

# BAPTIST & REFLECTOR

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TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

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No. 45

LEBANON TENN  
BGT MISSION



**MEMPHIS**—When Tennessee Baptists meet in First Baptist Church here, November 14-16, they will be near one of the country's outstanding medical centers shown here with the group (at right

center) of large buildings of Baptist Memorial Hospital owned jointly by the Baptist Conventions of Arkansas and Mississippi along with Tennessee. This is the largest Baptist hospital in the world.

## Life's Basic Decisions



Gene Cotey, First Church, Murfreesboro

The series of three temptations that came to Jesus before the beginning of his ministry are more than scriptural "filler". These temptations were tests of Jesus' spiritual mettle to determine if he were capable of performing the holy ministry



## BAPTIST AND REFLECTOR

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W. FRED KENDALL, Exec.-Sec'y-Treasurer

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

# State Convention Opens Tuesday In First Church, Memphis

Tennessee Baptists in their 87th annual session to be held in Memphis November 14-16 will emphasize the theme "Called of God."

More than 1,500 are expected for the sessions which open in First Baptist Church, Parkway and Poplar, Memphis at 9 a.m. Tuesday.

Dr. C. M. Pickler, pastor of Memphis' Boulevard Church and president of the Convention, will preside over the three-day meeting when Baptists from all parts of the volunteer state convene to transact their

set before him. We know he was capable and that through his ability to become submissive to the divine will of the Father salvation is ours today.

These temptations brought to bear upon our Lord are indicative of the trials we must face, also. Before we can be of supreme worth to our Lord, three basic battles must be fought and won— three inner conflicts must be resolved.

First of all there is the matter of dependence to take into consideration. In whom shall I put my trust? The tempter said, "If thou be the Son of God, command these stones be made bread." Today the forces of evil would insert doubt concerning our faith. There are those who would say that the divine-led conscience is only a figment of imagination, prayer is a projection of false hope, God is only a defense mechanism.

Another consideration is that of presuming upon God's grace. None of us is nearly as important as we would like to think ourselves to be. Not one of us is so important that we can presume God is going to intervene in our behalf regardless of the circumstances. When Christ was on the pinnacle of the temple, the devil said in effect, "Jump, God has promised to look after you, no matter what." Jesus knew and we know that we are not to try to pervert the holy power of God for sensational or selfish use.

The third great decision that is to be made, before we are readied for life is, To whom shall we give our highest allegiance? The tempter promised Jesus the world, if he would but worship him. The devil knows that we give our highest allegiance to the one we worship. The decision to be made in each life is that between selfish ambition or holy purpose. The devil tempts us saying, "Fall down and worship me"; whereas Christ calls, "Take up thy cross and follow me." Jesus broke

business for the coming year. Dr. Howard Kirksey of Murfreesboro and Dr. Jack R. Kennedy of Nashville are the Convention's vice presidents. Other officers, all of whom are of Nashville, include: Wallace Anderson, recording secretary; Gene Kerr, statistical secretary; and Dr. W. Fred Kendall, treasurer.

The Committee on Arrangements is headed by Rev. J. Ralph McIntyre of Chattanooga. Music for the Convention will be directed by Thomas P. Lane; organist is John Hughes and pianist is Mrs. Earl Holloway.

The appointee for the annual sermon, Dr. W. E. Darby, will speak Tuesday at 10:45 a.m. on "Jesus Both Lord and Christ". Among out-of-state speakers the convention will hear Dr. Herschel H. Hobbs of Oklahoma City Tuesday evening and Dr. Forrest C. Feezor of Raleigh, North Carolina in the concluding message Wednesday evening. Dr. Hobbs was elected President of the Southern Baptist Convention last May at St. Louis. Dr. Feezor is the former Executive Secretary of Texas Baptist Convention.

Messengers to the Convention will hear a special feature by Executive Secretary W. Fred Kendall on "How Baptists Work Together" Tuesday morning at 10:20. President Pickler's message will conclude the Tuesday afternoon session. Final message of the Convention Thursday at 11:45 will be given by Dr. James L. Sullivan, Executive Secretary of the Baptist Sunday School Board of Nashville.

Two sessions of Tennessee Baptist Pastor's Conference will be held Monday afternoon and evening preceding the Convention. Sessions of the Religious Education and Music Association, November 12-13, will be at Bellevue Baptist Church.

Numerous alumni and other meetings have been scheduled including a breakfast Tuesday morning at First Church for new pastors, educational directors, and missionaries, also a ministers' wives luncheon at First Church Wednesday noon.

the power of unholy impulse by instructing Satan to depart and by reminding him what the scripture teaches concerning worship: "Thou shalt worship the Lord thy God, and him only shalt thou serve.

When definite decisions are made for the Lord, not only does the devil have to depart, but also the one making the decisions is strengthened from above. "Then the devil leaveth him, and, behold, angels came and ministered unto him."

# Marriage No Hindrance To Southern Students

A pair of blue eyes often comes between a preacher and his education, a seminary president of another day used to say.

Not any more. At Southern Baptist Theological Seminary in Louisville, Ky., as at other convention-operated seminaries, marriage no longer comes between the ministerial student and his seminary education.

In fact, marriage now is an ally to education for many men. Putting hubby through has become the style, with the wives working while their husbands study for a degree.

At Southern, three-fourths of the students are married. The seminary "family" embraces 600 children, including the record seventh child born recently to one seminary people.

The seminary has adjusted itself to the times. Education becomes a family affair. Parents may leave their preschool children in the seminary's nursery school-kindergarten.

The nursery school fulfills a dual purpose. It trains the children and it also is a training center for seminary students enrolled in the school of religious education. The seminary students learn how to work with nursery-age youngsters.

Husbands and wives often enrol together



Married students make up a vital part of the enrolment and campus life at seminaries today. The usual pattern: wife works to put hubby through his theological studies while children attend the seminary-operated kindergarten. (BP) Photo.

in seminary courses. They stagger their class schedules, if necessary, to have one parent at home babysitting with the children all the time.

Some other wives take classes in the seminary-provided evening school which has survey courses in biblical studies, religious education, music and how to be a good minister's wife.

At Southern Seminary, housing is adjusted to the changed times, too. About 500 apartments are available for seminary families. The seminary bought a housing project not far from the campus to meet the pressing needs after World War II. Apartments range from one-room efficiencies to two-bedroom apartments for larger families. Since education no longer deters a family from having children, the demand for two-bedroom apartments is the greatest.

The seminary is rich in history and remembers its earlier days, even while adapting itself to the second half of the 20th century.

Four faculty members, after the Civil War, resolved to die before they would

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By Badgett Dillard  
For Baptist Press

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let the seminary become a victim of the post-war depression in Dixie.

They would hardly recognize the school today. Transplanted from Greenville, S. C., where it was founded in 1859, to Louisville, it has a spacious campus boasting the new \$1.4 million James P. Boyce Centennial Library.

Boyce was among the original four—the others being John A. Broadus, William Williams and Basil Manly, Jr. Boyce, as chairman of the faculty in the lean years after the War Between the States, had the job of finding money then for faculty salaries and student aid.

On one occasion he reported he had begged for the seminary "as I would not beg for myself if I were starving."

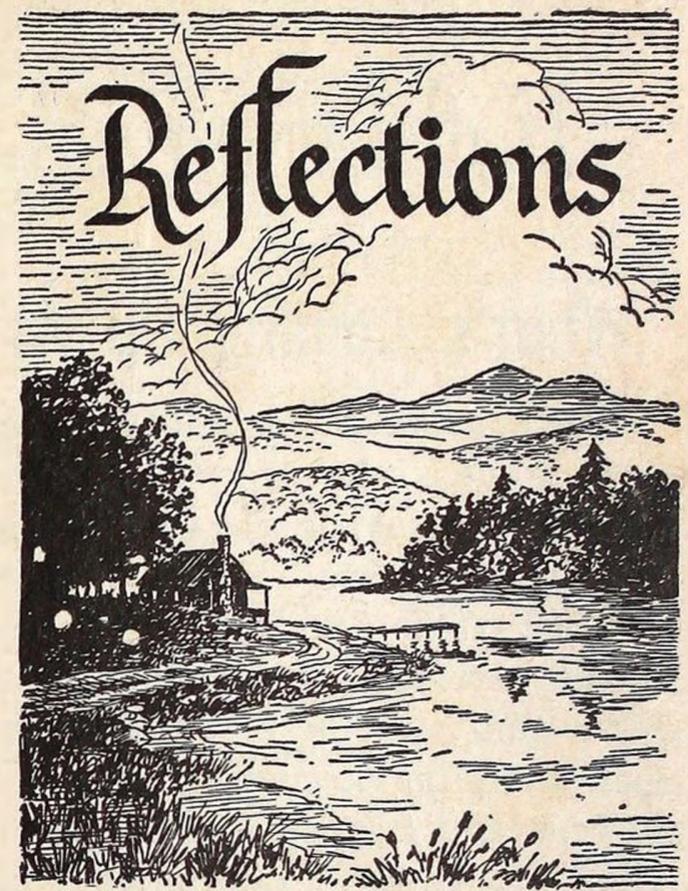
Today, Southern considers herself the mother of SBC's six seminaries. The Louisville Seminary and her five companion institutions will share among them \$3,012,000 for operations during 1962. The money comes from the Southern Baptist financial plan, the Cooperative Program.

Southern Seminary itself will get about \$575,000 of this amount.

Today's students may be married, whereas yesterday's were single men, but today and yesterday share one point. Students of both eras have served as they studied.

They are pastors of churches, education directors and ministers of music—represent-

(Continued on page 11)



Everyone needs help at some time during his life. But can you accept sincere offers of assistance when trouble strikes you or your loved ones? Here is tragedy indeed! Not only is it more blessed to give than to receive, it also seems easier in middle-class society to offer help than to ask for it! And yet all of us, no matter how self-sufficient, know moments of emergency, loneliness and helplessness, when a hand of friendship stretched across the abyss of fear and weariness can mean so much! Does keeping up with the Joneses also mean we must forever present a stiff upper lip to those around us and pretend all is well—we're doing fine—even if it's perfectly obvious we aren't? What has become of good, old-fashioned, neighborliness? Can you learn to accept help?—Ruth Bretscher Ressmeyer, "Wanted: People Who Can Accept Help!" *American Lutheran*.

A certain South African tribe has one custom that might well be introduced into this country. Considering long speeches injurious to the orator and to the audience as well, they have an unwritten law that a public speaker must stand on one foot while addressing his listeners. As soon as the other foot touches the ground, the speech is brought to a close—by force, if necessary!—*Highways of Happiness*.

The greatest need in the world today is for human compassion. There is a serious danger that the well of compassion should dry up in face of the mass of human suffering that confronts us day after day. The peril is that this may deaden and paralyze our pity.—Dr. James Reid, "Our Neighbor," *Christian Observer*.

There is nothing noble in being superior to some other person. The true nobility is in being superior to your previous self!—*Woodmen of the World Magazine*.

# Editorials

## What's Coming Up At Memphis?

The State Convention at Memphis next week should prove to be a satisfactory one in many respects. It will close a year that has seen a spirit of harmony pervading Tennessee Baptists. This will be reflected in reports.

Some of the associations have been slow in getting their reports complete but it is expected there will be a slight gain over the 28,727 baptisms reported to the Convention in November, 1960.

Tennessee Baptists have made a substantial gain in gifts through the Cooperative Program. This is the channel through which all missions, education, and benevolence are promoted. This year's budget goal was set at some \$180,000 over last year's Cooperative Program receipts. Convention Treasurer W. Fred Kendall says Tennessee Baptists have done better than most other states affiliated with the Southern Baptist Convention. The 1961 budget goal of \$3½ million was more than met as the Convention year closed October

31. The goal was topped by \$14,289.42 as the books closed and the final figures were totaled up.

The Convention sessions will probably have no divisive issues. Representation on the Executive Board will be reviewed. An amendment proposing one representative from each association, however, will meet strong opposition.

Trustees of Tennessee Baptists' schools and hospitals during the year have given long and prayerful thought in studying their policy of admissions. This matter is left by the Convention to the respective boards of trustees.

Problems faced by our schools and hospitals concerning admissions are many and complex. No spur of the moment action by the Convention as a whole is likely to deal as effectively with these particular problems as can the trustees themselves. This the Convention has recognized. It elects the trustees for these schools and hospitals. It looks to the trustees of the respective institutions to meet their responsibilities in their best judgment. Our Tennessee Baptist institutions differ to some extent, one from another, even as children in the same family differ. There is also some diversity of opinion as might be expected among so many people concerning what should be the policy on admission to our denominational schools and hospitals. In practicality, no satisfactory single statement can be laid down in fairness to all these people and to all of these varied institutions, each with its own local and specific problems.

Certainly all of the trustees are deeply concerned that their respective institutions will be operated in the most effective way and always with the objective of bringing men to God through Jesus Christ. This is the intent of the Convention. It reflects the attitude of the churches themselves.

## YARDSTICK OF WORTH



## Church Gains No Cause For Complacency

For many years there has been an increased proportion of the US population who are members of the churches. Since 1900 the percentage has risen from 36 per cent to 63.6 per cent last year. →

## ELECTION

The doctrine of Election is one of the most vital in the Bible. It is also one of the most misunderstood. The word "election" does not appear in the Old Testament (KJV), and is found only in six verses of the New Testament (Rom. 9:11; 11:5; 7,28; I Thess. 1:4; II Pet. 1:10). The word "elect" appears four times in the Old Testament, and sixteen times in the New Testament. The word translated "elect" is sometimes rendered "chosen."

"Election" does not mean that God acts out of His own will to the neglect of man's will. Nor does it refer to the salvation of a few or the election of individuals. It is no excuse for fatalism. Election is not mechanical. It involves a God who is love

## RIAL Campaign Directed At Unchurched

NEW YORK (RNS)—This year's 13th annual Religion in American Life campaign will be aimed particularly at the estimated 60,000,000 Americans without religious affiliation, it was announced here.

The drive seeks to increase worship attendance at all churches and synagogues and to strengthen the moral and ethical character of America. Theme for the 1961 effort is "Worship Together This Week . . . You Need Not Walk Alone."

Beginning in November, observed across the country as Religion in American Life Month, this message will be promoted by appeals in thousands of billboards, posters, and car cards in buses, subway and commuter trains.

There also will be thousands of filmed and spoken messages on television and radio and numerous advertisements in newspapers and magazines.

This space and time, worth millions of dollars annually, is contributed by American business and advertising concerns through the Advertising Council of New York.

But something different is now noticeable. The annual increase in church membership, which for so long outpaced the percentage rise in population, may no longer be true. Latest official church statistics reveal that there was an increase in total church memberships of 1.9 per cent in 1960 over 1959. This approximated the population increase in the USA of 1.8 per cent. So the two figures are now about even for the first time in 16 years.

For a long time we have perhaps felt some satisfaction that gains in church membership were outstripping gains in population in our country. This may no longer be true. But certain it is that we must read our

and a man who is morally responsible. It never appears in the Bible as a violation of human will.

Thus there are two elements involved in election. God is sovereign in that He can do that which He wills and which is in accord with His nature. He is not only omnipotent; He is love. Furthermore, man, made in God's image, possesses free will. He has the power of choice (Gen. 3:1-6), is capable of a sense of guilt (Gen. 3:7), and is responsible for his choices (Gen. 3:8-24). To our finite minds God's sovereignty and man's free will appear to conflict. But in the infinite mind of God there is no conflict.

Doctor E. Y. Mullins describes the God-side of election. He "keeps the reins of government in his hands. He guides the universe to his own glorious end. That end embodies the highest ideals of holiness and love." But on the man-side, man by his free will may accept or reject God's sovereign will. He is responsible for his choices.

When reduced to its simplest elements election is twofold. First, God elected a plan of salvation which He accomplished in Christ. Man may either reject this plan or accept it. Romans 8:29-30 means that an omniscient God knew beforehand who would reject or accept his salvation. But his foreknowledge does not make Him responsible for man's choice. God proposes to *justify*, or declare righteous, all who accept His plan. He will *glorify*, all such in the end.

Second, God elected a people to make known His elected plan of salvation (cf. Gen. 12:2-3; Ex. 19:5-6; Matt. 21:33-41; I Pet. 2:4-10). Salvation is not merely a privilege to be enjoyed. It is a gospel to be shared. To refuse to do so does not deprive a Christian of his salvation, but he loses the privilege of being used in God's glorious redemptive purpose.

Thus election is to both salvation and

## 1962 San Francisco Chairmen Selected

SAN FRANCISCO (BP)—Committee Chairmen for the 1962 Southern Baptist Convention session here have been named. They are, with the committee they head:

*Promotion*—Carl M. Halvarson, assistant to the president, Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

*Information*—Delmore F. Olsen Jr., pastor, First Southern Baptist Church, San Mateo, Calif.

*Hospitality*—Philip N. Tilden, pastor, Calvary Baptist Church, Redwood City, Calif.

*First Aid*—Ernest P. Guy, Belvedere-Tiburon, Calif.

*Entertainment*—J. B. Nichols, associate professor of educational administration, Golden Gate Seminary.

*Housing*—E. O. Perimon, pastor, First Southern Baptist Church, Pacifica, Calif.

*Decorations*—Clyde B. Skidmore, pastor, Bethel Baptist Church, Concord, Calif.

*Child Care*—A. M. Norton, pastor, First Southern Baptist Church here.

*Registration*—E. J. Wood Jr., Belvedere-Tiburon.

*Post Office*—Clifton A. Hodson, Palo Alto, Calif.

*Pulpit Supply*—Elmer L. Gray, professor of church administration, Golden Gate Seminary.

Grady C. Cothen of Fresno, Calif., and Harold K. Graves of Mill Valley serve as cochairmen of the local arrangements committee. Cothen is executive secretary, Southern Baptist General Convention of California, and Graves is president of Golden Gate Seminary.

evangelism. In both the free will of man determines the final result. By free will men can elect to be saved, but elect to be barren Christians. God forbid! Men can also elect to be both saved and fruitful Christians. In these the sovereign will of God and the free will of man find their divinely intended relationship (John 15:16).

figures on religious gains against the backdrop of the rapidly expanding populations in other areas in the world where Christianity is only faintly represented in the total population. In these areas the increase of the pagan population outstrips the increase of Christian converts and adherents in a staggering way.

The conclusion of this is that there is very little in the way of statistical gains to give comfort to the churches at the present time. This should not be recognized with any sense of defeatism, but with awareness that much, much more needs to be done in the way of evangelism and missions than we have attempted up to the present.

# Tennessee Topics

Pastor and Mrs. W. C. Garland, First Church, Humboldt, have a new daughter, Leanne Crystelle, born October 10. They have two sons, ages, 10 and 6.

Charles H. Osgood, now of Harrogate, has accepted the pastorate of First Church, Cumberland Gap. A native of Quincy, Mass., he served as pastor of Southeastern Larger Parish in Zanesville, Ohio, before coming to Tennessee. At present he is working toward his Masters degree at the University of Tennessee and teaching math and science at Pruden High School. He is married to the former Charlene Marlow of Alva, Ky., a Carson-Newman graduate. They have one daughter, Karen Lee, age 7.

*Watauga Association*—L. W. Swanner is the new pastor of Little Mountain Church. Midway Church ordained Elbaree Harrison and Lester Wilson as deacons. Oak Grove congregation moved into its new sanctuary, October 29. Second, Greeneville, plans to move into its new facilities November 12. West Hills Church has moved into its new building.

First Church, Collierville, ordained Richard Wilson and Tim Treadwell III as deacons. Jesse H. Newton is the Collierville pastor.

Donald F. Ackland of Nashville has been named interim pastor of Lookout Mountain Church.

Charles D. Taylor, who has served as pastor of Greenlaw Church, Memphis, for the past five years, accepted a call to become pastor of North Bristol Church, Bristol, Va., November 1.

Mountain View Church, formerly located on Groner Drive in East Knoxville, dedicated a new building with the same old name at Cecil Avenue and North Park Boulevard, Knoxville, October 29. Vester Blanton, pastor of Mt. View Church, Concord Association, and former pastor, preached the dedication sermon. Pastor J. M. Whitt, who became pastor of the church in October, 1958, received 101 new members in the past year, since moving from the old location.

Mountain Terrace Church, newest in Shelby association, was begun as a mission of Cherokee Church in June, 1959. It was constituted as a church September 10, 1961. The church has recently acquired a home for the pastor. It owns 3½ acres of ground and four buildings and is located in the fast-growing Frayser area of North Memphis. The church was accepted by Shelby association October 16. Orman Norwood became pastor January 1, 1961. During his ministry there have been 86 additions, 35 being by baptism. There are at present 120 members.

Harry F. Nichols has resigned as pastor of Gladeville Church, Wilson County Association, to become pastor of Barfield Church, Murfreesboro. During the four years Nichols was pastor at Gladeville a new pastorium was purchased, a new sanctuary with additional Sunday school rooms built, and both Sunday school and Training Union attendances increased, offerings increased from \$4,617 to \$9,298, and 129 additions to the church with 72 of these by baptism.

First Church, Rockwood, is the first church in Tennessee to receive the Advanced Award for Excellence for a Baptist Church Music Ministry. The advanced award certificate was presented to the church by Frank G. Charton, state music secretary for the Tennessee Baptist Convention, Sunday morning, October 22. Charles Kirby is minister of music at the Rockwood church.

First Church, Rockwood, engaged in revival services October 23-29 with James McCluskey, pastor of Wallace Memorial Church, Knoxville, as evangelist and Clarence Heneison of Trenton Street Church, Harriman, director of the music program. There were 11 decisions. Ray Lloyd is pastor and Charles Kirby is minister of music.

Mr. and Mrs. Ronald E. Tilley on October 3 became the parents of a baby boy named Jaymes Richard but will be called Jay. Mr. Tilley is music and educational director of Calvary Church, Lenoir City.

Ruby Lindsey, secretary at John Sevier Church, Knoxville, reports one of the most successful revivals in recent years with 15 professions of faith and 35 rededications. Thomas C. Christmas, pastor of First Church, Andrews, N. C., did the preaching and Bob Lockwood, Jr., music director of John Sevier Church, directed the singing.

## Cumberland Assn. Calls Clyde Cobb As Missionary

Clyde Cobb has been called by Cumberland Association to serve as missionary. He has served in this capacity for the past 2½ years in Beulah Association and formerly with the Chilhowee Association. Cobb is expected to move to 1040 Sunset Drive, Clarksville, the first part of December. This is the address for the home provided by the association for its missionary.

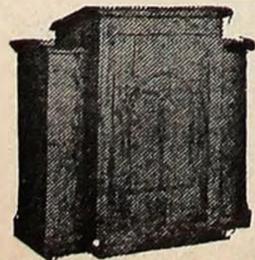
Cumberland Association at its last meeting voted to change from two day meetings to one night and one day meeting, and increased budget to pay associational part of property debt for Baptist Student Center at Austin Peay State College in Clarksville.

Pastor J. L. Stafford of East Athens Church reports a revival in which Mike Gilchrist of Westlake, La., did the preaching and Ralph Logan of Hampton, Va., directed the music. There were 21 baptized, four received by letter and 71 rededications and several other professions of faith but not yet baptized.

Gerald Martin, pastor of Poplar Avenue Church, Memphis, has just returned from Anchorage, Alaska, where he did the preaching in a revival sponsored by the Home Mission Board. Asa Couch of Birmingham, Ala., was the song leader. There were six conversions and two servicemen moved their letters. W. T. Carlson is pastor of the Grandview Church in Anchorage.

## Sledd Concludes 24-Year Pastorate At Hollow Rock

Rev. C. C. Sledd who has served Prospect Church, Hollow Rock for 24 years has resigned and is retiring from the active pastorate. He plans to make his home in Jackson. Brother Sledd has had a fruitful ministry with the church at Hollow Rock leading it from the half-time work with 39 in the Sunday School and no Training Union, when he came, to a full-time work now and two building programs. During his ministry also they have purchased a beautiful nine-room home. The church is raising money now for another building program. Brother Sledd has baptized hundreds during his ministry and married many couples. This church has the BAPTIST AND REFLECTOR in its budget and is giving 20 per cent of its offerings to the Cooperative Program. Brother Sledd is in the best of health and looks forward to interim pastorates and supply work as the brethren call upon him. As Brother Sledd leaves his work he says, "Prospect Church is a very fine church and a beloved group to work with."



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## **New Association Officers And Meetings For 1962**

**Cumberland**—Moderator, Warren Robards; Assistant, Isaac Jones; Clerk, R. B. Mackens; Treasurer, Howard Broadbent. Next year's meeting will be held at New Providence Church on October 30 (night session) and Calvary Church, October 31 (day session).

**Maury**—Moderator, Joe Mayberry; Assistant, Milton Hicks; Treasurer, Jason Faile; Clerk, Mrs. Artis Thompson. Next year's meeting will be held at Viola Church, October 25.

**New Duck River**—Moderator, Morrell Lee; Assistant, William Stockton; Treasurer, Robert Spencer; Clerk, Hubert Estes.

**Stone**—Correction in meeting place has been called to our attention by Julius Mahon, clerk. Next year's meeting will be held at First Church, Cookeville, October, with morning, afternoon, and night sessions.

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J. Edward Firestone has accepted the pastorate of Temple Church, Athens. Firestone, a native of Polk County, is a former moderator and missionary of Polk County Baptist Association and served as pastor of Wetmore and Chestuee Churches. He comes to his new pastorate from Lamont, Ill., where he has been serving as pastor of Welcome Hill Church.

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Edwin Hunter, pastor of Tiptonville's First Church for the past four and one half years, has accepted a call to First Church, Halls.

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### **Gift To Honor Dr. Jeffries**

JEFFERSON CITY—The 1911 graduating class of Carson-Newman College has given the College \$1,000 for the purchase of books in the area of Political Science and History. The gift was made in honor of Dr. M. D. Jeffries, who served as President of Carson-Newman from 1903-1912.

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1812 Belmont Boulevard  
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## **THIS THANKSGIVING**

"In view of Dr. Creasman's approaching retirement, after twenty-two years of ministry to unfortunate children, We, the Board of Managers, suggest to all of our churches that the annual Thanksgiving Offering be given special emphasis this year—first, as a proper expression of interest in our child care program, and, second, as an expression of our appreciation for the leadership and services of Dr. Creasman."

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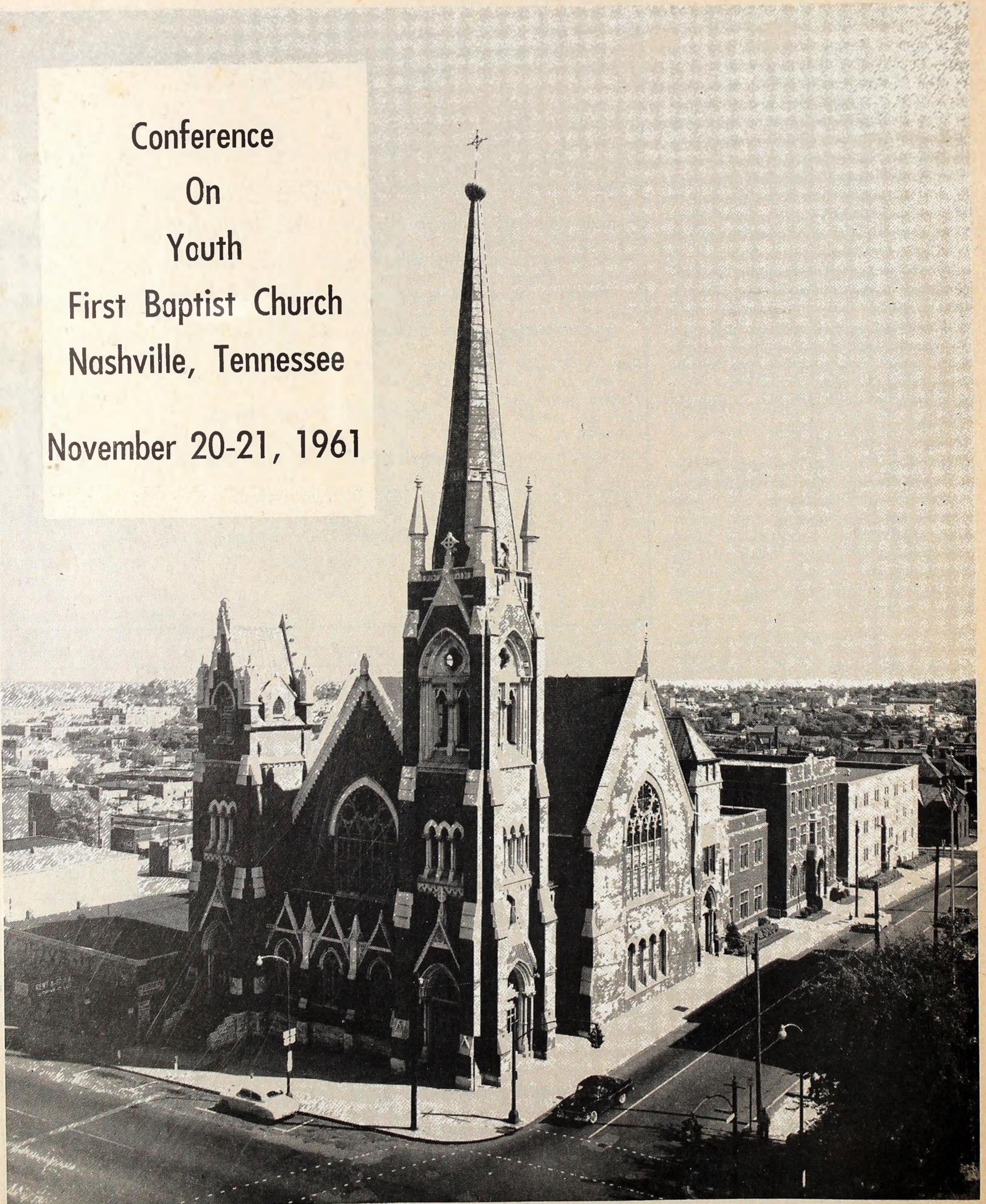
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Conference  
On  
Youth  
First Baptist Church  
Nashville, Tennessee  
November 20-21, 1961





Dr. A. Donald Bell, Executive Vice President of Howard Payne College, Brownwood, Texas, author, consultant and lecturer.

MONDAY:

- 6:30 Registration  
Resource Center Open
- 7:00 Worship
- 7:10 Conference Preview
- 7:15 GUIDING YOUTH  
THROUGH COUNSELING:  
  - The Role of the Counselor—*  
Dr. Donald Bell
  - Vocational Choices—*Mr. E.  
Warren Woolf
  - Marriage Preparation—*Mr. Ray  
F. Koonce
  - Recreation—*Miss Adelle Carson
  - Parent Relationships—*  
Dr. D. Swan Haworth
- 8:15 Reports of Group Chairman to  
Conference
- 8:35 "Take a Look at Youth"  
Dr. Bell
- 9:10 Adjourn to Reception in Church  
Dining Room— Resource Center  
Open

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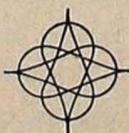
- Sunday School
- Training Union
- Woman's Missionary  
Union
- Brotherhood
- Music
- Departments of Tennessee  
Baptist Convention

TUESDAY:

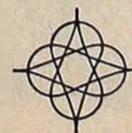
- 6:45 Dramatic Presentation
- 7:20 Chapel Discussion. WHAT THE  
CHURCH CAN DO FOR:  
  - Intermediates—*Chairman,  
Miss Beulah Peoples
  - Young People—*Chairman,  
Miss Mary Anderson
  - Married Young People—*Chair-  
man, Mr. Charles Roselle
- 8:30 "Challenging Today's Youth"—  
Dr. D. Swan Haworth
- 9:10 Resource Center Open—  
Refreshments and Fellowship



Beulah Peoples



Charles Roselle



Mary Anderson

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# Marriage No Hindrance

(Continued from page 3)

ing the three seminary schools in which they are enrolled: theology, religious education and church music. Other students teach and preach in local hospitals and in other institutions.

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E. Y. Mullins' numerous books on theology established him as a leading Baptist theologian of his day.

The stature of the present faculty is perhaps best described by a new student who in his enthusiasm was heard to remark of his professor after the first week of school: "That man is the best New Testament scholar in the world!"

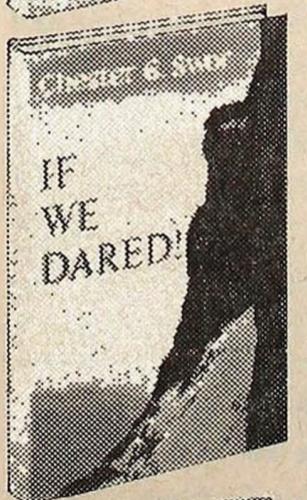
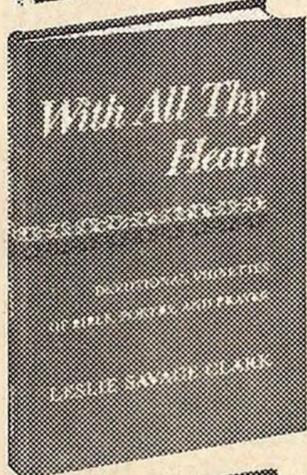
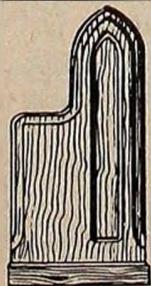
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# Attendances and Additions

Church	S.S.	T.U.	Add.
Alcoa, Central	233	74	
First	517	243	3
Athens, East	469	200	
First	576	219	
West End Mission	95	38	
North	353	178	2
Central	95	38	
North	353	178	2
Central	159	63	
Riceville	123	68	
Auburntown, Prosperity	155	84	
Bemis, First	396	131	3
Bolivar, First	461	172	5
Brighton	261	125	
Brownsville	562	166	
Cedar Hill	94	20	
Chattanooga, Avondale	601	195	3
Brainerd	1022	415	8
Calvary	279	85	
Chamberlain Avenue	218	85	2
Concord	391	200	
East Brainerd	202	103	3
Eastdale	465	154	
East Ridge	751	231	1
First	1137	310	4
Morris Hill	307	121	
Northside	394	100	1
Oakwood	416	177	1
Red Bank	1103	336	2
Ridgedale	516	191	2
Ridgeview	309	74	
St. Elmo	425	111	1
Second	167	63	1
Signal Mountain	255	85	9
White Oak	645	209	14
Woodland Park	413	213	
Clarksville, First	852	210	2
New Providence	335	132	
Cleveland, First	565	230	1
Macedonia	144	59	
Maple Street	125	56	
Waterville	151		
Clinton, First	665	196	
Second	533	116	3
Columbia, First	675	230	1
Highland Park	450	231	6
Cookeville, First	502	115	2
Stevens Street	177	88	2
Washington Avenue	110	64	3
West View	202	78	
East Side Mission	64	34	
Corryton	236	135	
Crab Orchard, Haley's Grove	140	84	
Crossville, First	251	64	1
Daisy, First	337	103	
Dayton, First	305	108	
Dyer, New Bethlehem	222	119	
Dyersburg, First	729	206	
Elizabethton, First	522	175	
Immanuel	267	133	1
Oak Street	148	63	1
Siam	222	108	
Englewood, First	173	57	
Etowah, First	350	119	2
Goodsprings	117	68	
North	414	128	
Fountain City, Central	1433	457	5
Smithwood	801	275	3
Friendship, South Fork	52	40	
Gladeville	143	109	

## October 29, 1961

Gleason, First	222	84	
Goodlettsville, First	428	166	
Grand Junction, First	130	78	
Greeneville, First	409	159	
Second	185	75	2
Harriman, Caney Ford	110	41	
South	510	182	1
Trenton Street	428	130	
Elizabeth Street	69	48	
Walnut Hill	271	124	
Henderson, First	289	128	1
Hendersonville, First	286	65	5
Holiday Heights	18		
Hixson, First	343	138	4
Central	284	154	8
Memorial	283	111	3
Middle Valley	172	66	1
Serena Chapel	63	39	
Humboldt, Antioch	257	112	
First	510	104	
Jackson, Calvary	594	318	2
First	1121	383	2
East Union	85	66	
West	987	509	21
Jellico, First	233	71	
Johnson City, Central	780	200	3
Pine Crest	224	78	
Jonesboro, Second	122	57	
Kenton, First	227	90	
Macedonia	117	96	
Kingsport, Cedar Grove	219	112	
Colonial Heights	326	124	
First	798	211	
Glenwood	400	185	4
Litz Manor	236	110	
Lynn Garden	512	187	2
Kingston, First	522	243	3
Knoxville, Bell Avenue	925	301	
Broadway	1085	420	6
Central (Bearden)	683	218	
Fifth Avenue	718	242	1
First	941	363	9
Fort Hill	279	84	1
Glenwood	405	179	
Grace	371	154	
Island Home	285	82	
John Sevier	234	141	
Lincoln Park	1094	366	19
Lonsdale	345	122	
McCalla Avenue	866	313	1
Mt. Olive	367	101	
Meridian	646	247	
LaFollette, First	297	97	
Lawrenceburg, First	174	61	
Meadow View	38	27	
Lebanon, First	594	165	
Hillcrest	145	59	
Rocky Valley	122	67	
Rome	105	34	
Southside	182	107	5
Lenoir City, Calvary	252	94	
First	525	177	2
Kingston Pike	83	34	

Oral	157	85	
Lewisburg, First	446	127	
Lexington, First	381	109	2
Loudon, New Providence	223	117	
Madisonville, First	355	173	
Mission	42	34	
Manchester, First	272	150	3
Calvary	130	74	
Martin, Central	326	108	2
First	440	298	30
Southside	117	49	
Maryville, First	941	281	
Grandview	190	105	
McGinley Street	171	69	
Mt. Lebanon	238	145	
Stock Creek	201	114	1
McKenzie, First	323	98	15
McMinnville, Magness Memorial	385	115	
Forest Park	98	52	
Shellsford	237	170	
Mt. Pleasant, First	180	64	
Mission	60	55	
Medina	227	95	1
Medon	117	84	
Memphis, Bellevue	2138	937	6
Graceland	775	354	1
Highland Heights	1346	753	39
Kennedy	519	242	6
Lucy	110	52	
Merton Avenue	476	116	
Peabody	178	122	4
Rugby Hills	220	114	20
Temple	1147	408	6
Whitehaven	690	186	1
Milan, First	450	146	3
Northside	186	100	
Morristown, Bethel	197	115	
Buffalo Trail	257	117	
Concord	79	26	
Cherokee Hills	130	68	2
First	861	225	3
Fairview	135	42	
Hillcrest	235	105	
Manley	131	63	
Pleasant View	97	47	
Westview	146	80	
White Oak	182		
Murfreesboro, First	655	210	7
Calvary	90		
Southeast	137	66	
Third	437	148	
Woodbury Road	282	90	
Nashville, Alta Loma	301	134	4
Bakers Grove	149	71	
Criewood	508	184	
Dalewood	382	142	6
Dickerson Road	453	165	7
Mission	65	35	3
Donelson	884	199	11
Eastland	603	196	1
Eastwood	212	103	1
Elkins Avenue	136	96	
Fairview	268	102	
Jordonia	29	26	
First	1357	631	15
Cora Tibbs	69	34	
T.P.S.	393		
Carroll Street	234	101	
Freeland	120	40	
Gallatin Road	407	133	2
Grace	957	322	7
Grandview	518	111	1
College Grove	38	24	
Haywood Hills	240	113	3
Harsh Chapel	207	90	1
Hermitage Hills	180	113	10
Hill Hurst	86	23	
Immanuel	405	120	5
Immanuel Chaapl	23	16	
Inglewood	1051	338	3
Cross Keys	43	43	
State School	90		
Ivy Memorial	439	176	2
Treppard Heights	88	61	5
Joelton	221	117	
Judson	652	159	
Benton Avenue	113	53	
Lincoya Hills	384	132	1
Lockeland	591	180	3
Lyle Lane	81	42	
Madison, First	613	167	2
Mission	125	49	2
Madison Heights	219	123	
Neelys Bend	101	48	2
Park Avenue	752	301	3
Radnor	530	197	
Riverside	428	139	
Valley View	128	25	2
Rosedale	161	80	1
Saturn Drive	369	161	3
Third	222	64	
Tusculum Hills	382	146	2
Una	289	149	7
Woodbine	497	205	
Woodmont	755	311	4
Oak Ridge, Glenwood	416	172	
Robertsville	741	231	
Old Hickory, First	541	222	
Temple	256	136	
Parsons, First	228	87	
Portland, First	363	126	
Pulaski, First	374	121	3
Ripley, First	372	139	
Rockwood, Eureka	90	55	
First	485	160	8
White's Creek	91	73	
Savannah, First	278	98	1

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# Gleanings From The Greek New Testament

## Communion

Communion is communion wherever you find it. The Lord's Supper by any other name would be communion still if rightly practiced.

I know, of course, that the people called Baptist prefer not to employ this term to describe the Lord's Supper. At this point ours is a sort of reflex theology. We have arrived at our theological terms if not our theological position by reaction against other theological systems, notably that of Roman Catholicism. Since they have popularized the expression "communion" to describe the Lord's Supper, and since their concept of the real presence of Christ in the elements thereof is offensive to us, we have rejected not only their erroneous theology but their terminology as well. Could it be that we have thus "thrown the baby out with the bathwater"?

Communion (Greek:koinōnia) is a perfectly legitimate expression employed by Paul in I Cor. 10:16 to describe the Lord's Supper. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" The bread which we break, is it not the communion of the body of Christ?" These questions, of course, are rhetorical, anticipating an affirmative reply.

*Koinōnia* (communion) means fellowship or sharing. The point is simply that in the highly worshipful service called the Lord's Supper our spirits commune with the Spirit of Christ. Such at least ideally should be the case.

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## Calling Anybody At State Convention?

Convention office phone numbers will be 452-3178 and 452-3179 during the annual session at First Baptist Church in Memphis, November 14-16.

Falcon .....	98	67	..
First .....	276	102	..
Sevierville, Zion Hill .....	92	33	2
Shelbyville, Calvary .....	147	60	1
El Bethel .....	89	24	..
First .....	491	103	3
Shelbyville Mills .....	311	116	..
Sidonia, Pleasant Grove .....	165	86	..
Somerville, First .....	297	166	1
Springfield .....	604	165	1
Summertown .....	160	79	..
Sweetwater, First .....	467	128	5
North .....	178	32	..
Trenton, First .....	535	155	1
Trezevant, First .....	185	64	..
Tullahoma, First .....	563	135	..
Lincoln Heights .....	119	66	..
Grace .....	122	71	..
Highland .....	211	160	1
Spring Creek .....	17	..	..
Union City, First .....	682	173	..
Samburg .....	69	38	..
Second .....	344	160	..
Watertown, Round Lick .....	204	87	..
Waynesboro, Green River .....	122	49	..
Winchester, First .....	310	125	..
Southside .....	69	..	..

# Good-bye to The Sentinel! Hello to **ADVENTURE!**

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By Oscar Lee Rives

# Growth Through Stewardship

TEXTS: Matthew 23:1-36; 25:14-30 (Larger)  
—Matthew 25:14-29 (Printed)—Romans  
12:1 (Golden).

In the Golden Text the accent can be placed upon the expression "a living sacrifice" as the focal point for consideration both for the topic and for the printed text. If the Christian is to grow in stewardship the phrase, or its equivalent, will become his goal. Jesus' parable of the talents sets forth this goal also. The entire verse furnishes the context for the expression just as the preceding eleven chapters of Romans in turn furnish the context for the verse. The Apostle in them has been discussing the great themes of sin, salvation and sanctification (to mention only a few) which gives force to his "therefore" in this first verse of the twelfth chapter. The practical grows out of the doctrinal and this should be our approach to this significant lesson on the stewardship of the follower of Christ. The parable of the talents provides the following main ideas or concepts.

## Divine Distribution (vv. 14, 15)

The Sovereign of the universe distributes capacities or gifts to human beings. Ever since Jesus spoke this parable Christians have referred to them as talents. God's sovereignty would imply His right to distribute. His foreknowledge would imply such distribution in the light of what He foreknows about their use. The parable further teaches, at least by implication, that while men are equal in value before their Creator they are unequal in endowment. All should enjoy equal opportunities for the fullest development and use of what they have been furnished from the divine source. But some possess more than others.

## Interested Investment (vv. 16-23)

The first two servants, the one with five talents and the one with two talents, used what they had to the very best advantage. Because they were interested they invested all they had in the affairs of the life about them. The third servant refused to do so but hid his lord's endowment. Our com-

ment upon his shameful conduct is reserved for the next section of these notes. The attitudes and deeds of the first two deserve our notice, with some suggested application for us today. Life was to them a sacred trust. Thus it followed that they lived it for their lord's glory. Every gift from God, whether it be a capacity or an opportunity, is significant. To use all of them for His glory and for mankind's benefit is to be regarded as a high privilege. Christian stewardship includes money, both earning and spending, but it includes far more. It embraces all of one's life, every phase of it.

## Perilous Prudence (vv. 24-28)

Prudence is usually regarded as a virtue but here it is seen as a vice. The servant with the one talent did not use what he had been given and in so failing he abused it, as well as himself. In addition, he cast reflection upon his master. Capacities and opportunities are given to us to use. To refuse is to fail God and the purpose of both our creation and recreation. The parable is not to be pressed in every detail or God will appear arbitrary and unjust. But it must be pressed to show that He expects His redeemed children to utilize every aspect for His glory by taking advantage of every situation for its increase. It is altogether perilous for the Christian to be careless or indifferent in this vital matter. Every area of activity and every aspect of the person's life becomes doubly sacred when viewed in the light of the Cross.

## Applicable Axiom (v. 29)

Here we notice what might be called an axiom of life which Jesus makes applicable in the parable. It is that success breeds success and that neglect breeds neglect. Because the servant of the parable had made maximum use of what he possessed he was entrusted with the unused talent of the unfaithful servant. Persons today who have demonstrated faithfulness are frequently given larger opportunities. Those who have not done so are given smaller ones. They sometimes seem to be denied any sort whatsoever as a result of negligence. This principle is involved in human affairs. God made it so.



## ON MATTERS OF Family Living

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

## To Help Child

### PARENTS MUST TRUST DECISIONS THEY MAKE

There are many times when a growing child doesn't want you to *ask* him—he wants you to *tell* him, says Rhoda Pritzker, former president of the Assn. for Family Living. If you supply the guidance he needs and wants when he's small, he'll relate to authority more easily during the stormy adolescent years, she observes. How can a teen-ager accept his parents' decisions in serious matters later on, if they have always accepted—and even depended on—his?

Setting limits embraces more than a rule as to what time a child should be home at night, whether or not dating should be permitted in seventh grade, whether 16 is too young to drive a car, or whether Johnny should be allowed to take the city bus in *fourth* grade. In many families these questions become crucial, not because of the factors involved, but because of the inability of the child to accept the parents' thinking.

Parents must trust their ability to make right decisions for the child they love, for they can't always take time out to refer to the current child development bible when an immediate, off-the-cuff decision, from the overall viewpoint, might not always be the soundest, but if it is delivered with some degree of authority and conviction, it can only help the confused child one step up the slippery ladder into maturity.

This does not mean that the parent is to do all the child's thinking for him, by any means. In a good and trusting parent-child relationship, a problem situation can be talked through, with a mutual decision being reached—the instinct of the child combined with the experience of the parent. Many situations, however, demand adult judgment knowledge and instinct—and these the parent must provide. The parents' example and standards will give the youngster a firm foundation for the decisions *he* will make tomorrow.

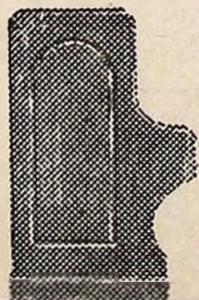
## New Books

*Illustrating the Lesson* by Arthur House Stainback; LeRoi Publishers; 109 pp.; \$1.50; paper.

*The Gist of the Lesson*, 1962, Donald T. Kauffman, Editor; Revell; Cloth; 128 pp.; \$1.25.

*1962 Tarbell's Teachers' Guide* edited by Frank S. Mead; Revell; 384 pp.; \$2.95.

*Something Added* by U. A. Ransom; Vantage; 113 pp.; \$2.50.



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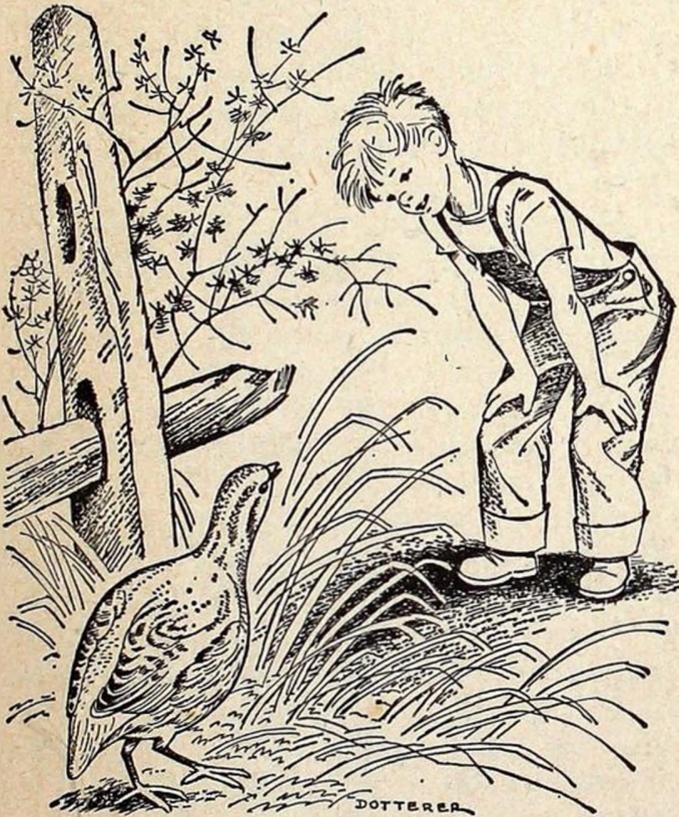
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## God's Wondrous World\* "Bobwhite, Bobwhite"

By Thelma C. Carter



Wherever people are found, one can find the bobwhite or quail. Bobwhites love the company of people.

From stubble field, fence posts, weedy gardens, and bushy pastures comes the clear whistle, "Bobwhite, bobwhite." The call of this bird is one of the happiest sounds in nature.

People in the northern part of the country call the bobwhite quail. People in the South give it the name of partridge.

Bobwhites or quail stay in snug family parties or conveys. Often they converse in low twittering tones. For protection they sleep in a circular group on the ground with heads outward. They can burst away like a bombshell at the approach of an enemy.

In winter they bury themselves in snow for warmth. Someone has described them as nature's little prayer meeting groups. If rain and snow are followed by freezing weather, the small birds may be imprisoned by the ice and die.

Because bobwhites are fowls like small chickens, they must have coarse sand or grit with their food. Mainly they eat grain in stubble fields, weed seed, beetles, and other insects. They are, without doubt, of great value in ridding the earth of worms and insects.

Nature tries to provide for the bobwhite in all seasons. In the fall and winter, these birds are able to live on sumac, wild rose hips, and other plants found above the snow and freezing ground.

Tiny bobwhite chicks try to stay together

until they are grown. If an enemy scatters them, they soon commence their sad, two-note call of "bobwhite, bobwhite" until they are reunited. Then they begin soft, tender low notes, giving courage to one another.

Early settlers thought the call of the bobwhite foretold rain. It was a welcome sound in hot, dry weather.

Quail are mentioned several times in the Bible.

## A Voice in the Woods\*

By Doris M. Arnold

Dick was visiting Aunt Ella and Uncle Bill on their farm. He usually helped his uncle with the daily chores. He liked the work. Today his uncle had to go to a special meeting, and Dick was alone with Aunt Ella. He did not think that this would be an exciting day. How wrong he was!

Aunt Ella said to him, "Would you like to go over to Mrs. Martin's and return this cake pan for me?"

"Yes, Aunt Ella. Just tell me how to get there," Dick answered.

"It's quite a long way to go by the road. Take the short cut down the lane and past the woods to the yellow house," she told him.

"I can see the yellow house from here. It isn't far." Dick was happy to have something to do.

"On your way back, you may want to look around in the woods. If you bring water cress from the creek, we will have water cress sandwiches for lunch."

Dick took the cake pan and hurried off. He went down the lane as far as the woods. He was walking past the woods when a most unusual voice said, "Good morning. Good morning."

The boy looked around. He could see no one, but he thought it would be polite to answer.

"Good morning," he said.

The strange voice, squeaking, scraping, scratching, again said, "Good morning." Then it laughed, "Ha-ha-ha-ha."

Dick was a little frightened. What kind of person would sound like that? a man? a woman? a boy or girl? He could not imagine. He could see nothing unusual, only some birds and a few squirrels. He began to hurry.

"Ha-ha-ha-ha." The voice was in back of him. Dick began to run.

"Ha-ha-ha-ha." The voice was in front of him now. He could not imagine how it

Car salesman (proudly): "This is our best model—the one we are pushing."

Customer: "No, thanks. I have to push the one I have now."

Opportunity may knock only once, but temptation keeps banging for years.

An apartment building is often a place where the landlord and tenant are both trying to raise the rent.

moved so quickly. He ran even faster.

In just a few minutes, Dick was near the yellow house. He could see Mrs. Martin hanging out a washing. He felt he was safe now, and he slowed to a walk.

Dick heard the voice again. This time it said, "Mamma! Mamma! Come quick!"

Still Dick could see no one. He hurried toward Mrs. Martin. Just as he was about to speak to her, the voice came again.

"Mamma! Mamma!"

Mrs. Martin said, "Quiet, Baby. It's all right."

Dick stood still, unable to understand what was going on. Silently, he held out the cake pan to Mrs. Martin.

"Thank you, Dick," she said. "Are you enjoying your visit here in the country?"

Dick blurted out, "I heard a funny voice."

Just then, he heard it again. "Chowtime! Come and get it!"

Mrs. Martin laughed. "Haven't you met Baby yet? Come on, Baby," she called and held up her hand.

A black crow, which had been perched in a nearby tree, flew down to sit on Mrs. Martin's hand.

"This is my pet," she said. "We found him, terribly hurt, when he was tiny. We took care of him until he was well. By then, he was such a pet that he refused to leave us."

"I didn't know that crows could talk," said Dick.

"Most of them can't," answered Mrs. Martin. "When we realized that he had decided to stay with us, we had his tongue clipped. Now he is better than a watchdog. Whenever someone comes near the house, he warns me."

"He almost frightened me there in the woods," said Dick.

Mrs. Martin laughed. "I am not surprised," she said.

"Chowtime! Chowtime!" cackled the crow.

"That's a good idea," answered Mrs. Martin. "Let's all have some cookies and milk."

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

# Catholics Lose Bus Dispute

OKLAHOMA CITY—An Oklahoma school system was ordered in State District Court to cease transporting parochial school students on its buses. Enforcement is to start within 30 days.

District Judge Robert Hert declared unconstitutional the practice of the Midwest City School system's transporting students to the nearby St. Phillip Neri parochial

school in what the school superintendent termed a "good neighbor policy."

The attorney for a group of patrons at the school, Gene Matthews, indicated that the case will be appealed to the State Supreme Court,—a local newspaper reported. The case is an injunction suit brought by John L. Antone, Midwest City resident, charging the service was a violation of the Oklahoma constitution.

Antone's attorney argued "the constitution says you can't use public money or property for parochial schools. Our public schools are an integral part of our American system."

For the defendants Matthews cited a U. S. Supreme Court decision in which the court held that, "such service is not mandatory on any school board but is permissive."

He said the group of students are permitted merely "to hitch a ride and that the buses did not go out of their way to pick up the Catholic students.

Pointing out testimony of the defendants that the lack of sidewalks and a bus system in Midwest City has created a traffic hazard for students of the school, Antone's attorney declared, "the public schools are open to these students."

# Not Much To Do For This Sheriff

FORT WORTH, TEX.—In the days of the old West it was sometimes the custom for the town parson to be the local sheriff. The old West is dead, but the custom isn't.

A parson who is also the sheriff of a small peaceful community out West named Seminary Hill is Tim T. Ball.

He even looks the part of a western sheriff standing six feet two inches tall in his stocking feet and weighing over 200 pounds. His beard is heavy and his hair bushy.

Sheriff Ball doesn't have very many law breakers in his town, even on Saturday night. In fact, Seminary Hill is probably the most peaceful town in the whole West. He has never investigated a bank robbery, killing, or cattle rustling in all his days as a law enforcer. The wildest law breaker in town is another parson who insists in parking his wagon in the wrong place—the wagon being a modern 1961 "town country" station wagon.

Sheriff T. Ball is the only policeman on the campus of Southwestern Baptist Theological Seminary, a community of 2000 students and faculty members whose main aim is to be better "parsons".

# To Give U.N. Funds Equal To Cost Of Fallout Shelter

CHAPEL HILL, N. C. (RNS)—Citizens everywhere are being urged by a church group here to give a sum "equal to the cost of a family fallout shelter" to the United Nations since "the only hope for survival is an orderly government on a world scale."

The plan was formed by a group of ministers and laymen of various denominations after a series of meetings at the Friends Meeting House here. Twenty-six persons who signed the original document have each pledge to give the U.N. a sum equal to the cost of a fallout shelter.

The group says Civil Defense planning for fallout shelters "is producing a sense of false security" in that people feel they can be protected from nuclear war. "Our alternative to fallout shelters is a renewed effort to strength the U.N. and all other agencies that seek to maintain law and order without geographic boundaries."

In recommending that citizens everywhere contribute "fallout shelter funds" to the U.N., the group asked that each persons share his concern for peace with religious and civic groups . . . as well as with the President of the United States and other officials."

# J. T. Elliff Called To New Arkansas Post

LITTLE ROCK (BP)—J. T. Elliff, Kansas City, Mo., minister, has been called to head a new division of work for the Arkansas Baptist State Convention here.

He will head the division of religious education. The division covers four types of work—Sunday school, Training Union, Brotherhood and Church Music. These areas have secretaries responsible for each type of work. He began his new work Nov. 1.

For the past 8½ years, Elliff has been pastor of Bethany Baptist Church. The church has helped provide places of service for students at Midwestern Baptist Theological Seminary in Kansas City and has sponsored mission work in neighboring Iowa.

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