

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

VOLUME 127

THURSDAY, OCTOBER 12, 1961

No. 41

## NEEDED COUNSEL FROM ON HIGH

"TO HIM THAT RIDETH UPON THE HEAVENS  
OF HEAVENS, WHICH WERE OF OLD; LO,  
HE DOETH SEND OUT HIS VOICE, AND THAT  
A MIGHTY VOICE. ASCRIBE YE STRENGTH  
UNTO GOD" — *PSA. 68:33,34*



LEBANON TENN  
BGT MISSION

# Carver Educates For Changing World

Changing trends in Baptist missions and world conditions require missionaries educated to meet these changes.

As mature national pastors take over the pulpits of churches in their country, missionaries from America find pastoral training alone is not enough for overseas service.

The Southern Baptist Convention has six seminaries to train preachers and other church workers. But the Convention also operates a school strictly for missionary preparation—Carver School of Missions and Social Work in Louisville.

To prepare modern-day missionaries to meet the demands of service in other countries, Carver School has come up with new courses. Examples are language study, or linguistics, and literacy education.

Linguistics, the study of structure and pronunciation provides a mold into which words can be poured for reading, writing or speaking. Once a missionary has that ability, he can never lose mastery of the language.

With service in 50 foreign countries, the demand for knowledge of many languages exists. Carver School responded by calling Robert O. Laessig from the faculty of Oklahoma Baptist University at Shawnee.

A student dining with Prof. Laessig one day asked him how many languages he knows. "Please, about how many?" he begged.

"Forty, maybe," he said thoughtfully. "That is, I can read that many . . . with help from a dictionary now and then. Speaking? That's another matter. For me to

By Marjorie Moore Armstrong  
For Baptist Press

pick it up after years of neglect would take a week or 10 days perhaps."

When the student could not reply for amazement, Laessig shrugged his shoulders. "Ach!" his German background coming to the fore, "but there are 3000 languages in the world. I know at most only 40. It is nothing!"

Yet that very day, Laessig had given a furloughed missionary a lesson in Fulani, a missions volunteer an introduction to Swahili, a married couple and brother and sister instruction in German and a whole class in the school a two-hour lecture in linguistics.

When a 'phone inquiry came to the school about Tibetan and Thai languages, the professor nodded. "Sure, sure, I know how to break the language down. I can teach it. I may have to work a little hard to keep ahead of the student, but I can do it!"

Illiteracy is another barrier to missionary witnessing which Carver is helping to break down. Even in educated America, many can not read. Imagine what the missionaries in countries abroad, without the long years of stress of public education, run into.

Literacy is the art or science of teaching people to read. The people may be able to understand their language spoken, and to speak in reply. They are unable, however, to recognize it in print. The missionaries would like to leave behind a Bible or a tract but what good can it do when the person can not read it?

Teach the people to read, then, is the obvious answer. Use the Bible and religious literature as material with which to learn

worker among the Navaho Indians of New Mexico, was guest speaker and thrilled the people with his reports, as well as "chilled" them by telling of the way the Indians have been and still are, exploited. Pastor John Baker of Skyway church gave a good report of Evangelism in Action. Pastor Norman Presley of Calvary was good in his exposition of the "Preservation of the Saints", and Pastor Bill Austin of Eastside Church brought a fine annual sermon. All these men serve in Colorado Springs.

One of the interesting things about the growing work in this section of Colorado is the manner in which the Lord is using men of the U. S. service departments and their wives. For example, there recently united with the Church in Mounument a young layman from the staff of the Air Academy, and his wife. Both have been trained in church work, so they have been elected S. S. superintendent and W. M. U. president for the coming year. They are A/c Floyd Baker and Mrs. Baker. It has been my privilege to supply for Eastside and for Bellevue churches during recent months and I found their leaders including service personnel.

There is a great challenge for workers in this western section of our southern field, and any who will make the sacrifices involved in accepting it, will be rewarded by seeing signal developments where they serve. Several missions are now being conducted in the association and most of them will quickly grow into churches.—John D. Freeman.

## ... One Man's Opinion

● I have been thinking about the awful condition of the world today. Surely these are perilous times (II Tim. 3:1; Matt. 24:36-44). Surely the coming of the Lord draws near. Surely we care as we think of the lost and world conditions, but we are not bewildered. (Luke 21:28)

This is the way one Baptist preacher looks at things. If we have an all-out nuclear war, who will win? If the Russians pulverize the United States one thing for sure, the United States will not win. But while the Russians are pulverizing us we will be pulverizing them. In that case the Russians will not win either. But who will win if both the United States, Canada, and Great Britain on one side are pulverized and the Soviet Union on the other side?

The answer to this question is: the Roman Catholic Church. They will be the only force in the world organized to take over such a chaotic world. They would come up from South America and take this territory over and try to restore order. The same church would move up from the southern part of Europe and take Russia over. And Protestantism will be at an end on this earth. Don't hate the Catholics for moving in to try to restore order. Be thankful that they are organized well enough to accomplish something like that.

Where will born-again Protestants be? They will be with Christ in the air, and the tribulation period may be on with full force. (Read I Thess. 4:15-17.)—Otey Rhodes, 2327 Lowell Avenue, Memphis, Tenn.

## ... We Should Speak Out

● Congratulations on your editorial "They Should Be Held Responsible" in the September 14 issue. With the propaganda for drinking and smoking more powerful than ever, we should speak out at every opportunity against the menace of both tobacco and alcohol.—Aubrey Hearn, Education Division, Training Union Department, Baptist Sunday School Board.

## ... Colorado Baptists Make Marks

● One baptism for every 3.3 members! What a record that would have been, had Southern Baptists as a whole made it for the twelve months ending August 31!

Another record which Pike's Peak Association of Colorado made during this period, that should cause joy to people who have invested in our Southern Baptist work in this field, is: two of the 147 churches in the entire Southern Convention that reported more than 100 baptisms each were in this Association, Skyway with 109 and First Southern with 108, both in Colorado Springs. In other words one of ten churches in the association made such a record, whereas only one in 217 churches of the S B C did so.

It was my pleasure to attend two sessions of the 1961 meeting of this body, Pleasant Valley Church in Manitou Springs being host. Twenty churches are now represented, and they reported a total of 586 baptisms, or one for every 10.7 members. This was twice as good as the record for the convention as a whole. Northside Church of Pueblo had the high record of 3.3, and Pleasant Valley came a close second with one for 3.9 members.

Victor Kaneubbe of the Home Mission Board.



## BAPTIST AND REFLECTOR

Established 1835

1812 Belmont Blvd.—Nashville Phone AL 4-5681

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Circulation 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

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**EXHIBIT COLLECTION**—Carver School exhibited part of its collection of materials from the war-torn Congo during the Second National Conference of Southern Baptist Men. Hugh A. Brimm, Louisville (center), director of public relations, explains implements to curious laymen. (BP) Photo.

to read. And so the missionary literacy program is born . . . two aims in sight, teach the person to read so that he may read about Christ and be converted.

Teaching someone how to read, of course, requires skill. The teachers must be taught, and that is what courses in literacy in schools like Carver do.

Carver has another important role in the life of Southern Baptists. Its name indicates that. It is training in social work. Missionaries applaud this development.

Merna Jean Hocum of Recife, Brazil, director of the Baptist Good Will Center, had to attend a state university to receive her social work training. (Her previous education had been at Woman's Missionary Union Training School, now Carver School.)

In a letter to president Nathan C. Brooks Jr. she said:

"How glad I am Southern Baptists now realize that we who are trying to reach lost people through Baptist social work agencies need professional training. They must believe that we prefer to get it in a Baptist school of social work with professional standing equal to any state or private school."

Social workers with Christian motives must face problems caused by poverty, disease, delinquency, alcoholism, drug addiction, divorce, old age, mental illness and other factors.

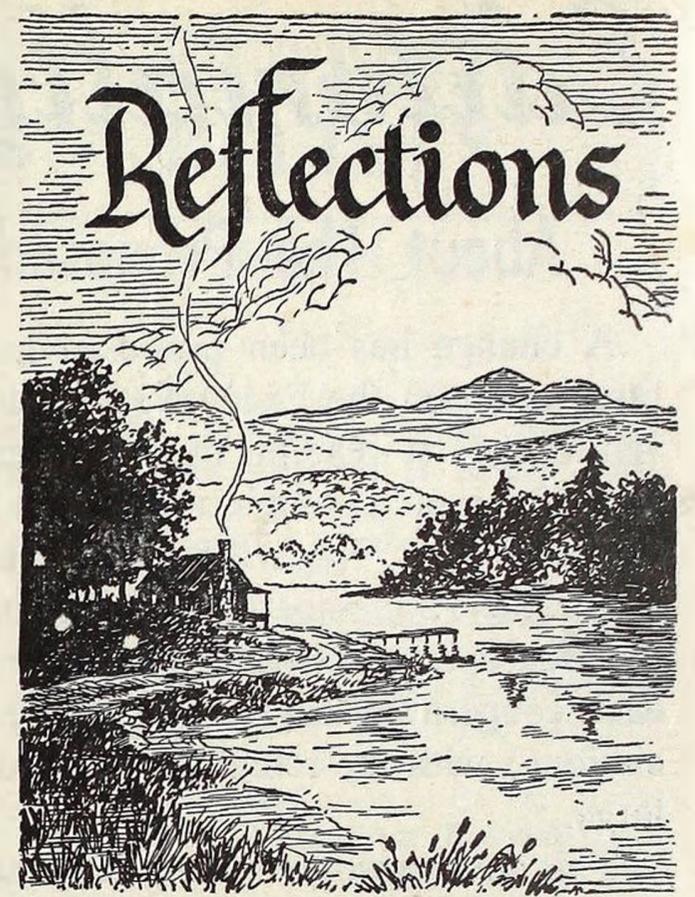
Carver School is working toward the accreditation missionary Merna Jean Hocum wrote about. To investigate Carver School's qualification for membership, the Southern Association of Colleges and Secondary Schools sent a representative to Louisville last spring.

The school also aims for recognition from social work education groups.

The nature of the school, located next door to Southern Baptist Theological Seminary in Louisville, has been changing. Once a "for women only" institution operated by "Woman's Missionary Union, it now is co-educational and is an agency of the Southern Baptist Convention.

While remaining separate from the seminary, it joins with it in some mutually helpful projects. The Carver Library, for instance, has been relocated on the second floor of the seminary's new James P. Boyce library.

Carver, supported through the Cooperative Program, receives \$160,000 a year for



We have tried too hard to make learning painless with just enough academic novocaine administered to eliminate the sharp point of the probing question, the incisive thought.—Val H. Wilson, President of Skidmore College.

Money is an amoral instrument, and like science serves good and evil alike. There's no such thing as dirty money: The stain is only on the hand that holds it as giver or taker.—A. M. Sullivan, editor, *Dun's Review*.

One of the most alarming results of the complexity of modern life is the alienation of youth from their adult contemporaries.—Earl S. Johnson, *University of Wisconsin*

When you are unwilling to perform a task you are tired from the beginning; and when you are willing you are full of energy. Always work willingly and you will find that you are sustained by the indefatigable power of God.—Paramahansa Yogananda, *Self-Realization Magazine*.

operations. It enrolled a total of 67 students during 1960-61. School officials expect a capacity enrolment of 200 when it receives accreditation.

Behind the present buildings, Carver plans in some future day to construct motel-type apartments for married students.

The school of missions and social work will never go in for mass education. As the mission board's personnel departments recommend candidates to Carver, and as children's homes and homes for the aged seek its graduates, more young people are expected to choose this school especially designed for laymen rather than pastors.

# Editorially .....

## About The Proposed Change

A change has been proposed in the basis of representation on the Executive Board of the State Convention. First reading of this amendment to Article VI, paragraph 2, was introduced at the 1960 Convention session in Nashville. The change being sought is that the 75 members who make up the personnel of the Board be elected so that there will be one from each cooperating association (there are now 66 associations) with the remainder elected from the state at large.

This change would be anything but fair to the larger part of Tennessee Baptists. We point out what it would mean should this proposed amendment to the Tennessee Baptist Convention's constitution be approved by that body next month when it meets in Memphis.

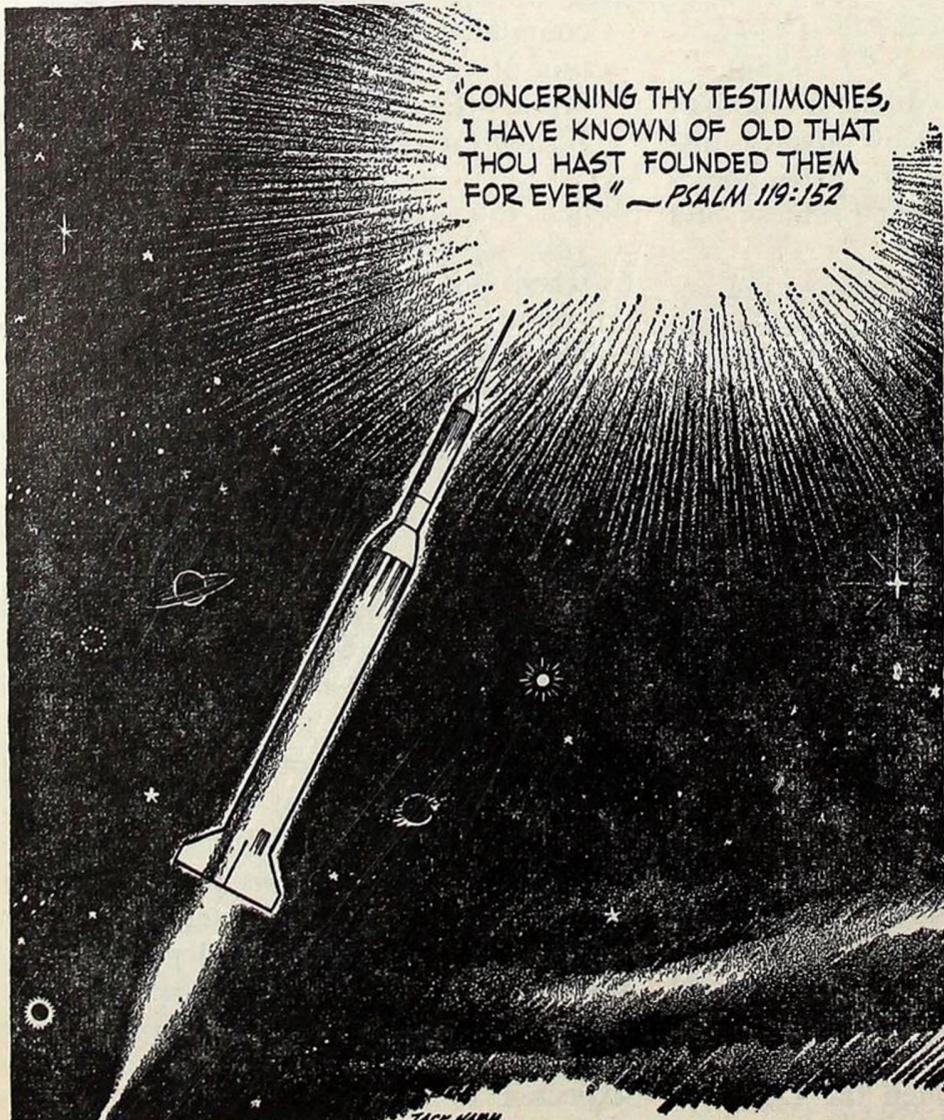
First, this change would make representation on the State Convention's Executive Board a matter almost altogether determined on the associational basis. Sixty-six out of the total 75 would be on this basis.

In effect one autonomous Baptist body (the State Convention in this instance) would find itself fashioned by other autonomous Baptist bodies (the respective associations). Let's remember that the Tennessee Baptist Convention is not organized out of associations. It is not a federal union made up of the different associations affiliated with it. Our Baptist State Convention is made up of messengers from the cooperating churches. The proposed amendment therefore is out of line with our Baptist polity. That polity, while recognizing the cooperating relationship of the different Baptist bodies, at the same time respects their independence one of the other.

Furthermore, such an amendment if enacted, would penalize the numerically large Baptist associations in favor of the smaller ones. Associations in Tennessee range all the way from one of six churches to one of 138 churches, from memberships of 891 to 94,643. Where is the fairness of equating such numbers?

Present representation is not altogether just to all concerned. It goes along the lines of the three grand divisions in Tennessee with 25 board members from each. Admittedly the Baptist population is not equal in the three sections of East, Middle, and West Tennessee. But even so, the proposed amendment would throw the representation into still worse unbalance.

## ONE THING SURE WE'LL FIND IN SPACE



## Peril Of Pride

The good trait of self-confidence can be perverted into pride and self-sufficiency. The pride of self-sufficiency poisons modern culture. Men are deceived by their inventions into losing the daily sense of dependence on God. It is at our strong points that we can become tricked into our undoing. America has prided herself on her industrial power. We have surpassed our enemies in this, but America's real strength is not in her factories but in her faith. We read in the Bible about King Uzziah "His name spread far abroad, for he was marvelously helped till he was strong. But when he was strong, his heart was lifted up to his destruction."

In the pride of self-sufficiency men think they can get along without God, then doom descends. Danger and disaster, if they are recognized, can serve a purpose of pricking the balloon of our pride.

# Now Is The Time!

William H. Pitt, Sr.

NOW IS THE TIME for Tennessee Baptists to take a look at our Missions gifts for this 1961 Convention year. We are now in our last month. Are we going to reach our state budget of \$3,500,000? Where do we stand now?

On the last day of September, 1961, we had received at the TBC state treasurer's office \$3,221,558.71 in Cooperative Program gifts. This is \$147,647.13 more than was received during the corresponding eleven months in 1960. This is \$13,225.38 more than our budget requirement through September.

To meet our budget goal of 3½ million for 1961 we must receive \$278,441.29 in October. This will require an increase of \$32,102.53 over October 1960.

NOW IS THE TIME for each church to look at its own record. Have we done our best in sharing our Christ with the whole world through Our Cooperative Program gifts? Have we followed through on what we planned to give this year? Is there a surplus in the church treasury that could be given now? Or does your church want

## Cooperative Program

The present fiscal year of the Tennessee Baptist Convention is drawing to a close and the Treasurer's books will close on Tuesday, October 31. The books are audited according to the Convention year and this means that all funds which are to be counted on this year's budget must reach the Treasurer's office before, or on October 31. Funds mailed before that date but which do not reach the office until after that date will be counted on next year's budget.

At the end of September, Cooperative Program receipts were \$3,221,558.71. This is a gain over the same period last year of \$147,647.13. If October receipts continue to climb and if every church treasurer will make every effort to mail the church gifts in time to be included, the budget of \$3,500,000 for the year will be reached.

This last month is very important for the whole Convention Program. It is also time for all churches which have given nothing to world missions through the Cooperative Program to make every effort to give this month. The critical condition of the whole world challenges every church and every Christian to give now.

Make checks payable to the Treasurer, Tennessee Baptist Convention and mail to 1812 Belmont Boulevard, Nashville 5, Tennessee.—W. Fred Kendall

to make an extra, sacrificial gift to ALL our mission causes through Our Cooperative Program?

Church treasurers will want to remember that October ends on Tuesday. For your gifts to be counted in the 1961 receipts they must be IN THE TREASURER'S OFFICE on Tuesday, October 31, 1961. Any monies received after that day will be counted in 1962.

NOW IS THE TIME, also, to plan for next year. Most of our churches are now in the process of planning and adopting their programs and budgets for 1962. In a real sense the future is now. That is to say that what the churches plan for now is what will be done in the future. This is particularly true as each church decides what per cent of its total receipts will be given to world missions through Our Cooperative Program.

In one Tennessee Baptist church the budget planning committee was having its initial meeting. In the preliminary discussion several items were mentioned for possible inclusion in the budget. One item involved paving the church's parking area at a cost of several thousand dollars. No immediate decision was reached.

An appeal was made by the pastor and other committee members to increase the percentage of gifts through our Cooperative Program from 30% to 32% of undesignated receipts. When discussion was concluded and the chairman asked for a motion, an elderly, respected deacon said, "I can walk on a lot of gravel if it means we can give more to missions." Needless to say the increase was adopted.

NOW IS THE TIME for churches to decide what will have priority. It may be that we need to "walk on the gravel" so that our missions needs can be met. Some churches may have to decide what is MOST important—a paved parking lot or more money for missions—an elaborate building or more money for missions—an increase in staff workers or more money for missions—an extensive remodeling or more money for missions?

This is not to say that these things are not important. They do have their rightful place, but when these things are done at the expense of missions giving then churches as well as individuals ought to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

NOW IS THE TIME to send in your 1961 gifts to world missions through Our Cooperative Program and to plan for increased missions giving in 1962.

# BAPTIST BELIEFS

by Herschel H. Hobbs

## Holy Spirit

The Holy Spirit is the Third Person of the Trinity. As God the Father (First Person) revealed Himself in human form (Jesus, Second Person), so He revealed Himself in spiritual form as the Holy Spirit (Third Person). There is but one God, but He bears three relationships to nature and man. The Holy Spirit is a Person, possessing all of the attributes of personality. He should be referred to as "He," not "it".

The Holy Spirit is present in both the Old Testament (cf. Gen. 1:2; Ps. 51:11; 104:28-30) and the New Testament (cf. Matt. 1:18; 4:1; Acts 2:1ff.; Rev. 22:17). But His work is more prominently set forth in the New Testament. Doctor B. H. Carroll called the Holy Spirit the "Other Jesus." Marcus Dods calls Him "Jesus' alter ego."

The work of the Holy Spirit may generally be classified under revelation, incarnation, administration, evangelization, and sanctification. In revelation He inspired those who received the revelation (II Tim. 4:16; II Pet. 1:21). He illumines and directs those who seek to understand the revelation (John 14:26; 16:13). In the Incarnation He was the divine power in conception (Matt. 1:18). He was present at Jesus' baptism (Matt. 3:16), and temptation (Matt. 4:1; Mk. 1:12). Jesus' ministry was in the power of the Spirit (Luke 4:14-21). He went to the cross in the "eternal Spirit" (Heb. 9:14). He was raised from the dead according to the Spirit of holiness (Rom. 1:4). According to His promise the Holy Spirit came upon His disciples after His ascension (John 14:16-18; Acts 2:1ff.). As Administrator the Holy Spirit directed the spread of the gospel (cf. Acts) then, as He does today.

In evangelism He convicts lost people with respect to sin, righteousness, and judgment (John 16:8-11). By His power repentant and believing souls are regenerated (John 3:5). In sanctification He indwells the Christian as he grows in the likeness of Christ and in His service. The moment one is regenerated the Holy Spirit takes up His abode in his life.

The New Testament knows nothing about a "second blessing." It is not how much of the Holy Spirit you have, but how much of you the Holy Spirit has.

"commit thy way  
unto the Lord."

... Psalm 37:5

# Tennessee Topics

Pastor Abe Silliman of Brogan Avenue Church, Fayetteville, reports a revival August 6-16 with E. R. Stiles as evangelist and A. D. Brooks, music director of the church, leading the singing. There were 16 professions of faith, 15 for baptism and more than 20 rededications.

First Church, Hixson, ordained Claude Conley, Jr., T. B. Heaps, and M. L. (Joe) Lee as deacons. Gene Griffith, associate pastor and minister of music at Spring Creek Road Church, led a school of music at Hixson Church. Average attendance was over 100. C. E. Blevins is the Hixson pastor.

J. T. Cline, of Park Lane Church, Knoxville, the past six years, resigned, September 3, to become pastor of Calvary Church, Cleveland, effective October 1. While he was at Park Lane the church purchased a parsonage, constructed a new auditorium valued at \$115,000, and remodeled the educational building. The Sunday school enrolment increased from 352 to 571, Training Union from 157 to 206, and the church membership from 353 to 525. A fellowship hour was held by the Knoxville church honoring Pastor and Mrs. Cline and their daughters, Gail and Elaine.

Forest Park Chapel, McMinnville, held dedication services September 10 for its building recently completed. Leslie Baumgartner of the Tennessee Baptist Convention, Nashville, was the speaker. Forest Park located north of the city limits is a mission of Magness Memorial Church, whose pastor, Welch B. Green led the dedicatory prayer. Roger Shelton is pastor of the chapel in connection with his work as superintendent of missions for Central Association.

A farewell reception honoring Rev. and Mrs. Paul J. Harting was held by First Church, Athens, on Sunday, September 24, at the church.

Mrs. D. M. Laws, Hiwassee Hill, Johnson City, succeeds Mrs. P. O. Rich, Cedar Grove, Kingsport, as president of the Woman's Missionary Union in the Holston Association.

Signal Mountain Church, Chattanooga has elected the following as deacons: Dr. Paul Nolan, T. M. Bahner, Leon Webb, James Caldwell, Art Rohde, and Walter Nash.

Robert Troutman, pastor of Calvary Church, Knoxville, began his fourth year of service September 24. On the same day Calvary Church invited students at the University of Tennessee to be their guests for dinner following the morning worship service.

The Sunday school program at White Oak Church, Chattanooga, is being stepped up with two new departments and five new classes, the pastor, Elmer J. Foust has announced.

Rev. and Mrs. William P. Clemmons, missionaries to Italy, have moved from Perugia to Rome, where they will continue language study at the University of Rome. Their address is via Della Cica 3, Rome, Italy. He is a native of Nashville; she is the former Betty Owens of Sumter, S. C.

Dr. Hughlan Pope of the Carson-Newman Chemistry Department and the son of Dr. and Mrs. C. W. Pope has had an article published recently in *Chemical and Engineering News*.

Dr. and Mrs. Roy F. Starmer, missionaries who have been on furlough in the states, are returning to Rome, Italy, where he directs publication work for the Italian Baptist Union. Their address is Piazza in Lucina 35, Rome, Italy. He is a native of Mountain View, Okla.; she is the former Lillie Mae Hylton of Knoxville.



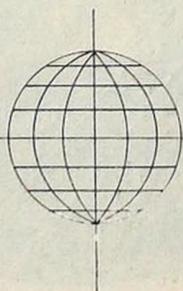
**CLINTON**—First Church Pastor Raymond I. Sanderson hands certificate to Jimmy May, whom the church has licensed to preach. Jimmy, a sophomore at University of Tennessee, has held youth meetings in his own association and in other areas.

First Church, Alamo, observed its annual graduation service along with promotion, awarding new workers' diplomas to 58. Clad in white gowns and caps 33 were recipients of diplomas for the first time. A message by Dr. W. Fred Kendall highlighted the occasion.

Herman J. Ellis resigned as pastor of Joelton Church, Nashville Association, effective October 8 to become pastor of First Church, Englewood, Ohio in the Greater Ohio Association. A native of Watertown, Ellis was ordained by First Church, Old Hickory, and is a graduate of Carson-Newman College and Southern Seminary. During the more than two years he served the Joelton Church, a house and lot next door were purchased for \$7,500 to be used for future expansion and parking and a new Hammond organ was purchased. At present Ellis is president of the Nashville Baptist Pastors' Conference.

Carson-Newman College offers a degree in Church Music. Students who pursue this degree are required to have training in instrumental and vocal area. Last year there were approximately 25 young men who held part-time positions in the field of music in East Tennessee.

The annual alumni meeting of Clear Creek Baptist School at Pineville, Ky., is set for October 20. Speakers will be Dr. L. T. Hastings, Knoxville, former professor of Old Testament at the school; Dr. W. E. Denham, Sr., Miami, Fla., who is visiting professor of Bible this year; and W. Harold Matthews, missionary on furlough from the Philippines who is teaching at Clear Creek the first semester; and several former students. A large number of graduates from this Southern Baptist-affiliated Bible school are now serving as pastors and missionaries in Tennessee.



*Conference on Junior Work*  
EAST LAKE BAPTIST CHURCH • CHATTANOOGA, TENNESSEE

## Churches Urged To Elect Messengers

Charles Wingo, chairman of the credentials committee for the Tennessee Baptist Convention, has called attention to the action of the Executive Board concerning the registration of messengers at the annual convention.

Each church is encouraged to formally elect the number of messengers to which it is entitled. Each elected messenger should be given a credentials card signed by the moderator or clerk of the church. This card will become the individual's registration card when he presents it to the registrars at the convention.

Upon registration messengers are provided a lapel badge which should be worn during all sessions of the convention. According to Wingo only those wearing such badges will be considered eligible to vote.

No provision is made in the constitution for alternate messengers, Wingo pointed out. He said that members of the churches, other than messengers, who attend the convention may register as visitors but not as messengers. Visitors may participate in convention discussions by special permission but are not permitted to vote.

The number of messengers to which a church is entitled is based on Article II of the constitution which reads:

"The Convention shall be composed of one messenger from each cooperating church; and each church shall be entitled to one additional messenger for every one hundred members above one hundred, subject to a maximum of ten messengers from any one church. The term 'cooperating church' shall be applied to such churches as cooperate with the principles, usages, policies and programs of the Convention."

Messenger cards may be secured by writing to Wallace Anderson, Recording Secretary, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville 5, Tennessee.

Dr. Harley Fite, president of Carson-Newman College, announces that seven teachers have joined the faculty with the beginning of the fall semester and include: Dr. Louis O. Ball, Jr., Dr. Nat C. Bettis, Jr., James A. Coppock, Edward T. Freels, Jr., Dr. Brooks R. Johnson, Dr. Gerald W. Naylor and Mrs. Frank Albright.

Ernest Franklin Foster, Sr., 85, of Chattanooga died September 26. He was a former resident of Harriman, moving to Chattanooga in 1955. Mr. Foster a graduate of Carson-Newman College, was a former member, deacon and trustee of Trenton Street Church, Harriman. He was a member of Brainerd Church, Chattanooga, at the time of his death.

## Can You Top This?



Watching, as Sunday School Superintendent Leroy Klepper pins thirty-three year bar for perfect attendance on Mrs. Tom Freeman, Rogersville, are Howard Sullivan, chairman of deacons and pastor, B. F. Sword.

Mrs. Freeman has been an honored and valuable member of Hickory Cove Church, Rogersville, for thirty-four years. Hickory Cove Church is one of the oldest in Tennessee, being established in June, 1820.

In addition to being honored for thirty-three years perfect attendance in Sunday school, she celebrated her 49th wedding anniversary in September. She has also

reared six children, saw each of them become Christians and take their place of service in church.

Among her fondest memories is entertaining Tennessee Ernie Ford in her home on numerous occasions as he was getting started in the entertainment field. One of her sons, Major Lawrence Freeman, entertained in the same band with Ernie. Lawrence is a deacon and active member of First Baptist Church, Petersburg, Va.

Both pastor and church are justly proud of Mrs. Freeman and her faithfulness to her church and to her Lord, Pastor Sword said.

## Hearn In Lesson Course Work

C. Aubrey Hearn has been transferred to the lesson course section of the Baptist Sunday School Board's Training Union Department. Formerly director of the study course in the Board's Training Union Department, Hearn will plan, edit, evaluate, and appraise manuscripts for lesson courses in his new position. He will work directly with Raymond M. Rigdon, editor-in-chief. October 1 he began editing "Open Windows," a quarterly devotional guide, and the Training Union Bible Readers Course.

## New Books

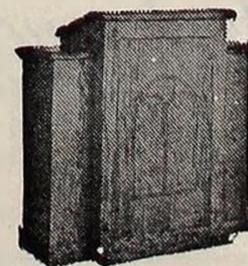
*Broadman Comments 1962* by H. I. Hester and J. Winston Pearce; Broadman; 437 pp.; \$2.95.

1962 Graded Series of Home Mission Studies new Churches for Our Time include *A Kite for Billy Ching* by Jester Summers (Primary); *Bayou Boy* by Ashley V. Pickern (Junior); *Victors in the Land* by Lila Hopkins (Intermediates); *Steeple Against the Sky* by Edith Limer Ledbetter (Young People); and *Glimpses of Glory* by C. C. Warren (Adult).

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MORRISTOWN, TENNESSEE

# Two Expensive Economies

They were all in a reflectively confessional mood, this time about administrative mistakes they had made in the pastorate. Every man in the circle was sure there were some things he wouldn't do the same way if he ever had either the need or the opportunity to do them again.

"The two most costly mistakes I think I ever made, from the church's point of view," said a distinguished retired pastor, "had to do with gifts to missions and with the use of the state paper. Both moves were made sincerely with the intent of economy, but turned into expensive blunders. If I were faced with the same situations again, I would openly oppose either such move before the church conference instead of yielding to the pressure of a few leading voices just for the sake of a kind of impotent harmony.

## Cutting A Smaller Slice for Others

"It is true that we had something of a financial emergency because of a heavy building obligation, and on the surface it looked like a logical thing to do from a cold business point of view to reduce our outside expenditures in order to meet more easily the burden of our own local program. Strangely, it never occurred to anyone in the business meeting to ask whether we thought God would approve such an action, or whether God could bless an interest in ourselves that was greater than our interest in all the rest of the world. So, the church adopted a recommendation to reduce the percentage of our budget gifts through the Cooperative Program.

By W. G. Stracener, Editor, Florida Baptist Witness

.....

"What did it cost us? It cost us a sense of the fuller partnership with God in the world mission task. It cost us some of our spirit of outreach. It actually made us pray less for missions and missionaries. It often made us feel hypocritical when we did so pray, asking God to bless and prosper something that was part ours when we were not really sacrificing in order to give at least as much as we had previously given. It cost us a large hunk of our self-approval as we came to realize that the action didn't have God's approval. It cost us the gifts of some of our good members who simply could not get the approval of their own consciences to put all of their usual contributions into a church budget that was doing so little for world missions, and who felt they must designate a larger portion of their gifts for that purpose. It weakened our testimony to the lost in our own congregation and to the unenlisted in our own membership. Because of all these things, and others, it didn't really help us pay off the local obligations any faster.

"It took us many months to realize that we had made our problems more difficult rather than solving them by reducing our mission contributions. It took us three years as a church to regain our proper spiritual perspective, to recompose our faith in God as it related to giving, and to return to the proportion we had previously given to missions as the minimum of what we would give through the Cooperative Program thereafter. And the Lord blessed us unusually from the time we made that decision.

"If I had it to do over, I believe I could keep another church from making that mistake. I might even propose, as some others have done, that we start our building program by *increasing* our gifts to missions. The churches which have so trusted and honored God seem somehow to have received his abundant blessings, both spiritually and materially."

## Cutting Off Information From Others

"The other mistake occurred in another pastorate during a time when receipts were running a bit behind budget expectations. Immediately following the treasurer's report in a monthly business meeting, a brother arose to suggest that a good way to save the church some money would be to discontinue the state paper from the church budget and let each person who wanted the paper subscribe for it himself. (Why he didn't propose the same treatment for Sunday school and Training Union literature, I don't know, since that would have been just as reasonable.) After all, he said, not everyone read the paper and some few even dropped them in the waste basket at the post office without ever taking them home.

"One or two others agreed with the brother. The members who wanted the paper sat silently by, not wanting to be branded with approving the wastrels who didn't read theirs when they got it. As moderator I didn't take the discussion too seriously, made no attempt to protest, and before really realizing what was going on saw the congregation vote to drop the state paper from the budget. A worse false economy could hardly have been perpetrated. It didn't actually save us anything; it cost us plenty.

"What did it cost us? At first it looked like we were saving several dollars each month. After several weeks, however, we began to realize that a lot of the people were losing some of the sharp edge of their missionary interest which heretofore had been kept whetted by the stories, reports and pictures in the state paper. This showed up later in a less enthusiastic response to the next special mission offering following a week of prayer program. What we failed to get in that one offering alone, what that particular item of Kingdom service lost, would have paid for the state paper for a whole year.

"It cost us understanding as well as generosity. Numbers of times as references were made from the pulpit to current events or programs among the other Baptists of the State or of the Southern Baptist Convention, the many who had not personally subscribed to the state paper obviously failed to grasp the full meaning of what was said because they lacked the background of news and information they had previously received from the paper.

"Later it cost us progress in the organizational life of the church. When leaders were ready to promote the newest programs for the organizations, valuable time was lost because they had to start on a "cold

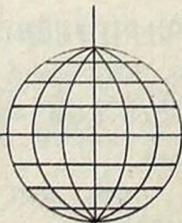
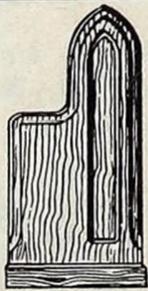


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# Standard Vacation Bible Schools

Listed below are the churches that have met the Standard requirements in Vacation Bible School work since June 23, 1961. Churches meeting this requirement before June 23 were listed in the July 6 issue of the Baptist and Reflector.

Church	Association	Date	Received
Ashport	Big Hatchie	June 26,	1961
Calvary	Bradley	June 26,	1961
Calvary, Alcoa	Chilhowee	June 26,	1961
Dotson Memorial	Chilhowee	June 26,	1961
Springview	Chilhowee	June 26,	1961
Poplar Creek	Clinton	June 26,	1961
Spring Creek	Cumberland	June 26,	1961
Persia	Holston Valley	June 26,	1961
First, Church Hill	Holston Valley	June 26,	1961
McCalla Avenue	Knox	June 26,	1961
Fort Hill	Knox	June 26,	1961
West Jackson	Madison-Chester	June 26,	1961

West Frayser	Shelby	June 26,	1961
East Side	Watauga	June 26,	1961
Biltmore	Watauga	June 26,	1961
Harmony	Watauga	June 26,	1961
Zion Chapel	Chilhowee	June 27,	1961
Third, Murfreesboro	Concord	June 27,	1961
Kensington	Shelby	June 27,	1961
Chestua	Sweetwater	June 27,	1961
Oak Street	Watauga	June 27,	1961
First, Millington	Shelby	June 27,	1961
Edgemoor	Clinton	June 27,	1961
Walnut Hill	Big Emory	June 28,	1961
Woodlawn	Cumberland	June 28,	1961
New Salem	Hamilton	June 28,	1961
Chinquapin Grove	Holston	June 28,	1961
Winfield	New River	June 28,	1961
Rocky Springs	Sweetwater	June 28,	1961
Speedwell	Holston Valley	June 28,	1961
Old Piney Grove	Chilhowee	July 18,	1961
First, Friendsville	Chilhowee	July 18,	1961
Grace	Duck River	July 18,	1961
Cedar Creek	Holston	July 18,	1961
Sullivan	Holston	July 18,	1961
Sunnyview	Knox	July 18,	1961
City View	Knox	July 18,	1961
Riverview	Knox	July 18,	1961
Antioch	McMinn	July 18,	1961
Haywood Hills	Nashville	July 18,	1961
Harsh Chapel	Nashville	July 18,	1961
Radnor	Nashville	July 18,	1961
First, Oneida	New River	July 19,	1961
Bethel	Nolachucky	July 19,	1961
White Station	Shelby	July 19,	1961
Hollywood	Shelby	July 19,	1961
First, Memphis	Shelby	July 19,	1961
Smyrna	Tenn. Valley	July 19,	1961
Stoney Creek	Watauga	July 19,	1961
Elk River	Watauga	July 19,	1961
First, Sharon	Weakley	July 19,	1961
Jolley Springs	Weakley	July 19,	1961
Smyrna	West Polk	July 19,	1961
Broadway	Knox	July 19,	1961
Grace, Elizabethton	Watauga	July 19,	1961
Pleasant Grove	Beulah	July 19,	1961
First, Morristown	Nolachucky	July 19,	1961
Central, Athens	McMinn	July 19,	1961
Buffalo Ridge	Holston	July 29,	1961
Fordtown	Holston	July 29,	1961
Calvary	Nashville	July 29,	1961
Hickory Hills	Shelby	July 29,	1961
Woodstock	Shelby	July 29,	1961
New Hope	Holston	July 29,	1961
Oakfield	Madison-Chester	July 29,	1961
Oak Grove	Holston	July 29,	1961
Maple Grove	Chilhowee	August 11,	1961
Central, Fountain City	Knox	August 23,	1961
Terra Vista	Hamilton	August 23,	1961
Ridgedale	Hamilton	August 23,	1961

## Training Union Department

### Honor Churches

#### RECEIVING CERTIFICATE OF MERIT

The Training Union Department promotes the "Tennessee Honor Church Program." A *Certificate of Merit* with space for six seals is awarded to each church or mission which sends to the Training Union Department a completed quarterly report form for any of the four quarters: July-September; October-December; January-March; April-June.

The requirements for receiving the six seals to complete the *Certificate of Merit* are: YOUTH WEEK: STANDARD UNIT: SPEAKERS' TOURNAMENT: SWORD DRILL: ENROLLMENT, 10% increase over October 1; STUDY COURSE AWARDS, 50% of Training Union enrolment.

The following churches have completed the requirements and are an HONOR CHURCH:

Association	Church	Director
Big Emory	First, Rockwood	Archie Wyrick
Chilhowee	Everett Hills	Ralph Hall
Chilhowee	First, Maryville	Robert L. Merriman
Clinton	Willow Brook	Clyde Carter
Hamilton	East Chattanooga	Mrs. Reba Casey
Hamilton	Oak Grove	Victor A. Harris, Sr.
Holston	Glenwood	Frank Wood
Holston	Litz Manor	H. Eugene Hooker
Knox	Grace	Everett Dougherty
Nolachucky	Cedar Creek	Ralph Byrd
Riverside	First, Livingston	Roy H. Upton
Sevier	Pigeon Forge	Garland Harmon
Sevier	Wears Valley	Harris Headrick
Shelby	Frayser	H. A. Nason
Shelby	Temple	Joe Gresham
Stone	Wilhite	Herman Slagle

Ethel McIndoo

V. B. S. Leader

# Instruments Of Thy Peace

## Theme For YWA House Parties

Union University  
October 27-29, 1961

For Middle and West Tennessee  
Services will be held in the chapel on the campus, and college facilities will be used for sleeping and eating.

Cost \$10.00

Riverside Hotel, Gatlinburg  
November 3-5, 1961

For East Tennessee, Grace McBride and Ann Hasseltine YWAs (College and schools of Nursing). Guests will sleep, eat, and meet in the hotel.

Cost \$18.00

The house party begins with the evening meal, after registration on Friday evening and ends with the noon meal Sunday morning. All Honor YWAs for the year, 1960-61 will be recognized at these house parties. The hours will be packed full of inspiration, information, fun and fellowship.

Some of the program personalities and missionaries are: Miss Billie Pate, Promotion Associate YWA Department, SBC, Birmingham, Alabama; Miss Laura Frances Snow, Missionary to Chile (former Youth Secretary, Tennessee WMU); Miss Ruth Kube, missionary nurse in Nigeria; Miss Ruth Ford, missionary nurse in Indonesia; Miss Beverly Hammack, Secretary of Special Mission Ministries, Home Mission Board; and Miss Pitts Hughes, Associate, Student Department, Tennessee Baptist Convention.

### RESERVATION FOR YWA HOUSE PARTIES

\_\_\_\_\_ Union University, October 27-29, 1961

\_\_\_\_\_ Gatlinburg, November 3-5, 1961

Name	Address	Classification of YWA*
_____	_____	_____
_____	_____	_____
_____	_____	_____

Res. fee paid \$ \_\_\_\_\_ Church \_\_\_\_\_ Assn. \_\_\_\_\_

All reservations are to be made through Tennessee Woman's Missionary Union, 1812 Belmont Boulevard, Nashville, 5, Tennessee.

\* High School, Career, Grace McBride, Ann Hasseltine, and leaders of these.

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Rev. Paul Hatfield  
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Knoxville, Tennessee  
523-5798

## Christian Social Work Makes Life "Abundant"

NASHVILLE-(BP)—You can't separate human needs and the ministry of religion. "Social work must be a concern of Christian churches."

These comments were voiced here by Miss Margaret Leverett, assistant professor of social work at New Orleans (LA.) Baptist Theological Seminary.

But she also said, "I am a social worker but I am Christian first. In social work you can not leave out the spiritual aspect. You must give them (those you counsel) a foundation on which to build."

She defended Christian social work against Baptist and other critics who say, "Oh, yes, you're talking about the social gospel. All you want to do is to clothe and to feed people, period."

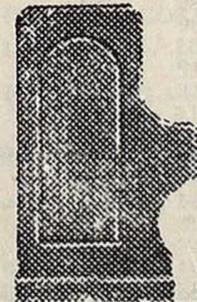
"Social work agencies do not fight against the church, but supplement it," Miss Leverett added.

She agreed with this statement:

"Social work needs religion's insight into the worth of the individual and the high goals of life. Religion needs the skills and the tested techniques of social work."

She defined the difference between social work and Christian social work in these words: "Social work is life. Christian social work is life more abundant."

Miss Leverett, a former Baptist good will center worker in Fort Worth and Oklahoma City, spoke to a seminar group during the annual Southern Baptist Counseling and Guidance Conference in Nashville.



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# Attendances and Additions

Church	S.S.	T.U.	Add.
Alcoa, Central	244	88	
First	519	206	5
Athens, East	520	207	2
First	637	255	
West End Mission	82	41	
North	297	156	
Central	148	52	7
Niota, First	151	53	
Riceville	161	88	
Auburntown, Prosperity	152	91	
Bemis, First	375	123	3
Bolivar, First	457	169	
Dixie Hills Chapel	59	38	
Brighton	247	132	
Bristol, Calvary	317	75	2
Mission	56		
Tennessee Avenue	601	214	1
Brownsville	557	162	
Cedar Hill	89	24	
Chattanooga, Avondale	645	206	3
Brainerd	1049	407	5
Calvary	342	93	
Chamberlain Avenue	218	87	1
Concord	528	195	5
East Brainerd	207	90	
Eastdale	511	147	1
East Ridge	842	241	2
First	1238	292	6
Morris Hill	312	143	
Northside	378	84	
Oakwood	379	200	3
Red Bank	1262	375	6
Ridgedale	568	185	4
Ridgeview	349	112	4
t. Elmo	450	94	2
Second	182	61	
Signal Mountain	277	87	2
White Oak	544	154	1
Woodland Park	401	210	
Clarksville, First	809	215	5
New Providence	293	133	
Cleveland, Big Spring	402	216	
First	629	258	
Macedonia	131	79	
Maple Street	145	61	
Stuart Park	163	88	
Clinton, First	703	168	6
Second	533	111	
Collierville, First	334	110	
Columbia, First	636	286	
Highland Park	418	239	
Cookeville, First	541	134	7
Steven Street	196	124	8
Washington Avenue	118	64	
West View	235	70	
East Side	65	47	
Corryton	229	132	
Crab Orchard, Haley's Grove	118	48	
Crossville, First	293	66	
Daisy, First	330	123	4
Dandridge, First	148	64	
Dayton, First	338	103	
Dyer, New Bethlehem	195	116	
Dyersburg, First	711	206	
Spring Hill	165	105	
Elizabethton, First	530	165	
Immanuel	265	136	1
Elk Mills	42	44	
Oak Street	153	72	1
Siam	214	121	
Englewood, First	175	67	
Etowah, First	332	116	2
North	437	168	
Fountain City, Central	1304	421	6
Smithwood	873	317	1
Friendship, South Fork	58	45	
Friendsville, First	194	123	3
Gleason, First	233	105	9
Goodlettsville, First	404	174	4
Grand Junction, First	107	76	
Greeneville, First	428	183	
Second	203	63	
Harriman, Caney Fork	98	46	
South	495	163	
Trenton Street	456	145	6
Elizabeth Street	61	42	4

## OCTOBER 1, 1961

Walnut Hill	309	108	2
Henderson, First	278	125	2
Hendersonville, Rockland	22		
First	275	67	2
Hixson, Central	319	165	
Memorial	257	93	3
Serena Chapel	92	40	
First	349	147	2
Humboldt, Antioch	248	121	
First	502	144	
Huntingdon, First	343	162	
Jackson, Calvary	598	332	
First	1085	348	5
East Union	86	62	2
West	891	505	5
Jellico, First	211	66	
Mission	40		
Johnson City, Central	776	185	6
Northside	67	35	
Pine Crest	237	112	
Temple	403	177	4
Unaka Avenue	415	171	17
Jonesboro, Second	117	51	
Kenton, First	216	88	
Macedonia	105	88	
Kingsport, Cedar Grove	209	79	
First	852	226	2
Colonial Heights	361	110	2
Glenwood	430	200	1
Litz Manor	238	123	
Lynn Garden	560	212	1
Kingston, First	622	278	1
Knoxville, Arlington	563	144	4
Bell Avenue	916	349	9
Broadway	1107	472	7
Central Bearden)	745	294	2
Fort Hill	313	95	3
First	1258	280	15
Glenwood	441		
Grace	400	177	1
Island Home	302	85	2
John Sevier	238	117	2
Lincoln Park	1124	374	6
Lonsdale	362	100	2
McCalla Avenue	912	291	
Mt. Olive	336	89	
Meridian	680	238	4
Rocky Hill	328	109	
Wallace Memorial	850	355	4
LaFollette, First	363	100	
Lawrenceburg, First	151	75	3
Immanuel	98	55	
Highland Park	253	119	
Lebanon, First	604	164	4
Hillcrest	150	75	
Rocky Valley	119	70	
Southside	180	86	7
Lenoir City, Calvary	258	77	
First	562	178	
Kingston Pike	90	39	
Loudon, Blairland	229	95	
New Providence	204	100	2
Madisonville, Chestua	88	59	
Manchester, First	347	157	1
Martin, Central	344	95	15
First	464	177	9
Southside	114	56	
Maryville, Broadway	804	434	3
First	1024	356	3
Grandview	200	110	2
McGinley Street	183	75	
Mt. Lebanon	262	132	
Stock Creek	203	98	
McMinnville, Magness Memorial	386	100	2
Forest Park	97		
Shellsford	256	168	
Medon, New Union	130	108	
Memphis, Ardmore	653	279	1
Baptist Center	73	79	26
Bartlett	365	142	
Barton Heights	248	117	
Bellevue	2463	1117	25

Boulevard	599	179	4
Brunswick	356	181	
Charjean	463	243	1
Cherokee	1155	609	12
Mt. Terrace	100	59	
Cordova	141	72	
Dellwood	390	180	1
Egypt	198	84	
Ellendale	140	46	9
Elliston Avenue	323	165	5
Eudora	888	398	4
Fairlawn	519	198	2
First	1426	340	13
Fisherville	124		
Forest Hill	102	72	2
Frayser	820	359	13
Georgian Hills	350	150	4
Glen Park	362	147	4
Graceland	785	366	11
Graham Heights	285	156	4
Greenlaw	240	135	1
Highland Heights	1257	706	1
Jackson Avenue	134	74	
Kensington	358	140	4
LaBelle Haven	638	220	
Leawood	980	344	
Levi	397	145	2
Longview Heights	477	190	7
Lucy	99	63	
Macon Road	205	95	7
Malcomb Avenue	190	103	
McLean	522	229	12
Merton Avenue	466	126	1
Mt. Pisgah	135	90	
National Avenue	401	157	5
Oakhaven	449	183	
Olive Branch	228	113	
Park Avenue	724	223	5
Peabody	191	114	3
Pleasant Valley	85	55	3
Prescott Memorial	504	190	3
Range Hills	124	74	1
Richland	316	186	4
Rugby Hills	205	101	1
Seventh Street	517	174	5
Sky View	321	211	2
Southmoor	226	102	
Speedway Terrace	923	212	8
Sunset Mission	28	17	1
Temple	1179	405	2
Union Avenue	946	272	8
Parkway Village	204	68	1
Vanuys	110	45	4
Wells Station	864	350	3
West Memphis	601	139	1
Whitehaven	657	177	3
Milan, First	456	143	5
Northside	162	96	2
Morristown, Alpha	135	85	
Bethel	199	129	
Buffalo Trail	267	115	2
Bulls Gap	126	55	
First	874	224	5
Kidwell's Ridge	88		
Manley	131	69	1
Rocky Point	77	35	
Pleasant View	131	64	
Whitesburg	123	33	
Murfreesboro, First	693	219	5
Calvary	84		
Southeast	153	82	
Third	446	169	3
Woodbury Road	261	96	
Nashville, Antioch	140	62	2
Bakers Grove	131	79	
Belmont Heights	982	369	12
Madison Street	112	30	
Westview	86		
Brook Hollow	423	158	3
Crievewood	473	195	9
Dickerson Road	420	176	5
Donelson	809	195	13
Eastland	556	172	
Elkins Avenue	117	91	3
Fairview	210	107	
Jordonia	23	15	
First	1378	547	81
Carol Street	192	91	
Cora Tibbs	51	37	
TPS	365		
Freeland	93	42	
Grace	873	331	3
Harsh Chapel	220	85	
Hill Hurst	71	28	2
Immanuel	414	104	
Immanuel Chapel	25	19	
Inglewood	898	321	18
Cross Keys	48	43	
State School	70		
Ivy Memorial	404	178	1
Treppard Heights	84	59	
Joelton	194	113	
Lincoya Hills	351	124	7
Lyle Lane	96	54	2
Madison Heights	191	111	
Riverside	379	150	1
Rosedale	141	82	
Saturn Drive	337	177	4
Third	198	70	1
Tusculum Hills	344	160	2
Valley View	139	40	6
Woodbine	479	226	
Woodmont	669	338	6
Oak Ridge, Glenwood	451	151	4
Robertsville	827	249	4
Old Hickory, Temple	284	142	1
Parsons, First	236	84	

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## Professor Takes Issue With Dictionary Use

NASHVILLE-(BP)—What does "vocation" mean?

Perhaps most people will answer with a definition like that of the dictionary: "regular or appropriate employment; calling; occupation; profession."

A Baptist seminary professor took issue here with Webster and the standard definitions. He would agree, as he said " 'calling' and 'vocation' are synonymous in the New Testament."

But he would not equate them with "occupation."

"In every instance in the New Testament the call is not to an 'occupation,' but to salvation. There is no reference in which a man is called to 'a secular profession' or earthly job," Henlee H. Barnette of Southern Baptist Theological Seminary said.

"Hence, God does not call men to be bricklayers, lawyers, doctors, or truck drivers. Such a notion would secularize the biblical view of vocation," the Louisville professor of Christian ethics added.

Barnette did not minimize the Christian's responsibility toward his occupation or employment. "Certainly the virtues of singleness of heart and honesty are relevant to the Christian in his daily toil. For in this way the attitude of the Christian is transformed toward work, for it is done as 'unto the Lord,' " he observed.

The mixup in definitions, according to Barnette, dates back to about 300 A.D. when a "double-standard: sacred and secular vocations" emerged. This mixup has persisted through the years since.

"There is but one call in the scriptures—to be a child of God and to behave as such. It is at this point that vocation has meaning for work, leisure, worship, service and every other human activity. The Christian . . . is to 'walk worthy of his vocation' (calling of God to salvation) in all his relationships," Barnette said.

Portland, First	316	121	..
Pulaski, First	357	144	..
Ripley, First	375	150	1
Rockwood, Eureka	91	63	..
First	545	222	..
Savannah, First	248	77	..
Selmer, Falcon	111	68	..
First	267	101	..
Sevierville, First	594	188	..
Zion Hill	113	58	..
Shelbyville El Bethel	104	41	1
First	592	107	2
Shelbyville Mills	287	180	4
Sidonia, Pleasant Grove	130	82	1
Somerville, First	280	165	..
South Pittsburg	221	84	1
Springfield	537	152	..
Summertown	140	72	..
Sweetwater, First	544	111	..
North	202	40	1
Trenton, First	528	184	1
Trezevant, First	218	78	..
Tullahoma, First	577	154	..
Hickerson Mission	73	27	..
Lincoln Heights	138	72	..
Grace	157	88	1
Highland	245	150	1
Spring Creek Mission	22	..	..
Union City, First	703	180	2
Samburg	62	48	..
Second	339	168	..
Watertown, Round Lick	205	95	..
Waynesboro, Green River	112	56	..
Winchester, First	298	94	..
Southside	64	..	..

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★ **CHURCH BUILDING FUND GROWTH** Let your building fund earn six percent (6%) while it is growing.

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By Oscar Lee Rives

# Growth In Knowledge Of God

**TEXTS: Matthew 5:17-20, 38-48; John 16:12-15 (Larger)—Matthew 5:17-20, 38-48 (Printed).**

In the passage from John, given above in the larger lesson but not given in the printed lesson, our Lord teaches that the Holy Spirit becomes the guide for His disciples into all truth. Such assurance, other factors being equal, guarantees the Christian's growth in the knowledge of God. The prospect is alluring when it is recalled that

God is infinite in all of His attributes. Thus the Christian should be growing and expanding in his understanding of God. The verses inform us that Jesus Christ is at the very center of the Holy Spirit's instruction. We turn, then, to the Holy Bible (and especially the New Testament) for the material concerning Him. We, at the same time, listen eagerly and attentively for the Holy Spirit's enlightenment and enrichment concerning God as revealed in His

only begotten Son, Jesus Christ.

The printed text, taken from the heart of the Sermon on the Mount, furnishes at least three ideas. We note them in terms of what Jesus indicated they would do in the hearts and lives of those who came to know and follow them. And the following is significant when notice is given to the close of the sermon which emphasizes the doing side of knowledge. What are the three ideas? According to Jesus, one is growing in the knowledge of God who does the following.

**Goes Beyond the Law (vv. 17-20)**

Like his Lord, he conforms to the Moral Law but he also tries to fulfill it or fill it full. He remembers that the Ten Commandments are largely negative in nature so he abides by the negative but he also stresses the positive. His life of righteousness must exceed that of the scribes and Pharisees or he cannot even enter the Kingdom, says Jesus. His attitude towards both God and man is not how little he can do but rather how much. He regards duties to both as high privileges rather than obligations. Grace characterizes his inner life.

**Avoids Spirit of Revenge (vv. 38-42)**

Here we encounter some difficult teachings indeed! Jesus plainly says that we must so grow that we get away entirely from any sort of revenge or desire to get even once we have been wronged. As we come face to face with His words, our prayer might well be: "Lord, increase our faith". We are told to turn the other cheek upon being smitten. We are further told to give our cloak to another even after we have been compelled to give him our coat. And the teaching becomes even more difficult when we are told to go an extra mile after having gone one against our will (the Romans of that day frequently compelled a subject to bear a burden for that distance). Finally, Jesus seems to ask more than would be required when He says we are to give to another who pretends he is borrowing when he does not intend to return at all. Is all of this some teaching of an impractical idealist? Not at all, for it is possible for the ones who have experienced the supreme love of God in the forgiveness of sins and who are in complete harmony with the guidance of the Holy Spirit. Will it work, on an extended scale? We frankly do not know for the world has never seen it tried. But we do know that the spirit of revenge, which the child of God must avoid, brings men into a condition like a fish caught in a net in which struggle to get out increases his peril rather than diminishes it.

**Shows Love for Enemies (vv. 43-48)**

To love one who hates us is to become like Jesus, for that is exactly what He did while on the earth. It is also exactly what God continues to do. He says that it is easy to love those who love us in return, and it is. But what about a love that is not reciprocated? In answer to this question, we come

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**Marvin Helps\***

By Enola Chamberlin

Marie stood with the rake in her hand and looked out across the yard. The wind had blown hard the night before, and the lawn was covered with leaves. It was her turn to rake. No use asking Marvin to help her. He had raked last week and she couldn't help him. She had been ill.

"Better begin if you're going to finish today," she told herself.

She began at the edge of the shrubbery and raked toward the driveway. When she had raked a pile, she filled a basket and carried it around to the burner. Marvin was out there looking around.

"Can't you help me just a little, Marvin?" asked Marie. "There are lots more leaves than there were last week."

Marvin shook his head. "No, I can't help you. I lost my ball last night. I have to find it so that we can play this afternoon."

"I'll help you hunt after the leaves are raked," Marie promised.

"Help me first and then I'll help rake," said Marvin.

"I promised Mother I'd rake the leaves before I did anything else," said Marie, "and I'd better get back to them, too."

When she returned with the next basket of leaves, Marvin was still hunting for his ball. Marie had just started raking again when Marvin came around the house with another rake.

"There is an extra lot of leaves this week," he said. "I'll help you."

Marie thanked him with a smile. "I'll help you next week," she said.

Marvin walked over and began raking. "Say," he said, "you're not raking under the shrubbery."

\*(Sunday School Board Syndicate, all rights reserved)

"I know," said Marie. "There is so much to do that I thought I would let that go and rake it next week when you rake."

"Well, since my ball must have gone out into the street on the last throw and someone must have picked it up, I'll rake under the shrubbery now. Then it won't be so bad raking next week"

"You're the best brother in the world," said Marie.

Then as Marie was filling a basket, Marvin shouted.

"Hooray!" he sang out. "The lost is found!"

Marie looked. Marvin was tossing his ball happily into the the air and catching it as it came down.

"Oh, Marvin, I'm so glad you found it," said Marie.

It's hard to remember these days that our country was founded partly to avoid taxation.

Since the earth's surface is one-quarter land and three-quarters water, it seems obvious that we are intended to spend three times longer fishing than we do mowing the lawn.

"Well, I surely got paid for helping you," said Marvin. "you weren't going to rake under the shrubbery and that's where it was. I wouldn't have found it until next week."

"I suppose you'll quit helping now," said Marie.

"Not at all," said Marvin. "I'm so happy now that I could rake them all alone."

"I'm so happy, too," said Marie.

So with both working quickly and happily in almost no time at all the leaves were all raked.

**God's Wondrous World\*  
Mother-of-Pearl**

By Thelma C. Carter

Have you heard of mother-of-pearl? Most of us have some form of it in buttons on clothing or on handles of fruit and dessert knives, forks, and pocketknives. Perhaps you have a tray or ornamental box with a mosaic pattern of moter-of-pearl.

The name, mother-of-pearl, comes from the fact that it is formed out of the same material which makes the pearly internal lining of several kinds of shells, especially pearl oysters and river mussels. Pearls themselves are also created from this lining of oyster shells.

Mother-of-pearls is found primarily in oyster shells in dangerous reefs and in currents in a belt of tropical waters extending all around the world. For centuries mother-of-pearl oysters were confined to a few ocean areas. Then when the Suez Canal was opened, the fine pearl oysters of the Red Sea moved into the Mediterranean Sea.

Since that time, the mother-of-pearl industry has become important in Bethlehem. It is one of the most important crafts, along with spinning and weaving, in this small, famous Bible town. Workshops in Bethlehem are filled with beautiful mother-of-pearl objects. Many are patterned after ancient Bible designs.

Pearling fleets gather the mother-of-pearl shells. Native divers also swim to the ocean bottom for the shells. Those diving from boats go down about thirty feet. Suited divers are able to gather mother-of-pearl shells at a depth of 120 feet or more.

to what is involved in the Gospel itself. It is that God loves all, even those who despise and curse Him. Thus He sends the blessings of nature upon all alike. Thus He asks us to carry His message of love to all alike. Then comes that exalted ideal: we are to become perfect just as He is perfect. There is no other way to do so except to grow more and more into His likeness. With the Spirit's help and our dedicated and continuous effort we can do so. And we must!

WHAT DO YOU know about Baptists 100 years ago?

Ask yourself another question, what will Baptists 100 years from now know about us?

The success of the Historical Commission of the Southern Baptist Convention in achieving its goals may determine the answers to both questions. Its success, in turn, depends on you to help it reach its goals.

Utopia for it might be (1) Microfilming every church and associational minute record book in the Southern Baptist Convention. (2) Having a biography form on every Southern Baptist. (3) A world-acclaimed book, microfilm and museum file on Baptist life through the centuries and (4) An awareness of every Baptist about his denominational heritage.

To its office in Nashville, Tenn., have come many of the rare records of Baptist history from other parts of the United States and from foreign countries as well.

Some of these have remained in the fireproof archives of the commission.

By the Baptist Press

Others, such as books and other printed materials, were loaned just long enough to be microfilmed. The originals were sent back to their previous place of safekeeping, perhaps the seminary or historical collection of another Baptist convention.

Still other records were too rare to risk being sent outside their present location. To obtain copies of these valuable records, the Historical Commission staff member took along the agency's portable microfilm unit and photographed them on the spot.

The microfilm unit also has been taken to recent sessions of the Southern Baptist Convention and set up in the commission's exhibit space. The commission invites messengers to bring along their church records, which are microfilmed during convention week.

How is the commission doing in reaching its goals?

No doubt you've seen the Encyclopedia of Southern Baptists issued three years ago. Almost 900 people contributed material to it; it has 4348 monographs, or separate information headings.

It's the first such encyclopedia since William Cathcart's Baptist Encyclopedia in 1880.

In cooperation again with the Sunday School Board of the Convention, which published the encyclopedia, the commission has the continuing project of gathering biographical information for the "Church Book of Remembrance." Thus far more than 5800 biographies of Baptists, living and dead, have been prepared.

This operation is not limited to Baptist "big wheels," but seeks to receive information on the service of Baptist lay men and women as well.

Last year, existing minutes of all North Carolina Associations of churches were gathered and microfilmed. Similar projects have been done, or will be done, for other states.

Minutes of Virginia Associations and other rare materials in the Virginia Baptist Historical Society Library were microphotographed at the University of Richmond (Baptist), where they are kept. Because of restrictions, the collection could not be shipped to Nashville for filming.

Last year alone, the commission added over half a million pages of film to the library it and the Sunday School Board maintain jointly in Nashville. The number of pages in the microfilm collection now exceeds seven million.

The library is open to students of Baptist history, or writers needing information about past actions of Baptists. Someone

close contact with historical societies or commissions serving Baptist conventions.

The Southern Baptist Historical Society, which includes representative people from various states, meets immediately following the annual business meeting of the commission. The society, though not an official arm of the convention, provides invaluable service as auxiliary to the commission.

For instance, it has encouraged production of Baptist history maps so a Baptist tourist or history-lover could visit important denominational history sites in states through which he travels.

A study of history shows how dear was the price Baptists of other days paid for religious liberty, according to a report to a recent commission meeting.

Chairman W. Fred Kendall of Nashville told fellow commissioners, "It is through

## A.D. 2062 Will Know About Us Because Of -

is busy in the archives all the time digging out such information—for a thesis at a college or seminary, for an article for a Baptist state paper or for a book containing references to Baptist history.

Many fascinating and helpful matters have turned up through such research.

This question once confronted the commission: Was Howard College, Alabama Baptists' Senior College in Birmingham, named for the English philanthropist, John Howard?

Checking papers in the year 1842, the commission located a statement that the name was "in honor of the distinguished philanthropist, John Howard."

The files have provided source material for popular Baptist Press historical features carried by Baptist state papers. They told Baptist history in serial form, in current news style of writing. The "19th Century Baptist Press," and companion series for the 17th and 18th centuries were included.

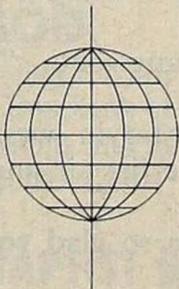
As in the case of filming at the University of Richmond, the commission works in

the study of beginnings and the origin of movements that we can understand our proper place in history and the price for the great truths Baptists hold so dear." Davis C. Woolley of Nashville is its executive secretary.

The Historical Commission shares in Cooperative Program funds with other SBC Agencies. In 1962, it will get \$44,500, up \$2000 from this year's allocation.

In addition to filling out biographical forms, joining state historical societies and contributing through the Cooperative Program, you as an individual Baptist may have other opportunities to take part in its work.

The commission conducts annual conferences at Glorieta, N. M. and Ridgecrest, N. C., Baptist Assemblies. These are for history writers—those who are writing or want to write histories of their churches or associations of churches. The conferences have helped non-professional historians to write acceptable histories of churches and associations.



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