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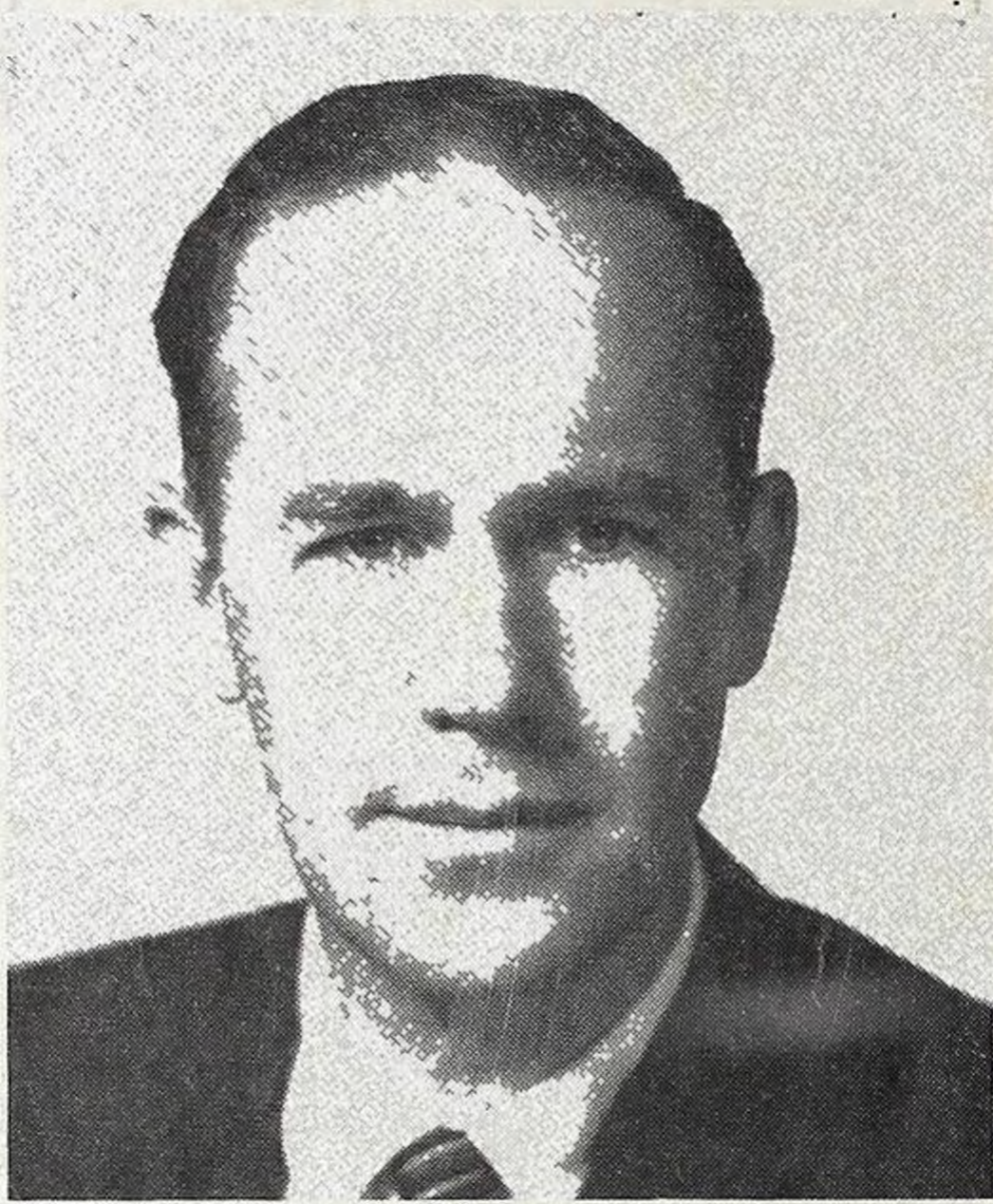
NUMBER 32

LEBANON TENN
BGT MISSION



"I don't really mind looking after him—he's my brother."

The Christian Accent



Lloyd O. Barker, McLean Church, Memphis

Christianity in America is losing its accent. The melting pot of beliefs and philosophies is having its effect on the conduct of the followers of Christ.

While stationed in Belgium in the early spring of 1945, another chaplain and I visited in the home of a textile mill superintendent, an active member of a church in his village. As we talked before and during the noon meal it became apparent that our host's English was better than our French, but he used some rather archaic expressions that were more Shakespearian than modern.

His explanation caught our interest. When the Nazis came and took over the government of Belgium, this man had fled to the country. It was known to him that he would be forced to run his textile plant according to Nazi direction or be jailed. With him he took a King James translation of the Bible, and during those years of hiding he learned to speak English by comparing his French and English versions. This was done, he said, for he knew some day the British and the Americans would come and liberate Belgium from the Nazis. Now he spoke English, but he was using such expressions as "Wilt thou have bread?" as if we were at King Arthur's round table.

When a maid in another court, that of Pilate, accused Simon Peter of being "one of them," she said she could tell it by his accent. "Thy very speech betrayeth thee" (Matt. 27:73). With all his vehement denials, his accent betrayed him for what he was—a Galilean.

This is the hour to speak clearly the language of Zion, the Galilean accent, which is an emphasis in speech and behaviour in all the ways of Christ. Lord grant that we

... Propheying Smooth Things

• Years ago a friend gave me James Stewart's book about preaching, *Heralds of God*. That book ought to be read every year by the preacher. A recent re-reading brought out this perversity that every prophet of God faces when people say: "Prophecy unto us smooth things."

John Oman once pungently declared: "A minister who can do it will go far; but the church that does it is in its grave clothes." I suppose every generation is plagued with this tendency. But it is the false prophet who plays down to men's cravings when he ought to be showing them the lightnings of God flashing about their sins. It seems that people want to have everything in them spoken to except their consciences, is the way Stewart puts it. Then he quotes some lines from John Adcock's striking poem *The Divine Tragedy*, which is an imaginative account of what would happen if Jesus were to come back to our modern world:

"When a blithe infant, lapt in careless joy,
Sports with a woolen lion—if the toy
Should come to life, the child, so direly crost,
Faced with this Actuality were lost. . . .
Leave us our toys, then; happier we shall stay
While they remain but toys, and we can play
With them and do with them as suits us best;
Reality would add to our unrest. . . .
We want no living Christ, whose truth intense
Pretends to no belief in our pretence
And, flashing on all folly and deceit,
Would blast our world to ashes at our feet. . . .
We do but ask to see
No more of Him below than is displayed
In the dead plaything our own hands have made
To lull our fears and comfort us in loss—
The Wooden Christ upon a wooden Cross."

The old Gloomy Dean of St. Paul's used to say: "The way to be successful is to give the public exactly what it wants, and about 10% more of it than it expects." May the Lord forgive us if ever we prophesy smooth things to a world that needs to be brought under the judgment of God, tempered by the grace of Christ.—G. Avery Lee, St. Charles Ave. Baptist Church, New Orleans. La.

... Choosing Trustees

• Dr. Duke K. McCall, president of the Southern Baptist Theological Seminary, has made a suggestion concerning the method of choosing the governing boards of Southern Baptist institutions and agencies ("Tie," SBTS, Louisville, Ky., May 1961, p. 2).

His proposal seeks to combine a more thoroughly democratic process with the aim of securing skill and experience for a particular and weighty type of service. Those who know firsthand the responsibilities of such trusteeship will look with favor on the purpose of Dr. McCall's suggestion.

Some may regard as unworkable any effort to secure specialized skills by the democratic process. But where there is the will there is a way. Also it has been done. Acts 6:1-7 documents the evidence that particular skills can be secured by democratic procedure. The seven men chosen for a particular and delicate service are described as possessing mature Christian character with wisdom for the performance of the duty involved. They were democratically chosen—"look ye out among you"—

may speak with bold accents all that we have "seen and heard."

Readers Write

by "the whole multitude," about 10,000 believers. If they could do it, cannot ten or twelve thousand Southern Baptists do it.

Dr. McCall's proposal avoids a shallow, mechanical concept of democratic procedure. For example, a committee of ten could be chosen from among a thousand by selecting at random one man out of a hundred. But suppose these ten turned out to be carpenters, truck drivers, painters, utility repair men, plumbers, and plasterers—all good, honest men. But if the committee's duty is to organize and float a million dollar bond issue secured by a wide variety of assets, could the committee function?

The agencies and institutions of the Southern Baptist Convention are highly complex in structure and operations. They correlate large finances, multiform processes, specialized activities and levels of authority to be operated by a staff of varied skills and diverse training. Involved are legal, procedural, administrative, academic, moral, spiritual and Biblical elements in an ever-varying compound of tangible and intangible relations, as delicate as a railroad dispatcher's timepiece. To make policies for the staffing, control and operation of such agencies requires the utmost of Christian character, fine discernment, ample wisdom and mature experience.

The method of selecting these boards of trustees must be qualitative as well as mechanically democratic. Dr. McCall's plan, or something like it, surely deserves careful consideration and early implementation.—L. R. Elliott, Director of Libraries, Emeritus, Southwestern Seminary, Fort Worth, Tex.



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Poll Of Preacher Students Gives False Picture

A widely quoted article in a national magazine based on a controversial survey of ministers-to-be today was criticized by the President of The Southern Baptist Theological Seminary as a "hoax on American Christianity."

"It's a hoax because it pretends to be an accurate reflection of what ministers of the future will be preaching and, therefore, of what young people of today can safely believe," said Dr. Duke K. McCall. And he added: "This hoax was perpetrated by a slovenly interpretation of an admittedly unscientific survey." The article, in the current issue of the magazine, claims that a majority of the nation's future ministers probably will be preaching a gospel radically different from the present day one.

"A majority of these ministers-to-be, according to the interpretation of the poll, will not preach the virgin birth of Christ, the reality of heaven and hell, and the ascension of Jesus into heaven after his crucifixion."

McCall took issue with this interpretation. "The poll fails to tell anything about what evangelical ministers as a whole will be preaching or what ministers of a given denomination will be preaching." He added: "My indignation is aroused over his article because it gives a false picture, not only of Southern Seminary students but also of seminary students in general."

Approximately 100 divinity students were surveyed by members of a New York public opinion firm. The students quizzed were enrolled in eight leading theological schools—Yale Divinity School, New York's Union Theological Seminary, Augsburg College Seminary, Southern Baptist Seminary, Duke Divinity School, Pacific School of Religion, General Theological Seminary, and Iliff School of Theology.

McCall quoted Oliver Quayle of the public opinion firm as saying that the survey was completed in May of 1960. Quayle, according to McCall, said the magazine asked his firm to "go out and get a small and quick little survey of 100 young divinity students." This was what the public opinion firm actually did, Quayle said.

McCall also quoted Quayle, who conducted the survey, as adding: "It could not be called an accurate cross section. Any reputable public opinion firm would say that this small a cross section is meaningless . . . The results in no way reflect the viewpoint of any one particular seminary . . . It is not only possible but probable that students interviewed at Southern Seminary gave answers acceptable to Southern Baptists as a whole." Only ten Southern Baptist Seminary students were interviewed in the survey, Quayle reported.

McCall stated that the opinions of ten students would hardly indicate the position of 1,288 Southern Seminary students, much less 6,038 Southern Baptist theological students. He pointed to the Abstract of Principles which defines the official Seminary doctrinal position for Southern Seminary faculty and administration and to which every faculty member commits himself that he will "teach in accordance with and not contrary to" the doctrines therein stated.

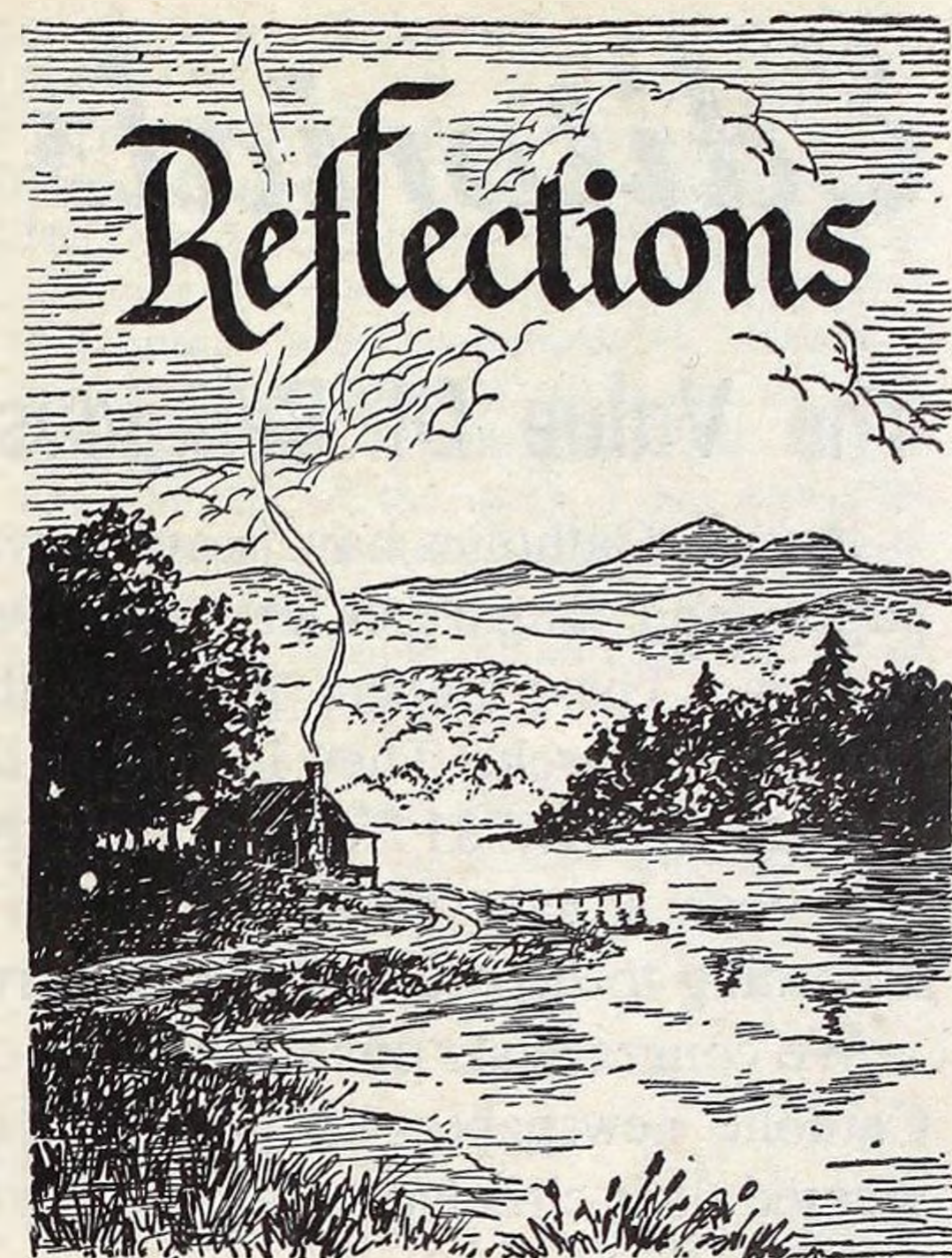
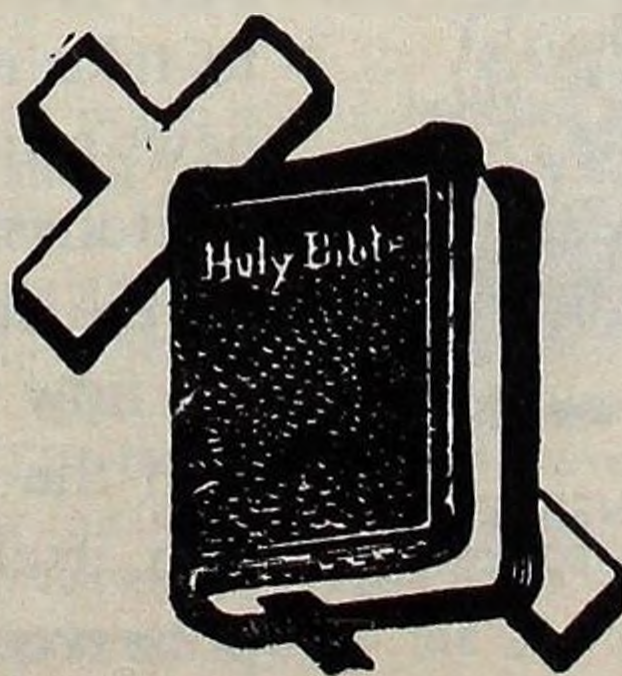
McCall reported: "On the basis of inquiries made of 157 students currently enrolled in the Seminary Summer School, I can state with confidence that Southern Seminary alumni will be preaching the unique deity of Jesus of Nazareth, crucified, buried, and raised from the dead and ascended to the right hand of God."

"They will be calling men to accept redemption in Christ whereby life everlasting is assured," he continued, "and they will warn that those who reject this salvation are doomed to everlasting punishment in hell."

He said, "These ministers of tomorrow will declare the reality of Christian faith, which is more than intellectual assent to doctrinal proposition; rather, it is an eternal and indissoluble relationship with God. The only hope for a changed world is changed men who exhibit the love of God in all their social, political, and economic relations."

The trustees of the six Southern Baptist seminaries are chosen by the Southern Baptist Convention and charged with the responsibility of assuring a high quality theological education under competent professors who are Baptist by conviction and commitment. "This," McCall insisted, "is the basic guarantee that students, at least from these six seminaries, will be true to their Baptist heritage."

He concluded, "The Bible centered, warm-hearted, evangelistic proclamation of the gospel will continue to be characteristic of Southern Baptist preachers in the future as in the past."



Beyond the moral issue, even the taxes paid by distilleries reveal their business to be an economic parasite. For every tax dollar collected from alcohol beverage, \$5 must be spent in the vain attempt to salvage the wreckage it causes, in the law enforcement which it undermines, or in caring for its victims.—Bishop Richard C. Raines, of the Methodist Church, quoted in *Concern*.

An unguided and uninstructed child is a child in the dark, to whom all lights—real stars and very small lamp bulbs—beckon equally attractively. Without a body of received values, a child has no way of distinguishing the relative or absolute worth of any.—Genevieve H. Millet, "What You Believe in."

Those who have fingered the pages of history shudder at the way many people today are trying to reverse or change natural economic laws of supply and demand by vote through government, not realizing the moral consequences of the attempted changes. No one can compromise on a principle and have a principle left.—Ralph E. Lyne, *Rotary Scandal Sheet*.

If our faith is to be vital, meaningful, our scientific knowledge must relate to it in a practical way. If our God is the God of the atom, then our increased knowledge of the atom must reveal to us fresh truths, fresh insights, concerning our God—His power, His ways.—Frank O. Green, "Science and Faith, They Agree," *Christian Life*.

Growing up is primarily the process of outgrowing the tyranny of one's emotions. In general, this must succeed before education can succeed. It must at least begin to be successful before formal education can have a chance.—Don Robinson, *Phi Delta Kappan*.

Editorials

The Value Of Religious Periodicals

Roman Catholics have seen the value of their newspapers and magazines and have set new circulation records. These papers promote the interest of the Catholic Church. They increased their circulation to a total 27,560,781 for all their publication media. This was a gain of 1,628,321 in 1960 over 1959 according to the Catholic Press Directory.

We congratulate our Catholic friends in having 140 Catholic newspapers in the United States. They increased their circulation last year by 413,213 to a total 5,026,916.

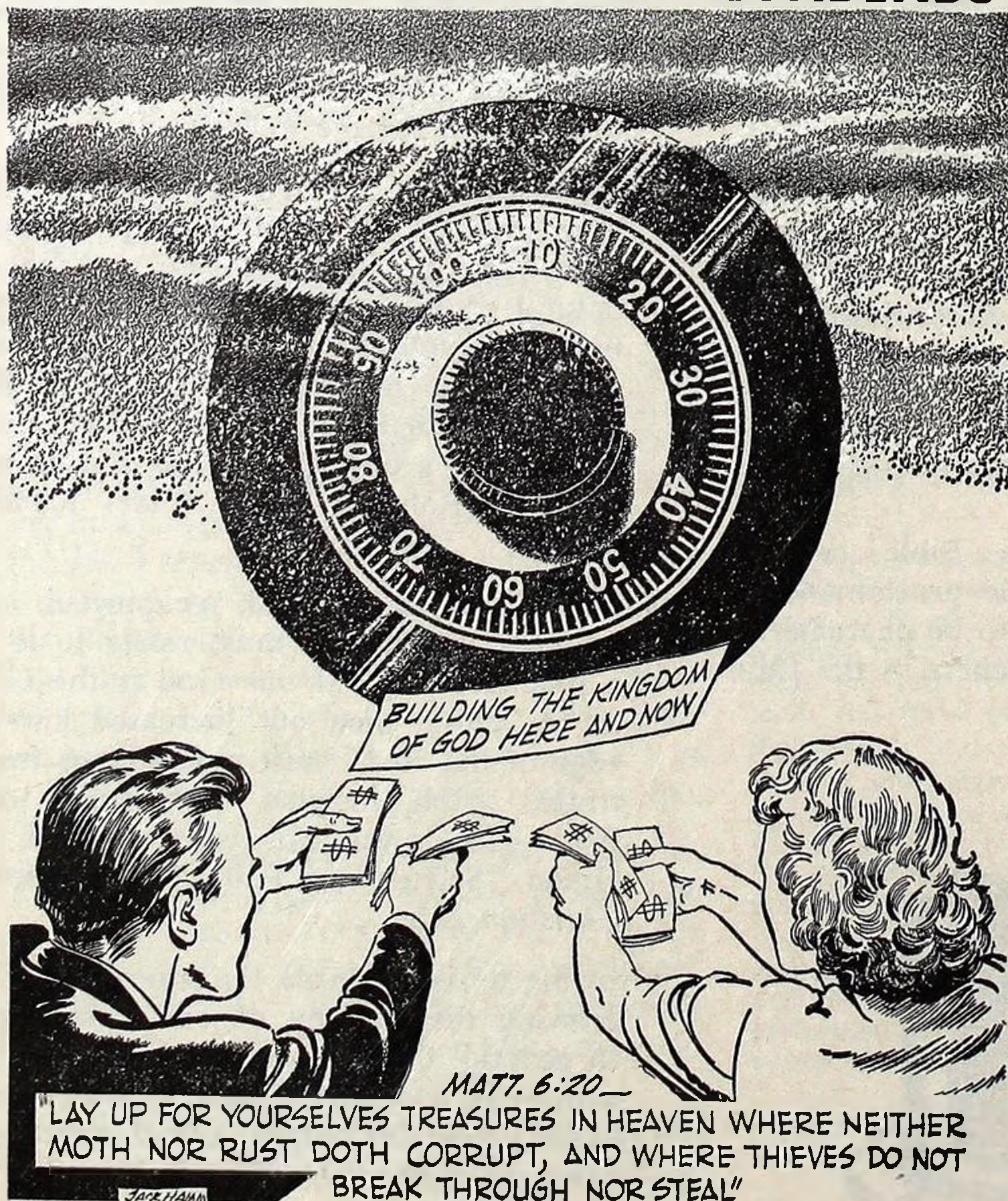
Southern Baptists for their 28 state papers have a modest circulation of a little over 1,400,000. The convention at St. Louis gave approval to a goal of 1,750,000 circulation for these papers by 1964. Tennessee Baptists are asked to take their part in attaining this goal by increasing the circulation of the BAPTIST AND REFLECTOR to 80,000 subscribers. This can be easily done when Baptists show as much wisdom in the en-

couragement of their communication media as Catholics have shown for the Catholic papers.

But Tennessee Baptists are going to have to get rid of two foolish ideas. The first one of these is that some churches count the paper as their first expendable and drop it out of their church budget. This they do if their finances fall the least bit on one hand or if they start a building program on the other. The second foolish idea is that the state paper should only be sent to those who ask for it. It should be sent to every home every week. It's a mistake to give the witness of God's Word only to those who want it. "You give it to those who need it," as Editor Kelly Simmons of the *California Southern Baptist* points out. The paper may go into a home of an indifferent Baptist. It may not be regularly read. But that person will know that his fellow Baptists are on the move. Some day he may read the paper, and even one article is worth the value of a whole year's cost.

It's true of the printed word as of the seed sown. He that sows sparingly shall reap also sparingly. The church that sows bountifully too, can count on a bountiful harvest. The BAPTIST AND REFLECTOR should be sent by every church into every one of its homes.

INVESTMENT WITH ETERNAL DIVIDENDS



The Church In A Glass Case

The church can only preserve itself by serving God's purpose in the world. This means proclaiming the gospel of the Kingdom of God. The church saves its life by losing its life for Christ's sake.

An interesting news item in the *New York Times* tells of an ancient church building in Hungary to be preserved for posterity in a glass case. Located some twenty miles from Budapest, it is now in ruins, but is to be restored. Built in 1258 it was once used as a fort. Its ruin dates to 1581 when the Hungarians tried to take it back from the Turks. Since that time, the news article tells, local builders have helped themselves to stones for building purposes, and it is believed that all the stones now missing from the church structure are now built in the houses in the village.

If the church builds living stones of redeemed lives into itself, it need never be in a glass case to be preserved. God will preserve it for His glory.

Sometime ago at a restaurant, I came to enjoy a meal that I had had no appetite for when my wife and I gave our orders. The change from disinterest in, to zestful appreciation for, the food came about because of a sound that began to attract my attention. It seemed to be coming from a table to our rear. It reminded me of a noise that I had been familiar with as a boy, one that I had often made despite scoldings from my elders.

I asked my wife, who was facing in the direction that I had become curious about, if there were any children at the tables. When she said that there were none, I asked her to exchange places with me because I wished to locate the adult that must be doing what I thought all adults had broken themselves of, namely, smacking their lips.

From my new view I located the source of what I had been hearing. It was coming from a lone diner, a bearded, patriarchal man in the grab of an Eastern Orthodox priest. I chose to identify him as the pastor of the Greek operator of the restaurant in which we were dining. I observed him steadily, but unobtrusively. I could not help it. His countenance beamed delight as his

By Joel H. Ponder

eyes surveyed the viands before him. His hands were graceful in movement as he leisurely lifted morsels of food to his lips lips that acknowledged the quality of what they were receiving by mitting subdued but unmistakable smacks. Coming from him, these seemed to me to be the perfect reaction to good food, convention to the contrary.

Suddenly, I felt the surge of hunger. The food that I had been dawdling with I began to devour with the eagerness of long-gone boyhood. In the abandon of eating, the restraints relating to sounds under which I had dined for many years were broken and the tribute to good food came audibly from my lips, also.

When we left the restaurant my wife expressed pleasure that I had regained my appetite. When we got home she asked about the strange noises that I had heard and then imitated. I explained that I had seen and heard a man eat with such grateful gusto that I had joined him in the gladness of the experience. I said to her: "That Greek pastor had the sound for an English word that has come to my mind, one sometimes used in Scripture—'savour'." She suggested that we look up its meaning to make sure and when we did she agreed with

Mr. Ponder is a retired Baptist minister who makes his home in Morristown, Tennessee.

me that the one that fitted best was: "Savour is the quality of smack and is the labial response of the senses of taste and smell."

The venerable man at the table was partaking of the hospitality of a son of this in the faith. That son had prepared the food with his own hands. As he brought it to his guest, course by course, one could see that the pastor's acceptance of the man and that which he brought was that of complete approval, of utter satisfaction.

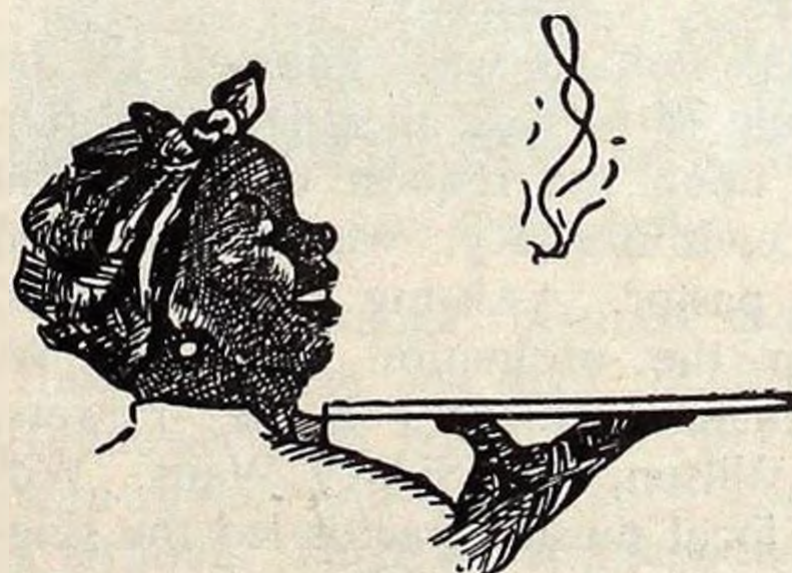
Was it not thus that God, the Father, beheld both the person and the work of his Son? Isaiah foretold: "He shall see the travail of his soul and be satisfied." The Lamb of God, emerging from Jordan's

at the newly discovered goodness of the Lord?

The whole palatal area is excited at the touch of salt that is found to have savour. The lips involuntarily smack by way of affirming this quality. The figures of speech that Jesus used compounded elemental things of the body and of nature to teach spiritual truth. If Christians are, as He said, the salt of the earth, I am sure that He expected an excited, explosive response from the jaded senses of sinful men at their touch, some simple uninhibited sound of wonder and delight.

The smacking of lips may sound crude to super-refined ears, but it indicates health and heartiness. Jesus did not say with

The Quality Of SMACK



waters, heard the heavenly proclamation: "This is my beloved Son in whom I am well pleased."

Paul tells of the fragrance of the sacrificial work of the Blessed One in Ephesians 5:1—"Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour." Then might not we, in all reverence, think of that sound which the people heard and thought was thunder, following the coming of Greeks seeking Jesus, as the opening and closing of the lips of God in atmospheric praise of his dear Son?

The Psalmist invites men to: "Taste and see that the Lord is good". Those that do so find that their dead spiritual senses are quickened. The lips are the members of the body that sound forth praise of the Bread of Life that we taste. If savour have a peculiar quality, who shall say that a sound that is neither a word nor a song does not appropriately express the soul's delight

what sound the sampler of savourless salt might show displeasure. In our language, I think "ugh!" would be the word (or sound). The salt cast out from such a sampling would be the whole package and, in falling, would make a sound depressingly sodden. Men would tread upon it but, I think, not by choice but only because so much had been cast out as to cover the pavement of their pathway.

Paul seems never to have feared persecution but only that he might, by lack of self-discipline, become a castaway. My very good dictionary tells me what the quality of savour is. What it is not in people (and Jesus meant people in the parable) may be expressed (or thought) in words, such as: trifling, boresome, inane, unclean of speech, immoral. Yea, adjectives in greater number that describe the faults of the once acceptable person who has become unpalatable through carelessness and the consequent loss of savour.

Tennessee Topics

A revival the week of August 7 with preaching by Elmer Piper of Greenville, South Carolina, will be held at Hurricane Church. This old church between Lebanon and Murfreesboro, just south of the Cedars of Lebanon State Park, is one of the mother churches of pioneer Baptist development in Middle Tennessee dating back to 1815. Carl Gadsey, Jr., is the present pastor. Dr. Piper, in addition to 15 years pastoral experience, has had 8 years experience as a full-time evangelist conducting 142 revivals.

Piedmont Baptists Build

Piedmont Church, Jefferson Association has begun construction of a new colonial type brick-veneer auditorium and educational building, according to Pastor James L. Agan. The auditorium will seat about 400. The educational building will have thirty department and class rooms.

The former frame structure built in 1913 has been carefully dismantled by members of the church and all usable materials will be placed in the new building to be erected west of the present church lot, on newly acquired acreage. The old property will be as a parking area.

The building committee is composed of L. E. French, Alex Dukes, and Roy Edwards. Much of the work on the new building, as was true of the new brick pastor's home, is being done by various craftsmen, who are members of the church. Early fall will see the church in its new quarters.

Pastor T. Frank Smith of Pine Grove Church, Beech River Association, reports a good revival under the leadership of J. V. Reeves, evangelist, and Marvin Russell who led the singing. There was one addition by baptism and one by letter and three rededications.

William C. Kerley was ordained to the ministry July 30 by First Church, Columbia, W. Clyde Martin, pastor. Jim Brewer, former pastor, preached the ordination.

Bledsoe Association—S. E. Wood, pastor of Chestnut Grove Church, resigned to become pastor of Pleasant Hill Church in Cumberland County Association. Gene Rutledge, student at Belmont College is the new minister of music at First Church, Portland, Eugene M. Fleming, pastor. First Church, Red Boiling Springs, held a revival with seven professions of faith. Jasper Neal did the preaching and H. W. Hargrove led the singing. July 2, First Church, Millersville, used its new building and on July 9 there were 94 in Sunday school and six additions to the church. H. A. Crouch is pastor.

James H. Pollard was ordained to the ministry July 16 by Tusculum Hills Church, Nashville, upon the request of Beechland Church, Lewisburg, Ky., which has called Pollard as pastor. Assisting Pastor Don B. McCoy in the ordination were W. W. Phelps, Eugene Pinegar, B. B. Powers, Courtney Wilson, and Sidney Waits. William Ball, local music director led the singing and brought the special music.

BSSB Retiree Dies

NASHVILLE—George W. Card, retired Baptist Sunday School Board employee, died July 29 at his home, 1808 Beechwood Ave., after a short illness.

A native of Canada, Mr. Card was associated with the Sunday School Board for 32 years before his retirement in 1954.

He had been in charge, first, of the Board's Advertising Department. Later this department was combined with the Sales Department. Because of the great expansion of accomplishments during his tenure the department was divided into three departments.

He had served as minister of music at a number of Nashville churches.

During his church service here he assisted in revivals in practically all Baptist churches in the city and in numerous evangelistic campaigns throughout Tennessee and other Southern states.

Mr. Card married the former Mary Twyman of Louisville in 1914. She survives.

He was educated in schools in Canada and was a graduate of Burdette College, Boston, and had studied at Southern Baptist Theological Seminary, Louisville.

Other survivors are two sons, Dr. William Judson Card, Nashville, and Philip Twyman Card, Training Union secretary, Colorado Baptist General Convention, Denver, Colo.; and a brother, Foster B. Card, Hollywood, Calif.

J. L. Helton of Benton has been called as pastor of Victory Church, located one mile south of Benton. This church was organized in 1953. Helton is a former pastor of Pine Ridge Mission, sponsored by First Church, Benton.

New Union Church, Medon, closed a revival July 30 with 28 additions. There were 8 by baptism and 10 by letter. Pastor James R. Jones also reports 39 rededications. Felix Hayes of Madison Church, Bemis, did the preaching and J. C. Tims led the singing.

Southside Church Plans Sanctuary

Ground has been broken for a new sanctuary for Southside Church, Jackson. The new building will be 32 by 60 feet with a brick exterior and concrete block interior. The steeple and porch will be of colonial design.

The old sanctuary of the church will be converted into space for a nursery, Beginner's Department and Primary Department.

The present parsonage is being transformed into a larger three-bedroom home for the pastor, Joe Weaver, and his family.

An educational building is included in future plans.



JACKSON—The congregation of Southside Church here paused for prayer immediately after breaking ground for a new sanctuary. In the foreground of the congregation are (from the left) Pastor Joe Weaver, J. A. Stovall, David Morrison and James F. Burns who shared in the turning of the dirt with Morrison who is chairman of the deacons turning the first shovel.

Hidden Task Of Pastors

"When a man is called into the ministry, administration is an area of the work he fails to see; but the pastor of an average size church with no educational director will spend better than 50% of his time in administration, in keeping the church running smoothly and effectively." Herman Jacobs, recently stated.

Jacobs, pastor of Crieviewood Baptist Church, Nashville, will lead conferences for deacons at the annual Church Administration Conference at Camp Carson, August 18-19.

Jacobs plans to discuss with the deacons their role in the church and in assisting the pastor. He said, "The deacon today has a responsibility to assist the pastor in maintaining a Christian spirit in the congregation. This is done through prayer, conferences and discussions between the deacon and the pastor, and through the deacon's visitation of church members. This is especially needed in a large church where the pastor has difficulty in visiting the tremendous membership. The deacon can also assist the pastor in the work of evangelism."

Other conference subjects and their leaders include "The Role of the Church

Stewardship," William H. Pitt, secretary, Stewardship Department, Baptist State Board; "Income Tax, Social Security, and Retirement," Baynard F. Fox, field representative, Annuity Board; "Planning Church Food Service," Idus V. Owensby, church business consultant, Baptist Sunday School Board; "Better Church Bulletins and Other Printed Materials," David K. Morris, public relations director for the Alabama Baptist Convention, Montgomery.



Idus V. Owensby

The Conference, planned especially for church leaders and staff members of East Tennessee, will begin at 5:30 Friday night with supper and run through 3:00 Saturday afternoon. Three general sessions are scheduled in addition to the simultaneous conferences.

This fourth annual Church Administration Conference will be opened with a devotional by Dr. Fred Kendall, executive



Charles P. Johnson

secretary of the Tennessee Baptist Convention. Dr. Kendall will speak Saturday morning on "Better Administration Through a Church Council," and in the closing session on "Your Place in Church Public Relations."

Other topics for the general sessions are "Church Administration Today," by David K. Morris. The director of public relations for the Alabama Baptist Convention, will also lead a discussion Saturday morning on the planning necessary for effective public relations.

Gene Kerr, administrative assistant for the Tennessee Baptist Convention, will discuss good newspaper relations during the closing session. Other conferences led by him will include "Using Church Committees to Save Time and Do More," and "The Training Union Promoting Church Administration." The latter is especially for regional Training Union adult leaders and pastor advisors.

For reservations write Gene Kerr, administrative assistant, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville 5, Tennessee.



Herman E. Jacobs

Secretary," Mrs. Loren Williams, educational secretary, First Baptist Church, Nashville; "Ministry of the Church Library," Dr. Charles P. Johnson, director of libraries, Southwestern Baptist Seminary, Fort Worth; "Records and Letters that Count," Leslie R. Baumgartner, secretary of the Associational Services Department, Baptist State Board.

Additional conferences are "Church Recreation Program," Bob Dixon, minister of youth and recreation, First Baptist Church, Nashville; "Administration in

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Come To Tokyo

by R. Paul Caudill

If anyone has any doubts as to worthwhileness of Christian missions, let him come to Tokyo. Here one finds, almost without effort, some of the grandest and most persuasive arguments in behalf of Christian missions to be found in the world. My last visit to Tokyo was in August of 1953. I thought then the work of our missionaries was heartening on every hand. I feel that it is far more so today. Those familiar with Southern Baptist work in Japan following World War II will recall that when our missionaries returned to resume their labors, they found only fifteen Baptist churches with some 500 members. The war had taken its toll among the churches, as well as among other phases of the national life. The work of many of the churches was almost at a standstill, because of the bombings, of deaths, and removals to other areas. Notwithstanding that gloomy picture of the early postwar era, one finds today in Japan some 80 Baptist churches with a total membership of 13,000 souls. In addition to this, there are some 102 mission stations which, by the grace of God, and in the fullness of time, should all become fully constituted Baptist churches. These 80 churches experienced last year 1,071 baptisms, a ratio of 8 or 9 per church member, as over against a ratio of one baptism to from 23 to 25 church members among Southern Baptists for the similar period.

But that is not all. We are told that the Baptists of Japan are engaged in an intensive five-year plan of labors to culminate in the Jubilee Year of 1964. They hope by that time to have doubled the number of churches and to have increased the membership of the churches immeasurably. The missionary labors of Southern Baptists here in Japan become all the more significant in light of the role of Japan in the Council of Nations. Just as Germany becomes, increasingly, a key to all of Europe, so does Japan become, and increasingly, a key to Asia.

The country has one of the highest literacy rates to be found in the world. Mr. Akira Tanaka, of the Ministry of Education, who was my dinner guest on Saturday evening, told me the present literacy rate for Japan is 99.7 percent. He also pointed out the fact that there are some 250 universities in Japan for students to enter,

However they must first stand vigorous, intense examinations for which some study two to three years. Many of those desiring university training here never realize that ambition because colleges, in the first place, do not have the facilities to accommodate all who would enter their halls. And then, in the second place, the entrance examinations are so competitive that many fail to achieve their objective.

In my opinion, it would be difficult for Southern Baptists to find opportunities for added mission work with greater promise than that of Japan. My only fear is that our efforts may be too little and too late to cope with the fanatical determination of the zealots of communism who are trying so desperately to gain permanent footing in this nation that is so important to the future of all of Asia.

Dr. Caudill is pastor of First Baptist Church, Memphis, Tennessee.

Christian Life Conferences at Glorieta and Ridgecrest

Christian Answers To Family Problems

"Christian Answers to Family Problems" is the theme of the Christian Life Commission's Glorieta and Ridgecrest conferences to be held in August.

Specific subjects are: "Biblical Foundations for Responsible Family Living," "The Church and the Family: Competitors or Colleagues?," "Teen-Age Marriages," "Birth Control and Planned Parenthood," "The Churches Face the Divorce Problem," "Inter-faith Marriages," "Working Wives and Mothers" and "The Christian Family and Its Aged Members."

The conferences will feature a message on each of these subjects and each message will be followed by an informal discussion period.

The Glorieta conferences, August 10-16, will be led by Dr. T. B. Maston and Dr. Lofton Hudson. Dr. Maston is Professor of Christian Ethics at Southwestern Seminary and Dr. Hudson is Director of Coun-

Mystery of Red Rose Solved by Pastor

BIG SPRING, TEX.—(BP)—The "who-done-it" mystery of the red rose was solved here after Pastor P. D. O'Brien received a long-stemmed rose for 994 weeks in a row.

In the eve of his resignation as pastor of the 1500-member church to enter evangelistic work, O'Brien asked the person who had been anonymously sending the roses for years to stand and identify himself.

A quiet hush fell over the congregation, and slowly Deacon Nat Schick, 77-year-old retired postmaster, rose to his feet.

It all started when O'Brien preached one Sunday holding a red rose during most of the message.

"I told the congregation that I'd like to preach with a red rose in my hand all the time to keep from shocking them with my gestures," O'Brien said. "I used to wave my hands a lot when I talked."

Every Sunday since, no matter where he went—Alaska, the Holy Land, Europe—O'Brien received a red rose, and he never knew who was sending them.

The week after the mystery was solved, Deacon Schick sent his last red rose to his beloved pastor.

selling for the Midwest Christian Counseling Center, Kansas City.

The Ridgecrest conferences, August 24-30, will be led by Dr. O. T. Binkley and Dr. David R. Mace. Dr. Binkley is Professor of Christian Ethics and Dean of the Faculty at Southeastern Seminary and Dr. Mace, one of the world's foremost authorities on family life, is Executive Director of the American Association of Marriage Counselors with offices in New York.

Those wishing to attend either of these conferences should make reservations with the Glorieta or Ridgecrest encampment managers. At both encampments the Christian Life conferences will coincide with the annual Bible conferences.

Foy Valentine, Executive Secretary of the Christian Life Commission, said the Commission is hopeful that these special conferences for leaders will help in strengthening the fibre of Christian family life among Southern Baptists.



Student Secretary Named At Ridgecrest Meeting

RIDGECREST, N. C.—David K. Alexander has been named secretary of the Student Department of the Baptist Sunday School Board at the Board's semi-annual meeting here July 26-28.

Alexander brings to the position a vast experience in student work. He has been editor of publications and materials in the Student Department since 1955. In this position, he has edited "The Baptist Student," monthly publication during the school year, and "Key News."

He is also co-author of "The Baptist Student Union Manual." Formerly he had been director of Baptist Student Union work on several college campuses.

A native of Quitman, Tex., he was educated at Oklahoma Baptist University, Shawnee, and the University of New Mexico, Albuquerque, where he received the B.B.A. Degree. He also holds the M.R.E. Degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

He has done further study at Harvard University, Cambridge, Mass., Baylor University, Waco, Tex., and Vanderbilt University, Nashville, Tenn. He received a Danforth Campus Christian Workers Grant for a year of graduate study.

He has directed Baptist Student activities at the University of New Mexico; Texas A and M College, Bryan; and the colleges and universities of Nashville. He served the Ramona Baptist Church, Dallas, Tex., as minister of music and education in 1948-49.

Alexander has traveled extensively, working with young people throughout this nation as well as many European nations. He is listed in "Who's Who in American Colleges and Universities." He has done considerable writing for young people's materials published by the board.

He is a member of the First Baptist Church, Nashville, where he serves as a deacon and Sunday school teacher.

He succeeds the late G. Kearnie Keegan as secretary of the Student department.

Foreign Board Warns Of Undeserving Plea

Appeals being made to Baptist churches in the United States by three Americans imprisoned in Guatemala City, Guatemala, are not worthy of any charitable consideration, says Dr. Frank K. Means, secretary for Latin America for the Southern Baptist Foreign Mission Board.

Dr. Means's statement follows investigation of the men by the American consul and Southern Baptist missionaries in Guatemala City. They were found to be imprisoned for fraud. There seems to be evidence, Dr. Means says, that the men have set out to raise a huge sum of money, by means of this scheme of bombarding churches. The appeals have been set forth in a letter, copies of which have been forwarded to the Foreign Mission Board.

"People who have compassionate hearts

Couple Drives 250 Miles To Join Church

EAST ST. LOUIS, Ill. (BP)—Two families drove from Chicago to nearby Bethalto, Ill., 250 miles, to join the First Baptist Church of Bethalto.

"They will be active members of our church," Frank Marshall, pastor of the First Baptist Church at Bethalto, said.

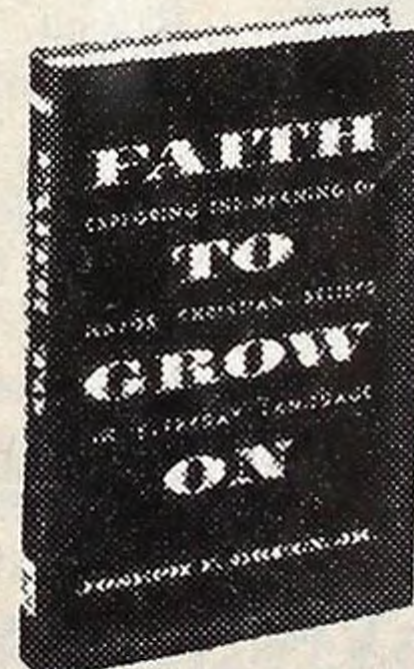
Will the Charles Thompkins and Bill Hayes families of West Chicago drive the 250 miles to church each Sunday?

No. They will form the nucleus of a West Chicago mission sponsored by the Illinois church. Several Southern Baptist families live in West Chicago, a community of 8000.

could be inclined to respond to such appeals," Dr. Means says, "and many have written either to our missionaries or the American Embassy in Guatemala City."



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EPHESIANS: PATTERN FOR CHRISTIAN LIVING

Ray Summers

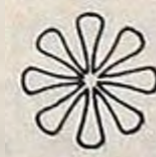
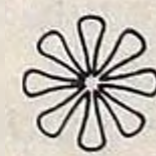
Contemporary Christian living takes the spotlight in this devotional commentary. The author sets forth the doctrinal and ethical teachings of the letter, discussing two inseparable factors—how to be saved and how the saved ought to live. (26b)

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As A Baptist, I Believe . . .

There are approximately twenty million people in the world who are called Baptists. They are found in practically every country of the world. However, ninety per cent of all Baptists are in the United States; one-third of these are in our own Southern Baptist Convention. As one of twenty million Baptists, I share the faith that is founded on the Word of God and revealed in Jesus Christ, the Son.

Paraphrasing Dr. R. G. Lee; as a Baptist, I believe in the one true God. I believe in the divine inspiration of the Scriptures, the Trinity, the ruin which sin brought to the human race, the sacrificial death of Christ, repentance, faith, and salvation through Christ. I believe in future rewards for the righteous and in punishment of the wicked. In addition to the above beliefs, which most Christians hold, there are certain other beliefs which are unique and distinct among Baptists. Included in these distinctive beliefs of Baptists are the sovereignty of the individual, his personal responsibility toward God, and the priesthood of all believers. The church is a body

Speech of G. Leon Partain, who was awarded Second Place in the Tennessee Baptists Speakers' Tournament. Leon represented the Robertsville Baptist Church, Oak Ridge, Clinton Association and the Eastern Region.

of baptized believers, equal in privilege and rank. We are associated together under covenant and administer to our own affairs under the Headship of Jesus Christ.

Last quarter at school in one of many, many "bull-sessions," several boys were in my room. We were discussing God and religion. One very intelligent engineering physics major looked up at me and said, "Leon, I really would like to believe that. I wish I could. If you're so sure about this place, heaven, just give me three intelligent statements about it?" What would you have told him?

He continued, "If God is so real to you, prove Him to me."

Since we are both studying science, one might use the scientific method in attempting to prove God. However, I believe that this should never be used because when you have the proof of the existence of God all written down in a logical sequence based upon known scientific laws, the laws may change. And "boom," you have automatically disproved religion. For example, it was once an established law of science that the smallest particle into which matter could be broken was the atom. This law has of course been changed and revised.

On the other hand, this I would say about God. *He cannot be proved* in a strict

technical sense. When there is proof, there can be no faith, and the only way to come to God is through faith. In Ephesians we learn that "we are saved by grace through faith; and that not of ourselves, it is the gift of God . . . , lest any man should boast." Any proof of God lies in the witness of those who have met the Savior.

May I continue by pointing out that all the above beliefs and convictions, which we hold dear as Baptists, are worthless, unless we live daily in such a manner as to reflect the Christian principles in which we believe. In summary, as a Baptist, I believe that we as Baptists should do a little less talking and bragging, and a lot more living and witnessing.

Dr. George K. Schweitzer tells the story of a dream that he had. He dreamed it was the year 1995. The world was in turmoil. The United States was covered with missiles and rockets. They were all aimed toward Russia. In the Soviet Union it was the same old story except the missiles were trained on the United States.

In the midst of this tension it was learned that at the Massachusetts Institute of Technology, Dr. Almstock had designed and built the largest and fastest electronic brain in the world. The leading scientists of the day were invited to Boston where all the knowledge of the world was programed and fed into the giant brain. Physics, math,

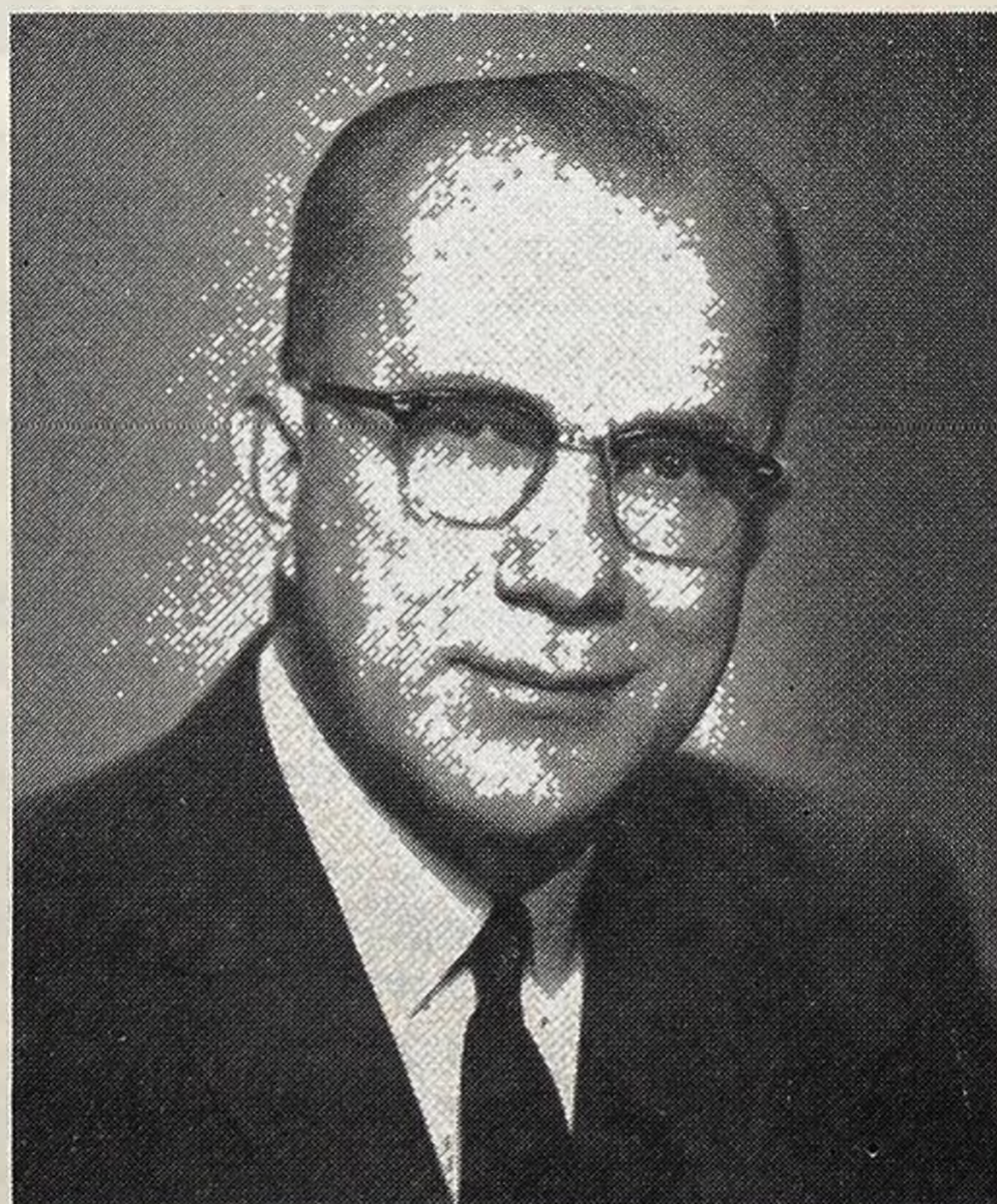
chemistry, religion, medicine, anthropology, accumulated data was "crammed" into the machine. Weeks later when this mammoth task was completed, all the scientists and doctors and teachers gathered in the tremendous room where the brain was installed. Then suddenly as a hush came over the group Dr. Bargmann, a bio-chemist from Switzerland, arose from the center of the distinguished assembly and said, "Go ahead Professor Almstock. Ask it the question."

So Dr. Almstock sat down at the desk and programed the question, "What is the answer to the world situation?" He fed it into the machine. The giant brain cranked and groaned; lights blinked off and on for ten minutes. Then the answer was typed out. Almstock picked it up, read it, and looked at his colleagues. Again Bargmann hurried him on, "What does it say? What does it say?"

Almstock read, "You shall believe on the Lord, your God, with all your *heart* and with all your *soul* and with all your *mind* and with all your *strength*. And you shall love your neighbor even as you love yourself."

Yes, as a Baptist, I believe that God is the answer to the world situation. I believe that Jesus founded and sustains the Church. I believe that He lives in the hearts of men. I know that he lives within my heart because one day, twelve years ago, I met the Savior. Now I can say with Paul, "I *know* whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

DR. KENDALL TO TEACH THE BOOK OF ROMANS



Dr. W. Fred Kendall, Executive-Secretary of the Tennessee Baptist Convention, will teach the Book of Romans during the Pastor's Retreat at Camp Carson, August 28-September 1. This Retreat, promoted

by the Department of Evangelism of the Tennessee Baptist Convention, is planned for the pastors and missionaries in our Convention. A wonderful program has been planned, and a great treat is in store for all those who attend.

Other program personnel include: Dr. Eual F. Lawson of the Home Mission Board's Division of Evangelism, who will bring inspirational messages twice daily; Dr. Maurice Blanchard, President of Ramapatnam Baptist Theological Seminary, South India, who will bring missionary messages twice daily along with the showing of slides and movies of his work in India; Mr. Gene Kerr, Administrative Assistant of the Tennessee Baptist Convention, who will lead conferences on Public Relations; and Rev. F. M. Dowell, Jr., Secretary of the Department of Evangelism, will speak on soul winning. Dr. W. H. Roden, Dean of Students of Carson-Newman College, will direct the afternoon's recreation.

For reservations write today to: Rev. F. M. Dowell, Jr., Secretary of Evangelism, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville, 5, Tenn.

New WMU Materials Now Available

To every president of the WMUs in the churches there has been mailed a directory on which names and addresses of the 1961-62 WMU Officers are to be mailed to the State WMU Office before September 1.

As soon as possible after the Directory is received in the State Office, a free copy of the 1961-62 WMU Year Book and the 1961-62 Tennessee WMU Guide Book will be mailed to the 1961-62 WMU President. *All other officers should have the new materials provided them by their church.* Orders for the 1961-62 WMU Year Book (25¢), and Tennessee WMU Guide Book (10¢) are now being filled by the State WMU Office, 1812 Belmont Blvd., Nashville 5, Tenn.

All the other priced materials are listed in this new Year Book, and may be ordered from WMU, Birmingham 3, Alabama. Do not order materials from an old Year Book.

The Baptist Book Stores will be carry-

MARY MILLS, *Executive-Secretary*

ing many of the priced WMU materials as they are made available. Perhaps you will want to check with your Book Store first!

A careful study of the WMU Year Book and the Guide Book by each officer separately and as an Executive Board, will result in more effective planning for enlistment and training in missions for 1961-62.

Every officer should hold the Leadership card for her particular area of work—WMS, YWA, GA, or Subeam Band. Those holding cards for 1960-61 must, within a year, complete the Refresher Course for 1961-62 to have the card remain valid. The requirements for the Refresher Course are outlined in the 1961-62 Year Book. Order yours today. Send in your church WMU Directory today!

The Year Book also explains the new

simplified system of reporting to go into effect for the new year. The reports for 1960-61 will follow the present plan, and no changes will be effective until all 1960-61 reports are turned in. The WMU President is responsible for also giving to the church clerk accurate information for the *Annual Church Letter*. Many times the enrollment for WMU is turned in including only women members! Every girl and boy in the YWA, GA, or Sunbeam Band is also a member of the church WMU! During this last quarter let every WMU organization check up on its "Aims for Advancement" and turn in accurate records of work accomplished.

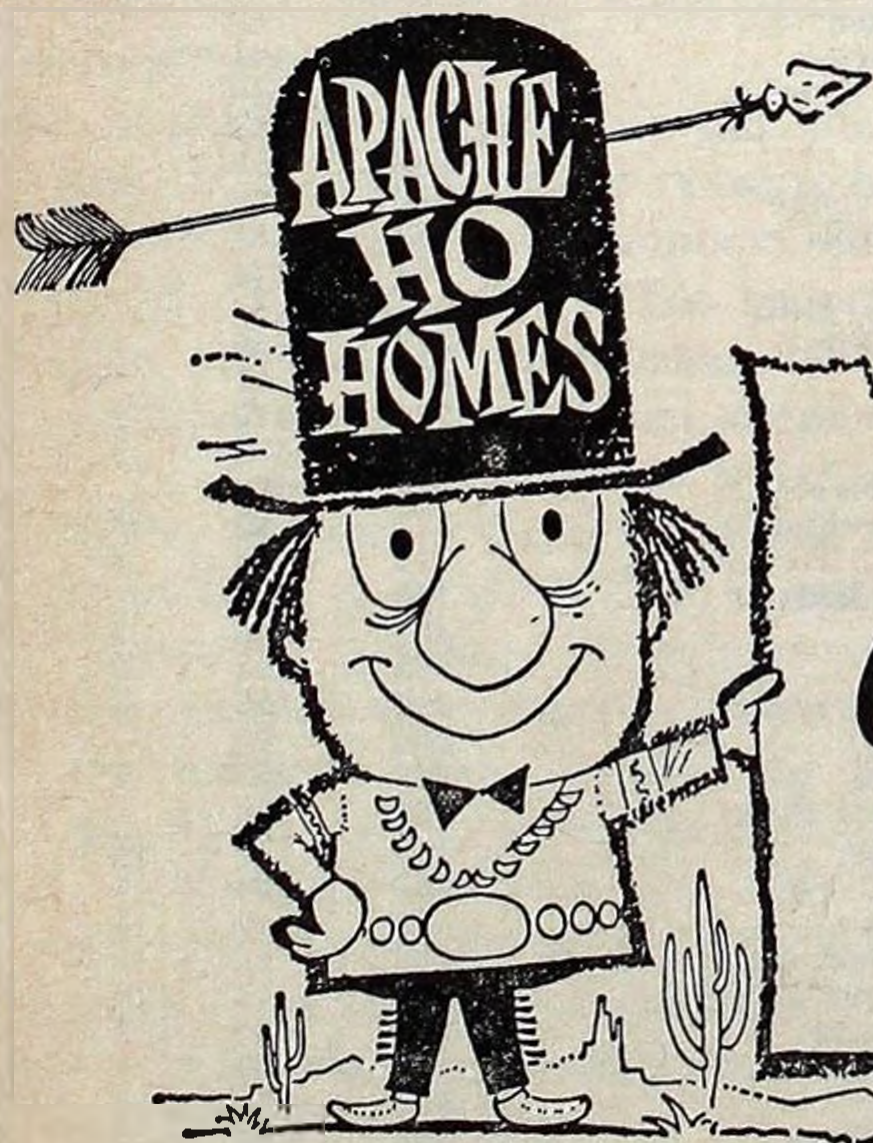
To prepare for next year, get the new materials, train leadership, and plan wisely to enlist more women and young people in the wonderful program of missionary education through the organizations of WMU!



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Attendances and Additions

July 30, 1961

Alcoa, Central	200	70	1
First	438	165	
Athens, East	406	125	
First	588	209	
West End Mission	69	41	
North	274	123	
Central	108	38	
Lake View	46	29	
Niota, First	143	41	
Riceville	114	45	
Rodgers Creek	48	23	
South Liberty	40	25	
Union Grove McMinn	74	61	1
Zion Hill	56	32	
Auburntown, Prosperity	136	78	
Bolivar, First	452	141	
Mission	63	27	
Brighton	234	118	2
Brownsville	541	96	
Cedar Hill	106	49	
Chattanooga, Avondale	598	156	2
Brainerd	880	325	19
Calvary	305	70	
Chamberlain Avenue	202	80	
Concord	423	170	4
Eastdale	419	98	1
East Lake	511	212	
East Ridge	726	214	1
First	1119	228	5
Morris Hill	278	150	6
Northside	360	91	
Oakwood	343	142	
Red Bank	1018	284	
Ridgedale	493	160	3
Ridgeview	266	68	
St. Elmo	370	63	
Second	138	46	
Spring Creek	470	142	
White Oak	461	105	
Clarksville, First	806	159	1
New Providence	284	122	2
Cleveland, Big Spring	376	196	
First	549	189	
Maple Street	151	68	
Waterville	142	70	
Clinton, First	629	206	
Second	510	103	
Coalfield, Pleasant Grove	174	106	
Columbia, First	612	198	5
Cookeville, First	419	86	
West View	205	73	
East Side Mission	54	39	
Crab Orchard, Haley's Grove	108	44	
Crossville, First	244	49	
Daisy, First	309	96	
Dayton, First	200	42	
Cove Mission	30		
Morgantown Mission	21	10	
Dunlap, Ebenezer	67	49	1
Dyer, New Bethlehem	178	92	
Dyersburg, First	635	194	
Spring Hill	153	89	2

Elizabethton, First	483	150	
Immanuel	283	111	1
Elk Mills	42	28	
Oak Street	143	57	4
Siam	221	92	
Etowah, First	349	96	1
Goodsprings	142	62	
North	430	130	
Fountain City, Central	1107	331	1
Smithwood	698	265	
Friendship, South Fork	68	56	
Goodlettsville, First	436	165	
Greeneville, First	379	148	
Guild, First	35		
Harriman, South	427	118	
Trenton Street	433	120	
Walnut Hill	287	92	
Henderson, First	284	95	1
Hendersonville, Rockland	229	47	3
Rockland	25		
Hixson, First	313	103	1
Memorial	254	91	6
Serena Chapel	87	30	
Central	259	126	2
Hohenwald, First	137	79	
Humboldt, Antioch	261	125	
First	466	138	
Jackson, Calvary	582	267	
First	989	203	
East Union	73	39	
Parkview	370	117	
West	867	399	
Jellico, First	216	43	
Johnson City, Central	655	148	1
Clark Street	242	101	2
Northside	50	30	
Pine Crest	201	97	
Temple	333	109	
Unaka Avenue	296	103	
Jonesboro, Second	128	48	
Kenton, First	207	56	
Macedonia	110	74	7
Kingsport, First	830	166	4
Gravelly	107	75	
Litz Manor	219	103	2
Kingston, First	481	183	1
Knoxville, Arlington	455	105	1
Bell Avenue	796	208	2
Broadway	975	340	1
Fifth Avenue	1179	406	
First	927	256	7
Glenwood	344	160	
Grove City	332	161	2
Island Home	263	90	
John Sevier	207	82	
Lincoln Park	958	320	
Lonsdale	369	92	
McCalla Avenue	700	224	
Mt. Olive	385	82	
Meridian	527	159	5
Rocky Hill	265	85	1
Sevier Heights	709	307	6
Stock Creek	210	89	
Wallace Memorial	690	264	1
Lawrenceburg, First	178	67	
Meadow View	42	30	
Immanuel	140	121	18
Highland Park	241	114	
Lebanon, Rocky Valley	116	73	
Lenoir City, Calvary	237	63	2
First	482	128	2
Kingston Pike	83	40	
Oral	168	80	
Lewisburg, First	407	75	
Livingston, First	132	39	
Loudon, Blairland	254	87	
New Providence	192	100	
Madisonville, Chestnut	90	72	3
First	348	113	3
Mission	31	20	
Manchester, First	284	118	
Martin, First	394	98	
Southside	96	53	
Maryville, Broadway	670	341	
Grandview	212	107	
McGinley Street	165	77	1
Maury City	133	44	
McKenzie, First	276	79	10
McMinnville, Magness Memorial	375	92	
Forest Park	79	49	
Shellsford	216	158	1
Mt. Pleasant, First	155	80	
Mission	60	50	
Medina	226	117	
Medon, New Union	169	113	28
Memphis, Ardmore	684	331	
Bellevue	2290	980	28
Berclair	942	410	4

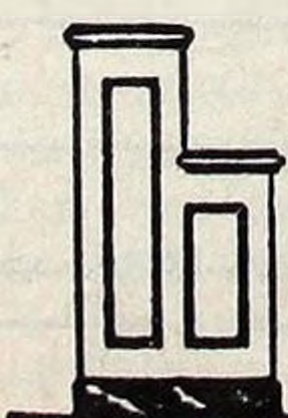
Beverly Hills	523		4
Boulevard	525	150	
Buntyn Street	212	102	2
Calvary	308	154	4
Lamar Terrace	98	53	2
Dellwood	250	90	
Egypt	170	86	
First	1315	277	1
Frayser	701	313	2
Georgian Hills	318	152	3
Highland Heights	1118	508	6
Kensington	320	100	
LaBelle Haven	691	197	1
Lucy	87	54	6
McLean	461	195	
Merton Avenue	411	89	3
National Avenue	300	119	
Oakville	257	89	2
Richland	200	90	
Scenic Hills	179	58	2
Sky View	301	159	1
Temple	1065	324	
Vanuys	85	37	
West Frayser	385	175	1
Whitehaven	665	144	1
Milan, First	451	126	1
Northside	160	47	
Murfreesboro, First	544	128	1
Calvary	88		
Southeast	126	62	
Third	361	130	
Woodbury Road	220	85	
Nashville, Antioch	132	48	
Alta Loma	274	108	1
Mission	13		
Calvary	239	81	1
Crievewood	341	115	
Dalewood	360	111	
Donelson	697	143	3
Eastland	570	132	3
Eastwood	166	72	
Elkins Avenue	120	49	
Fairview	211	104	
Jordonia	29	21	
Lyle Lane	80	47	
First	1301	405	3
Carroll Street	207	44	
Cora Tibbs	73	38	
T.P.S.	183		
Freeland	118	35	
Gallatin Road	356	110	
Grace	872	263	
Grandview	464	66	2
College Grove	33	23	
Harsh Chapel	193	71	
Haywood Hills	199	104	
Immanuel	364	20	
Immanuel Chapel	107	9	
Inglewood	896	205	
Cross Keys	70	47	
State School	71		
Ivy Memorial	398	141	
Treppard Heights	79	46	
Joelton	213	110	5
Judson	686	150	
Benton Avenue	80	26	
Lincova Hills	281	83	
Lockeland	564	174	5
Hermitage Hills	161	84	
Madison, First	571	156	
Mission	103	53	
Park Avenue	730	173	2
Radnor	481	156	2
Saturn Drive	324	138	
Shelby Avenue	378	139	1
Third	211	53	3
Tusculum Hills	345	107	
Woodbine	481	202	3
Woodmont	635	214	6
Oak Ridge, Central	493	156	3
Glenwood	336	93	
Robertsville	627	225	1
Old Hickory, First	486	190	
Rayon City	185	130	11
Temple	231	108	4
Peytonville	49	70	3
Oliver Springs, Middle Creek	136	96	
Parsons, First	204	75	2
Portland, First	383	145	2
Rockwood, Eureka	102	61	
First	500	133	2
Savannah, First	200	67	3
Selmer, Falcon	114	64	
First	275	71	
Sevierville, First	533	189	4
Seymour, First Chilhowee	180	92	5
Shelbyville, El Bethel	126	89	1
Shelbyville Mills	257	120	
Sidonia, Pleasant Grove	164	107	
Somerville, First	254	133	
Summertown	158	102	2
Sweetwater, First	400	81	
North	232	32	
Trenton, First	479	132	
Tullahoma, First	544	163	1
Hickerson Mission	70	33	2
Lincoln Heights	119	73	
Grace	126	56	1
Highland	194	97	
Union City, First	659	192	
Samburg	81	56	
Second	312	147	
Watertown, Round Lick	207	97	7
Winchester, First	278	85	
Southside	49		

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Reaching Our Own

JOHN T. SISEMORE

Southern Baptists have been so successful in winning the lost that the word "evangelism" has become the trade-mark of the denomination.

Yet, we face a very serious problem. In our intensive effort to *reach*, we have failed to *hold*. The result is that 45 per cent of our church members are not even enrolled in Sunday school.

Probably one third of all those we baptize are eventually erased from the church roll because of inactivity. We are growing an army of Baptists who are "saved—but lost."

Is it not as important for Christian fruit to abide as it is for it to be brought forth? New Testament evangelism is certainly concerned with *conversion*, but it also includes *conservation*.

Evangelism requires the making of *disciples*, but it also requires the development of *discipleship*. Just as there is the necessity for *faith*, there is also a necessity for *faithfulness*.

Evangelism has both an initial aspect and a continuing aspect. One must be not only *born into Christ*; he must also *grow into Christlikeness*.

Neither our space nor our purpose permits a discussion of the reasons behind our backlog of unenlisted members. It is enough to say that the problem has become critical. The number of unenlisted members has doubled in the past fifteen years.

To fail to correct this trend now is to invite disaster. To do nothing about the unenlisted is to deny that Christianity is a reclaiming religion. To refuse to deal with the problem is to lose the great potential of the doubters like Thomas, the backsliders like Peter, or the deserters like John Mark.

The unenlisted members may be viewed in two ways. They may be looked upon as either a problem or a challenge.

1. When the Unenrolled Are Viewed as a Problem We See:

(1) 4¼ million church members who are not even enrolled in Sunday school

(2) 4¼ million church members who give little or nothing to the cause of Christ

(3) 4¼ million church members who are drifting without Christian purpose or vision

(4) 4¼ million church members who are serving Christ in a limited way—if at all

(5) 4¼ million church members who rarely—if ever—witness to the lost

(6) 4¼ million church members who for all practical purposes contradict everything for which the church stands

(7) 4¼ million church members who have deep spiritual problems completely unsolved

2. When the Unenrolled Are Viewed as a Challenge We See:

(1) 4¼ million additional Sunday school members

(2) 4¼ million more people attending the worship services

(3) 4¼ million people contributing 500 million dollars additional tithe for the churches

(4) 420,000 additional potential church workers

(5) 210,000 additional soul-winners

(6) A great reservoir of spiritual resources that no man can number

These unenlisted church members constitute a potential new thrust that is sorely needed in the world today. We must look at them as a challenge. They are not worthless problems—they are sheep who need feeding, tending, and shepherding.

Operation Home Folks is a program that looks upon the unenrolled church member as a *challenge*. It is a program that has been tested and proved in every area of our Convention. A number of churches already are succeeding with the program. A church in Florida enrolled 25 per cent of its unenlisted members in six weeks. A church in Tennessee reduced its unenlisted membership from 350 to less than 100. Another church enrolled 97 of its members in the first 13 Sundays of the program.

The program is built around a missile theme that includes five stages.

(1) *The count-down stage*—a period of preparation that involves the appointment of a guidance committee to plan, prepare, and project the program.

(2) *The launching stage*—a period of motivational training that is highlighted by

a unique clinical approach to training. Visitors are given on-the-job training in the special techniques needed in visiting the unenlisted.

(3) *The communication stage*—a period of informing the unenlisted and selling them on their need for regular Bible study. This stage is high-lighted by an Operation Home Folks banquet.

(4) *The project 12 stage*—a crucial part of the program that involves 12 enrolment targets, 12 checkup dates, and churchwide "catch-up" visitation days.

(5) *The group leaders' fellowship stage*—a series of fellowship and training sessions for class group leaders designed to keep them actively engaged in visiting the unenlisted throughout the entire campaign.

Operation Home Folks is a vital part of the Sunday school program for 1961-62. The details are included in a guidebook, which has been mailed to all churches.

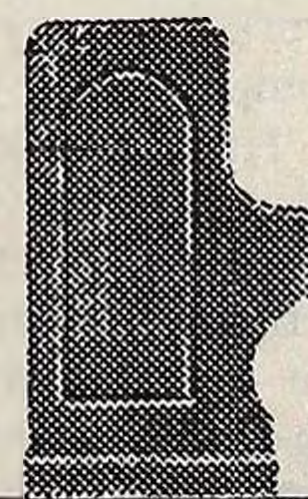
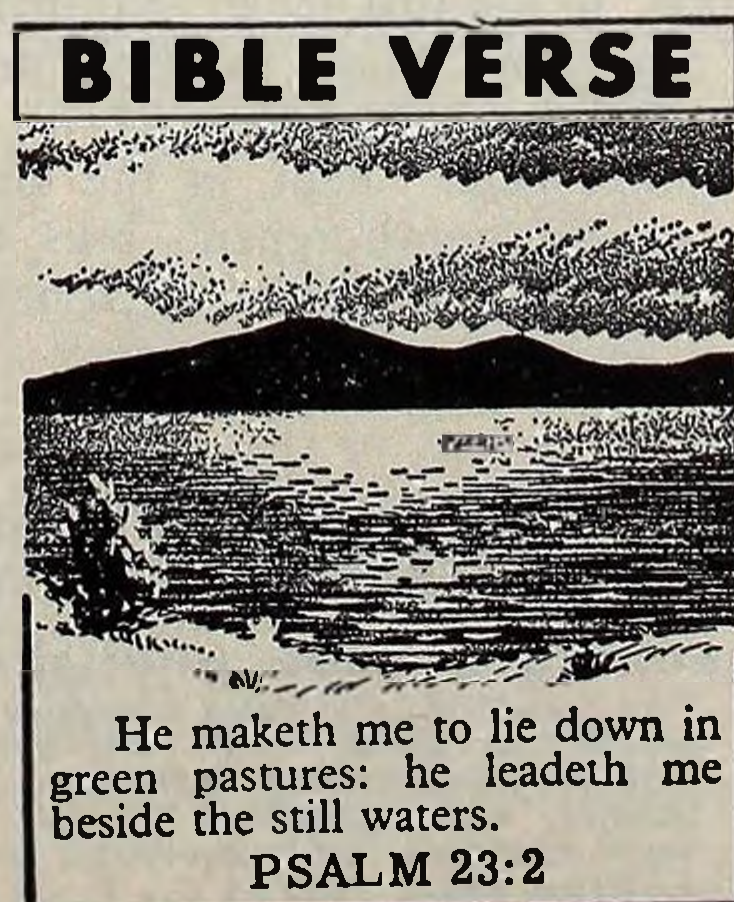
The program is not a gimmick to increase Sunday school enrolment—it is designed to capture the spiritual potential of the group and to help our unenlisted acknowledge the lordship of Christ. The program is, in essence, a genuine revival.

Southern Baptists are a remarkable group. They must never lose their "first love," or neglect the basic function of soul-winning. Neither can they ever forget that the unenlisted members *deserve and need as much attention as the attenders; as much friendship as the faithful; as much understanding as the unconcerned, and as much love as the lost*.

As churches and as a denomination we must cultivate a new compassion in depth, a compassion that loves the unenlisted as much as it loves the unsaved.

It is this kind of compassion that will determine whether Southern Baptists shall be 9¾ million strong or just 9¾ million! —From SUNDAY SCHOOL BULLETIN

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By Oscar Lee Rives

John Mark, A Young Missionary

TEXTS: Acts 12:12, 25; 13:4, 5, 13; 15:36-39; Colossians 4:10, 11; II Timothy 4:11b; I Peter 5:13 (Larger)—Acts 12:25; 13:4, 5, 13; 15:36-39; Colossians 4:10; II Timothy 4:11b; I Peter 5:13 (Printed)—II Timothy 2:3 (Golden).

In the Golden Text the Apostle Paul admonishes his young friend, Timothy, to conduct himself as a Christian soldier. The idea is centered in the expression "endure hardness". The admonition possesses peculiar significance for those who have known the military life. For such a life involves training, discipline, dedication and fortitude. The good soldier obeys, endures and offers his all in order that victory may be achieved. He stands, or advances if ordered, in the face of every obstacle. His will is to do the will of those who command him. His loyalty is undeviating to his commander-in-chief. The oath of allegiance that he takes upon entering the service is comprehensive and clear. All of this is inherent, no doubt, in Paul's advice. When he wrote this to Timothy was he thinking of John Mark who had at one time failed in this regard? Perhaps so.

Chosen For Service (Acts 12:25)

The young missionary, Mark, enjoyed the confidence of both Barnabas and Saul (or Paul as he was later called). They evidently needed a helper and felt that he would fill the bill. So he was chosen for service by them, it would seem after they had prayed about the matter. He must have shown signs of ability and dedication, even to the point of being anxious to launch out in this new and promising work. His zeal and enthusiasm likely impressed the older missionaries.

Companion In Activity (Acts 13:4, 5)

The challenges of the work of carrying the Gospel abroad were compelling to the party of Christian workers. The Holy Spirit had sent them out. Mark no doubt felt it a privilege to be a companion in such worth-while activity. For the time being, at least, all went well. The joy of serving Christ was great. The young missionary was

in the process of becoming a veteran. Was he, in some measure, learning to "endure hardness, as a good soldier of Jesus Christ"? An affirmative answer is possible if not probable.

Confounded At Difficulty (Acts 13:13)

The reason for the difficulty that caused John Mark to return to Jerusalem is not given. But it was sufficiently great to disturb him, even to the point of confusion upon his part as well as confounding upon the part of his companions. This was especially true upon the part of Paul, as later verses of this lesson indicate. If the account of this young missionary ended at this point, we would have a poor opinion of him. He might be accused of even deserting them, or more serious of having put his hand to the plow and looking back. Our Lord spoke a solemn word in this regard (see Luke 9:62).

Contention By Leaders (Acts 15:36-39)

In these verses we see John Mark as the object of contention between the two leaders, Paul and Barnabas. Which one was right? Probably, in some degree, both were right. Paul insisted that he was unstable if not even untrustworthy. The work was exacting and "quitters" could have no part in it. Barnabas, who it will be remembered had vouched for Paul early in his ministry (see Acts 9:26, 27) now was willing to vouch for John Mark by giving him a second chance. Thank God for the "gospel" of the second chance! Who among us does not need it? But the contention resulted in two parties of missionaries instead of the one, as formerly. When good and honest people disagree opportunities are often multiplied.

Commendation After Restoration (Col. 4:10; II Tim. 4:11b; I Pet. 5:13)

Here it is noted that both Paul and Peter join in commendation of this missionary who defaulted and later came back to make good. Paul commends him to the church at Colosse as well as to his friend, Timothy. Peter mentions him, with appreciation, in his first letter. Further study shows that John Mark received much of his material for the writing of his gospel from Simon Peter. Paul, in the loneliness of his second imprisonment, asks for the companionship and service of John Mark. What a compliment for the now-seasoned veteran!

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ON MATTERS OF Family Living

By

Dr. B. David Edens
319 Mulberry
San Antonio 12, Texas

Modern Advertising Sows Seed of Family Discontent

Parents compulsion to keep up with the fabulous Joneses and guilt at not being able to do so are destructive by-products of Madison Ave. advertising campaigns.

The scare techniques of some advertisers make you feel that you're not doing right by your children unless you live in a split-level house in a fancy suburb, have the latest style furniture, two cars in the garage and the latest toys for your children. At the core of good family relationships, it isn't the things, it's the people that count.

Withholding Cooperative Program Funds

As long as Southern Baptists continue as a democratic body there will be differences of opinion. Things have happened in certain groups of Southern Baptists to which we cannot subscribe, but we have never believed that withholding our support is the best way to react to these situations.

If any of our churches withhold Cooperative Program gifts from any of our agencies they immediately forfeit their right to further criticize these agencies. Any church member who does not contribute to his local church because something occurs in that church with which he disagrees, forfeits his right to further criticize the church.

Baptists will not always agree. It would not be normal for over 9 million Baptists to have perfect agreement at all times. Since this is true we would lack unity in our driving power if everyone having a different opinion ceased to cooperate.

The genius of Southern Baptist work is to be found in the fact that we disagree while we continue to support and advance our work. If there is anything done by any Baptist agency which is rejected by some group of Baptists then that group is perfectly free to criticize, but destroys its right to criticize when it withdraws its support from that agency whether it be moral, financial, or support in attendance. We do not agree that it is the best thing to withdraw our support from any Baptist agency with which we do not agree at all points. A democracy implies the right to oppose but those disagreeing should form a loyal opposition. Our policy is to practice our right to oppose while at the same time we remain intensely loyal to our scripturally based program—Editor Leon Macon in *The Alabama Baptist*.

CHURCH PEWS

At

A

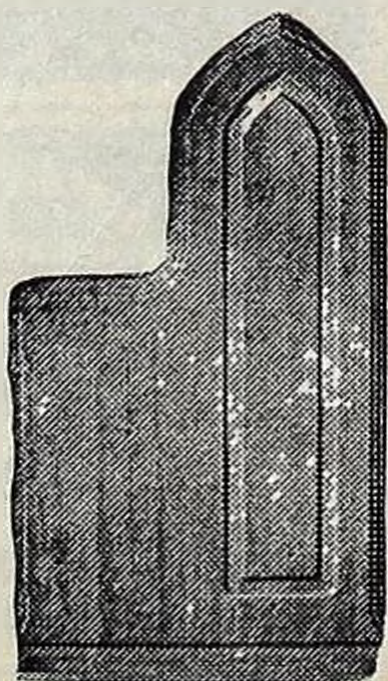
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Farm Visit*

By Grayce Krogh Boller

Eddie and Dot could hardly wait for their cousin Clark to come from the city. It was the first time Clark had been on a farm.

"We can play tricks on him," Eddie planned. "It will be fun!"

"We can get Big Red to chase him," Dot nodded. "That old rooster is always ready for a fight. Then we can pretend carrots are weeds in the garden and get him to pull them up. Won't he be surprised?"

"We'll think of all kinds of things," Eddie chuckled.

Clark came just at supper time. He brought Eddie a fine kite kit. He brought Dot a bubble-blowing set.

"I'll help you make the kite," he promised Eddie. "We can all have fun blowing bubbles, Dot, because there are three bubble pipes."

Eddie and Dot looked at each other. Somehow, it didn't seem a good idea to play tricks on Clark when he was so nice to them.

"I can hardly wait to see everything on the farm," their cousin told them as they ate supper. "You can teach me all about everything."

"I guess the first thing I can teach you is how to dry dishes," Dot laughed because she knew Eddie didn't like helping in the kitchen.

"Oh, I know how to do that," Clark grinned. "I help Mother at home all the time. I'll do it for you, too. It will make me feel right at home."

As soon as the dishes were done, Eddie and Dot and Clark went outside. Up by the pond, the frogs were beginning to croak.

"What's that?" asked Clark, because he had never heard anything like that before.

"Frogs," Dot answered promptly, but Eddie gave her a poke.

"We can fly your kite from that big field," Clark nodded toward the meadow, but Eddie shook his head.

"That's the wheat field," he muttered.

"But I see buttercups growing there," Clark protested.

"Of course you do," said Dot. "Eddie is only teasing."

"It's buttercup wheat," Eddie insisted.

The next morning before Clark came downstairs, Dot met Eddie coming from the barn.

"It doesn't seem very nice to play tricks on Clark," she said. "He's nice and I like him. I'm not going to tease him, Eddie. He has been good to us."

"I guess I wouldn't like it if he teased me

in the city," Eddie nodded. "I'll tell him I'm sorry about the wheat field. We'll try to give him a good time while he is here."

When Clark came down for breakfast, Eddie told him he was sorry he had teased.

"I thought it would be fun, but it isn't," he said. "I can see it won't be fun for you. Dot and I are going to try to make your visit happy from now on. We will show you everything and teach you all we can about the farm."

Clark just smiled and didn't say anything. All morning Dot and Eddie took their cousin around the farm. They showed him the kittens and the big dog, Bark. They showed him how to pull carrots and pick string beans. They promised to take him berrypicking in the afternoon. They let him feed the chickens without having Big Red chase him.

"It was a happy day, my first one on the farm," Clark smiled. "I'm glad because you two are going to visit me in the city next. I will make it a happy visit for you, too."

*(Sunday School Board Syndicate, all rights reserved)

God's Wondrous World* Look for the Lotus

By Thelma C. Carter

There is great excitement in a city today when a beautiful new building is finished. It looks like a giant glass box, or it is shaped like an umbrella or a great upside-down kettle you may think.

Long ago many buildings, even entire cities, were built of pure marble. These buildings had many columns or pillars whose tops were carved to look like the bell-shaped lotus blossom.

There was also a time when ancient roofs were shaped like lotus buds and blossoms. Think of the time, planning, and careful workmanship of the people who built them.

The lotus, a water plant with either a blue or white blossom, was loved and carefully tended by Egyptian people. Today it is a national emblem of Egypt.

The perfect lotus blossom has eight flower leaves. However, there are several kinds of lotus flowers, some with less than eight petals.

The Bible tells of the architects of Solomon's Temple decorating the tops of the columns with leaves and flowers, which were like the lotus carvings found on other buildings of the cities.

Portions of ancient buildings standing today have ornamental decorations of lotus leaves and petals around doorways and porches. If someday you visit the Holy

A man who lives in the suburbs of Los Angeles and who works in the Advertising Department of a large metropolitan newspaper had never been able to figure out the deferential attitude, bordering on awe, of the children in the block towards him. Recently he was walking around the block for a little stroll and he came upon a group of little boys discussing the newest American satellite as it hurtled through orbital space around the earth. As he paused to say hello to the youngsters, everything suddenly became clear when one of the boys said to him: "Are you really a space salesman?"

No matter who gets the glory, the indispensable man on the ride to the moon is going to be John Q. Taxpayer.

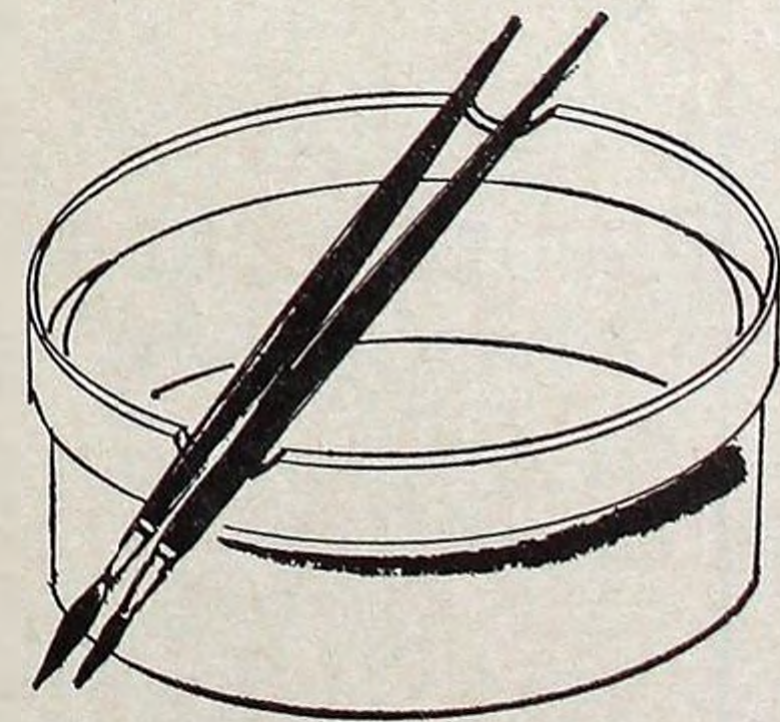
Land, you will see these beautiful carvings.

In Cairo, Egypt, is a museum with five priceless silver bowls which were found in an ancient temple of worship. Each of the bowls is molded in the form of a lotus blossom. They are the work of skilled silversmiths such as those who worked when Jesus lived.

Take a moment to look about you. You will find the ancient lotus pattern, or at least a few curving petals, in the ironwork which decorates our homes and household items today. The lotus design is found in beautiful jewelry with precious stones. It is also found in fine lace as well as in lotus ceramics.

Paint Water Holder*

By Camilla Welch Wilson



Save and wash used waxed cartons that have contained cottage cheese. Cut notches around the rim for your paintbrushes to rest in when they are not in use.

How often have you broken glass dishes that have turned over and rolled off the table as you worked? The paper cartons are moisture proof and much easier to dip from than glasses.



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