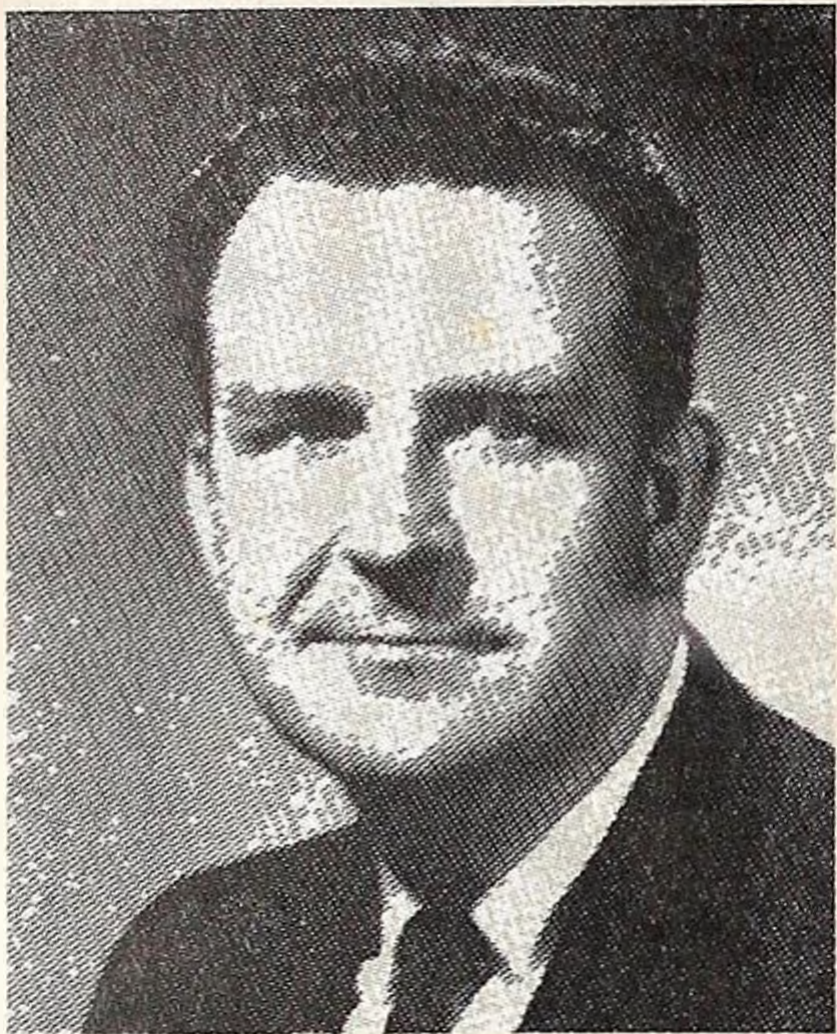


**Volume 127 Thursday, November 2, 1961 No. 44**

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## Are You A Living Epistle?

Second Corinthians 3:1-5



Billy J. Turner, Glen Park Church, Memphis

"... Do we begin again to commend ourselves? Or do we need as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: ..."

The lives of true Christians at Corinth served as letters to recommend both Paul the servant and Christ the Lord. There were five things about them. (1) The tablets on which the writing is made were not tablets of stone, or parchment or paper, but—



## BAPTIST AND REFLECTOR

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## Proposes New Approach To Education Problem

WASHINGTON (BP)—A new approach to federal aid to education will be offered to congress next January by Rep. Cleveland M. Bailey (D., W. Va.)

According to Bailey his new plan would eliminate the two thorniest issues from the educational controverse—the problem of federal control versus local control, and the problem of public aid to private education.

Baily emphasized that all parties agree that 'the improvement of educational opportunities is definitely within the national interest.'

The way this is to be done has been the unresolved problem.

Searching for the heart of the problem Bailey concluded that "what we are really trying to do is to use the broader federal tax base to help state and local taxpayers finance the cost of improved education." He then announced that in January he would introduce legislation to accomplish these objectives, providing that "during the intervening months, reaction has been favorable."

"fleshly tablets of the hearts of the people." (2) The writing itself was not Christianity printed in creeds, but the mind of Christ legible in their lives. (3) Certainly if there is a tablet and writing there must be a writer. And so we note that the writer is not some one who is afraid or apologetic but—"The Spirit of the living God." Without Him we can do nothing. Notice also (4) the need of a pen. It was not a chisel, or stylus nor a modern writing instrument. But God uses human instruments. He used Noah, Abraham, Moses, Peter, Paul, and He desires to use you and me today! (5) Do not worry. God never puts anything down without there is a purpose for its use, so there are the readers to consider. They are many! Yes, they will read with varying motives. Some will desire to comment favorably and some unfavorably.

Realizing that your life is an open letter and addressed to the world of this generation as well as generations to come, we will consider with our Lord (Mt. 5:14) "Ye are the light of the world, a city that is set upon a hill cannot be hid." And we will not want to be hid. Would that we all accept the challenge and be as Peter and John (Acts 4:19) "... they marveled; and they took knowledge of them that they had been with Jesus."

May our Prayer be ... "Our Father in Heaven, help us to be an Open Letter to the peoples of the world to help them to see thee and accept thy love in Jesus Christ. May we be clearly written and easily read. Amen.

The new plan would allocate to each state an amount equivalent to two per cent of total expenditures within that state for public elementary and secondary education. For those states having less financial ability than others additional grants would be authorized.

Bailey said that the additional grants would be figured by determining the relative per cent income in each state. In those states below the national average, the allotment would be increased by the percentage the state falls below the national average.

According to Bailey's plan the federal funds would be granted to the state educational agency and distributed to the local school districts through normal state channels, and by the state's normal equalization formula. He said, "the federal support would be used by the local school districts for whatever specific purpose required at that level. Federal funds, when they reached the local level, would be unidentifiable, thus eliminating the possibility of any federal influence."

In additional, Bailey's plan would build in a guarantee of continuing state and local efforts. If state and local educational efforts were reduced because of the federal contribution, Bailey's proposal would reduce the federal contribution by a like amount.

Bailey cited five virtues of this new approach to the educational needs of the nation:

(1) "The federal government would aid taxpayers to support the type of education the nation wants and needs.

(2) "It is nondiscriminatory. The burden of supporting education falls equally upon all taxpayers, whether they have children or not; whether their children attend public or private schools.

(3) "Since the financing of all education, public and private, comes from the earnings of the people, any federal assistance to all local taxpayers is an indirect aid to those who support private schools."

(4) "This proposal eliminates the need for complicated needs formulas, but provides more assistance to those taxpayers least able to support their local public schools systems in the manner desired and needed. It does, however, provide the necessary encouragement and stimulation to the state and local taxpayers."

(5) "We are assured that federal money will supplement the money of the local taxpayers and not supplant it."

Bailey's two per cent formula would call for federal outlays of \$312 million a year on the basis of the latest available figures. The states spend a total of \$15.6 billion on education during 1959-60.

# Parent-Student Relationships

By Herbert J. Miles

How strong is the Christian family among Southern Baptists in general and Tennessee Baptists in particular? There are many forces at work in contemporary American culture that tend to undermine family solidarity and efficiency.

(1) The family has been forced to pay the social costs of increased industrialization and urbanization in the form of mothers working, neglected children, families on the move, family crowding and commuting. Also, family interdependence has declined and the community has taken over many family functions.

(2) The family has been forced to pay the social costs of increased recreational organization in the form of baby sitters, separate recreation for family members, and the promotion of borderline activities for profit.

(3) The family has been forced to pay the social costs of our increased communications system, i.e., the press, radio, television, fiction, the stage, etc. This has taken many forms. Sex is over emphasized. Early courtship and early, quick, easy marriages are encouraged. Unbridled self-expression and self-indulgence are exhalted. Violence and intrigue are haloized. The line

finances, (3) courtship, and (4) selection of a vocation. This study is best understood in light of the fact that Carson-Newman students come from largely middle-class homes, and that 90 per cent of them are Baptist homes.

## Education

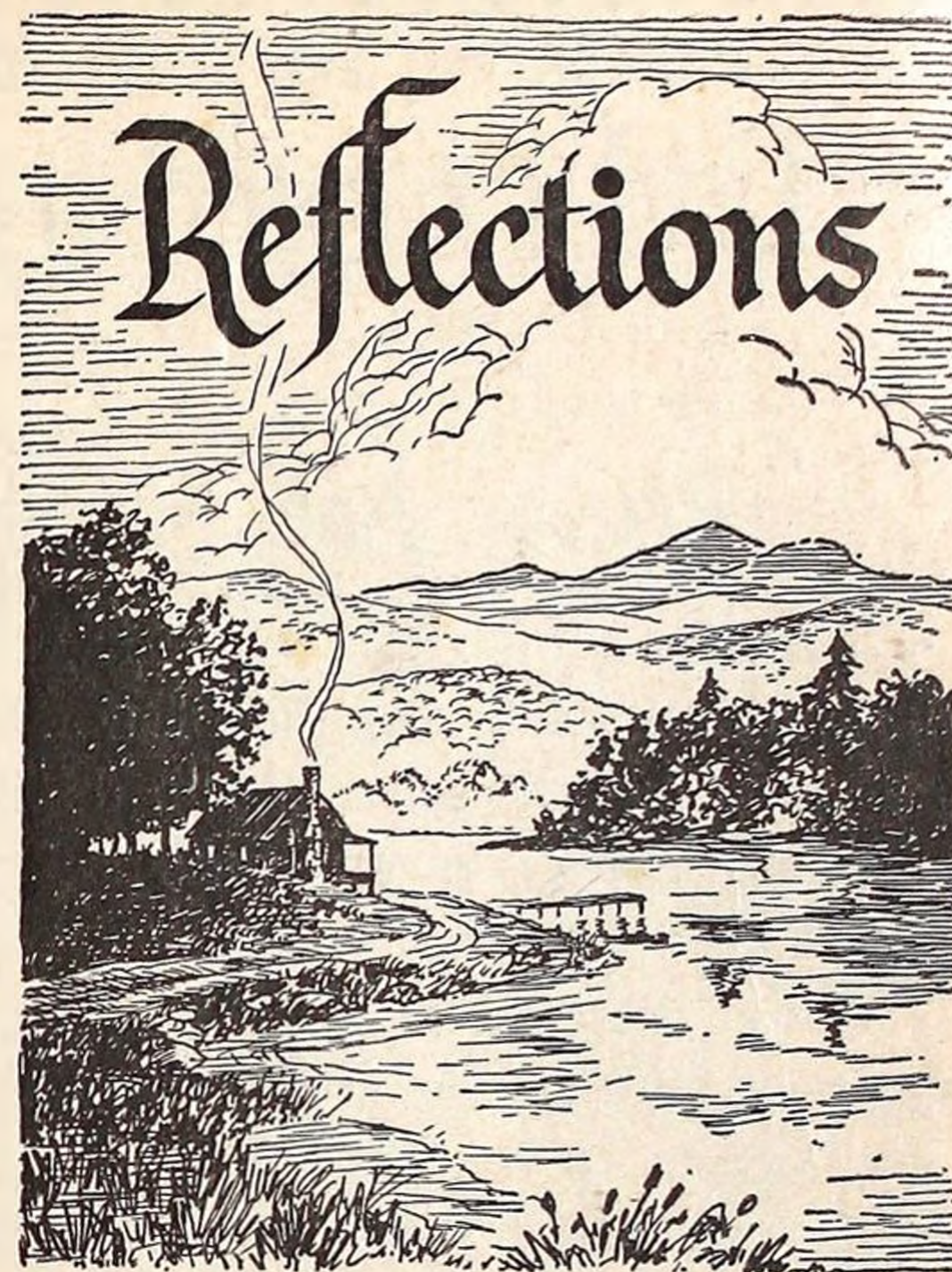
The survey revealed that 80 per cent of the students were receiving a higher education than their parents, 16 per cent were receiving the same amount, while only four per cent will probably receive less education. Twenty per cent of the students indicated that they were going to college because of "my own wishes" while 80 per cent were going to college because both students and parents wanted them to. Only two per cent of students were in college because their parents were forcing them to attend. Less than one per cent of the sample were being forced by their parents to achieve high academic grades and honors.

## Finances

A college education is gradually becoming expensive and therefore a major family financial problem. Who pays this bill? Our survey revealed that 67 per cent of the parents are paying for all of the college education of their children. Twenty-eight per cent of the students were paying for their own education, while five per cent is being paid by others, such as relatives, friends, churches, etc. Of those students whose parents are paying for their education, 46 per cent felt that it involved much hardship on their parents, 37 per cent felt that it involved a little hardship and 16 per cent felt that it did not involve hardship at all. Nine per cent of the students indicated they never received any money from their parents, while 91 per cent either received money by "asking for it", or "without asking for it". Only four per cent of the students felt that their parents were stingy in spending money on them. When asked "Do your parents think you spend your money wisely?" 87 per cent said "wisely" or "very wisely", while 13 per cent said "not very wisely". Ninety per cent of the students do not object to their parents asking them how they spend their money, while ten per cent object to their parents asking. Seventy-eight per cent of the sample always ask their parents advice about their (the student's) financial problems, while 22 per cent seldom or never ask. Eighty per cent of the parents involved keep their children informed on family financial problems, while 20 per cent seldom or never do.

## Selection of Vocation

The survey indicates that parents usually discuss a vocation with their children and



The complacent, the self-indulgent, the soft societies are about to be swept away with the debris of history. Only the strong, only the industrious, only the determined, only the courageous, only the visionary who determine the real nature of our struggle can possibly survive.—President John F. Kennedy, *Senior Scholastic*.

Johann Sebastian Bach said of every note he wrote, "All music should have no other end and aim than the glory of God and the soul's refreshment; where this is not remembered there is no true music." To me, when each note sung by a person is to "the glory of God," then, and only then, it is beautiful and inspiring.—B. Margaret Voss, "Families Sing to the Glory of God," *Church Management*.

offer some suggestions but leave the actual selection of a vocation up to their children. This is indicated by the facts that 93 per cent of the parents seldom or never attempted to interfere with the vocational plans of their children and only one per cent of parents attempted to make the decision for them. When asked if their parents were pleased with their (the student's) choice of vocation, 69 per cent stated that their parents were completely satisfied, 29 per cent accepted the decision with moderate satisfaction, and only two per cent were unhappy with the decision. Eighty-four per cent of the students consulted their parents before making major decisions about vocational plans.

## Courtship of Students

When asked "Did your parents approve of your friends?" 63 per cent of the students responded "all of them", while 35 per cent of the students responded "some of them" and four per cent responded "only a few"

(Continued on Page 10)

## On Our Cover

**FOCUS ON THE BOY**—Royal Ambassadors in more than 15,000 Southern Baptist churches are expected to be the center of attention during Royal Ambassador Focus Week, November 5-11. Typical of the boys is Willie Duren, a member of Poplar Avenue Baptist Church, Memphis, Tennessee.

between right and wrong is often blurred.

In the midst of such trends, what has happened to the Christian family? Shining through these dark clouds comes a welcome ray of light. The department of Sociology of Carson-Newman College has attempted to gather some limited facts concerning Baptist families. This article is to report the findings of our study.

During the spring semester (1961) a questionnaire on student-parent relationships was filled in by 325 Carson-Newman College students who were enrolled in sociology and psychology classes. Of the sample of 325, fifty-one per cent were males and forty-nine per cent were females. The sample contained 70 freshmen, 81 sophomores, 87 juniors, and 87 seniors. The questionnaire studied parent-student relationships as related to the student's (1) education, (2)

Dr. Miles is Professor of Sociology, Carson-Newman College, Jefferson City, Tennessee.

# Editorials

## Prayer And Superstition

There is a big difference between real prayer and superstition. An example of the latter came to our attention just the other day in the mail. It was called a "Good Luck Prayer," and had a mis-quotation of Proverbs 3:5-6.

I was directed to copy the prayer and see what happened four days after receiving it. I was told to send copies to four other people. It said that it had been sent to me "for good luck." I was told that it had been around the world four times, and I was warned that the one who breaks the prayer chain has bad luck. It said that the original came from the Netherlands. "The good luck of it has gone to you. You are to have good luck four days after receiving it. This is not a joke." Then the letter informed me that a General Adkins had received \$17,000 three

days after receiving it, but that General Patton who received \$8,000 lost it because he broke the chain. I was told to send no money and not to keep this copy, but insert my name at the bottom of the list and remove the top name. There were 22 names type-written on the list following the good luck prayer."

Now all of this is just so much superstition. And superstition is the vice of excess in religion. Prayer is not a good luck charm to send to another. To pray isn't a magic way of receiving a sum of money. Nor is the refusal to join in such a "prayer ring" certain to be visited with retribution.

Prayer must be lifted out of the realm of magic and superstition. It is not a witching charm that we can repeat. True prayer is entering into the spirit of Jesus Christ the Son of God. It is willingness to let the will of God be done in our lives. It is consciousness of our dependence upon Him and our turning to Him in simple faith that He will meet our needs. Nobody yet has ever been able to pray selfishly. We should wish our friends well. We should pray for them, but we should break the chains of superstition and reject the temptation to use prayer as a good luck charm.

### OFFICE HOURS ALWAYS OPEN



## To Clear Up A Misunderstanding

A new building to house the Executive Committee of the Southern Baptist Convention in Nashville will not be built out of Cooperative Program funds. This structure is made possible by a building fund set up by the Sunday School Board for the purpose of rehousing the Executive Committee, the Southern Baptist Foundation, the Christian Life, Education, and Stewardship Commissions. All five of these organizations are now housed in space in the Sunday School Board buildings in Nashville. One of our readers, not understanding this fact, has written under the mistaken idea that the new building and its furnishings would have to be paid for out of Cooperative Program funds. The Sunday School Board does not receive any Cooperative Program funds. The amount it is making available for constitution of this new Southern Baptist Convention Building will not come from gifts made by any of us through the Cooperative Program.

# BAPTIST BELIEFS

By Herschel H. Hobbs

## SIN

The basic words in the Bible for sin are *hata* (Hebrew) and *hamartano* (Greek), both meaning to miss the mark or target. The target is God's will and character. To miss it is to come short of the glory of God (Rom. 3:23). Other words for sin mean crookedness, violence, and fool. Sin is described as lawlessness (I John 3:4), iniquity (Acts 1:8), wickedness (Rom. 1:29), and offense (Rom. 4:25). At its root it is transgression (Rom. 5:14) or disobedience (Eph. 2:2).

The tendency of man is to tone down sin. Psychology, biology, ethics, and philosophy call it maladjustment, disease, moral lapse, and a stumbling in the upward progress of man respectively. But God calls it *sin*. Man weighs or measures sins, but to God all crossing of His will is sin. The greatest sin is unbelief with respect to Jesus Christ (John 16:9).

There are several theories as to the origin of sin. One, based on the Greek concept of matter as evil, finds it in man's material body. Another relates it to man's ignorance or incompleteness. Two suggested plans of salvation, namely, self-denial and self-expression respectively, evolve from these erroneous ideas. The most likely origin of sin is due to man's being a free intelligent being with the power of choice. This theory agrees with our knowledge of man, God, and the Bible. Sin, therefore, is in the will before it is in the act.

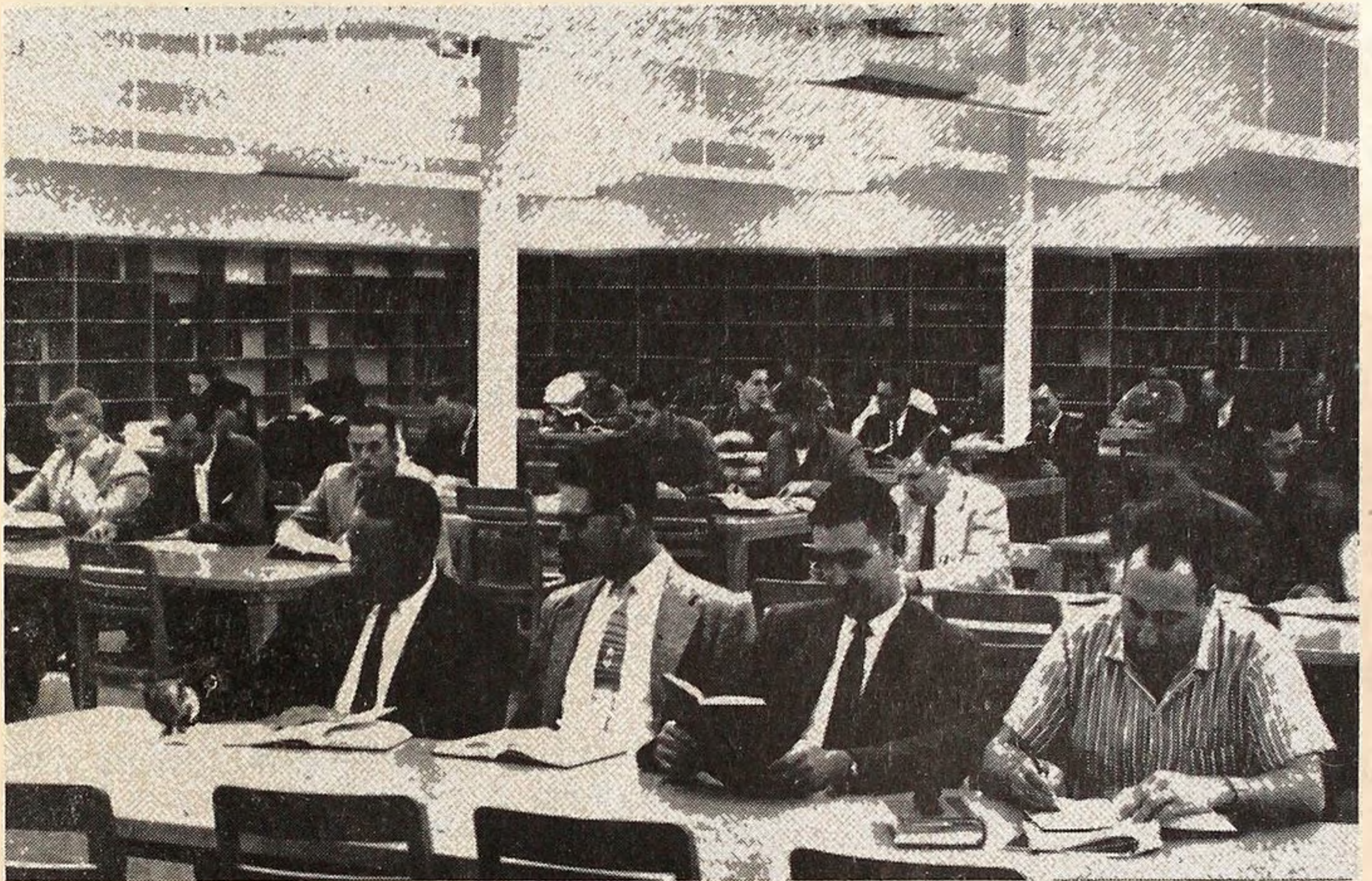
The Biblical account of the origin of sin is found in Genesis 3:1-7. There man's free choice was confronted with God's will and Satan's will. The will of man obeyed Satan and disobeyed God. Hence the transgression. Thus man's sin separated between God and man (Isa. 59:2). This separation the Bible calls spiritual death (Eph. 2:1).

The universality of sin is taught in Romans 1:18-3:23. Possessing a knowledge of God man sinned against it as he transgressed the written law of God and/or the law of conscience in his heart. Thus man is lost and needs a Saviour. Infants and mentally incompetents are somehow embraced in God's grace. All others upon reaching the age of accountability are responsible for their sins.

The penalty for sin is death, both physical (Gen. 2:17; 3:3, 23-24; cf. Rom. 5:24) and spiritual (Rom. 6:23). The "second death" is final separation from God in hell (Rev. 21:8).

As terrible as sin is, it offers opportunities to both God and man, to God in ex-

## Faculty-Student Ties Noted At Midwestern



Students Study in Midwestern's Library.

At the first commencement last spring at Midwestern Baptist Theological Seminary, a graduate—camera and twin babies in hands—approached President Millard J. Berquist.

"Would you mind posing with my two for a picture?" he asked. Berquist, gowned in academic regalia for the occasion, clutched a tot on each arm and obliged.

The friendly informality between students and the faculty is credited with much of the success of the Southern Baptist Con-

vention's sixth and newest theological seminary, located at Kansas City, Mo.

"The rapport between the faculty and students is wonderful," Berquist said. An exponent of it, Berquist calls students by their first names as he passes them on campus. He also stops frequently to chat with them.

The 1957 Convention approved this new seminary. Settled on 215 acres of rolling grassland at 5001 N. Oak St. Trafficway, about 10 minutes from the downtown area, the seminary is just a short distance from a suburban shopping center.

Here are located five air-conditioned buildings of a conservative, yet contemporary design. The administration building is topped by an ultramodern spire that

tending His grace to man, to man in accepting God's grace unto salvation (Rom. 3:23-26). Jesus Christ was manifested to destroy both the power and penalty of sin (I John 3:8; cf. Rom. 8:1-2).

This class represented a milestone for the seminary which three years earlier began its first session in temporary facilities at the downtown Kansas City location of the Calvary Baptist Church. That first class consisted of 136 students from 21 states and Mexico. The administration and faculty included the president, librarian, business manager and four professors.

For the second year, 1959-60, enrollment had grown to 275 and the number of professors to 10. The third year, there were 14 professors and 342 students from 29 states and three foreign countries. A year's curriculum was added at a time until the basic curriculum has now been completed.

(Continued on Page 11)

Berl Swanner and Patrick Haun were ordained as deacons by First Church, Rockwood. Pastor Ray Lloyd brought the message.

Over 60 years of companionship in the married life of Robert L. and Lula Adeline Dodd of Etowah was broken suddenly Oct. 16, when Mrs. Dodd died of a heart attack. Mrs. Dodd, 80, was stricken while sitting on the porch of her home. The couple's children had come to help their father celebrate his 86th birthday. The Dodds would have celebrated their 61st wedding anniversary on December 9. For many years Mrs. Dodd had been a member of First Church, Etowah.

Dr. and Mrs. W. C. Boone were honored October 22 by First Church, Jackson, as they were welcomed back to Jackson after many years in Ky. On this day he occupied the pulpit for both services. Dr. Boone was pastor of the Jackson Church from 1932 until 1940. The Boones have chosen Jackson as their permanent home following his recent retirement as general secretary-treasurer of the General Association of Baptists in Kentucky. Dr. Boone returns to Ky. to preach the annual sermon for the state convention.



**COOKEVILLE**—Poplar Grove Church, Stone Association, burned the last note against its property and dedicated its building free of debt Oct. 8. Sam Brooks preached the dedication sermon. Pastor J. H. Roberson, wearing a well-deserved smile, is shown here surrounded by the deacons and treasurer of the church. Treasurer Marlow Bohannon is holding the burning note.

Under the leadership of Pastor Roberson, who has served the church 28 years, it has grown from a one room house to a modern church structure with adequate educational facilities. The auditorium is air-conditioned, and the entire building has a central heating unit.

Rev. and Mrs. Ernest C. Pippin have left the states to begin their term of service as Southern Baptist missionaries in Argentina. They may be addressed at Casilla 3388 Central, Buenos Aires, Argentina. Mr. Pippin is a native of Abingdon, Va., Mrs. Pippin is the former Martha Smith of Old Hickory, Tenn.

Calvary Church, Nolachucky Association, was led in a week revival by W. D. Arms, evangelist, in which there were 11 professions of faith and rededications and three by letter. Eugene Moore is pastor.

Baptist Hospital Assistant Chaplain Ferd M. White of Nashville has accepted a position as Chaplain with the John L. Hutchinson Memorial Hospital in Fort Oglethorpe, Ga., it was announced by hospital Chaplain Fred L. Bell. Chaplain White terminated his services with the hospital on October 31. White pursued his undergraduate studies at T.P.I. and Carson-Newman College and was graduated from Southern Seminary in Louisville in 1960. He joined the hospital in July of 1960 as an Interne Chaplain and, upon completing his training, was promoted to the position of Assistant Chaplain.

Brook Hollow Church, Nashville, on October 15 dedicated Unit III, including new auditorium pews, and a paved parking lot, representing an expenditure of about \$86,000. Membership has grown from 26 charter members to 522. R. Trevis Otey, former pastor, brought the message at the morning service. Dr. Davis Woolley, executive secretary of the Historical Commission of the SBC, was the evening speaker. Paul W. Turner is pastor.

Graceland Church, Memphis, had a successful revival October 1-8. There were 26 additions, 29 rededications, and 28 other professions and decisions. The evangelist was P. O. Davidson, pastor of Frayser Church. The singer was Hoyt A. Mulkey, minister of music of First Church, Pine Bluff, Ark. The pastor of the Graceland Church is E. Lowell Adams.

First Church, Allardt, ordained Thomas J. Dees to the ministry September 17. He was called by the Allardt church as pastor. Delbert Johnson, pastor of Moodyville, preached the ordination sermon. Harold W. Moye, pastor of Byrdstown Church, delivered the charge and Johnson presented the Bible from the ordaining church.

## Edwin R. Alexander Goes To Mallory Heights, Memphis

Mallory Heights Church, Memphis, observed its first Homecoming Day in 20 years October 15 and welcomed a new pastor, Edwin R. Alexander.

A native of Savannah, Alexander attended Southern Baptist College, Union University, Texas Christian University, Southwestern Seminary and University of Mississippi. He held pastorates in Reeves, Mo., Fayetteville and Franklin, Tenn., and served as superintendent of missions in Huntingdon and Trenton, Tenn. He moved to Memphis from Oxford, Miss., where he served for the past year as superintendent of missions for the Lafayette-Marshall Baptist Association.

He succeeds Dewey Metts, who retired because of health.

Members of the pulpit committee for Mallory Heights Church were Lawrence Ferrell, Jack Sexton, K. G. Coker, Mrs. J. R. Scott, Mrs. Morris Casey and Mrs. W. W. McClure.

Third Church, Nashville, will engage in revival services Nov. 5-12 with Eugene Crawford, pastor of First Church, Franklin, as evangelist. Dewey Yeager, music director at Third Church, will have charge of the music. Clyde Cutrer is the pastor of Third Church.

Nat Bettis, director of Off-Campus Program of Carson-Newman College, is serving as interim pastor of South Harriman Church.

First Church, Maryville, ordained Lyoren Teffeteller and Edward Deere as deacons.

James Beard has succeeded Bill Knight as pastor of Calvary Hill Church, Dyersburg.

Melvin A. Holder, president of the Brotherhood at Lamar Heights Church, Memphis, died October 20. He was a former Sunday school superintendent at Lamar Heights.

Charles W. Drake began his work as pastor of Central Church, Gainesville, Ga., November 1. He goes to Gainesville from the pastorate of Ridgedale Church, Chattanooga.

Brooks Ramsey, pastor of First Church, Albany, Ga. and former assistant pastor of Bellevue Church, Memphis, will conduct revival services at Whitehaven Church, Memphis, November 5-12. Lewis D. Ferrell is pastor.

## "Learn By Doing" Clinic's Theme

NASHVILLE—"We learn by doing," a philosopher said. Southern Baptist Training Union members will pursue this idea when an estimated 5,000 of them gather in Memphis, Tenn., for a group learning clinic Feb. 12-16, 1962.

Sponsored by the Training Union department of the Baptist Sunday School Board, the clinic will feature a unit of four related sessions daily providing activities in planning for group experience. Two daily sessions will be scheduled for total clinic, and two will be age-group meetings.

Small Bible study groups will meet daily, the objectives of Training Union will be presented, and inspirational period of 30 minutes will close each day's sessions.

To be held at Memphis' Bellevue Baptist Church, the clinic will emphasize the theme "Be Ye Doers Of The Word And Not Hearers Only."

State, associational, and church Training Union and other educational workers, plus members of adult and young people's unions, are invited and urged to attend.

John Haynes, minister of music and education at First Church, Alcoa, for 4½ years entered Southern Seminary in September to study for the ministry. Pleasant Ridge Church near Frankfort, Ky., called him as pastor and requested the Alcoa church to ordain him. The ordination service was October 15. Pastor W. H. Lodwick was assisted in the service by John McGregor who preached the sermon and Clyde Glass who led the ordination prayer.

Pastor E. E. Deusner reports a very successful youth led revival October 20-22 which resulted in three additions. Roy Jones, Dyersburg, served as preacher, Dale Enoch, Bolivar, song leader, Joetta Zumwalt, Poplar Bluff, Mo., organist; Evelyn Birch, Memphis, pianist; and Delma Prescott, Crockett Mills, devotional and recreational leader. All are students at Union University, Jackson.

Beaver Dam Church, Fountain City, ordained Leroy Lakin, Harry Phillips, Jr., Clayton Bolinger, and J. C. Thompson as deacons. Jack D. Whitson is pastor.

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

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## New Associational Officers And Meetings For 1962

**Alpha**—Moderator, J. K. Sparkman; Assistant, W. L. Swafford; Treasurer, C. W. Peeler; Clerk, Roy Shepard.

**Chilhowee**—Moderator, Alexander Nisbet; Assistant, Burl McMillan; Clerk, John McGregor; Treasurer, James A. Norton, Jr.; Financial Secretary and Assistant clerk, Mrs. Horace L. Gennoe. Next year's meeting will be held at Everett Hills Church, October 18 and Piney Grove Church, October 19.

**Copper Basin**—Moderator, C. M. Bowers; Assistant, Max Bandy; Clerk and Treasurer, E. W. Bell; Assistant, Fred Welch.

**Hamilton**—Moderator, Ansell T. Baker; Assistant, M. Dale Larew; Clerk, Mrs. Pearl S. Maroon. Next year's meeting will be at Avondale Church, October 11 and First Church, Hixson, October 12.

**Holston**—Moderator, Howard T. Rich; Assistant, Clayton J. Veatch; Treasurer, E. W. Barnes; Clerk, Miss Vera Williams; Assistant, Cohen Arms. Next year's meeting will be held at First Church, Greeneville, October 18 and Pinecrest Church, October 19.

**Knox**—Moderator, Wilson Lonas; Assistant, John Churchman; Clerk, Bill Mynatt; Assistant Clerk, James Winters; Treasurer, Paul Denington. Next year's

meeting will be held at City View Church, October 15 and Wallace Memorial Church, October 16.

**Loudon**—Moderator, Charles Wheeler; Assistant, O. C. Rainwater; Clerk, Ira Johnson; Treasurer, Joe H. Hudson. 1962 Meeting will be held October 18 (night session) at Riverview Mission, Loudon; and October 19 (place to be announced).

**Madison-Chester**—Moderator, James Nunnery; Assistant, Bruce Coyle; Clerk, L. M. Mayer; Treasurer, Lawrence Green. Next year's meeting will be held at Westover Church, Oct. 23 and Unity Church, Oct. 24.

**Robertson**—Moderator, Ray Widick; Assistant, Bruce Ousley; Clerk, Don Dorris; Treasurer, G. D. Moore. Next year's meeting will be held at Barren Plains Church, October 22 and Mt. Carmel Church, October 23.

## Cookeville Church Calls George E. Capps, Jr.

George E. Capps, Jr., pastor of First Church, Parsons, has accepted a call to become pastor of First Church, Cookeville. The church at Parsons has shown remarkable development during the five and one-half years he has been pastor. A native of Talladega, Ala., Capps is a graduate of Auburn University and moved to Tennessee as an engineer with the Tennessee Valley Authority in 1950. After he was recalled to active duty with the U. S. Air Force during the Korean War, he attended New Orleans Baptist Theological Seminary where he graduated in January of 1956. Mrs. Capps is the former Betty Tipler of Grand Junction. They have two children, Paul, age 4, and Linda, 7 months.

## Drama Workshop At Carson-Newman

JEFFERSON CITY—The Carson-Newman Drama Department will conduct a one day workshop on Nov. 11, Drama Director John Lee Welton announced.

Topics to be discussed are publicity, lighting, demonstration in make-up, techniques and costuming.

The day's program will be climaxed by a one act play given by the C-N Drama Department.

Those attending will have the opportunity to see the closing performance of "The Rainmaker" which is the first production of the 1961-62 drama season.

East Tennessee drama students who plan to attend the workshop are requested to send reservations to Mr. John Lee Welton, Director of Drama, Carson-Newman College, Jefferson City, Tennessee.

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# World Baptists Plan Enlarged Relief Work

WASHINGTON (BP)—Vitamins, medicines, men's suits and shoes got into discussions of the relief committee of the Baptist World Alliance, meeting in connection with sessions of the alliance administrative committee.

R. Dean Goodwin of New York, committee chairman, said that the vitamins and medicines are for sick people in scattered parts of the world who cannot get these supplies locally. This includes the seriously sick wife of a Baptist minister in Eastern Europe.

The suits and shoes are for pastors whose witness for Christ is in a nation officially unfriendly to both the minister and his religion.

Attention was given also to plans for resettling refugees from Cuba, Europe and China, and for providing food and shelter for refugees from Angola, Africa.

Surveying the world-wide need—which the Alliance Executive Committee had agreed last summer is “permanent rather than temporary”—The committee decided to ask member Baptist conventions and

conferences for \$10,000 for the remaining months of 1961 and for \$40,000 in 1962.

Adolph Klaupiks, relief coordinator, reported that it is still possible, despite political barriers and tariff restrictions, to send help to Baptist people in areas of acute need.

Spokesmen at the administrative committee, hearing Goodwin's report, cited that these widely scattered and diverse needs provide unusual opportunities for scattered Baptist conventions and unions to work cooperatively in humanitarian causes.

Relier channels of the alliance, said Theodore F. Adams of Richmond, Va., provide opportunity for even the smallest group of Baptists in a remote part of the world to share in a world-wide program. It further affords opportunity for the larger groups to show their Christian concern to peoples in need in lands even beyond their own mission areas.

Goodwin said that inquiries and gifts should be directed either to the Baptist World Alliance, Sixteenth St., N.W., Washington 9, D. C. or to one's own convention headquarters.

## Tennessee's Highest Court To Rule On Tax

NASHVILLE (BP) — The Tennessee Supreme Court has decided to hear an appeal from the City of Nashville on whether it has the right to tax facilities of the Baptist Sunday School Board here.

Tax boards and lower courts held the board exempt from taxes against a cafeteria, snack bar and parking lots which the board claims are maintained for its employees, these were assessed at \$725,000.

While acknowledging the supreme court's decision meant the case was “highly significant,” Baptist leaders feel the state's highest court will sustain the tax exemption.

They point out the court several years ago ruled the Baptist agency a “religious institution.” James L. Sullivan of Nashville, the agency's executive secretary, added:

“We welcome this opportunity for the state's highest court to rule on the legality of the tax assessments which have been attempted against this religious institution.”

“We are confident the decision of the lower court will be affirmed and our property ruled exempt.”

## Colorado At 26,190, Asks Representation

BILLINGS, MONT. (BP)—The Six-State Colorado Baptist General Convention voted here to petition the Southern Baptist Convention for representative members of its agencies.

The SBC Constitution provides for representation when membership of churches in a state convention reaches 25,000.

Executive Secretary Willis J. Ray of Denver reported Colorado convention's area now has 26,190 members of cooperating churches. The convention's request will be presented to the SBC Executive Committee in February, hoping for convention action at San Francisco in June.

The Colorado also includes Montana, North and South Dakotas, Wyoming and Western Nebraska.

## Summer Missions Sets 1962 Dates

ATLANTA (BP)—The ten-week period between June 11 and Aug. 17 has been set as the Baptist Student Summer Missions dates for 1962.

The announcement was made by Miss Beverly Hammack of Atlanta, secretary of special missions ministries for the Home Mission Board of the Southern Baptist Convention.

“Applications are being received now for the 600 appointments we will make in 1962,” she said. Students will serve in the United States, Panama, and the Canal Zone. They are supported by the Mission Board and State Baptist Student Unions.

Students from 166 colleges and seven

seminaries served in 1961. These 676 students came from 33 states and 10 foreign countries.

Each year the students assist in Home Mission work through preaching, Vacation Bible schools, visitation, surveys, and other religious functions.

Miss Hammack said applications would not be accepted after Feb. 1, and that announcement of appointments would be made by April 10.

To be appointed students must have 60 semester hours of college or one year of seminary. They are paid \$25 a week and transportation and most expenses are provided.

## Favorable Results Of Campaigns

NASHVILLE—Pastor-led enlargement campaigns have now been scheduled in 457 Southern Baptist Associations, or more than a third of the total number, the Sunday School Department of the Baptist Sunday School Board has announced. The department hopes that one campaign will be conducted in every local association by 1964.

Alabama led other states this year with 32 campaigns; Oklahoma was second with 19; and Tennessee was third with 15. California followed closely with 13, and Georgia and Missouri were next in order with 10 each.

Louisiana leads the way thus far in projecting pastor-led enlargement campaigns during 1962 with 30 already scheduled. Texas, close behind, has set 28; Alabama, 24; Kentucky and Washington-Oregon, 20 each; and Tennessee, 18.

Georgia has already announced plans for five 1963 campaigns and California, Maryland, and Oklahoma have scheduled campaigns that year, also.

A total of 187 meetings were held this year; 257 are now scheduled for 1962; and 13 have been planned for 1963 to date.

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## Baptist Student Center Property Purchased In Murfreesboro

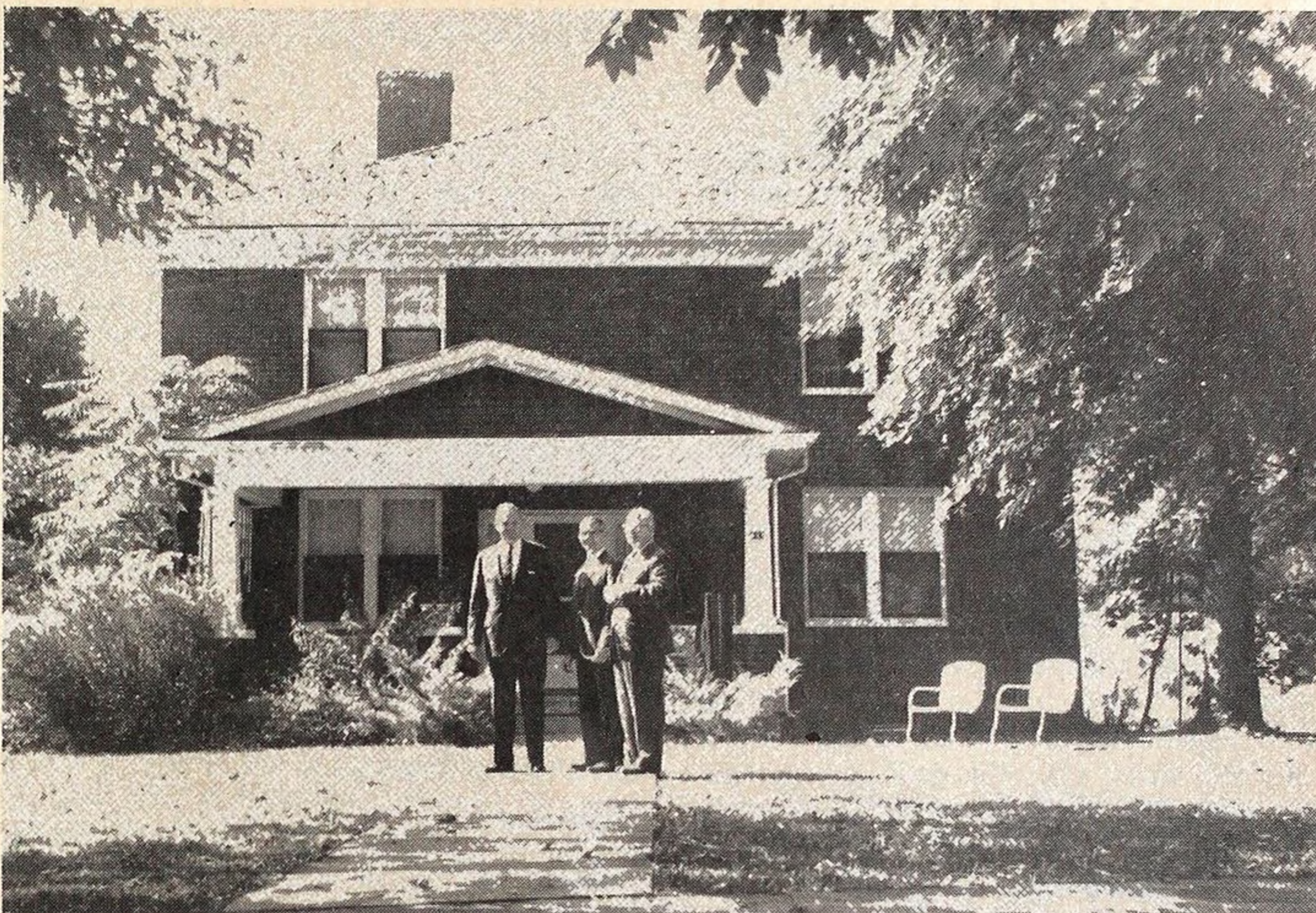
Property at 619 Tennessee Blvd., Murfreesboro, has been purchased for a Baptist Student Center for students at Middle Tennessee State College. The proposed Student Center is a joint project of the Executive Board of the Tennessee Baptist Convention and the Committee on Baptist Student Work of the Concord Baptist Association. The Executive Board furnished two-thirds of the funds and the Student Committee is furnishing one-third.

The property faces the campus, and runs 100 feet along Tennessee Blvd. and is 399 feet deep. The large brick house facing Tennessee Blvd. will be rented until July 1, 1962. At that time, it will be remodeled and equipped for Baptist Student Center to be ready by the fall term of 1962. Future plans call for building a new Baptist Student Center on the same location.

The Student Committee of the Concord Association took the initiative in finding the property, and worked out the details in cooperation with the Student Department of the Tennessee Baptist Convention. Members of the Committee are: Mr. Jesse Smith, chairman; Rev. Arlie Spaulding; Dr. Eugene Cotey; Rev. Archie King; Rev. Carl Daw; Mrs. Will Bowdoin; Mr. Marion Smothers; and Mr. Bob Lewter.

A Local Campaign Committee has been organized to raise the funds needed by the Student Committee for the purchase of the property, remodeling and equipping. This Committee will launch its campaign with a Kickoff Banquet on November 2.

This fall, there are approximately 1,000 Baptist preference students in M.T.S.C. A large and active Baptist Student Union program serves this group.



## Baptist Leader Returns To Washington Pulpit

WASHINGTON, D. C. (RNS)—In an unusual move, Dr. Clarence W. Cranford, nationally-known Baptist leader, has accepted a call to return to the pulpit of Calvary Baptist church here, a post from which he resigned less than a year ago to take a smaller pastorate in Lewiston, Me.

Dr. Cranford, former president of the American Baptist Convention and former chairman of the Baptist Joint Committee on Public Affairs, has been pastor of the United Baptist church of Lewiston, adjacent to the campus of Bates College.

He had occupied the pulpit of Calvary Baptist church here, one of the largest Protestant churches in the city, for 19 years.

**TRANSACTION** for purchase of Student Center property is completed. Seated left to right: Charles Roselle, State Baptist Student Secretary; Carlye Jennings, Chairman of the Local Fund Raising Committee; L. T. Brown, Real Estate Agent handling the transaction; John Bragg, Publicity Chairman for the Committee; Richard Key, B.S.U. President at M.T.S.C.; Jesse Smith, Chairman of the Student Committee; and Carl Daw, Chairman of the Finance Committee of Concord Baptist Association.

**FUTURE HOME** of the Baptist Student Union at M.T.S.C., 619 Tennessee Blvd. Left to Right: Charles Roselle, State Baptist Student Secretary; Richard Key, B.S.U. President at M.T.S.C. and Carl Daw, Pastor, Third Church, Murfreesboro. Daw was instrumental in finding the property.

Shortly after moving to Maine, his wife, Mrs. Katherine Cranford, was stricken with an incurable illness. She died following surgery Oct. 10.

Members of his former Washington congregation, still seeking a pastor, made a moving plea to Dr. Cranford to return and serve out the remaining years of his ministry among them, and the 55-year-old clergyman accepted.

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# Parent-Student Relationships

(Continued from Page 3)

or "none of them". Concerning courtship and dating practices, five per cent of the students felt that their parents had been "too strict", five per cent felt they had not been strict enough, 90 per cent felt their parents had been "fair". Ninety per cent of the students said that their parents did not try to push them socially. When asked "Did your parents instruct you about sex?", 14 per cent responded "excellent" 30 per cent "fair", and 56 per cent responded "very little" or "none".

The crucial question to the students in this study was "Has your attitude towards your parents changed since you have been away from home attending college?" Three per cent said "I used to think my parents were too strict and still do." Twelve per cent stated "I have changed considerably but I still feel they were too strict in some ways." In contrast, 85 per cent responded "Now, as I look back, I feel they were doing right in most things."

## Conclusion

In spite of the fact that we live in a culture saturated with much spiritual decline, moral decay, social maladjustment and emotional frustration our Baptist families who send their children to college seem to be somewhat stable and are doing a good job. Of course, it is to be expected that over the span of years from the birth of children until college graduation, there is much stress and strain, and many knotty problems in parent-child relationships. However, this is inherent in the nature of growing up. Actually, the measure of any activity is in its finished product. Our study reveals that by the time our Baptist students are in college (age 18 to 22) and have had opportunity to reflect on their childhood and youth, that a large majority of them are proud of their parents and their family heritage. Also, it indicates that our parent-child relationships and our Christian concepts have stood the test of time and that these Baptist students are well on the way to spiritual, social, moral, and personal maturity.

The weakest family link revealed in the study is the fact that 56 per cent of the students indicated that their parents gave them very little or no sex instruction. Perhaps Tennessee Baptists and Southern Baptists need to plan for greater efficiency in sex education on the family level.

However, this weak spot which has been inherent in our total culture is overshadowed by the other major facts of the study, such as, (1) eighty per cent of the students are receiving a higher education than their parents, (2) eighty-seven per cent of parents think their children (students) spend money "wisely" or "very wisely", (3) ninety per cent of the students do not object to their parents inquiring about how

they spend their money, (4) eighty-four per cent consulted with their parents before making major decisions about their vocation, while 99 per cent of parents allowed their children to make their own decision about a vocation, (5) ninety per cent of the students felt that their parents have been "fair" in rules and regulations about courtship, and (6) eighty-five per cent felt that their parents were doing the right things in the rules and regulations they used in an effort to guide them in the processes of growing up.

In other words, the study shows a picture of parents (1) who are ambitious for their

children, (2) who attempt to control their children within proper limits, yet (3) allow their children freedom to plan their own lives as they are mature enough to do so. It is a picture of college students who are independent, mature, and secure, or nearly so, yet appreciate the heritage of their parents' ideas, ideals, and leadership, and who still look to them for advice, and encouragement. It is a picture of reciprocal love, confidence, trust, and appreciation between Baptist parents and their children in college. This is the finished product of 85 to 90 per cent of Baptist homes who send students to college. These rays of light shining brightly out of Baptist homes in the midst of a world clouded with major family and cultural problems, is refreshing, indeed. "Let us not be weary in well doing."

## Sunday School Department

### Conference On Junior Work

Some four hundred Junior workers and parents from fourteen associations gathered at the East Lake Baptist Church, Chattanooga, Tennessee, Thursday and Friday, Oct. 19-20, to consider some of the outstanding phases of Junior work in our churches and denomination.

Dr. Gladys Guy Brown, clinical psychologist of Dallas, Texas, opened the conference Thursday night with "A Look at Juniors." She said that one thing Juniors have not learned how to do is to sit still. She opened many new avenues for thought on the part of all who attended this conference.

Dr. Brown continued in a thought-provoking discussion on "The Junior in Relation to Home and Parents" in one of the four conferences that followed. The group discussed all that the church is now doing to meet this need, then mentioned some additional things that could be done.

A conference on "The Junior in Relation to Music and Worship" was led by Mr. Paul Bobbitt of the Music Department, Baptist Sunday School Board. "The Junior in Relation to the Bible" was another conference led by Miss Johnnie Human, Educational Director, Central Baptist Church, Fountain City, Tennessee. Another group discussed "The Junior in Relation to Missions" in a conference led by Mr. Willis Griffin.

The Thursday evening session closed with a reception and a visit to the Resource Center.

The Friday night session featured a panel discussion on "What the Church Can Do for Juniors." Taking part on the panel were Miss Beulah Peoples, State W.M.U. Department, Mr. Frank Charton, State Music Department, Mr. Roy Gilliland, State R.A. Secretary, Miss Nancy Dill, State T.U. Department, and Miss Ethel McIndoo, State S.S. Department. This panel attempted to

outline all that the church is now doing to meet the needs of the Junior-age child. The discussion that followed was in the direction of attempting to correlate the work in such a way that all needs can be met. An emphasis was placed on parent-worker cooperation, as well as cooperation by Junior workers across the organizational lines.

The Junior Conference was brought to a wonderful climax as Dr. Kenneth L. Chafin, professor of Evangelism, Southwestern Baptist Theological Seminary, Fort Worth, spoke on the subject, "The Junior in Relation to God—to Jesus—to the Church." Dr. Chafin prefaced his remarks with the scripture found in Mark 10:14b, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Dr. Chafin went on to say that this was Jesus' expression of his attitude toward little children—he loved them, God loved them. He used children to characterize child-likeness. He said this verse was not the basis for a program of child evangelism.

Dr. Chafin expressed a concern for the way our children are being dealt with concerning their spiritual relationships. He talked to parents trying to help them understand their obligations; to Junior workers in all the organizations trying to help them understand their obligation; to pastors trying to help them understand their responsibility.

Dr. Chafin closed his remarks with this statement that should be the prayer of every Christian worker and Christian parent, "Learn to love the children wisely, lead them intelligently into fruitbearing. Ask God to make us sensitive to the development of the child, so that we are there at the best time." He compared this to picking an apple from a tree before it is ripe, or helping a butterfly out of the cocoon (we destroy it), or helping a baby chick from the shell (we cripple it).

# Faculty-Student Ties Noted At Midwestern

(Continued from Page 5)

The Convention instructed the seminary to "limit its scope of work to a school of theology." This is embodied in the theme of the seminary, "In the heart of America for the hearts of the world." This theme not only points out its location but also its principal mission in turning out men who will serve God in winning men for Christ.

One student summed up his impressions of the school by saying, "Midwestern has achieved a proper balance between evangelistic zeal and scholastic endeavor. Neither is sacrificed to the other. Because of her short history, Midwestern has not touched a vast number of lives, but those hundreds she has touched have been richly blessed.

The wife of another student became critically ill while he was in a preaching mission far from Kansas City. "Members of the faculty were quick to minister to our needs in an exceptional Christian manner, manifesting an always-to-be-remembered love to two young people far away from home," he later wrote.

That the words, "seminary family," are used frequently is brought out by a student who recalls that the president saying he feels he is "Pastor" of the "Midwestern

Baptist Church." This feeling extends to all of the faculty as evidenced by another who says, "in the men who are my teachers I find all the necessary elements of a good minister of Jesus Christ."

The seminary grants only a bachelor of divinity degree. Admission requirements include a bachelor of arts degree, or its equivalent, from a recognized senior college or university. The seminary's credits are accepted by other seminaries in the Convention.

First funds for the seminary's operation came from three sources: \$50,000 each from the Baptist Sunday School Board and the SBC Executive Committee reserve and \$10,000 from the Convention operating budget. The seminary's first year of operation came from these funds.

The seminary began sharing in the regular appropriation of Cooperative Program money to Convention agencies. From 1959 through 1961, it was scheduled to receive \$1.6 million for capital needs alone. It relied on the capital funds to buy its new campus and build.

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# Attendances in Audiences

October 22, 1961

Church	S.S.	T.U.	Add.
Alcoa, Central	238	89	
First	476	236	1
Athens, East	546	257	30
First	607	249	
West End Mission	81	31	
North	297	156	1
Central	145	45	
Lakeview	47	35	5
Niota, First	139	49	
Riceville	116	77	
Rogers Creek	55	26	
South Liberty	36	23	
Zion Hill	70	41	
Auburntown, Prosperity	160	88	
Bemis, First	373	128	
Bolivar, First	445	165	4
Dixie Hills	55	32	1
Brighton	262	126	
Brownsville	564	170	
Cedar Hill	88	26	
Centerville, First	136	63	
Chattanooga, Avondale	654	184	3
Brainerd	1029	372	2
Calvary	313	87	1
Chamberlain Avenue	211	92	
Concord	458	196	
East Brainerd	212	97	3
East Ridge	803		2
First	1248	353	
Morris Hill	288	133	
Northside	382	87	1
Oakwood	401	206	
Red Bank	1204	354	2
Ridgedale	530	171	7
Ridgeview	311	95	2
St. Elmo	444	156	30
Second	167	47	1
Signal Mountain	273	87	
White Oak	578	198	6
Woodland Park	428	221	3
Clarksville, New Providence	348	150	
Cleveland, Big Spring	441	234	7
Calvary	194	89	1
Maple Street	139	58	2
Waterville		93	1
Clinton, First	638	193	
Second	505	126	2
Collierville, First	334	113	
Columbia, First	611	220	3
Highland Park	431	234	2
Cookeville, First	566	134	4
Steven Street	215	91	2
Washington Avenue	127	86	
West View	217	69	
East Side Mission	69	45	3
Crab Orchard, Haley's Grove	126	61	
Crossville, First	268	71	
Daisy, First	317	113	
Dayton, First	308	108	
Dyer, New Bethlehem	211	141	
Dyersburg, Beech Grove	100	61	1
First	698	200	1
Spring Hill	150	86	
Elizabethton, Immanuel	244	119	1
Elk Mills	47	46	
Oak Street	145	77	
Siam	216	91	
Etowah, First	330	131	4
North	427	130	
Fountain City, Central	1237	393	1
Smithwood	813	295	
Friendship	61	46	
Gladeville	138	101	
Gleason, First	218	85	
Goodlettsville, First	398	160	
Grand Junction, First	119	79	
Greeneville, First	421	171	
Harriman, Caney Ford	132	80	10
South	487	201	
Trenton Street	456	131	1
Elizabeth Street	74	41	
Walnut Hill	259	128	
Henderson, First	277	133	2
Hendersonville, First	279	68	
Holiday Heights	31		
Hixson, First	318	134	2

Memorial	259	125	
Serena Chapel	65	31	
Middle Valley	194	73	4
Central	261	152	4
Hohenwald, First	134	90	
Piney Mission	37		
Garrett Mission	29		
Humboldt, Antioch	237	124	2
First	496	142	
Jackson, Calvary	597	289	1
First	1030	363	3
East Union	82	66	
Parkview	361	121	2
West	991	505	6
Jefferson City, Northside	269	144	4
Jellico, First	237	82	
Johnson City, Central	815	267	
Pine Crest	211	101	1
Temple	351	148	
Unaka Avenue	399	147	
Jonesboro, Second	107	57	
Kenton, Macedonia	115	95	1
Kingsport, Cedar Grove	188	97	
First	875	222	2
Litz Manor	210	102	3
Lynn Garden	527	199	11
Kingston, First	621	248	2
Knoxville, Bell Avenue	918	307	2
Broadway	1112	484	10
First	941	309	7
Fort Hill	262	80	
Glenwood	394	184	
Grace	363	160	
Island Home	257	93	
Lincoln Park	1064	358	2
Lonsdale	315	113	
McCalla Avenue	866	307	2
Meridan	672	247	
Wallace Memorial	833	329	5
LaFollette, First	343	111	1
Lawrenceburg, First	163	54	
Meadow View	41		
Highland Park	228	107	
Lebanon, First	537	165	
Hillcrest	134	85	2
Rome	98	41	
Rocky Valley	102	66	
Southside	189	117	
Vine	47	52	14
Lenoir City, Calvary	232	95	13
First	488	148	3
Kingston Pike	106	41	
Lexington, First	393	116	3
Loudon, New Providence	198	118	
Madisonville, South	191	78	
Malesus	263	135	
Manchester, First	303	148	3
Martin, Central	287	92	4
First	411	197	5
Southside	111	66	
Maryville, Broadway	729	397	
First	927	281	
First Chilhowee	263	151	8
McGinley Street	184	76	
Stock Creek	206	120	
McMinnville, Magness Memorial	383	115	
Forest Park	64	48	
Shellsford	231	155	1
Mt. Pleasant, First	163	70	
Mission	60	50	
Medina	213	115	
Medon, New Union	121	74	
Memphis, Ardmore	699	294	4
Barton Heights	324	122	3
Bellevue	2204	1001	15
Beverly Hills	537	200	2
Broadway	458	236	2
Calvary	339	177	2
Central Avenue	846	274	1
Dellwood	320	105	5
Egypt	193	107	
Ellendale	107	55	1
First	1439	375	7
Forest Hill	106	29	
Georgian Hills	348	146	2
Glen Park	353	142	4
Graceland	769	331	5
Highland Heights	1293	702	4
Kennedy	523	236	2
Kensington	402	138	4
LaBelle	586	222	
LeaClair	480	189	
Leawood	945	348	

Longview Heights	524	215	
Lucy	116	52	
Macon Road	183	95	2
Mallory Heights	233	96	
Merton Avenue	478	127	1
Oakville	243	69	7
Park Avenue	656	235	5
Prescott Memorial	515	171	6
Range Hills	109	69	
Raleigh	509	249	3
Richland	354	175	5
Rugby Hills	243	110	2
Scenic Hills	215	105	
Sky View	302	184	1
Speedway Terrace	740	197	4
Temple	1151	388	
Union Avenue	941	302	
Vanuys	111	42	
West Frayser	394	160	8
Whitehaven	723	184	14
Woodstock	123	82	4
Milan, First	451	147	
Northside	190	104	
Morristown, Alpha	136	80	2
Bethel	266		1
Buffalo Trail	256	113	3
Cherokee Hills	135	70	
First	835	227	
Hillcrest	248	124	2
Manley	144	61	
Pleasant View	108	65	
Rocky Point	78	33	
Murfreesboro, First	634	197	3
Calvary	87		2
Holly Grove	65	41	11
Southeast	136	74	
Third	427	161	8
Woodbury Road	286	118	
Nashville, Alta Loma	270	130	2
Mission	16		
Antioch	130	47	4
Bakers Grove	137	80	
Ben Allen Road	104	56	
Brook Hollow	399	144	2
Crievewood	470	197	1
Dalewood	409	143	
Donelson, First	743	176	3
Eastland	638	190	1
Eastwood	190	102	
Elkins Avenue	149	92	1
Fairview	250	103	
Jordonia	19	13	
Freeland	129	51	3
Gallatin Road	385	147	1
Glenwood	292	79	2
Grace		341	8
Grandview	515	108	3
College Grove	46	21	6
Harsh Chapel	215	93	2
Haywood Hills	213	99	2
Hill Hurst	107	33	
Inglewood	1010	316	4
Cross Keys	54	40	
State School	90		
Ivy Memorial	439	179	
Treppard Heights	83	62	2
Joelton	193	132	
Judson	698	165	
Benton Avenue	129	54	1
Lyle Lane	96	46	1
Lincoya Hills	362	130	2
Lockeland	554	193	3
Hermitage Hills	169	93	
Madison, First	578	167	
Mission	126	59	
Madison Heights	219	127	
New Hope	120	61	
Neelys Bend	117	49	
Park Avenue	770	290	4
Radnor	509	230	
Riverside	406	146	8
Valley View	122	31	
Shelby Avenue	404	190	
Third	231	61	1
Woodbine	513	210	
Woodmont	712	324	11
Oak Ridge, Central	583	165	
Glenwood	452	176	3
Old Hickory, First	549	242	6
Temple	242	153	
Oliver Springs, First	119	85	
Parsons, First	205	76	1
Pigeon Forge	256	98	
Portland, First	370	139	
Pulaski, First	358	136	
Ripley, First	356	152	3
Rockwood, Eureka	87	61	
First	534	154	1
White's Creek	101	65	
Savannah, First	257	99	4
Selmer, Falcon	107	64	
First	252	95	1
Sevierville, First	521	190	
Blowing Cave Mission	11		
Shelbyville, El Bethel	99	33	
First	492	105	
Shelbyville Mills	260	113	
Sidonia, Pleasant Grove	134	76	1
Somerville, First	297	159	1
South Pittsburg	247	84	1
Springfield	547	182	3
Summertown	148	86	
Sweetwater, First	481	113	2
North	223	33	
Trenton, First	518	144	3
Trezevant, First	177	70	

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# Nation-Wide Youth Meetings Set For Summer, 1962

NASHVILLE — Glorieta, N. M. and Ridgecrest, N. C., will be the sites of nation-wide Southern Baptist youth assemblies in the summer of 1962, the Training Union Department of the Baptist Sunday School Board has announced.

Intermediates and Young People (ages 13-24) and Adults who work with them are invited to attend the assemblies. Special conferences will be included for Married Young People.

Principal speakers, music directors, and Bible leaders have been named for both meetings. At Glorieta Baptist Assembly June 7-13 Charles Welborn, former pastor of seventh and James Baptist Church, Waco, Tex., and now graduate student at Duke University, Durham, N. C., will be principal speaker.

R. Paul Green, recording and choral specialist in the Church Music Department, Sunday School Board, is music director, and Dale Cowling, pastor of Immanuel Baptist Church, Little Rock, Ark., is Bible study leader.

At Ridgecrest Baptist Assembly July 5-11 Jack Noffsinger pastor of Winston-Salem, North Carolina's Knollwood Baptist Church, will be principal speaker.

Music director for this Youth Assembly is Kenneth Cochran, minister of music at First Baptist Church, Augusta, Ga. Marc Lovelace, professor of archaeology at Southeastern Baptist Theological Seminary, Wake Forest, N. C., is to be Bible study leader.

The program of both youth meetings will also consist of Training Union Workshops,

## Southern Seminary Breakfast

The Southern Seminary Alumni Breakfast to be held during the Convention meeting in Memphis will be held Wednesday morning November 15 at Eudora Baptist Church and not Thursday morning as listed in the program. This correction was given the Baptist and Reflector by G. Allen West, pastor of Woodmont Baptist Church, Nashville.

Tullahoma, First .....	523	153	..
Hickerson Mission .....	74	35	..
Lincoln Heights .....	137	59	1
Grace .....	140	83	..
Highland .....	238	157	..
Spring Creek Mission .....	15		..
Union City, First .....	697	192	3
Samburg .....	60	36	..
Watertown, Round Lick .....	211	98	..
Winchester, First .....	315	109	2
Southside .....	53		..

THURSDAY, NOVEMBER 2, 1961

graded fellowships., personal interest conferences, the 1962 speakers' tournament and sword drill final compitions and supervised recreation.

Two Training Union Leadership Assemblies are also scheduled at each assembly during the summer of 1962. Dates are: June 14-20 and 21-27 at Glorieta, and July 12-17 and 19-25 at Ridgecrest.

Reservations for any of these weeks may be requested from respective assembly managers, E. A. Herron at Glorieta and Willard K. Weeks at Ridgecrest, after Jan. 1, 1962.

### Training Union Department

## Honor Church

We would like to add to our list of HONOR CHRCHES the *Central Baptist Church, Bearden*, in the Knox Association and whose Training Union Director is Mr. Charles E. Guthrey; and the *Fredonia Baptist Church* in the Cumberland County Association, Mr. Glenn Hatfield, Director.

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By Oscar Lee Rives

# Growth In Christian Concern

**TEXTS:** Matthew 25:31-46; Galatians 6:1-6  
(Larger)—Matthew 25:31-46 (Printed)—  
Galatians 6:2 (Golden).

According to the Golden Text, the law under which the Christian comes is that of bearing the burdens of his fellow-man. The Apostle here plainly says that to do so is to fulfill or fill full Christ's "law". Since such fulfillment is motivated by His love it hardly deserves to be called a law as such. The statement should be kept before us as we study the printed text of this lesson. It reads: "Bear ye one another's burdens, and so fulfill the law of Christ".

Serious error may result if the printed text is not interpreted in the light of all of the other teachings of our Lord. They remind us, for instance, that salvation and eternal bliss come as a result of one's trust in Jesus Christ as Saviour rather than from the performance of good deeds. They tell us, also, that damnation and everlasting punishment come as a result of rejection of Him rather than from a failure to minister to those who are in need.

But while the above statements can be shown from the Scriptures to be true, this does not mean that Christ's followers are not to grow in their concern for those who need their help. For Christianity, properly conceived, looks in two directions: first, towards God; and second, towards those about us. The specific teaching of Jesus, as found in the Matthew passage, suggests three concepts.

## Solemnity of Separation (vv. 31-33, 46)

The Son of man, at His second coming, will divide the righteous and the unrighteous. The division will resemble the shepherd's division of the goats from the sheep. Those on the right, His sheep, will enjoy His pres-

ence forever. Those on the left, the Devil's goats, will be banished from the Shepherd's sight. The separation from Him, begun in this life, will be complete and final. Not only will the unrighteous be separated from God but they will be eternally separated from the righteous. This is the essential meaning of death.

## Bestowal of Blessing (vv. 34-40)

The greatest blessing that will come to those who have shown Christian concern is that of the King's commendation and welcome. Jesus here says that they will, as a result of such commendation, inherit the Kingdom. This Kingdom, He further says, was prepared for them before the coming of this earth. Their concern, and help, was prompted by the love that came from God into and through their lives. They were surprised that they had been seen in their ministries to their fellows. They did not realize that in such ministries they had actually been ministering to Christ also. But this was indeed the case, Jesus says. Some six kinds of service are mentioned here: feeding, giving drink, care of strangers, clothing, visitation of sick and aid of the imprisoned. The list is suggestive rather than exhaustive. The good deeds of these righteous individuals was the result of their knowing Christ as Saviour and following Him as Lord. Their works were evidences of salvation and not means to the same. They had been performed quietly and without ostentation. Because God's grace had been extended to them they in turn were gracious to those who needed their help. The blessing that came to them was a bestowal rather than an achievement.

## Dispensing of Doom (vv. 41-45)

The doom which is dispensed to the unrighteous is neither arbitrary nor vindictive. They had not known Christ and therefore did not His works of mercy and compassion. Their disqualification was of their own choosing. The doom which became final and complete, in the end and at the hands of the Judge, was begun in this world. They ignored the hungry, the thirsty, the stranger, the naked, the sick and the prisoner. This was easy and expected because they had first ignored the Christ. Theirs was the sin of omission. The lesson for us as His followers is obvious: we should act differently, far differently. The unrighteous will be consigned to a place and company, according to the passage, prepared for the Devil and his angels. As "intruders" their miseries will be compounded. The Lord describes it as "everlasting fire". He also uses the word "punishment". Thus our term above, "doom", is not too strong.



## ON MATTERS OF Family Living

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

### A Letter From a Communist

"The Gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy. All the same, it is we who will finally beat you. We are only a handful and you Christians are numbered by the million. But, if you remember the story of Gideon and his three hundred companions, you will understand why I am right. We Communists do not play with words. We are realists, and seeing that we are determined to achieve our object, we know how to obtain the means. Of our salaries and wages we keep only what is strictly necessary and we give up the rest for propaganda purposes. To this propaganda we also consecrate all our free time and part of our holidays.

"You, however, give only a little time and hardly any money for spreading of the Gospel of Christ. How can any of you believe in the supreme power of the Gospel, if you do not spread it? And if your sacrifice neither time nor money for it? Believe me, it is we who will win, and we are ready to sacrifice every thing, even our life, in order that justice may triumph. But you people are afraid to soil your hands."—A French Communist writing a party newspaper.

While thousands of Communists' youth recently were demonstrating in Red Square in Moscow shouting "We are building a new world!", a thousand American young people were walking down Galveston Beach shouting "We want beer!" For all of us these are serious times of *total commitment*. The ultimate answer to communism is Christianity and it may require a little "soiling of the hands" to show we mean business for Christ and his church.

## New Books

*Points of Emphasis* by Clifton J. Allen; Broadman Press; 215 pp.; A pocket commentary of Sunday School Lesson for 1962.

*Simplified New Testament* by Olaf M. Norlie with Psalms by R. K. Harrison; Zondervan; 160 pp; \$4.95.

*Monday Morning Religion* by Luther Joe Thompson; Broadman Press; 96pp; \$1.95.

*The Christian Answer to Communism* by Thomas O. Kay; Zondervan; 125 pp.; Paper bound.

*The Challenge of the Cults*; Zondervan; 80 pages. A Christianity Today Symposium on different Religions. Paper bound.

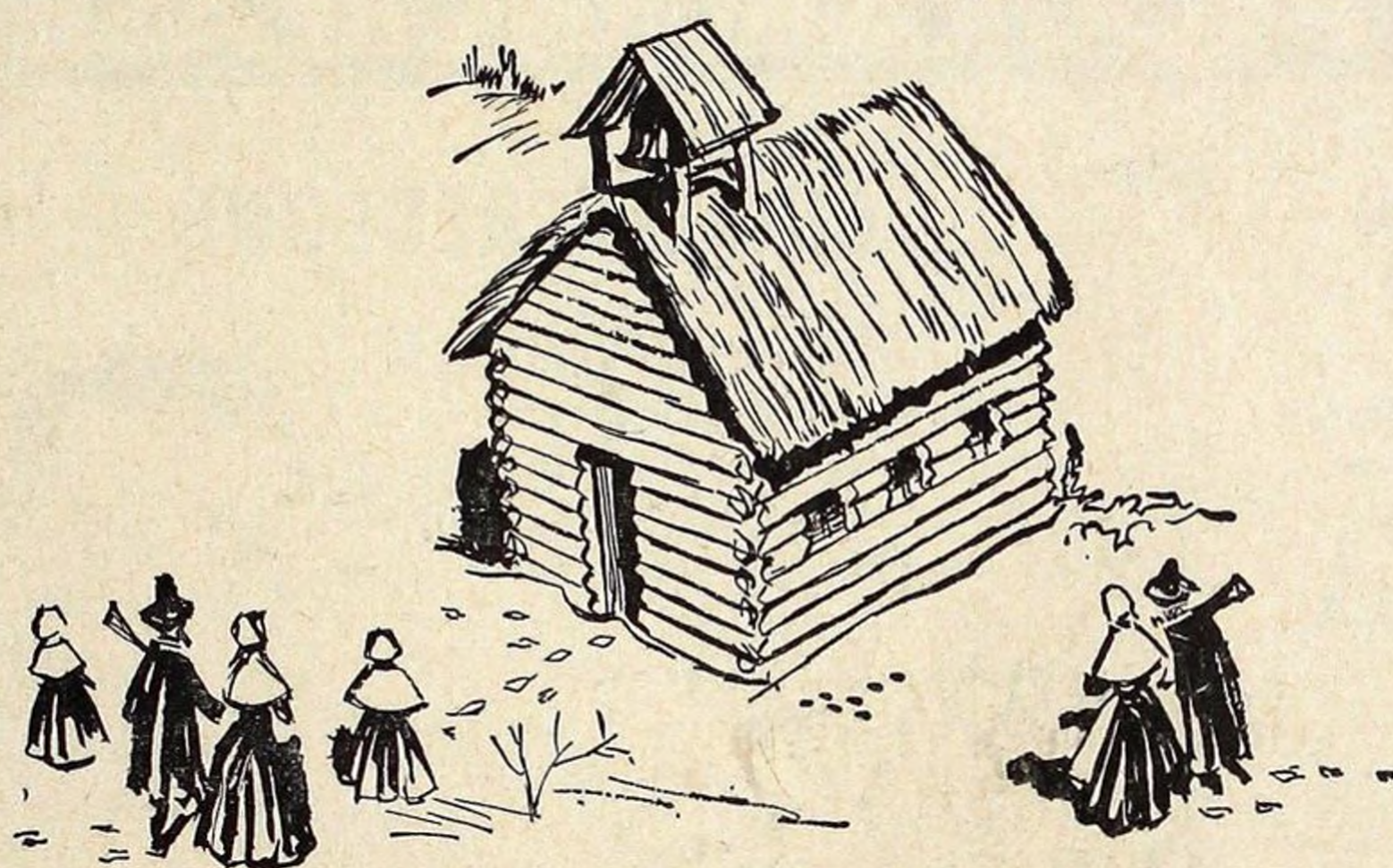


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## Praise Him\*

By Louise Hannah Kohr

When America was young, her people took along their foot stoves when they went to church. They did this to keep their feet from freezing through the long sermons that sometimes lasted for hours.

Not all the worshipers had foot stoves. How cold their feet must have been! The meetinghouses were cold and drafty. Some had a fire burning in another smaller room for "such as are weak through sickness or age or otherwise." These people were to slip out, warm themselves, and "come in again modestly."

On some meetinghouse lawns were shanties called "sabbath-day houses." These were built for families who came from a distance. They could have lunch there and thaw out between morning and afternoon services. These sabbath-day houses often included a stall for the family horse.

A worshiper wrote in his diary in 1866, "This day was so cold the . . . bread rattles sadly as it is broken into the plate."

People did not stay away from church because of the cold. God had given them a good land, and they had come to it to worship "as they pleased." They were faithful to keep his day holy.

An important person in the service was the tithingman, who went about with a long pole. It had a knob on one end with which he rapped the heads of sleeping men. He used a foxtail on the other end to tickle the noses of women who dozed off through the long sermons. The tithingman was also authorized to keep order among the boys of the congregation. This he did with the help of long, limber birch rods.

Few of those early church worshipers had watches or timepieces of any kind. The meetinghouses were built atop hills, and flags were flown from the roof tops. These

were a signal to those who lived beyond the sound of the drums and horns used to call the people together. Surprisingly, the people were almost never late to service, even those who came from beyond the sound of the call to worship.

Hymnals were almost as scarce as watches and clocks. The people were dependent on some member of the congregation who had a good memory for words and tunes. Sometimes when visitors came from other churches, they did not recognize the songs being sung as the ones sung in their own churches. The songs varied greatly because of dependence upon the memory of the leader.

The people sang their praises to God. They thanked him for a new land and for meetinghouses in which to gather and sing his praises.

The seating of the congregation was different in those days. It was often done according to the importance of the family

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

in the community, the richest families being seated up front. Rich or poor, they came to God's house on the Lord's Day.

Midweek services, too, were well attended. For this reason merchants thought it a good day to set for market. That day was also chosen to punish those who were to be put in stocks or whipped in the market place. Then those who came to worship or to trade on that day might see and be warned against wrongdoing.

Those early Americans might have had a long way to go to church and their feet might have been cold through the long service. Still they worshiped on the Lord's Day. They built our first churches. They sang, worshiped, and praised God for a new land where they could worship as they pleased.

A scientist rushed madly into the main control room of the missile center at Cape Canaveral and proudly announced a new discovery.

"Men," he shouted, "there are women on the moon."

Another scientist asked how he could be sure. Replied the first scientist, "We shot a communications missile up there and got a busy signal.—*Kentucky Irish-American*."

A man insisted to his psychiatrist that he had swallowed a horse. None of the doctor's persuasive tactics could persuade him to change his mind. In desperation, the psychiatrist agreed to "operate." The idea was simply to put the patient under and bring a horse into the operating room.

When the patient came to, the doctor pointed to the horse and said: "Well, that won't worry you any more."

"That's not the one I swallowed," he said. "That's a bay. My horse was white."

An iron-worker was nonchalantly walking the beams high above the street on a new skyscraper, while the pneumatic hammers made a nerve-jangling racket, and the compressor below shook the whole steel structure. When he came down, a man who'd been watching him tapped his shoulder. "I was amazed at your calmness up there. How did you happen to go to work on a job like this?"

"Well," said the other, "I used to drive a school bus, but my nerves gave out."

The middle-aged man was shuffling along, bent over at the waist, as his wife helped him into the doctor's waiting room. A woman in the office viewed the scene in sympathy. "Arthritis with complications?" she asked.

The wife shook her head. "Do-it-yourself," she explained, "with concrete blocks."

## Lead the Children Home\*

By Evelyn Pickering

These Bible children are lost from their fathers and mothers. With a pencil draw a pathway from the lost children to their parents waiting for them at home.

- |                         |                     |
|-------------------------|---------------------|
| 1. Abraham, Sarah       | a. Moses, Miriam    |
| 2. Amram, Jochebed      | b. Samuel           |
| 3. Adam, Eve            | c. Esau, Jacob      |
| 4. Elkanah, Hannah      | d. John the Baptist |
| 5. Isaac, Rebekah       | e. Cain, Abel       |
| 6. Zacharias, Elisabeth | f. Isaac            |

## ANSWERS

1. f, 2. a, 3. e, 4. b, 5. c, 6. d



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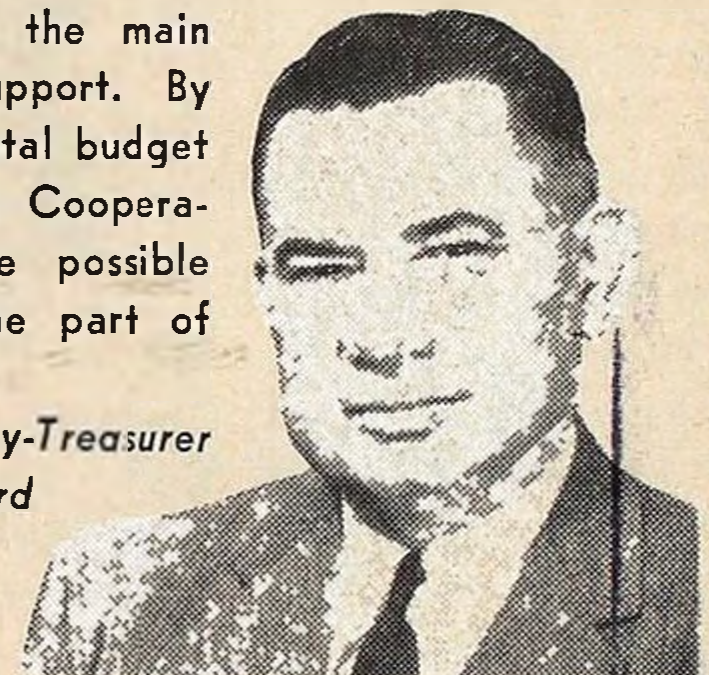
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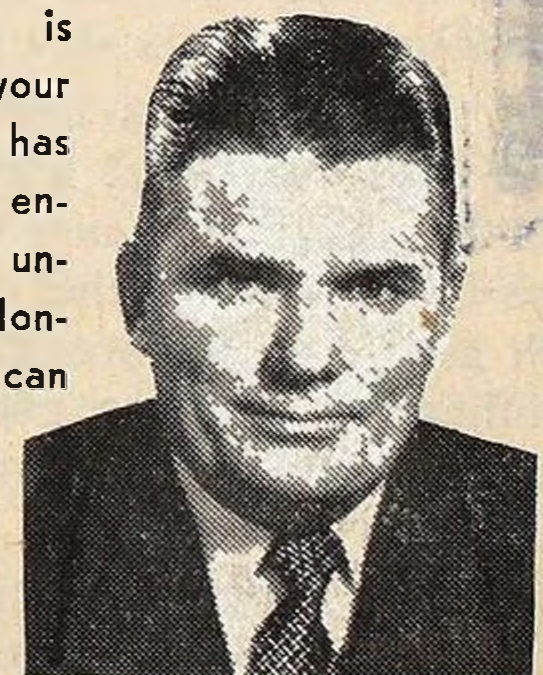
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*President  
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