

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

VOLUME 126

THURSDAY, SEPTEMBER 22, 1960

NUMBER 38

LEBANON TENN
BGT MISSION



Sara Land, left, senior student nurse at Oklahoma Baptist University, Shawnee, Caros Archibald, junior in Baylor University's nursing program, and Jane Lingenfelter, right, junior student nurse at Northwestern State College, Natchitoches, La., are shown with Estelle Slater, of the Baptist Sunday School Board.

Miss Land is a mission volunteer and Mr. Archibald, who lives in Panama, hopes to do mission work. Miss Slater said that male student nurses are very much in the minority but are in demand.

Miss Slater, who works with schools of nursing in promoting Baptist Student Unions, directed a seminar "On Becoming a Christian Nurse", for student nurses at the Student Retreat at Glorieta Baptist Assembly last month.

—Photo by Kent Washburn

Baptist Leaders Study Church Tax Problems

WASHINGTON—(BP)—Tax exemption for churches does not impair their freedom, but a hard look needs to be taken at tax exemption for other church properties and church businesses.

This was the "expression of our best thinking at this time" by the participants of the fourth annual Religious Liberty Conference, sponsored by the Baptist Joint Committee on Public Affairs. C. Emanuel Carlson is the executive director.

The theme of the conference was "The Churches and American Tax Policies." The three-day conference was attended by 85 Baptist leaders from four major Baptist conventions throughout the United States. They studied the Church-State problems that are involved in the taxation or exemption of church properties and businesses, and in the income tax laws.

The conference agreed that church properties used for worship and religious education and "church related income" should be exempt from taxation, but that church properties and income derived from "unrelated businesses" should be taxed.

The conferees suggested that studies might be made to determine the costs of various municipal services, such as police and fire

protection and other public services, to provide the basis for possible payment by churches for such services.

The opinion was expressed that "property which is not used for the stated religious purposes of the church, and which is in competition with the business establishments of the community might properly be taxed, even though the income from such activities is devoted wholly to the work of the church."

While agreeing that parsonages should be taxed, the conference said that denominational offices should be exempt because they are an extension of the work of the local church. No agreement was reached on the taxation of denominational publishing firms. But the conferees said that parking lots should be exempted unless used for the production of income.

"Unrelated business income was defined to mean "earnings from businesses which have no direct connection with the religious purposes of the church regardless of how that income is used." Basic to qualifying for tax exemption is the source from which church income comes rather than the use to which it is put, said the conferees.

This led to the opinion that "income earned by securities owned by a religious organization or agency would not be exempt from taxation." Hence, the conference recommended "that the continued study and application of this concept should receive the early and careful attention of the responsible organizations of our several Baptist bodies."

After considering income tax reduction for gifts given to churches the Baptist leaders did not think it to be a violation of separation of church and state, but if the provision is repealed they felt that the churches would be hurt unless there were an accompanying reduction in the entire tax structure.

Other opinions expressed by the conference were opposition to tax benefits for private education, that church personnel should not have special status but should "stand before the government as "any other citizen" and approval for unemployment insurance for non-ministerial employees of churches.

The conference made it clear that the above findings are not to be considered final nor are they an authoritative expression of Baptist position on the subjects discussed. They represent the best thought and the conclusions of a responsible group of Baptists who have sought to discover the principles related to taxation, the churches and religious liberty. Further study and new situations could alter the conclusions reached.

Readers Write

. . . In Defense of Those Unjustly Branded As Bigots

● Critics of those who have openly declared their objection to a Roman Catholic for President, have failed to recognize the two-fold purpose of the Roman Catholic Church: namely, its redemptive function, which is its religious aspect; and its political action, which has forced its moral restrictions on a free society. In defense of those who have been unjustly branded as bigots, it should be made clear that their right to inquire into the political motives of the Roman Catholic Church in this country is a legitimate one.

We cannot under the guise of tolerance overlook the position the Roman Catholic Church has taken in the politics of other countries. Nor can we close our eyes to the inroads the Roman Catholic Church has already made on our own freedoms. And if we are to preserve the vision of our founding fathers, we must view our present actions in the light of history. Should there be a shadow of doubt that any political action on our part might in any way jeopardize our cultural heritage and the American way of life, it is our right, nay our duty, to bring it to light for full examination.

Let us not in the name of tolerance abide tyranny.—Doreen Taylor, 155 East 49th Street, New York 17, N. Y.

. . . You Hold a "Lifeline"

● Five months ago we crossed the last mile of water that separated us from our adopted homeland—Argentina! From that moment our lives have been filled with the tasks, joys and, at times, difficulties that go into settling in a new place and to a new work. A great encouragement during this process of settling and beginning our work, has been the memory of our two months in the States visiting with many of you. It was a true blessing to share with you the report of our year in Costa Rica. It was a still greater blessing to note, as we talked with you, your zeal and love for missions. You made us know by this, and by your thoughtful expressions, that it is a firm and sturdy "lifeline" that you at home hold for us here.

While we were at Ridgecrest in 1955, we heard Anne Sowell Margrett speak of her experiences in Rosario, Argentina. Little did we realize then that 1960 would find us in the same city. It was a thrill to stand on the banks of the Parana River with one of the other missionaries and see the skyline of "our city" as we made a tour of our prospective place of work. This is a city of some 550 thousand and is said to be the second city of Argentina. For nearly fifty years it has been a strong center of mission activity, and as a result has 18 Baptist churches in and around the city plus 12 mission points. Because of a shift of missionaries in connection with other phases of our total work in Argentina, the need arose for a couple to locate here. We are the only field missionaries in Rosario. Our work thus far has consisted mainly of visiting these churches and getting acquainted with their people, pastors, and prospects. Along with this has been the attending of associational functions and mission committee work. One of our more progressive churches has just passed through a time of crisis and is now without a pastor. Charles has accepted their call to serve as interim pastor for several months. Although this will make for additional work in an already crowded schedule, we welcome the opportunity. We like to feel that you will continue supporting us by your prayers as our sphere of work widens.

We are delighted with our work, our home, and our new people. The neighborhood and community have accepted us as friends and co-workers. This



BAPTIST AND REFLECTOR

Established 1835

1812 Belmont Blvd.—Nashville

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, 2½¢ 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

ADMINISTRATIVE COMMITTEE: E. Warren Rust, chm.; W. A. Boston, David Q. Byrd, James P. Craine, Orvind Dangeau, Edwin E. Deusner, Hobart B. Ford, A. D. Foreman, Jr., W. C. Garland, Gordon Greenwell, Grant L. Jones, Gaye L. McGlothlen, O. C. Rainwater, Charles Trentham, G. Allen West.

A native of the U.S. clings to this world's goods as if he were certain never to die; and he is so hasty in grasping at all within his reach that one would suppose he was constantly afraid of not living long enough to enjoy them.—Alexis De Tocqueville, *Democracy in America* (Knopf).

Science can make a neighborhood of the nations, but only Christ can make the nations into a Brotherhood.—Dr. John Holland, *Prairie Farmer*.

We are rather tired of the fraudulent way in which we talk of "personality" instead of "character." Personality without moral worth, valued only for attractiveness or impressiveness. Multitudes of people want to know how to glitter, how to be glib . . . We have been more interested in "oomphiness" and "itiness" than in wholesomeness and righteousness . . . Too few times do we hear it said of anybody, "He is a splendid character." We only hear, "He has a marvelous personality." It is all very shabby, very shoddy, very fraudulent—and now it is becoming very tiresome.—A. Powell Davies, *New Outlook*.

If we work upon marble it will perish; if we work upon stone it will crumble to dust; but if we take a child and train it well, we rear a monument which time can never efface.—Dean Farrar, *Christian Observer*.

Empty front pews in the average church indicate that the congregation is afraid of what it may hear, and desires to be as close as possible to a convenient exit.—Douglas Meador, *Matador* (Tex.) *Tribune*.

Cut off the human race from the knowledge and comprehension of its history, and its gov't will just turn into a monkey cage. We need the guidance of history. All our yesterdays, it is true, have only lighted fools the way to dusty death. But we need at least the dates of the yesterdays and the list of the fools.—Stephen Leacock, *Too Much College* (Dodd, Mead).

The U.S. is producing alcoholics at the rate of more than 1200 a day—over 50 an hour around the clock.—Dr. Andrew C. Ivy, quoted in *ATA Bulletin*, Ala Temperance Alliance.

is the answer to one of our major prayers. We now look forward to the months and years ahead when our contact with the people shall lead to the joy of souls won by personal testimony and public presentation of the gospel. We request that you take this as an ever-present prayer request.—Charles and Lois Shirley, Casilla 39, Rosario, Argentina.

Bible Break



By Ruby Lee Adams

The Twelve by Twos. Christ's disciples were a fascinating body of men. Each was a willing disciple, not a conscript. Each is interesting for himself, and for what he must have contributed to the apostolic company. Under the alchemy of Jesus' love even their weakness became their strength.

Thomas and Matthew, or doubt and conviction, form the fourth group of the apostles. Thomas was the incarnation of doubt, Matthew of conviction. Christ laid the doubts of one and the convictions of the other on the anvil of grace, and from their joint apostleship, forged a faith that had the liberty of doubt without its license, and the strength of conviction without its bigotry.

The name of Thomas has come to stand as a synonym for doubt. Even to this day when a person is prone to look on the dark side of things, or is fearful, distrustful, skeptical, we call him 'a doubting Thomas.'

Such was Thomas, the apostle of doubt. But Christ received him into the church, actually made the great doubter an apostle, and that, too, with the full knowledge of his weaknesses.

It is a strange thing how people forget the good things in a man's life and remember him by one glaring mistake. This is what happened to Thomas. He is remembered mostly as the original 'doubting Thomas,' because he insisted on evidence, not hearsay. He was saved from doubt and deep down beneath all his skepticism, the heart of the disciple beat true to Christ. He anchored his soul to Jesus with a mighty and abiding love. This was his salvation, the cable that held secure through all the storm of doubt.

Thomas is called Didymus or twin, so that he had a twin brother or sister. He was a carpenter and builder like Jesus. We know nothing of this man previous to his discipleship; and the record is very brief of him during the three years preceding the crucifixion.

The Answer To Juvenile Delinquency

We live in a tremendously challenging day. This is an age of technology and change; a day of emphasis on industrialization and commercialization. This is true from the economic point of view and this economic emphasis may be one of the indirect causes of juvenile delinquency.

Juvenile delinquency is not an ugly term recently coined by some brilliant sociologist. It is a term of advanced age. We know of the criminal deeds of juveniles over a century ago. The deeds of Hare, the Harps brothers and Murrell are too well known to require accentuation at this point. In the past three decades, the notorious deeds of such desperadoes as Dillinger, Floyd, Karpis,

by J. Pope Dyer

Kelley, Nelson, Bailey, the Barkers, Underhill and numerous others are so clearly written in our unconscious minds that emphasis is not needed.

As we contemplate the extensiveness and expensiveness of catching, trying and incarcerating these "mad" and wayward youth, one begins to ask: why do so many young people become delinquents?

We know that the average cost of institu-

tionalizing a delinquent today goes from \$1000 to \$2500 a year, depending on the lack of or the progressiveness of the facilities provided for the prisoners. Where the bare necessities are provided the expense of keeping an inmate is in the thousand dollar a year class but if extensive facilities are provided for the reclamation and rehabilitation of the inhabitants of an institution, the expense is, on the surface, considerably more.

There are numerous causes assigned to the cases of delinquency and doubtless all are contributory to the unfortunate state of the disadvantaged person. Poverty, poor education, slums, inadequate recreation, are some of the superficial causes of a delinquent's undesirable conduct. But these are minor and insignificant in comparison with the true cause.

The monumental studies of the Gluecks, of Harvard, should be used as a scientific criteria to evaluate the reasons for juvenile delinquency. They have found that the juvenile delinquent is not weak physically or mentally but his weakness is in the realm of the moral and emotional. He is extremely selfish; he is decidedly an extrovert. He is adventurous and enjoys the companion-

(Continued on Page 10)



Observations by Owen...

On Funerals

A meeting in a Minneapolis suburb recently engaged in by ministers from sixteen denominations and a large group of funeral directors discussed such questions as, do funerals cost too much? who should pay the minister for officiating at a funeral, and how much? The average cost of a Minnesota funeral in 1959 was said to be \$726. Of this amount, \$486 went for operating expenses, \$147 for casket cost, and \$93 was said to be profit. This was declared by the funeral directors not to be excessive profit. The worst advertisement a funeral director can have is to oversell a family, one of them stated.

It was said that in the Minneapolis area, the average honorarium paid for a minister conducting a funeral was between ten and twenty dollars. One pastor said that he resented being given an

honorarium by the funeral director. "That way it seems like we are getting paid for service that should be given by the church." An alternative was suggested: that the relatives involved could make an offering to the church. This is being done at a number of places. Our pastors do not expect to be paid for this service. But where they have been put to additional expense those involved should endeavor to reimburse a minister for this.

Both Protestants and Catholics were present in this conference. A divergence of views was evident when it was asserted that in the Catholic and Episcopal funeral philosophy, the service is rendered for the dead, while for the Protestants, the funeral is not something which is done for the benefit of the dead, but rather for the benefit of the survivors. It seems to us that the funeral is a time to turn the thoughts of those who are present to the living Christ who has conquered death.

Sunday Night

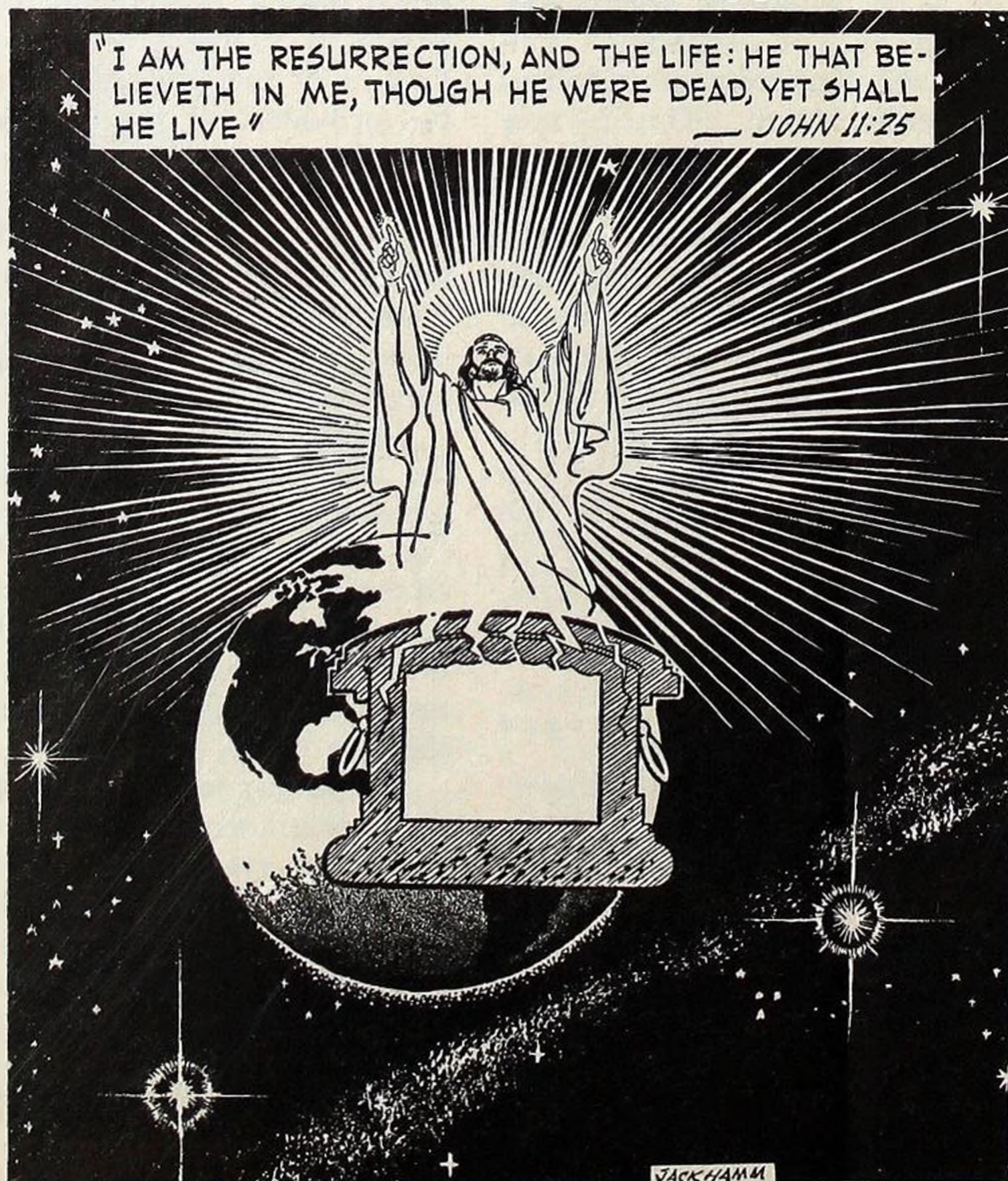
A Sunday night service in our Baptist churches with lively singing good, strong, expository preaching, and an evangelistic appeal witnesses to the outside world. It also strengthens those in church in service. The president of the Lutheran Free Church called for a return to Sunday evening services recently as a means for strengthening congregational life. He laments seeing Lutheran churches dark on Sunday evenings.

Our Baptist Training Union programs on Sunday night with an evening preaching service following has been a strong point in our Baptist witness in the communities where our churches seek to minister. Support your Church's Sunday night program!

Thought Control

The Communist-approved bishop of the Hungarian Lutheran Church has ordered all preachers in his diocese to submit their sermons for his censorship. Vatican City says a Roman Catholic should avoid listening to Protestant services broadcast over the radio, especially Protestant sermons. Both Rome and the Communists exercise censorship. They seek thought control.

Liberation Of The Soul



The Only Hope

Until human nature is changed we can have no peace. The world is threatened by war. The prospect of war in this present age is so appalling the mind of man turns from it in horror. And yet there is no hope of averting war outside of penitent turning to God. One of America's top scientists, Dr. Robert M. Page, director of research, U.S. Naval Research Laboratory, Washington, D. C., said the other day in confessing the limitations of scientists and research, "Only when all mankind wholeheartedly turns to God in complete humility and voluntary unconditional surrender" can we have world peace.

Science cannot devise a deterrent so strong that there will be no wars so long as godless men can pull the trigger for another holocaust. Confronting lost men with God in Christ is the only hope for our lost world.

Dr. Keegan

G. Kearnie Keegan was one of the great spirits among Southern Baptists. He was a many-talented servant of God—preacher, author, musician, hymn writer, counsellor, administrator, inspirer of youth. He threw himself into his work with driving energy and enthusiasm. He stood tall as a spiritual leader in a confused generation. When he sang, "The Lily of the Valley", his hearers were subdued and gladdened with the sense of the Beauty of Holiness. The impact of his dedicated life will long be felt upon students not only throughout America but in many lands beyond our borders. Tributes to the blessing that came from his friendship have been voiced by numerous people.

Church-Engineered Boycott Inspires POAU Movie

A boycott of a man's business in Bangor, Maine inspired by a church's ambition to obtain tax funds, is the theme of a new POAU film, according to Glenn L. Archer, executive director. "‘Boycott,’ a new 16 mm. sound film, will have a series of premiere showings during October," Mr. Archer said.

"The particular incident which suggested the film to us," he said, "was a Roman Catholic-sponsored boycott which resulted in the ruin of the business of a man whose father had cast the decisive vote against parochial school bus transportation at public expense in the State of Maine."

"We have become aware of a rapidly rising index of boycott and censorship tactics carried on by a religious group which assumes the posture of a minority faith in the United States but has actually become an oppressive majority in many American communities. Contrary to many, we believe that such incidents should be subjected to the glare of full publicity. Dark and shameful as they are, we believe that they cannot stand the light. Our purpose in making this film is to reveal to the American people the dangers of clerical power when it is supported by a strong fanatical element in the population. To be forewarned is to be forearmed."

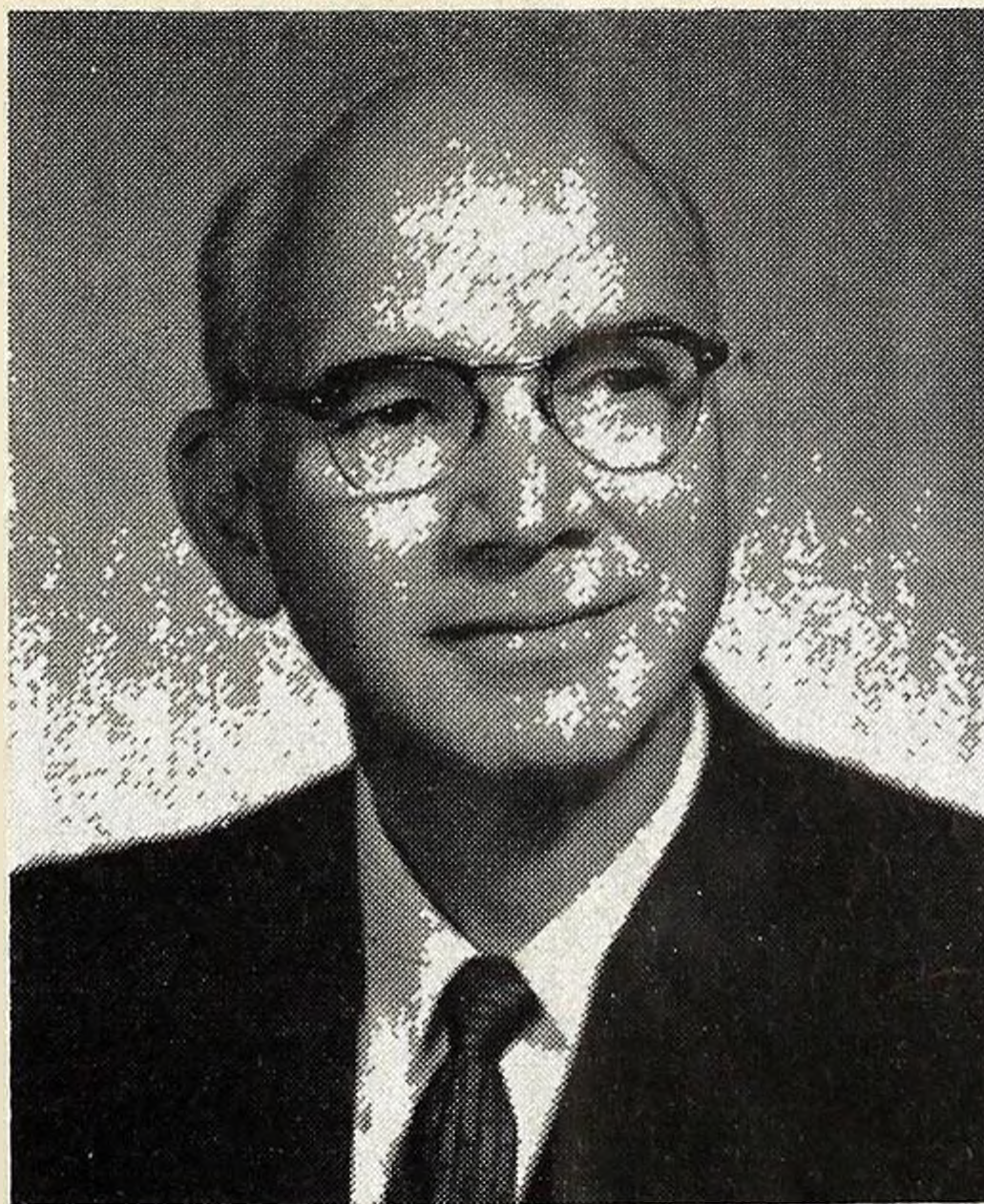
The black and white 16 mm. sound film is distributed by the POAU Film Department, 1633 Massachusetts Ave., N. W., Washington 6, D. C.

Keegan, BSU Leader, Dies Aboard Plane

Dr. G. Kearnie Keegan, secretary of the student department of the Baptist Sunday School Board, died of a heart attack Tuesday night, Sept. 13, aboard an airplane in St. Louis.

He was on the way to Hawaii to conduct a series of conferences in student work in Southern Baptist churches there.

Dr. Keegan, secretary of the student department of the Baptist Sunday School Board, Nashville, since 1950, was a native



of Bunkie, La. He was a graduate of Northwestern Louisiana College and Southwestern Baptist Theological Seminary.

He had served pastorates in Louisiana, Texas and California and had served as president of California Baptist Seminary during his pastorate of Temple Baptist Church, Los Angeles. He had held various executive positions in Baptist affairs, including the vice presidency of the American Baptist Home Mission Society, New York.

He had been a member of the Baptist

World Alliance Executive Committee since 1958 and was vice chairman of the alliance's youth committee. He was secretary of the Baptist Training Union in Louisiana from 1935 to 1937 and had served as a member of the board of East Texas Baptist College.

In a statement concerning the work of the student department, Dr. Keegan had said "This department strives to present the reality of the gospel of Christ and its relevancy to college and university life. Its purposes are the winning of lost students to Christ, the enlistment of Baptist students in service in the churches during their academic years, and training them for effective Christian service after graduation."

Active in denominational affairs he has always been a favorite leader of young people. He traveled in Europe, Egypt, the Holy Land, Central America, South America, and Hawaii, the Orient, New Zealand, and Australia.

He was a talented pianist, soloist, and author of several songs. He was editor in chief of "The Baptist Student," monthly magazine; author of numerous articles, and a book for high school students, "Your Next Big Step," recently published.

Dr. Keegan is survived by his widow, the former Marian Morgan, daughter of Dr. and Mrs. F. A. R. Morgan, missionaries to Brazil; his daughter, Kathleen, and a sister, Mrs. E. K. Goldman of O'Fallon, Ill.

Outside The Wall

By Van Gladen

Missionary to Mexico

A woman was picking tiny chips from a stone in the high wall which surrounds the Baptist hospital in Guadalajara, Mexico. I stopped to ask her why.

She would put the stone flakes in water, she explained, shake them, and let them settle. The resulting solution would be very good for the liver.

The sharp contrast struck me forcefully. Inside that wall are the best medicines, the finest equipment, and the latest techniques for treating the ills of the body—as well as the healing message of the gospel for the sin-sick soul. Outside are people who still depend on the crudest of remedies for both body and soul. Many Mexicans must be content with seeking some magical benefit out of a few scrapings from the husks of religion, because no one has ever led them to share in the glorious blessings of the inner reality.

Nunnery Elected Head Mississippi Baptist Orphanage

JACKSON, MISS.—Paul N. Nunnery, Hollandale, Miss., attorney, has been elected as the new superintendent of the Mississippi Baptist Orphanage, Jackson, it has been announced by Ralph Hester, of Jackson, chairman of the Orphanage's Board of Trustees.

Mr. Nunnery will succeed W. G. Mize, who is retiring after 25 years of service.

Mr. Nunnery, who will begin his new duties October 15, is a native of Arcola, Miss.

Tennessee Topics

Pastor Norman O. Baker and First Church, South Pittsburg, were assisted in revival services by Livy Cope, Chattanooga, and Bill Morris, Chattanooga, leading the singing. There were 21 received for baptism and five by letter.

On September 4, R. G. LeTourneau spoke at First Church, Dunlap, at the morning worship service and at First Church, South Pittsburg, in the afternoon.

New Duck River Association—Harry Grogan, pastor at Short Creek, has moved from Wartrace to Christiana, Route 2, where he will be closer to his work. Jerry Williamson, who has served as minister of music for First Church, Shelbyville, has returned to Florida State College where he plans to work on his Ph.D. degree this fall. Robert Mays, pastor at Wartrace, has moved from Columbia to Wartrace and in addition to his work as pastor he will be teaching at Shelbyville Mills School. Calvary Church, Shelbyville, has licensed Herbert Tedder to the work of the ministry.

Central Church, Fountain City, granted Joe Parrish Jr., license to preach the gospel as the Lord may lead him. Joe has entered Baylor University.

Clinton Association—Bill Albright has resigned as pastor at Edgemoor, and George DeLozier has resigned at Longfield; and Fairview Chapel has called David Sharp of LaFollette as pastor.

On Sept. 11, the Honorable Brooks Hays spoke to the congregation of First Church, Oak Ridge. Mr. Hayes is a former U. S. Congressman, Ex-President of the Southern Baptist Convention, and is at present a director of the Tennessee Valley Authority.

H. B. Woodward, who has recently resigned as pastor of Graham Heights Church, Memphis, is available for a pastorate. He is a graduate of Union University and Southern Seminary. His address is Route 3, Chattanooga 9, Tenn.

Coyette Garrison has resigned as pastor of Mary's Chapel Church, Dyer Association.

Adrian Knipper was ordained to the gospel ministry by Forest Hills Church, Forest Hill, August 28. Participating in the ordination service were Don Hammons, Charles Long, Thomas Drake, Jerry Spencer, Lowell Fussell, Henry West and Ralph Moore. Knipper has been called as pastor of Cottonwood Point Church. He will be a sophomore at Union University this fall.

William R. Ashby has resigned as minister of education and music at White Oak Church, Chattanooga, to further his education at Southern Seminary, Louisville, Ky. He is married and has three children, Ricky, Randy and Robbie Lou.

Southside Church, Dyersburg, held open house at its new home for Pastor J. W. Bass, August 7. The brick veneer home valued at \$14,500 is located at 2225 Tatum. Bass became pastor last October after 16 years service with Lamar Heights Church, Memphis. Revival services closing August 17 added 18 to the membership of more than 300. Rev. Thomas Drake of Memphis and Jerry Dennison of Hillcrest, Dyersburg, assisted in the special services.

From September 28 to October 2, a group of Baptist laymen from North Carolina will be at Arlington Church, Knoxville, for a Laymen's Led Revival. These men, lawyers, life insurance salesmen, manufacturers, realtors, etc., pay their own expenses. They do not accept remuneration for coming into a church to witness. Paul M. Denington is pastor of the Arlington Church and Lionel King, minister of music and education.

The first Big Hatchie Association Girl's Auxiliary Coronation service, which was held in August, at First Church, Covington, attracted approximately 700 people. Mrs. Donald Griffith of Covington is the Associational G.A. director.

Broadway Church, Knoxville, will offer "free transportation" for all UT students this fall to attend its services.

First Church, Benton has called James Winfree as director of music and elected Louis Culpepper as deacon.

East Tenn. Pastors To Meet October 6

Luther Joe Thompson, pastor of First Church, Chattanooga, will present two lectures on preaching at the quarterly meeting of the East Tennessee Baptist Preachers' Conference to be held on the Carson-Newman College campus Thursday, October 6.

Other highlights of the program include a Bible study led by Paul Brewer, and an inspirational message by W. Edwin Richardson. Both Dr. Brewer and Dr. Richardson are on the faculty of Carson-Newman College.


President Kenneth B. Combs of Central Church, Oak Ridge, will preside. The program has been arranged by Thomas V. Wells of Maryville, program vice-president of the Conference. New officers for the ensuing year will be elected. The Conference will meet in the Prayer Room on the lower floor of the Administration Building and is scheduled to begin at 10:00 a.m.

Those planning to have lunch in the college cafeteria must send in their reservation to Dr. Clarence H. Watson at the College by September 30.

Forest Hill Church, Forest Hill, celebrated its Golden Anniversary on Sunday, August 7. Pastor Thomas Drake presided at the services. Roswell Davis, former pastor, preached at the morning service. Following dinner on the ground, L. G. Cannon, another former pastor, preached in the afternoon. Miss Clara Skinner presented items of interest during both services.

Wm. T. Stewart who has just concluded a 16-months pastorate of the Baptist Church at Spencer is available as the Lord leads into another field. Brother Stewart, 26, is a graduate of New Orleans Baptist Theological Seminary and attended Baylor University and Wayland College. He is a native of Houston, Tex. The Spencer Church had some 70 additions and a mission has been organized during Stewart's pastorate. The Sunday School has attained Standard recognition, also the VBS School. Mrs. Stewart is a native of Gainesboro, Tennessee. They have a 17 months old daughter.

Miss Pauline Holbrook, daughter of Mr. and Mrs. T. C. Holbrook of Brighton and Walter Ernest Blalack, Jr., son of Mr. and Mrs. Walter Ernest Blalack of Brighton will be married at the Brighton Baptist Church, September 30, at seven o'clock. Miss Holbrook is a recent graduate of Baptist Memorial Hospital School of Nursing. Mr. Blalack attended Union University, University of Tennessee, and University of Tennessee Pharmacy School. They will make their home in Memphis.

Church Furniture  **Southern Desk Company**
Write for information
Hickory, North Carolina

OBITUARIES

Funeral services for Bernice Brandon, deacon in William's Chapel Church near Halls, were held September 4 at the Church with Pastor John Adams officiating.

E. S. Clifton, 88, Rogersville's oldest businessman, died September 3 following the amputation of his leg. Mr. Clifton had been a member of the Rogersville Baptist Church longer than any other person. He was a senior deacon of the church and taught the Men's Sunday school class for 50 years. He served as moderator of Holston Valley Baptist Association from 1924-1940. Funeral services were held at the Rogersville Church with James Pitt officiating.

Charlie W. Fortenberry, age 66, of Knoxville died September 8. He was a member and deacon of North Fifth Avenue Church, Pastor Sam C. Wilson was in charge of funeral services held at the church on September 10.

James A. Holloway, 68-year-old deacon of Everett Hill Church, Maryville, died September 6.

William Harrison McPeters of Route 2, Strawberry Plains Pike, died September 8. He was 71. A member of Lyons Creek Church, he had been superintendent of the Sunday school and a leader in training of young people in the church and in the community. Funeral services were held at the Lyons Creek Church with W. O. Hutton and Carl Gosnell officiating.

\$50,000 Improvements Made At Belmont College

Improvements valued at \$50,000 were made in college properties during the summer at Belmont College. These included redecoration of Heron Hall, boys' dormitory, and Founders Hall and North Front Hall, girls' dormitories; remodeling of an additional dining room with a seating capacity of 200, improvements in faculty offices, and paving of driveways and a parking lot.

Belmont has a 10-year capital improvement program under way which calls for construction of a physical education building, library, and another girls' dormitory.

Music and drama departments have been relocated in cottages adjacent to Hail Hall, damaged by fire August 21.

Among special courses to be offered is one in basic journalism to be taught by James T. Leeson, Jr., assistant to the executive director of Southern Education Reporting Service.



CLEMENT

Jim Clement is the new youth activities director of Beverly Hills Church, Memphis. Naming of Mr. Clement to this position is a move in Beverly Hills Church's efforts to emphasize youth activities. Mr. Clement is a former semi-professional baseball player. He has coached several championship basketball and baseball teams in the city recreation program. He was born in Camden, Tenn., and has lived in Memphis 23 years, according to Pastor William A. Foote.

East Brainerd Church, Chattanooga, is now in the last stage of its long range planning program, which began when Clarence H. Petty became pastor about two years ago. Six acres of land has been purchased adjoining the present property. It will provide a pastor's home site and the present residence will be used for a caretaker's home. It will also provide for future expansion for educational buildings and a large sanctuary, adequate parking area and recreational grounds. A contract has been let for additions and improvements to the present building, amounting to \$31,250.00. A bond sales program has been completed for \$60,000.00 to cover a complete departmentized Sunday school for enrollment of 450.

Ewing Reports 31 Decisions

In a recent revival at Ewing Church, Nashville, there were 31 decisions, 13 by baptism, two other professions of faith, 13 rededications, and three for special Christian service.

W. W. Phelps, dean of students at Belmont College, was the evangelist, and Bill Littrell, Ewing music director, led the singing. Several visiting vocal groups were featured on the program each night. J. B. Neely was in charge of promotion, Mrs. W. C. Thompson was hospitality chairman, and Pastor George E. Clark was in charge of visitation.

A new educational unit accommodating a Sunday school enrollment of 400 will be ready for use the first of October. Parkwood subdivision of 2500 new homes, largest subdivision in Tennessee, is slated for construction on the Ewing field.

Elim Church, Big Hatchie Association, moved into its new church building and held dedication services August 28.

E. L. Hampton has resigned as pastor of Poplar Corner Church, Madison-Chester Association.

Edwin E. Deusner observed his 15th anniversary as pastor of First Church, Lexington, September 11.



Polk County Baptist Brotherhood Association held its annual Man and Boy Banquet at the school cafeteria at Benton. Approximately 200 boys and men attended. Royal Ambassadors of the Association were honored at this meeting and baseball trophies were awarded to the following: Clint Bramlett, coach, Sion's Intermediate team, good sportsmanship; David Green of Delano, Junior good sportsmanship award; Kirby Park, manager, Ocoee, intermediate team, championship; and Clarence E. Swafford, Ocoee, junior champion team.

Chile Relief Gets \$104,896

The Southern Baptist Foreign Mission Board, in its September meeting, appropriated \$104,896.49 for relief and rehabilitation in Chile, appointed nine new missionaries and reappointed two others to bring the total foreign missionaries to 1,459, and announced that Dr. Franklin T. Fowler, missionary to Mexico, will serve the Board as missionary associate for medical work during his year's furlough from the mission field.

Earthquake Relief

The Chile Mission at first requested \$100,000 in emergency relief to cope with the situation left by last May's devastating earthquakes. That figure was later revised to \$125,150. The money was requested to care for emergency human needs and to rehabilitate Baptist work in the affected zone. Two-thirds of all the Baptists in Chile live in the earthquake area, and about 60 Baptist churches are located there.

The Foreign Mission Board had already sent \$16,529.47 in relief funds to Chile. Persons attending the Baptist World Congress in Rio de Janeiro, Brazil, contributed \$2,387.85. Visitors to Chile, traveling to or from Rio, left \$1,336.19 with the Mission treasurer.

Of the September appropriations, \$16,198.86 came from relief funds and \$88,697.63 from capital funds provided by the Cooperative Program. This brought the total to the \$125,150 requested by the Chile Mission.

CAROL HENSON NAMED MISSIONARY TO CHILE



A youth group's study of *Pilgrim's Progress* and a film on mission work in rural South America played important roles in bringing Miss Carol Henson, a native of Ooltewah, Tenn., before the Southern Baptist Foreign Mission Board in September for appointment as a missionary to Chile.

The struggles of John Bunyan's allegoric characters and of real missionaries came alive to her when she was just a high school student attending a church youth camp. She immediately set her sights on the goal of

foreign mission service and began to prepare for it.

Entering Carson-Newman College, Jefferson City, Tenn., she studied history, political science, speech, and commercial subjects, always considering how each area of learning would aid her in mission service. Receiving the bachelor of arts degree, she returned to her home town to teach in the public schools for two years, then went to Southwestern Seminary, Fort Worth, Tex., where she received the master of religious education degree.

To gain firsthand knowledge of missions Miss Henson worked for five summers for the Home Mission Board in Texas, New Mexico, and California. Since 1958 she has been educational director of First Church, Avondale Estates, Ga.

Eight other persons were appointed by the Foreign Mission Board at its September meeting, bringing the total of Southern Baptist foreign missionaries to 1,459.

Medical Associate

In his furlough position at Foreign

Mission Board headquarters, Dr. Fowler will counsel with the administrative staff on matters related to medical work. "We will be benefited by his rich experience both in hospital administration and professional practice," Dr. Cauthen said.

Appointed by the Board in 1947, Dr. Fowler was Southern Baptists' pioneer medical missionary to Paraguay. In 1958 he transferred to Mexico to reinforce the Baptist hospital in Guadalajara. Dr. and Mrs. Fowler and their four children have already taken up residence in Richmond, Va.

Refugees Need Clothes

Dr. Winston Crawley, secretary for the Orient, reports that the refugees of Hong Kong need winter clothes. Three hundred thousand people of the colony live in temporary, makeshift quarters with little protection from the cold weather.

The Foreign Mission Board does not have facilities for forwarding the clothing. It should be sent by parcel post directly to Rev. James D. Hollis, 169 Boundary Street, Kowloon, Hong Kong. Information regarding postage rate per pound and limitations on size of packages may be secured from local post offices.

All Alaskan Churches To Hold Crusade

ATLANTA, GA. — (BP) — Alaska's Southern Baptist churches and missions from Ketchikan to Kotzebue and from Anchorage to Fort Yukon will conduct Simultaneous Revivals this fall.

Thirty-six pastors and 10 musicians from Southern Baptist churches in 13 states will serve as visiting evangelists and singers in the two-weeks' crusade from Sept. 25 to Oct. 9, according to Vernon Yearby of Dallas, Texas.

Yearby, who will direct the crusade, is an associate in the Evangelism Division of the denomination's Home Mission Board. He said the Alaskan churches range in size from a handful to more than 1000 persons.

The evangelists and singers, chosen because of their evangelistic ministry and the missionary concept of their churches, represent 13 states. Their expenses to and from Alaska will be paid by their local churches and expenses while there by the Alaska churches.

Personnel for the Alaska-wide crusade will leave their homes in Indiana, Alabama, North and South Carolina, Tennessee, Texas, Kentucky, Missouri, Georgia, Oklahoma, Louisiana, Virginia, and Mississippi, on Sept. 23.

Those going from Tennessee are F. M. Dowell, Nashville; Jack C. Duvall, Union City; Dudley Johnson, Dyersburg, and Thomas P. Lane, Memphis.

This is the 11th Annual Simultaneous Crusade in Alaska with all the Southern Baptist Churches participating, Yearby says. The revival plan book, which was prepared

by the Home Mission Board's Evangelism Division, and has been used successfully throughout the Southern Baptist Convention will be followed to the extent possible during this crusade.

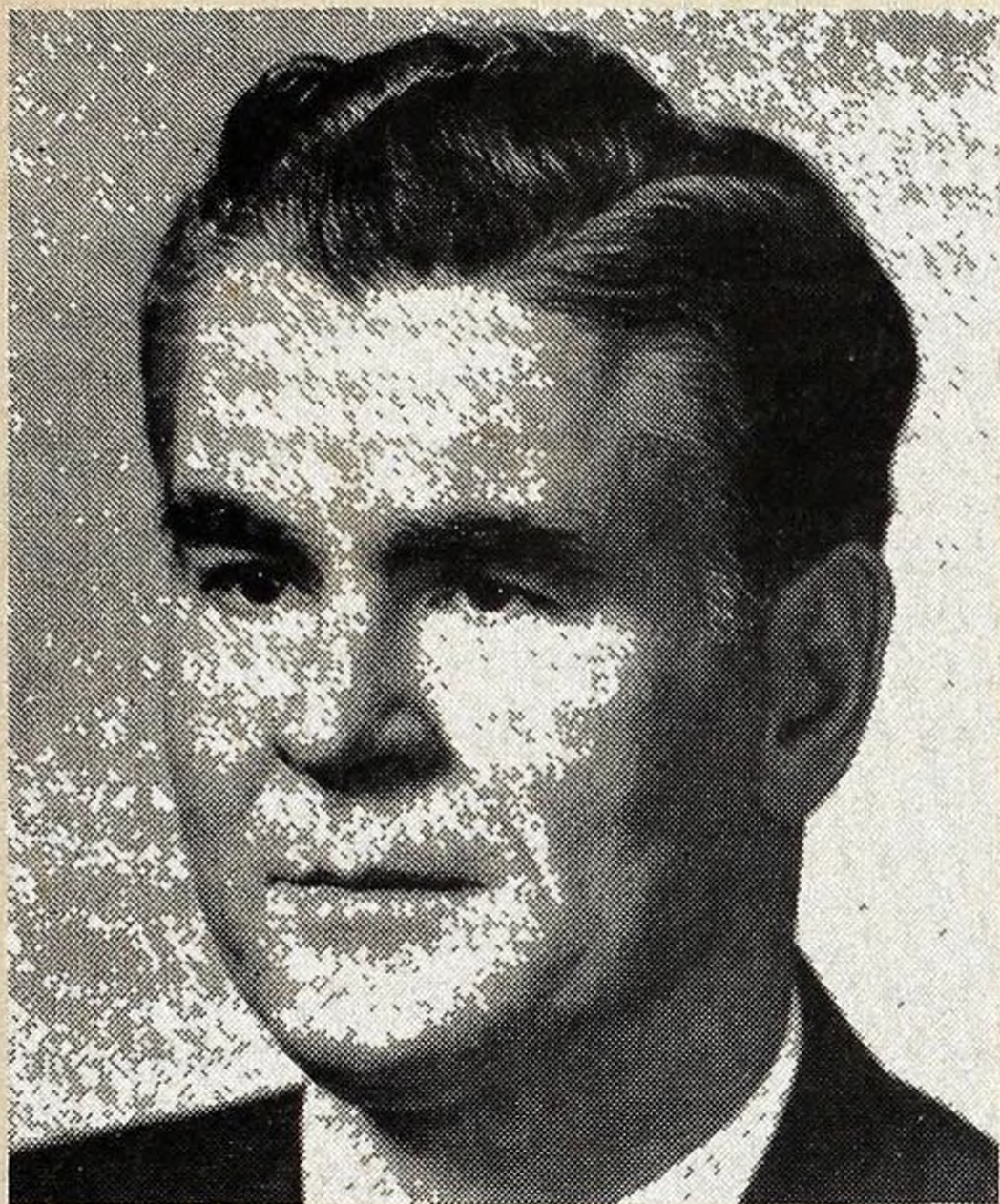
Southern Baptist churches and missions are scattered over Alaska's almost 600,000 square miles, extending as far north as Fort Yukon. Most of the churches are located in towns, with the exception of native missions in outlying areas.

The churches are divided into associations by location: (1) The Chugach Association, located in the Anchorage-Seward area, holds one half of the churches; (2) The Tanana Valley Association, which is far north and takes in Fairbanks and Fort Yukon, has 10 preaching stations; and (3) The Southeastern Area Association includes Ketchikan, Sitka, and Juneau, the Capital, and has the remainder of the churches.

Baptists make up the second largest religious body in Alaska, with Catholics being the largest.

Southern Baptist work began in Alaska in 1943, when Military Chaplain Aubrey Halsell started a church in Anchorage. The work grew and the Alaska Baptist Convention was formed in 1946. The Home Mission Board began appointing missionaries and appropriating money for church building construction in 1949, at the request of the Southern Baptist Convention. The present work in Alaska is on a co-operative basis between the Board and the Alaska Convention such as that in operation in other states.

New Texas Baptist Executive Secretary



Dr. Thomas A. Patterson, pastor of the First Baptist Church of Beaumont, Tex., for the past 14 years, has been named executive secretary of the executive board of the Baptist General Convention of Texas. He succeeds Dr. Forrest Feezor, who retires from the administrative post in December after seven years of service.

New Association Formed



New Officers Alpha Baptist Association . . . left to right, C. W. Peeler, treasurer; W. L. Swafford, vice-moderator; J. Kenneth Sparkman, moderator; and Malcolm Shouse, clerk.

Alpha Missionary Baptist Association was organized September 4 at First Church, Centerville, with nine churches in three counties participating. Churches in the organization are as follows:

Blue Buck, Centerville First, Cross Roads, Hohenwald First, Linden First, Lobelville First, Maple Valley, Pine Grove and Wrigley.

The churches are located in Hickman, Lewis and Perry Counties and will be considered part of Maury Baptist Association until October 20 at the annual meeting at Highland Park Church, Columbia, when a letter of petition for withdrawal will be presented.

"Alpha", the name chosen for the new association could well take on the meaning since the Letters L.P.H. are in the word representing three counties, Lewis, Perry, and Hickman, that meaning being Advancing Lewis-Perry-Hickman Area.

Catholic Church Asked For Clarifying Pronouncements

WASHINGTON, D. C. (RNS)—Senator John F. Kennedy's views on separation of Church and State in his address to the Ministers Association of Greater Houston (Tex.) received the strong endorsement here of Citizens for Religious Freedom, the newly formed Protestant organization set up to "articulate Protestant concerns" with respect to religious issues in the 1960 campaign.

Praising Mr. Kennedy's statement as "the most complete, unequivocal and reassuring which could be expected of any person in his position," the Protestant group said that the only question which remains is "whether his statement is acceptable to his Church."

"And, of course, he is in no position to answer on that question," the statement released by the Rev. Donald H. Gill, the group's executive director, said.

Expressing their warm approval of Mr. Kennedy's views, the Protestant churchmen called on the American hierarchy of the Roman Catholic Church to join the senator in his stand against "an ambassador to the Vatican, against unconstitutional aid to parochial schools, and against any boycott of the public schools."

Citizens for Religious Freedom was organized after a meeting here of about 150 Protestant churchmen, of which Dr. Norman Vincent Peale, pastor of Marble Collegiate Church (Reformed) in New York, served as chairman. Dr. Daniel A. Poling, editor of the Christian Herald; Dr. L. Nelson Bell, editor of Christianity Today; Dr. George M. Docherty, minister of Washington's historic New York Avenue Presbyterian church; Dr. Clyde W. Taylor, secretary for public affairs of the National Association of Evangelicals; and Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, were among those who cooperated in founding the organization.

The group said that "further genuine understanding between Protestants and Catholics" would be encouraged if the American Bishops of the Catholic Church would "make a statement that Senator John Kennedy, if elected President, and all other officials of Roman Catholic faith will have complete freedom to fulfill official responsibilities without interference from their Church."

The Protestant organization urged the bishops to take three further steps:

(1) "Proclaim that all men everywhere should have full freedom to worship according to conscience, to witness to their faith, and to be free to win converts as a matter of right, and not a matter of toleration."

(2) "Proclaim that the Roman Catholic Church will not attempt to force its teaching

about medical practices and birth control on citizens of other beliefs."

(3) "Acknowledge the full validity of the marriage of a Roman Catholic who has been married in a Protestant or Jewish ceremony."

In releasing the statement endorsing Sen. Kennedy's Houston address, the organization added, "Contrary to many expressed opinions, it was not the intention of the National Conference of Citizens for Religious Freedom to stir animosities, but rather to clarify certain of those problems which had become apparent in the current national situation."

The group, in praising his speech, noted that while it covered some points on which he had already spoken, it also "gave his views on other elements of the situation that had not been fully clarified."

"We believe Sen. Kennedy's statement was made sincerely and that it commends itself to the attention of the American people," they said.

"We do hope," they declared, "that an endorsement of his position will be forthcoming from sources of authority in the Roman Catholic Church. When such an endorsement is forthcoming, the question will be settled for all thinking citizens."

TIMELY . . . FACTUAL

An Eye-Opening Look At..



THE OTHER SIDE OF ROME

by John B. Wilder

Authoritatively and authentically discusses such little-understood subjects as:

| | |
|-----------|-----------------|
| Tradition | Indulgences |
| The Mass | The Pope |
| Images | The Virgin Mary |

"In this hour when it becomes increasingly evident that the hierarchy has its sights set on control of American life, every American needs to study again the story of its rise to power in other lands. Without resorting to wild and doubtful stories. Wilder has simply set forth facts which he has substantiated by history and personal observation."

— Dr. E. S. James in *The Baptist Standard*.

Cloth \$2.50 Paperback \$1.50

Order from
YOUR BAPTIST BOOK STORE

Let Standards Lead To Better Sunday School Work

Standards Guide Activity

Consider how many times in the activities of any normal day some standard is used as a tool in giving stability and guidance to that activity. We make dresses and buy shoes by carefully determined standard measurements; weigh drugs by ounces and people by pounds; measure potatoes and apples by the peck or by the bushel; tell time by clocks with standardized mechanism; promote our school children on the basis of standardized measure of progress.

Sunday schools need such a tool to give stability and guidance in a balanced program of work. We have such a tool in the Standards of Excellence for the Sunday school and for each department and each class and for Cradle Roll, Extension, and Young People Away groups.

Standards Can Help

The first step in letting Standards help do better Sunday school work is to plan now to use them as guides during the new Sunday school year beginning on October 1st. Set goals now as to the number of standard units for next year, then get to work to reach the goals.

Lead all units to study their particular Standard early in the Sunday school year. Determine present rating. Start a program of improvement wherever the Standard indicates a need. Make application for standard recognition as soon in the Sunday school year as possible. Continue to use the Standard as a guide to improvement, even when attainment of standard recognition seems impossible for the present.

Standards Do Help

Does use of the Standard *really* help a

unit? How? Those who were successful in attaining standard recognition during this Sunday school year, 1959-60, say that it does and tell us how. Here is what these teachers have to say: (See next week's issue of the BAPTIST AND REFLECTOR for words of testimony from other teachers and superintendents from different parts of the state.)

"The Golden Circle Class of Married Young People's department of Riverside Baptist Church, Nashville, has a much greater concept of its real mission as a Sunday school class, in studying God's word, in visitation, concern for the lost, supporting the entire church program and in their individual spiritual development since we met the Standard requirements last year. We heartily commend the Standard to other classes."—Mrs. J. O. Carter, teacher

"I am a teacher of 12-year-old boys. I feel that the Standard of Excellence has been a wonderful guide for me and a goal for the pupils to work toward. They have done this with eagerness. My classes for the past two years have maintained better than the required grade for standard work, for which we are very happy. I wouldn't feel right teaching any more without using the Standard of Excellence as my guide."—Sidney L. Tippitt, First Baptist Church, Clarksville

"Keeping the Standard of Excellence before our class has stimulated each officer to function. It has given purpose and direction to our plans and more efficient and effective work has been accomplished through its use."—Mrs. Stanley E. Wilkes, Miriam class, Adult 1 Dept., Union Avenue Church, Memphis.

The George Nugents Adopt Baby

Mr. and Mrs. George Nugent of Nashville brought two-month-old Gary Wilson to their home for adoption on July 21st. Little Gary weighed into his new home at twelve pounds.

Mrs. Nugent is better known to friends over the state as Mrs. Lois Nugent. During her ten years of service as secretary in the state Sunday school department, she made a great contribution to our denominational program. She resigned her position in the Sunday school department in January in order to prepare for the adoption of a baby.

Mr. Nugent is employed at the Baptist Sunday School Board as office supervisor in the order billing section of the merchandizing control department.

Friends from over the state join the personnel of the Sunday school department in commending the Nugents and in extending congratulations to Lois and George and to Little Gary.

The Answer To Juvenile Delinquency

(Continued from Page 3)

ship of the tough and mean. He does not want to associate with the good—he despises them. He is, in most cases, poorly disciplined and there is a weak parent-child relationship.

A warden of a large reformatory recently wrote of the delinquent: "He is a product of a broken or unhappy home situation, hasn't had the affection and training from his parents that children have a right to expect. It is pretty hard to offset the lack of attention and training which children should receive from parents. If I had to express an opinion on what the main cause of delinquency is I would have to place the blame right in the home!"

The proper place to prevent juvenile delinquency is in the home. One boy recently said that "the home is the crime control center".

The Gluecks of Harvard have more recently devised a set of prediction tests on juvenile delinquency. They have the five criteria in the tests:

1. Discipline of the boy, by the father
2. Supervision of the boy by the mother
3. Affection of father for the boy
4. Affection of mother for the boy
5. Cohesiveness of the family

If the boy's environment scores more than 50 percent unfavorable on the basis of these factors, he has a mighty good chance of becoming a delinquent.

All evidence points to the fact that the home is the breeding place of delinquency. I have said repeatedly that the place to rear

This is neither an offer to buy or sell these securities. That offer is made through the prospectus.

SIX (6%) PER CENT INTEREST

Invest In Baptist Growth In Tennessee

First Mortgage, Serial, Sinking Fund Bonds

Interest Paid Semi-annually

Denominations \$100.00, \$250.00, \$500.00, \$1,000

Maturities

Every Six Months from 1 Year to 13½ Years

For Information Write:

GUARANTY BOND and SECURITIES CORPORATION

ED AND JERE HUEY, Directors

Box 2, Belmont College

Nashville (2), Tennessee

A Special Opportunity

Have you made your plans to attend one of the two WMU Mission Study Institutes? You still have time to make arrangements to go and take someone else along.

Where and When?

First Baptist Church, Knoxville, Sept. 27,

1960 and West Jackson Church, Jackson, September 29, 1960.

Who Should Attend?

1. Every association should send a team of five members to prepare to lead an Institute in each association.
2. Churches may send as many people to prepare to teach as they desire.

How Much Does It Cost?

50¢ registration fee will be charged for each person attending. This nominal fee will only help defray the cost of promoting these Institutes.

What Is the Schedule?

At each Institute all five of the Foreign Missions Series and all five of the Home Missions Series will be presented in the afternoon, and all repeated that night. There will be *no sessions in the mornings* as previously planned.

Afternoon schedule: 1:30-4:30 p.m.

Night schedule: 6:30-9:30 p.m.

What Will Be For Sale?

All the books and teaching helps for both series will be for sale. Bring money enough

to buy your supply of books while they are available. Supplementary helps will also be for sale.

What About Visual Aids?

There will be a room set up with many visual Teaching Aids for you to see first hand.

What Is So Special About These Institutes?

They offer all our women, associational and local, the best chance to learn how to teach. Remember, the places and dates: First Church, Knoxville—September 27 West Jackson Church, Jackson—Sept. 29 1:30-4:30 or 6:30-9:30 p.m. Make your plans now!

New Books

The Shadow of Rome by John B. Wilder; Zondervan; 128 pp.; \$1.95, cloth; \$1.00, paper. A survey of Roman intolerance and persecution over the years, and the implications of Romanist activity today in the political, economic and social fields.

After the Storm the Restoring Fire by J. Walter Rich; Christopher; 254 pp.; \$3.00.

J. M. Price Portrait of a Pioneer by Clyde Merrill Maguire; Broadman; 138 pp.; \$2.95.

a child is in the high chair and not in the electric chair. A young lady recently said that the youth today need a guiding hand and not an accusing finger.

If the home is the place where strength or weakness is determined in moral and spiritual matters, the answer to our problem of juvenile delinquency is the establishment of homes on the firm foundation of righteous living. Very little strength can come from weakness. If we want to reduce juvenile delinquency we must train youth in the fundamental principles of right personal living and then emphasize and glamorize the importance of two people marrying who are willing to perpetuate these principles both by philosophy and practice.

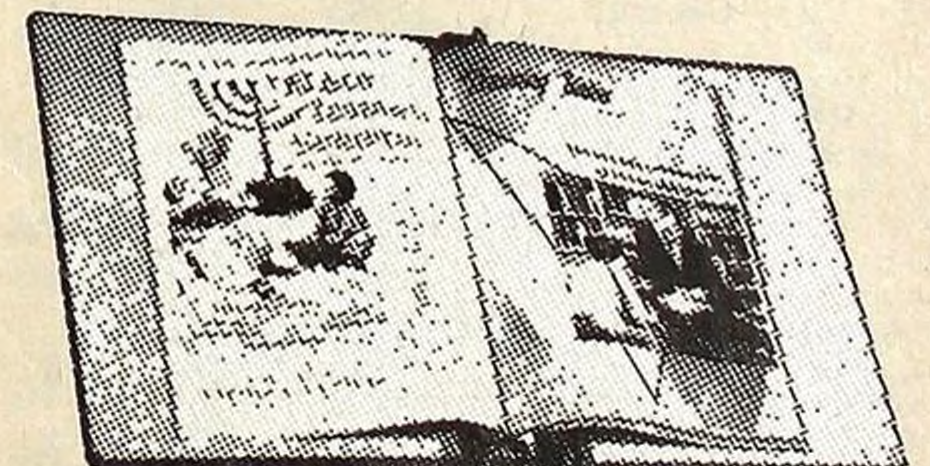
The one man in our nation who has dealt with crime most extensively is Hon. J. Edgar Hoover. He has frequently said: "Many of the cases coming to my attention reveal the shocking fact that parents are forgetting their God-given and patriotic obligations to the little ones. Can we build homes without God or have worthy parents who know not His teachings? A Godless home is built on the sand. Parents must awaken to the realization that the family is the first great training school in behavior or misbehavior. Children develop a sense of right and wrong. They are not born with it. Our nation is sadly in need of the rebirth of the simple life—a return to the days when God was a part of each household".

The answer to our juvenile delinquency problem then becomes increasingly clear. We must establish homes where parents play and pray with their children; where discipline and direction are an integral part of daily instruction. Good character must take priority over expensive cars and high spiritual principles must be emphasized above highly publicized pleasures.

We then must meet our challenge. The chief aim of parenthood is to train children to assume the responsibilities of Christian parents. When this becomes the chief objective of each family, our juvenile delinquency statistics will take a nose dive. Our present plan to emphasize the materialistic pleasures will only increase the rate. America must decide which road it wishes to travel. Both roads do not have the same composition.



RECORDS AND MATERIALS SCATTERED?



Collect them in attractive, durable binders and have them at your finger tips. There's a binder for every church activity . . . easily identifiable by color and organization emblem stamped on front cover. Each binder is the correct size to receive each organization's records and forms. Binders available are . . .

BSU—Blue, \$1.25

CHURCH MUSIC—Red, \$1.25

CHURCH RECREATION—Yellow, \$1.25

GIRL'S AUXILIARY—Green, \$1.25

SUNBEAM—Yellow, \$1.25

SUNDAY SCHOOL—Black, \$1.25

TRAINING UNION—Black, \$1.25

YOUNG WOMAN'S AUXILIARY—Green, \$1.25

Periodical—Styled to receive the following periodicals: *The Church Musician*, *Church Administration*, *The Sunday School Builder*, *Training Union Magazine*, and *Home Life*. Each binder holds 12 issues. Specify periodical binder desired, \$4.50 each

Church Membership Records—Sturdy steel posts hold hundreds of pages securely, provide easy insertion and removal of sheets. 11 x 14 inches, \$5.50

Treasurer's Record—For forms TU-5 and TU-6. Holds records securely. Easy insertion and removal of sheets. Maroon, 11 x 14 inches, \$5.50

Order from your **BAPTIST BOOK STORE**

Attendances and Additions

| Church | S.S. | T.U. | Add. |
|---------------------------|------|------|------|
| Alcoa, Central | 228 | 101 | |
| First | 474 | 211 | 4 |
| Athens, East | 449 | 146 | |
| First | 647 | 200 | |
| West End Mission | 61 | 50 | |
| North | 252 | 148 | |
| Calhoun | 111 | 52 | |
| Notia, First | 149 | 38 | |
| Riceville | 115 | 57 | |
| Auburntown, Prosperity | 155 | 89 | |
| Bemis, First | 354 | 107 | |
| Bolivar, First | 374 | 129 | |
| Mission | 26 | | |
| Bradford, First | 100 | 36 | |
| Brighton | 217 | 118 | |
| Bristol, Tennessee Avenue | 574 | 201 | 2 |
| Brownsville | 547 | 141 | |
| Centerville, First | 138 | 34 | 1 |
| Chattanooga, Avondale | 607 | 204 | 2 |
| Brainerd | 984 | 381 | 2 |
| Frawley Chapel | 51 | | |
| Calvary | 322 | 120 | 5 |
| Concord | 449 | 204 | |
| Eastdale | 456 | 124 | |
| East Lake | 610 | 191 | 1 |
| East Ridge | 721 | 194 | 7 |
| Morris Hill | 264 | 135 | |
| North Market | 104 | 48 | |
| Oakwood | 359 | 143 | |
| Red Bank | 1133 | 345 | 2 |
| Ridgeview | 352 | 112 | 5 |
| Second | 139 | 54 | |
| White Oak | 500 | 150 | |
| Woodland Park | 422 | 186 | |
| Clarksville, First | 770 | 168 | 1 |
| Little West Fork | 146 | 74 | 2 |
| Pleasant View | 290 | 106 | 1 |
| Cleveland, Big Springs | 312 | 161 | 2 |
| Clinton, Second | 513 | 106 | 4 |
| Columbia, First | 601 | 252 | 3 |
| Highland Park | 348 | 159 | |
| Cookeville, First | 421 | 96 | 4 |
| Hilham Road | 83 | 57 | 1 |
| Crossville, First | 193 | 80 | 2 |
| Dyer, New Bethlehem | 190 | 100 | |
| Dyersburg, Calvary Hill | 94 | 42 | |
| First | 650 | 198 | |
| Elizabethton, First | 566 | 179 | 1 |
| Immanuel | 276 | 117 | |
| Elk Mills | 38 | 30 | |
| Oak Street | 148 | 66 | |
| Englewood, First | 165 | 57 | |
| Etowah, First | 341 | 91 | 1 |
| North | 423 | 127 | |
| Fayetteville, West End | 98 | 54 | |
| Fountain City, Central | 1185 | 340 | 4 |
| Smithwood | 735 | 233 | 2 |
| Gleason, First | 259 | 82 | 10 |
| Goodlettsville, First | 412 | 161 | |
| Grand Junction, First | 109 | 61 | |
| Greeneville, First | 383 | 172 | 5 |
| Second | 233 | 83 | 18 |
| Harriman, South | 358 | 150 | |
| Henderson, First | 207 | 94 | |
| Hendersonville, First | 216 | 31 | |
| Hixson, Central | 220 | 74 | 5 |
| Huntingdon, First | 312 | 153 | |
| Jackson, Calvary | 545 | 270 | 1 |
| First | 958 | 301 | 21 |
| North | 260 | 152 | 3 |
| Parkview | 372 | 150 | 4 |
| Bethany | 49 | 39 | |
| West | 904 | 486 | 3 |
| Johnson City, Central | 662 | 125 | 4 |
| Clark Street | 251 | 103 | 4 |
| Pinecrest | 228 | 99 | |
| Temple | 290 | 96 | |
| Jonesboro, First | 205 | 75 | 1 |
| Limestone | 26 | 20 | |
| Kenton, First | 220 | 61 | |
| Macedonia | 88 | 75 | |
| Kingsport, First | 713 | 179 | 5 |
| Litz Manor | 249 | 120 | 5 |

Sunday, Sept. 11, 1960

| | | | |
|-------------------------------|------|------|----|
| Knoxville, Bell Avenue | 930 | 292 | 1 |
| Broadway | 1091 | 480 | |
| Central (Bearden) | 672 | 247 | 2 |
| Fifth Avenue | 760 | 236 | |
| First | 1111 | 287 | 2 |
| Grace | 342 | 171 | |
| Lincoln Park | 1020 | 390 | 2 |
| Lonsdale | 347 | 122 | 5 |
| McCalla Avenue | 825 | 207 | 3 |
| Meridian | 521 | 164 | 1 |
| Mt. Harmony | 203 | 117 | |
| Wallace Memorial | 694 | 240 | 5 |
| LaFollette, First | 315 | 100 | |
| Lawrenceburg, First | 266 | 103 | |
| Meadow View | 94 | 50 | |
| Highland Park | 248 | 107 | |
| Lebanon, First | 471 | 197 | |
| Hillcrest | 128 | 79 | |
| Rocky Valley | 107 | 56 | |
| Trinity | 80 | 54 | |
| Leoma, Scotts Hill | 94 | 43 | |
| Lenoir City, Calvary | 215 | 71 | |
| First | 462 | 126 | 1 |
| Oral | 157 | 94 | |
| Lewisburg, First | 424 | 103 | |
| Loudon, Blairland | 229 | 82 | 2 |
| Madisonville, First | 346 | 145 | |
| Mission | 44 | 31 | |
| Malesus | 235 | 103 | 1 |
| Martin, Central | 239 | 82 | |
| Southside | 67 | 33 | |
| Maryville, Broadway | 631 | 296 | 3 |
| First | 920 | 330 | 3 |
| McGinley Street | 130 | 49 | |
| Monte Vista | 217 | 120 | 6 |
| Mt. Lebanon | 241 | 153 | |
| McMinnville, Magness Memorial | 392 | 116 | 2 |
| Forest Park | 79 | 41 | |
| Shellsford | 252 | 183 | 2 |
| Memphis, Ardmore | 698 | 269 | 9 |
| Bartlett | 352 | 140 | 1 |
| Barton Heights | 289 | 85 | 2 |
| Bellevue | 2452 | 1036 | 13 |
| Berclair | 1073 | 404 | 2 |
| Beverly Hills | 572 | 237 | |
| Boulevard | 589 | 208 | 5 |
| Havenview | 203 | 77 | 1 |
| Brooks Road | 248 | 127 | 1 |
| Brunswick | 162 | 70 | 1 |
| Buntyn Street | 212 | 98 | 4 |
| Calvary | 320 | 129 | 5 |
| Central Avenue | 871 | 281 | 3 |
| Charjean | 447 | 187 | |
| Cherokee | 1104 | 444 | 5 |
| Cherry Road | 285 | 127 | 3 |
| Dellwood | 253 | 121 | 7 |
| Egypt | 191 | 78 | |
| Elliston Avenue | 309 | 160 | |
| Eudora | 808 | 310 | 7 |
| First | 1306 | 325 | 22 |
| Frayser, First | 875 | 381 | 4 |
| Germantown | 97 | 27 | |
| Glen Park | 269 | 110 | 2 |
| Graceland | 678 | 281 | 2 |
| Kennedy | 406 | 178 | 3 |
| Kensington | 273 | 84 | |
| LaBelle Haven | 577 | 172 | 2 |
| LaBelle | 361 | 180 | 5 |
| Lamar Heights | 824 | 383 | 7 |
| Lauderdale Heights | 126 | 100 | 2 |
| LeaClair | 380 | 206 | 7 |
| Leawood | 882 | 290 | 8 |
| Levi | 326 | 105 | 5 |
| Longview Heights | 499 | 209 | |
| Lucy | 101 | 41 | 2 |
| Mallory Heights | 211 | 84 | 2 |

| | | | |
|---------------------|------|-----|----|
| Millington, First | 490 | 188 | 2 |
| Millington, Second | 96 | 33 | |
| National Avenue | 359 | 139 | 3 |
| Oakhaven | 381 | 161 | |
| Park Avenue | 675 | 207 | 6 |
| Raleigh | 479 | 219 | 6 |
| Richland | 309 | 143 | |
| Scenic Hills | 189 | 71 | |
| Sky View | 268 | 184 | 4 |
| Southland | 151 | 73 | |
| Speedway Terrace | 784 | 187 | 10 |
| Temple | 1136 | 359 | 7 |
| Vanuys | 92 | 42 | |
| Victory Heights | 166 | 177 | 3 |
| Wells Station | 90 | 38 | |
| West Frayser | 411 | 190 | 7 |
| Westhaven | 193 | 63 | 2 |
| Milan, First | 414 | 136 | |
| Morristown, Alpha | 134 | 62 | |
| Beulah | 75 | | |
| Buffalo Trail | 271 | 111 | |
| Bulls Gap | 114 | 40 | |
| Calvary | 371 | 140 | 5 |
| Cherokee Hill | 120 | 52 | |
| First | 826 | 204 | 1 |
| Leadvale | 132 | 86 | |
| Montvue | 179 | 49 | 6 |
| Morning Side | 55 | 22 | |
| Pleasant View | 118 | 37 | |
| Witt | 89 | 34 | |
| Murfreesboro, First | 570 | 129 | 3 |
| Calvary | 89 | | |
| Southeast | 99 | 36 | |
| Third | 332 | 125 | 2 |
| Woodbury Road | 277 | 106 | 3 |
| Nashville, Antioch | 135 | 65 | |
| Bethany | 22 | 21 | |
| Brook Hollow | 416 | 111 | |
| Calvary | 286 | 110 | |
| Crievewood | 406 | 113 | |
| Dickerson Road | 387 | 137 | 3 |
| Donelson | 832 | 177 | 7 |
| Eastland | 602 | 132 | 3 |
| Fairview | 187 | 72 | 1 |
| Jordonia | 50 | 43 | |
| Lyle Lane | 30 | | |
| First | 1186 | 485 | 8 |
| Carroll Street | 201 | 97 | |
| Cora Tibbs | 63 | 33 | |
| T.P.S. | 322 | | |
| Freeland | 144 | 69 | 6 |
| Gallatin Road | 414 | 161 | |
| Glenwood | 250 | 83 | 4 |
| Grace | 1032 | 382 | 1 |
| Harsh Chapel | 166 | 77 | 1 |
| Inglewood | 983 | 259 | 2 |
| Cross Keys | 37 | 22 | |
| State School | 76 | | |
| Trinity Chapel | 206 | 87 | |
| Ivy Memorial | 425 | 174 | 1 |
| Joelton | 199 | 140 | |
| Lockeland | 496 | 196 | |
| Hermitage Hills | 91 | 55 | 2 |
| Madison, First | 669 | 212 | 9 |
| Campbell's Road | 32 | | |
| Neelys Bend | 118 | 61 | |
| Park Avenue | 684 | 245 | 3 |
| Radnor | 560 | 180 | 1 |
| Haywood Hills | 174 | 94 | 1 |
| Saturn Drive | 328 | 149 | |
| Seventh | 107 | 53 | |
| Tusculum Hills | 326 | 142 | |
| Una | 293 | 146 | |
| Woodbine | 482 | 197 | |
| Woodmont | 669 | 251 | 2 |
| Chapel | 19 | | |
| Oak Ridge, Central | 582 | 204 | 3 |
| Old Hickory, First | 544 | 249 | 2 |
| Temple | 221 | 131 | 1 |
| Parsons, First | 229 | 83 | |
| Portland, First | 325 | 130 | |
| Rockwood, Eurkea | 89 | 66 | |
| First | 389 | 161 | |
| Selmer, First | 224 | 81 | 3 |
| Shelbyville, First | 557 | 113 | 3 |
| Shelbyville Mills | 296 | 161 | |
| Summertown | 140 | 85 | |
| Sweetwater, First | 389 | 99 | |
| Trenton, First | 467 | 116 | |
| Tullahoma, First | 575 | 147 | 15 |
| Hickerson Mission | 48 | 21 | |
| Lincoln Heights | 80 | 55 | |
| Grace | 109 | 50 | |
| Highland | 205 | 107 | |
| Spring Creek | 27 | | |
| Union City, First | 663 | 215 | |
| Second | 329 | 160 | |
| White House | 145 | 45 | |
| Winchester, First | 267 | 92 | 1 |
| Southside | 16 | | |

Dress up your choir
with

BENTLEY & SIMON Robes

from your

BAPTIST BOOK STORE

EAST TEXAS BAPTIST COLLEGE

Marshall, Texas

Regular Session: September 12, 1960

H. D. Bruce, President

Awake, Americans...

JOIN

POAU

Protestants and Other Americans
United for Separation of
Church and State

Write:

P.O. Box 1302, Nashville, Tenn.

Gleanings From The Greek New Testament

The Stopping Place

Are you looking for a *stopping place*? The very expression itself may have an unpleasant sound for some. It does for me.

Ever since I learned to read I have been an avid reader. My mother and father used to say that every time they wanted me to do something I had my head in a book. And I used my reading as an excuse to postpone my chores: "Mother, I'm right in the middle of a story." And Mother responded, "Look for a stopping place."

But the expression has no overtones of unpleasantness in John 14:2: "In my Father's house are many *stopping places*." The usual translation "mansions" is misleading, suggesting palatial dwelling places. Williams more correctly translates simply "dwelling places." The Greek word is roughly equivalent to our "tourist court," having no inherent indication as to the nature of the accommodations. This is evident from John 14:23 where the same word occurs again in the singular form. The KJV more correctly translates this time "abode."

Assuming that this passage is a reference to heaven, we may reasonably infer that the accommodations will be adequate. They will be in the "Father's house." Hence, we may well look forward to a stopping place there.

Copyright 1960 by V. Wayne Barton

News Briefs . . .

Second Church, Millington, will begin revival services September 25 and continue through October 2. The evangelist will be Jerry Glisson, pastor of Leawood Church, Memphis. Leo Moore is the Millington pastor.

Sevier Heights Church, Knoxville, is constructing a \$162,000 three-story education building. Pastor Raymond DeArmond said there will be 75 rooms in the new building, and all will be air conditioned. The first floor will contain six departments for beginners and two suites for nurseries with nine nursery departments. The second floor will contain two adult departments and one intermediate department. This floor will also have a kitchen, dining room and recreation area. The third floor will consist of three intermediate and two junior departments.

Charles B. Lankford, who, for the past four years, has been pastor of Caney Fork Church, Route 5, Cookeville, has accepted a call to the pastorate of Oak Hill Church, Route 2, Crossville, and will be moving on the field the last week of September.

Many of our churches in the Southern Baptist Convention have been imposing on a few people to take church offices from year to year without proper consideration for the member's well being. The best example I know of this is the church treasurer. All too often the church treasurer is asked to serve from year to year without consideration for the amount of work he is doing with a growing church and its finances.

Our treasurer was having to spend all afternoon on Sundays every Sunday trying to keep up with the growing income of the church. The limit of annual income for an over-worked church treasurer to handle seems to be about \$10,000.00. After this limit is reached a church starts imposing on the treasurer's time above that which should be expected from any church officer.

Being faced with this problem we had

by James E. Lee

several alternatives. We could add an assistant treasurer, change treasurers or go to the group treasury plan. If we added an assistant these two people would soon become over-loaded again and we would be right back where we started. If we changed treasurers we would be ignoring a problem rather than facing and solving it.

We chose the group treasury plan which, in our opinion, is the most efficient for it makes good use of the best functions of the finance committee, budget committee and treasury.

The group treasury uses the same plan of dividing responsibility as is done in big businesses. It also incorporates a rotation of the people involved so no one will be over-worked year in and year out.

This is how the plan works. We have three men elected for rotating terms of three

Troy Gresham who has been leading the choir at Brooks Roads Church, Memphis, has been called as music director. James W. Owen is pastor.

After about three years as pastor of Wynnburg Church, Beulah Association, Raymond Boston has resigned to enter New Orleans Seminary.

Billy Butler has resigned his position as minister of music at Charjean Church, Memphis, to attend Southwestern Seminary, Fort Worth, Texas.

IT ISN'T FAIR

years. The first year of the three-year term is spent as an assistant bookkeeper. This person also keeps the records of the envelope system if one is used.

After serving in this office for one year he is moved to the bookkeeping position where he keeps a double entry set of books and writes all the checks. After serving a year as bookkeeper and following the yearly audit he is moved to the position of chairman.

The chairman, who is designated as treasurer, receives all bills and makes notations on them so the bookkeeper will know where to post them on the books. He also keeps all past records and the current deposit books.

The group treasury also has responsibilities as a group. All checks are co-signed and any two men of the group can sign them. Any two must count all monies and make out the bank deposit slip. This is done during the end of the Sunday School for the Sunday School offering and early in the morning worship hour for its offering. These offerings are then placed in a night deposit bag and locked. One of the men then takes the money by the bank after the service.

The advantages are apparent. The men always finish in time to come in for the message and only one meeting a month is called to go over the finances and deal with any needs that arise.

The financial report is made out and published for the church each month and a copy given to the deacons before their monthly meeting.

The group treasury plan has solved many of our problems and we recommend it to all but the very smallest churches and missions.

Lee is pastor of Mill Creek Church, Nashville.

Arthur H. Hottel, pastor of First Church, Lawrenceburg, was named moderator of Lawrence County Baptist Association which recently met at Ramah Church in a two days' session. A. L. Michael was elected vice-moderator, and re-elected to their present offices were Odis Farrington, treasurer; and Presley Henderson, secretary.

A Library Without Books
Enable our dream to become a reality
Baptist Student Center
879 Union Avenue
Memphis 3, Tennessee
director
Rev. Russell E. Bridges

Micah's View Of True Religion

TEXTS: Micah 6:1-8 (Larger and Printed)—
Micah 6:8 (Golden).

The Golden Text epitomizes this quarter's series of lessons. The topic chosen for them was, "Century of Great Prophets". In our study we have glimpsed the teachings of four of these prophets: Amos, Hosea, Isaiah and Micah. Three of them have been called minor prophets, because of the length of their prophecies rather than the content and significance of what they had to say; for in reality all four are major prophets.

Further, the Golden Text answers specifically for all time the query as to what is true religion. Many answers have been given but none surpasses this clear-cut expression. It is as comprehensive as it is concise. If we build upon it as a foundation what Jesus taught along the same line, namely, that only the ones who are born "from above" can accomplish its requirements; we shall be spared from error. Justice, mercy and humility are worthy elements in any religion but it is only in Christianity that they be-

come actualities. If they are not manifested, and approximated, in Christian practice then Christianity becomes a misnomer. Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Perfection, or maturity, simply cannot neglect or ignore these three elements.

Convicted of Error (vv. 1-3)

The Lord reminds Israel, through Micah, of the gravity of their error in running away from Him. It is spoken of in terms of "a controversy". He pleads with them to show wherein He has failed them. There is implied here a covenant or contract which has been broken by them and them alone. They stand convicted in His holy presence, due to their lapses. Their sinning has been deliberate and willful. One of the essentials of true religion lies on this point. To come before God acceptably is to become keenly aware of similar failure, with the determination to remedy the situation.

Consecrated for Service (vv. 4, 5)

Israel is enjoined to remember God's marvelous provisions for her welfare. He had sent them servants to lead them out of the bondage of Egypt. He had given them guidance and protection in their journeys to the Promised Land. Even the heathen had recognized His presence and power. God's providence was designed to acquaint them with His righteousness. His hand should be clearly seen in their history as a people. He had intended to consecrate them for service to the nations around them. His purpose was that through them all men might come to know Him and His holiness. They were to be the channels of His matchless love and concern. Another essential of true religion is to make and keep alive this sense of divine mission. From the Christian point of view, events do not just "happen". God has a purpose for individuals, as well as for nations. That purpose is best executed through consecrated lives. Salvation involves consecration, with both alike looking to the consummation of His plan. He desires the good of all men wherever they live; that good is to be like He is.

Condemned in Worship (vv. 6, 7)

The Lord's people of that day made the mistake of supposing that with elaborate ritual and expensive gifts (entirely separated from pure living and humble hearts) they could satisfy the requirements for acceptable worship. They imagined that they could offer before the Lord "the fruit of my body for the sin of my soul". Such vain imaginations receive the unqualified condemnation

Questions Answered

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

Please explain Hebrews 6:1, 2.—C.C.S.

The writer of Hebrews indicates that we are to leave "the first principles" of the doctrine of Christ and "go on unto perfection". By "leaving" them he does not mean to forget, to deny, or to neglect them. We leave them as a tree leaves its roots and yet never lets go. They constitute the "foundation" upon which we build. When a house is being constructed, the builder does not continue to lay the foundation. Rather he lays the one foundation and then proceeds to build a house upon it.

The "first" principles belong to the elementary stage of the Christian experience, and we are expected to go "on unto perfection". This word does not refer to a state of sinlessness but to a state of maturity. Too many people are still "babes in Christ".

It is startling to note the doctrines which are designated as elementary and to realize that much of our preaching and teaching never go beyond these first principles. "Repentance" and "faith" have to do with the initial Christian experience in which a person comes to know Christ as his Saviour and Lord. Baptisms and laying on of hands are concerned with rites and ceremonies to which were attached a certain symbolic significance. The "resurrection of the dead" and "eternal judgment" are essential truths which must be kept before the world. However, these and other themes related to the second coming of Christ are about all that some preachers discuss. God wants a presentation of all the doctrines of the Bible and he wants his children to grow in grace and knowledge of him (II Peter 3:18) so that they will be strong in the Lord (Eph. 6:10). Then they will not be blown about "by every wind of doctrine" (Eph. 4:14) but rather will bear a victorious witness for the truth.

of God. It is always the case. The measure of the effectiveness of the Christian religion does not depend upon the beauty or magnificence of the places of worship. Nor does it depend upon the number who commit their names to church affiliation. These are worthy but may be misleading. The factor that counts, before a cynical world and before a holy God, is the quality of the day-to-day living of those who call themselves Christian. Failure to recognize this simple truth spells doom and disaster in our world. In the light of these four prophets, it looms like a high mountain.

A FORMER FRANCISCAN PRIEST SPEAKS OUT!

*A devastating report on
Catholic parochial schools*

AMERICAN CULTURE AND CATHOLIC SCHOOLS

by EMMETT McLOUGHLIN
(author of PEOPLE'S PADRE)

Lyle Stuart, Publisher

\$4.95

ORDER FROM BAPTIST BOOK STORE

The Lazy Beaver*

By Margaret O. Slicer

On the banks of the lonely little pond, the beavers were having a meeting. All summer they had played and enjoyed themselves. They had gone swimming in the blue water and had filled their stomachs with lily roots and tender tree bark. It had been a happy time.

Now the red squirrels were storing nuts; the birds were flying south; and the leaves were turning yellow and red. Summer was almost over.

"We must prepare for winter," said Old Brownie. "We must make our lodges cozy and warm. We must store food. We must work hard, all of us, so that we will be able to live through the winter."

Most of the other beavers nodded their heads. But Little Flattail, youngest of the beaver family, thought it was silly.

"There's lots of time left before winter. I want to play awhile longer," he said. "Work if you want to, but not I."

The other beavers began to fix their homes. They put extra sticks around each one so that they looked like Indian tepees. Then they plastered them with mud and grass. Some beavers gnawed down little birch and poplar trees and dragged them to the edge of the pond. They stored them near the beaver lodges to be used for food when ice covered the pond.

Little Flattail watched and laughed. "Why work so hard?" he asked. "The sun is still warm. The water is still warm. Come and play with me."

The others shook their heads and went on with their work.

"Is your lodge ready for winter?" Old Brownie asked Little Flattail one day. "Do you have food stored for winter?"

"There's plenty of time," said Little Flattail. "I don't want to work. I like to lie here in the sunshine."

Then one day he heard a strange noise overhead. He looked up and saw some great birds flying south in a V-shaped line.

"Geese," said Old Brownie. "Winter will soon be here."

Almost overnight the last leaf fell, the sky turned gray, and the pond froze over. The other beavers, snug in their lodges, knew that winter had come. They did not mind. They were ready.

But poor Little Flattail shivered and shook. He wished he had made his lodge winter tight. He had no supply of food and had to go out on the coldest days to look for twigs and roots. He grew thin and his silky fur lost its sheen. As day after day passed, he thought that spring would never come.

At last it did. The ice melted, the sun shone, and Little Flattail was happy again. He ate so many young shoots that he soon was fat and his fur shone. He was enjoying himself again, but this time he was an older and wiser beaver.

He knew what Old Brownie had said was right. As summer came to an end, he was the first one to start preparing for winter.

He had the warmest lodge and the largest supply of food. He worked the hardest to get ready. Old Brownie praised him, and Little Flattail smiled. Nobody would ever again call him lazy.

Bible Weather Elements*

By Virginia Whitman

By rearranging each set of letters you can form the names of weather elements mentioned in the Bible. One letter from each word will form a word descriptive of a weather period in Haggai's time (Haggai 1:11).

d i w n
n r i a
n w o s
s l c u o d
t h i i g g l n n
l a h i
s o r f t

ANSWERS

winD, Rain, snOW, cloUDs, liGhtning, Hail,
froST; DROUGHT

*(Sunday School Board Syndicate, all rights reserved)

God's Wondrous World*

Living Arrows

By Thelma C. Carter

Imagine birds diving forty to ninety feet into sea water, more than the height of a two-story building, for their favorite meal of fish! Have you ever heard of gannets? These diving birds are also called "living arrows" because of their quick downward flight into the ocean.

Gannets are two to three feet long, with wings four feet from wing tip to wing tip and wedge-shaped tails. They have short, stout legs and webbed feet with which to dive with speed and force into the seas. Gannets dive on the wing, sending a ten-foot spray into the air. They have large heads and big bills to help them catch fish, which they swallow whole.

The name "gannet" is thought to come from an old English word *gan*, meaning

"You might stay at home a little more," complained the young wife. "You're forever playing golf. Can't you forget it sometimes?"

"Well, dear," replied her husband, as he stuffed his cap into his pocket and shouldered his golf bag, "you know what the doctor said, 'Live on greens as much as possible'."

The grand lodge convention was in town. For three days the town cops would allow no cars around the roped-off city square except a few bearing stickers, such as "Grand Noble," "Exalted Ruler," "Past Grand Noble," "Past Exalted Ruler," etc.

The whole idea piqued a high school hot-rod owner, so he made a sticker, plastered it on his jalopy, drove to the roped-off area, and the cop let him in without challenge.

The sticker on his windshield read: "Past Participle."

"By the way, did you put my cooking outfit in the bag? I'll want to fry some of the fish we catch."

"Yes, dear, and you will also find a can of sardines there, too, and some crackers and cheese."

First Woman: "Whenever I'm down in the dumps I always get myself a new hat."

Second Woman: "Well—I've often wondered where you got them!"

Now that politicians have opinion polls to find out what the voters think, some method should be developed to give the voters some idea of what the politicians think.—Burton Hillis, *Better Homes & Gardens*.

"gander" and "gooselike." Gannets look like large geese.

Gannets are at home only near the oceans. They are not land birds. The strange birds live all along the coasts of the North Atlantic Ocean. A few are found in Greenland. They migrate in cold seasons to warm states, Mexico, Africa, and the Canary Islands.

Hundreds of gannets live in communities. Their nests are usually built on rock ledges overlooking the ocean. The nests rest side by side with one egg in each nest. Strangely, the mother gannets sit on their nests with tails pointed out to sea and their heads resting on the rock ledge.

Some creatures in God's natural world are strange but wonderful, aren't they? "And God created . . . every winged fowl after his kind: and God saw that it was good" (Genesis 1:21).

I have been seriously concerned for a number of years in noticing in the annual report of Southern Baptist Churches where 5,000 or more churches each year report that they did not baptize anyone during the associational year. This amounts to approximately one-sixth of all Southern Baptist churches.

I have been hoping that someone would make a study to see why such a thing could happen within the highly evangelistic atmosphere of Southern Baptist life. Recently, two of my students made studies, each taking a separate state. I would like to report some of the results of these two surveys.

The Problem

These two surveys reported that Oklahoma had 135 churches which reported no baptisms and Arkansas reported 177 churches with no baptisms. This is a total of 312 churches with 23,614 members. The total Sunday school enrolment is 14,539.

had part-time preaching. Oklahoma reported much fewer of these—only 21 per cent, whereas in Arkansas those with half-time or quarter-time preaching totaled 48 per cent.

These churches are small churches. In one state 65 per cent, in the other 68 per cent had less than one hundred total members. This would indicate that they had not only small membership and small organizations, but also small buildings. In fact, from 50 to 58 per cent of the churches had four classrooms or less. I would judge that a church with anything less than five classrooms certainly could not have a fully adequate Sunday school program.

A study of the pastors of these churches is quite revealing. In addition to the fact that many of the churches have part-time preaching, many also have non-resident pastors. Oklahoma reported 82 per cent of these churches had non-resident, whereas Arkansas reported 54 per cent non-resident. Many

are prospects to be won. In response to this investigation, it was discovered that from 65 to 67 per cent of the churches reported fair, good, or excellent evangelistic potential. This would seem to indicate that in the majority of the cases at least, there were people who needed to be won to Christ.

The revivals conducted in these churches are very revealing. In all of the survey we found 207 revivals conducted last year by these 312 churches. Some churches evidently did not have any revival, in fact, as high as 28 per cent in one state. On the other hand, many churches had two and even two churches reported three revivals. This creates a perplexing problem because rural churches usually depend so heavily upon revivals for their evangelistic results, and yet in these cases, at least, the revivals did not do the job.

The Answer

In reply to an inquiry, as to the causes why these churches reported no baptisms, there were a large number of answers. The more predominant answers were: there was no plan for personal soul winning; the leadership, sometimes both pastors and lay, lacked training for this specific task; there was poor organizational endeavor toward evangelism; there was some dissension in the fellowship of the church; there was sheer unconcern for lost people. There were a number of other causes given but these were the ones most frequently mentioned.

As to what could be done to help these churches report baptisms, there also was a variety of answers. The suggestions most often made were that the leaders, apparently both pastoral and laymen, need more adequate training in personal evangelism. Frequently it was mentioned that the organizations needed revitalization to achieve their proper task. In many cases it was said that the churches should have real prayer meetings.

Involved in all of this is the fact that these churches have frequent preaching, but in many cases non-resident pastors, meaning that the pastor must be on the field and give more time than a sermon on Sunday, if the church is to achieve its evangelistic purpose. Many of these pastors are tied down with extra-pastoral duties. They must have more adequate income from the churches in order to give more time to the work of Christ before these problems can be resolved.

It is curious, however, that so many have Sunday schools, and yet evangelism, one of the major purposes of the Sunday school, fails to be achieved. If these 312 churches could have baptized in the same ratio as the average of the Southern Baptist Convention, they would have won approximately 1,000 members last year. Surely we cannot be satisfied to allow this kind of conditions to continue permanently in Southern Baptist life.

CHURCHES, —

.....

But No Baptisms

It seems this is a terribly large number of churches and a large number of people with a corp of Sunday school officers, and most every church with a pastor, but all put together did not baptize even one person. These churches seem to have done fairly well in many areas. Almost all have a Sunday school, a very good number have substantial buildings and altogether they gave a large sum of money to Christian causes. Yet inspite of all of this, for some reason, the evangelistic spark failed to ignite.

The Results

A study of the nature of these churches is quite revealing. Almost entirely, they were churches in small towns and open country areas which are classified as rural. In Oklahoma 69 per cent were in the open country, whereas in Arkansas 14 per cent in villages.

A significant proportion of these churches

of these pastors are students and a large number are forced to do secular work in order to supplement the small income from the churches. In fact, Oklahoma reports 51 per cent of the pastors of these churches have some secular employment whereas Arkansas reports 43 per cent. This will indicate that unless a man can give his time to the church he is under a serious disadvantage in attempting to conduct an evangelistic program.

We were interested in the evangelistic potential of the church, for it might be that some churches have practically none who

.....

By Carl A. Clark

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