

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

Volume 126

Thursday, February 18, 1960

Number 7

LEBANON TENN  
BGT MISSION



DR. PHILIP B. HARRIS

Thursday Evening, 8:45 p.m.

"DEVELOPING CHRISTIAN  
SKILLS"

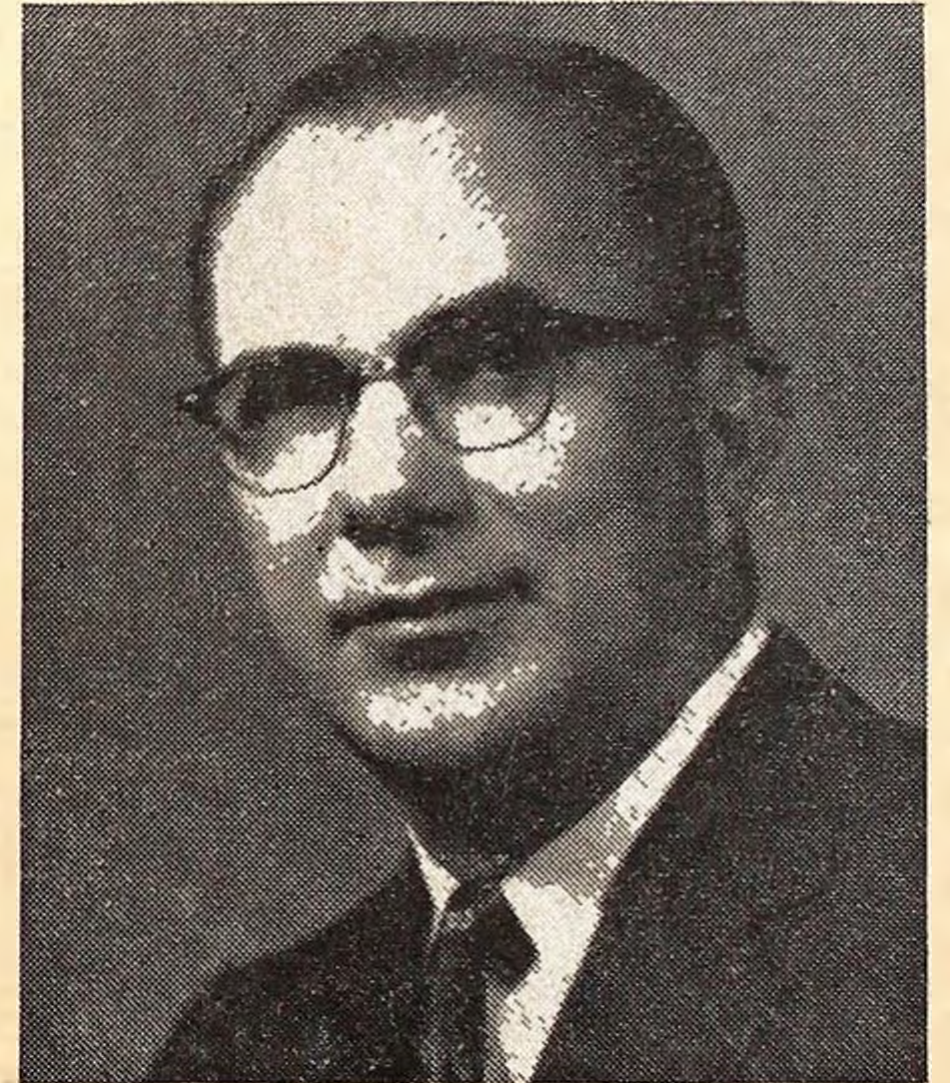
DR. PHILIP B. HARRIS, *Secretary,*  
*Training Union Department*  
*Baptist Sunday School Board*



Friday Noon

"TAKE HEED UNTO  
THE DOCTRINE"

DR. W. FRED KENDALL,  
*Executive Secretary*  
*Tennessee Baptist Convention*



DR. W. FRED KENDALL

*Speakers For*

## Training Union Convention

February 25-26 1960

*First Baptist Church — Gallatin, Tennessee*



JOHN M. TUBBS

Friday Afternoon, 4:00 p.m.

"TEACH US OF  
HIS WAYS"

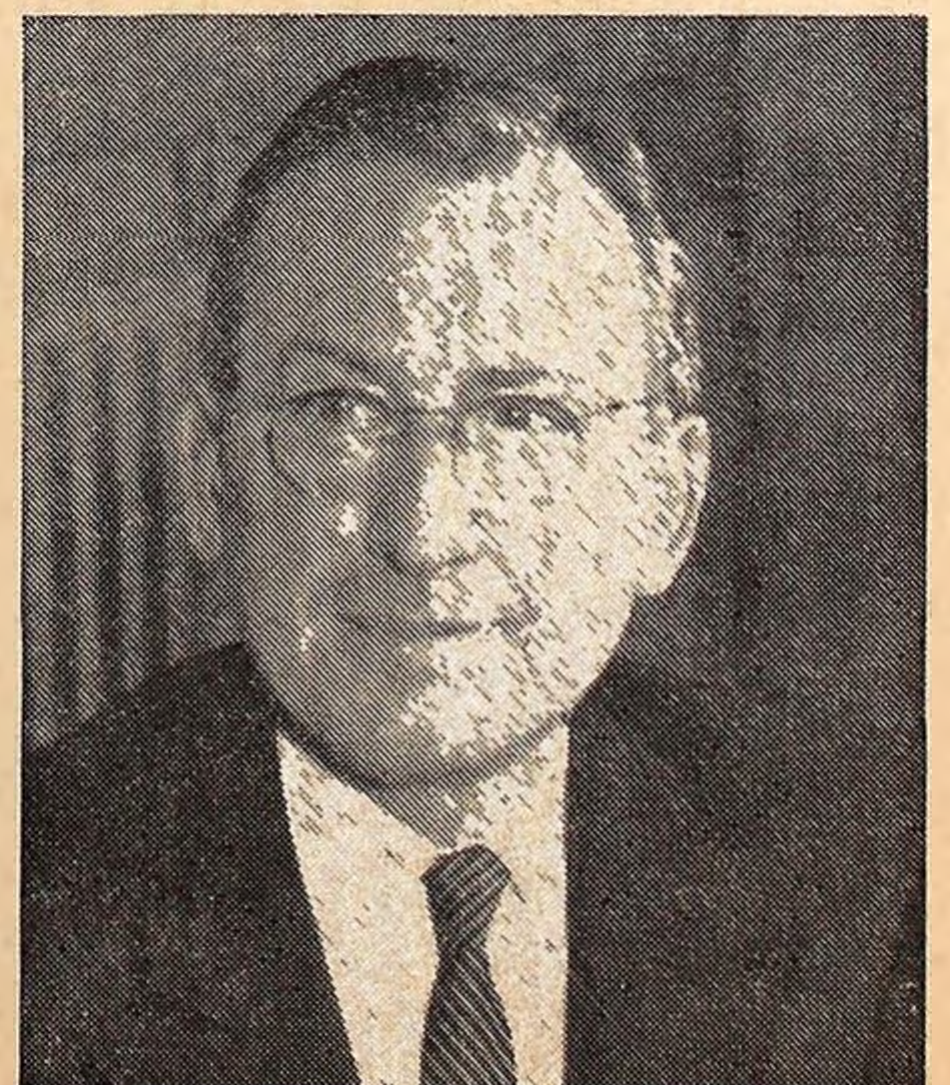
JOHN M. TUBBS, *Counselor,*  
*Church-Related Vocations*  
*Baptist Sunday School Board*



Friday Evening, 8:20 p.m.

"HOLDING FORTH THE  
WORD OF LIFE"

DR. H. C. GABHART, *President,*  
*Belmont College, Nashville*



DR. H. C. GABHART

## Footsteps Of Faith



Bernard Scates, First Church, Ripley

Abraham as a man of faith is revered by Jew, Christian and Moslem alike. James paid him the highest tribute of all by saying, "He was called the friend of God."

Abraham's faith was that of obedience. "When he was called to go out . . . he obeyed." (Heb. 11:8) God calls his servants from a place as much as He does to a new field. Paul's Macedonian call was for him to leave Galatia. When God said to Abraham, "Get thee out of thy country" (Gen. 12:1), he was sure of God's voice. His obedience was prompted by faith. Knowledge comes after faith.

Faith operates in the realm of opportunity. "He sojourned in the land of promise." (Heb. 11:9) Abraham was always a pilgrim. He never knew how long he would be in any place. He kept working for God as he looked forward to the City of God. He dwelt in tents so he would not become too attached to any place and become adjusted to the sins of his environment. As faith operates in our lives we become more detached to the present and more attached to the future. The little village of Nazareth lost its chance that no Chamber of Commerce could ever restore when Jesus "could do no mighty works there because of their unbelief." Lack of faith closed the door of their greatest opportunity. Whole towns may do that, as well as churches or leaders in the churches.

More than being obedient and willing to operate at every opportunity, faith makes an offering when tested. "By faith Abraham, when he was tested . . . was ready to offer up his only son." (Heb. 11:17) Readiness to give back to God that which He alone could provide is the real test. This is the supreme activity of faith. This is God's action in giving His only Son for our sins.

## American Baptist Asks 'Fair Interpretation'

BIRMINGHAM, Ala.—(BP)—An American Baptist Convention leader said here that the American Convention and the Southern Baptist Convention should "strive for a fair interpretation" of each other.

In response, a Southern Baptist executive said work of the conventions is not competitive and welcomed action of the American Baptist Convention to accept any churches in the traditional South desiring American Convention affiliation.

The two leaders, appearing at a Baptist Public Relations Association panel here, were R. Dean Goodwin of New York City and Arthur Rutledge of Atlanta.

Goodwin is director of communications for the American Convention and Rutledge is director, division of missions, Southern Convention Home Mission Board.

Goodwin declared that a "basic Christian faith" must underlie the work of both conventions. He asked for joint activities by the two conventions, and called the Baptist Jubilee Advance, in which both conventions are active, "by no means an adequate beginning."

"Baptists," Goodwin continued, "can waste time in things which represent our sectionalism, pride, and century-old differences, or we can represent God as he is."

Rutledge pointed out there are unchurched masses of people throughout the United States—"whether Birmingham or Boston." The necessity is to take seriously "our obligation to witness," he added.

The Southern Baptist missions leader said that the Home Mission Board has discouraged changes in affiliation from one convention to the other and has considered the nearness of Baptist churches of other conventions before aiding new Southern Baptist work.

"Our Home Mission Board is trying seriously to hold up the idea that unless we are meeting a need that is not being met by another group, we should not be there," according to Rutledge.

Goodwin said that the words "your area, our area" have little meaning any more. He singled out for mention the numbers of people from southern states, both white and Negro, moving north. He also said that a "difference in taste" caused some to prefer to worship with an American Baptist church and others to join a Southern Baptist church.

## Mississippi Calls

JACKSON, Miss.—Foy Rogers, pastor, First Baptist Church, Bellevue, Tex., has been elected secretary of co-operative missions in Mississippi Baptist Convention. He will succeed L. Gordon Sansing, who was recently named associate executive secretary.

## MAIL BAG

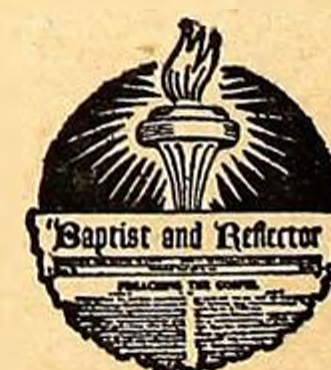
## ... Religion and the Presidency

● No question is being more hotly debated today than the propriety of discussing a man's religion when he is seeking the Presidency of the United States. Roman Catholics with a much publicized candidate in the running profess to be terribly shocked when his religion is questioned. They raise the cry of "bigotry" when people ask whether his first loyalty would be to his country or to his religious superior.

Senator John Kennedy is a loyal and obedient member of the only important religious denomination in America that has retained its foreign control. This places him in a different category in the matter of religion. His much publicized statement that "nobody in my church gives me orders" and that he believes in separation of church and state was quickly repudiated by high officials of his church and by the Catholic press.

It is not only the right but the duty of voters to find out to what extent Senator Kennedy or any other Catholic candidate would be bound by the decisions and orders of a foreign Pope whom he regards as having the power of God on earth. Jack Odom, Box 833, Fort Bragg, Calif.

Repentance and faith in Jesus Christ calls for the offering of ourselves in complete surrender. As this conviction grows from our conversion experience, we follow in the footsteps of faith in a certain light of God's revealed will for our lives.



## BAPTIST AND REFLECTOR

Established 1835

1812 Belmont Blvd.—Nashville

Phone CHapel 2-4847

RICHARD N. OWEN, Editor  
JOSEPH B. KESLER, JR., Business Manager

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

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

Subscriptions \$2.00 each; Clubs of ten or more, \$1.50; Church budget rate to 50% or more of church homes, 2/3¢ weekly. Advertising rates on request.

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

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

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

TENNESSEE BAPTIST PRESS, Inc., Nashville  
DIRECTORS: Ralph Murray, pres.; Gays L. McGlothlen, sec'y; R. Paul Caudill, W. E. Darby, McKnight Fite, James P. Oraine, A. Hudson Hicks, Bernard Scates, Brown Hughes.

BAPTIST AND REFLECTOR

# Bible Break



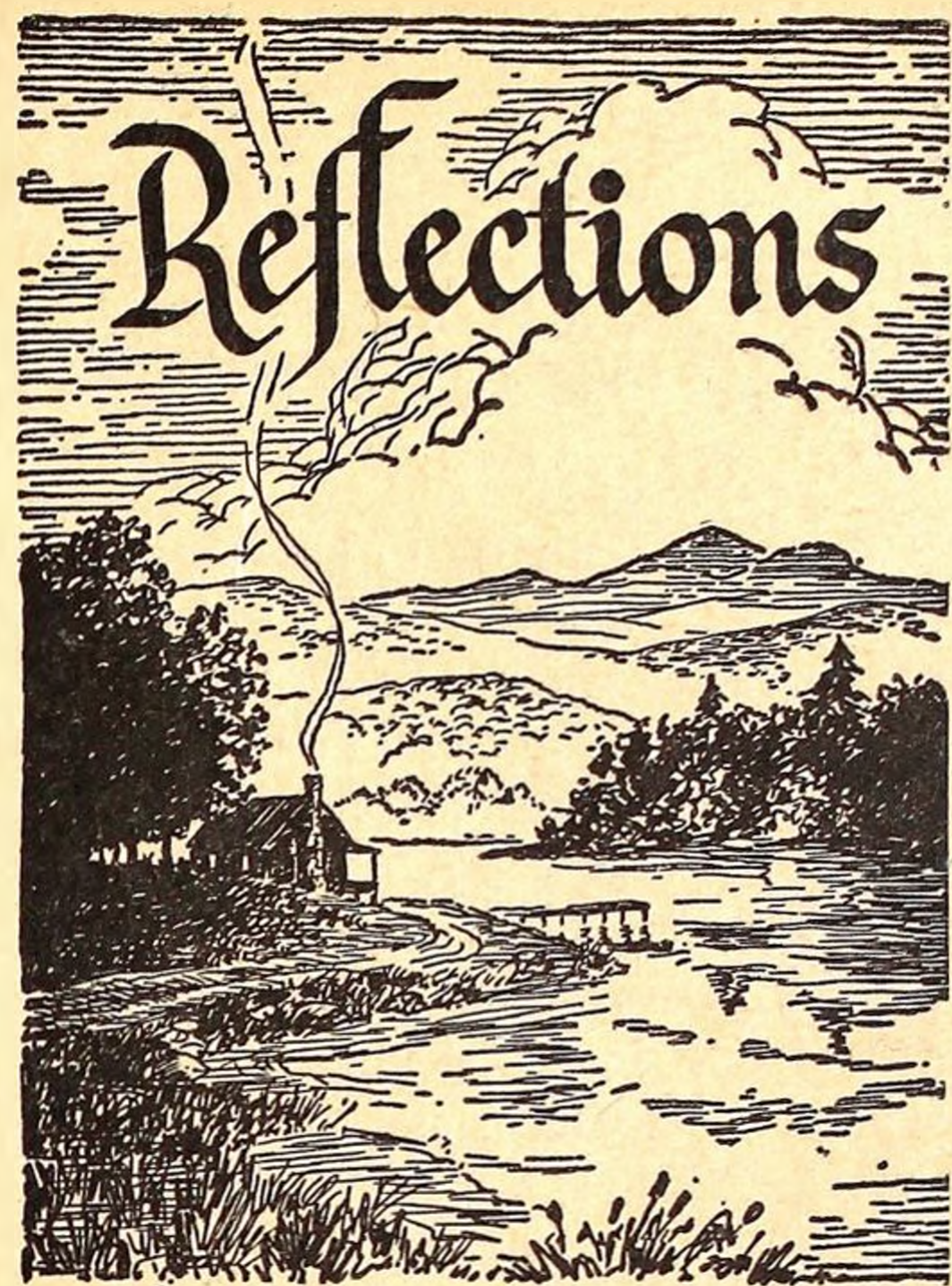
By Ruby Lee Adams

The Twelve By Twos. Andrew was the first of all the disciples to know Jesus; and while he was the first to be called as a disciple, he never appears first in the list. He was present at the River Jordan when Jesus was baptized by John the Baptist. Andrew does not play so conspicuous a part, but it was enough that he brought his brother Simon, afterward called Peter, to Jesus. He reminds us by his own example that religion begins at home.

Andrew and Peter constitute the first group of apostolic preachers. They were fishermen of Galilee and were born in a small town called Bethsaida. Being conservative, Andrew was a balance wheel for Peter, the impulsive, in their mission as disciples; the man of daring and the man of caution. The mutual advantage of Andrew and Peter is evident. The impulsive is ever the man to raise the cry of reform and lead the world to better things; he gets the world out of its ruts and fires ambition with something entirely out of the ordinary. But once the summit has been reached, the man of caution must take the reins. There must be the mighty balance wheel.

Christ unites Andrew and Peter and there is enough of hope to dare attempt all that is good, and enough of prudence cautiously to avoid all that is evil. Each conserves the other's virtues, neutralizes the other's faults.

Andrew was never the man to be swept from his feet by a fervid impulse nor have his judgment submerged by a tidal wave of emotion. He would do nothing rashly, and so when Christ predicts the destruction of the temple and declares that there shall not be left one stone upon another, Andrew is disturbed. Such language may be misunderstood, and he goes to Christ for a private interview on the subject. Continued



I think the genius of our complex society of today is going to be a person who has all his individual abilities and skills and knows how to rebuff the influences and the seductions of mass media and influence of others.—Dr. Gordon R. Kippitt, *Baltimore Bulletin of Education*.

## Editor Has Pointers For Those Rio-Bound

BIRMINGHAM, Ala. — (BP) — Want some tips on how to make a good impression for Baptists when you go to the Baptist World Congress in Brazil this summer?

Here are some pointers and things to expect as told to Baptist public relations officers here by C. E. Bryant, editor of the Baptist World, Washington, D. C.

This will be the first Congress outside Europe and North America.

Their religion means a lot to Baptists in Brazil where they are a small minority in a land claimed to be predominantly Roman Catholic.

At Rio de Janeiro, where the Congress will convene for eight days, local Baptists

hold trusted positions because the government and private business has recognized that Baptist church members are honest and can be depended upon.

Leave your tobacco at home—in the United States. Smoking is frowned upon by Baptists in Rio almost in the same way as drinking alcohol.

Women, don't go too heavy on cosmetics.

Guard against showing race prejudice. There is no color line in Brazil.

Slow down; don't be impatient with waiters serving meals. Brazilians have a habit of taking up to two hours for lunch, so anticipate slower table service than what you are used to in the States.

Don't forget that to Brazilians, you are the foreigner. Don't brag about United States superiority.

You will pick up as much or more in Christian inspiration than you will leave.

The trip will affect your pocketbook even after you have paid all airplane, ship, sight-seeing, and hotel bills. The impression of Christian missions will stimulate you to give more liberally to missions when you are back home.

A 10-minute evangelistic service in Portuguese, the language of Brazil, will be conducted (without English interpreter) at each Congress session for the benefit of non-Christian visitors.

Today we spend fabulous billions of dollars to explore outer space, to make trips to the moon, eventually to Mars, Venus, and other planets. . . . Although the space distances to be covered are vast and immense, they are much less than the distances to be covered in the long journey to achieve friendship between the people of Russia and ourselves. Here is where we should be spending our billions of dollars! Without that friendship—planned for, projected, paid for, realized here and now—whether your cellar and mine are convertible into bomb shelters (as the census takers will ask) and whether millions of Russian cellars are likewise convertible, is supremely inconsequential.—William B. Lippard, "As I See It," *Missions*.

We point to pyramiding church rolls instead of looking for real spirituality in godly living. We take refuge in increasing budgets for religious purposes, rather than facing the truth that many times as much is spent on utter foolishness or worse. We pride ourselves on our ability to impart knowledge while we hide our heads in the sand when we are questioned as to how much wisdom we have taught. We know that great civilizations have gone down to oblivion, not because of the strength of their outward foes, but because of inward moral rotteness and decay. But we go on whistling in the dark and doing little to meet our awful need.—Editorial, "In the Wake of the TV Hearings," *Moody Monthly*.

## Named To Study Group

Dr. Allen W. Graves, of The Southern Baptist Theological Seminary, has been named a member of a special committee to recommend standards for doctoral work in schools of religious education. The committee was named at the biennial meeting of the American Association of Schools of Religious Education.

Dr. Graves is Dean of the School of Religious Education, at Southern Seminary, Louisville, Kentucky.

## The Welfare State Cannot Bring In The Kingdom

The role of the state has expanded to such an extent in recent years that it seems almost now to be the determiner of our fate. Men like Walter Delamarter point out this danger. In an address to the Southern Baptist Counseling and Guidance Conference, he warns of the danger of such a system in its tendency to concede to the moral sovereignty and autonomy of the state a constantly expanding role and the dangerous temptation to assume that all other orders and groups, including church-sponsored programs, should be subordinate to the state.

A study of the history of social welfare since the depression days of the 1930's shows the dominant role played by the federal government. State and local government programs, although more limited, have expanded also significantly. Take as an illustration Cook County, Illinois. Its Department of Welfare for the year ending November 10, 1958 reportedly served 573,046 persons, and for operation expended \$118,867,805. Social welfare services in the United States are big business. Currently the United States spends about 25 billion dollars annually for health and welfare services. This is inclusive of all expenditures, both public and private. But it is estimated that 80 per cent of the total comes from tax sources. The balance of 20 per cent is supplied by communities, endowments, and other private gifts including church funds. Of this total amount, church funds probably amount to more than two and one-half billion dollars.

Government has recently widened its function in the welfare area. The state has become increasingly responsive not only to man's *needs*, but to his *wants*. The budget of the U. S. Department of Health, Education, and Welfare rose from two billion dollars in 1954 to almost three and one-fourth billion dollars in 1959. The government absorbed many functions formerly assumed by private agencies. This means federal displacement of voluntarism. Due to political pressures on Congressmen, this trend will probably increase in the years ahead.

In times of disaster and other emergencies when voluntary agencies break down, the state may need to move in to shoulder heavy welfare responsibility. This we have recognized all along as right. But whenever welfare needs are fixed as a moral dimension of state concern, government is exposed to increasing pressures to extend its responsibility beyond unfortunate citizens in dire need, as Editor Carl F. H. Henry recently pointed out in *Christianity Today*.

The state is to do the thing the church should not do. Caesar indeed is to remain under God. But from the fact that most of the population is seldom any longer active in the churches, churches cannot carry the vast welfare burdens now assumed

by the state. Even so, it does not follow that the state should increasingly assume more welfare work.

The welfare state is not going to bring in the kingdom of God. We need to remind the state what it is, and what it is not. It must be the prophetic role of churches to proclaim that the nation is a part of the order of God's creation. It subsists under His government, and is not morally autonomous. Churches must give more dynamic leadership in helping to meet the nation's welfare needs in this generation. But Dr. Roswell P. Barnes is altogether right when he says, "They (the churches) should put the state constantly on guard against the temptation to profess religious concern in order to gain moral sanction for its policies and actions instead of humbly confessing God's sovereignty, seeking His guidance and depending on His power."

The Gospel shows us that there is a sphere of voluntarism and personal duty. We have responsibility for ourselves. We have responsibility to help bear the burdens of others. And governments must not be allowed to further usurp the area of welfare activity, either on the ground of the inadequacy of voluntary or of public material relief. There is a place both for the action of the state in finding solution to social problems and the voluntary action of the individual self.

As Christians we know that love alone fulfills the law. A legal spirit does not meet the deepest needs in human welfare work. The state's program is humanitarian. The Christian program is one of love. As Christians we are very foolish to depend on state funds to subsidize a testimony to Christ. That, however, seems to be what some people are expecting through the expansion of welfare state policies on the part of the government.

Even now, there is a proposal in some quarters of a revolution in tax laws. These new tax laws would end all tax deductions for individual contributions to charity. This is envisioned by some social reformers. Thus would be eliminated all incentive for voluntary charitable contributions. This, combined with the rising taxes for state welfare, would soon destroy what is left of voluntarism in welfare work. The state's substantial control of human welfare thus would tend to constantly diminish the role of the churches in all welfare work such as children's homes, homes for old people, hospitals, care of the indigent, and numerous other activities.

There is a need today to see the place that Christ calls us to fill in ministering to those who are less fortunate and to share in the solution of their problems. It is not something that we can turn over to the state. We are responsible for our brothers' welfare.

# Children's Homes Have More Social Case Work

TROY, Ala.—(BP)—During the decade of the 1950's, Southern Baptist children's homes initiated more social case work and experienced a more rapid turnover in the children cared for.

The number of orphans continued to be only a small percentage of the children in the homes.

This was reported here to the Child Care Executives of Southern Baptists, an organization of leaders from various state Baptist homes.

In 1952, the total number of children cared for at Baptist homes was 5523, and the most at any one time was 4740. Seven years later, the total cared for during the year was 6462 but the most cared for at any one time during the period was 4624.

Child care leaders explained that this was due to changing patterns in child care, evident in religious homes as well as private and secular homes.

They said a greater effort is being made to get families back together. Also, some Baptist homes have begun mother's aid, which enables the child to remain at the parental home with financial and case worker assistance from the Baptist institution.

Then several Baptist homes have been approved to place children for adoption.

Total cost of operating 32 Baptist homes in 1959 was \$6,251,395, while income was \$6,608,204. About one-sixth of the income came through the Cooperative Program. No figure was available on income through special Mother's Day and Thanksgiving offerings promoted in churches in a number of states.

In 1952, it cost \$3,717,648 to operate the homes and income was \$4,639,864 of which the Cooperative Program provided \$459,594.

Total value of Baptist children's homes' property and facilities stands now at \$29,871,836, up \$8.6 million from 1952.

Hugh A. Brimm, professor at Carver School of Missions and Social Work, Louisville, Ky., told child care executives that in the past decade the number of Baptist homes using trained social workers increased 190 per cent, and the number of workers increased over 200 per cent.

16 homes now employ a total of 58 case workers.

Social workers according to the executives, enable specialized care in these areas:

- 1.) Foster home, in which a child boards with a family other than his own.
- 2.) Mother's aid. In these assistance cases, the father is almost always "out of the picture"—dead or has left the home permanently. The mother is morally and physically able to care for her children if she can receive financial and other aid.
- 3.) Case work assistance which allows

# Summary of 1959 SBC Statistics

NASHVILLE—(BP)—A record number of converts was baptized by Southern Baptist churches during 1959, according to statistics for the year released here by the department of research and statistics, Baptist Sunday School Board.

Secretary J. P. Edmunds said that 429,063 baptisms were reported by the churches.

During the year, Southern Baptists also became the leader among denominations in Sunday school enrolment with a total of 7,276,502.

The value of property of Southern Baptist churches passed the two billion mark for the first time, reaching \$2,009,254,164.

The previous high in baptisms was in 1955 with over 416,000.

In total church membership, the Southern Baptist Convention in 1959 continued to rank second only to The Methodist Church among non-Roman Catholic bodies. The year's total was 9,485,276, a gain of 278,518.

The Methodist Church has reported membership of its churches of 9,815,459. Previously, Methodists were high in church school (Sunday school) enrolment but the 180,327 gain among Southern Baptists last year put the SBC ahead of Methodists' 7,154,254 enrolled.

Training Union enrolment also showed a strong gain of 4.2 per cent, increasing from 2,503,920 to 2,608,110. Vacation Bible schools showed a 2,101 gain in enrolment, reaching 2,910,258.

The number of churches co-operating with the Southern Baptist Convention gained from 31,498 to 31,906—1.3 per cent. Choir enrolment jumped 9.6 per cent to 682,477.

There are organized state Baptist conventions or associations in 28 of the 50 states co-operating with the Southern Convention, Edmunds reported. Southern Baptists have missions or churches in all states and the District of Columbia.

Brotherhood enrolment, including men and boys, increased 6.0 per cent, and reached a total of 617,263. Woman's Missionary Union advanced 4.3 per cent to an enrolment of 1,456,192.

The 31,906 churches are classified as follows: open country, 15,502; village, 4,447; town, 3,777; and city 8,180. City churches reported the largest gain, with an increase of 432 churches. Village churches lost 99, due largely to a re-classification of location.

Total gifts reached an all-time high of \$453,338,720, a gain of almost \$34 million or 8.0 per cent. Mission gifts increased 4.0 per cent to a new high of \$77,753,190. During the year nearly \$184 million was added to the value of church property, bringing property value to over \$2 billion.

During the past decade, 1950-1959, Southern Baptist church membership increased 2,405,387, or 34 per cent.

	1959	1958	Increase	Per Cent Increase
Churches	31,906	31,498	408	1.3
Baptisms	429,063	407,892	21,171	5.2
Membership	9,485,276	9,206,758	278,518	3.0
Sunday school enrolment	7,276,502	7,096,175	180,327	2.5
Vacation Bible school enrolment	2,910,258	2,908,157	2,101	.1
Training Union enrolment	2,608,110	2,503,920	104,190	4.2
Choir enrolment	682,477	622,694	59,783	9.6
W.M.U. enrolment	1,456,192	1,395,974	60,218	4.3
Total Brotherhood enrolment	617,263	582,497	34,766	6.0
Total gifts	\$ 453,338,720	\$ 419,619,438	\$ 33,719,282	8.0
Missions and benevolences	\$ 77,753,190	\$ 74,750,699	\$ 3,002,491	4.0
Total value of church property	\$2,009,254,164	\$1,825,474,318	\$183,779,846	10.1

Research and Statistics Department  
Sunday School Board of the Southern Baptist Convention

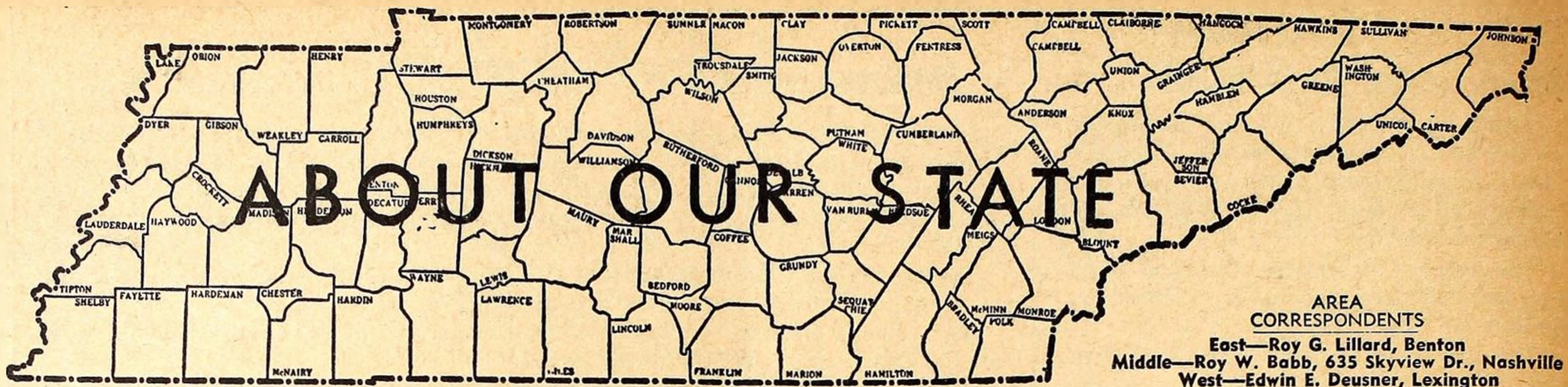
children to remain in their own homes, and for which no financial assistance to the family is given. Often this is after a child has been discharged from the children's home and reunited with the family.

4.) Adoption. Several Baptist children's homes place children for adoption.

Brimm urged the child care executives to explore opportunities for special work in recreation. He further discussed an enlarged service in mental health programs and counseling for children.

The child care executives elected Silas M. Bishop, superintendent of Baptist Home for Children, Jacksonville, Fla., as president of their group. Their 1961 meeting will be in Jacksonville, Jan. 25-26.

Harold C. Seefeldt, superintendent, Bottoms Baptist Orphanage, Monticello, Ark., is the new first vice-president, and C. Ford Deusner, superintendent, Glen Dale Baptist Children's Home, Glendale, Ky., is second vice-president.



John Brown, Cookeville, was named Cookeville's outstanding young man for 1959, at the local Jaycee Awards Banquet. Brown is a deacon in First Church and helped start the Hilham Road mission of the church. He is also a Sunday school teacher.

The spiritual and numerical growth of Stevens Street Church, Cookeville, is evident in their spirit of cooperation in an extensive building program which is nearing completion. A new annex with central heating system, and consisting of a Church Office, Pastor's Study, Kitchen, 3 Wash Rooms and 5 Sunday School Departments fully equipped with new furnishings has recently been entered. The new Departments are for Nursery, Beginner, Primary, Junior and Intermediates. All other Sunday School rooms have been furnished with new equipment, including chairs, tables and speaker's stand. The auditorium has been rearranged with a new choir loft, speaker's stand, and a new baptistry with dressing rooms installed. Harlan F. Reynolds is pastor.

Central Church, Oak Ridge, Kenneth B. Combs, pastor, occupied its new educational building, January 24. Only the larger sanctuary is needed to complete the total building program. Beginning not later than April 17, the church will have two morning worship services.

Jack Mitchell has resigned as minister of music at Calvary Church, Knoxville, and accepted a similar position with Lincoln Park Church of Knoxville.

Visit the Holy Land via Maupintour in 1960!

## Middle East

Travel on a conducted tour to Egypt and Luxor, Lebanon, Syria, Jordan (Dead Sea, Jericho, Bethlehem, Old Jerusalem), Israel (Galilee, Nazareth, Haifa), Greece, Italy. Plus Oberammergau Passion Play, Greek Isle Cruise, and Russia extensions. Monthly departures. 26 days. Only \$1557, all expenses paid from New York. Flying Boeing 707 Jet, Sabena Belgian World Airlines. For descriptive folder write Harriette Louise H. Patterson, tour planner and director.

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Miss Bess Gaut, age 79, of Sweetwater died January 29. Miss Gaut was widely known, having worked at Sweetwater Hospital for many years prior to retirement. She was a member of First Church and was always in regular attendance until illness forced her to enter the hospital.

Joe C. Bilderback, prominent Sweetwater farmer, died suddenly at his home, January 30. He was 70 years old. He was a deacon in First Church.

John Arthur Butler, 78, died at his home in the Brazil community, February 2, after a short illness. Mr. Butler was a lifelong Gibson Countian and a farmer. He was a deacon in Poplar Grove Church and prominent in civic affairs.

O. E. "Gene" White, who has been at Holly Grove Church, Big Hatchie Association, the past four year, has accepted a call to become pastor of Emmanuel Church, Humboldt. He succeeds H. A. Turner who has moved to Parsons.

George Clark is now serving as pastor of Ewing Church, Nashville. A former professor at Belmont College, he is continuing his past graduate studies at Peabody College.

M. G. Hardin has just completed his 46th year of service as Sunday school secretary at First Church, Jellico.

Dr. Fletcher Goode was the winner of the Distinguished Service Award at Millington. Dr. Goode, a native of Memphis, is the son of Mr. and Mrs. Q. B. Goode of Memphis. He is married to the former Ann Williams of Memphis, and they have a son, Harper, four months of age. A prominent layman of First Church, Millington, he is director of the Training Union, teacher in the Primary department, and a member of the choir and of the male quartet. He is also on the church's finance committee and was chairman of the budget committee during the past year, when the largest budget of the church's history was successfully met.

St. Elmo Avenue Church, Chattanooga, has established Unity Baptist Chapel as a mission of its church. It is located at 3405 Tarlton Avenue and they are experiencing good attendance. R. L. Pierce is the mission pastor.

Mr. and Mrs. Fred L. Hawkins, Jr., missionaries to South Brazil who are now in the States on furlough, have moved from Columbia, Tenn., to Nashville, where their address is 536 Southcrest Drive, Nashville II, Tenn. Mrs. Hawkins is the former Mariruth Barker, native of Maury County, Tennessee.

Miss Anne Clement, secretary for Park Avenue Church, Nashville, has resigned to accept a position with the Historical Commission of the Southern Baptist Convention. Miss Clement is a native of Springville and attended Belmont College.

Jim Bowman is the new director of music at First Church, Jonesboro. He has worked with the music programs in churches in Elizabethton, Erwin and Bluff City. He is president of the Baptist Student Union at East Tennessee State College, and is the son of Mr. and Mrs. Elbert Bowman of Johnson City.

James A. Clark has resigned as pastor of Mascot Church, Knox Association, to accept the call of Central Church, Alcoa. Brother Clark will begin his new work February 28. He has twice served as pastor of Mascot, completing almost 14 years of ministry there.

Rev. and Mrs. J. Hartmon Sullivan, missionaries to Nigeria, have moved from Warri to Ibadan. Their address is Agodi Post Office, Ibadan, Nigeria, West Africa. Mr. Sullivan is a native of Bolivar, Tenn.

Rev. L. B. Collins, former pastor in Tennessee, died in Athens, Ala., February 2. He was 70 years old. Funeral services were held at Pleasant Grove Church, near Athens, by Norman O. Baker, pastor of First Church, South Pittsburg. Brother Collins held pastorates at Charity Church, Lynchburg, Tracy City and Christiana.

## Central Association Missionary-Pastor



Rev. Roger Shelton assumed his duties as pastor of Forest Park Baptist Chapel and Superintendent of Missions of Central Association on February 1.

Shelton, a graduate of Fall's Business College, East Texas Baptist College, and Southern Baptist Theological Seminary, has served as pastor of Hillcrest Church, Marshall, Texas, and Pigeon Fork Church, Waddy, Kentucky. He served three years and seven months in the United States Air Force.

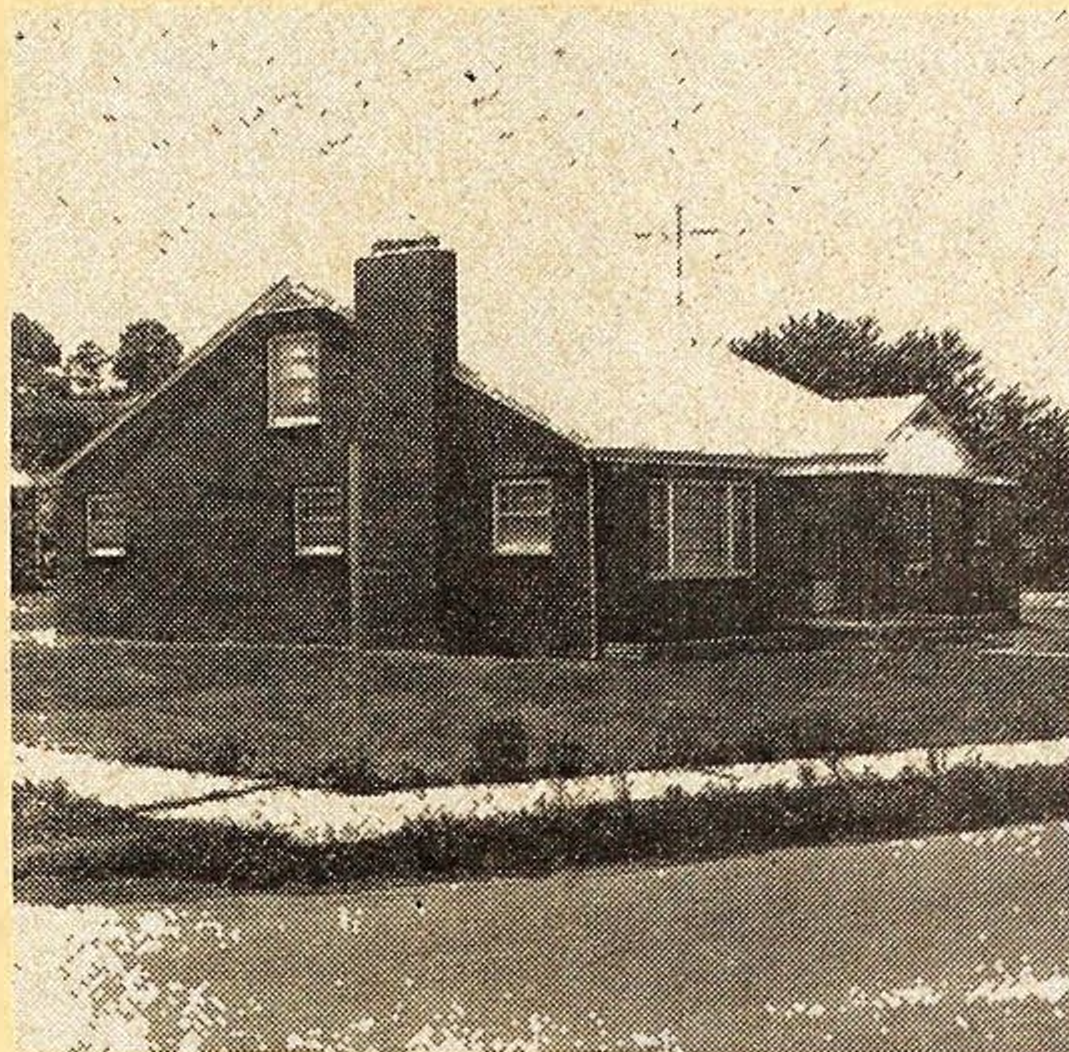
Rev. Shelton is the son of Mr. and Mrs. T. P. Shelton of Manchester. He is married to the former Miss Jane Ray, daughter of Mr. and Mrs. John Ray of Manchester. The Sheltons have a son, Mark Wayne, eight months old. They are residing in Thaxton Apts., N. High St., McMinnville.

Vance Marbury of Summerdale, Ala., has accepted a call to become pastor of First Church, Henderson, effective May 15. He attended Union University, Jackson, and is a graduate of New Orleans Seminary. He is married and has two children, a son, age 16, and a daughter, 11. Dr. James A. Pate of Jackson will continue to serve as interim pastor until Brother Marbury arrives on the field.

Woodrow W. Wall begins his fifth year as minister of music at First Church, Knoxville. The church has five choirs with a total enrollment of 147.

**Bledsoe Association**—Antioch Church has ordained Carey Brown, Robie Harper and George Campbell as deacons. First Church, Portland, has Larry Jeffery as its new minister of music. A native of Paducah, Ky., Jeffery is a Junior at Belmont College. He has served as recreational director for the Glendale Baptist Children's Home and music director of Glendale Church in Kentucky.

## Oak Street Is Four-Star Church



Shown in the above picture are the pastor's home, old sanctuary with beautiful educational building, partially shown, and Pastor Fred O. Ponton of Oak Street Church, Elizabethton.

**ELIZABETHTON**—Oak Street Church has seen a remarkable growth during the past four years under the leadership of Fred O. Ponton, pastor.

Eighty baptisms and 63 by letter during the four-year period increased the membership from 285 in 1955 to 369 in 1959.

Oak Street is a four-star church with Sunday school, Training Union, Woman's Missionary Union and Brotherhood; all organized according to Standards. The Brotherhood has an enrollment of 29. Other organizations have gained in membership, particularly the Training Union. The Sunday school has been Standard four years; also many units in both Sunday school and Training Union are near Standard.

The church has three organized choirs.

The church staff is composed of the pastor, music director, church secretary, and custodian.

Total estimated value of the church property has increased from \$36,000 in

Ewtonville Church, Sequatchie Valley Association, has completely remodeled its building, adding class rooms, new furnishings and heating system.

Duward Sanford has resigned as pastor of Smyrna Church, Polk Association.

Bill F. Riley, Jr., has resigned at First Church, Ridgely, and accepted the pastorate of Englewood Church, near Jackson. He succeeds J. L. Ford who has gone to Woodbury.

Grand Junction Church is pleased with its new educational building. Well-planned and modern, it offers space for several departments along with splendid kitchen and dining facilities.

1955 to \$100,000 in 1959. A \$50,000 educational building was added in 1956 and a beautiful pastorium was built in 1958; its present value is estimated at \$20,000. The church also installed a church model Hammond organ in 1955.

Giving has almost doubled with much of the financial increase due to the Forward Program in 1958. A record of tithers shows only 57 in 1955 as compared with 140 in 1959. Total gifts last year were \$18,181; the church gives 10 per cent through the Cooperative Program, two per cent to Associational Missions, and pays \$4,404 annually on its indebtedness which shall be liquidated in seven years, with the exception of the pastorium.

Rev. Ponton began his ministry with Oak Street in October, 1955. He is a native of Virginia. A graduate of Carson-Newman College (Tenn.) and Clear Creek Baptist School in Pineville, Ky., and also attended Southern Seminary, Louisville, Ky.

Ponton has held pastorates in Virginia and Tennessee and has been actively engaged in Baptist associational work in the East Tennessee and Jefferson County Associations prior to coming to Elizabethton. He is presently serving as moderator of the Watauga Association.

Organized in 1932 as a mission of First Baptist Church, it was later organized as South Side Baptist Church with 52 charter members. In February, 1947, the name of the church was changed to Oak Street Church. Future plans include the building of a new sanctuary.

Dr. H. J. Bolen, president of Bolen-Draughon College, Savannah, Ga., has been listed in the new "Who's Who in American Education." He is a former member of Wildersville Church in Beech River Association and a brother of Rev. George E. Bolen of Lexington.

# Thrifthaven Is A Christ-haven

The record reads "184 baptisms in 1958 and 219 in 1959."

This is a large number of baptisms for a church but more startling is that Thrifthaven Baptist Church had a total membership of 870 in 1958 and 1,104 in 1959. It trailed the 9,469 member first place Bellevue by only three baptisms in 1958 and seven in 1959.

The story behind these tremendous records was obtained by the BAPTIST AND REFLECTOR in a recent trip to Thrifthaven Baptist Church at the corner of Chelsea and Hensley in northeast Memphis.

After meeting Pastor Pete Steelman and Associate Orman Norwood, one is able to quickly determine the reason for this great evangelistic pull in Thrifthaven. Brother Steelman is a spirit-guided man. With his soul-penetrating eyes, Brother Steelman is on fire for the Lord.

Coming to Thrifthaven in March, 1958, he had a membership of 450. Brother Steelman, with his evangelistic sermons, proceeded to set the church aglow with his hard-hitting, two-fisted pulpit messages and continued pastoral visitations. The work grew so fast that a very capable associate and former schoolmate was called in January, 1959. Orman Norwood acts as associate pastor, choir director and visitation leader. Almost every church can be made to sizzle during a revival; but questioning Brother Steelman about his membership he said, "This is a Bible-carrying, praying congregation. Seventy percent of our lost are won in the home." This is the story of the Christ-centered church members in Thrifthaven Church.

Every Saturday night the Brotherhood meets. Afterwards, the men kneel in the auditorium for a prayer meeting. It continues several hours, sometimes all night. The prayer meeting is led by Reece Snipes,

Brotherhood President, who recently answered the Lord's call by making plans to enter the ministry full time.

A. E. Hood, who operates a service station, cannot attend the Brotherhood prayer meeting due to his late closing hour, so he holds his own prayer meeting, after hours, usually attended by seven men. A customer came in one night and, finding the men kneeling in prayer, joined in the service. He arose at the conclusion with his eyes full of tears, greatly moved by that experience.

The Brotherhood, with an average attendance of 28, has never failed to bring results in the Sunday morning service. Every Sunday there are never less than three additions and the yearly average, including revivals, is seven.

All organizations in the church are constantly working in soul salvation. Leland Maxey, the 1959 Training Union Director, has surrendered his life to the ministry. Mrs. Sam Seidman, W.M.U. President and Harold Bay, Sunday School Superintendent, as have most of the members, won a soul for every two members.

Intermediate boys and girls have won their friends in high school, and one eight-year-old boy, after walking the aisle for four Sundays, told the Pastor, "I cannot fight it any longer. The Lord wants me to be a minister."

Tuesday night is visitation night and prayer meeting is just what the word implies. The service is composed of fervent prayers for the lost, personal testimonies, and soul-winning demonstrations between pastor and associate. Not long ago, a night was set aside for Bible study in soul winning. The fields that are white with harvest are gleaned by trained workers.

The tremendous faith of the church was demonstrated by this service. The building

note payment time had arrived and there was not enough money to meet the debt. Pastor Steelman, at the close of the evening service, told the members about the predicament. Thanking the Lord that there would be perhaps \$500--\$600 raised, the collection began. One man stood and said he had an automobile to give to the church. It was quickly picked up and followed by gifts of televisions, rooms of furniture, refrigerators, stoves, etc.

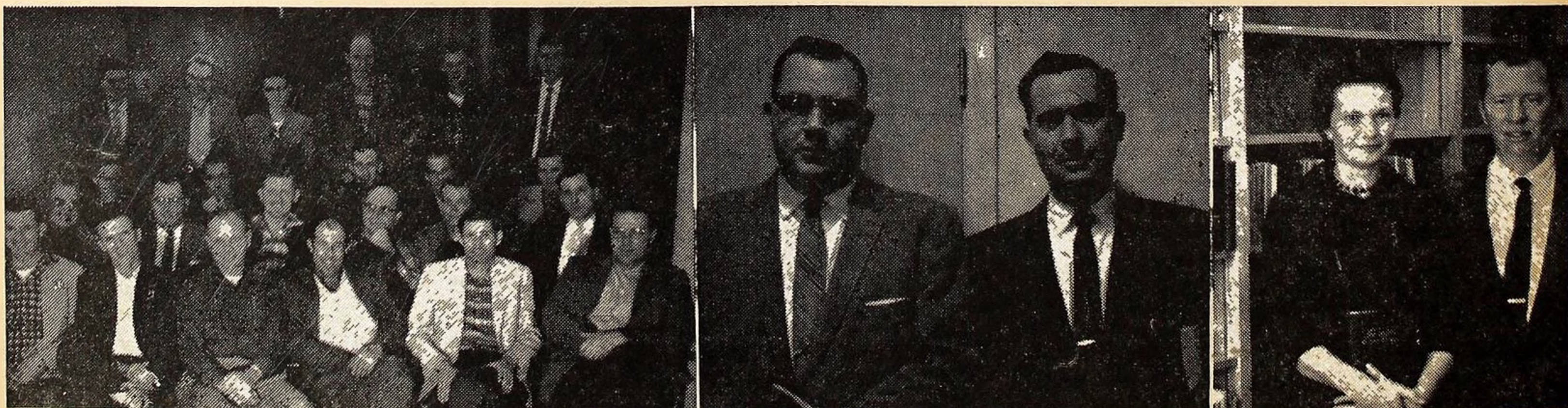
One man had four money orders to pay his bills and felt God needed it, so he gave it all. One gave his all and added five dollars more to his church pledge. One mother gave her children's milk money for the month. A passing car had a flat; the driver joined the service. He gave \$25.00 and regretted that he did not have more.

The service ended at 11:30 p.m. with \$3,000 in cash and \$1,000 in merchandise.

The story continues, after this service, with the man who gave his four money orders; sold his house, that had no prospects for six weeks, for seven hundred dollars profit. The one, who raised his pledge five dollars, received a ten dollar raise, and the mother who gave the children's milk money was approached by a lady in the children's car pool who paid her share in the expenses a month in advance.

Thrifthaven has started two outposts, the Thrifthaven Mission and Easthaven Mission. Thrifthaven Mission, organized in October, 1959, with six, will become a church in March with a membership of 150.

Pastor Steelman said "The first and most important function of a New Testament Church is the winning of the lost to Christ." With this great evangelist in the pulpit, a praying Brotherhood and members who love the souls of the lost, do you doubt that Thrifthaven Baptist Church, Memphis, will reach its goal of 300 baptisms in 1960?



**BROTHERHOOD PRAYER MEETING . . .** First row, left to right, Roby Glass, Eugene Dyer, Ernest Culver, O. L. Brummett, Robert Vandiver, Sid Crawley; Second row, Commander C. E. Bowers, U.S. Navy; Leland Maxey, Bob McCommon, Wilton Thompson, Supt. Junior Department; William D. Jones, Reece Snipes, Brotherhood president; Third row, Carl Goldman, William (Ed) Jones, Ira McCullough, associate Sunday

school supt.; James McQuary, church treasurer; Howard Jones; Fourth row, Gerald Davidson, Claggett Baker, William Vance, Jerry Butler, Howard Lewis and Richard Thompson, Jr. **TWO MEN . . .** Leland Maxey (left) and Reece Snipes. Both of these men have surrendered to preach the Gospel. **LAST PHOTO . . .** Mrs. Ann Seidman, WMU president, and Pastor Steelman.

## Missionary Orvil Reid's Daughter Dies

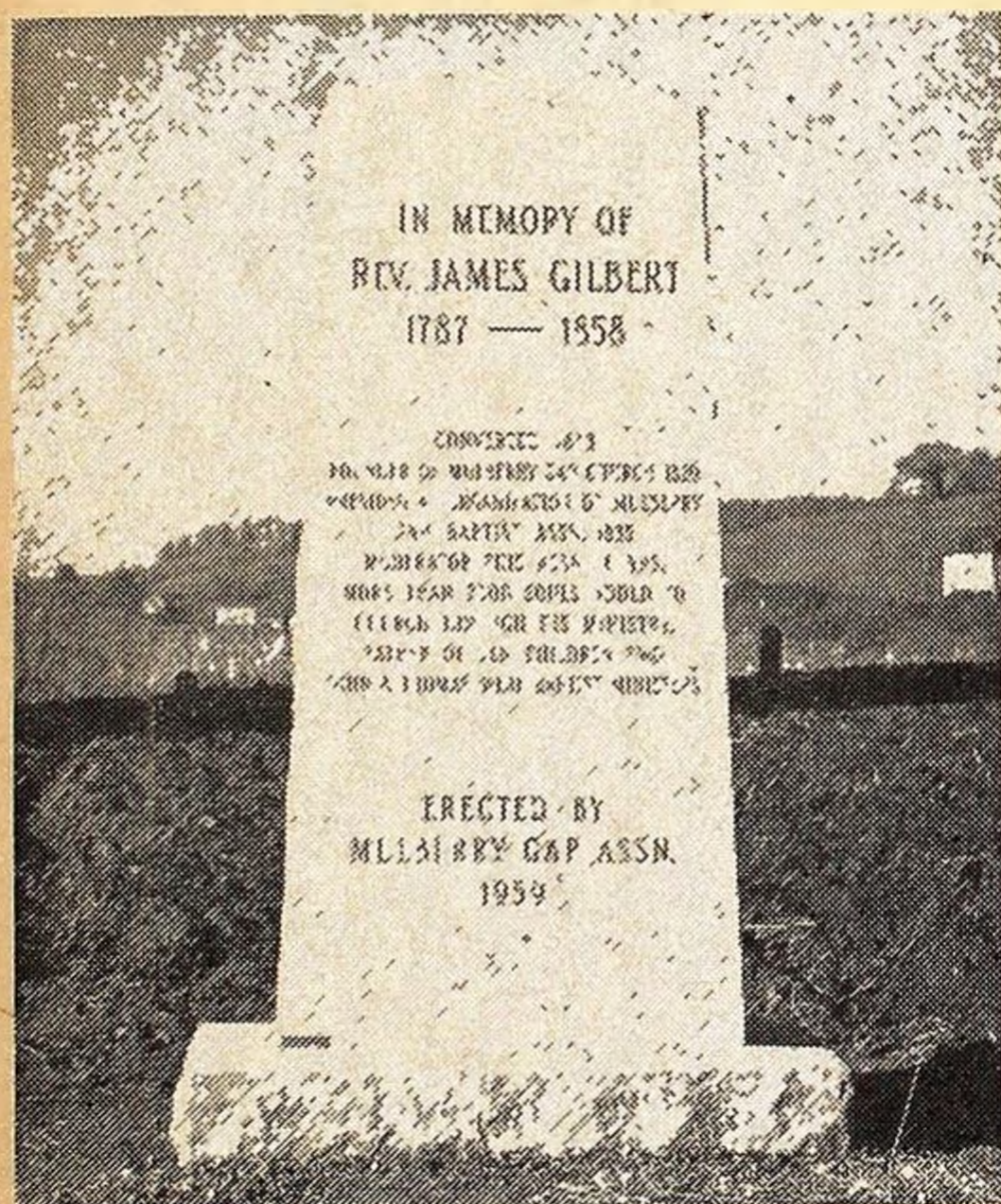
Charlotte Ann Reid, the fifteen-year old daughter of Rev. and Mrs. Orvil W. Reid (Alma Ervin, of Nashville), died February 12 in Houston, Texas.

She had been brought from Guadalajara, Mexico, February 6, for treatment for brain tumor. She died following surgery. Both parents accompanied her to the States and were with her at the time of death. She is also survived by a brother, Roderick Allen.

Burial will be Sunday, February 21, in Guadalajara, Mexico, where the family lives. The body is being returned to Mexico by plane.

The Reids' address is Apartados 1436-1437, Guadalajara, Jalisco, Mexico.

## Association Places Marker

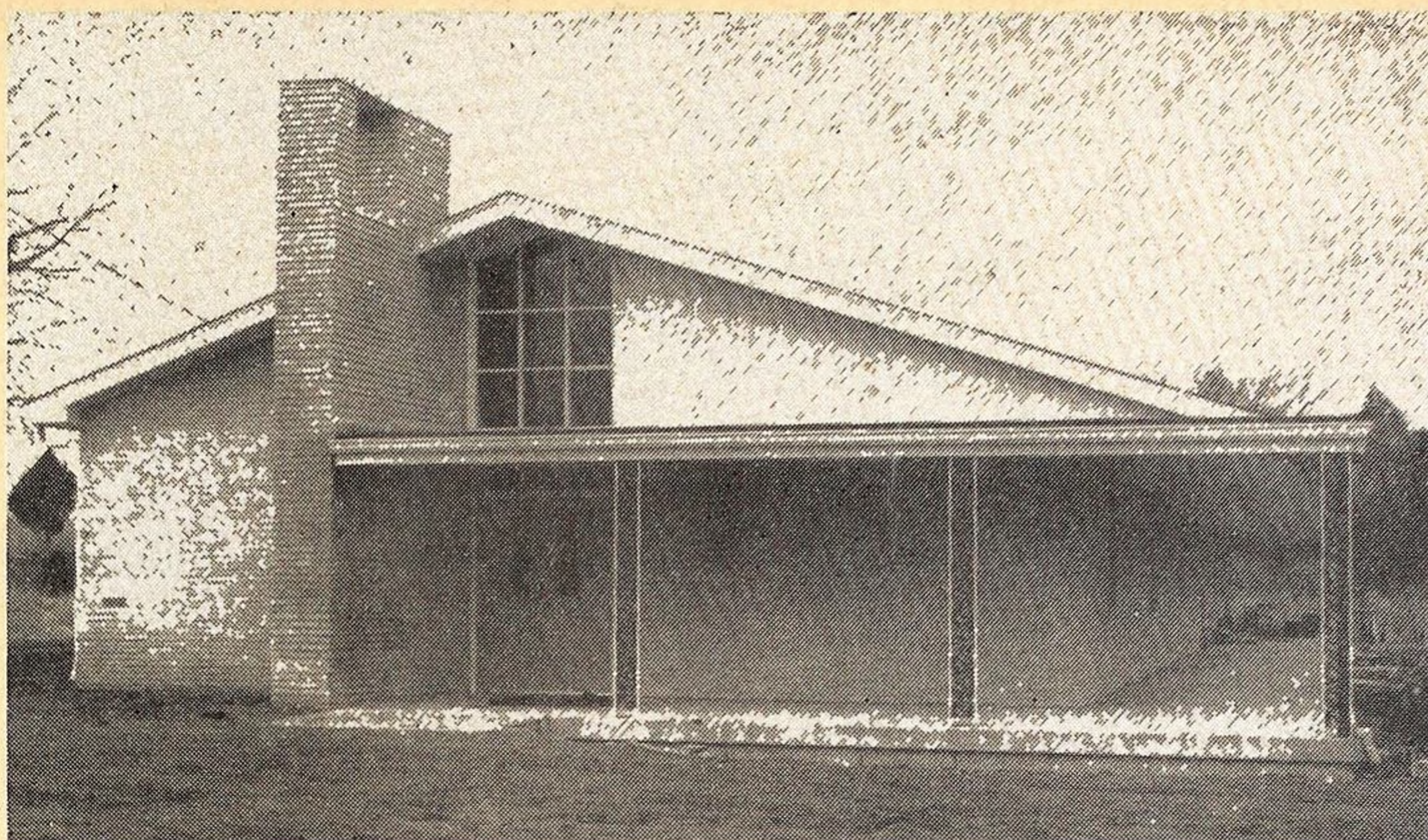


**SNEEDVILLE**—It was noted in the history of pioneer Baptist ministers that no marker was at the grave of Rev. James Gilbert. In appreciation of this pioneer Baptist minister who presided at the organization of Mulberry Gap Baptist Association in 1835 the Association recently set up and unveiled the above marker.

James Gilbert, son of Hiram Gilbert, was born in Giles County, Va., in 1787. He was converted in 1813 and baptized by Elder Andrew Baker, the great grandfather of Dr. Jesse Baker. At the baptismal service when Gilbert was baptized, Brother Baker said, "in the Spirit of prophecy I have baptized a preacher."

Brother Gilbert was married to Sarah Marshall. They had 10 children. Two of the children, John and Thomas, became able ministers of the gospel. From this fine father and two sons more than six thousand souls were added to the church. Rev. Gilbert died January 21, 1858.

Homer Trent, Chairman  
Elmer Parkey, Secretary



**LEBANON**—The newest addition to the churches of this city is Trinity Baptist Church, which was constituted January 3. The church began as a mission in 1958 under the sponsorship of Immanuel Baptist Church. M. L. Arbuckle was pastor of Immanuel when the Mission work was started. C. R. Parker is the new pastor at Immanuel.

## Trinity Church Constituted At Lebanon

**LEBANON**—Trinity Baptist Church was constituted as a full church on January 3 with 52 charter members.

The church located in the vicinity of Blair Lane has a modern building, 38x126 feet of concrete block and brick construction, with central heating and air conditioning. Auditorium seating about 250 is fully equipped, and in addition there are 12 Sunday school rooms.

The mission was started August 4, 1958, under the sponsorship of Immanuel Baptist Church with a tent revival and Vacation Bible school being held at Dawson Lane and Old Hickory Ridge Road. Johnnie Lee served as evangelist, Hubert Smothers, song leader, and Jerry Briggs, pianist. The meeting resulted in eight professions of faith and three rededications.

During the revival a Sunday school was started with Charlie Tatum serving as superintendent. The mission committee from Immanuel Church was composed of Charlie Tatum, chairman, Eddie Wall, James Davis and Ray Eastes.

After the tent was removed meetings were held in a vacant garage, and later the home of Mr. and Mrs. Andrew Rose was used. The mission was later moved to the home of Mr. and Mrs. Tolbert Apple, who also housed the mission that later became the Immanuel Church.

Early in 1959, Thurman White was called as pastor of the mission. In April, 1959, a lot was bought for the new church. The Tennessee Baptist Convention gave \$2,000 toward the purchase price. A tent was bought and another revival held with Broth-

er White as evangelist. This meeting resulted in three professions of faith and four joining the congregation by letter. A Training Union was started with Robert Wyre as director.

The building was started in September, 1959, with many churches of the association as well as individuals making contributions. When cold weather forced the congregation to move from the tent, they met in the Optimist club building until they moved into the new structure, January 3.

The board of trustees for Trinity Church is composed of Charlie Tatum, R. A. Gardner and Roy Vanatta.

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# State Sunday School Convention

Belmont Heights Baptist Church  
Nashville, Tennessee  
March 10-11, 1960

Dr. W. Fred Kendall, Executive Secretary-Treasurer, Tennessee Baptist Convention



Subject in opening Session, Thursday morning March 10, by Dr. Kendall is: "Extending Horizon of All Sunday School Work in Tennessee." Plans are underway for great advance in Sunday School Work during 1960. During the year ahead, the workers in every church organization and every associational organization will have their greatest opportunity for setting our and strengthening the distinctive contributions of their organization to the total church program, and the total associational program.

The workers of the State Board covet the presence of every pastor, Sunday School Superintendent, every possible teacher; of every associational missionary, moderator, associational Sunday School Superintendent, associational officer, and other interested persons in attendance at this convention to receive something of the information and inspiration that we will be afforded in the program this year.

J. P. Edmunds, Secretary, Research and



Statistics Department, Baptist Sunday School Board.

Hear J. P. Edmunds on the Subject: "Teaching Them . . . All Things." This is the proposed Sunday School program for 1960, as taken from the words of Christ which we know as the Great Commission. The choice of this theme is in keeping with the 1960 Baptist Jubilee Advance Emphasis on *Teaching and Training*.

This theme provides Sunday School officers and teachers, a balanced emphasis for this years work. Other features will be presented at these sessions that ought to stir the imagination of every interested Baptist worker in Tennessee. Churches all across the state are urged to make it possible for at least one car load of the interested workers to attend this great convention. Churches within 75 to 100 miles of Nashville will find it helpful if they so desire to drive back and forth during the day; be at home at night, and yet be in a great Sunday School meeting during the day.

Associations could well afford to hire a bus and come in great numbers for this great convention. Sunday School progress is in the air. We must think progress, we must believe in progress, we must push for progress.

## SUNDAY SCHOOL CONVENTION OFFICERS



BRADLEY



SINGLETON



COTTRELL

President—Melvin Bradley, Minister of Education, Union Avenue Baptist Church, Memphis, Tennessee, and Sunday School Superintendent of Publicity and Promotion in Shelby Association.

Vice President—Rev. James Singleton, Pastor, Signal Mountain Baptist Church, Chattanooga, Tennessee and Sunday School Superintendent of Hamilton Association.

Vice President—John L. Cottrell, General Superintendent, Belmont Heights Baptist Church, Nashville, Tennessee.

## Churches With Largest Number Of Baptisms

F. M. Dowell, Jr., Secretary of the Department of Evangelism, reports that the total baptisms for the year 1959 is 32,172, which is a gain of 1,277 over the previous year. The following churches rank among the first twenty in the largest number of baptisms in 1959. This information is taken from the annual Associational Minutes.

No.	Church	Pastor	Number of Baptisms	Membership	Ratio
1.	Bellevue, Memphis	Dr. Robert G. Lee	226	9,469	41.8
2.	Thrifhaven, Memphis	Rev. Pete Steelman	219	1,104	5.0
3.	Wells Station, Memphis	Rev. Clint A. Oakley, Jr.	161	1,099	6.8
4.	Inglewood, Nashville	Rev. J. Harold Stephens	137	2,687	19.6
5.	Frayser, Memphis	Rev. P. O. Davidson	135	1,564	11.5
6.	Cherokee, Memphis	Rev. Jarry Autrey	131	1,951	14.8
7.	Highland Heights, Memphis	Dr. Slater A. Murphy	127	3,755	29.5
8.	Belmont Heights, Nashville	Dr. Harold J. Purdy	120	3,056	25.4
9.	Union Avenue, Memphis	Dr. Stanley E. Wilkes	118	2,591	21.9
10.	Ardmore, Memphis	Rev. J. Russell Duffer	114	1,012	8.8
	Berclair, Memphis	Rev. E. B. Bowen	114	1,893	16.6
11.	Broadway, Knoxville	Dr. Ramsey Pollard	113	3,971	35.1
12.	North Glenwood, Knoxville	Rev. Harry M. Carswell, Jr.	111	390	3.5
13.	La Belle Place, Memphis	Rev. Robert E. Baker	107	2,123	19.8
14.	Leawood, Memphis	Dr. Jerry Gilsson	103	1,662	16.1
15.	McCalla Avenue, Knoxville	Rev. Alastair C. Walker	99	2,634	26.6
16.	Tennessee Avenue, Bristol	Rev. Willard Tallman	95	1,141	12.0
	First, Lewisburg	Rev. Grant Jones	95	1,401	14.7
17.	First, Athens	Rev. Paul J. Harting	88	1,487	16.8
18.	First, Nashville	Dr. H. Franklin Paschall	87	3,279	37.6
19.	Judson Memorial, Nashville	Rev. Hobart Ford	85	1,667	19.6
20.	Inskip, Knoxville	Rev. Luther Rule	84	1,258	14.9

# Invitation To Share

The mail boxes of America are filled with requests for gifts for health purposes or material aid for every cause or program one could imagine. Wouldn't it be a marvelous thing if in the mail boxes of Southern Baptists there could go a personal letter of invitation from Woman's Missionary Union asking for help in the coming Week of Prayer for Home Missions and the Annie Armstrong Offering? Obviously this cannot be done and so this "open letter" in your state paper comes from the President of Woman's Missionary Union.

The Week of Prayer is just ahead, March 7-11. In the churches of our Convention, the members of W.M.U. will be meeting daily to study, pray and give for our ever-enlarging Home Missions program. Pastors and other lay members will be encouraging and assisting in this time of prayer and giving so that we may give the gospel to lost people in our own land.

For many years, Woman's Missionary Union bore the major part of this prayer effort. We have given the offering with little assistance, but this picture has changed as all Southern Baptists have become more and more warm-hearted in mission interest. And too has come a compelling urge to add to the regular Co-operative Program gifts through the two mission offerings promoted by Woman's Missionary Union as approved by the Southern Baptist Convention.

It was never intended that these extra mission offerings would be given only by the members of W. M. U. but it has taken these years of teaching and training to encourage other church members to give at Christmas time for the Lottie Moon offering for foreign missions and in March for the Annie Armstrong offering for home missions. But God has led and blessed us in it! It has truly become a living testimony that the churches that pour out these extra gifts for missions, increase their giving to the Co-operative Program and realize great Spiritual growth in every way. Some day He will lead someone to write the testimonies of these churches and Southern Baptists will read and take another step forward in spreading the gospel the world around, beginning "at home."

Let us take a brief look at the heart of home missions. The men and women who are the heart-beat of home missions labor in difficult places. They toil in the congested, decaying sections of the city. They work in mushrooming new housing developments, building churches from scratch. They labor among new Americans, teaching them the better way to understand their new homes, guiding them into a fuller grasp of Christian faith. They serve in isolated rural areas and in Indian reservations; they witness in migrant camps and trailer houses. They work among languages groups in every

[illegible]

**ANNIE ARMSTRONG OFFERING**  
**GOAL \$2,350,000**

state; they seek to represent us in town and in country.

They represent us well. Do we do our share to keep them from becoming overwhelmed with a big task, almost insurmountable in many cases? They are Stewards of what we Southern Baptists make available for them, but they often see so much more that needs to be done than they can do with the workers we send to help and the limited funds we supply.

In this swift changing land of ours, people are in need—the kinds of need our home missionaries can often meet. In the year ahead we must somehow find ways to minister more effectively to the people who are soul-weary in the cities; we must find ways to teach and help neglected youth; we must do more to fulfill our mission under God, here in America.

We have never given what we should to this offering for home missions. Have you ever tried to visualize how much an extra few cents, added to what each of us gave last year would accomplish in taking the gospel into every spot of our America? Have you ever thought of what it would mean to enlist others who have never given to this offering to bring an offering, their first? Could we try it this beginning year of a new era? Could we let 1960 be the year we greatly increase our effort to attain the high goals of our Jubilee Advance Program? An upsurge in the amount of the 1960 Annie Armstrong offering would place us on the road to achieving the tremendous idea of adding 30,000 churches and missions by 1964. We have set ourselves to an imperative reality. We must help the members of our churches to be vividly aware of all that is involved *now*. This praying, study-

ing, giving effort will help us all.

Why not try it in your church a few days hence? Why not encourage your pastor to preach on home missions? He will want to do it! Why not urge the W.M.U. members to attend this Week of Prayer every day? They should do this! Why not ask every boy and girl, man and woman to give a love offering and help the many who need to know this love of our blessed Lord and Saviour? It will bless each one who does it! Why not try to make this a time of prayer, real prayer for our beloved country? It will re-make the spirit of your church! Why not make it worthy; worthy of all the blessings that God has given to us! Well, why not? Let us do it! The Lord will surely bless us in it, and through it, beginning in our own homes, churches and communities. Then on the foundation stones of a new Christian way of life here He will make it possible for us to have an even greater witness to the ends of the earth.

March 7-11, 1960 may well be a new beginning for us in home missions as we accept the challenge of our opportunity.

Mrs. R. L. Mathis, President  
Woman's Missionary Union S. B. C.



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## Public Relations Group Elects Badgett Dillard

BIRMINGHAM, Ala.—BP—Badgett Dillard, manager of administrative services at Southern Baptist Theological Seminary, Louisville, Ky., has been elected president of the Baptist Public Relations Association.

The association includes Southern Baptist church and denominational workers engaged in various aspects of public relations—press relations, audio-visual aids, radio and television, personnel management, and publications.

James M. Sapp, director of promotion, Southern Baptist Convention Brotherhood Commission, Memphis, was elected the association's program vice-president and Mrs. Agnes Ford, press representative, Baptist Sunday School Board, Nashville, its membership vice-president.

Harry R. Koontz, director of publicity and student services, Golden Gate Baptist Theological Seminary, Mill Valley, Calif., was re-elected secretary-treasurer. W. C. Fields, Nashville, secretary of public relations, Executive Committee of the SBC, is editor of the association's Newsletter.

These were elected during the association's 1960 meeting here. The 1961 session will be in Memphis, Jan. 30-Feb. 1.



**PUBLIC RELATIONS**—New officers of the Baptist Public Relations Association were elected at the annual meeting in Birmingham, Ala. They are from left, W. C. Fields, Southern Baptist Executive Committee, Nashville, editor of the association's Newsletter; Badgett Dillard, Southern Baptist Theological Seminary, Louisville, president; James M. Sapp, Baptist Brotherhood Commission, Memphis, program vice-president, and Mrs. Agnes Ford, Baptist Sunday School Board, Nashville, membership vice-president. (BP)

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\$100 \_\_, \$250 \_\_, \$500 \_\_, \$1,000 \_\_,

\$2,500 \_\_, \$5,000 \_\_, \$10,000 \_\_

## Deadline For Student Missions Extended

ATLANTA, Ga.—(BP)—The Student Summer Missions program will use a record number of college and seminary students this year in an expanding program, according to Courts Redford of Atlanta, executive secretary of the Southern Baptist Home Mission Board and director of the program.

The program will use an increased number of students who will work in areas from Florida to Alaska and from California to New York. In order to give additional students the opportunity to participate in

this program the deadline for applications has been extended to March 1.

"This program provides the student an opportunity for in service mission training and at the same time greatly augments the ministries of our regular missionaries during the summer months. It is of great importance to all of our mission causes," Redford said. "In order to help reach our goal of 30,000 new churches and missions it is hoped that the Home Mission Board may employ an average of 600 students each summer for the next four years."

Applicants must have two years of college or one year of seminary and be 18 years of age. Students are paid \$25 a week for their services and transportation and most expenses are provided.

These students will serve for 10 weeks in all types of work sponsored by the Home Mission Board. They will work in religious surveys, personal visitation, starting churches and missions, all phases of church organizational work, good will centers, Vacation Bible schools and other similar projects.

Last year, the fifteenth year of the program, 470 students, including 83 sponsored by state BSU groups, preached 1260 sermons, helped establish 58 churches and missions, taught 132,215 pupils in Vacation Bible school, and reported 4,067 conversions.

Interested students should write immediately to Summer Mission Program, Southern Baptist Home Mission Board, 161 Spring Street, N.W., Atlanta 3, Ga.

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W. Stuart Rule, President

# Music Festivals Scheduled

Eighteen Regional Festivals and six State Festivals scheduled during the spring indicate increasing interest in this phase of Tennessee's Church Music Program.

Almost 200 groups participated in the 1959 festivals with many of them going on to sing in the state events in McMinnville and Memphis. This year's total registration in all festivals is expected to reach 10,000 with another 5,000 spectators.

For the first time, all of the festivals will be held on weekends in order to avoid conflicts with school night events. Another innovation is the assignment of responsibility for preparation and direction of the festival to associational and regional officers, according to Mr. Frank G. Charton, State Music Secretary.

The purpose of the Church Music Festival program is to promote a growing appreciation of, and an active participation in worthy choral singing, using sacred songs of true spiritual value. The age groups include Primaries, Juniors, Intermediates, Young People and Adults.

Festival dates, locations, and presiding directors are as follows:

## REGIONAL FESTIVALS

February 26: First Church, Ripley—Mr. Dudley Johnson, Minister of Music, First Church, Dyersburg

First Church, Huntingdon—Mr. Byron T. Sherbenou, First Church, Milan

First Church, Sparta—Mr. Dallas Pollard, Music Dir., host church

Third Church, Murfreesboro—Mr. Neil Darnell, First Church, Nashville

February 26, 27: Avondale, Chattanooga—Mr. Jay V. Rhodes, Director, East Chattanooga Church

March 4: First Church, Clarksville—Mr. William N. Robinson, Director, host church

First Church, Athens—Mr. Cecil Newman, Charleston Church

First Church, Oak Ridge—Mr. A. B. McClanahan, First Church, Oak Ridge

March 4, 5: First Church, Memphis—Mr. Aubrey Gaskins, Berclair Church, Memphis

First Church, Nashville—Mr. Neil Darnell, Minister of Music, Host Church

March 5: First Church, Kingsport—Mr. Charles Kirby, Central Church, Johnson City (4:00 p.m.—Saturday)

March 11: First Church, Pulaski—Mr. J. O. Scoggins, host church

First Church, Morristown—Mr. David Smith, Carson-Newman College Faculty, Music Dept.

March 11, 12: Central Church, Knoxville—Mr. Lionel King, Director, Arlington Church, Knoxville

Calvary Church, Jackson—Mr. Lowrey Haynie, Director, West Jackson Church

March 18: First Church, Union City—Mr. Jack Duvall, Director, host church

March 19: First Church, Old Hickory—Mr. Andy Garner, Director, host church

## STATE FESTIVALS

March 26 (Juniors only)

First Church, Humboldt—Mr. Bill Leach, Baptist Sunday School Board, Guest Conductor

First Church, Columbia—Miss Nettie Lou Crowder, Baptist Sunday School Board, Guest Conductor

First Church, Maryville—Mr. Carl Perry, Minister of Music, First Church, Asheville, N. C., Guest Conductor

April 2 (Intermediates and Young People)

Union University—Mr. John Hughes, Head of Music Dept., Union University, Director

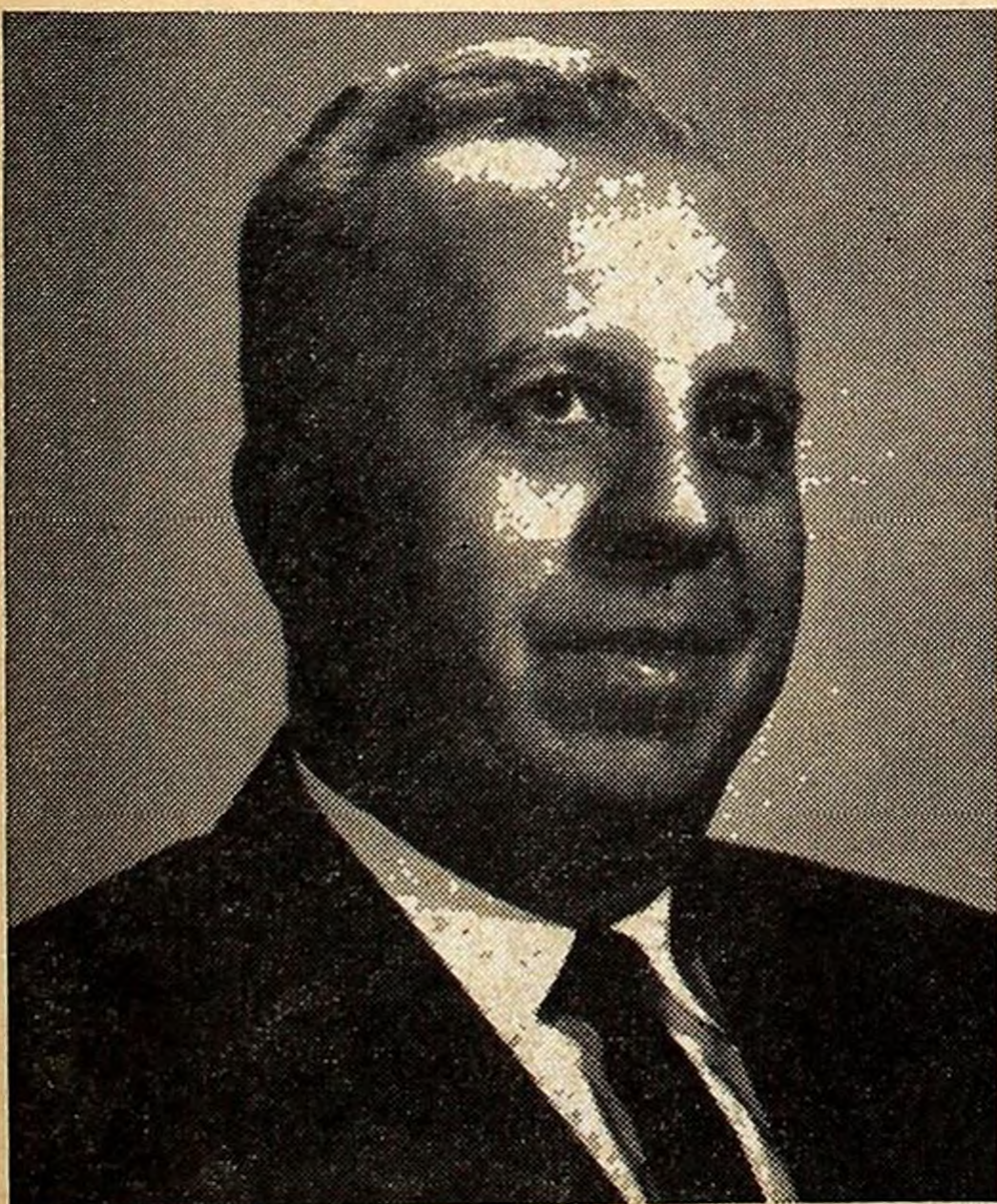
Belmont College—Mr. Dee Wayne White, Head of Music Dept., Belmont College, Director

Carson-Newman College—Mr. Charles Jones, Head of Music Dept., Carson-Newman College, Director

Each director and song leader from the smallest church and the largest church is urged to bring his choirs, vocal and instrumental ensembles, and junior and intermediate hymn players to the festival of his choice.

## Brotherhood Department

## Visited Baptist Work In Alaska



Paul R. Phelps, member of First Church, Lenoir City, and State Brotherhood President.



M. A. Tipton, member of Everett Hills Church, Maryville, and Regional Vice-President of the State Brotherhood.



Aubrey Byrns, member of First Church, Memphis, and Past Associational Brotherhood President.

Paul Phelps owns and operates the Phelps Chevrolet Company of Lenoir City, Tennessee. M. A. Tipton has the Tipton Construction Company, Maryville, Tennessee and Aubrey L. Byrns is salesmanager at the Forest Hill Dairy, Memphis, Tennessee. These men along with fifteen others from across the Southern Baptist Convention gave of their time from their business and spent their own money to visit the Baptist work of Alaska. The arrangements for this trip were made by the Brotherhood Commission and the Home Mission Board. These men took many pictures and are available to different churches and civic groups in their respective areas.

# A Program Of Christian Service

TEXTS: Acts 20:13 to 21:16 (Larger)—Acts 20:18b-21, 28-35 (Printed).

The context of the printed text, upon which the notes that follow are based, indicates that this lesson is primarily one for pastors of churches. For Paul is speaking to the elders, or pastors, of the church at Ephesus as they met him at Miletus; on his way to Jerusalem, where he planned to be on the day of Pentecost. His words of tenderness and earnest teaching to them constitute a charge to them, and also to all pastors of all time. The Apostle addresses them against the background of his own example as a faithful missionary, not only in the church at Ephesus but also in the other churches that he established and loved so dearly. In the light of the passage, then, what ought to characterize the ministry and teaching of the good pastor of a New Testament church? It will be noted that the captions selected below are quotations from the three sections of the text.

## "Humility of Mind" (vv. 18b-21)

One thinks immediately of some pastors who are imbued with this Christlike characteristic. Every word and deed manifest it not only to church members but also to those without the fold. To think of this beautiful quality in a pastor is to think of Paul's fuller word in another writing (Phil. 2:5-8) as he elaborates upon the "mind"

of Christ. Let each pastor search his heart and life, in a spirit of prayer, in the light of this Philippian passage.

But one also thinks of some other pastors in whose words and deeds this heavenly characteristic seems entirely absent. And it is cause for deep sorrow and regret. Could it be that such pastors have, unconsciously, left the school of Paul to attend that of Machiavelli? As a result, they are more concerned about going "up" than they are about going "down."

## "Feed the Church" (vv. 28-32)

Those who have lived on the farm, with its fowls and livestock, will recall the deep satisfaction of seeing and hearing domesticated birds and animals at feeding time as they quench the hunger and thirst at the hands of their caretakers. This idea needs to characterize the ministry of the pastor when the time he looks forward to arrives for feeding his people with the Word of God, whether from the pulpit or from his personal visitations and counselings. When he is faithful in so doing, the things Paul warns against here are not likely to materialize. The "wolves" have little chance of success among the "sheep" if they have been properly looked after by the pastor.

John Milton has a scathing line of indictment for the pastors who neglect their

flocks, when he describes such flocks in: "the hungry sheep look up and are not fed". Could there be anything more pathetic than when a child of God comes to the pastor, hungry for God's "bread of life" and is forced to go away without being fed at the hands of God's man? Essays, current events, even the promotion of a program; are no substitute when feeding time arrives for the people of God. Nothing but the "thus saith the Lord", spoken lovingly and tenderly, will suffice.

## "Support the Weak" (vv. 33-35)

A church is, in some respects, "like a mighty army". But in other respects, it is like a hospital. There are many within its fellowship who are maimed and crippled, unable to proceed without spiritual help and guidance. For all such persons, the quotation used here from Jesus takes added significance: "It is more blessed to give than to receive".

The pastor who thinks of himself before he thinks of others is following neither Paul nor Christ. His attitude is primarily one of covetousness, from which Paul says here he was free and regards in another place as "idolatry" (Col. 3:5b). It should be recalled that this is one of the "seven deadly sins" for the minister, listed long ago.

## Atomic Scientist To Speak At Southern Seminary

One of the world's outstanding atomic scientist, Dr. Ralph T. Overman, will speak on "Science and Religion" at the annual Spring Conference of The Southern Baptist Theological Seminary, Louisville, Kentucky. The conference will be held March 8-11.

Dr. Overman is chairman of the special training division of the Oak Ridge Institute of Nuclear Studies, Oak Ridge, Tennessee.

He will appear at the Seminary under the Norton Lectureship. Dr. G. Earl Guinn, president of Louisiana College, Pineville, Louisiana will deliver the Mullins Lectures on Preaching during the Spring Conference.

Two inaugural addresses will be given during the week-long conference.

Dr. Penrose St. Amant, Dean of the School of Theology, will give his inaugural address on Friday, March 11 and Dr. Leo Crismon, Seminary Librarian, will deliver his inaugural address Thursday, March 12.

After Dr. Crismon's address the entire student body, faculty and guests will go to the new \$1,750,000 James P. Boyce Centennial Library where the new building will be dedicated.

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Last week I promised to share more new word pictures with you. Here are some very interesting ones. I hope you will read them all, then answer at least one letter.

*From Nancy Turner, 400 N. Rose St., Lenoir City, Tenn.:*

I am in the fourth grade at school. Reading is my favorite subject and my hobby. I spend every night with my grandmother. I am a member of Calvary Baptist Church, and I attend Sunday school and Junior Training Union and the G.A. meetings. I want some pen pals, please.

*From Gilbert Madison Leftwich, 639 Elm Street, Erwin, Tenn.:*

I would like to have pen pals about my age who like to sing. I enjoy singing in the choir at First Baptist Church, Erwin. My hobby is building airplanes. I started making airplanes because I liked to watch them. I am in the first year of high school. Agriculture is my favorite subject.

*From Sylvia Darlene Culbertson, 808 Glendale Road, Kingsport, Tenn.:*

I am almost 14 years of age and would like to have pen pals ages 13-15. I am a member of Litz Manor Baptist Church. Badminton and ping-pong are my favorite games. Hiking is one of my favorite camp activities. I hope to get several pen pals.

*From Linda Frances Rose, Route 7, Jackson, Tenn.:*

I am a fifth-grade student, and arithmetic is my favorite subject. I am not yet a Christian, but I attend Westover Baptist Church. I have one sister. I enjoy roller-skating, hiking, singing, listening to good music, and swimming. I am a member of a Girl Scout troop and attended a Day Camp; handcrafts were what I enjoyed most. I hope to get some pen pals.

*From Bill Harrison, 108 Port Drive, Madison, Tenn.:*

Sometimes people call me "Wild Bill" for a nickname. I am a member of Inglewood Baptist Church in Nashville. My parents and I like to go fishing together. I also like sports. I am in the tenth grade at school and like biology best of all the subjects I study. I enjoy reading. When I went to camp once, the best thing about it was *getting back home!* Football is my favorite game. I want some pen pals who are interested in school and the various activities there. I hope my first letters will tell the ages and school news of the writers.

*From Lillie Kate Chandler, Route 7, Clarksville, Tenn.:*

I don't have a real nickname—people just call me Kate. I am a member of Excell Baptist Chapel. I like to play games and

write stories. At school I am in the eighth grade and my favorite study is English. Basketball is my favorite game. I also like to sing. I hope to get some nice pen pals.

*From Joy Karen Timmons, 135 West Third St., Henderson, Tenn.:*

My nickname is Kay. I am a member of Henderson Baptist Church. I like best to sing and attend G.A. meetings there. I am 12 years old and in the seventh grade at school. Spelling is my favorite subject. My brother went to camp once, but I have never been. I am going next summer. I sing solos in church; I can also play the piano. I had two pen pals last year, but I have none now. I hope to get some new ones after this letter is printed.

*From Barbara Ann Madison, Route 5, Lenoir City, Tenn.:*

I am a Christian and belong to Dixie Lee Baptist Church. My favorite family activity is building a new house. I like horses and dogs. In school I am in the sixth grade and like English and arithmetic best of all the



subjects I study. I like to read. I have been to G.A. camp and liked best the missionary talks and the candlelight services. I hope to get letters from friendly boys and girls and to learn of their hobbies.

*From Patricia Ann Quinn, 1020 Graysville Rd., Chattanooga, Tenn.:*

My nickname is Patty Ann. I am not a Christian, but I attend East Brainerd Baptist Church. I like to play the piano. I am in the second grade, and reading is my favorite activity at school. I want to get letters from pen pals. Thank you.

If you noticed the ages of today's writers, you probably discovered that there is at least one new pen pal for any reader who wants one. Which have you chosen?

AUNT POLLY

1812 Belmont Blvd.  
Nashville, Tenn.

## LAUGHS

"In education, it is better to teach the pupil than the subject."—Herbert Shelley Good.

"We are fortunate to be citizens of a country where we can say what we think without thinking."—John C. Vivian.

"Standing committees are the best kind. When they sit down, they get nowhere."—Franklin P. Jones.

"The trouble with the average budget is that it is hard to fill up one hole without digging another."—Dan Bennett.

"It's getting harder and harder to support the government in the style to which it is accustomed."—Australian Manufacturer.

Mother (hearing crash in kitchen): "Not more dishes, I hope?"

Susan (sorrowfully): "No, Mother; fewer dishes!"

Smith looked over his garden wall and said to his neighbor: "What are you burying in that hole?"

"Oh, I'm just replacing some of my seeds, that's all."

"Seeds!" shouted Smith angrily. "It looks more like one of my hens."

"It is. The seeds are inside."

A new psychiatrist at a mental asylum was approached by a patient. "Dr. Jones," he said, "we like you much better than the last doctor."

"Well, thank you," beamed the doctor, "But why is that?"

"Oh, I don't know," replied the patient. "You just seem more like one of us."

A teacher, annoyed with his clock-watching students, covered the clock with cardboard on which he lettered: "Time Will Pass. Will You?"

**EAST TEXAS BAPTIST COLLEGE**  
Marshall, Texas

Spring Semester: February 1, 1960  
Summer School: June 6, 1960  
Regular Session: September 12, 1960

H. D. Bruce, President

In the buzz of industrial activity and international tensions the small primary-type community is often forgotten. We need to stop occasionally and ask the question, "What has the small rural community done for American heritage, past, present, future?"

#### **Personal Values**

In talking about the rural community we are thinking of the small town of 2500 population or less and the open country neighborhoods. These are the type communities where people know each other intimately; where people have largely grown up together. These are the communities where people have repeated face-to-face contacts with the same people. This has been commonly referred to as the primary-type community since the interpersonal relationships are of a primary or face-to-face nature. In this type community most personal contacts are between members of a family or between neighbors. Since these relationships are extremely personal in nature and seldom contractual these small type communities have made a strong contribution to the heritage of America in the direction of personal values. Whenever communities grow so big that the relationships between people become impersonal, automatic, and categorical then the personal values of human life are to some degree lost.

For example, crime rates and divorce rates invariably increase with the size of the community throughout America. This is to say not simply that there is more crime in the large city, but there is more crime per number of people in the cities with less crime and less divorce per number of people in the small community.

Mass society seems to destroy personal integrity. The recent scandals over rigged TV programs could happen only in a mass

society. Not simply because TV could happen only in a mass society but the impersonal type relationships which destroy personal integrity can only happen there. In a small community where people have business dealings with persons whom they have known for years and years there is little room for lack of honest dealings. To be sure, honesty and moral integrity should come from strong personal Christian convictions but in the small community social pressures reinforce these moral convictions. On the other hand, mass society with its impersonal relationships offers vast temptations for a letdown in personal integrity.

The original area of the Southern Baptist Convention has been so predominantly rural, that is, made up of the small towns and open community neighborhoods, that they no doubt have made a strong contribution in this area of personal values. It is likewise true that if moral integrity is to be preserved then Southern Baptists, because of this inherent situation have a significant responsibility to try to preserve these values.

#### **Spiritual Saturation**

Often in the small community religion permeates the whole of life. That is to say, because the community is small and the people know one another well, and because of the vitality of Christian faith, Christian standards of conduct become the approved type of action. The principles of Christianity are applied to all activities of life, business, social, and otherwise. Religion is not just confined to a worship service on Sunday morning. Too often in the large urban area, simply because of the vast number of people, churches are pushed off to one side and religion becomes just another special interest group. The church is seldom as influential in shaping community standards in metropolitan areas. The church seldom catches the ear of mass society but the

church can permeate the atmosphere of life in the small community. Thorough spiritual saturation of the life of the community helps in turn to strengthen the church and thus enables the church to strengthen the community. This is a significant contribution of the small community to the total life of America.

#### **Christian Concern**

American life grew out of the small democratic Christian community. This is our historical heritage. The emphasis is frequently placed upon the democratic nature of these small communities. Perhaps it is often overlooked but it should be pointed out that those small communities were also described as Christian in character as well as democratic. The Christian tradition and the democratic practice went hand in hand in building American life.

The question now arises, "How can the ethical, social, and political contributions of the small communities of America be maintained in mass society?" These ethical, social, and higher political standards have been developed and matured in the intimate personal interaction of these people in close intimate face-to-face relationships in the small community. This is to project the thesis that the ethical standards of America have been generated in small Christian communities of America. If this is true, how can they be maintained in mass society? This is the burning question which is often overlooked in present day discussion.

Since Christian churches were so vital in creating the ethical standards of America, it would seem to be just as certain that the churches must be active in preserving these values. The church often becomes a community within a community. This should not be to the isolation of the church from its total community but it must be a Christian community with a larger secular community. The spirit of neighborliness, friendliness, and family life developed and cultured in the church are significant contributions which have been made by the small communities. This can be true of the church in the large community or in the small community. In the small community the church can perhaps more effectively saturate its community with Christian atmosphere and standards. In the large community the church must be satisfied with nothing less, though it may have a more serious task. Still within its own face-to-face personal relationships, it can develop that spirit of integrity and brotherhood which is characteristic of the Christian faith as well as one of the cardinal virtues of American Heritage.

Rural churches have made significant contributions in these directions in the past. It is certainly true that they should continue to make these contributions in the present and project them on into the future.

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

# **The Rural Contribution**

**by Carl A. Clark**