

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

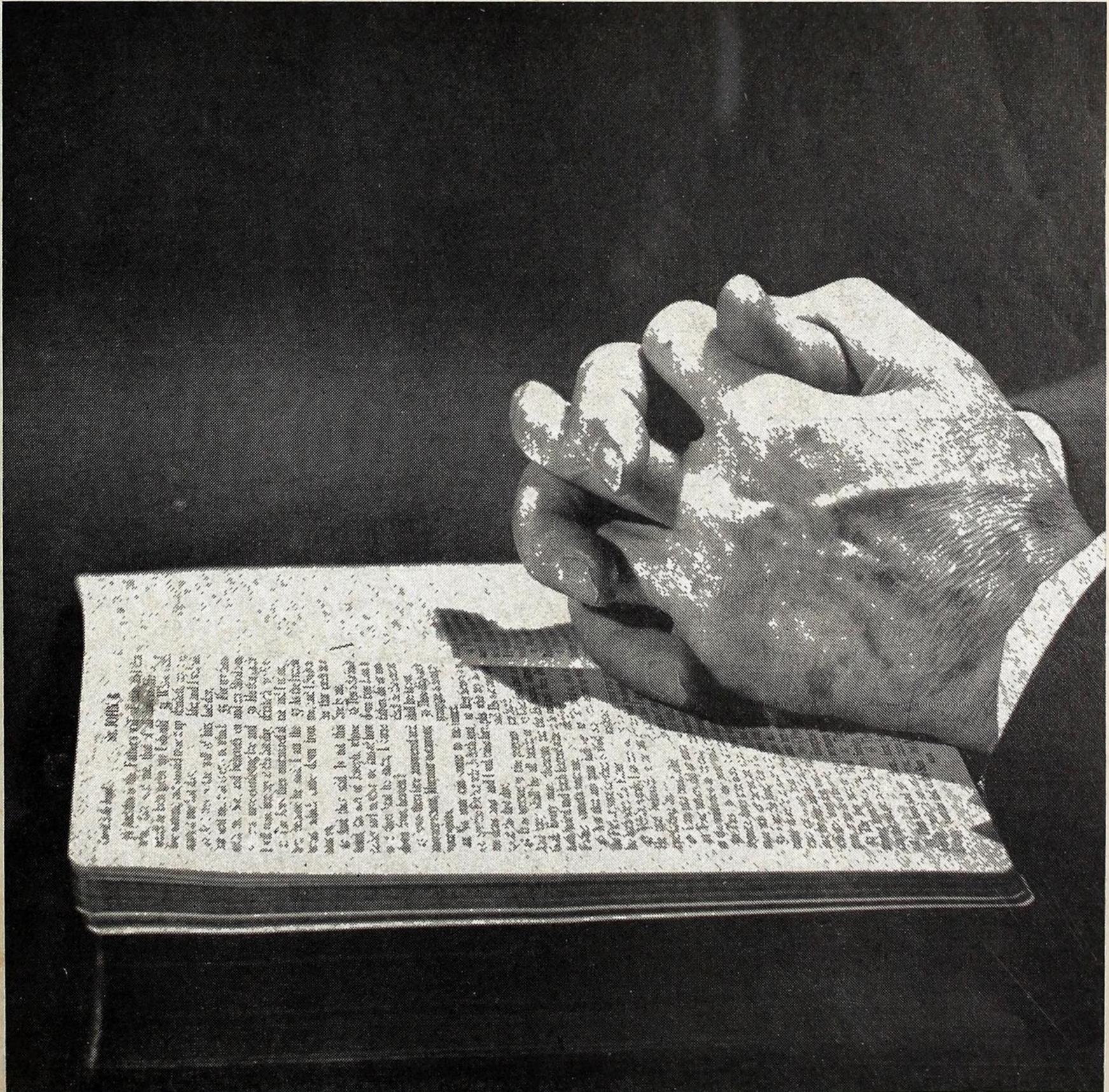
"SPEAKING THE TRUTH IN LOVE"

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LEBANON TENN  
BGT MISSION



... man shall not live by bread alone

# Fence-Mending And Religious Liberty

WASHINGTON—(BP)—An ominous silence has come to Capitol Hill here in Washington. After several weeks of boisterous campaigning from this national turret the two teams have disbanded and headed for the open fields to attend to the "fences" at home.

During the next two months speeches and conferences will spread as a rain all over the land. Baptists, like all other citizens, will be discussing many topics with many men who aspire to a larger or smaller measure of political power and influence.

Some Baptists will be concerned that business and industry shall be free to take advantage of the abundance of would be laborers in their area. In other areas Baptists will be concerned that the laborers shall be paid an adequate wage. Personal and community interests and viewpoints will be expressed by men of many faiths. Out of this welter of discussion will come a more or less clear formulation of the total national interest. This is the democratic process at work.

It is to be hoped, however, that Baptists in all personal and community situations will be interested in religious liberty. This is the time to find out whether the future legislators and administrators understand the importance of free souls under God. Do they realize how important is the freedom

to worship or not to worship, to choose one's own faith and join the church of his choice, to exercise voluntary stewardship unto God and not to be taxed for the support of religious institutions? Do they recognize that these things cannot be unless the churches remain free and independent? Are they aware of the historic tendencies for govern-

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by C. Emanuel Carlson  
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ments to use churches and their channels for political and national purposes? Are they acquainted with the age-old temptation of churches to ask for the support of political authorities?

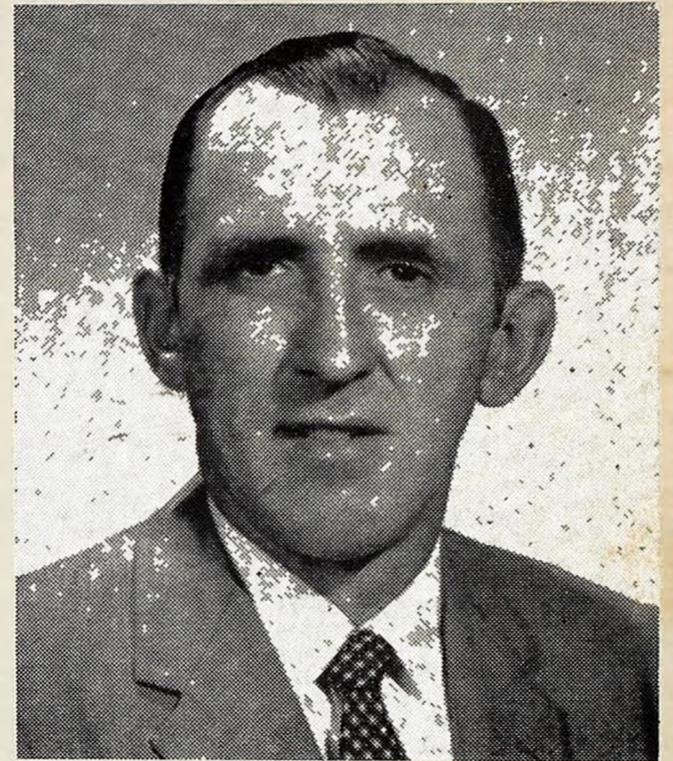
Now is the time to talk these things over. They are really more important to our country and to the world than are wages, the location of industries, or the level of taxation. Fidelity to our Christian insights and to our love and concern for all men ought to produce thousands of candid conversations, and some important commitments during the political campaign. This is proper stewardship of our influence—and all political ears are open at election time.

Dr. Carlson is Executive Director of the Baptist Joint Committee on Public Affairs, Washington, D. C.

Devotional

## "She Hath Done What She Could"

Mark 14:8



Kenneth Chapman

Jesus was in the home of Simon the leper in Bethany. They were eating, and as they reclined at the table an unnamed woman approached Jesus carrying a flask of precious ointment. Opening the flask, she poured its contents upon the head of the Lord Jesus. Instantly there were protests, angry words asking a reason for wastefulness.

Jesus immediately upheld the woman, reminding them that the poor would always be with them, but He would soon be gone. Is there not also an undertone of rebuke in the words, "She hath done what she could"? Had they done what they could? Jesus praised the little things that were done with a heart of love. The widow's two mites were noticed because that was all she had.

The thought strikes home to my heart: Have I done what I could for the Lord and in His service, or have I been waiting for the big opportunity and meanwhile not doing much of anything? The person who does well what he can will be ready when the great opportunity comes. Have I honestly done what I could in Jesus' Name and for His sake? Have I been busy about my Father's business or have I been spending time mending my own fences, grooming myself for the honor that some day will come my way?

We will never serve the Lord well, moaning about the talents we do not have. We are to do the best we can with what we have. The one-talented person is not expected to perform like the five-talented person. But it is a sin to do less than our best with what we have.

Chapman, president of the Nashville Baptist Pastors' Conference, is pastor of Trinity Chapel which becomes Alta Loma Church, September 25, at Madison.



## BAPTIST AND REFLECTOR

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## Texas Executive Board To Name New State Head

DALLAS—(BP)—A new Texas Baptist Executive Secretary will be named Sept. 13 to succeed Forrest C. Feezor who will retire from the post Jan. 1, 1961, after eight years of service.

The election will come during the quarterly meeting of the Executive Board of the Baptist General Convention of Texas.

Chairman of the 191-member board, Jimmy Landes of Wichita Falls, Tex., said that the election would be one of the most tangible examples of Texas Baptists. "Total dependance on the leadership of God."

Unlike most elections, no straw ballot polls will be taken. No caucuses will be held. No nominating speeches will be delivered. No nominations will be made from the floor. No campaigning whatsoever will be evident.

Instead, members of the Board will meet for prayer, and each member will write the name of the man he feels is God's choice on a slip of paper.

Several ballots may follow, said Landes, until a unanimous decision naming "God's man for the position" is made.

With a limited formal education, Dwight L. Moody was a bundle of dedicated energy. Someone once suggested his English was so poor he ought not to speak in public. "I know I make mistakes," Mr. Moody replied, "and I lack a great many things, but I'm doing the best I can with what I've got." Then with a keen look at the man, the evangelist added, "Look here, friend, you've got grammar enough. What are you doing with it for the Master?" No man is condemned because he has only one talent. Judgment is on the basis of what we do with what we have.—Roy E. Grace, "Just How Wicked Are We?" *Presbyterian Life*.

It has been said, often and truthfully: "A man without judgment is like a car without brakes; but a man without enthusiasm is like a car without a motor."—Judith Lane, "The Power of Enthusiasm," *Good Business*.

It's entirely possible to feel that you are the equal of anyone else, but if others don't accept your opinion, what good does it do?—William Feather, industrial editor.

Ignorance never hurt anyone as much as error; what we don't know rarely tumbles us into catastrophe, but what we know inaccurately often does.—Sydney J. Harris, *Chicago Daily News*.

In a very real sense, freedom is not something stored up by writing it on the statute books, and then consumed as one would consume stored-up food. It is like manna that must be harvested each day. It must be produced through the establishment of justice and social health, through education and moral sensitivity. It depends upon understanding and realities of social sin. The community will always suffer unless there is full and democratic participation by those who seek the common good of the whole community.—*Christian Responsibility for Freedom*.

Bishop Taylor was one of the chiefs of Chaplains in the English army during the first World War. It is said that he applied a simple test to all clergymen volunteering to serve as army chaplains during that conflict.

Holding his open watch in his hand the Bishop would say to each volunteer: "I am a dying soldier. I have only one minute to live. What must I do to be saved?"

If during the ensuing minute the applicant would say: "Believe on the Lord Jesus Christ, and thou shalt be saved," or words to that effect, he would be accepted. If he gave any other answer, he was rejected.—Herman W. Gockel, *This Day*.

# Unlikely Convention To Attain Goal

NASHVILLE — (BP) — The Southern Baptist Convention's Cooperative Program budget will enter its advance phase this year, but appears unlikely it will reach the full goal of \$18½ million.

The convention needs \$16,386,900 to meet the operating and capital needs of all the agencies for the current year. Through August, \$11,423,882 has come to the office of Convention Treasurer Porter Routh here.

All funds received through the Cooperative Program above \$16,386,900 will be in the advance section of the budget and are to be divided 75 per cent for Foreign Missions and 25 per cent for Home Missions.

To reach the full \$18½ million—which includes over \$2 million in the advance stage—the convention receipts should have amounted to about \$12½ million at this time of the year.

So far the increase over 1959 Cooperative Program income has been only 2 per cent. The 1959 receipts for eight months stand at

\$11,199,641. The rate of gain for 1960 over 1959 does not match the 8.08 per cent shown for 1959 over 1958 at the eighth month.

August Cooperative Program receipts—not including amounts retained by the state Baptist bodies for their activities—reported here were \$1,416,493. Designated gifts received during the same month totaled \$189,317. (Figures also do not include amounts spent locally by churches.)

So far in 1960, designations have come to \$10,917,782, a rise of 11.12 per cent over 1959 at this point. Total S B C receipts for January-August this year stand at \$22,341,664 compared with \$21,024,971 a year ago for a gain of 6.26 per cent.

The Foreign Mission Board of the convention has received well over half the total S B C funds this year—\$13½ million having been disbursed through August. About one-fifth of the total, \$4,402,905, has gone to Home Missions.

Jack C. Naylor

## Professionalism vs. Divine Call

I entered the ministry possessed of a zealous spirit. I had hope and great expectation plus all too much admiration for the ministers. I was just naive enough to believe that Christians sought divine leadership in all activities. Today, after just five years in the ministry, I am, to say the least, somewhat baffled.

Where are we going? Are we going as other groups have gone down the path of professionalism and completely away from the divine call and leadership of God?

This I have found: Some ministers are jealous, critical of one another and all too prone to seek "the prestige church." Ministers are the first to frown upon the minister who hasn't completed "the stipulated formal education." If one doesn't have at least B.A. and B.D. after his name, he just hasn't "attained."

And what about our churches? Our churches today seek the minister with a seminary degree, young, pleasing personality, and married to a "talented" wife. When the minister gets along in years "he is too old to fit into our program."

All too much stress is placed upon formal education. I believe in formal education, but it must always be secondary not foremost. Paramount must be "the call of God to the man." (Now I am well aware of the fact that a call to preach is also a call to prepare.) I also believe that just as God calls a man to preach He also calls a man

to a *particular church*, but many times our people thwart the will of God by refusing to seek divine discernment in calling a pastor. There is something gravely wrong when a church issues its own prerequisite for a pastor and refuses to even consider a man unless he has a B.A., B.D. and sometimes a ThD. after his name. Must Baptists make the same mistake that some other groups have made by turning the ministry into nothing other than a "common profession."

The Lord calls men into many fields of endeavor, but when He calls a man to proclaim the good news He doesn't stipulate how much formal education he must have to pastor a *particular church*, nor has God said that a man is unsuitable for the ministry at fifty. What about the man who answers the call of God at fifty? Must be a mistake!

Also when a church seeks a pastor many times all the membership can think of, along with his degrees, is how many has he baptized in the past year, how many buildings has he completed, how competent is he as an administrator, etc. These things do not denote spiritual maturity, nor do they adequately measure the man of God. God doesn't call the minister primarily to be an administrator, counselor, publicity agent, or a flashing personality. God calls the minister primarily to "preach the gospel of peace, and bring glad tidings of good things!" Beyond this one should tread carefully.

There is all too much politics played  
(Continued on Page 9)

Jack C. Naylor is pastor of Union Baptist Church, Chesterfield, Tennessee

# EDITORIALY.....

## Exploiting The Religious Question

Can a candidate who happens to be a Catholic be elected President of the USA? Of course. It is assured by the constitution. Now comes another question, "Should a candidate be elected because he happens to be a Catholic?" This question must have "No" for its answer. Yet right at this point some are confused. Illogically they argue that since a Catholic *may* be elected, a Catholic *ought* to be elected President and they assume that it is merely religious bigotry which keeps him from becoming President.

The real issue is now being confused by strategists who seek to turn Senator Kennedy's Catholicism into a political asset in his favor. Mr. Robert Kennedy, who is campaign manager for his brother, served notice on August 9 that Candidate Jack Kennedy will continue to discuss the religious issue as long as there are questions about it.

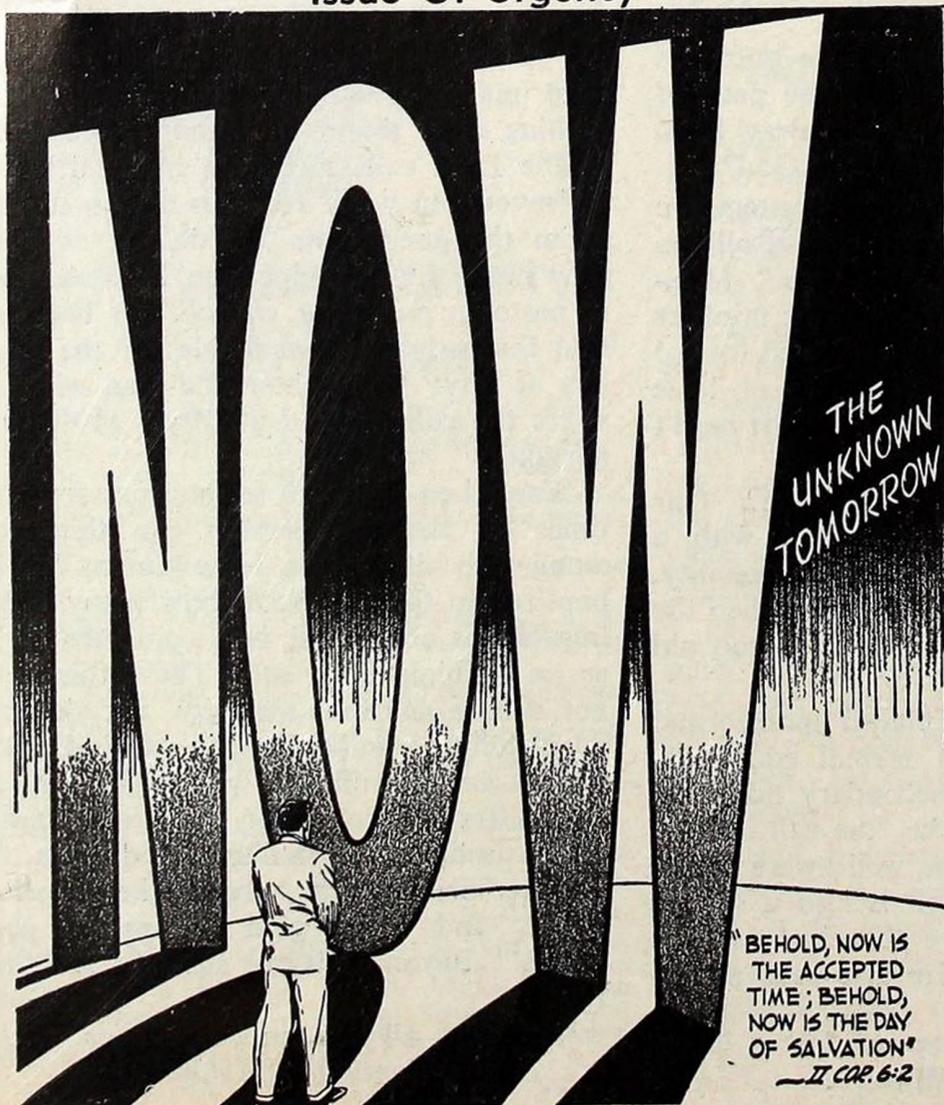
We ask our readers to turn to an illuminating article, on "The Political Question Raised By A Candidate's Religion." This article by Dr. Hugh Wamble should be given careful attention. (See Opposite Page)

The religious issue which was originally raised by Senator Kennedy himself is being shrewdly exploited. It is being turned against Protestants and to the political profit of the candidate who is a Catholic. The loaded question, Should A Catholic Be President? is being posed with the strategy that it favors a Catholic candidate. It tends to solidify Catholics behind Kennedy. It creates a climate of thought, on the other hand, intimidating anyone who may be for Nixon, for any reason whatsoever, to withhold his vote. It would falsely cast suspicion that a vote for Nixon might be construed as an anti-Catholic vote.

Some may vote for Senator Kennedy because they are being persuaded that he is about to be the victim of "religious intolerance". Senator Kennedy's strategists therefore do not object to a running controversy over his Catholicism. It can be used by his partisans. And some are seeking through it to discredit any who conscientiously oppose him on religious grounds as being guilty of "religious bigotry".

Little effort is made to distinguish between an informed religious conviction on one hand and religious intolerance on the other. A lot of effort is being made in some quarters to "hush, hush religion" in the political campaign as something irrelevant. To listen to some people you would conclude that religion is the one thing in this election the voter must have no convictions about when he goes to the polls. But if a man's faith doesn't have anything to do with how he votes it cannot mean anything to him anywhere else.

### Issue Of Urgency



## Why Limit God?

Little four-year-old John had just entered the church and was sitting by his mother. "Is God here?" he whispered. "Yes," answered the mother softly. Said John, "I didn't see his car outside when we came in."

Claudia Royall in her book, *Teaching Your Child About God* (Revell Co.) is right in reminding us, "Adults give children many false concepts by their use of symbolic words and phrases. In their minds we limit God when we speak of the church house as God's house. Rather we should say, 'This is the church house, a special place where we learn about God.' Our homes belong to God, too, and we want our children to think of Him there."

THE real political question raised by a candidate's religion in this presidential campaign is: should a candidate be elected president because of his religion? Translated into specifics, it becomes a dual question: should Vice-President Nixon be elected president because he is a Quaker, or should Senator Kennedy be elected president because he is a Catholic?

This question faces squarely the apparent effort of one candidate to exploit the religious issue to his own gain. Propaganda emanating from Senator Kennedy himself or from his headquarters is seemingly designed to make voters give strong consideration to his religion. As several news analysts have observed, Senator Kennedy is being run, by his own campaign strategists, as though he were the "Catholic candidate", as well as the Democratic candidate. Voters are not ordinarily bombarded with campaign references to a candidate's religion, but the case is different this year. Religion is injected by the candidate himself, even though he says that it does not belong. On August 9 his brother and campaign manager, Mr. Robert Kennedy, "served notice", to use the phrase of a press release, that Senator Kennedy will continue to discuss the religious issue "as long as there are questions about it".

The success of this campaign is indicated by a recent poll. Over eight out of ten adults know that he is a Catholic. By way of contrast, less than five out of ten know that Mr. Nixon is a Quaker; this is regarded as a high percentage, resulting from the incidental mentioning of his religion in articles which play up Senator Kennedy's religion.

But, campaign publicity does not stop with a mere mention of Senator Kennedy's religion. In the West Virginia primary he forced the religious issue upon voters and proposed a question on which there can only be one answer. It is a legal question: may a Catholic be president? It has only one answer, "yes". For, the constitution says that "no religious test shall ever be required as a qualification to any office or public trust under the United States." Therefore, no amount of debate or filibuster can change the answer from "yes" to "no"; Senator Kennedy should know this. It is precisely this fact which insures that he cannot lose a single vote by forcing the "may" question upon voters. In fact, it is a positive aid in winning votes. Some have been and will be attracted by this forcible injection of the religious issue into the campaign, for it gives the impression (erroneous, to be sure) that Senator Kennedy does "not dodge an issue". The fact is, not only has he dodged or evaded the issue, but he has confused it with something which cannot possibly be an issue, since there can be only one side to it. Furthermore, this confusion may lead some voters to

reach the conclusion (illogical, to be sure) that a Catholic (Senator Kennedy) *should* be elected president in 1960 because, according to the constitution, a Catholic *may* be president.

The religious issue is further confused by propaganda from Senator Kennedy's strategists which ties it in with other factors. This ingenious use of the religious factor subtly insinuates that Senator Kennedy's religion, far from being a liability, is actually an asset to the presidency. An example of this is Senator Johnson's misleading use of religion in two remarks on Saturday, July 30, following his "strategy meeting" with Senator Kennedy. In a Hyannis Port press conference, Senator Johnson said, "The last time religion was an issue, the Republicans won and immediately we had a depression." In a Nashville speech that night, he said "A fellow (Senator Kennedy?) told me today that the last time we voted against a Catholic we had a depression." This propaganda amounts, it would seem, to an effort to insinuate that Catholicism is, in some unexplained way, a

will not, and cannot, give equal attention to Mr. Nixon's person and views if he is preoccupied with Senator Kennedy's person and religion. Thus, when the time comes to vote, he may decide between voting *for Senator Kennedy* and voting *against Senator Kennedy*, as though Senator Kennedy's person and religion were the only issues in this campaign. In other words, voters may be diverted from the real decision: whether to vote *for Mr. Nixon* or *for Senator Kennedy*?

It is also reasonable to assume that Senator Kennedy does not object to a controversy over the hypothetical, conditional question: should a Catholic be president? For, this question is also profitable to him. It is asked by Catholics, by Protestants with a tolerant attitude toward Catholics, by professional politicians, and by anti-Catholic Protestants. Regardless of its much discussion, however, it is still a hypothetical question; there is not an absolute and final answer to it, as evidenced by the many answers which are given. It is a question which does not bear directly on this political

## Political Question Raised By A Candidate's Religion



unique qualification for the presidency. And, of course, this is contrary to the spirit of the constitution, if not to the letter!

In view of what appears to be a strategy calculated to capitalize on Senator Kennedy's religion, it is fitting to ask a direct political question without beating around the bush: should Senator Kennedy be elected president because he is a Catholic? Moreover, it is fitting to ask Senator Kennedy to justify his frequent discussion of

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by Hugh Wamble

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religion, for it violates his own dictum that discussions of various religious factors are "not relevant".

It should now be evident to all that Senator Kennedy does not object to a running controversy over his religion. It is reasonable to assume that he thinks that a religious controversy improves his chances of election. Every time he brings up religion, he gains an advantage over Mr. Nixon who has not and cannot discuss religion. This advantage should be evident to all who are familiar with a basic rule of modern advertising: sell your product by making people forget your competition. A voter

campaign; according to individual persons it may be a pertinent question, but they themselves have to relate it to this campaign. No one can answer it without considering many factors, some of which have no direct bearing on a presidential campaign in this country (United States), in this year (1960), involving numerous issues (of which religion is only one among many) and particular candidates (Nixon and Kennedy).

A controversy on this question (should a Catholic be president?) can only help Senator Kennedy. For one thing it keeps him in the center of the political picture and thereby, to some degree, obscures his rival. For another, it solidifies Catholics behind Senator Kennedy, either because they fear that their religion is being attacked or because they want to restore their injured pride over the fact that a Catholic has never been president. For another, it creates a climate of thought which intimidates any voter who desires, for any one of many reasons, to vote for Mr. Nixon, for it raises the false suspicion that a vote for Mr. Nixon may, be a vote *against a Catholic*. For another, it puts on the defensive anyone who concludes that a Catholic should not be president, for it

(Continued on Page 13)

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Dr. Wamble is Professor of Church History at Midwestern Baptist Theological Seminary, Kansas City, Missouri.

# Tennessee Topics

Since J. H. Clay began his ministry with First Church, Blountsville, on January 3, there have been 27 additions to the church. The church recently added O. G. Poore to its staff as minister of music. He is a graduate of Carson-Newman College and formerly served as minister of music at Chinquepin Grove Church. Additional property has been purchased by the church for future expansion.

Clear Branch Church near Lake City held dedication services August 28. The church has grown from a one-room wood building to the present building of three auditoriums, a baptistry, a kitchen and 21 classrooms, and is now debt free. J. T. Cline, pastor of Park Lane Church, Knoxville, brought the dedication message. Clyde Sharpe, chairman of the deacons, with the assistance of Hubert Foust and Roscoe Rogers, deacons, burned the note.

Melvin W. Watson, a former pastor in Clinton Association, has returned as pastor of Woodland Park Church, Oak Ridge.

Paul Brewer, Associate Professor of Philosophy, Carson-Newman College, and freshman football coach, has been named interim pastor by First Church, Lenoir City.

## Ordination

James Eddie Cummings was ordained to the ministry of the gospel at First Church, Nashville, August 31. The ordaining presbytery elected Dr. H. Franklin Paschall, moderator, Dr. Homer L. Grice, interrogator, Rev. J. Harold Stephens to give the charge, and Rev. Donald Ackland clerk. The prayer of ordination was offered by Dr. Richard N. Owen. Mr. Cummings is on the staff of First Church, Nashville, as pastor of the Carroll Street Chaptel, formerly the old Seventh Church.

Douglas O'Brien, a member of Hermitage Hills Chapel sponsored by Lockeland Church, Nashville, and formerly director of music for the chapel has been called as pastor of Patterson Church in Concord Association near Lebanon. O'Brien surrendered to the call of the ministry last year. He was ordained September 11 by Lockeland Church, James M. Gregg, pastor.

After seven and one half years' pastorate at Mt. Zion Church, Midland Association, Glen Allen Cameron has resigned the work under his doctor's orders. During this time over 70 members were added, a Training Union and WMU organized and the value of the church property increased. Rev. Esco Hale, a charter member of the church, will succeed Brother Cameron as pastor. Brother Cameron has also served as missionary for the association.

It has been reported by Glen Allen Cameron, missionary for Midland Association, that the 1961 annual meeting will be held August 14 and 15 with Calvary Church near Heiskell.

John R. Claypool has accepted a call as pastor of Crescent Hill Church, Louisville, effective October 1. He has been assistant pastor of First Church, Decatur, Ga. John is the son of Mr. and Mrs. J. R. Claypool of Nashville.

Rudy Howard has resigned as minister of music at Belmont Heights Church, Nashville, to accept a similar post at First Church, Murray, Ky., his old home town.

East Tennessee Baptist Association met for their one hundred and twenty-second annual session on August 11 and 12. Thirty-three churches and two missions reported a total of nearly 6,000 Baptists, 181 baptisms, 128 additions by letter, a Sunday school enrollment of over 4,000, a Training Union enrollment of 750, giving a total of \$18,094 for missions, with \$3,283 for associational missions. Twenty-two Vacation Bible schools were held with over 1,500 children participating. Kenneth Tarlton announced the organization of a new church to be known as the Greenelawn Missionary Baptist Church.

J. William Harbin, new pastor of the First Church, Maryville, preached his first sermon on September 4.

*Tennessee Valley Association*—W. B. Hankins has resigned as pastor of Pleasant Dale Church; Sale Creek has called P. S. Woody as pastor; Mars Hill Church baptized 3 on Aug. 14, with John Neal, pastor.

B. Mack Canup, pastor at Russellville Church, Nolachucky Association, for over two years resigned effective August 28. He has moved to Elizabethton, Tenn.

## Foreign Missionaries

Mr. and Mrs. Robert L. Fielden, missionaries to North Brazil, are resuming their work in Corrente, Piaui, after furlough in the states and may be addressed, Caixa Postal 2, Cidade Da Barra, Baia, Brazil. Both are natives of Tennessee, he of New Market and she, the former Myra Jane Rankin of Jefferson City.

Dr. and Mrs. Howard D. Olive, missionaries on furlough from the Philippines, have moved from Bolivar, Mo., to Birmingham, Ala., where Dr. Olive will teach at Howard College. Their address is 700 Faculty Drive, Apt. H., Howard College, Birmingham 9, Ala. He is a native of Ralston, Tenn.; she, the former Marjorie Douglas of Bolivar.

## New Chapel Organized

An organizational meeting of Meadowview Chapel was held August 28 in the Meadowview Grammar School, Chattanooga. The new chapel is sponsored by Central Church, Ansell T. Baker, pastor.

Regular Sunday school and church services have been held at the school for several months, led by members of Central congregation. Harvey Gray, member of Central and a retired minister, has served as the chapel's pastor. Franklin Brewer, chairman of the missions committee of Central Church, and Lowry Powell, Sunday school superintendent and treasurer of Meadowview Chapel, began working on plans for the mission more than a year ago.

Others who helped promote the work include William Mashburn, Sam Smith, Sr., Scottie Benton, Sam Smith, Jr., Mrs. Maude Powell, Paul Powell, Gerald Bedwell, Mrs. Franklin Brewer, Leslie Hicks, Raymond F. Hale, Miss Annette Dobbs, and Mr. and Mrs. Dillon Gibbs.

A five-acre lot at Smith Road and Georgetown-Ooltewah Road has been purchased by Hamilton County Baptist Association for a future church building, estimated to cost about \$12,000. Facilities planned for the building include a chapel and educational wing, parking and playground area.

The guest speaker for the organizational meeting was Sam Welch, of the Hamilton County Baptist Association.

Three pastors resign churches in Jefferson Association: Herbert Gibson, pastor at Buffalo Grove, resigned to accept Alder Branch Church, Sevier County. Marvin Silver, after a very fruitful ministry at Pleasant Grove, Piney, has resigned. Elvon Hickman has resigned at Beaver Creek to accept Richland Church, Grainger County.

## Rev. Andrew Watkins, Dies

Rev. Andrew J. Watkins, age 93, died August 11. For more than 70 years he preached the glorious gospel. During his ministry he was pastor of 30 Baptist churches in seven counties of East Tennessee. He baptized as many as 50 after a revival. He was pastor of three quarter-time churches for 30 years each, namely, Double Springs, Fordtown, and Harmony in upper East Tennessee. His last message was delivered at the age of 90 at a homecoming at a former church he had served as pastor. An East Tennessee pastor said concerning Brother Watkins, "This man did the most good in the most needy places of any man I know." Funeral services were held at First Church, Jefferson City. J. B. Cross, Jefferson City, and G. W. Splawn, Sevierville, were in charge of the service.

Resolutions concerning the homegoing of G. W. Stuber, pastor of Thompson Chapel Church, were drawn up by W. Floyd Cates, moderator, R. E. Wilsford, missionary, and Mrs. Forrest Wilburn, clerk, of the Giles County Baptist Association. Brother Stuber, a faithful pastor who served his entire ministry of six years in Giles County, had served as Sunday school superintendent and chairman of Evangelism in Giles Association and also as pastor of Wheelerton Church.

Hillsboro Road Chapel, sponsored by Woodmont Church, Nashville, will be constituted into the Forest Hills Church, September 18. This Chapel is only a few months old. Dr. Joe Burton is serving as interim pastor. G. Allen West is the Woodmont pastor.

Grace Church, Nolachucky Association, plans to observe its 25th anniversary with a homecoming Sunday, October 2. A. H. Malone, former pastor, will be the guest speaker in the morning. Following a covered dish lunch T. T. Lewis, also a former pastor, will bring a message.

Julius Mahan, pastor of First Church, Niota, has been called as pastor of First Church, Monterey. He will be moving on the field the week of September 18-24.

### If You Should Change Your Address

Two weeks before you move, send us a letter or post card giving us both your OLD address (a recent Baptist and Reflector label is best) and NEW address and zone number, if you have one.

**BAPTIST AND REFLECTOR**  
1812 Belmont Blvd.  
Nashville 5, Tenn.

## Dr. Fred F. Brown As I Knew Him

Thirty-eight years ago Dr. Brown came to see me to talk with me about my going to Knoxville to be associated with him in the work of the First Baptist Church of that city. In that first visit I ever had with him, as we walked down the street together, we had not gone three blocks until I had the feeling that I had known him for years. That is the way he was. His love for people, his sincerity, and the warmth of his friendship made it easy for people to know him. And to know him was to love him.

Immediately thereafter my wife and I moved to Knoxville. I remained there for sixteen years. Dr. Brown and I hunted together, fished together, played together, but mostly, we worked together. He lived a strenuous life. He did not know how to live any other way. When he fished, he fished hard. When he played, he played hard. And when he worked, he worked hard. In those sixteen years he and I made thousands of visits together. We visited in shops, stores and offices where people toiled. We visited in hospital rooms where people suffered, and we visited in homes where people lived. In those years we shared all sorts of pastoral experiences—joy and sorrow, success and failure, laughter and heartache and tears.

I do not suppose any two preachers ever got along better working together in the same church. The reason for that was his

By O. E. Turner, Pastor  
First Baptist Church  
Paris, Tennessee

extravagantly generous and charitable spirit, and the fact that he would always let me do exactly as I pleased, and then had a way of making me feel that whatever I had done was something wonderful. I knew better, but he seemed to feel that way about it, and so that made us both happy, and the sixteen years we had together were very wonderful years to me.

I came out of a State University without benefit of seminary or theological training. So he was my teacher in the ministry. For twenty-two years now I have been in pastorates of my own. Across those years I have felt the influence of his ministry every step of the way, and if I have accomplished any good, and if I have had any success along the way, I am deeply and everlastingly indebted to him for it.

Where the welfare of other people was concerned he always regarded himself as expendable. Jesus said, "If any man would come after Me, let him deny himself, take up his cross and follow Me." He also said, "If any man would save his life, he must lose it." And that is what he did. There were times when it seemed he forgot himself with reckless abandon. But there wasn't

anything anybody could do about it. Of Jesus it was said, "He saved others, Himself He could not save." In Dr. Brown's ministry OTHERS came first with him. He thought of himself as expendable. His love for people in all walks of life, his consuming devotion to his church and to his denomination, his belief in the Bible as the incontestable Word of God, the conviction and fervor with which he preached it made his influence felt for good in the lives of many thousands of people.

He belonged not alone to the church of which he was pastor. He belonged to the City of Knoxville which he loved with a great devotion. In the cause of civic righteousness, or in the promotion of any movement having to do with human welfare, his voice could be counted on. Knoxville is a better city because he lived there.

He belonged to Southern Baptists. Many years ago at the close of the Southern Baptist Convention which met that year in Kansas City, one of the daily newspapers of that city said in its columns, "A young man from Knoxville, Tennessee, by the name of Fred Brown preached the outstanding sermon of of the Convention." A few years later he was chosen to preach the Convention Sermon, which he did in Houston, Texas. Later he was elected President of the Convention. During the great depression in the early thirties when all our Southwide Agencies were so hard pressed to survive, Dr. Brown gave much of his time preaching Stewardship and promoting the Every Member Canvass in churches throughout the Convention. He helped to save some of our Southwide Agencies from bankruptcy.

He loved his denomination, and the whole program of Southern Baptists. A rugged individualist himself, he cherished the doctrine of soul freedom, and the right of every individual to differ with his brethren, but over and over again in public addresses I have heard him say with great feeling of devotion for his denomination, "for me the privilege of cooperating with my brethren is a more precious privilege than the right to criticize them or to oppose them." He never hesitated to speak out against anything he thought was wrong in his denomination, but he was always careful to do so in a way that would not undermine the confidence of the people in any denominational institution or agency. He believed in them himself, and he believed that whatever was wrong with them could be made right, and that given the light, eventually the people would bring about the needed improvements. He never broke off relations with other leaders because they differed with him. Given time, he believed Baptists would think themselves together. He loved his denomination and he loved the brethren.

Whenever Christians do not produce tensions in their society, even in time of prosperity, one can summarize what has happened to be the result of one of two factors—either a utopia has arrived or the church is decadent. If we understand Christianity at all, it informs us that no utopia will come in history and that the church, the body of Christ, will not die.

Adherents to the Christian faith receive a gift and accept a demand. The original tension of realizing one's loneliness is released as one confronts the unique, God-Man called Jesus. Immediately thereafter as one begins to understand the ethical implications of this way of life he has embraced, tensions mount as he visualizes the tragic circumstances prevailing in which man's will as yet has not been synchronized with God's will. It is imperative the believer realizes at the outset that comfort must not predominate his thinking—there is judgment as well. Napoleon remarked to an attendant prior to the meeting of an Austrian conference "carry that chair away before we begin, I have never been able to see a chair unless I wanted to sit in it".

To describe a church and its people making a thrust and an impact on the community will demand that we use transitive and active verbs. Even as Napoleon very emphatically suggested, the word sit would be extremely inappropriate. Christianity is not the kind of pietism which is more interested in "being saved" than in the Christian faith—just give your heart to the Lord Jesus, and all your problems will be solved. Such a "come to Jesus" gospel is a distortion of what the Christian Way means. Christianity is not a way of doing certain things, it is a certain way of doing all things. When this is taken seriously, the new man finds himself involved; consequently, the force of This Way arouses resistance by those who are totally unconcerned about what is right. What is expedient for the hour dictates their movement.

A stinging rebuke to our manner of living has been coined in one pungent word "payola". In an article written on this subject, the conclusions reached quite clearly indicate that the personalities involved (some were Christians) were not willing to accept at face value God's admonition "ye are in the world but not of the world."

The Mississippi editor who remarked "people are just not scared of God anymore" or the Colorado psychiatrist who said "people don't have the courage of their convictions" express the moral apathy in our

generation. On a national scale, no one seems immune to the cancer of moral indifference. What will arouse us from our lethargy? This question is pinpointed, referring to those who originally satisfied themselves by making a personal commitment yet who soon thereafter fell into a long sleep even as Rip Van Winkle feeling the world was too much with them to have a part in the tension that ultimately will develop when Christianity confronts situations that have long lacked the attention they deserved. Provided we are unwilling to be criticized, ridiculed and rejected, then, of course, we will not provoke tension by raising questions, giving mature answers and by becoming involved in the change that will better humanity. Dedication to the kingdom carries us into the troubled arenas of life; continuous struggle is our lot as we strive to make the changeless gospel meaningful.

To very graphically point up what has been said thus far regarding urgent attention in order to begin the process of molding the

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Russell E. Bridges

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community by Christian standards, thus causing tension, is a letter published in a French Communist paper:

"The Gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy, but all the same it is we who finally will beat you. We are only a handful and you Christians are numbered in the millions. But if you remember the story of Gideon and his three hundred companions, you will understand why I am right. We communists do not play with words. We are realists, and seeing that we are determined to achieve our object, we know how to obtain the means. Of our salaries and wages, we keep only what is strictly necessary, and we give up the rest for propaganda purposes. To this propaganda we also "consecrate" all our free time, and a part of our holidays. You, however, give only a little time and hardly any money for the spreading of the Gospel of Christ. How can anyone believe in the supreme value of the Gospel of Christ if you do not practice it, if you do not spread it, and if you sacrifice neither time nor money for it? Believe me, it is we who will win, for we believe in our Communist message and we are ready to sacrifice everything, even our life, in order that social justice shall triumph, *but you people are afraid to soil your hands*".

The content of this letter is an indictment—true in part because of the deliberate choice of refusing to thrust ourselves into situations that desperately need immediate attention from one who not only is concerned but who also is prepared to make a contribution for he sees through the eyes of God.

## Diction—Benediction— Malediction

Diction is words spoken, correctly or incorrectly, but it also includes words written. When "holy men spake as they were moved by the Holy Spirit" their speaking was an exercise in diction. No one who mumbles and garbles the reading of the Scriptures does credit to his calling. If he goes on to mumble and garble in his attempts to expound the Scriptures no good hope is there that hearers will be much edified, no matter how well meaning the expounder.

Most Christians hold to the belief that the Bible was verbally (word for word) inspired. All who have this conviction should know that, consciously or not, they are saying that God inspired correct words—good diction. I think that the varying degrees of literary excellence found in the Bible may be said to be due to the concentration of some "holy men" on sense and meaning at the expense of literary merit. When Peter (II Peter 3:16) said that Paul had written "some things hard to be understood", one wonders whether Paul's diction was a bit too high or Peter's skill in reading it a bit too low. It should be noted that the fisherman did not think unkindly of Paul as one of those "educated preachers," or as an egg head, nor give up trying to understand those same letters. Many ministers who, like Peter, have little formal education, seem unlike him, to "glory in their shame" of being and remaining crude and careless in their choice and use of words.

A simple and sure way to begin to improve in this matter would be to practice closing each service with one of the many bene (good) dictions found at the close of most New Testament books. Scarcely any one thing would do more to redeem a poor sermon or to further ennoble a good one than such a practice.

Actually, the benediction is a committal to God of the people and of all the things that have been said or done for their edification in a service of worship. It is a plea that God will carry on in terms of love, grace and communion, each function to be done in the wonder of the blessed trinity. To keep on saying either the small or great things of ordinary speech that may have been said already indicates a human vanity of refusing to let go and let God. This is boring to the congregation and, I believe, is wearying to God, himself. I think no minister should fail to "pronounce" a benediction. I think he should train his laymen who may be gifted in public prayer to do the same or else not to call upon them at all. I have no clear childhood memories of anything that I heard any preacher say except those old-time, unctious benedictions. As they were said my eagerness to get out of

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Russell E. Bridges is Baptist Student Director at the University of Tennessee Medical Units, Memphis, Tenn.

# One Of Every Seven Chaplains Is Baptist

ATLANTA, GA.—(BP)—Fifteen per cent of the Protestant chaplains serving in state and federal institutions are Southern Baptists. This figure was revealed by Alfred Carpenter of Atlanta, Ga., in a progress report on institutional and industrial chaplaincy of the Southern Baptist Chaplains Commission.

This proportion is approximately the same as the proportion of Southern Baptist Military Chaplains, says Carpenter, who directs the commission and serves as director of the Southern Baptist Home Mission Board's Chaplaincy Division.

"Interest in this phase of chaplaincy, both on the part of institutions and ministers, is

on the increase," he said.

Reporting on Southern Baptist Military Chaplains, Carpenter said they reached their goal for starting new services during the first six months of 1960. The chaplains are aiming for 500 new services started at home and abroad during the entire year; 225 were started from January to July.

There are 426 Southern Baptist Chaplains on active duty in the military and 660 in the reserves.

## Professionalism vs. Divine Call

(Continued from Page 3)

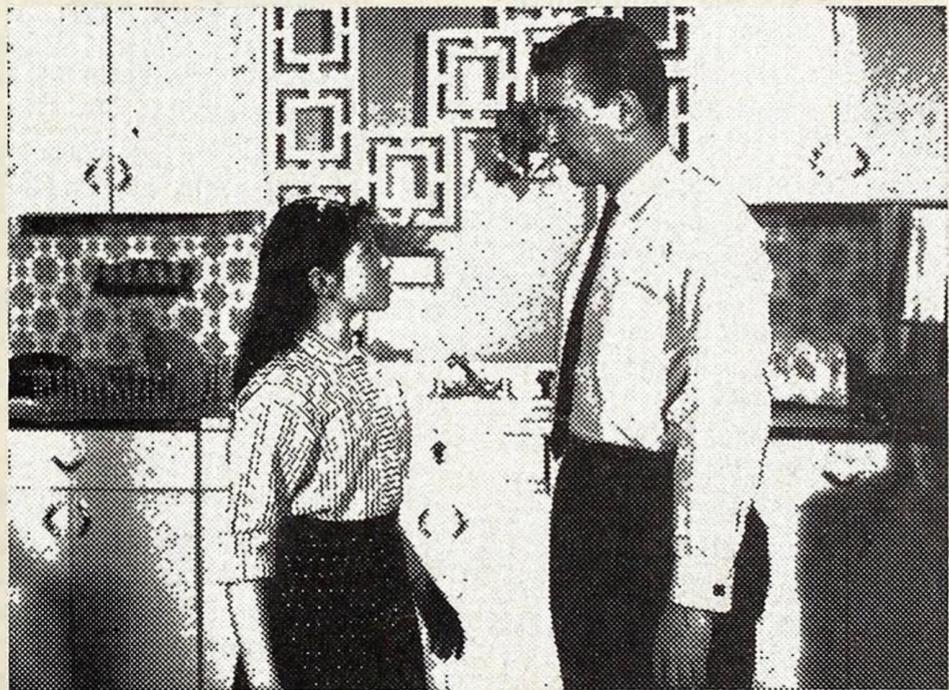
among our church leaders in making sure "the right man" is placed in a particular church.

Oh! where is God in our program? We have a program that is rapidly becoming the end within itself. Where is God? I am persuaded to believe that in many instances the Lord hath no part in our ministry today. Today it is what are your qualifications, "the call" has become secondary. Where are we going? "Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdsman, and a gatherer of sycamore fruit: And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel." Amos 7:14-15.

To some of my colleagues this article lacks depth of meaning and may be classified as trite, nevertheless it is appallingly true. No attempt has been made to write a profound treatise.

church and go home to dinner was replaced by the thought that it might be even better to go to heaven.

If diction is important and if one may improve and become impressive in it by the use of inspired and inspiring benedictions, there is a danger signal to which I would point. It is: Never inject into the benediction the poison of malediction. The prefix "mal" (bad) is found forty times in the dictionary showing the different degrees of bad as well as different things in the less than good class. Any suggestion of badness of temper or spirit in a benediction destroys it. Lately, I attended a meeting held to effect reconciliation between opposing groups in a church. The issue of fact seemed to be agreed to. The minister asked that all be forgiven and forgotten and he prayed for all who had opposed him. His attempt at a benediction failed and his own professed reconciliation was proved a sham when he maledicted by a reminder of how Elijah had prayed down fire from heaven on his enemies. Brethren, in that last say, "bene" and "mal" may not be mixed.



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# Promoting Promotion Day

September 25, 1960

The spirit of Promotion Day is fundamentally a principle of Baptist heritage, because it puts emphasis on the needs and worth of the individual. We seek, through our annual Promotion Day, to recognize the individual's growing capacity for increasing his spiritual development, and to help him find the most suitable atmosphere for another period of Bible study. To let this wonderful day become a day of confusion for the members and a headache to the leaders, is a mistake we should attempt to avoid. It can be prevented through prayer and plans. Therefore, let us plan to promote Promotion Day, September 25.

1. *Consider the purpose*

- (1) that it is necessary if we are to keep our Sunday schools graded and balanced.
- (2) that it is a recognition of the members and their needs.

2. Make definite plans for age-groups to participate. See September 21 suggestions for officers and teachers' meetings in each age-group section of the September issue of the Sunday School Builder.

3. Consider the following suggestions for the general assembly by Mr. Keener Pharr, in the Sunday School Builder, September, 1960 issue, page 29.

If there is to be a general assembly, plan for a program that is orderly and spiritual.

In department schools, agree on time schedules that will follow. Here is a suggested schedule:

- 9:30 Conduct department assembly program using the opportunity it affords to strengthen convictions concerning our program of grading and promotion.
- 9:50 Go into regular classes for records,

and brief treatment of lesson material for day. (NOTE—Children's departments would use the entire time from 9:30 to 10:20 in department programs.)

- 10:20 Sound bell, at which time all persons being promoted move to next department or class. (Each department will send a worker back to younger age group to direct orderly movement.)
- 10:25 Have brief department assembly to welcome newcomers, introduce teachers, and make assignments to classes.
- 10:35 Teacher will lead in brief get-acquainted period in the classroom. In older age groups, class nominating committees should be named at this time.

(NOTE—In many churches Adult departments simply recognize Adults being promoted on Promotion Day, letting each one know where his new department is located, who the superintendent is, etc. This group would remain in old classes today, and then on the following Sunday go directly to their new department.)

The spirit of Promotion Day can be accelerated greatly if we have made plans for class organization immediately following Promotion Day.

- 1. Plan to elect class officers between Promotion Day and the first Sunday in October. (To do this before Promotion Day or after the first Sunday of October creates many problems.)
- 2. Conduct a class officers clinic for all class officers from Intermediate through Adults, as early in October as possible.

# Growing In Church Loyalty



BOND

When I became a Christian during a great city-wide evangelistic campaign, I immediately united with the church. At the time I joined the church I did not have much conception of church loyalty. But from that day until this day I have had a growing appreciation for the church. I sincerely believe that every Christian should grow in church loyalty.

Every Christian should grow in loyalty to the church because we are taught to grow in grace and knowledge of Him who "loved the church and purchased it with His own blood". Peter concluded his second letter by exhorting those to whom he wrote, "But grow in Grace and in knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). I do not believe one can be loyal to Christ and disloyal to His church.

How does growing in church loyalty manifest itself in the life of the Christian? Loyalty means fidelity. It means to be faithful to an ideal or a person. Growing in

church loyalty manifests in faithfulness to the doctrines of the church; faithfulness to the great teachings of the church. Church loyalty manifests itself also in faithfulness to the whole program of the church. I visited a Junior Training Union a few Sundays ago and found the general superintendent of our Sunday school leading the singing. It is always inspiring to see leaders who support the entire program of the church. Church loyalty also manifests itself in faithfulness to the worship services of the church. It is always discouraging to see people leave Sunday School just as the morning worship begins, but I think it is even worse to see people leaving Training Union on Sunday evening before the evening worship hour. Membership in the Training Union is made up of church members. They have just spent an hour "Training in Church Membership" and then they leave and repudiate what they profess. Let us so live that when we stand before the Master we may hear Him say, "Well done thou good and FAITHFUL servant".

*This is the ninth article on the monthly theme of Training Union Calendar for 1960. The article for September is written by Dr. Charles S. Bond, pastor of the Central Baptist Church, Fountain City.*

church loyalty manifests in faithfulness to the doctrines of the church; faithfulness to the great teachings of the church. Church loyalty manifests itself also in faithfulness to the whole program of the church. I visited a Junior Training Union a few Sundays ago and found the general superintendent of our Sunday school leading the singing. It is always inspiring to see leaders who support the entire program of the church. Church loyalty also manifests itself in faithfulness to the worship services of the church. It is always discouraging to see people leave Sunday School just as the morning worship begins, but I think it is even worse to see people leaving Training Union on Sunday evening before the evening worship hour. Membership in the Training Union is made up of church members. They have just spent an hour "Training in Church Membership" and then they leave and repudiate what they profess. Let us so live that when we stand before the Master we may hear Him say, "Well done thou good and FAITHFUL servant".

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## Prayer, Privilege And Practice In Tennessee

By Miss Mary Mills

The above theme will be used by Tennessee Woman's Missionary Union organizations September 21 in observing the Golden State Missions Day of Prayer. This wonderful state of ours is a great challenge to all Tennessee Baptists to study the needs. Woman's Missionary Unions will be leading out in this great day of prayer. They will also lead each Society and each YWA, GA, or Sunbeam Band in giving through the Golden State Missions Offering.

The 1960 offering goal is \$55,600. This is a 12 per cent increase over the 1959 offering receipts. Will you make a serious effort to share in the observance of this Day of Prayer? Remember the day—September 21. Plan to attend, plan to pray, as your privilege for the work of Tennessee Baptists; and plan to give that your church may surpass its goal for the 1960 Golden State Missions Offering.

### Free Trial Plans

Many of our Baptist churches in Tennessee that do not have our state paper in their budgets are not completely aware of the work being done by the BAPTIST AND REFLECTOR. These churches do not realize the value of the information contained in our Tennessee Baptist newspaper each week. Therefore, the BAPTIST AND REFLECTOR is adopting a new plan in order to acquaint more people with the paper.

Any church that will *prayerfully consider placing the BAPTIST AND REFLECTOR* in its budget can receive the paper on a trial plan free of cost for one month. All the church has to do is send its mailing list to the BAPTIST AND REFLECTOR office and request the one month free trial plan. The paper will then be started as soon as mailing plates can be made.

Also, the paper will be sent free of cost for two months to any newly organized church that will send in its mailing list. Baptists do not like to spend their money on something they know little about, therefore this offer is being made to show people the benefits they will derive from reading regularly the BAPTIST AND REFLECTOR.

Churches that later vote to include the paper in the budget after the trial plan will find that the low cost of 2½¢ per copy is far exceeded by the information and inspiration derived from regular reading of the BAPTIST AND REFLECTOR.

The offer is made. Any takers?

Thus Saith the Preacher—

## WHO SAID THAT?

Dear Editor:

Every so often one hears a good story, but he isn't exactly sure as to the source. Perhaps it's such a good story that a person almost wishes he had said it.

Here's one that was told to me by one concerning whose veracity I would stand by without question. It concerns one of the most famous of our 'name preachers' among Southern Baptists . . . in another state, of course.

One morning after church a small group of men waited to see him. They said, "Pastor, we want to talk with you. You've been our pastor for a long time, many years in fact. And we want you to know just how much we love you. We don't want you to think there's anything personal in what we're saying, but we just feel like we need a younger pastor."

The old preacher looked at them intently and replied, "Fellows, I know you love me, and I know there's nothing personal in what you say. In fact, I'm inclined to agree with you. I, too, think you need another, younger pastor. In fact, just 7 blocks down this street is another Baptist church with a younger pastor. I'd suggest that next Sunday you go there and put your letter in that church."

No pastor can please everyone, nor can any doctor please all his patients, or an entertainer satisfy every customer. No one likes to face such reality, for I'm sure that most of us would rather feel that we are the exception. It sort of boils down to who is to be satisfied: the many or the few?

Perhaps the thing that hurts most is that more often than not the ones who have been helped most, had the most done for them are the ones who are hardest to please. A recent conversation with a doctor friend found him with a real mad on. A man whom he had helped in many illnesses had just made a most cutting remark concerning the physician and he was plenty upset.

Yours,

G. Avery Lee  
First Baptist Church  
Ruston, Louisiana

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# Attendances and Additions

Our attendances for Sunday, September 3. We would appreciate this being in the BAPTIST AND REFLECTOR

Sunday School 364  
Training Union 165

Thank you.

Church	S.S.	T.U.	Add.
Alcoa, Central	175	69	..
First	453	173	..
Athens, First	577	192	..
West End Mission	52	50	..
North	280	133	..
Calhoun	104	55	4
Niota, First	149	43	..
Riceville	105	47	..
Auburntown, Prosperity	163	101	..
Bolivar, First	413	112	..
Bradford, First	100	29	..
Brighton	216	106	..
Brownsville	526	133	..
Chattanooga, Avondale	609	162	2
Eastdale	468	123	..
East Lake	506	149	2
East Ridge	658	189	4
Oakwood	336	124	..
Red Bank	1139	311	6
Ridgedale	502	171	1
Ridgeview	280	94	2
White Oak	449	119	3
Woodland Park	356	147	..
Clarksville, Little West Fork	128	74	1
Cleveland, Big Spring	348	189	13
First	751	276	3
Macedonia	160	44	..
Clinton, First	610	161	..
Second	481	95	3
Columbia, Highland Park	373	144	4
Cookeville, West View	191	55	1
Corryton, Atkin	207	139	1
Crossville, First	214	76	..
Decatur, Pisgah	86	57	..
Dyer, New Bethlehem	207	97	3
Dyersburg, First	673	186	2
Elizabethton, First	522	150	..
Immanuel	272	114	2
Elk Mills	41	26	..
Oak Street	138	48	..
Englewood, First	184	57	2
Etowah, First	344	68	..
North	422	123	..

## Sunday, Sept. 3, 1960

Fayetteville, West End	107	44	..
Fountain City, Central	1133	321	2
Smithwood	731	235	9
Gleason, First	260	81	1
Grand Junction, First	141	71	..
Greeneville, First	318	151	..
Greenfield, First	200	53	5
Harriman, South	501	158	3
Walnut Hill	242	93	..
Henderson, First	232	75	..
Hendersonville, First	223	33	2
Jackson, North	276	132	..
Parkview	365	133	..
Bethany	58	36	..
Johnson City, Central	642	91	..
Clark Street	220	77	3
Pine Crest	206	87	..
Jonesboro, First	226	68	..
Limestone	23	15	..
Kenton, First	202	61	2
Macedonia	105	78	..
Kingsport, First	754	150	10
Litz Manor	196	98	1
Knoxville, Broadway	1005	398	3
Central (Bearden)	612	202	..
Fifth Avenue	664	172	2
First	997	225	6
Grace	353	155	..
Lincoln Park	1004	310	..
Lonsdale	315	95	..
McCalla Avenue	769	185	2
Meridian	538	149	2
Tennessee Avenue	140	50	1
Wallace Memorial	567	192	2
LaFollette, First	41	94	..
Lawrenceburg, First	263	93	..
Meadow View	82	48	..

Note: The above is just one of the many reports we receive every week which we cannot use. We would like to put this in the paper, but we do not know which church sent it. Please give us the name of the church when reporting the attendances.

Lebanon, First	526	181	1
Hillcrest	119	85	3
Rocky Valley	98	56	..
Leoma	99	46	..
Lenoir City, Calvary	243	79	..
First	496	127	..
Lewisburg, First	444	107	..
Loudon, Blairland	227	105	..
New Providence	210	141	..
Madisonville, First	356	175	..
Mission	46	31	..
Maryville, Broadway	631	296	1
First	1003	307	10
Monte Vista	215	84	1
Mt. Lebanon	251	135	..
McMinnville, Magness Memorial	375	103	..
Forest Park	60	27	..
Shellsford	271	180	..
Memphis, Bellevue	2280	887	8
Eudora	703	208	..
Millington, Second	61	32	..
Oaklawn	174	113	..
Temple	1034	341	3
Whitehaven	621	118	5
Milan, First	408	106	..
Morristown, Calvary	379	130	2
Buffalo Trail	241	86	..
Hillcrest	200	94	..
Leadvale	112	76	..
Morning Side	63	27	..
Pleasant View	98	47	..
Westview	123	..	..
Murfreesboro, First	548	86	..
Calvary	98	..	..
Southeast	112	66	1
Third	306	94	2
Nashville, Bakers Grove	150	56	3
Calvary	266	92	2
Crieveview	354	115	..
Dickerson Road	317	149	4
Fairview	216	55	2
Jordonia	44	22	..
Lyle Lane	30	..	..
First	1084	376	5
Cora Tibbs	57	40	..
T.P.S.	246	..	..
Carroll St.	168	66	..
Gallatin Road	370	135	4
Grace	924	327	2
Haywood Hills	138	64	5
Immanuel	401	142	8
West End Chapel	52	30	..
Inglewood	903	241	..
Cross Keys	35	33	..
State School	72	..	..
Trinity Chapel	247	113	..
Beaver Creek	91	..	..
Ivy Memorial	378	136	3
Madison, First	652	182	..
Campbell's Road	41	..	..
New Hope	103	65	5
Neelys Bend	113	49	..
Park Avenue	610	209	4
Radnor	495	182	1
Seventh	104	44	..
Shelby Avenue	405	106	1
Una	276	148	2
Woodbine	486	160	8
Oak Ridge, Central	529	184	2
Old Hickory, First	516	221	3
Temple	220	123	1
Parsons, First	217	71	..
Pigeon Forge	248	104	3
Portland, First	313	117	..
Rockwood, Eureka	107	68	..
First	518	172	1
Selmer, Falcon	96	75	2
Shelbyville, Shelbyville Mills	281	141	1
Sweetwater, First	418	104	..
Troy, First	138	55	..
Tullahoma, First	457	144	2
Lincoln Heights	78	50	1
Grace	113	40	2
Hickerson Mission	48	26	..
Highland	188	111	..
Spring Creek Mission	31	..	..
Union City, First	581	166	..
Samburg	44	51	..
Second	284	168	4
Watertown, Round Lick	224	108	..
Winchester, First	290	97	..
Southside	38	..	..

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# Political Question Raised By Candidate's Religion

(Continued from Page 5)

exposes him to a two-pronged accusation: 1) repudiating the constitution's rule that "no religious test shall be required," and 2) manifesting an intolerant attitude over religion. For another, it excites and feeds religious bigotry which most Americans regard as a cardinal social sin; in actual practice, it unfairly places responsibility for religious bigotry at the feet of non-Catholics, despite the fact that Catholicism is the most intolerant, bigoted denomination among Christians. In short, it is reasonable to expect that some, who might have done otherwise, may vote for Senator Kennedy merely because they think that he is a victim of religious intolerance. Americans take pride in helping anyone who can effectively classify himself as an underdog, whether he is a multi-millionaire Catholic or a "poor boy who made good"! Unfortunately, few people make any effort to distinguish between information and religious conviction, on the one hand, and ignorance and religious intolerance, on the other. It seems to be the consensus of a majority, and especially politicians, that religion is the *one* thing on which people are not to have convictions, convictions which they may take with them to the voting booth and which they may discuss and even debate with others.

Senator Kennedy has a ready answer to those who object to the election of a Catholic as president. He knows beforehand that such objection focuses, not on himself personally, but on the official position of the Roman Catholic Church. He knows beforehand that this objection is based on the shaky premise that a Catholic layman *must* hold the identical philosophy which the Vatican has defined. He can effectively counter, as he has done, by citing some of his voting record which, according to his claim, makes it clear that he will resist outside ecclesiastical pressures and oppose legislative measures designed to favor Catholicism. In view of his brother's "notice", it is reasonable to expect him to keep up the attack on this front. It is fair to point out that Senator Kennedy cannot be held personally responsible for the Papacy's repudiation of the principle of separation of Church and State, for its intolerance, for the persecution of Christians in other lands, for the hierarchy's relentless effort to establish the Church's power over all other institutions. To be sure, he may be influenced, in one way or another, by these factors. But, it should be clear to all that he is not personally responsible for them.

In conclusion, it should be emphasized that the religious issue will be less vulner-

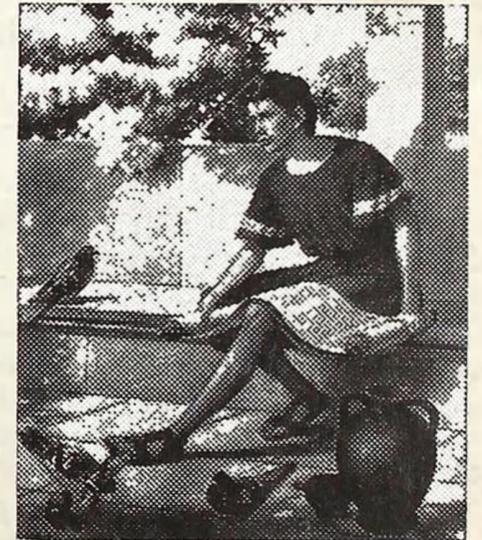
able to exploitation by one of the candidates if voters stick to the political question: should a candidate be elected president because of his religion? It is a direct question which challenges the apparent design of political strategists to profiteer by forcing religion into the campaign and

stirring up a controversy over it. It is fair to both candidates. It honors both the spirit and the letter of the constitution. It guards against a vicious religious controversy which, in part, may not have direct bearing on this particular campaign. In short, it is a political question, not a religious question. And, voters are responsible for answering political questions!

Should a candidate be elected president because of his religion? Specifically, should Vice-President Nixon be elected president because he is a Quaker, or should Senator Kennedy be elected president because he is a Catholic?

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By Oscar Lee Rives

## False Leadership Brings Ruin

TEXTS: Micah 3 (Larger)—Micah 3:1-6, 8-12  
(Printed)—Hosea 14:9 (Golden).

Less than two months from now the people of this county will go to the polls to choose its political leaders for the next four years. The time is undoubtedly the most significant in our history. It has been said over and over again in the past that America stands at the crucial point in her history. But even the most conservative opinion agrees that truly the year of nineteen-hundred sixty is by far the most crucial thus far. These notes, it must be insisted, are concerned with the spiritual and moral aspects of the coming national elections. We consider them, then, against the background of our printed text with the observation that the topic chosen above constitutes a solemn warning for us. For if we choose false leadership we may bring upon us ruin, even in our own lifetime. Let us make our choice after much prayer and with a sense of deep humility growing out of a conviction of our utter dependence upon God for guidance.

### Perversity and Punishment (vv. 1-4)

What is the supreme test for leadership? It can be summed up in the word "unselfishness". If Micah were speaking among us today in America, he would surely cry out against the labor "bosses" on the one hand just as emphatically as he would against the capitalist "bosses" on the other. He would unhesitatingly denounce those who are will-

ing to saddle oncoming generations with burdensome debt in order to gain political advantage. He would warn against the evils of inflation brought on by reckless governmental spending, a form of wholesale robbery. He would prophesy divine punishment for both people and their leaders who sacrifice principle in order to gain their selfish objectives. Heartless greed merits heavenly retribution.

### Darkness and Declaration (vv. 5, 6, 8)

A religious leadership forfeits its right to exist when it deliberately sees one course of action as right and points to another. Micah speaks against "the prophets that make my people err". The ministry of the pulpit defaults when it avoids guidance of its people along political lines, where moral and spiritual matters are involved, with the excuse that to do so would be mixing religion and politics. Note the word of warning here in "ye shall not have a vision". Besides, could it not be suggested that American political life stands sadly in need of the application of the principles of the Christian religion? The religious leader who proudly proclaims that those who attend the services of his church will never hear the mention of politics is not so pious as he is insensitive to the spiritual needs of his age. On the other hand, God's spokesman must declare God's message to the people in such a manner as that they will carry their religion with them into the balloting place. If this were done in America on a wide enough scale it could easily be that we would witness another ground-swell of enlightened opinion and determined conviction as to make it impossible for false leadership to emerge.

### Conceit and Condemnation (vv. 9-12)

The would-be leaders who depend upon

their money and organization to the detriment of their willingness to discuss the issues, and thus clearly inform the electorate of their plans if elected, are guilty of gross deceit. And usually deceit and conceit are first cousins. Both alike are the opposites of humility. The judges, the priests and the prophets are called to account by the Lord through the Prophet in these verses. They have one thing in common, namely, the mercenary spirit. Their supreme concern is what they can get out of the office. Thus they seek it before it seeks them. They impiously claim that God is on their side instead of seeking to make sure that they are on His side. If the people choose them, and then follow them, disaster is inevitable. The Lord condemns them in no uncertain terms.

## Gleanings From The Greek New Testament

### How To Learn

There are many ways in which to learn. Every sensory apparatus may be involved, especially the eye and the ear. Helen Keller was blind, deaf, and dumb from birth, yet she became a remarkably well educated person through the laborious process of learning by the sense of touch and smell.

Speech is ordinarily thought to figure in teaching rather than learning. However, as every teacher knows, articulation of unorganized thoughts not previously uttered is itself an aid to learning. Moreover, through speech one may raise questions and seek answers.

But speech may be a barrier to learning. One may rely too much on the tongue and too little on the other sensory organs. Such a one needs to look and listen in order to learn. To put it bluntly, there are times when we need to keep our mouths shut if we would learn.

Paul said, in part, "Everywhere and in all things I am *instructed*" (Phil 4:12). But the verb employed (*mueo*) is not the usual word for instruct or teach. In fact, more correctly it could be translated "I have learned." But it is not the usual word for learn (see 4:11). It appears only in the New Testament. Some would translate "I have learned the secret" (ASV), because of the association of the word with pagan mystery religions.

But the point at the moment is that *mueo* originally meant "to shut the mouth." To what extent this original meaning was retained by the word in general usage is not known. If such can be assumed, then Paul learned, at least in part, by keeping his mouth shut. So, also may we.

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## God's Wondrous World\* The Carpenter's Work

By Thelma C. Carter

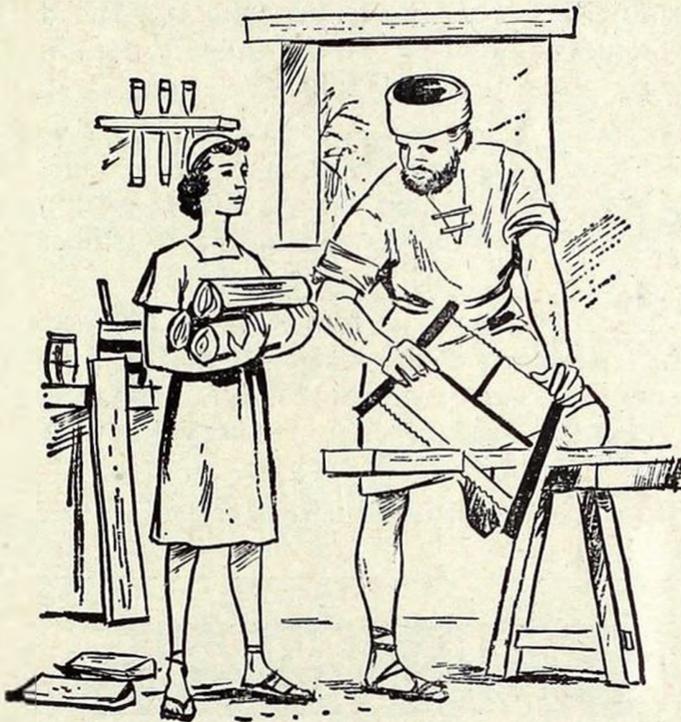
Do you know that such tools as chisels, drills, saws, plumb lines, measuring rods, mallets or hammers, nails, and woven tool baskets were used in the land where Jesus lived and worked as a carpenter? Many tools used by carpenters have been found in ancient caves and tombs. Carved pictures showing the tools of the carpenter and stonemason may be seen on the walls of ancient monuments.

Have you wondered about Jesus as a boy working alongside Joseph in the carpenter shop? "Is not this the carpenter's son?" people asked (Matthew 13:55).

What did a carpenter do in ancient Bible times? you may wonder. Did he build houses? Did he have special skills in his work?

It is amazing to learn from Bible histories how skilful were the people who worked at the carpenter's trade. They not only built houses for people and shelters for animals, but they also made furniture, benches, chests, stools, and other articles used in the home.

Ancient carpenters made the big,



heavy doors of temples and homes. They made the gates of the great walls that surrounded the many palaces, gardens, and even cities. The carpenters made heavy yokes and wooden ploughs, both of which were big and clumsy.

Some Bible scholars tell us that carpenters were usually skilled woodsmen, often going into timbered areas to cut their own lumber. They also traveled to neighboring villages to work at their trade.

Jesus must have had a very interesting life as a boy, wouldn't you agree?

~~~~~  
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~~~~~

## The Safe Pumpkins\*

By Grayce Krogh Boller

Wilbur hurried up the road without looking back at Rickie's house. His heart felt heavier than the big pumpkins in his garden. It wasn't fair of Rickie. It just wasn't fair at all of him to say mean things about Wilbur's pumpkins.

I know they aren't round and perfect and fine like his, Wilbur thought as he went along, but they are the first I ever grew all by myself. They will make lovely pies. Mother said so. She said she would make a pumpkin pie to enter in the fair. I know it will win a prize.

Rickie was going to enter his pumpkins in the fair, too. Wilbur knew they were sure to win a prize. They were the finest, largest, most golden pumpkins he had ever seen.

"I shouldn't have quarreled with him," Wilbur told himself sadly. "I lost my temper

and I guess I said some mean things. I don't care. I'm never going to play with him again. I won't speak to him. I won't ever go down to his place either."

Wilbur kicked up the dust of the road to get rid of his anger. He and Rickie had been friends ever since he could remember. It didn't seem right for them to quarrel now. All the fun of the fair was gone. If they couldn't enjoy it together, what good was it?

"Every time I think of how he laughed at my pumpkins, I get cross again," Wilbur sighed, running into the house and reaching for a cookie from the jar on the table.

Freshly baked molasses cookies are soothing to cross, unhappy feelings. As Wilbur munched, he turned on the radio to see if there was any news about the fair.

"And now for the weather," the announcer's voice came in clearly. "A freak storm is moving rapidly into this area. There will be heavy rains, accompanied by damaging hail. Clearing by tonight."

The announcer's voice trailed as Wilbur turned off the radio. The words echoed in the kitchen and in his mind as if the man were still there.

"A freak storm moving rapidly," Wilbur frowned. "Damaging hail."

A car went by as Wilbur stood at the door. He saw that it was Rickie and his family. Wilbur remembered Rickie had said they were going to his grandmother's for dinner because it was her birthday.

Rickie's pumpkins would be spoiled by the hail. They would be cut and pitted, and they would no longer be good for showing at the fair. Wilbur knew the damage that hail could do.

Serves him right, he thought. My pumpkins will still make good pies, even if they are damaged.

The sky was darkening. Wilbur knew the storm would soon arrive. The slashing rain would come down like silver needles. The hail would strike at Rickie's pumpkins like bullets, ruining the whole crop.

Unless I protect them, Wilbur thought suddenly. Unless I hurry down there and cover them with crates. I'd want Rickie to do that for me if they were my pumpkins. They are too nice to be ruined. I don't want Rickie to be disappointed either.

Wilbur hurried out and down the road. It seemed he could not run fast enough. He ran to the shed where there were crates, and he put them over every pumpkin in Rickie's garden.

Now they will be safe, Wilbur thought happily. Won't Rick be surprised when he gets home and finds them safe?

Beneath the crate which protected the largest pumpkin, Wilbur put a little note.

"I'm sorry I was cross, Rick. You have nice pumpkins, too nice to be spoiled. I hope you win a prize. Your friend, Wilbur."

By now Rickie would be sorry about their quarrel, too. He would be happy when he found the note. Wilbur hummed happily as he hurried back up the road just as the first raindrops fell on his nose.

## Laughs

At a Chinese restaurant, the minister's wife was interested in the characters on the menu and imagined that they would make a novel pattern for a knitted sweater. She worked it out, with white characters on a black sweater. One day she met a missionary, who grinned, then laughed out loud. She had skillfully worked into wool; "This dish is cheap but most delicious."—*Chicago Daily News Weekend*.

One hopeful note on hidden taxes is that there can't be many more places left to hide them.

One day Winston Churchill was being bedeviled by a persistent critic, who loftily declared: "I am a firm believer in fighting the enemy with his own weapons."

"Really?" Mr. Churchill replied, puffing deeply on his inevitable cigar. "Tell me, how long does it take you to sting a bee?"—James Hines.

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## R. J. Hastings Picked For Kentucky Office

MIDDLETOWN, KY.—(BP)—Robert J. Hastings, for the past five years in Stewardship Promotion with the Southern Baptist Convention Executive Committee in Nashville, has been elected to head Kentucky Baptists' Stewardship Program.

W. C. Boone of Middletown, Executive Secretary of General Association of Baptists in Kentucky, said Hastings will become Secretary of the Department of Stewardship Promotion for the Association here October 15.

As Assistant Director of Church Finance, he has helped devise and carry forward the new Forward Program of Church Finance, a plan to assist churches in subscribing their annual budgets.

He visited South America early in 1960

to help launch a modified version of the Church Finance Program among churches on Southern Baptist Mission Fields there.

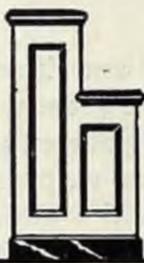
In the work at Nashville, Hastings has assisted Merrill D. Moore, Secretary of Stewardship Promotion for the Executive Committee and Executive Secretary-Elect of the new Stewardship Commission.

## R. T. Hallum, Jr. New Courier Staff Member

GREENVILLE, S. C.—(BP)—Richard T. Hallum, Jr., Postmaster at Pickens, S. C., for about 20 years, has been elected Business and Circulation Manager of *The Baptist Courier* here. It is the weekly paper of South Carolina Baptist Convention.

Editor S. H. Jones of Greenville announced his appointment. Hallum succeeds W. E. Tisdale who resigned to join the staff of Anderson College, a South Carolina Baptist school.

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