. David Livingstone is to serve as interim pastor at Valley View. In the last four years Valley View has increased gifts to the Cooperative Program from 4% to 8% of contributions. There have been 53 additions; value of property has increased from \$15,000 to \$37,500. This congregation now has a new two-story educational building, and a modern brick pastorium with five acres of land on the Spring Place Road, seven miles from Cleveland.

Dr. Carl B. Allen, pastor of Woodland Park Church, Chattanooga, is the newly appointed chaplain of the Chattanooga Police Department. He fills the vacancy created by the departure of Dr. Carl Giers.

*New Duck River Association*—John D. Carnes has resigned as pastor of Fosterville Church. He has moved to Chattanooga. Don Doggett, son of State Senator and Mrs. M. B. Doggett of Cornersville, has been ordained to the work of the ministry by Cornersville Church. He has been called as pastor of Rucker Church in Concord Association. Robert Carter, pastor of Holts Corner, underwent surgery at Baptist Hospital, Nashville, recently. Longview Church observed Appreciation Day for its pastor, B. V. Christian, on October 25. It also was Homecoming Day. The church organized in 1913 is moving forward under the leadership of Brother Christian who has served as pastor the past four years. At the close of the service he was presented a gift from the church.

Rev. V. Wayne Tarpley becomes pastor of First Baptist Church, Smyrna, November 15. He has been resident superintendent of the Tennessee Baptist Children's Home at Chattanooga since it was built nearly six years ago. Previously he was pastor of St. Elmo Church, Chattanooga.

Rev. Arthur E. Easterly, retired Baptist minister, died at his home near Warrensburg, recently. He was 82.

Mrs. Charles A. Selby, Knoxville, is the new administrative hostess at East Tennessee Baptist Hospital. The hostess is a representative of the Administration and she performs duties related to the patient well being. Mrs. Selby is a member of Broadway Church.

E. R. Lingerfelt, 66-year-old former McMinn County school superintendent and a director of the Urban Renewal Authority at Athens, was killed October 23 when the automobile he was driving was struck by a northbound Southern Railway Train. Mr. Lingerfelt was a deacon and Sunday school teacher of Riceville Baptist Church. He was the brother of Rev. Elmer Lingerfelt, a missionary in Brazil.

Mrs. Mattie Wolfenbarger, mother of Rev. Kerr Wolfenbarger of Knoxville, died October 23. She was 79. Mrs. Wolfenbarger was the widow of Rev. Joe Wolfenbarger.

Delbert Payne of Black Oak Ridge Church, Clinton Association, did the preaching at Beech Park Church, Harriman, in which there were a number of rededications and five additions to the church. Thomas Melzoni is pastor of Beech Park Church.

Sunday afternoon, Oct. 25, in a very impressive service at First Church, Decaturville, Rev. Tommy Harrell was ordained to the gospel ministry. Composing the ordaining council and sharing in the service were Dr. John D. Freeman, Nashville; Rev. W. L. King, Parsons; Rev. George Capps, Parsons; Rev. R. K. Bennett, Stanton; Rev. E. H. McCaleb, Gainsboro; Rev. Floyd Rogers, Parsons; Mr. Roy McPeak, Decaturville; Mr. Gene Turner, Decaturville and Rev. E. E. Deusner, Lexington. Harrell is the new pastor of Bunch's Chapel Church, Beech River Association.

*Tennessee Valley Association* — After spending 24 more days in Rhea County Hospital John Hipsher, went home on October 17. He is improving, able to be up most of the day, and does a little work in the office. Brother Hipsher is field worker for the Association. Clear Creek Church has called Earl Glass of Athens, Route 3, as pastor. Washington Church has organized a Training Union.

### All Time High in Cooperative Program Receipts

Receipts for the Cooperative Program from Tennessee Baptist Churches for the Convention year ending October 30, 1959, totaled \$3,221,337.55. This, according to the office of the Treasurer, is a gain for the year of \$312,002.83. Cooperative Program receipts for the previous year were \$2,909,334.72. This year's Cooperative Program giving was the largest ever made by Tennessee Baptists. We do not have the total as of this printing of the designated receipts which were in addition to the above.

Mr. and Mrs. Elmer J. Foust of Chattanooga announce the birth of a son, October 26. Brother Foust is pastor of White Oak Church.

Paul W. Turner, pastor of Brook Hollow Church, Nashville, did the preaching in revival services at Auburn Baptist Church, Auburn, Ky. This revival, resulting in 13 additions and many rededications proved to be of great impact upon the church and the community. Lawrence Martin is pastor.

First Church, Loudon began work in the new Bible Survey Plan for Sunday School Workers. Interest was beyond expectations and 46 were present for the first meeting. O. C. Rainwater is pastor.

*Stone Association*—Johnson Church is making plans for an interior repair job on their auditorium. Algood First has called Harold Hawkins as Minister of Music. Missionary and Mrs. Oscar F. Davis are to be recipients of "pounding" on November 23.

### All About Christmas

What - when - where - why. A charming booklet of Christmas Firsts, Pictures, Stories, Customs, Legends, Ideas. Order direct from Ruby Lee Adams, Author, 219-9th Ave. North, Nashville, Tenn. Price \$1.25.

## Stephens, Author Of "The Churches And The Kingdom"

J. Harold Stephens, pastor Inglewood Church, Nashville, is the author of "The Churches and the Kingdom" a new book released by Broadman Press, November 10.

It is a biblical and practical discussion of the meaning of the two concepts of the local church and God's kingdom. The chapters are developments of major areas in which new understanding and inspiration are needed. In addition to refuting errors associated with Roman Catholicism and the Churches of Christ, the author shows evangelical Christians how they can make a better application of truths in this area to individual living and church life.

A native of Moore County, Tenn., Stephens graduated from Central High School, Shelbyville, Tenn., and received degrees at Cumberland University, Lebanon, and Southern Baptist Theological Seminary, Louisville, Ky.



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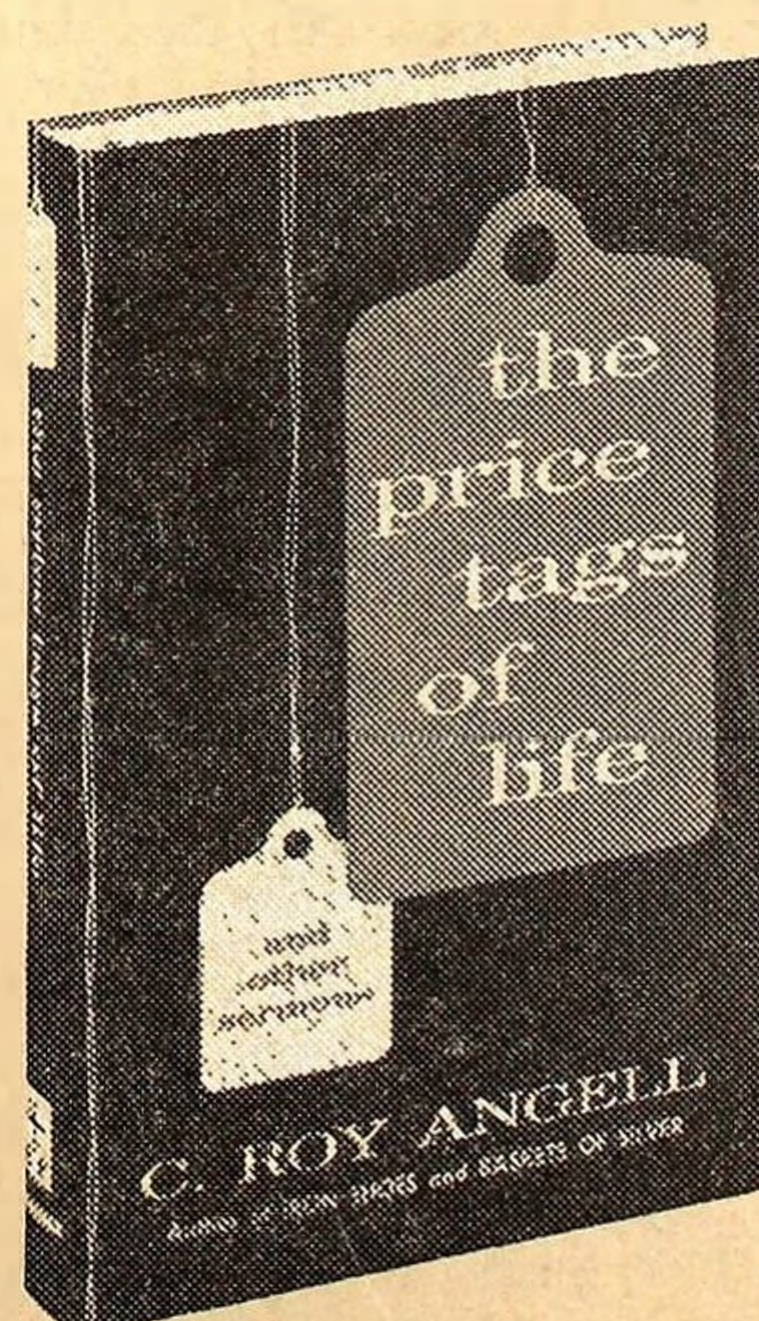
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# The Cost Of Convictions

TEXTS: Acts 6:1 to 7:60 (Larger)—Acts 6:8-15; 7:54-60 (Printed)—Revelation 2:10 (Golden).

The printed text centers upon Stephen, the end of whose earthly life illustrates the promise made in the Golden Text: "Be thou faithful unto death, and I will give thee a crown of life". His name, in Greek, means "a crown". It should be borne in mind, incidentally, that faithfulness or loyalty is the crown or reward connected with eternal life while such life itself is a gift. One cannot receive that life as a result of his works, rather it is a bestowal from God's gracious hand. After receiving such life from God, the crown is promised as its climax or glory upon the basis of loyalty and devotion.

## The Zeal of a Deacon (vv. 8-10, 15)

The concept, but not the name, appears in our first knowledge of Stephen. He is first in the list of seven who were chosen to be servants of the Jerusalem church. He was not content merely to "serve tables" and thus quiet the disturbance there within the church. In addition, we find him here in these verses vigorously debating against the enemies of Christ. Also, he wrought miracles and wonders in the presence of the people. His zealous ability was so manifest that there was stirred up powerful opposition. His role in this as a deacon (the Greek

word means "servant") is a clear reminder that the New Testament knows little about the distinction between clergy and laity, also that the very nature of early Christianity was marked by remarkable enthusiasm. Even our word for this characteristic is derived from another which carries with it the idea of God within the heart and life. Stephen was a "layman" who possessed convictions because God was within.

## The Plot of a Mob (vv. 11-14)

Because the members of the synagogue could not withstand Stephen's arguments, they stirred up the mob against him by a diabolic plot. They brought false witnesses who testified that he had spoken blasphemously against both the Temple and the Law. Their charge, utterly untrue, was a sort of what might be called an "argumentum ad hominem" (at least implied) as an affront upon Moses and David. It was a subtle appeal to the prejudices of the mob, carefully manipulated by the unscrupulous religious leaders. Such shrewd and unprincipled scheming here with Stephen reminds of what took place at the trials of Jesus immediately before His crucifixion. Evil men often have their way, at

least temporarily, but God's way finally prevails.

## The Fury of a Council (vv. 54, 57, 58)

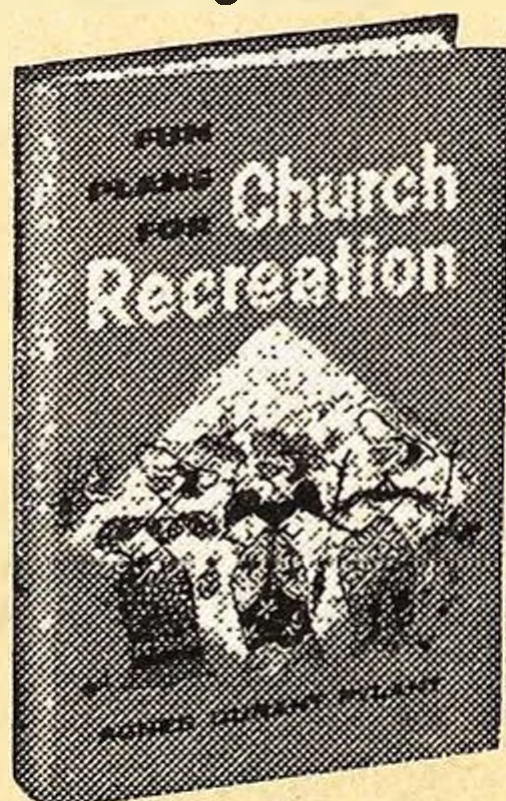
The good and faithful deacon has just finished his powerful message in the presence of his accusers. After recounting much of the history of the Jews, he concludes with a scathing denunciation of them in "ye stiffnecked and uncircumcised in heart and ears . . . as your fathers did, so do ye". The application was too apt, as they must have dimly perceived, and so they rose up against him to do him violence. Their fury was like a raging storm. The scene was a terrifying one. Gnashing their teeth, crying with a loud voice, stopping their ears against Stephen's closing testimony and rushing concertedly towards him with uplifted stones, they took his life. But, as always, the proper manner to overcome a body of truth is not to kill the propagator. For truth has a way of rising from the dead bodies of its defenders, as history clearly shows. God's will or word lives on.

## The Death of a Martyr (vv. 55, 56, 59, 60)

The Holy Spirit stood by Stephen as he was dying upon the earth. The Lord Jesus Christ stood by the Father in Heaven. The Apostle Paul stood by to receive his garments, although he was known as Saul for the time being. Stephen enjoys the honor of several "firsts". He was the first deacon. He was the first debater or disputer. He was the first martyr.

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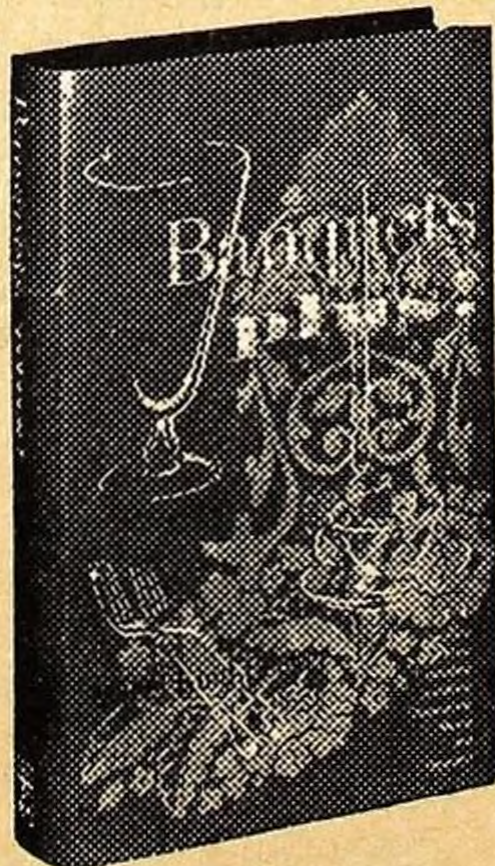
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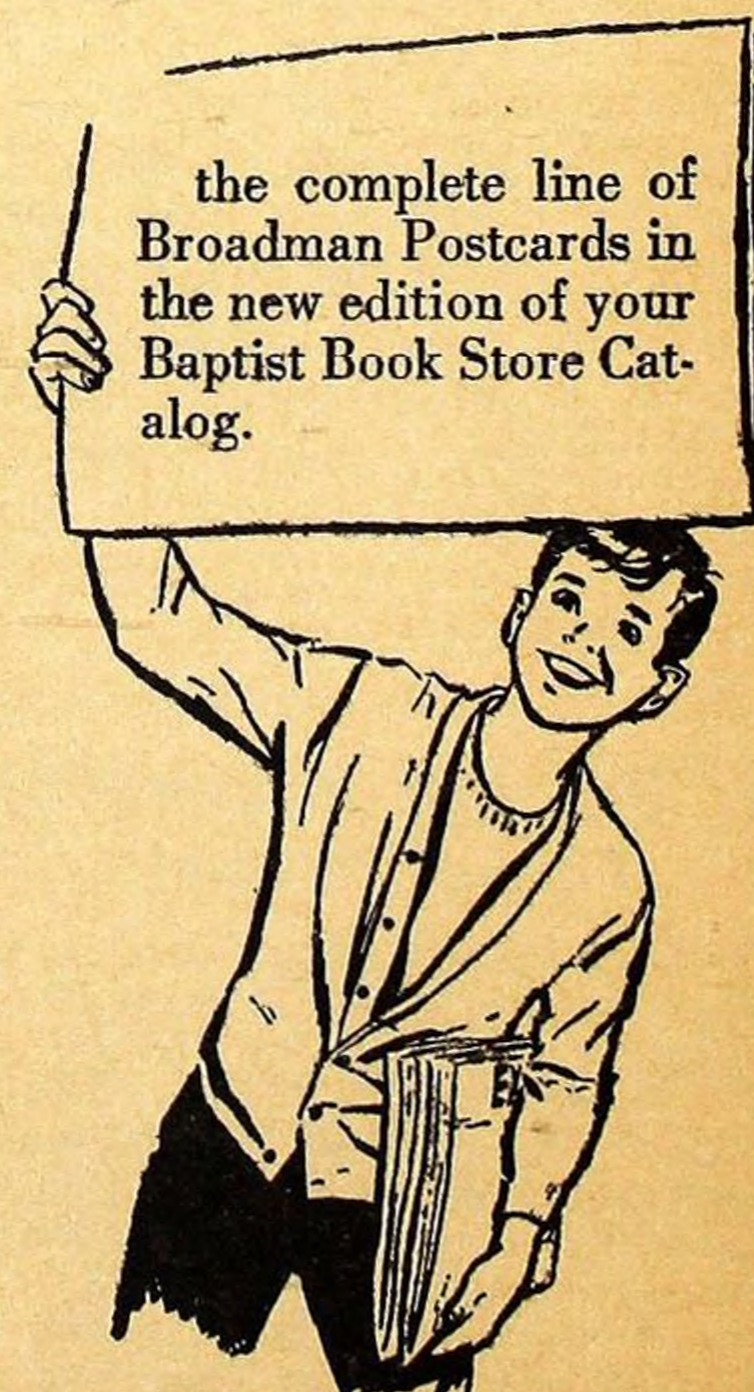
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## LETTERS TO ANSWER

*From Patsy Broeck McCullar, Route 1, Rutherford, Tenn.:*

I am 12 years old and in the seventh grade. I go to First Baptist Church, Rutherford, where I am a member.

My hobbies are skating, cooking, swimming, and playing the piano.

I would like pen pals ages 10-14 and would like to get pictures of each of them. I will try to answer each letter. Thank you.

*From Janie Busby, Route 1, Jackson Tenn.:*

I am 11 years old and will be 12 on January 25. I am a member of Poplar Heights Baptist Church where my father is pastor.

My hobbies are playing the piano and organ, I also enjoy swimming and skating.

I would like to have many pen pals, ages 11-14. I will try to answer every letter I get. Thank you for printing this.

*From Janie Fowler, Route 1, Jamestown, Tenn.:*

I am 8 years old and in the fourth grade. My favorite subjects are reading and arithmetic. I will be 9 on May 13. I am



already a Christian and belong to the First Baptist Church, Jamestown. I would like to have pen pals, any age.

*From Glenda Keeble, Route 3, Seymour, Tenn.:*

I will be 14 years old February 21. I am a member of Cedar Grove Baptist Church where I also attend Sunday school, Training Union, and GA meetings. I also belong to a 4-H Club and went to camp last summer. I am in the eighth grade at Prospect School.

My hobbies are basketball, softball, and radio. I am co-captain of the basketball team at school this year. I like all other sports, too.

I would like to have some pen pals (ages 13-15) and will try to answer every letter I get. Thank you very much.

*From Carol Hall, Route 1, Adairville, Ky.:*

I am 9 years old and a member of Oak Grove Baptist Church. I am in the fourth grade at North Robertson School. I would like to have pen pals ages 9-12. If possible, I would like to get a picture of each pen pal. I promise to answer every letter I receive. Thank you.

*From Carole Hemphill, 210 Ray St., Shelbyville, Tenn.:*

I will be 12 years old this month. I am in the seventh grade at Junior High School. I play in the school band.

My brother Danny is 8 and my sister Connie is 13. We go to Edgemont Baptist Church.

I have a cat, a dog, and some chickens.

I would like to have pen pals ages 11-13 and hope to get pictures of them. Thank you for printing my letter.

*From Rita Mann, Route 1, Jamestown, Tenn.:*

I am 12 years old and go to the First Baptist Church of Jamestown. This is my first letter to you, though I read the Young South page nearly every week.

I like to make scrapbooks of pictures of people I know. I hope to get pen-pal letters (and pictures) after my letter is printed on the Young South page. My hobbies are rollerskating, playing basketball, and making scrapbooks. I will try to answer every letter I get. Thank you very much.

*From Loretta Pack, Route 7, Sevierville, Tenn.:*

I am 10 years old and in the sixth grade at Pigeon Forge School. I go to Pigeon Forge Baptist Church and am a Christian. I



would like to have pen pals any age.

*From Linda Morton, Route 1, Box 120, Collierville, Tenn.:*

I am 12 years old and my birthday is February 7. I am a member of the Collierville First Baptist Church.

I am also a member of the GA and am working on the Queen Step. I am in the seventh grade at Collierville High School. I would like to have pen pals any age and will try to answer every letter I receive. Thank you.

## ANOTHER LETTER TO WRITE

When you have chosen today's pen pal and written your get-acquainted letter to that person, will you write one more letter—TO ME? I hope to hear from many Young South friends this week.

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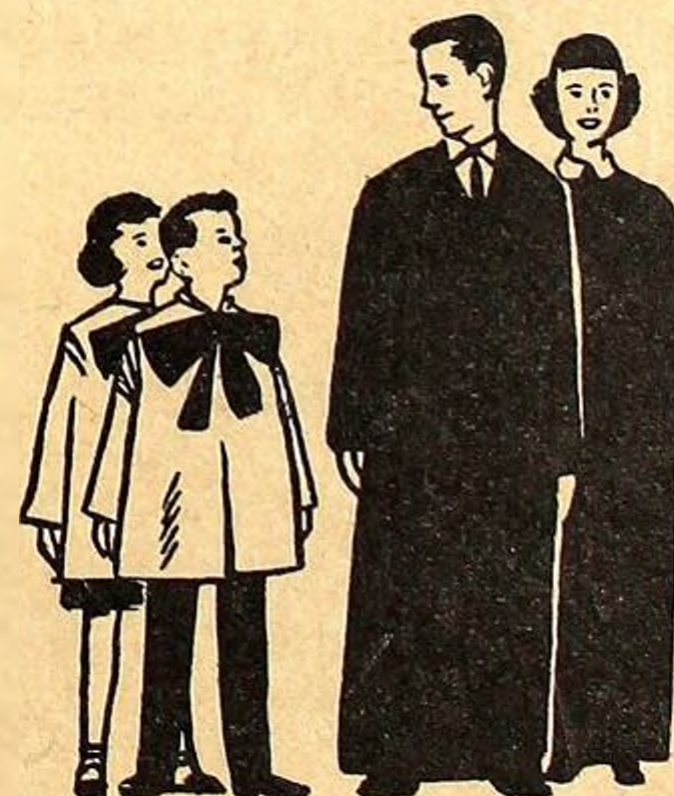
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