

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

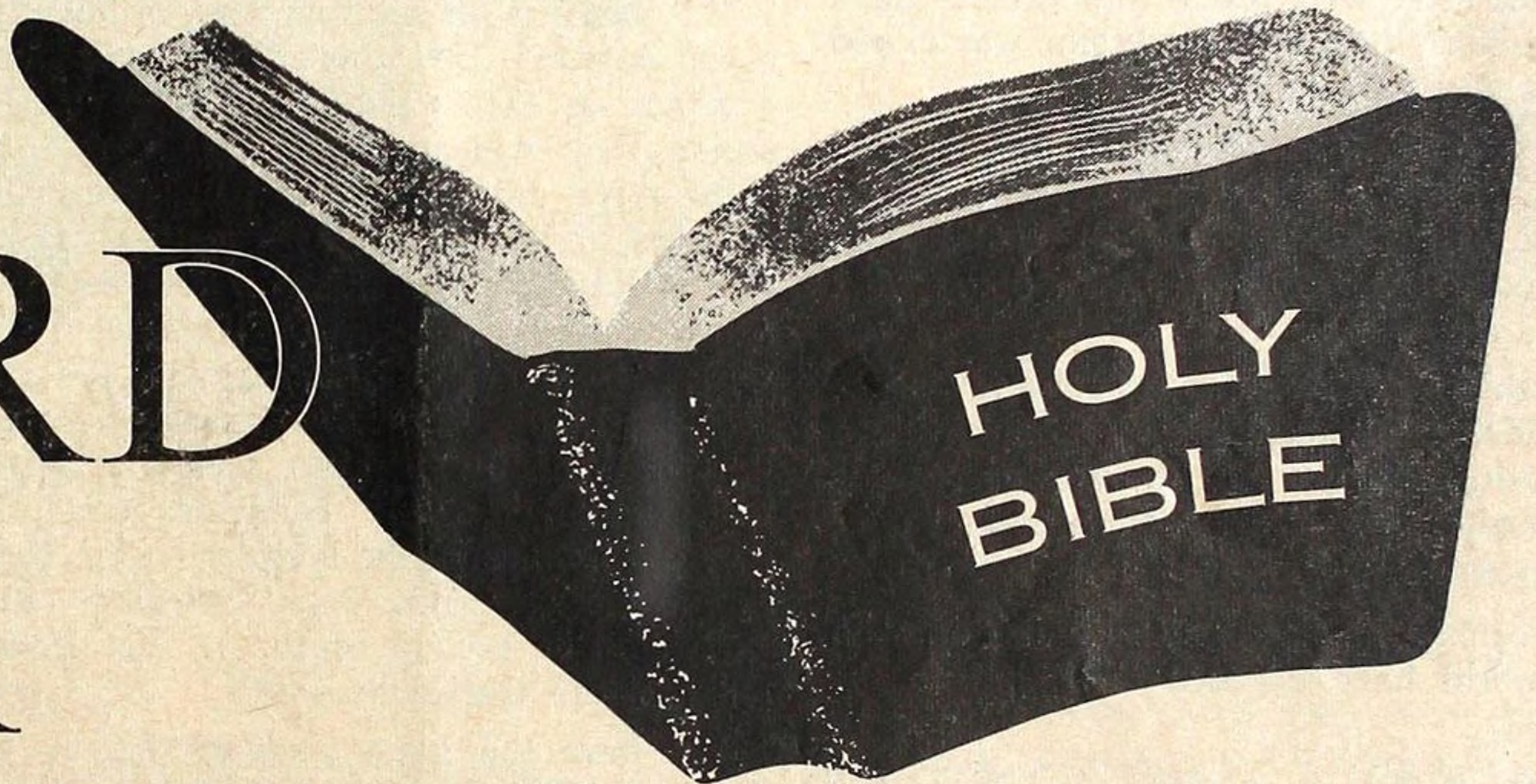
"SPEAKING THE TRUTH IN LOVE"

VOLUME 127

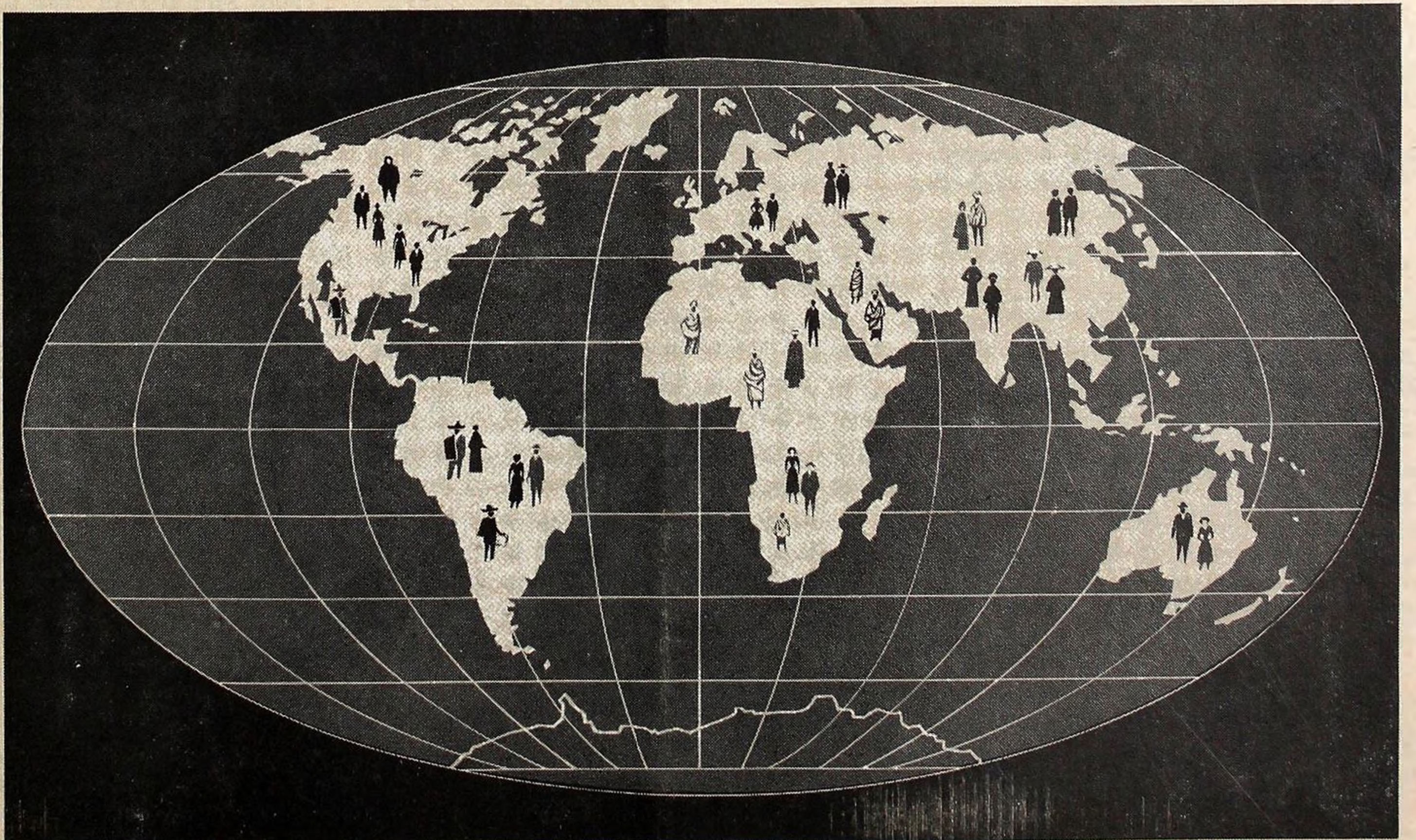
THURSDAY, DECEMBER 7, 1961

No. 49

THE WORD FOR THE WORLD



LEEANON TENN
BGT MISSIONS



WORLDWIDE BIBLE READING · AMERICAN BIBLE SOCIETY

The Same Weapons

In the Southland, we are finding ourselves with fewer and fewer weapons with which to battle the enemy. There was a time when it was the accepted course of action to attend church—at least the summer “meeting”—regardless of character or reputation. But the weapons that gave the Church this advantage have rusted away by the erosion of modern thought and movements:

Once there were few frontal attacks upon “orthodox” thought; the system was closed and understood by all.

There was a sociological pattern that militated against unchristian activities.

The Bible was the unchallenged “Word of God”; it was only a case of doing what was known to be right.

Within the Christian community these formidable pillars are still buttresses of strength. But for the non-believer these are weapons eroded by time and change.

For many of the non-believers:

The mass media of communication with the world have exposed the mind to the

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BAPTIST AND REFLECTOR

Established 1835

1812 Belmont Blvd.—Nashville Phone AL 4-5681

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Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except Christmas week, under the act of March 3, 1879.

To effect change in address, give both old and new, also name of church and allow 2 weeks.

Subscriptions \$2.00 each; Clubs of ten or more, \$1.50; Church budget rate to 50% or more of church homes, 2½¢ weekly. Advertising rates on request.

Cost of cuts must be paid by those submitting pictures for publication. Space forbids full printing of Resolutions and Obituaries. News-value items in such may be used.

Member of Baptist Press (BP) service of the Southern Baptist Convention. Subscriber to Religious News Service (RNS).

Journal of Tennessee Baptist Convention
W. FRED KENDALL, Exec.-Sec'y-Treasurer

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fact that there are some “respected” challengers to the faith.

The movement to the city of “jungles and asphalt” has shattered that community solidarity in which social pressure kept Johnny pretty well in line.

Even in the “Bible Belt,” as Clarence Darrow called us, many no longer accept the Scriptures as the repository of Apostolic truth and tradition.

But because these weapons—orthodoxy, social patterns, Bible belief—are no longer accepted at face value, does this mean—seeing they will no longer “play by our rules”—we are left without weapons for conquest? I think, rather, we are faced with a situation similar to the first century, and *the early Christians did rather well!* The Greek-Roman world certainly did not accept orthodoxy as the Christians believed it, certainly they had no social structure that militated chaste behavior, certainly they did not accept the Scriptures (the New Testament was not even collected until well into the second century). Yet Rome fell and the Christians won.

We have the same weapons left to us that early Church used so well: The power of the Spirit and the persuasion of love.

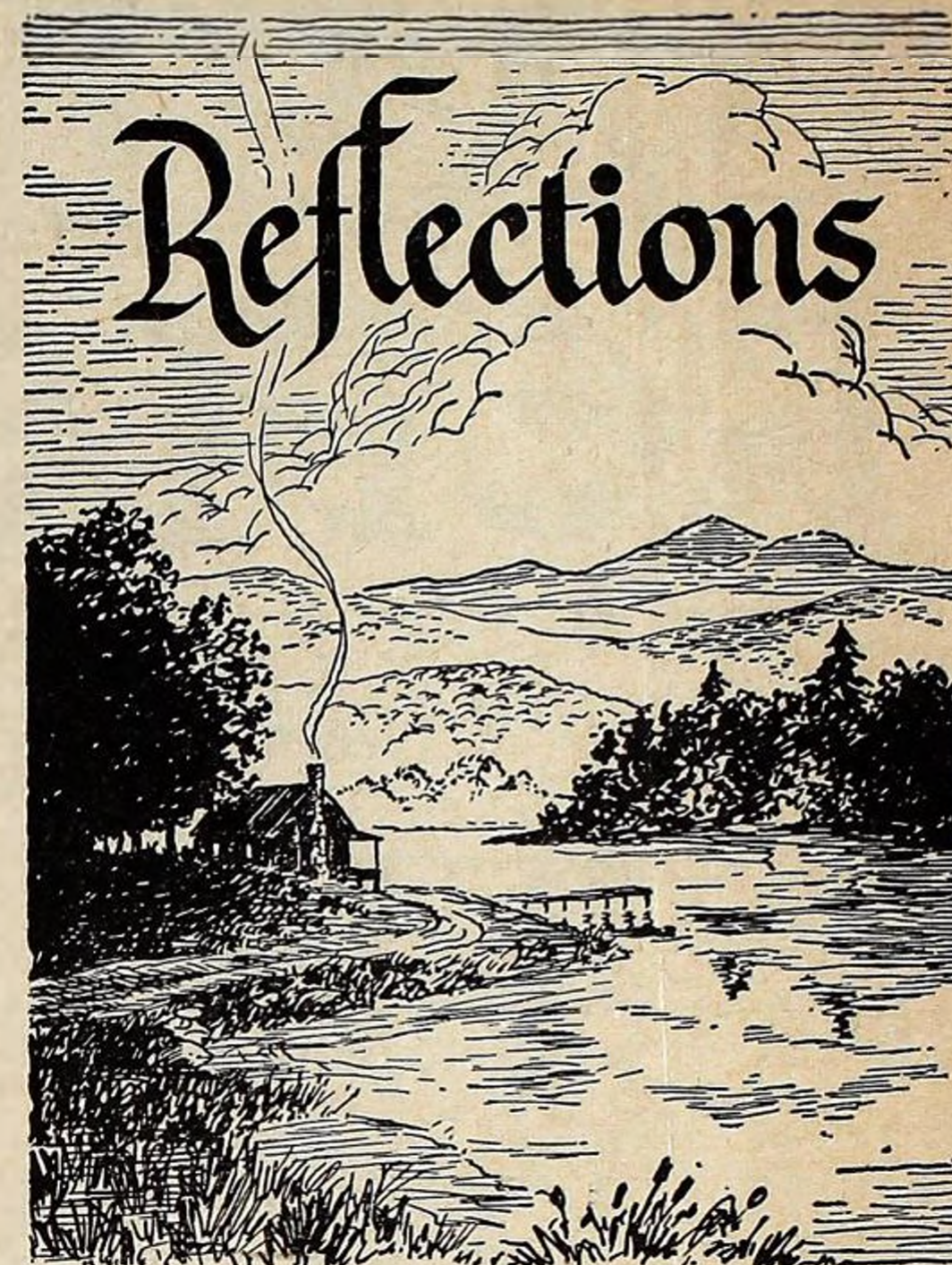
by Craig Ratliff

Paul rejoiced in that he came not in wisdom but in the “demonstration of the Spirit and power” (I Cor. 2:4). Our promotion, organization, and programs are nought except they be channels of the Spirit. We assume this to be the situation. But is it always?

The persuasion of love is our other weapon. The edge of love can not be blunted by this world; demonstration of Christian love by a Christian life can not be gainsaid. When people observe the beauty of a Christian life, and become convinced that the Christian really cares for them, then they can hear the story of Christ. It is a witness of Christian love in action that bridges the gap between the saved sinner and unsaved sinner.

Let us cry not over the weapons we have lost, but with a zeal for the task set before us, let us grasp the sword of the Spirit and the bludgeon of love-in-action and do battle for our Lord.

When Albert Schweitzer went to Lambarene, because of his theological views he promised to be “mute as a carp.” For a number of months he was held to this pledge. After awhile, however, he was given the right to preach as well as administer to the body. Why? Because as



We need to constantly to remember that Christians are the Church not merely when they are *gathered from the world* for worship and fellowship but no less when they are *dispersed in the world*. Today the members of a church are often hardly distinguishable from the community-at-large. On any day but Sunday there is little in their conversation and conduct to mark those who are church members and those who are not. To the extent that this is true and for as long as it remains true, the influence of the Church in the world will lack its rightful power.—Samuel McCrea Cavert, “The Ministry of the Laity,” *Pulpit Digest*.

In 1923, when Herbert Hoover was president of Better Homes in America (before it has become a department of Purdue University), that organization offered a prize for the best definition of a “better home” to be written by a school child. The award was won by a Tennessee mountain lad, who wrote: “A ‘better home’ is a place my dad is proud to support, my mother loves to take care of, and we like to be in. It is a place to grow old in.”—*Research and Review*.

A German was the guest of a Frenchman who asked him how they distinguished between an optimist and a pessimist in Germany. “It’s very simple,” replied the German. “The optimists are learning English and the pessimists are learning Russian.”—*Rotagraph*

Schweitzer himself later said: “Our differences faded to nothing when we accepted the task of carrying the message of the religion of Jesus, a religion of love, to the natives there in the jungle.”

Religious Controversy Possible In Selecting House Speaker

WASHINGTON, D. C. (RNS)—Some observers here said that the selection of a successor to the late Speaker Sam Rayburn may cause a religious controversy.

The fact that Rep. John W. McCormack of Massachusetts, majority leader for the House, is reported in line for the post has stirred such rumors. Mr. McCormack is a Roman Catholic.

A comment by Rep. Albert Rains of Alabama, who said he was "considering" opposing Mr. McCormack for the office, added to reports circulating here that a religious controversy might be involved in an intra-part scrap between House Democrats. Mr. Rains is a Baptist.

Some members do not believe that the two top Congressional offices should be held by Catholics. The Senate's majority leader, Sen. Mike Mansfield of Montana, is also a Catholic.

Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State (PO-AU) said there would be widespread "Protestant concern" over Mr. McCormack's candidacy for the Speaker's post.

"There is cause for justified anxiety about Church-State separation when one considers the record of John W. McCormack in more than 30 years on Capitol Hill," Dr. Archer said. "It is not a matter of his being a Catholic; it is a matter of his having been for many years the foremost champion on Capitol Hill of the Catholic Bishops' position on separation of Church and State."

He charged that the Massachusetts congressman has consistently advocated tax support of sectarian schools. "When the Supreme Court and President Kennedy have sought to maintain Church-State separation, Mr. McCormack has opposed them," he said. "We are concerned about how he would use the greatly expanded powers of his prospective office."

Search For Rockefeller's Son

HOLLANDIA, New Guinea (RNS)—Missionaries in New Guinea joined air, sea and ground emergency units engaged in a round-the-clock search for the missing son of New York's Gov. Nelson A. Rockefeller.

Reports reaching here said Protestant and Catholic missionaries in southwest New Guinea had joined search parties looking for Michael Rockefeller, 23, who disappeared after a boating mishap while on a scientific expedition.

One report said that a search unit included Roman Catholic Brothers who were piloting canoes propelled by outboard motors. Mr. Rockefeller was last seen swimming in shark-infested waters, having

Voiceless Preacher To Preach Again



L. E. Leeper to preach with his hands

What can a preacher do without a voice?

L. E. Leeper, a Baptist pastor and state missionary in Kentucky for 40 years, can tell you his solution.

Although Leeper had "retired" he was as

active as ever in supplying pulpits and taking other preaching assignments. Then a small cancer on his vocal cord robbed him of his voice.

All that was left was a soft whisper. Depressed and without much hope for further usefulness, he left Kentucky to live near his son in Pomona, Calif.

He took to writing as an outlet for his frustrated desire to preach. In one article printed by the California Southern Baptist, he wrote, "I loved to preach. I could never quite understand anyone speaking of preaching as a burden; it was the joy of my life. I would give all the world to preach one more time."

The article touched a responsive chord in George B. Joslin, of Riverside, Calif., Missionary to the deaf for the Home Mission Board of the Southern Baptist Convention and the Baptist General Convention of California.

"You can preach again," he wrote Leeper, and presented the challenge of a ministry to the deaf.

On the same day he received the letter, the "retired" preacher was at the mission-

By Baptist Press

ary's home wanting more information. He left with an armload of tracts and articles on deaf work.

At home he read every word in the material, and the next morning he was calling for more information. Then he enrolled in the sign language class at California Baptist College. His wife has joined him in learning the new language.

The church where he is a member plans to start a ministry to the deaf, with the assistance of a college student as interpreter and Leeper as minister to the deaf.

Here's one preacher without a voice, determined to preach again—with his hands.

Billboards Advertise Evils Of Drink During Christmas

CHARLOTTE, N. C. (RNS)—North Carolina Southern Baptists are going to use outdoor billboards to advertise the evils of drink during the Christmas season.

The Christian Action League of the North Carolina Baptist State Convention announced that it has let a contract with a local advertising firm for the erection of 14 highway billboards in the Charlotte area "to call attention to the choice that must be made between the use and the non-use of alcohol."

The billboards, seven lighted and seven unlighted, will be placed on main highways leading into the city, the league said in a report to the convention's General Board. They were to remain up for 30 days, beginning Dec. 5.

Project: 1963—Plans Secretaries' Emphasis

NASHVILLE—Workers from five areas of church life in the 28 Baptist state conventions, plus each state's executive secretary-treasurer and their associates, will convene here Dec. 11-15. State student, music, church architecture, Training Union, and Sunday School departments will be represented.

The Baptist Sunday School Board will again host the annual meeting of intensive thinking, completion of plans for 1962, and development of projects for 1963.

At a joint opening session Dec. 13, department leaders of the Sunday School Board will present their projected plans. The session will conclude with a message by Board executive secretary-treasurer James L. Sullivan, on the subject "Our Churches Reaching Out."

At the annual fellowship luncheon Dec. 14, Howard P. Kirksey, chairman of the executive committee of the Sunday School Board, and dean of the faculty at Middle Tennessee State college, Murfreesboro, will preside. The speaker will be George Wilson, Jr., Southern Baptist foreign missionary to Hong Kong, now on furlough and teaching in religious education at Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

Each area of secretaries' work will have individual sessions during other portions of the meetings.

left a raft to seek help for a stranded companion, Dr. R. W. Wassink, who was later rescued.

EDITORIALS

Battle Of The Books

We are now in the battle of the books. It is a battle of atheistic propaganda against the Word of God. Last year Soviets published hundreds of millions of volumes, but not any Bibles. They exported 100 million volumes of propaganda. They tell primitive people about atheism. The Soviet government does this.

How can we get the Word of God into the hands of the people both here and overseas and in their own tongue? The greatest agency for doing this today is the American Bible Society. It belongs to the churches. It depends on churches for continuing its work of translating, publishing and distributing the Bible.

The American Bible Society has undergone tremendous changes in the last five years. Reaching men with the Word of God is the most audacious and splendid example of faith. Distribution of the Bible is being stepped up. There has been an increase of almost five and a half million volumes of scripture during the past year. Each hour of the day more than

2,600 copies of the scripture are distributed throughout the globe. The Society is making available special seasonal portions. "Unto You A Saviour" gives the Christmas story.

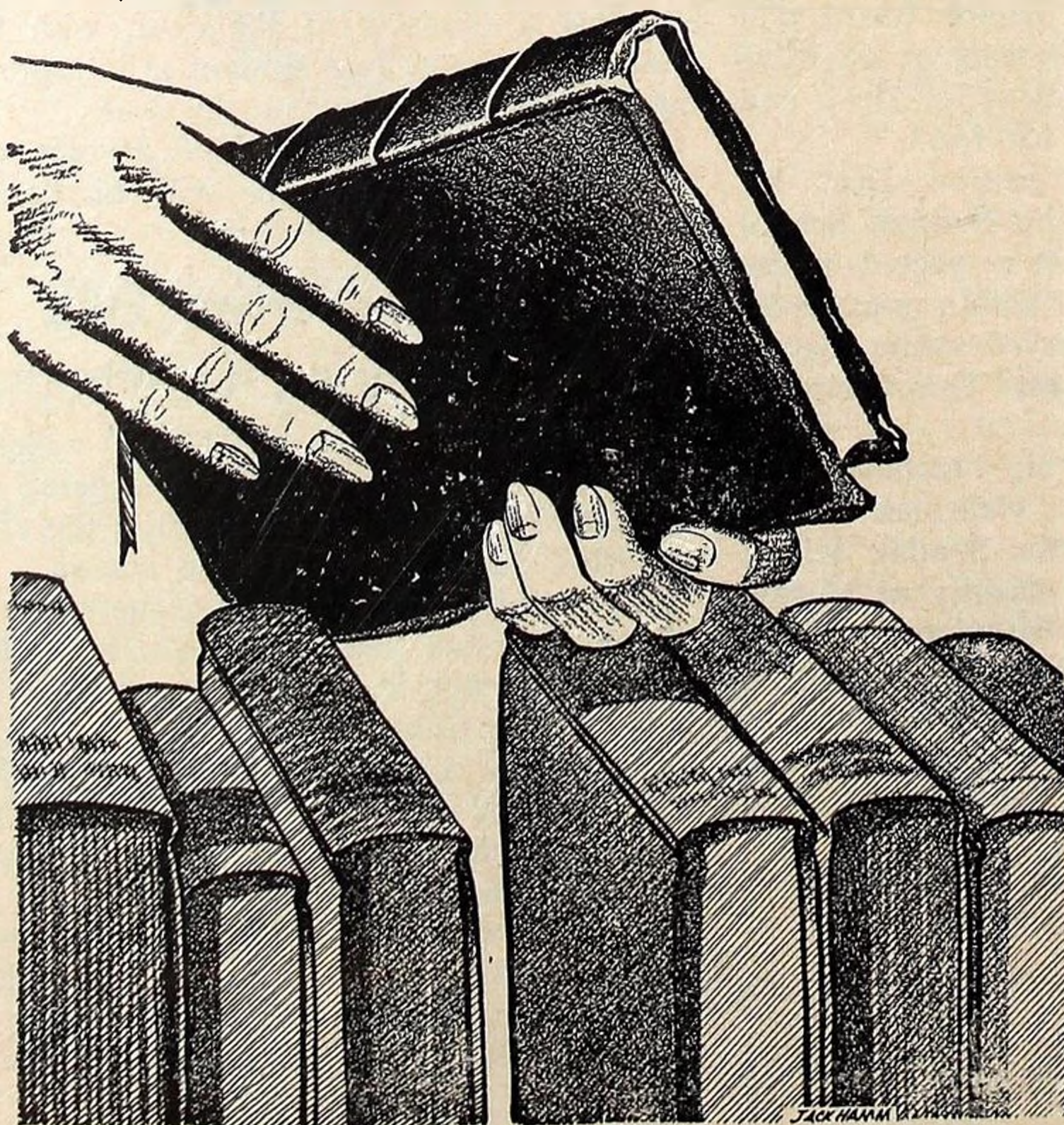
There are more non-Christians today than there were at the time of Christ. With the staggering increase in the population of nations of the world there is an urgent need to put the Bible in the hands of men. A man may have a Bible and not read it. But if he doesn't have one, he can't read it. We who know the Saviour the Bible proclaims must supply the Bible to the world. Our government can't do it. Nor should we expect it.

Today after more than 1900 years the scriptures exist at least in part in more than 1,100 languages. Since the beginning of the 20th century, the scriptures have been translated into more than 500 additional languages. At present the scriptures come out in a new language at the rate of more than one a month. But this is still not fast enough. There are well over 1,000 more tribes which have nothing of God's Word.

The message of the Bible, and the Lord presented by the Bible, present the one hope of the world. But most of the world does not yet possess it. To get it to all the peoples of the world in their own language is the concern of the American Bible Society. It can expand its work only as it receives increased assistance from God's people.

NUMBER ONE TEXT FOR LIFE

"STUDY TO SHOW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, RIGHTLY DIVIDING THE WORD OF TRUTH" — II TIM. 2:16



Tall Towers And Asphalt Jungles

Recently in New York a fellow Southern Baptist and I were walking in Manhattan. Tall apartment houses rose on each side of the street. "What chance has a pastor to get at people in these places?" my friend queried. They don't have much chance. Door-men at many apartments discourage or even bar pastors from making door-to-door calls.

This is but one of numerous difficulties faced by churches in our great metropolitan areas—parking problems, sky high ground costs, rapidly changing neighborhoods being a few more. "Churches are failing in the cities," so G. Paul Musselman accuses in the November 18 *Post*. "Areas with many new tall urban renewal apartments inevitably show lower

BAPTIST BELIEFS

by Herschel H. Hobbs

The Church

The word "church" translates a Greek word *ekklesia*, meaning the called out ones or assembly. In Greek life it referred to the duly constituted gathering of the citizens of a self-governing city acting within the framework of the laws governing democratic bodies (Acts 19:39). In the Septuagint, Greek translation of the Old Testament, it is used of the nation of Israel assembled before God (Deut. 31:30; cf. Acts 7:38; Heb. 2:12). Thus the word "church" involves respectively a local democratic assembly and a general theocratic assembly. Both of these ideas are involved in the New Testament concept of the church. In effect Jesus said, "The Greeks have their assembly, and the Hebrews have their assembly. I will build *my* assembly (Matt. 16:18).

The word "church" is used 115 times in the New Testament. At least ninety-two times it refers to the local church (cf. Matt.

18:17; Acts 2:47; Rom. 16:1; I Cor. 1:2; Gal. 1:2). The idea of the church in the general sense is found in such passages as Acts 8:1; 12:1; I Corinthians 15:9; Ephesians 1:22.

The "church" in the generic sense includes the fellowship of the redeemed without respect to locality or time. In this sense the church will not become a reality until after the return of the Lord and the judgment (Heb. 12:23; Rev. 21-22), an assembly of all of the redeemed of all ages in a purely theocratic rule under God. The word "church" is never used in the New Testament in the sense of a denomination or of any segment of organized historic Christianity.

The greater emphasis in the New Testament is that of a local democratic assembly acting under the Lordship of Jesus Christ (Acts 1:15ff.; 6:1ff.; 2:41-42; 11:1-18;

13:1ff; 14:27). The "Autonomy" of the local church does not mean that a church may do as it pleases, but as Christ wills. In the New Testament local churches cooperated in matters of common interest in the work of Christ (Acts 15; I Cor. 16:1-4). Local churches exercised discipline over its members (Matt. 18:17ff.), excluding or receiving members, but always through the presence and under the guidance of Christ through the Holy Spirit (I Cor. 5:4-5; II Cor. 2:4-11; II Thess. 3:16).

The ordained officers of a New Testament church are bishop, elder or pastor (same office, Acts 20:28) and deacons (Acts 6: Phil. 1:1; cf. I Tim. 3).

It was to the church that Christ gave His commission (Matt. 16:18-19; 28:19-20). The "church" is the body of Christ (Eph. 1:22-23) with Christ as its Head (I Cor. 11:3; 12). It is also called the "bride of Christ" (John 3:29; Rev. 21:2) and the "pillar and ground" of the truth (I Tim. 3:15). Until Jesus comes again the local church is a "colony of heaven" (Phil. 3:20), a "sounding board" of the gospel (I Thess. 1:18), and a "fellowship" through which we are to carry out our stewardship of the gospel to all men. The person who despises the church despises Christ, for it is His body and bride.

church activity," he reports. Where homes, flats, and duplexes are replaced with apartment buildings, family church participation drops from 50 to about 15 per cent. Districts gradually change. As they become commercial areas, churches fold up. They move to the suburbs. Musselman asserts the most compelling mission of the church today is not in the far off least civilized corners of the globe; it's right at the heart of our urban civilization. It's in the tall towers and the asphalt jungles of our cities.

Bryant George states New York City has lost more than 300 churches in the past 15 years; Chicago 150; Cleveland 72; and Detroit 63. George is associate director of the Urban Church Department of the United Presbyterian Church. C. E. Autrey, director of evangelism for our own Home Mission Board, says Baptists who have moved to the city but fail to affiliate with Baptist churches where they have moved would fill 9,000 average size churches.

We cannot abandon our inner cities and be faithful to our Lord's commission. Strong downtown churches with virile ministries can meet today's complexities. There is need also to get to the heart of our great metropolitan centers with the saving gospel. Southern Baptists are attempting to do this. In New York,

Chicago, and Detroit a beginning is being made through our Home Mission Board.

Bought And Paid For

American medicine has virtually abandoned prescribing alcoholic beverages in treatment of disease. This progress, however, came in for criticism recently in a three-day international symposium on "Alcohol and Civilization." It was held at the University of California Medical Center. Attended by about 500 physicians and laymen, two of the doctors praised alcohol for medicinal purposes and as a "potential aid in building a peaceful world." This was reported in the *New York Times*, November 12.

In a country spending over \$12 billion a year on liquor and multiplying its alcoholics, who prompted praise of liquor? The *Times* story reveals this symposium was organized with the help of the Wine Advisory Board of the state of California. The liquor industry supports that board. It contributed \$25,000 toward this symposium on "Alcohol and Civilization." Liquor's testimonials are bought and paid for by those who care more for money than for truth.

Tennessee Topics

Dr. Albert Myers of Carson-Newman College has been named chairman-elect of the East Tennessee section of the American Chemical Society for 1963, college officials announced. Dr. Myers is the son of Mr. Roy Myers, long-time treasurer of the college, and now residing near Jefferson City.

Two churches of West Polk Association have new pastors: J. B. Jones is now serving Ball Play Church, and Cookston's Creek has extended a call to Robert Dunn.

Hugh Kinard has resigned as minister of music and education at St. Elmo Avenue Church, Chattanooga. Mr. Kinard has served in this capacity since 1957.

Rev. and Mrs. Ray E. Shelton, missionaries who have been on furlough in the states, are returning to their work in Uruguay, where they do educational and evangelistic work. They may be addressed at Escuela Evangelica Bautista, Conchillas, DTO. Colonia, Uruguay. He is a native of Cowan, Tenn.; she is the former Mary McKee of Decatur, Ga.

J. Ray Beesley, J. W. Ford and Alton Haynes were ordained as deacons at Belmont Heights Church, Nashville, recently.

Shady Grove Church, Sweetwater Association, ordained Billy R. Webb to the ministry. J. W. Millsaps served as moderator in the absence of the pastor. James Atkins questioned the candidate and Horace Atkins led the ordaining prayer. The charge was given by R. L. Davis, pastor of New Providence Church. J. W. Millsaps presented the Bible. Kenneth Watson, pastor of Poplar Bluff Church, delivered the sermon.

Nashville Association elected the following officers: Moderator, Harold J. Purdy; Assistant, Sidney Waites; Clerk, Miss Cecile Smith; Treasurer and Financial Secretary, Hilton M. Austin. Next year's meeting will be held at First Church; Old Hickory, and Glendale Churches, October 23 and 24.

Alpha Association—Maple Valley Church has called Stanley Ford of Clarksville as pastor. W. L. Johnson has resigned his work at Wrigley Church and taken a pastorate in Kentucky. Linden Church has started a kindergarten with an initial enrollment of eight. Pine Grove Church organized a Training Union. Jimmy L. Crenshaw of Vanderbilt University, Nashville, is the new pastor of Cross Roads Church.



BOLIVAR—Construction has begun on the house for Hardeman County Association missionary for which a groundbreaking service was held November 19. Shown here (l to r): Fred Kendall, II, chairman of the building committee; A. O. Sipes of Bolivar Lumber Company, contractor; Mrs. Bertha Nuckolls, former owner of the lot; Bobby Zumbro, moderator of the association; Asa Emerson, associate moderator; Noel Siler, associational treasurer; Gordon Lott, chairman of the missions-finance committee; Fulton Robertson, associational missionary; Leslie R. Baumgartner, secretary of the missions department, Tennessee Baptist Convention.

Sevier Home Chapel, a branch of Sevier Heights Church, Knoxville, in 1956 showed a Sunday school enrollment of 42, with an average attendance of 10; today an enrollment of 133 is reported, with an average attendance of 82.

Harrison-Chilhowee Academy, on November 26 observed "Open House" for the Atchley Dormitory. The home was named in honor of two long-time members of the school's staff.

In the Holston Association, Calvary Church, Kingsport has ordained W. Bill Arnold as a deacon and Sulphur Springs Church has ordained Kenneth Bacon and Cecil Boring.

Robert L. Capra began his work as pastor of First Church, Lebanon, Sunday, December 3. He came from First Church Baldwin, Mo. where he has been pastor for 17 months. He was employed by the Stewardship Commission of the SBC in Nashville one and a half years before going to Baldwin. Previously he served as pastor of FeFe Baptist Church near St. Louis. FeFe is the oldest Baptist Church west of the Mississippi River. Capra, a graduate of Southern Seminary, is married and has a son who is a student at Union University.

Salem Church, Liberty, ordained five deacons on November 19. They were Hoyte Garrison, E. D. Givan, Ralph Griffith, J. Edward Hale, and Charles B. Martin. Pastor E. R. Webster served as moderator and Dr. Jerry Hale of Smithville as clerk. Assisting in the ordination were Doyle Suits, Smithville; J. L. Ford, Woodbury; and Kendreth Holt, Auburntown. Salem is 152 years old.

Stone Association—Washington Avenue Church is constructing the second unit to its building at a cost of approximately \$20,000. East Side Mission had its first service in the new building on November 5. Frank Porter is the new pastor of Brotherton Church. West View Church has called Walter Phillips of Watertown as pastor and he will be moving on the field December 28.

The Church at White House has called Harold Dean Smith to be pastor. A native of Mount Pleasant in this state, Smith is a graduate of Belmont College and Southern Baptist Theological Seminary, Louisville, Ky. Before going to Louisville he served the Minor Hill Church in Giles County for five years. He came to the White House Church Dec. 3 from a pastorate he served near the seminary while a student. He and his wife, Doris Lynn, have one child, a baby girl.



MEMPHIS—Here is the council of ministers and deacons sharing in the Constitution Service of Mountain Terrace Church. The front row is composed of Mr. Alton Neal, chairman and seven other deacons of the sponsoring church, Cherokee. In the back row are Pastor Ralph Williams of Lamar Terrace Mission; Shelby County Missionary Ralph Moore; Pastor A. D. Foreman of Temple Church; Pastor J. C. Boone of Prospect Church; Pastor W. W. Shanklin of Range Hills Church; Pastor J. Russell Duffer of Ardmore Church; Bill Gurley, deacon of Cherokee; Orrelle Ledbetter, mission director, Cherokee; Pastor Charles Taylor of Greenlaw Church; and Enlow Kirby, deacon of Thrifhaven Church.



Memphis—Pastor and Mrs. Orman Norwood of Mountain Terrace Church are shown here.

Kenneth Brixey, minister of music, education and youth at Glen Park Church, Memphis, has resigned to accept a similar position with San Marcus Church in San Marcus, Texas. Glen Park has an organized graded choir program for each department. The Junior choir has antiphonal singing. Billy J. Turner is pastor.

William Loving is the new pastor of First Church, Hartsville, succeeding Richard Waggener who is now pastor of Woodmont Church, Florence, Ala. A native of Bowling Green, Ky., he is a graduate of Baylor University, Waco, Texas, and Southern Seminary, Louisville, Ky. During the summers of 1957 and 1958 he and his wife, Nancy, directed the program at Friendship House, Gallatin, sponsored by the cooperating churches of Gallatin. In January, 1959, Loving became pastor of Corn Creek Church, Milton, Ky., and held that position for two and a half years. Mrs. Loving is a native of Shreveport, La., and a graduate of Baylon University.



Elizabeth Chapel ordained Jimmy Foster to the gospel ministry. Grady Crook preached the ordination sermon. Sycamore Church ordained A. R. Hancock, W. W. Vandagriff, Carey Spry and Bratton Grizzle as deacons. Auburn Church ordained T. E. Jones, Winfred Gaither, Seldon Vandygriff and Hoyte Duggin as deacons. Salem Church ordained Hoyte Garison, E. D. Givan, Ralph Griffith, Edward Hale and C. B. Martin as deacons.

Deaths

Mrs. Paralee Jones Cockran, 71, of New Market, died suddenly November 21. Funeral services were held at New Market Church on November 23 with O. P. Chesney,, Elvis Hickman and R. T. Roberts officiating. She was the wife of Rev. Bert C. Cochran.

L. E. Dent, a charter member of Pleasant Grove Church, Hamilton Association, died at his home in Hixson, November 24.

Rev. Robert A. Earls, 79, a retired Baptist evangelist and minister, died November 25 in Nashville of a stroke and pneumonia. Funeral services were held November 27 at North End Church with L. H. Hatcher and Jesse L. Williams officiating. Since 1934 he had served as pastor of Baptist churches in Middle Tennessee. Before 1934 he traveled for 14 years in the United States and Canada as an evangelist. He retired in 1952.

John Henry Keller, 85, of Chattanooga died November 17 after a long illness. A resident of Chattanooga for 75 years, he was a member and deacon of Woodland Park Church for 45 years.

Funeral services were held at War Creek Church, Treadway, November 22 for Rev. Walter Lamb. Lamb, 78-year-old Baptist preacher, died on November 21 at his home.

John L. Lumpkin, a member of Second Church, Chattanooga, where he had been chairman of the deacons for 10 years and a teacher of the Men's Bible Class, died November 24.

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The Issue Is Moral And Spiritual Survival

The first thing we must know about Communism's ideological geography is that it cuts our world into two parts. These, it contends, can never be reunited except on Communist terms. Khrushchev talks about "peaceful coexistence" but this means economic and ideological warfare. Communists go right on talking about "peace". This is to encourage the non-communist world to disarm in mind and in fact. But all the while there is no letup in pressing toward their Communist goal. This is to put the red flag above the whole world.

This world is seen as a maneuvering place in the eyes of Communism. All contact between the two irreconcilable camps of Communism and non-communism must be controlled from the Communist side. This is evident in the intricate machinery of the iron curtain. The degree to which the iron curtain is opened or closed varies from point to point and from one Communist policy period to another. But to Communists any point at which they cannot close it is anathema. The iron curtain is not opened by the Communists except as the Party approves.

The Communist doctrine is that all

elements outside itself are open to penetration and subject to take over, but the Communist Party itself is closed. It is impenetrable; it is a hard-core party. No bourgeois, reformist, or revisionist influences will be tolerated within its ranks. But the rest of the world is regarded as open to penetration because it is "future Communist territory" according to Communist doctrine.

How do the Communists rationalize this one-sided design of penetrating without being penetrated? The Communist orbit is the working base of the vanguard party. This orbit must be guarded against penetration by "reactionary bourgeois" elements. The other half of the logic simply works in reverse. The obvious duty of those who have a Communist home base, from which to operate, is to work their way in the non-communist orbit, there to make common cause with "progressive elements," and to effect their eventual "liberation." To this end they naturally have to move outward across the dividing line between the orbits: that line which is naturally closed to reverse crossings from the "bourgeois" side. This kind of logic accounts for the double

standard, which the Communists apply to espionage. This is why they can so heatedly decry the U-2 incident and at the same time maintain an intelligence in every Soviet legation and a spy center in every country around the world.

Communism divides the world into "two camps": one occupying Communist territory and the other "future Communist territory." Communism puts the boundary between the two wholly under Communist control on the theory that while there can be no proper reason for the "progressive" camp to be penetrated by "reactionary" elements, the "fated" course of history demands that the "reactionary" camp be penetrated by "progressive elements." The elaborate apparatus for regulating the back-and-forth traffic of men, ideas, and materials is the iron curtain.

Khrushchev is working within the framework of stalemate so as to gain some advantage here and then some other advantage there, so that in the end these advantages when added up become decisive. While his parties, fronts, agents, and teams have kept themselves busy with preparatory work in Asia, Africa, and Latin America, Khrushchev has devoted himself intensively during recent years to the effort to provide two decisive substitutes for armed force—economic power and diplomatic success.

Even in his most diplomatic missions Khrushchev has always behaved more like an agitator than a statesman. By mid-spring 1960, Khrushchev was beginning to complain that the spirit of Camp David had deceived him. He shifted over to a new tough line.

Now we are in the second period of "peaceful coexistence." Khrushchev could not get in the first phase what he wanted, so now there is unrivalled hostility, obstructionism, ruthless propaganda, a dramatic pseudo-championing of the cause of target people. Of course, there is nothing here that we have not met before. This is Communism as it has been practiced through the decades by parties around the world. What is new is that it is now being openly practiced by the Premier of the Soviet State. He has been moved to fury by the frustration of having failed to win one-sided concessions by diplomatic means.

In this new phase of the "war called peace," we can begin to see Communism clearly. The free world today faces an issue of moral and spiritual survival. The Communist and the non-communist world are irreconcilable.

Harry and Bonaro Overstreet have set this forth in a new book, "The War Called Peace" published by Norton, Inc., New York. The authors have consulted with a host of escapees from Communism in London, Paris, West Berlin, Nurnberg, Munich, Vienna, New Delhi, Saigon, and Hong Kong. The book shows their insights and their courage.



New Orleans Seminary Serves World Center

New Orleans is a major world crossroads. Currents of trade flow down the Mississippi River from the North and into its miles of waterfront docks from Central and South America, too.

The eastern and western railroads have their terminals here. Airplane service reaches not only to all directions in the United States but across the gulf into Latin-America.

The city is also a popular tourist attraction, being located far enough south to visit year-round. The Mardi Gras parades, the Sugar Bowl football game on New Year's Day are among its many attractions.

As a result, New Orleans has a cosmopolitan citizenry, many of the people hearing the gospel for the first time from mission teams from New Orleans Baptist Theological Seminary.

On its campus again you would find this cosmopolitan citizenry—students from 33 states and five foreign countries. Here they pursue theological, religious education and church music studies in an academic atmosphere.

These students—present enrolment is 750—serve churches as distant as 500 miles. All students take part in activities in New

By Bill Bolton
For Baptist Press

Orleans Baptist Churches, as well as fulfill a seminary requirement by working in mission teams among the minority and language groups of Southern Louisiana.

Students worship three days each week at a morning chapel hour. In addition leaders from all walks of life appear on campus throughout the year, thus giving seminary students opportunities to both be inspired by the visitors and keep in touch with the world in which they will some day be the leaders.

Baptists realize the value of a seminary education.

While they believe a man needs a Bible and the call of God to preach the Gospel, they recognize that study under Christian professors is just as helpful to the minister as study in his profession is to the medical student.

Some misconceptions about seminary training which still exist are that students go to seminary to learn to preach, and that it is better for preachers to learn by doing. While theology students are given pointers on sermon construction and delivery at New Orleans Seminary, an emphasis is also placed on Bible scholarship.

As a result, a reputation for scholarship at New Orleans Seminary stands alongside

the seminary's long-maintained emphasis on missions and evangelism.

Every type of church, missionary or denominational worker receives training at this Southern Baptist Convention institution. Some of these including education and music directors, are familiar to all Baptists.

Few realize the Southern Baptist Convention needs trained nursery school workers, employees for good will centers and editors of its Sunday School Board literature. Even church secretaries can take seminary courses tailored to their special needs.

With students training for a variety of Christian vocations, a purpose of New Orleans Seminary must be to open paths for the inquiring mind into the study of God's truth. To this purpose the New Orleans Seminary offers a faculty which is

interested in helping students and which is grounded in Baptist principles as found in the Bible.

The student of Bible, religious education or music can therefore attend the seminary knowing that he will be able to study with 40 experienced and wise teachers and to prepare for the special place to which he has been called.

Since 1947 when the present campus site was purchased for \$247,000, \$7 million has been added to the valuation of New Orleans Seminary. The bulk of this money has gone into the building of the beautiful campus on Gentilly Boulevard. The seminary moved here from downtown New Orleans in 1953.

Without funds from the Cooperative Program, money would have been unavailable for construction of this new campus. At least four out of every five dollars spent on the continuing building program at New

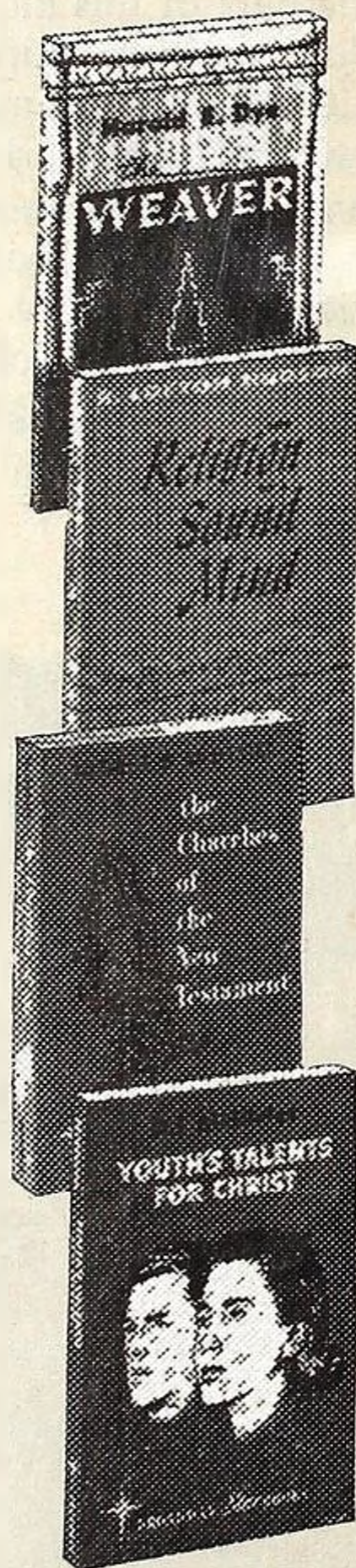
(Continued on Page 12)



A seminary student works among fisherfolk along the picturesque bayous and marshes of coastal Louisiana, where French is still a popular language.

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Falling Plane Finds Unexpected Airstrip

By Virginia Harris Hendricks

EINDHOVEN, Netherlands (BP)—During the last weeks of World War II in Europe a 19-year-old Baptist boy was preparing to pilot a B-17 bomb run over Germany. It was to be his first flight as airplane commander. All his crew members were older than he.

Although he was shy and knew the men might laugh at the idea, the pilot asked his men to join him in prayer just before takeoff.

After the bombing mission, the plane was limping back to England with two engines out and a wounded crew member. A third engine quit over Germany and the plane began to drop faster.

As the plane neared the ground an air strip appeared. No one knew whether it was friend's or enemy's, but they had to crash land. When they learned the air field belonged to liberated Holland, several crew members expressed faith that the young commander's prayer was responsible for their safety.

Since that pilot is now my husband, I insisted our auto trip through Holland must take us through Eindhoven to see the air field. My husband searched for the field but missed the way. In this new, modern city all landmarks of that war-torn day are gone.

Where we expected to find a war memory, we found a beautiful, modern Baptist church. We stopped to photograph it, much to the puzzlement of the citizens. Perhaps this is one of the churches that the German Baptist young people helped rebuild after the war, as an expression of remorse for what their country had done to Holland.

Our trip through Eindhoven was not a disappointment. We all agreed that it was more appropriate to find a church in Eindhoven than a battlefield!



Eindhoven's new church.

BAPTIST AND REFLECTOR

A Preface To Revival Preparation

By Tal D. Bonham

Student pastors have devised some unique plans for staying awake while driving back to school after the Sunday Evening Services:

Turning the radio up as loudly as ear and radio will allow, Singing "solos" with radio music as accompaniment, Sprinting around the car in the cool night air, Chewing five sticks of gum at one time.

I discovered a new way to stay awake while driving back to the seminary one Sunday night when I was pastor of another church. While fishing around in my pocket for a package of gum, I found a match left over from lighting the heaters at the church. I put the end of the match in my mouth, bit off a piece, threw it away, and continued to chew. Every mile or so, I would bite off another piece of the match stem.

As my wife and I were driving into the outskirts of Fort Worth on this brisk winter night, I thought seriously of pulling off by the side of the highway to take a nap before driving across town to our home on Seminary Hill. As I considered this possibility, a recent tragedy was recalled to my mind. A newspaper told the story of a man who had parked his car by the side of the highway one winter night to take a nap. He had closed all of the windows, left the motor running, and turned on the heater. Deadly carbon monoxide fumes from the motor escaped into the car through a hole in the muffler. At a hospital the next morning, he was pronounced "dead by asphyxiation."

My wife had fallen asleep and I was just about ready to stop the car and take a nap when it seemed that a repulsive odor filled the car. The windows were closed and the heater was on. We were still moving but had slowed down to the speed of the city limits of Fort Worth. My only thought was that our car was being filled with carbon monoxide fumes.

All of this prompted me to awake my wife and solicit her help in rolling down the windows of the car. She obliged reluctantly, insisting that she smelled nothing. I dismissed her argument with the proclamation that her recent cold may have impaired her sense of smell. We drove on to our home near the Seminary with the windows down and the heater turned up as high as it would go. Needless to say, it was an uncomfortable ride. Just before we reached our destination, I discovered the source of the repulsive odor. I had been smelling the sulphur tip of the match on

Mr. Bonham is pastor of First Baptist Church, Marlow, Oklahoma.

Two Of The Displays Seen At State Convention



Examining the Tennessee Schools displays are from left: James E. Moore, pastor, Central Church, Martin and Ralph Bray, pastor, Westover Church, Jackson.



An attractive arrangement of white mums make up this display for the Foundation Department.

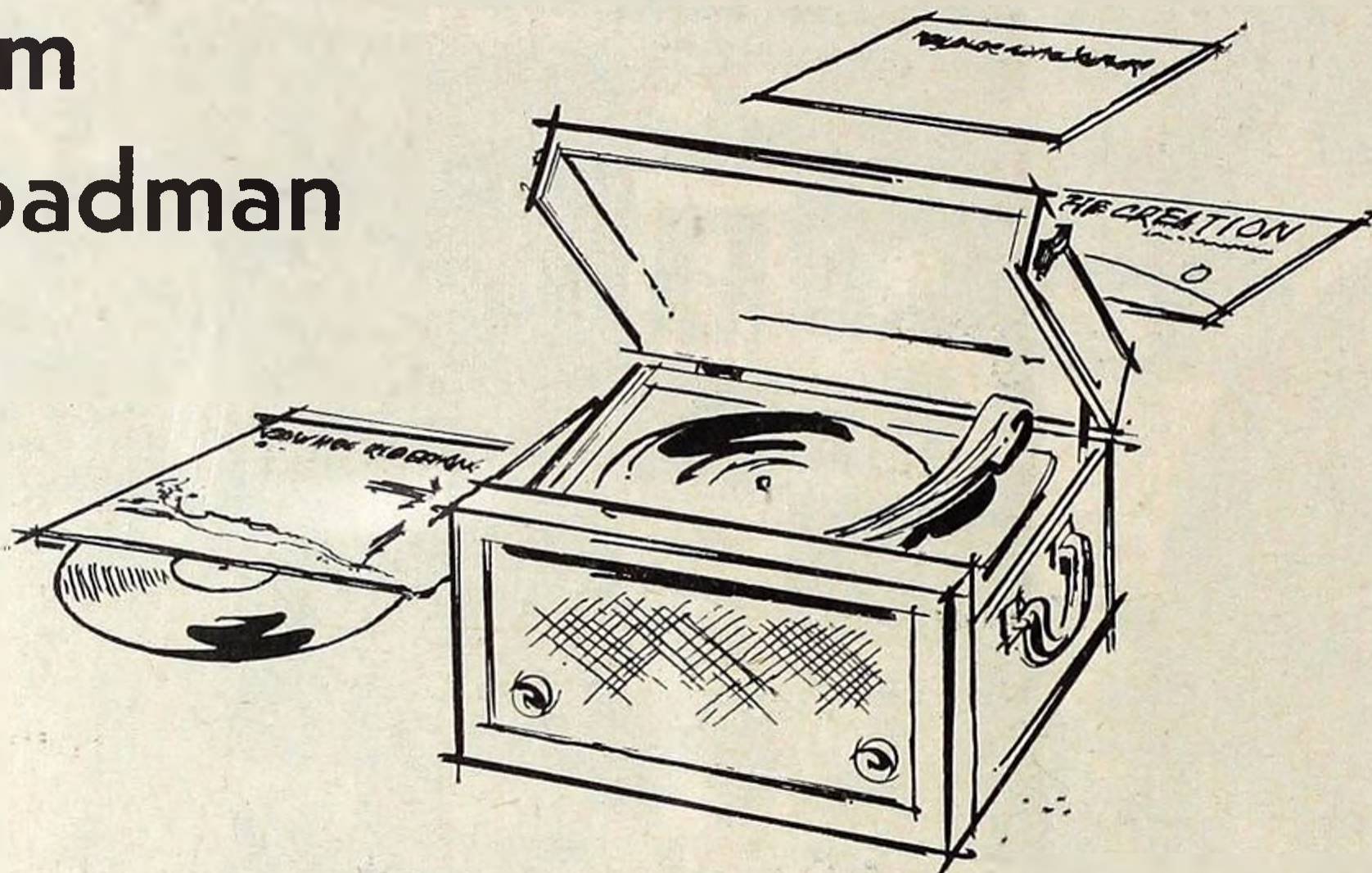
which I was chewing. The shorter the match became, the nearer the tip of it got to my nose and the more severe the odor became.

I had forgotten about this embarrassing incident until a few weeks later when I preached a sermon on the subject of "Revival Preparation." It was then that I realized its striking resemblance to many of our methods of preparing for a revival. The ones in the drivers seat are the pastor,

the church staff, the deacons, and the officers and teachers of the Sunday School and Training Union. All of them are aware of the need for a revival. They realize that the disease of sin must be treated by the Great Physician. But all too often, our methods of preparing for the operation are directed more toward the symptoms of the disease than the disease itself. We enlist the members of our church in the task of

(Continued on Page 12)

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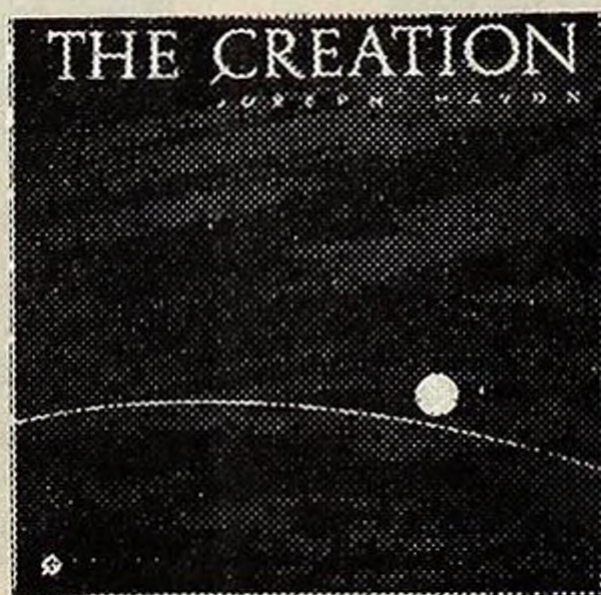


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A Preface To Revival

(Continued from Page 11)

rolling down windows ever explaining why the air is contaminated. In other words, the members are often led to prepare everything else for the coming revival except their own hearts.

Preparation of heart is always prefaced by confession of sin. One reason for a false use of preparatory methods may be that the drivers have failed to begin the preparation with a confession of their own sins. Sins of omission and commission often linger right "under the nose" of the Christian worker who fails to examine his own life before the Revival. Thus, his church goes through the motions of a meeting without the repentance of a revival. The revival that his church experiences is like a car on a cold night with all the windows rolled down and the heater turned up as high as it will go. The feet are warm and the head is cold, but the heart is lukewarm. Such an uncomfortable condition may keep a church awake for awhile. But it will not guard it against spiritual asphyxiation from the deadly fumes of unconfessed sin.

There is nothing wrong with methods of preparation as long as they begin with REPENTANCE OF SIN. Methods of preparation for a revival are indispensable as long as we preface them with: "Lord, send a revival and let it begin in me!"

New Orleans Seminary

(Continued from Page 9)

Orleans Seminary comes from capital improvement funds supplied by Southern Baptists through the Cooperative Program.

For the 1961-62 academic year, another \$525,782 of Cooperative Program funds are marked for the seminary's operating budget.

Other income, including gifts from alumni and friends of the institution, is enough to give the seminary an operating budget of over \$1 million.

Directing this \$1 million training endeavor for Southern Baptists is President H. Leo Eddleman, who has served as chief administrative officer since 1959.

Southern Baptists' southernmost seminary, at the gateway to Latin-America and the crossroads of East and West in the United, helps assure a growing Baptist witness in one of the nation's key cities.



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BAPTIST AND REFLECTOR

Pioneering Spirit Guides Home Missions

At 3 o'clock in the morning when most of the residents of Corbin, Ky., were asleep, an Apache Indian and his family came riding into town.

They had not come to attack the settlers, nor did they gallop in on horseback. They had come from Clear Creek Baptist School at Pineville, Ky., to take their first train ride to the Apache Indian Reservation at Whiteriver, Ariz., for a summer of Home Mission work.

Soon Baptists were sending ministers to Texas, supporting missionaries among the Indians, building a mission for Chinese in California and providing Chaplains for the Civil War.

As the south recovered financially from the war, a gentleman's agreement arose between the Baptists in the North and the Southern Baptist Convention, with Southern Baptists working in the 11 "slave" States and the then-border states—19 states in all.

Since that time the name of the board has changed to the Home Mission Board of the Southern Baptist Convention and the extent of its ministry has broadened. But the pioneer spirit remains vigorous and dominant. Converts among the Indians today—such as the Apache Family going to Whiteriver—often study at Baptist schools to return and serve their own people.

At its 1951 gathering in San Francisco, the convention declared that its Home Mission Board and Sunday School Board—the two groups which enter new territories—were "free to serve as a source of blessing to any community and to any people anywhere in the United States."

Since then, there's been no stopping Southern Baptists. They've moved solidly into the Midwest, the industrial cities around the Great Lakes, and have topped off their national drive this past summer with solid entrenchment in New England. Southern Baptists now have churches or missions in every U. S. State, including Alaska and Hawaii.

The "30,000 Movement" sponsored by the Mission Board and the Sunday School Board has as its aim creating 10,000 new churches and 20,000 new missions by 1964.

And the influence of Home Missions, Baptist-style, is being felt in all 50 states, Panama, Cuba and the Canal Zone.

Today the mission frontier may mean the teeming crowds of a great city such as New York City where pioneer work was begun in 1957 with the development of Manhattan Baptist Church. The four-year-old church has since sponsored the growth of 15 missions and chapels.

One of these chapels was recently constituted as the Ridgecrest Baptist Church in Newburgh, N. Y. The Ridgecrest Church has already begun a mission to Spanish-speaking migrants and a ministry to air force personnel in the area.

By Patricia Dale
Baptist Press Staff Writer

The work of the board is that of many churches reaching out in communities across the nation and providing financial support through the Cooperative Program of Southern Baptists and the annual Annie Armstrong offering for Home Missions.

The Home Mission Board, for instance, will receive \$2 million for operating expenses and \$1.1 million for capital outlay from 1962 SBC Cooperative Program receipts, if full amounts are available.

The \$1.1 million capital outlay includes \$850,000 for church extension loan funds, which the board considers vital to the establishment of 30,000 new churches and missions across the convention.

The 1962 Annie Armstrong offering goal is \$2,910,000.

With offices at 161 Spring St. in Atlanta, Ga., the board carries out a varied program of missions and evangelism that includes education, church loans and church extension under the leadership of Executive Secretary Courts Redford. The board produces tracts, visual aids, books, program materials and the monthly magazine, Home Missions.

Today the mission movement may not only mean crossing geographical barriers but

barriers of language, race, illiteracy and economic and social differences.

With 1999 missionaries under appointment, the ministry of the Home Mission Board touches old and young in institutions, shops, factories, mission centers, hospitals, and the armed services—in places as far away as Panama or as near as down the street.

In addition, the board appoints 600 workers for a 10-week period each summer to handle Vacation Bible schools, surveys and evangelistic work. These appointees are college and seminary students.

And this summer a staff member of the board served as the contact for a 65-year-old grandmother who participated in pioneer missions.

"My children are grown," she said, "and I've given liberally to the Annie Armstrong offering for Home Missions, but I want to invest my life in things that really matter."

Some may see Home Missions as merely kool-aid and cookies at a mission Bible school where a small boy said, "No wonder nobody wouldn't come to church—no refreshments."

Others may see Home Missions as an illiterate news-vending grandmother learning to read and write her name as she struggles for existence in a 10-foot newsprint shack near a state university.

To many, Home Missions is an investment of life in things that really matter—carrying out the Great Commission in the homeland—which is the very real and pressing purpose of the Home Mission Board.

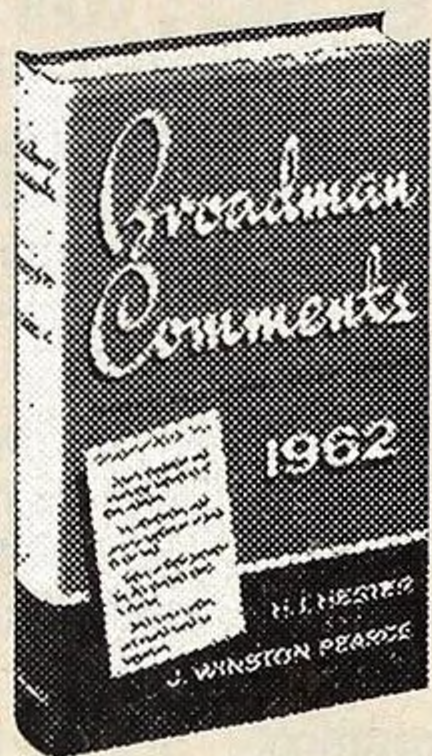


THE GOSPEL IN HAND: Home missionary Herbert Redd of Gallup, N. M., uses finger-phonograph to present the gospel to Lee Notah, Navajo Indian. This instrument is used with many groups to overcome the barriers of language and illiteracy. (BP) Photo.

BROADMAN COMMENTS

by H. I. Hester
and J. Winston Pearce

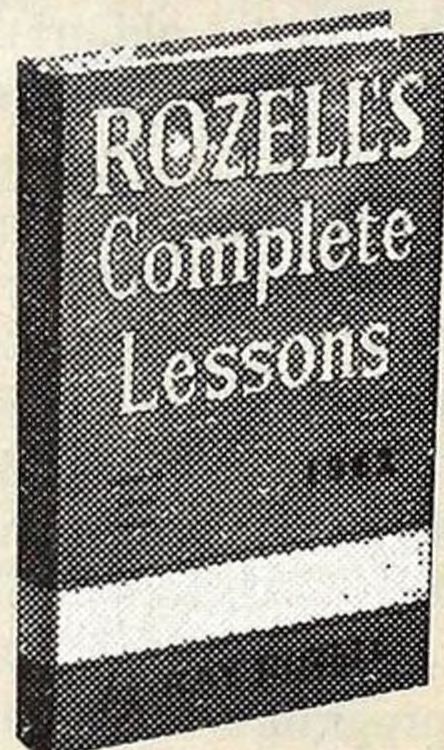
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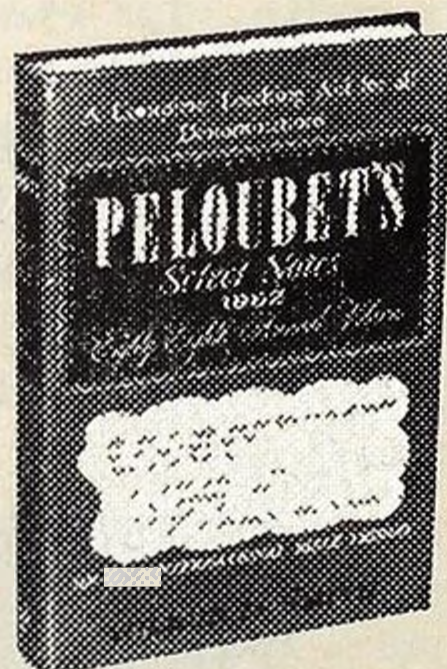
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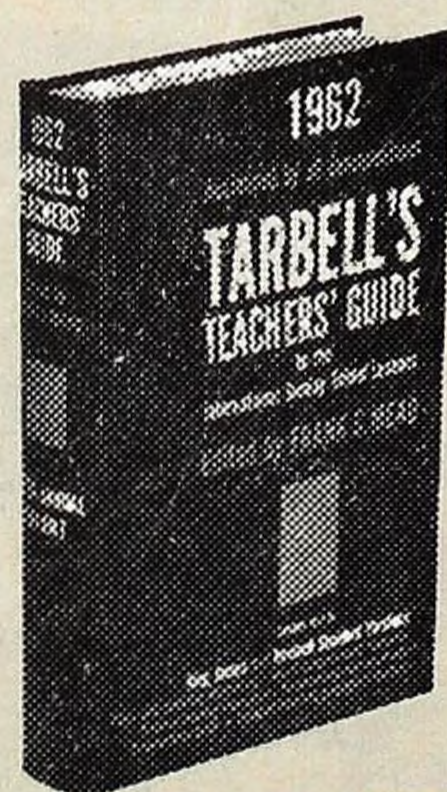
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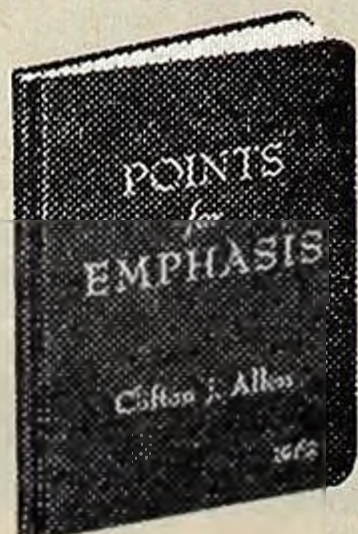
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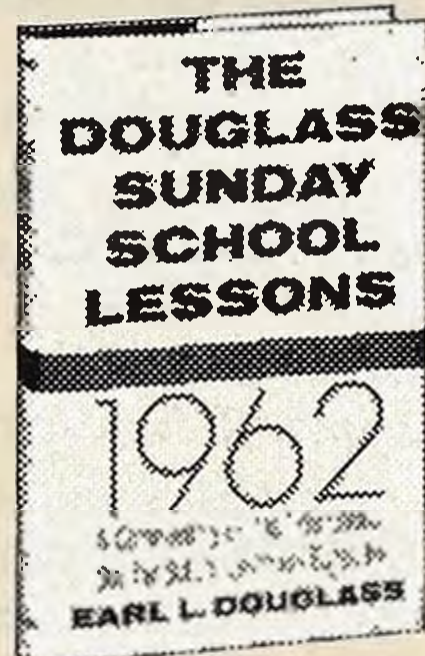
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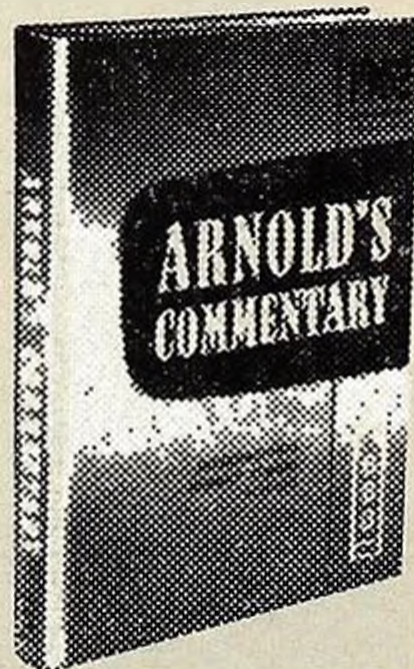
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Publishing, Educating Main Board Activity

"Please send me the Sunday School Board without obligation," a Southern Baptist wrote to James L. Sullivan, executive secretary-treasurer of this largest servant of the convention.

Even if Sullivan had been able to comply with this unusual request, the writer would have discovered he could not accept the board without assuming a tremendous obligation. Southern Baptists have asked the board to aid them in reaching people, teaching the Bible, winning the lost, and developing full-grown Christians.

Just 70 years ago, when the board was established by Southern Baptist Convention action, it would have been almost possible to fill this request. At that time the Sunday School Board was a desk in the corner of the office of BAPTIST AND REFLECTOR, Tennessee Baptist paper, and a secretary, James Marion Frost.

With no budget and no money, Frost borrowed \$5000 from his wife and went to work for Southern Baptists.

Today the board employs about 1500 persons, owns more than 700,000 square feet of floor space, publishes more than 100 million pieces of literature annually, and shows net sales of more than \$26 million a year.

Much of the confusion about the work of the Sunday School Board grows out of the fact that the name of the organization is misleading. Actually, Sunday school work is only one part of the board's vast service to Baptists. It is an agency of education and publication.

One of the four major responsibilities of the board is the publication of literature, books, and supplies. Deciding just what the board should publish is not always easy.

For example, a manuscript was received which its author declared was "the greatest thing written since the New Testament." He claimed that the board had a responsibility to God and the people to publish it without question.

Operation of the assemblies at Ridgecrest, N. C., and Glorieta, N. M., is a second responsibility of the board. A third task is the operation of 47 Baptist book stores throughout the convention.

The fourth basic job of the board is education and service programs. These include Sunday School, Training Union and Baptist Student Work, The Church Music Ministry, and programs of family life, church-related vocational guidance, church administration, general tract distribution, church architecture consultation, church library work, church recreation, research and statistical analysis, library research, and special ministries.

By Reuben Herring
For Baptist Press

Under its program of cooperative work with state Baptist boards, the Sunday School Board provides financial assistance to the states for the promotion of Sunday School, Training Union, Church Music, Student Union, and Church Architecture work.

The board also gives to the Southern Baptist Convention for operation expenses one-third as much as is given each year to the state boards.

In 1960 the board shared \$769,773 with the states and \$259,749 with the convention. It is expected that total gifts to the states this year for cooperative work will total more than \$800,000.

And where does all the money come from? The simple answer is that it comes from the board's own business operations. Fifty cents of every dollar received by the board come from merchandise sales.

Church literature sales account for 44 cents, and assemblies and other operations bring in the remaining six cents.

The board receives no Cooperative Program funds. To do so would mean that churches would pay once for board services through Cooperative Program gifts and a second time when they purchased commodities.

What actually happens is that churches pay for only a part of the board's many services as they purchase commodities. Because the board is not operated to make a profit, earnings are channeled back to the churches to aid them in better Bible teaching and Christian training.

This procedure of returning earnings to the churches means that instead of paying twice for board services, churches actually get a double return on their investment. There is no plan like it among other major denominations.

Who runs the Sunday School Board? It is controlled by Southern Baptists through a 54-member board elected by the convention for three-year terms. This controlling board



INFORMATION PLEASE—These attractive girls are putting together packets of information on the work of the Sunday School Board of the Southern Baptist Convention. The packets are sent to persons writing in for information about the Board and are given to the 2600 visitors who tour the Board building each year. These girls conduct the tours also. (BP) Photo

determines major objectives and policies, adopts an annual budget through which it controls operations, and elects administrative and executive personnel.

What is the Sunday School Board? It is one member of a mighty team. Working with other agencies of the convention and with churches, it helps to reach and teach people, and to provide channels of opportunity through which they may serve and grow as they magnify Christ.



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Gleanings From The Greek New Testament

The Breaks

Here is a term that is frequently tossed around today, especially in the sports realm. In football the team that "gets the breaks" is most apt to win, it is claimed. It's all right with me to put it that way, so long as the point of reference is the other fellow's team. But I resent such a description of my team's victory. Rather do I prefer to say concerning my team: "They *made* the breaks."

But, of course, even so, the team which wins is not the one which either *makes* the breaks or luckily *gets* the breaks. Rather is the winning team the one which *takes* (advantage of) the breaks—whenever they come, whatever their source.

This, I think, is the sort of thing Paul was talking about in Eph. 5:16 and Col. 4:5 when he used that puzzling phrase: "redeeming the time." More literally, the phrase is "purchasing the opportunity." The idea is that the Christian is like a wise shopper at the market place. The latter buys when a *break* in the prices affords the most value for the least expenditure.

So, the Christian *takes* the breaks in everyday life, utilizing every opportunity to make the greatest witness for Christ. But rather than apologetically waiting for the breaks to come of their own accord, the Christian, like the winning football team, actually makes the breaks at times. In any event, when the break comes, whatever its source, the Christian takes the break for Christ.

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BAPTIST AND REFLECTOR

Student Directors Organize

GATLINBURG—Baptist student directors on Tennessee college campuses organized here as the Campus Christian Worker's Association of Tennessee Baptists.

Officers elected were Dr. L. H. Coleman, director at Memphis State University, president; Mr. Joe Crumpacker, Tennessee Polytechnic Institute at Cookeville, vice-president; and Miss Lovina Fly, Middle Tennessee State College, Murfreesboro, secretary. The name of the association reflects the consensus of the group that the Baptist witness in the ministry to the college campus includes faculty and administration as well as students.

Objectives of the group as stated in the constitution are: "to strengthen and unite the Baptist ministry on Tennessee campuses by:

- (1) Expanding and communicating the concept of Christian education to include all educational institutions, above the secondary level.
- (2) Developing a professional consciousness among campus Christian workers of Baptists in Tennessee.
- (3) Fostering higher professional standards and improved working conditions.
- (4) Interpreting the role and function of the Baptist campus Christian worker to the academic community and the Baptist constituency.
- (5) Providing a collective voice on matters of mutual concern.
- (6) Serving as a forum for study and discussion of the philosophy, curriculum, methods and trends of the campus ministry.
- (7) Furnishing a means of fellowship."

Action of the group included authorizing the president to correspond with directors on local campuses in other states in regard to organizing a nationwide Baptist student director's association. The next meeting of the group will be June 7-13, 1962 in conjunction with Student Week at Ridgecrest Baptist Assembly, N. C.

Church Organized In Pioneer Missionary's Home Town

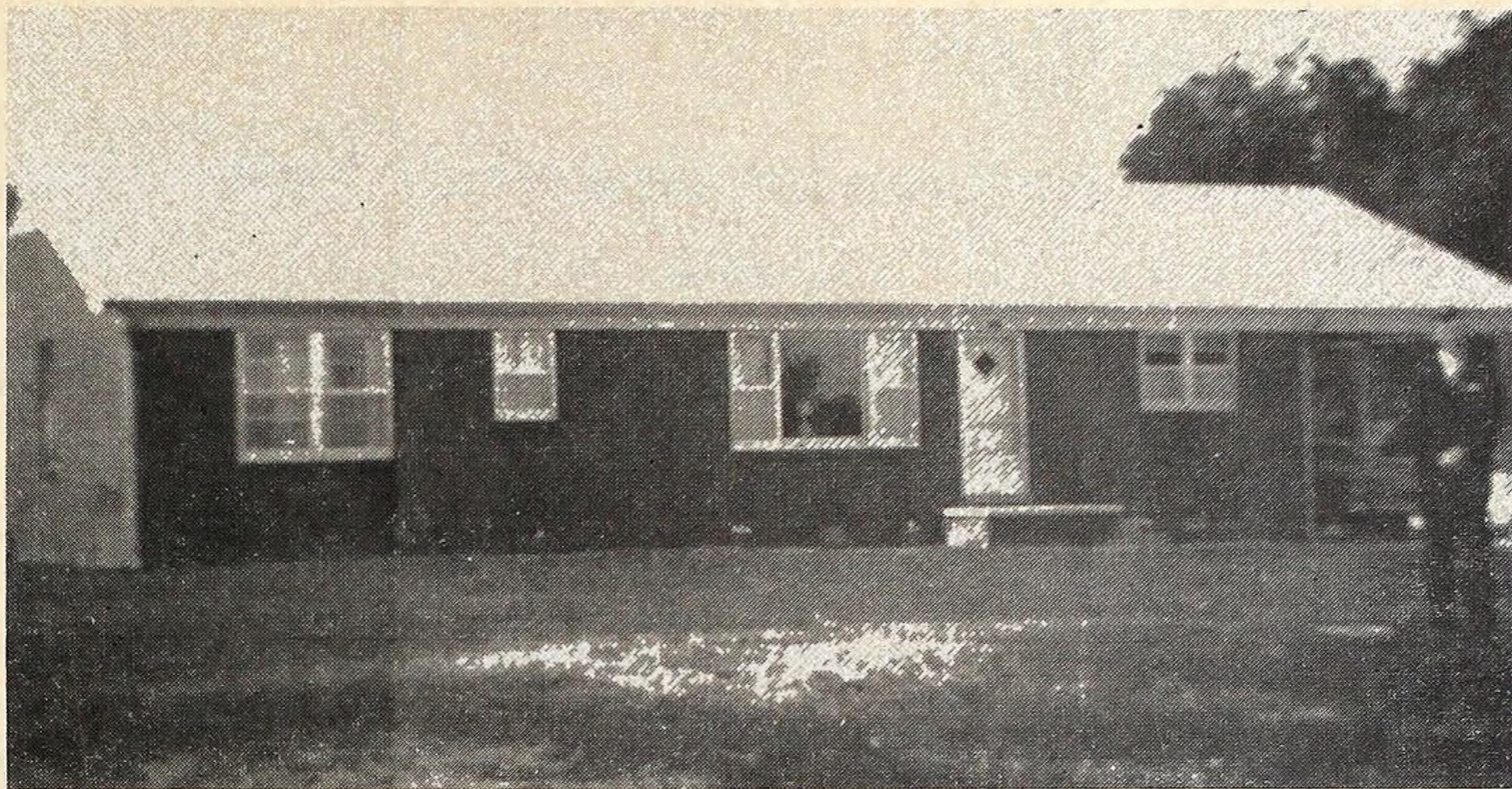
NORTHBORO, Mass. (RNS)—A Southern Baptist church was organized in this town where Luther Rice, 19th century pioneer in the Baptist missionary movement of America, was born in 1783.

With 55 charter members the Rice Memorial Baptist church was developed from a chapel started in December 1960. Its pastor is the Rev. Thomas G. Hathcote.

The church belongs to the Northeastern Baptist Association which comprises 12 churches and a number of missions in New England and New York where the Southern Baptist Convention has no organized state conventions.

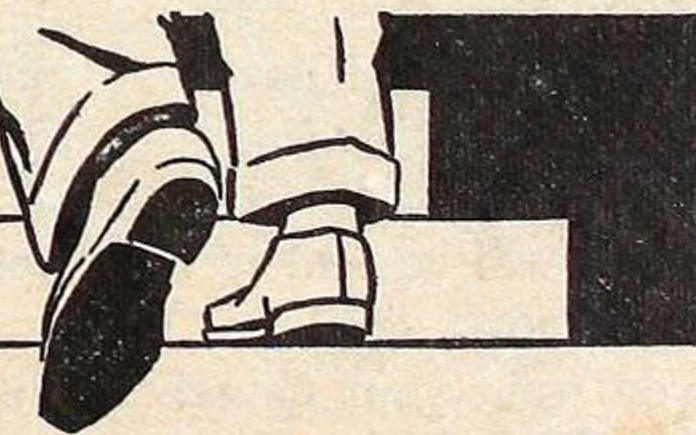
Southern Baptist work began in the northeastern states in 1957 and the association was formed in 1960.

THURSDAY, DECEMBER 7, 1961



BROWNSVILLE—Pastor L. D. Kennedy is shown here in front of the new brick-veneer home built by Calvary Church. Located in Walnut Hills subdivision it is two blocks south of the church. Equipped with central heating and airconditioning the house has seven rooms plus two full baths and utility and is valued at \$18,000. Joe Rogers (chm.), David Kail, Maud Haralson, Clyde Richardson, Lucille Patterson, Iris Rogers, Douglas Williams and Ivan Hicks composed the building committee. Kennedy is in his second year with this six-year-old church.

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HEAR THIS—

Royal Ambassador Basketball Fans

by Roy Gilleland

The 1962 State Basketball finals for Intermediate Royal Ambassadors will be played in Memphis, April 19-20-21. If your church plans to enter a team *you must* inform your associational missionary not later than *February 1, 1962*. The Associational Office must then inform the Brotherhood Department, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville 5, in writing, that their association plans to enter a basketball team in the semi-finals to be played March 29-31, 1962. This information must be postmarked not later than February 19, 1962.

The semi-finals on March 29-31, 1962 will be held in:

**Knoxville for East Tennessee
Nashville for Central Tennessee
Jackson for West Tennessee**

The three winners of these semi-finals will play for the championship of the State Royal Ambassador Congress in Memphis.

Information as to place and time of semi-finals will be sent to those associations entering teams.

If you want your church in this tournament, **ACT NOW**. Inform your associational missionary and associational Royal Ambassador leader **NOW** and have them inform us **NOW**. You need not wait till February 1, 1962. We are accepting applications **NOW**. Please do not ask us to make any special exemptions in your case. We must treat all alike. Write **NOW** if you have any questions.

The purpose behind this Basketball Tournament is different. We frankly are promoting this tournament for Royal Ambassador chapters that are already organized in local churches. It is not an instrument "to beg" great flocks of boys to join Royal Ambassadors. Neither are we concerned with how many teams participate. We would rather have ten teams made up of genuine and bona fide Royal Ambassadors than one hundred teams who are in just for the basketball season.

So the rules are designed to eliminate "Johnny come lately." Also the rules this year are designed to eliminate any adults from this program who themselves are not a part of your church program and are not sympathetic with our purposes. Speaking, frankly, all cases of bad sportsmanship that came to our attention last year grew out of the attitudes and acts of adults. It is important to play to win. But contrary to the opinion of many, it is more important to glorify Christ. If we cannot play basketball in a way which will glorify Christ we ought to quit playing basketball until

we can play as Christians. Being the best Christian that one can be—whatever he does—in no way hurts his best—it rather enhances it.

Also we personally recognize that basketball will not help the Royal Ambassador program of all associations or churches. Only those it will benefit should participate.

Here are the rules for those participating in the State Royal Ambassador Tournament:

1. Any adult furnishing guidance in any way should be a member and in good standing of a Southern Baptist church. The coach must be elected to his place of service by the church in the same way it elects a counselor or Sunday School teacher. No adult should be allowed to occupy a place of influence or guidance in this program who does not have the spiritual and moral qualifications of a counselor, Sunday School teacher, deacon, or other responsible church leader.

2. Royal Ambassadors must be at least thirteen and not yet eighteen years of age as of April 21, 1962.

3. No boy playing Class "A" or Class "B" basketball is eligible. This applies to regulars and/or substitutes.

4. To be eligible a boy must have been a member of his chapter since January 1, 1962 and must have attended 75% of its meetings unless hindered by sickness.

5. Teams participating must be church teams and composed of Royal Ambassadors from only one church.

6. Churches wishing to enter a team must inform their association, in writing, not later than February 1, 1962. The letter must be signed by the pastor or a responsible person, elected by the church, who holds an official position with his church Brotherhood or Royal Ambassador chapter. This letter must include a statement that these rules are understood and will be abided by.

The Associational Office must then inform the State Brotherhood Department of their intention to compete in the semi-finals to be held March 29-31. This statement of intentions must be postmarked not later than February 19, 1962.

7. If more than one church in an association wishes to participate, an associational playoff must be completed by March 10. The name of the team which is to represent the association must be mailed to the State Brotherhood office by the Associational Office not later than March 16. This letter from the association must include the name, date, and year of birth of

Pastor Answers Plea At 2 In The Morning

WAUKEGAN, Ill. (BP)—It is 2 o'clock in the morning. The 'phone at the home of F. A. Folch here rings insistently.

Drowsy from sleep, Folch answers. He hears the voice on the other end of the line plead: "come over and help me and my wife."

Folch, a minister, expects possible domestic problems from this middle-of-the-night call. Instead, it is from a Latin couple wanting to hear the plan of salvation.

Within a few minutes after his arrival, he has explained what faith in the Lord Jesus Christ means. Kneeling in prayer, the couple professes faith.

Waukegan is a city on the shore of Lake Michigan, dwarfed by its two neighbors—Chicago and Milwaukee. In Waukegan live some of the 40,000 Spanish-speaking people from Puerto Rico who have come to Greater Chicago.

Folch is pastor of the First Latin Baptist Church of Waukegan, himself a product of Baptist Missionary work in Puerto Rico. The church has joined Lake County Baptist Association and cooperates with the Illinois Baptist State Association and the Southern Baptist Convention.

With 44 members and about 60 in Sunday school each week, it meets for the time being in a store-front building which it rents.

The Waukegan ministry is another evidence of mission opportunities at home with foreign-language groups. It represents the effort of Baptists in a pioneer Southern Baptist area to present the gospel to people of many nationalities.

each player. It must show the name of his church, association, pastor, and coach. This information must be submitted on forms furnished for this purpose. It will include a statement that the rules have been complied with.

8. Semi-final playoffs will be conducted March 29-31 and will be completed not later than March 31, 1962. They will be conducted by the State Brotherhood officers, Mr. Bill Sinclair, Mr. Al Crawford, and Mr. John Lewelling.

9. All associational league games will be the responsibility of the associational officers and must be played under these rules if the winners are to be considered eligible to play in the semi-finals or finals.

10. Statements from church officers that all rules have been complied with will be accepted as final. As Christians it will be expected that their word should be as good as their bond and will be accepted as such.



Mack Bingham
State Vice-President

Training Union Department

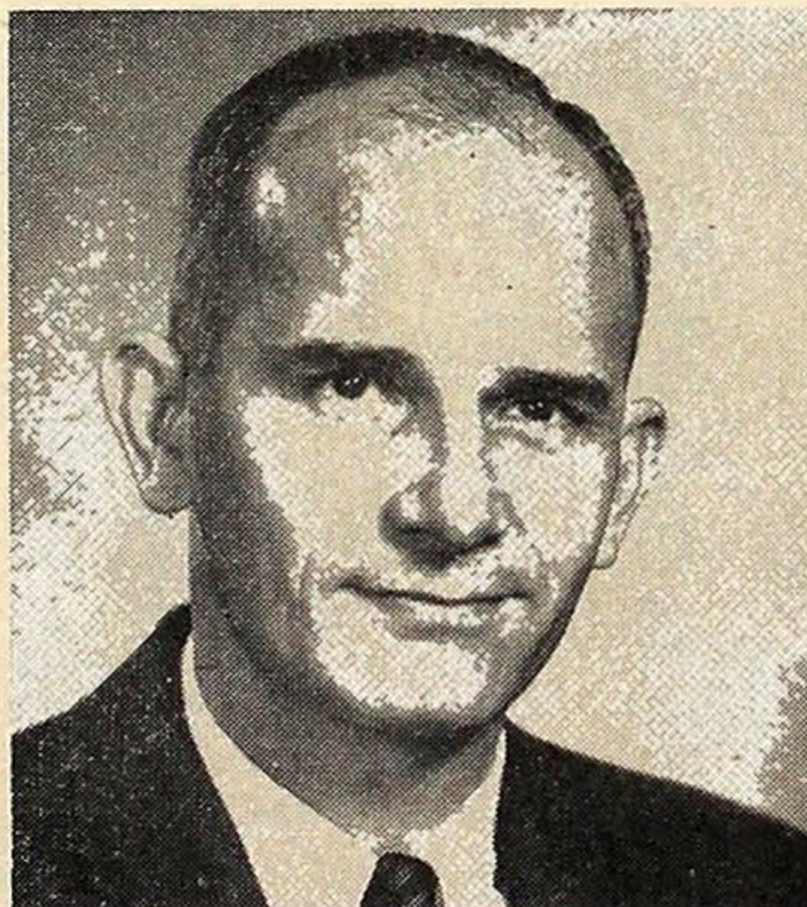
***REGIONAL TRAINING UNION
OFFICERS will meet December
8 in Nashville to plan the 1962
Promotional Program***



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State Pastor-Adviser



Robert Benson
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Northeastern



Bill Smith
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Southeastern



T. Max French
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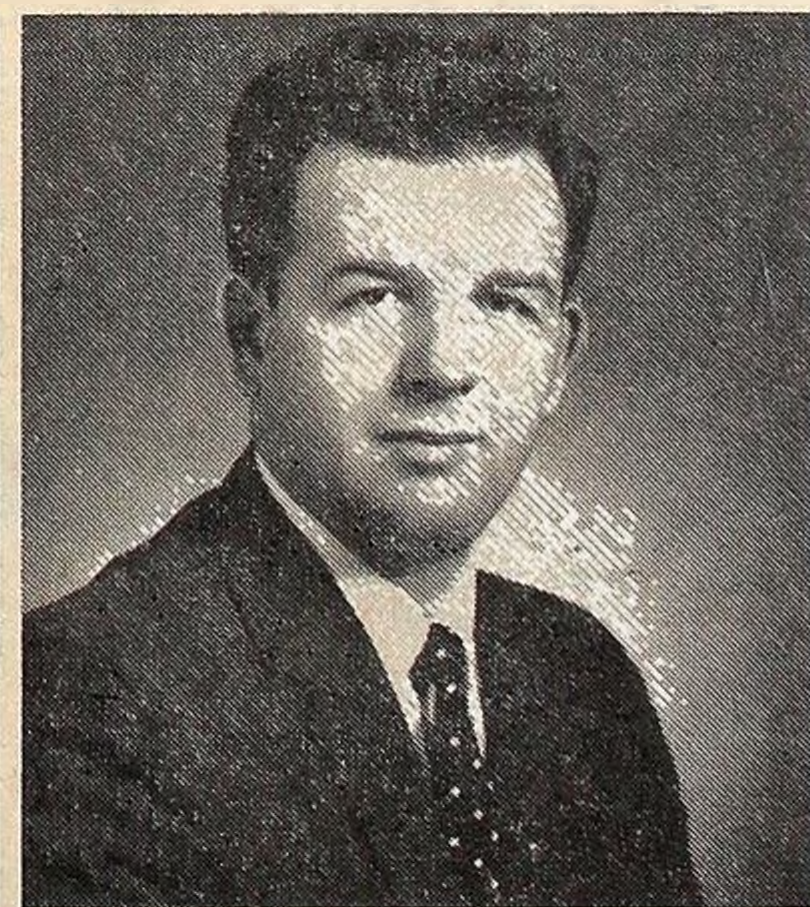
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Eastern



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Pastor-Adviser
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Alfred Cobb
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Central



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North Central



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Pastor-Adviser
South Central



Robert Brothers
President
South Central



J. W. Hopper
Pastor-Adviser
Eastern



S. E. Carkeet
President
Southwestern

Attendances and Additions

Church	S.S.	T.U.	Add.
Alcoa, Central	200	83	
First	442	206	
Athens, East	500	169	1
First	563	221	
West End Mission	101	61	
Central	122	58	
Nitoe, First	132	49	
Auburntown, Prosperity		72	
Bemis, First	322	86	3
Bolivar, First	495	176	
Brighton	238	123	
Bristol, Calvary	302	66	
Mission	50	3	
Tennessee Avenue	538	245	4
Brownsville	531	146	
Cedar Hill	95	12	
Centerville, First	135	55	
Chattanooga, Avondale	687	219	
Brainerd	967	373	1
Calvary	287	100	
Chamberlain Avenue	210	80	
Concord	451	181	
East Brainerd	229	114	4
Eastdale	416	146	
East Ridge	736	282	6
First	1092	279	3
Northside	379	99	
North Market	86	52	5
Oakwood	380	181	5
Red Bank	1181	336	
Ridgedale	468	185	
Ridgeview	285	72	2
St. Elmo	387	128	1
Second	147	69	
White Oak	512	146	
Woodland Park	376	210	
Clarksville, First	830	239	2
New Providence	309	109	2
Cleveland, Big Spring	338	186	
First	589	228	
Maple Street	134	64	
Waterville	167	107	
Clinton, First	641	195	
Second	539	141	3
Collierville, First	311	112	
Columbia, Highland Park	449	237	
Cookeville, Stevens Street	143	57	
West View	176	80	
East Side Mission	62	40	
Crab Orchard, Haley's Grove	93	26	
Crossville, First	260	68	1
Daisy, First	352	96	
Dayton, First	321	111	1
Dyer, New Bethlehem	214	121	
Dyersburg, Beech Grove	116	69	
First	634	220	1
Spring Hill	159	101	3
Elizabethton, First	531	184	2
Immanuel	286	145	
Oak Street	152	76	
Siam	209	97	
Englewood, First	185	59	2
Etwoah, First	307	120	
Fountain City, Central	1169	377	1
Smithwood	777	300	3
Friendship, South Fork	80	39	
Gladeville	185	92	
Gleason, First	203	85	3
Goodlettsville, First	402	170	

November 26, 1961

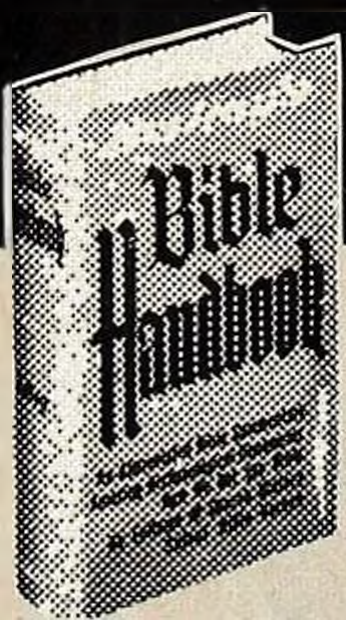
Bethel	138	85	
Greeneville, First	385	166	2
Second	171	73	6
Harriman, Caney Ford	89	62	
South	518	190	
Trenton Street	439	143	2
Walnut Hill	265	122	
Henderson, First	259	128	4
Hendersonville, First	268	75	
Holiday Heights	24		
Hixson, First	322	137	
Central	239	128	
Middle Valley	179	83	2
Humboldt, Antioch	260	129	
Jackson, Calvary	549	274	1
First	1080	386	
Parkview	352	136	2
West	859	466	2
Jefferson City, Northside	250	120	
Jellico, First	190	111	
Mission	35		
Johnson City, Central	820	257	2
Pine Crest	207	89	
Temple	344	156	2
Unaka Avenue	374	158	
Jonesboro, Second	129	50	
Kenton, First	216	74	
Macedonia	102	75	
Kingsport, Cedar Grove	197	90	
First	813	236	2
Colonial Heights	320	118	2
Calvary	212	101	4
Litz Manor	245	105	
Lynn Garden	505	186	
Kingston, First	524	240	1
Knoxville, Bell Avenue	842	302	3
Broadway	950	380	
Central (Bearden)	636	289	
Fifth Avenue	700	228	
First	874	280	2
Fort Hill	277	77	
Glenwood	366	175	1
Grace	370	168	
Island Home	249	94	
John Sevier	219	122	3
Lincoln Park	1014	345	3
Lonsdale	344	111	
Mt. Olive	369	93	
Sevier Heights	715	329	2
South	554	249	1
Wallace Memorial	721	301	
LaFollette, First	289	94	
Lawrenceburg, First	190	70	
Meadow View	74	33	
Highland Park	261	114	
Rome	103	35	
Southside	163	89	
Lenoir City, Calvary	245	93	
First	533	148	
Kingston Pike	86	42	
Oral	153	83	
Lewisburg, First	434	97	

Loudon, First	329	91	
New Providence	196	125	
Madisonville, First	355	146	1
Mission	43	34	
Manchester, Calvary	115	55	
Martin, First	367	150	
Southside	89	46	
Maryville, Broadway	680	402	1
Monte Vista	242	134	11
Stock Creek	194	101	
McKenzie, First	266	70	
McMinnville, Magness Memorial	383	106	
Forest Park	88	41	
Shellsford	230	183	1
Mt. Pleasant, First	168	72	2
Mission	48	40	
Medina	250	114	
Medon, New Union	114	78	
Memphis, Ardmore	587	278	2
Bartlett	836	133	
Bellevue	2031	981	7
Beverly Hills	549	165	3
Boulevard	537	165	
Calvary	805	174	2
Central Avenue	727	257	5
Mt. Terrace	109	84	
Dellwood	275	135	
Egypt	187	87	
Ellendale	114	58	2
Eudora	764	365	2
Fairlawn	463	237	5
Frayser	760	410	1
Georgian Hills	313	129	
Glen Park	312	150	1
Graceland	700	274	
Havenview	217	80	2
Kennedy	496	218	1
Kensington	344	117	1
LaBelle	283	148	3
LaBelle Haven	549	202	3
Lauderdale Heights	118	60	
LeaClair	438	214	1
Leawood	973	292	1
Levi	381	148	2
Longview Heights	460	185	1
Lucy	111	66	
McLean	470	180	2
Merton Avenue	465	126	
Mt. Pisgah	146	101	4
Oakhaven	408	145	
Oakville	260	79	3
Peabody	180	99	4
Range Hills	106	67	2
Rugby Hills	234	97	
Scenic Hills	199	103	1
Sky View	301	194	2
Southmoor	216	100	1
Speedway Terrace	692	173	3
Temple	1099	471	22
Union Avenue	976	358	
Victory Heights	220	174	2
Wells Station	801	327	
Whitehaven	667	155	2
Milan, First	415	112	
Northside	188	108	
Morristown, Alpha	125	76	5
Buffalo Trail	243	115	1
Bulls Gap	122	70	1
Cherokee Hills	127	77	1
First	788	203	
Hillcrest	196	102	
Manley	130	48	
Rocky Point	70	40	
Whitesburg	114	88	
Pleasant View	97	54	
Westview	170	84	4
Whitt	89	37	
Murfreesboro, First	632	194	1
Calvary	90		
Southeast	98	62	
Third	388	134	
Woodbury Road	262	110	
Nashville, Antioch	137	44	3
Alta Loma	242	114	5
Mission	16		
Brook Hollow	408	156	
Crievewood	432	178	2
Dalewood	385	122	
Dickerson Road	414	130	
Fern Street Chapel	48	30	
Donelson	729	199	2
Eastland	603	172	
Elkins Avenue	163	109	7
Fairview	227	96	1
Jordonia	32	23	
First	1302	425	3
Cora Tibbs	81	37	
T.P.S.	380		
Carroll Street	222	110	
Freeland	127	50	
Gallatin Road	429	136	2
Grace	999	345	1
Granview	519	126	
College Grove	37	20	
Harsh Chapel	206	84	3
Haywood Hills	232	112	2
Hill Hurst	119	86	
Hermitage Hills	188	104	2
Immanuel	399	111	
Immanuel Chapel	19	17	1
Inglewood	966	310	
Cross Keys	40	36	
State School	80		
Ivy Memorial	402	158	
Treppard Heights	70	50	2
Joelton	216	124	

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Tennessee, October, 1960-September, 1961

Categories 1 through 15				Category	Category	Category	Category	Total for the Period	ASSOCIATIONS		CHURCHES	
Section D	Section C	Section B	Section A	16	17	18	19		Total Number	Earning Awards	Total Number	Earning Awards
10,023	5,076	1,671	55,163	79	27,360	6,504	7,148	113,024	67	66	2,756	1,357

RECORD OF AWARDS IN CHURCH STUDY COURSE AND
CATEGORY 17 BY CHURCHES AND ASSOCIATIONS

Total Awards CHURCH STUDY COURSE.....113,024
No. Awards CHURCH STUDY COURSE for September..... 5,431
No. Churches with CHURCH STUDY COURSE..... 1,357
No. Awards Category 17 to date..... 27,360
No. Awards Category 17 for September..... 1,218
No. Associations with Awards Category 17..... 61
No. Churches with Awards Category 17..... 786

- High five Associations with more than 30 churches
- 1. Shelby.....20,422
 - 2. Knox.....12,174
 - 3. Nashville.....11,356
 - 4. Hamilton..... 8,638
 - 5. Holston..... 5,777

- High five Associations with 30 or less churches
- 1. Duck River.....1,643
 - 2. New Duck River...1,100
 - 3. Bledsoe.....1,047
 - 4. Robertson..... 998
 - 5. Jefferson..... 859

- High five Churches with
more than 500 Membership
- | | Church Awards | Category 17 |
|----------------------------------|---------------|-------------|
| 1. Cherokee, Shelby..... | 1,405 | 794 |
| 2. Lamar Heights, Shelby..... | 1,258 | 443 |
| 3. Wells Station, Shelby..... | 1,021 | 342 |
| 4. Highland Heights, Shelby..... | 790 | 253 |
| 5. Grace, Nashville..... | 721 | 220 |

- High five Churches with
500 or less Membership
- | | Church Awards | Category 17 |
|-----------------------------------|---------------|-------------|
| 1. Pleasant Grove, Big Emory..... | 443 | 62 |
| 2. Georgian Hills, Shelby..... | 384 | 62 |
| 3. Cobb's Creek, Watauga..... | 370 | 56 |
| 4. Rockford, Chilhowee..... | 351 | 32 |
| 5. Tennessee Home, Nashville..... | 283 | 00 |

Lincoya Hills.....	322	106	2
Lockeland.....	535	168	4
Lyle Lane.....	84	39	..
Madison, First.....	640	152	..
Mission.....	107	54	..
Neeys Bend.....	112	61	5
Park Avenue.....	777	280	5
Rosedale.....	168	88	..
Riverside.....	398	127	4
Valley View.....	126	22	..
Saturn Drive.....	319	125	..
Shelby Avenue.....	377	177	..
Third.....	212	69	1
Tusculum Hills.....	390	145	..
Woodbine.....	482	210	2
Woodmont.....	662	282	..
Oak Ridge, Central.....	478	148	..
Glenwood.....	368	152	3
Robertsville.....	674	259	5
Old Hickory, First.....	584	281	..
Temple.....	250	140	3
Oliver Spring, Middle Creek.....	139	82	..
Parsons, First.....	211	85	..
Portland, First.....	363	103	2
Pulaski, First.....	346	108	..
Ripley, First.....	366	124	..
Rockwood, Eureka.....	88	61	..
First.....	485	180	..
Selmer, Falcon.....	97	88	..
First.....	256	118	2
Sevierville, First.....	570	211	..
Blowing Cave Mission.....	6
Zion Hill.....	127	42	..
Seymour, First Chilhowee.....	199	124	..
Shelbyville, El Bethel.....	94	30	..
First.....	454	142	..
Shelbyville Mills.....	260	118	2
Sidonia, Pleasant Grove.....	123	86	1
Somerville, First.....	277	157	..
Springfield.....	599	177	..
Summertown.....	152	82	..
Sweetwater, First.....	465	142	..
North.....	189	43	..
Trenton, First.....	483	151	1
Trezevant, First.....	190	78	..
Tullahoma, First.....	445	104	3
Hickerson Mission.....	73	32	..
Lincoln Heights.....	132	57	..
Grace.....	117	66	..
Highland.....	181	117	..
Union City, First.....	628	182	..
Samburg.....	53	36	..
Second.....	314	147	..
Watertown, Round Lick.....	212	89	..
Winchester, First.....	290	105	..
Southside.....	60

This Announcement Is Neither an Offer to Sell nor a Solicitation To Buy These Securities. That Offer Is Made by the Prospectus.

UNION UNIVERSITY
Jackson, Tennessee

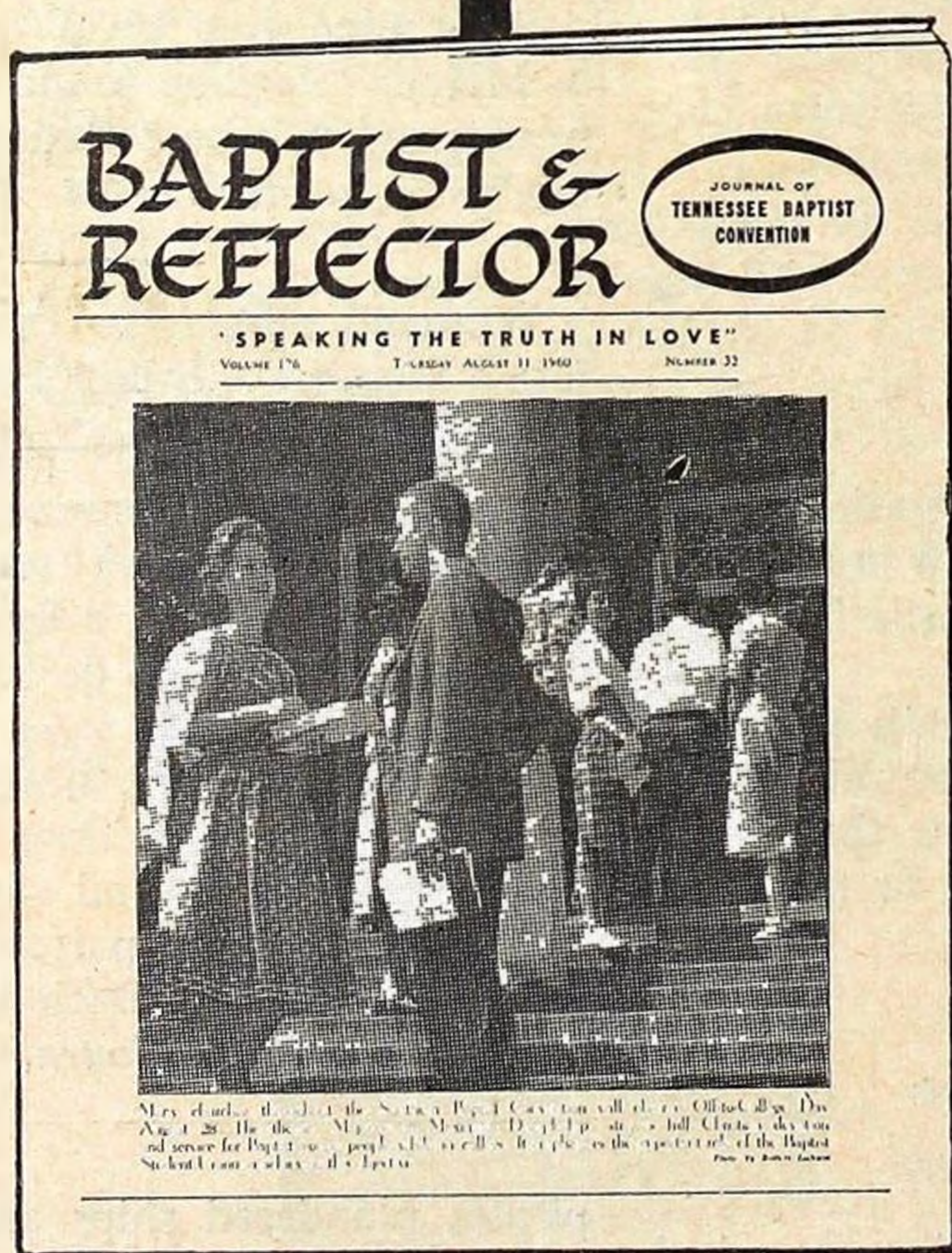
\$200,000
6% Mortgage Sinking Fund
Serial Bonds

Maturities: Semi-annually from 1 year to 12 years. Denominations: \$500.00 and \$1,000.00. Interest paid semi-annually on June 1st and December 1st at the principal office of the Union Planters National Bank, Memphis, Tennessee, Corporate Trustee and Paying Agent.

For Information Write or Phone

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