

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

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THURSDAY, APRIL 12, 1962

NUMBER 15



LEBANON TENN  
BGT FIRST

State Youth Choir festivals will be held this Saturday, April 14 at Belmont College, Carson-Newman College and Union University. Three to participate are l. to r., Frank G. Charton, secretary, Music Department, TBC; Dee Wayne White, chairman of Belmont's Division of Fine Arts and Woodmont Church music director; and (with back to camera) Robert E. Mulloy, instructor of music at Belmont and minister of music at Brook Hollow Church. All three are from Nashville.

# God's Will For Your Life



**Robert J. Daugherty,  
Forest Hills Church, Nashville**

“... live for the rest of the time in the flesh no longer by human passions but by the will of God.” I Peter 4:2 RSV

Man's excuse for failure.

Man's most often offered excuse for his failure to live by the will of God is: “I don't know what God's will is for my life, and I'm afraid to do anything until I'm sure.” When men use this excuse they are seeking to justify themselves in their failure



## BAPTIST AND REFLECTOR

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

ADMINISTRATIVE COMMITTEE: Grant Jones, Chairman; W. A. Boston, E. B. Bowen, J. Victor Brown, David Q. Byrd, Orvind Dangeau, Edwin E. Deusner, A. D. Foreman, Jr., W. C. Garland, Gordon Greenwell, Gaye L. McGlothlen, O. C. Rainwater, E. Warren Rust, D. D. Smothers, G. Allen West.

### ... The Baptist Faith

● I have just finished reading your editorial (March 29) on “The Baptist Faith.” At such a time as this, when all of us are being bombarded by what the Apostle Paul calls “the doctrines of devils” (I Timothy 4:1), it sends me to my knees in gratitude for a paper which still sends out the clear undiluted gospel, and to quote Paul again, “I thank my God upon every remembrance of you.” —Mrs. E. E. Cary, 114 West Pawley Road, Oak Ridge, Tenn.

### ... “Orthodox Methods Vs. Free Lance Doctrines”

● I am writing from both a subjective and objective point of view, as one in the midst of activities as a participant, and with a desire to see how things look from the side lines. I consider myself to be a rather orthodox Southern Baptist having served on Association, State, and Southwide Boards, and having promoted the whole program of Southern Baptists in the churches I have been privileged to serve as pastor for 28 years.

The ancient Jews had a known weakness in their accumulated traditionalism. Eventually they developed an oral law more voluminous than the written law, and far more technical. They came to regard the oral law as sacred to them as the written law.

Consciously, or unconsciously, deliberately or

to live by the will of God. Men also use this excuse as a license to continue to live their lives by their own human passions, lusts, and revellings. (I Peter 4:3)

The failure of man's excuse.

Peter, long-ago, denied the validity of such excuses when in the first chapter of his second letter he recorded some startling facts concerning the true children of God. First, by the grace of God the children of God have obtained a precious faith by which they can live. (II Peter 1:1). Secondly, they have been given the power to live a life of godliness through the knowledge of Christ Jesus (II Peter 1:3). Thirdly, God has given to them precious promises that will enable them to be faithful and fruitful in every area of their life (II Peter 1:4, 8).

The will of God for your life.

The will of God for your life and every life is that every life be a partaker of the divine nature, that is, be lived in a vital personal fellowship with God. This fellowship means that there is a two-way relationship between God and man. First, this fellowship means that all of God's resources (His power, His knowledge, His life) are made available to every Christian. Secondly, this fellowship means that all of the Christian's resources (his time, his talents, his energy) are made available to God. By working together with God in perfect fellowship, every man will be able to conquer the will of the flesh, destroy the works of the devil, and live the rest of his days in the will of God.

accidentally, we Southern Baptists are drifting into some of the same patterns for which we censure Judaism in the days Christ was upon earth. We are fast becoming more loyal to methods than to doctrines. The penalty for violating a method is more severe than that of violating a doctrine. The heresy of violating a method is becoming more serious than the heresy of violating the inspiration and authority of the scriptures.

A pastor might preach a sermon that implies hell to be a place of annihilation instead of eternal punishment, and little may be said about it in denominational circles. Many may brush it aside by saying he is practicing academic freedom, and has proved himself to be a creative thinker, and discerning student. That same man might offer a substitute for the Cooperative Program, which we cherish as a method and not as a doctrine, and be branded as a non-cooperative pastor guilty of denominational and methodical heresy.

A teacher may teach in our Seminaries that the first twelve chapters of Genesis are mythological, and allegorical, and not historical and be approved, exonerated, and exalted as a creative thinker practicing academic freedom. If this same teacher should attack our methods for fund raising, and handling funds through the Cooperative Program he would be in danger of losing his job. A teacher in a college, or seminary might question the miracles of our Lord, and the miracles of the Bible in general; he may question the Genesis account of creation; he may question the inspiration of the scriptures, and have a high standing among the cooperating brethren of our convention, and among denominational leaders. If he taught that we should have mixed Sunday School classes for men and women, and that the Brotherhood and WMU should merge, and that we should do away with grading our Sunday Schools, and that we should eliminate the six point record system he would likely be highly censured, and might even lose his job.

(Continued on Page 10)

## Scriptures Placed On Board Fronting

NASHVILLE—Twelve sections of grillwork, each containing four medallions on which portions of scripture are displayed, have been installed on the front of the Baptist Sunday School Board's administration building at 127 Ninth Ave., N., Nashville.

James L. Sullivan, executive secretary-treasurer, said, “The grillwork not only enhances the beauty of the structure but also identifies it to all who pass by as an institution founded upon Christian truth as revealed in the Bible, and dedicated to Christian education and service.”

Employees of the Sunday School Board submitted approximately 400 verses for use in this display. A committee was given the task of selecting 48 verses to be used, and these have been grouped under 12 subjects.

The installation of this grillwork gives unity in architectural design between the administration and north wing buildings.

# Washington Agency Ears For Convention

"Will the witness please state his name and the organization he represents?" requested Sen. Wayne Morse (D., Ore.). The scene was a hearing before a subcommittee on education of the U. S. Senate Committee on Labor and Public Welfare in the Senate office building on Capitol Hill in Washington.

"My name is C. Emanuel Carlson," the witness replied. "I am the executive director of the Baptist Joint Committee on Public Affairs, with offices here in Washington. This office is maintained by six Baptist fellowships in the United States, having 19 million members, plus our share of the children of the nation."

Carlson's testimony on this occasion was on the subject of federal aid to parochial schools. He was interpreting to Congress Baptist positions on religious liberty and separation of church and state.

The Baptist leader's position was based on authorization of the Southern Baptist Convention as well as other bodies. The Baptist Joint Committee on Public Affairs is instructed by the SBC ". . . to act in the field of public affairs whenever the interests or rights of the cooperating conventions which constitute the committee call for conferences or negotiations with the government of the United States or with any other governments, or whenever Baptist principles are involved in, or are jeopardized through governmental action."

Other recent communications to government have been on the religion question in the national census, religious liberty problems in civil defense, suggestions for legislation on the Peace Corps, Baptist viewpoints on privileged communications made to clergymen and points for correction in the National Defense Education Act. Such testimonies are always based on responsible positions taken by Baptist conventions and associations.

On another occasion, the galleries in the House of Representatives were jammed. The atmosphere on the floor of the House was tense. Rep. Adam Clayton Powell (D., N. Y.), chairman of the House Committee on Education and Labor, presented a compromise education proposal.

For months, action on the controversial bills to provide aid to education had been delayed because of the parochial school issue. Powell's measure would be a simple two-year extension of the federally impacted areas bills that had expired earlier in the year and a renewal of the National Defense Education Act for two years.

Passage of the Powell proposal would mean the death of the parochial school issue for the remainder of the year and would probably delay further public school education legislation for two years. A hushed silence came over the floor and gallery speaker pro-term John W. McCormack (D., Mass.) announced the final vote.

By W. Barry Garrett  
Baptist Press Staff Writer

Powell's bill carried by a vote of 378 to 32.

There was a mad scramble in the press gallery to get to the telephones. The Baptist Press, along with the Associated Press, United Press International and other agencies was on hand.

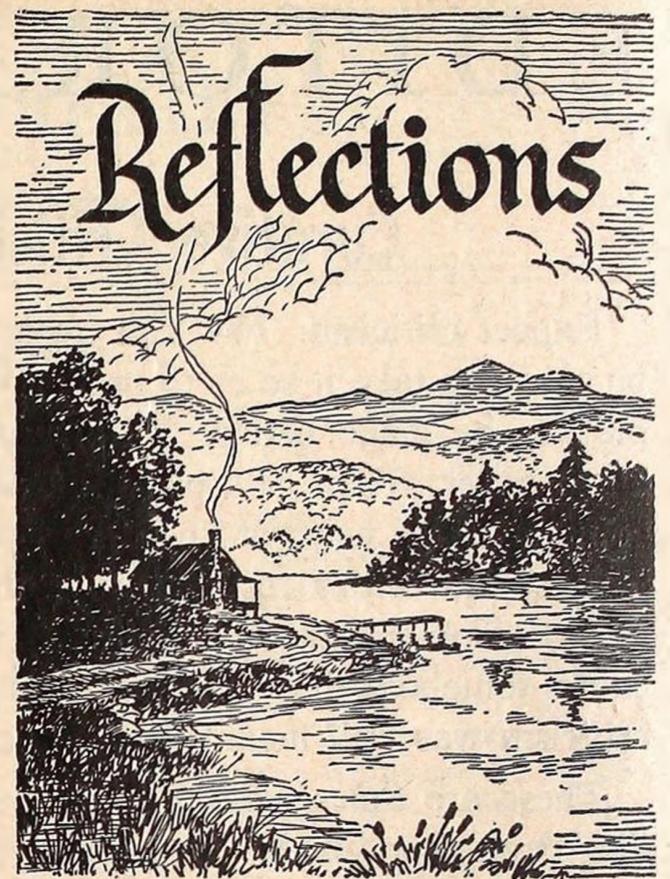
The Baptist Press called the office of the Baptist Joint Committee on Public Affairs where the Washington outlet for the Southern Baptist teletype network is located. The vote in the House of Representatives was announced at 2:36 p.m. and by 2:45 p.m. the information and the interpretation had reached the Baptist communication outlets at more than 20 points the teletype serves.

Thus the information service of the Baptist Joint Committee on Public Affairs reports on the actions of Congress, governmental agencies, the Administration, the Supreme Court, congressmen and non-governmental groups. Wherever there is a Baptist interest news story in Washington, the Baptist Press is there to cover it. (The Joint Committee's associate director is regional editor there for Baptist Press.)

In another setting, a dozen persons from different Baptist fellowships in the United States were gathered around a conference table. One of the questions: do governmental loans to church-related institutions violate separation of church and state for church institutions to accept such loans?

The debate waxed hot, pro and con. When the discussion ended, the group

(Continued on Page 10)

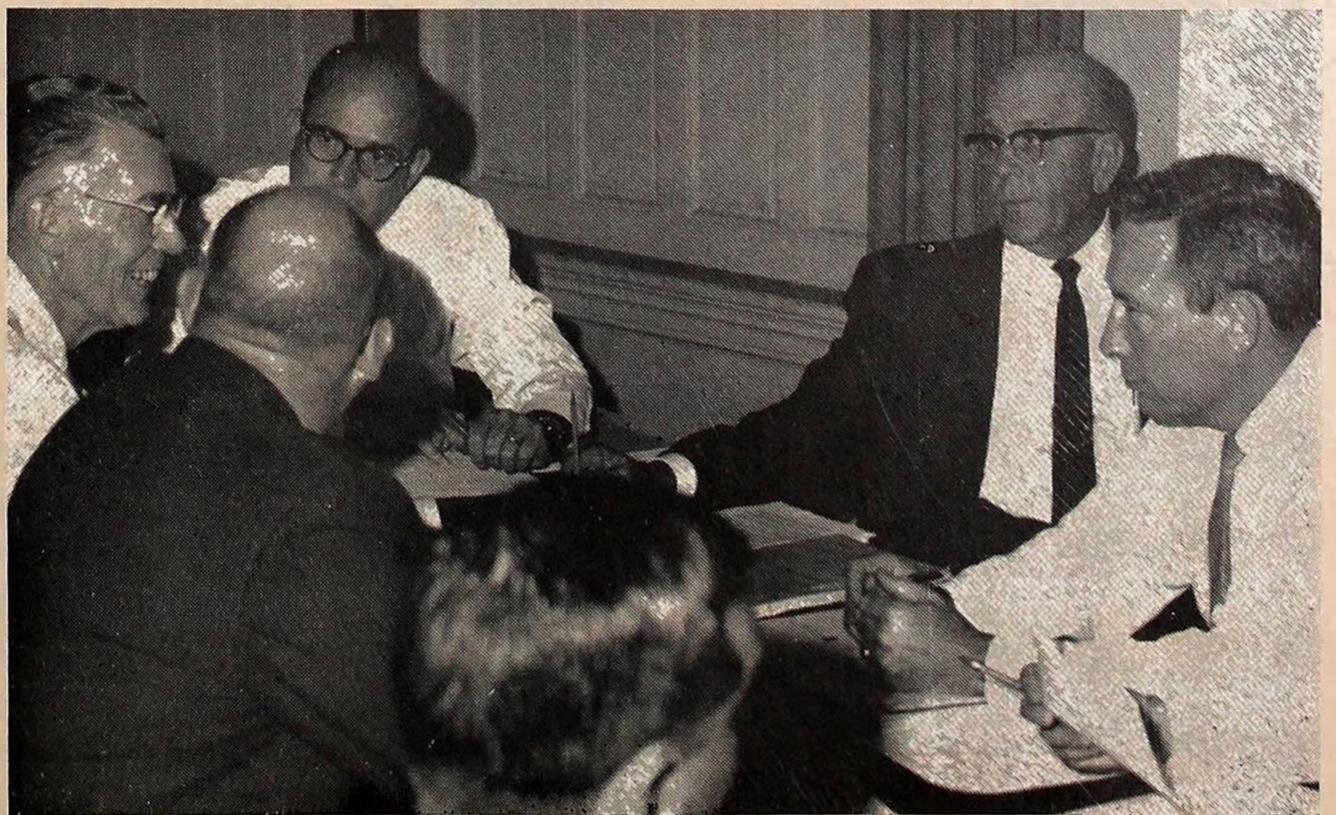


An atheist cannot find God for the same reason a thief cannot find a policeman.—*Anglican Digest.*

The Bible as a book stands alone. As there is but one sun to enlighten the world naturally, so there is but one book to enlighten the world spiritually.—*Christian Observer.*

Very few of us would be Christians today if there had not been missionaries yesterday.—*Arkansas Methodist.*

The US Bureau of Prisons, which administers some of the best fallout shelters in the nation, is studying—at the request of federal civil defense officials—whether it can open its bars to let in some law-abiding citizens in case of atomic attack.



Leaders from various Baptist fellowships wrestle with knotty church-state problems at the Religious Liberty Conference in Washington. Conference is sponsored by the Baptist Joint Committee on Public Affairs. (BP) Photo

## Curative Criticism

Expect criticism. Few can avoid it. If it hits you, be sure you take it so as to profit from criticism. People can be made better. Unfortunately they may be made bitter. There is a place for wholesome criticism coming from a heart of love. Always we stand in need of a sound critical estimate of ourselves as persons and of problems in our affairs. If life turns sour because somebody has criticized you, then even if the criticism was well meant, it becomes destructive.

These are times when criticism seems to shoot up like strangling weeds. Criticism grows in individual and interpersonal relationships. It rankles in business. It stifles social affairs. It goads government matters. It turns race relationships into hostility. It mars religious affairs. It disturbs church fellowships.

One sign of maturity lies in the ability to accept criticism. The immature resent it. They attempt to justify themselves by criticizing the critics. Perhaps

none of us can grow up without facing criticism. We ought not to be afraid of criticism. If it helps us face the truth and put our lives in accord with it, then we should thank God for criticism.

Today criticism is leveled against our denomination. Of course, we've had criticism from the outside. Now it abounds within. We seem to be passing through a period of intense criticism. Not all of it is an objective judging so as to determine both merits and faults. Our Baptist schools, seminaries, hospitals, boards, agencies, institutions get their share of criticism. Some of it doubtless is justified and necessary. Perhaps a lot quite otherwise. Always there is a need for objective analysis. There is never any need to over-emphasize faults. Once the spirit of criticism is turned loose, it may senselessly run amuck, wrecking all around it.

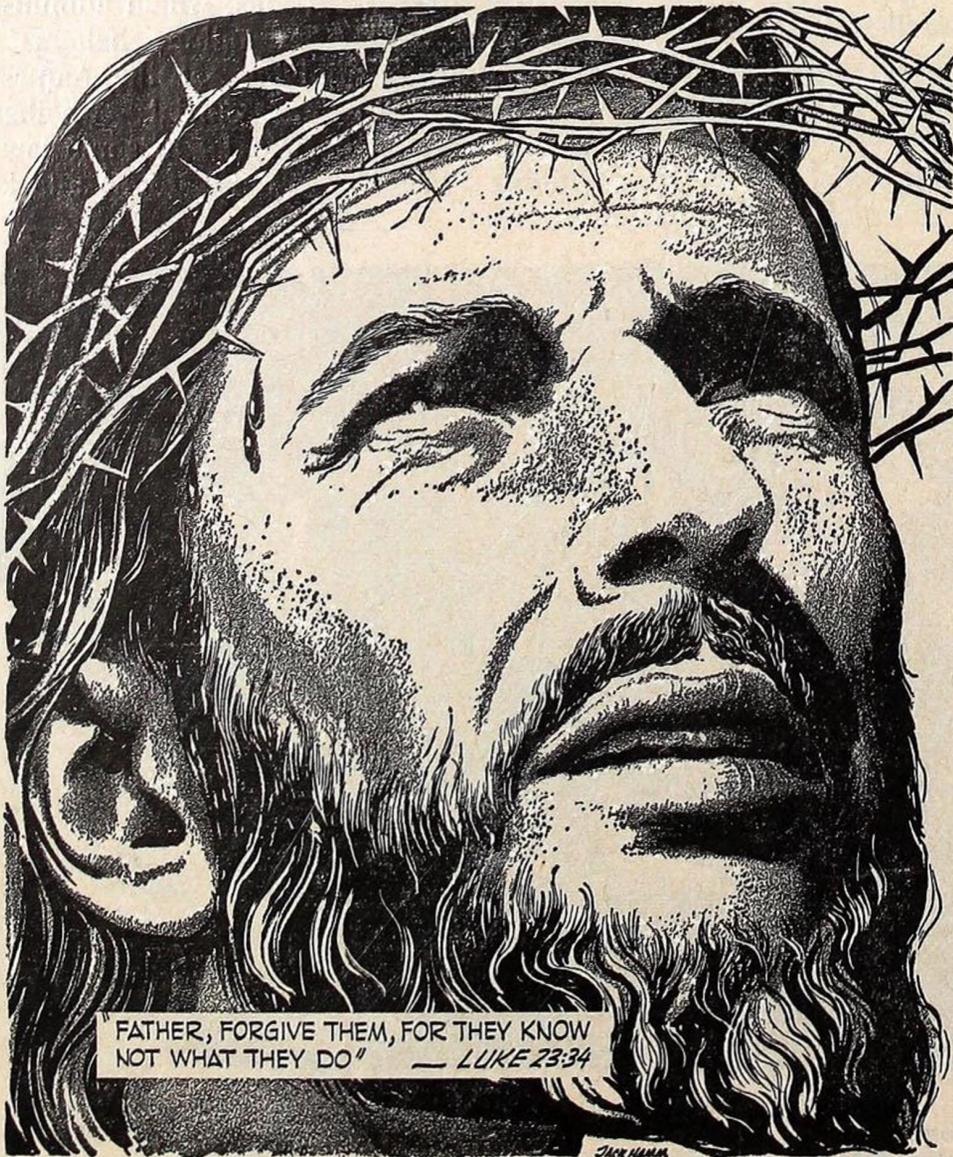
What is the check for such a situation? We don't remedy it by squelching criticism. Proper analysis, which is wholesome criticism, is essential to remedying defects. It's necessary before we can confirm the right. But perhaps the remedy for the evil in criticism lies in controlling it, putting a bridle on it and turning its direction from the outside to the inside.

Criticism becomes curative when we turn it on ourselves in the light of Christ. When we do this, we will never be merely faultfinders, ready to point out the defects of others. Criticism becomes constructive when we want our own lives changed, instead of first thinking of changing others. When the love of God becomes the bridle, criticism is turned away from blaming others to blessing them instead.

## Laymen And The Convention

"I have heard by the grapevine that we laymen absent ourselves from the Convention and don't know what is going on." So spoke a prominent Baptist layman. He was one of several at a recent conference of trustees for Tennessee Baptist institutions. Is this so? Does the Convention lack laymen participation? Our State Convention president answers, yes. More than one layman at this conference determined, "Well, I'm going to attend the next Tennessee Baptist Convention." Would laymen be welcome at Executive Board meetings? The Convention president assured us they will be.

PRAYER OF THE CRUCIFIED



## Challenges To The Cross

This is the title of the book by Dr. Wayne Dehoney which has just come from Broadman Press. This 116-page book by the pastor of First Baptist Church, Jackson, Tenn., is filled with sharp facts jabbing Christians awake to the threats that come from Communism, moral disintegration, alcoholism, delinquency, ecumenicalism, and the imperiling of religious freedom by ecclesiastical power.

The nine chapters of this book are packed with information that will be of great help to every reader in seeking to meet the issues of the present day. The vigorous thinking that has gone into this volume renders yeoman's service for the security of home, church and country.—RNO

## A Faith For Today

Many today are frightened at the vastness outside and the void within. They are troubled over destructive powers unloosed and evils uncurbed. Is there any hope? A strong "Yes" comes in "The Shepherd of the Stars." This is the title of the book by Dr. Charles A. Trentham. It is a stimulating exposition of Paul's Letter to the Colossians. Written to first century people beset by conflicting religions and philosophies seeking to undermine the Gospel this letter gives a Christian understanding of the world.

Christ controls the universe. He is the Shepherd of the Stars. This being so, if thermonuclear war comes, it will not be the end. Dr. Trentham is convinced that Colossians is a key to deep questions of the space age. He makes a telling application of truths dug out of this inspired epistle

It is encouraging to see the interest of these laymen in affairs both of the particular institutions they represent and also of the Convention itself. It is hoped the day is dawning when more laymen will concern themselves with and take an active part in Convention affairs. Their counsel is needed. They are assured their presence will be welcome. This in no wise belittles the fine part played by many pastors on these boards. But are our laymen given enough responsibility?

A look at the directory of the Convention shows laymen representation too limited. The Tennessee Baptist Foundation has more laymen among its trustees than any of our Convention's boards. Our colleges, hospitals, and children's homes have a sprinkling of laymen representation among their trustees. But the Convention's Executive Board has less than five per cent laymen membership. Constitution and bylaws specify geographical representation and limit tenure to two

# BAPTIST BELIEFS

by Herschel H. Hobbs

## Sanctification

The basic meaning of the word "sanctification" is dedication. It refers to that which is set apart for holy uses, or for the service of God. It is akin to the word "holy." Originally the word "holy" carried no moral concept. It acquired this as it became related to a righteous God. In pagan religions even immoral people used in the worship of their gods were called "holy." In the Christian sense "holiness" means "wholeness," or that which God intends for His people to be.

In the Old Testament the words "sanctify" and "holy" are used with reference to those things related to the service of Jehovah: Temple, altar, vessels, people, and days. In the New Testament they refer primarily to people.

"Sanctification," is the realization of God's full will for one's life (I Thess. 4:3-4; cf. I Cor. 1:30). It begins with a personal faith in Jesus Christ as Saviour. At that moment the Christian is *sanctified* in that he is dedicated to God and His service. All Christians are called "saints" or "sanctified ones" in the New Testament (Acts 9:13;

to today's problems. The book is by Broadman Press. Dr. Trentham is the distinguished pastor of First Baptist Church, Knoxville.—RNO

Rom. 1:7; I Cor. 1:2; Phil. 1:1). This is a work of the Holy Spirit (John 3:5). Thereafter, through the Holy Spirit the Christian is progressively "sanctified" as he grows in grace, knowledge, and service of and for Christ (II Pet. 3:18). Thus the instrument in this experience from beginning to end is the Holy Spirit (Rom. 8:1-17; 26-27; II Thess. 2:13-14; I Pet. 1:2).

The basic thought in sanctification is not that of ridding one's self of sin. Jesus, who had no sin, sanctified Himself (John 17:19). He "dedicated" Himself to God's will and work on the cross. However, as a sinful being, for the Christian "sanctification" does involve a progressive riddance from sin. The more dedicated he becomes the less place sin will have in his life (Rom. 6:11ff.). But so long as he is in the flesh, the Christian will struggle between sin and righteousness (Rom. 7:14-23). In Christ the Christian is freed from the power of sin (Rom. 7:24-8:2). But the New Testament holds forth no such thing as sinless perfection in this life (I John 1:7-10). Such will be realized when we are completely sanctified or glorified in heaven.

This, however, is no excuse for carnal living. The Christian life is the sanctified life. And it becomes progressively so as the Christian yields himself to Christ and His service through the power of the Holy Spirit.

three-year terms of service. The rotation principle is in effect. East, West, and Middle Tennessee are accorded equal numbers (25) on the Executive Board. The Board is a corporation. It has charge of all Tennessee Baptist education, missionary, benevolent, and other interests during interims between meetings of the Convention itself. Nothing in the constitution or bylaws spells out any ratio of representation between ministers and laymen. At least 25 members of the Board must be from each grand division of our state. These 25 Board members must be distributed in each area on a Baptist per capita basis of the area as reported to the preceding Convention. But nothing is stipulated as to how many shall be laymen.

Our State Convention sessions need laymen. They ought also to come to the Executive Board meetings. Their presence will be welcomed. Baptist laymen, you can make it a better day if you come.

# Tennessee Topics

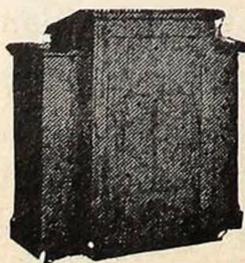
Haywood Hills Church, Nashville, has let a contract for \$52,407 for a new educational unit. The building is expected to be completed by August 31.

Joe Crutchfield was ordained to the ministry Sunday, March 25, by Haywood Hills Church, Nashville. A ministerial student at Belmont College, Crutchfield served Haywood Hills as music director until he was called recently as pastor of Wayside Church, Christiana. Ed Phillips brought the ordination sermon and Roger Shelton, Haywood Hills pastor, gave the charge.

Jimmy Lawrence who has been on the staff of First Church, Memphis, has accepted the position of director of youth recreation at First Church, Tampa, Fla.

First Church, LaFollette, welcomed John Albert Hausser as minister of education and music on April 1. A native of Grand Tower, Ill., he received his master of religious education at Southwestern Seminary. He is a former minister of education and music at First Church, Lenoir City. He has been with Kalihi Church (Hawaii) as minister of education and music since 1960. Hausser is married to the former Dixie Arakawa, a native of Keahua, Hawaii. They have two children.

Martha Farmer, three-year-old daughter of Rev. and Mrs. Emery O. Farmer, was brought home from Baptist Hospital, Nashville, on Saturday, March 24. The Farmers' automobile was struck by a speeding auto which failed to stop at a stop sign. Little Martha received a broken leg bone (femur). Mrs. Farmer who is an advertising copywriter in the Church Literature Department of the Baptist Sunday School Board received dislocated bones in the index finger of the right hand, while Farmer only received bruised ribs. He is pastor of Oak Grove Church, McEwen, in Truett Association.



## PULPIT FURNITURE

No. 6001 shown, height 45 in.; depth 20 in.; width 42 in. \$60.00 F.O.B. Morristown. Also complete line of church pews.

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## LET'S GO TO EUROPE

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**Dr. Jack Kennedy, Belmont College, Nashville, Tenn.**

Rev. H. R. Click, moderator of East Tennessee Baptist Association for 11 years, died March 29, after a lingering illness. He served 22 churches, four of which he designed. He also supervised the remodeling of six of his churches. Click was pastor of Pine Springs Church at the time of his death. His home was at Newport.

First Church, Concord, broke ground March 4 for the first part of a two stage \$350,000 building. C. L. Capps is pastor.

Joelton Church, Nashville, will welcome Truman Durham as its pastor April 22. He goes to Joelton from Park Avenue Church, Nashville, where he is associate pastor.

Weakley County Baptist Association sponsored a Pastors Work Day to aid in the construction of the new home to be used by associational missionary. Melvin J. Howell will occupy the home when completed.

Gayle Alexander began his work as pastor of the Chapel of First Church, Trenton, April 1. A senior at Union University, he is the son of Mr. and Mrs. Hassell Alexander, Trenton.

Glen Park Church, Memphis, has called Blake W. Godfrey of First Church, Ripley, Miss., to be minister of music. A native of Tuscaloosa, Ala., he is a graduate of the University of Alabama and Southwestern Seminary. He is married to the former Bettie Frances Compton of Burlington, N. C. They have two children, Meg, 6, and Blake Jr., 3. Pastor of the Glen Park Church is Billy J. Turner.

Lookout Valley Church, Chattanooga, dedicated its new sanctuary April 1. W. M. Steele is serving his fifth year as pastor. The building committee is composed of C. T. Chase, Olen Norris and Rex Walls. Work started early in October and the red brick structure is now complete except for some landscaping details. Organized October 14, 1928, as the West Chattanooga Church, the name was changed to Lookout Valley Church when the frame building was completed in 1932. A brick educational building was completed in 1955 and a modern pastorium built in 1958.

One of 30,000 is Sevier Home Church, Knoxville, which was organized from a mission into a church Sunday afternoon, March 25. Under the leadership of Raymond DeArmond, at that time pastor of Sevier Heights Church, Knoxville, the mission was started with services being held in a store building. In November, 1956, Ted McDaniel came as pastor and morning and evening services begun. With undergirding from Sevier Heights for the next two years under the leadership of Pastor D. Perry Ginn plans indicate a pastor's home and construction of a temporary auditorium with a capacity of 200.

Alastair C. Walker, pastor of McCalla Avenue Church, Knoxville, for the past three years, has resigned to accept a call to Griffin, Ga. Walker will preach his first sermon at First Church, Griffin, April 22. He came to Knoxville from Middlesboro, Ky., where he was pastor of First Church.

Alfred Ross (A. R. Bunch), 81, widely known master mechanic and former Fulton Vocational School instructor, died April 1. He was a member, with 26 years perfect attendances on Sundays, of First Church, Knoxville.

C. R. Smith is the new pastor of First Church, Baxter. He came to Baxter from the West Summerville Church, Summerville, Ga. Mr. and Mrs. Smith have two children, a daughter, Mrs. James Hill of Wyandotte, Mich., and a son, C. R. Smith, Jr., of London, Ky. A revival will be held at the Baxter Church, April 15-29 with Smith preaching. Wendell Presley will serve as song leader.

## To Play At RA Congress



Hugh Livingston, Royal Ambassador from the First Church of Alcoa, will be playing his famous trumpet at the Royal Ambassador Congress in Memphis, April 20-21. He is the first person from Alcoa High School to be a member of the Tennessee All-State Band, as well as the Chorus, and Orchestra.

## Student Summer Missionary To Work In New Zealand



BILL DIXON

Another new project has been added to the Tennessee B.S.U. Summer Missions Program this year. Bill Dixon, a graduate student at Peabody College in Nashville, will be sent to New Zealand to assist the New Zealand Baptists in establishing graded Sunday Schools and training leadership for them. Bill

will be spending his summer in New Zealand during their mid-winter.

Working with Bill will be David Schluntz, a student at the University of Southwestern Louisiana in Lafayette, La.



Pastor J. B. Cross of Northside Church, Jefferson City, reports a fine revival in which D. L. Hammer, pastor of Washington Pike Church, Knoxville, did the preaching and Prof. Arthur Ballard led the singing.

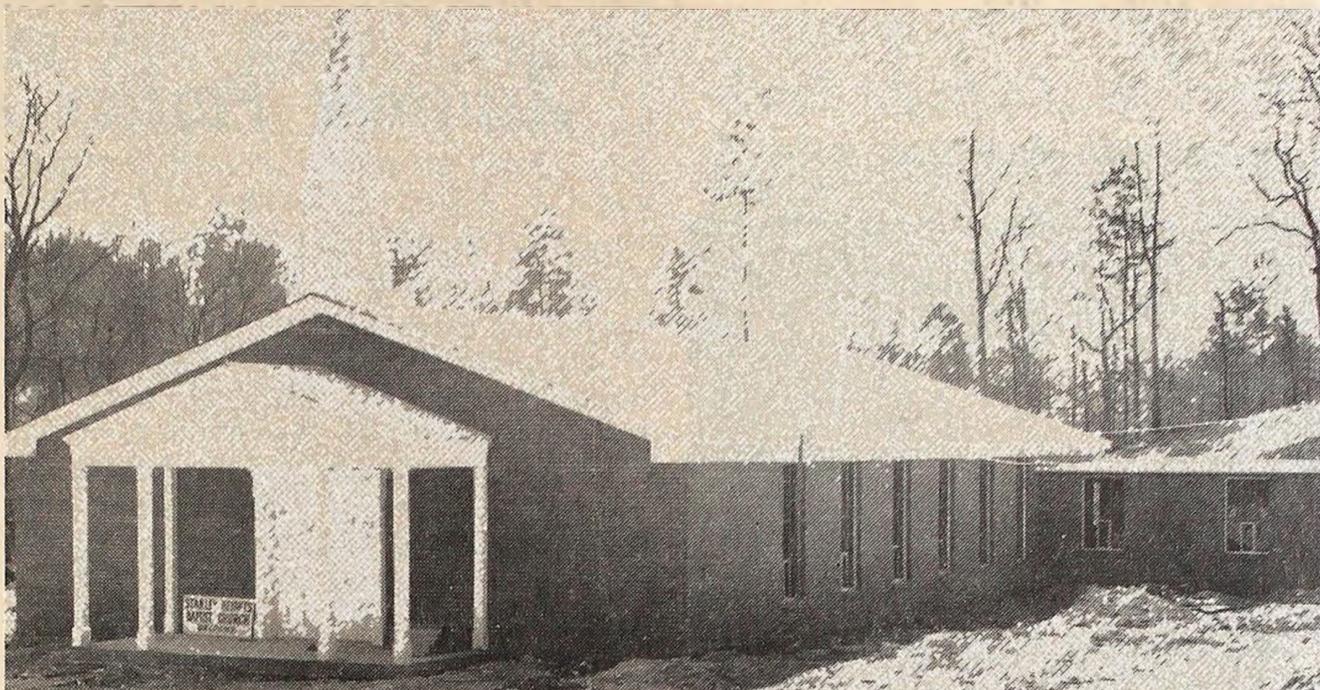
New Midway Church, Kingston, held a revival March 12-21. There were five professions of faith and a number of rededications. Buford Albright of Reed Springs Church, Philadelphia, did the preaching and Roy Pickell led the singing. J. E. Rush is pastor.

Pastor James P. Craine and First Church, Gallatin, were assisted in revival services March 25-April 1 by F. M. Dowell, Nashville, who did the preaching and bill Anderson of Central Church, Johnson City, leading the singing. There were 30 additions for baptism and nine by letter.

L. C. Roberts led Monte Vista Church, Maryville, in a revival which resulted in 10 additions by baptism and nine by letter. Jack Spencer is pastor.

W. I. Pritchett, pastor of First Church, Ringgold, Ga., writes that Elmer J. Foust, pastor of White Oak Church, Chattanooga, preached during a week revival in our church, and "we had one of the greatest revivals I have ever experienced in my ministry." There were 52 baptisms, 23 by letter and a total of 268 decisions made in the meeting. James Cooley of Signal Mountain Church led the singing.

W. Terry Davis, Nashville evangelist, led First Church, Cowan, in revival services which resulted in 17 professions of faith, two by letter and one by statement. There were 22 rededications. This is the second time Davis has preached in revival services at this church. James R. Brown is pastor.



**CHATTANOOGA**—Pictured above is Boulevard Church's new location on Dabney Road in the Stanley Heights area. Appraised value of this building is \$60,000. Hobart Linkous is pastor; V. G. Ray is chairman of deacons.

The congregation moves April 22 from its present location in an old area of the city. The occasion will feature an old-fashioned, all-day meeting, with dinner served. George McClure, retired pastor of this area, will bring the 11 o'clock message.

Beginning April 22, T. J. Youngblood will be the church's evangelist in the Jubilee Revival, a cooperative effort of more than 70 churches in Hamilton Association.

### Foreign Missionaries

Miss Doris Garrett, missionary now on furlough from Nigeria, is studying at George Peabody College for Teachers, Nashville, Tenn., and may be addressed at Box 410, Peabody College, Nashville 5, Tenn. A native of Walker County, Texas, she moved to Nashville from Austin, Texas.

Dr. Kathleen Jones, missionary to Indonesia, is returning to the states for furlough and may be addressed at 1895 Vinton Avenue, Memphis, Tenn. Dr. Jones was born in Brazil, where her parents were Southern Baptist missionaries.

Rev. and Mrs. Hubert R. Tatum, missionaries now on furlough from Hawaii, are living in Johnson City, Tenn., where their address is 340 E. Main St., Apt. 3. Mrs.

Teddy Evans, superintendent of missions, McNairy Association, will be the evangelist in revival services at East Corinth Church, Corinth, Miss., April 15-22. John M. Wilkes, former pastor at Hornsby, Tenn. and now pastor at East Corinth, will direct the music.

*Knox Association*—Morgan Church has called John H. Gray as pastor. Wayne Markham, who has served Rocky Hill Church for three years, has accepted the call to First Church, Lake City. Charles High is the new pastor of Gallaher Memorial Church. West End has called Billy Davenport as pastor. Ferrell Brown who served Tennessee Avenue Church for the past four years as pastor has accepted a call to Second Church, Ashland, Ky.

Tatum is the former Margaret Gasteiger of Johnson City; Mr. Tatum is a native of Cornelia, Ga.

## SUMMER SCHOOL HARRISON-CHILHOWEE BAPTIST ACADEMY

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**Second term: July 9 to August 11**

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# Richard W. Cortright Leads Literacy Workshops



Richard W. Cortright, Director of Education of the Laubach Literacy Fund, Inc., Washington, D. C. will conduct three Literacy Workshops in Tennessee.

These workshops are under the direction of Tennessee Woman's Missionary Union. Each association is urged to have two ladies of their Woman's Missionary Union present at one of the workshops. Associational missionaries and pastors are invited to attend. Other interested persons may attend if they desire. All persons attending should be pre-registered. Preregistration is necessary because of the limit of persons we can effectively teach.

The workshops will be held during the day only. The time is 9 a.m. to 4:30 p.m.

- May 1, 1962, Central Church, Bearden
- May 3, 1962, Woodmont Church, Nashville
- May 4, 1962, First Church, Jackson

Send reservations to:

Tennessee Woman's Missionary Union  
1812 Belmont Boulevard  
Nashville 5, Tennessee

### REGISTRATION FOR LITERACY WORKSHOPS

May 1-4, 1962

NAME \_\_\_\_\_

PLACE: Knoxville \_\_\_\_\_ Nashville \_\_\_\_\_

Jackson \_\_\_\_\_

YOUR ASSOCIATION \_\_\_\_\_

Have you had previous experience as a Reading Assistant? (YES \_\_\_\_\_ NO \_\_\_\_\_)

# Assistant Pastors Available . . . Free

Joe L. Gilmore

Brother Pastor, does this interest you? Good. Actually, it is not an assistant pastor, but an entire staff of dedicated, trained, experienced, and informed men who are eagerly awaiting the opportunity to be used by you. There is no "catch" to it.

Look. The human eye is probably the most effective avenue to the mind of man, and even woman, yet discovered. In His great plan to reveal Himself to mankind God utilized two Words . . . or basic means of communicating Himself to mankind. He used the Word become flesh, or the living Word, and the written Word, Holy Scripture.

In every generation since Christ, God has given primary responsibility in the spread of His Gospel to the preached, or spoken, word. Likewise, the printed word. The printed word has been God's probing instrument with which He has searched into the darkest recesses of human existence to open the way for the Light of the world. It has set nations on fire for God.

We, today, are engaged in this business of probing into human darkness. The man wise and effective will not overlook the power of the written word in dispelling the Satanical darkness which hovers low over the mind, not only of the lost and undone, but of the undeveloped child of God. The devil

*Mr. Gilmore is pastor of First Church, Linden, Texas*

## WMU Anniversary Materials

A WMU 75th Anniversary packet outlining the Anniversary Goals is being mailed to every local and associational WMU president and to pastors. The packet will include a copy of a Prayer Retreat leaflet, a special Cooperative Program presentation, and an Enlistment Week pamphlet. These have not been produced for every woman, but for those planning a Prayer Retreat, producing or participating in a Cooperative Program presentation, or "working on the team" during an Enlistment Week.

The Enlistment Week pamphlet was advertised in May **Royal Service** as free for members of Enlistment Committees. Before that issue was off the press we knew from the volume of state orders that free distribution, except to presidents and pastors, was beyond our "reach."

Therefore it was necessary to price the following Anniversary materials:

- Enlistment Week pamphlet .....10¢
- Cooperative Program presentation ....10¢
- Prayer Retreat leaflet .....05¢

Order from Woman's Missionary Union, 600 North 20th Street, Birmingham 3, Alabama.

has the minds of hordes of babes in Christ shrouded in murky, fog-like ignorance which renders them ineffective in the battle that is raging, blinded to the subtle maneuvers of the enemy, isolated from the encouragement of knowing what his fellow soldiers are doing, fearful in the darkness of that ignorance, not really a soldier at all but more of a burden upon those who are enlightening themselves and fighting effectively the battle for God today!

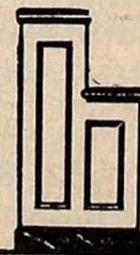
What church is there among us today that does not have it's share of such constituency? What pastor among us who does not find discouragement in the task of leading and directing such soldiers in spiritual warfare? Have you ever, almost in despair, asked, "How can I ever help my people to comprehend the scope and immensity of our task and opportunity?"

Then you could use some additional staff. It is found in your State Baptist paper! Printer's ink may not explode like gasoline, but when utilized by Spirit-led men possessed of Holy purpose, it can become a flaming torch to light the way of, warm the hearts of, and an explosive propellant to those soldiers of the cross upon whom the battle depends. As pastors, you and I have the blessed privilege and responsibility of enlightening, challenging, and motivating our people. I can think of no more practical ally in the task than my state paper.

But, an assistant pastor? Yes. One that will go into every home every week and bring to each a devotional, guidance in lesson interpretation, tell them about what Baptists everywhere are doing, give them reports on conventions plus pictures, place in their hands a growing doctrinal library, plus many other things. Beyond this, he puts into my committee meetings, deacons meeting, and business meetings folks who are already at least introduced to many of the issues which I bring to those groups. I thank God for an informed man in those meetings. And who informed them? My assistant pastor, the state Baptist paper. And . . . he doesn't cost me a cent personally and the church only 2½ cents per family per week! You just can't beat that.

Why not get you one right soon?

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BAPTIST AND REFLECTOR

# California Baptists Plan For Next Century

SAN FRANCISCO (BP)—“Winning California to Christ” dominates the purposes of Southern Baptist leaders in the Golden State which will be hosting the 1962 Convention here in June.

Southern Baptists will be meeting in the far west for the second time. This year's host city—San Francisco—was the Convention site in 1951.

People in California are becoming aware of Southern Baptists. A Los Angeles Times writer described the denomination as “the fastest growing major sect in California.”

One leader in the state is predicting the denomination will be largest in California by end of the century.

“I have every reason to believe that Southern Baptists will be the largest denomination in California,” said W. A. Carleton, dean and vice-president of Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

J. Kelly Simmons, Fresno, editor of the statewide newsmagazine, the California Southern Baptist, agrees with Carleton.

The Southern Baptist General Convention of California, a statewide body, was organized Sept. 13, 1940, with 13 churches totalling 1,038 members. Now 900 churches and missions are affiliated with the convention, having over 165,000 members.

State leaders have as a goal establishment of 100 new missions during 1962.

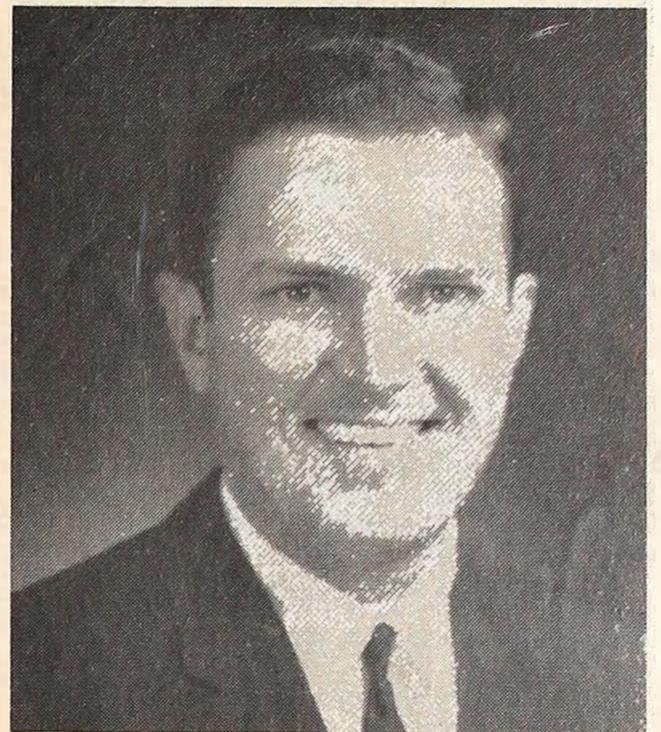
Headed by Grady C. Cothen of Fresno as executive secretary, the state convention has work with various language groups, including Latin-Americans, Portuguese, Russians, Japanese, Chinese, Indians, Koreans, international students, Hungarians and Italians.

The Convention operates California Baptist College in Riverside, Sunny Cresy Children's Home at Bakersfield and a subsidiary corporation, California Baptist Foundation.

People are moving into the state of California at the rate of 36,000 a month. It is predicted by some that in 10 years California's population will lead the nation. Conservative estimates place California's population in 30 years at more than 35 million people.

“His Way . . . Mine”—

Psalm 18:30



Bob Taylor, former footballer at Vanderbilt, now a lawyer and State Senator, believes that—“His ‘way—must be’—Mine” for a Christian in his vocation. This will be Bob Taylor's message to the boys attending the Royal Ambassador Congress in Memphis, April 20-21.

Bob Taylor is a deacon and Sunday School teacher at First Church of Nashville. He served two years as Nashville Association Brotherhood President. In 1958 he was elected Nashville's “Outstanding Young Man” by the Jaycees. He is Chairman of the Nashville Chapter of the Fellowship of Christian Athletes as well as a member of the Executive Committee of the National F.C.A.

Not last—nor least—Bob is married to the charming Mrs. Sarah Taylor and has two fine sons.

If you have not received your registration form for the Congress, write—BROTHERHOOD DEPARTMENT, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville 5, Tennessee. Interest in Royal Ambassadors is the only requirement.

## Belmont Begins Drive For New Buildings

Advance pledges of \$128,285 were reported in Belmont College's million dollar campaign for a new library and gymnasium. The report by Herman King in a rally April 3 at Belmont Heights Church, Nashville, was on advance gifts as a two-month campaign was started to secure \$500,000 from Middle Tennessee Baptists for the two new buildings. The Tennessee Baptist Convention is to give \$250,000, and \$250,000 will be borrowed by Belmont to finish out the million dollar project.

Dr. W. A. Criswell of Dallas, Texas, urged support of Christian education in the meeting presided over by President Herbert Gabhart. The Texas pastor said if Baptists uphold their belief in separation of church and state, they must financially support their own schools. Dr. Norman Cox, who is heading up the college's campaign, announced an additional \$22,000 as pledged in the advanced gifts.

## Congress Basketball Playoffs

The State Congress Basketball finals are to be played at Central High School Gym, 306 South Bellevue Avenue, Memphis, according to Roy J. Gilleland, Jr., R.A. Secretary. The time is 3:30 P.M. on April 20. The three teams representing East, West, and Central Tennessee are selected in the semi-finals played at Jackson, Nashville, and Knoxville. Handsome trophies will be awarded to all participants Saturday morning, April 21. Also one team will be awarded a Sportsmanship Trophy.

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## SOUTHERN BAPTIST “CONVENTION SPECIAL”

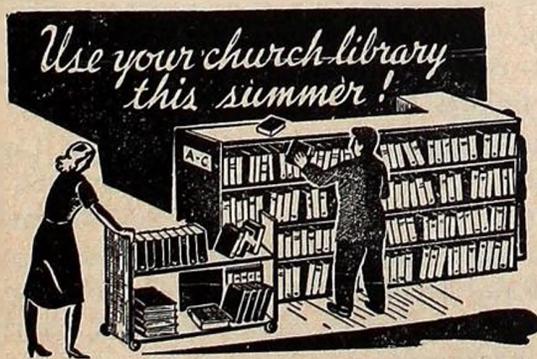
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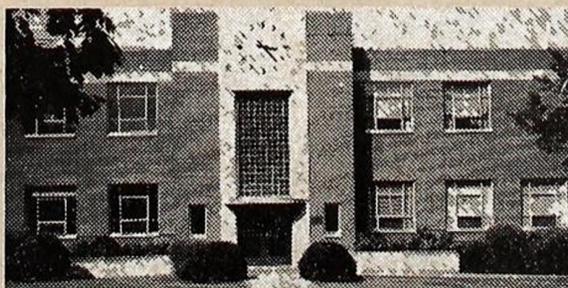
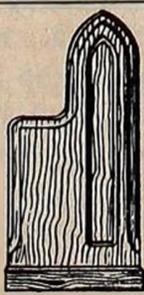


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# Washington Agency Ears For Convention

(Continued From Page 3)

(Continued From Page 2)

The Baptist Sunday School Board is a fruitful servant of our denomination for which we are grateful. Our leaders at the Sunday School Board have been men of vision in wisely planning for improvements and advances in the educational program of Southern Baptists, which plans have been effective, and have been emulated by other denominations. There are many highly qualified field workers for the Sunday School Board who are employed to do their work according to carefully defined methods and plans. If any one of these workers should promiscuously go out and teach methods in conflict with the authorized and approved methods of a division or a department of the Board they would be censured, and if such continued they would be dismissed. This is altogether proper, and they could not escape responsibility for loyalty to that for which they are employed, and being paid, by saying: "I'm practicing creative thinking, and academic freedom."

By the same token, administrators and trustees of colleges and seminaries must require faculty members to be loyal to the doctrines long approved by our Baptist denomination, and to which these teachers have subscribed in accepting the teaching positions. Southern Baptists have no more business paying teachers to teach what a majority see as out-of-line with the Bible than we would expect the Baptist Sunday School Board to keep on the payroll those who might go afield with methods contrary to those adopted by the Board.

Brethren, it is high time we pause for prayerful consideration of a dangerous trend already revealing we may be more zealous for a man-made method than for God-given doctrines. Have we come to the place where we will fight for orthodox methods, and advocate free-lance doctrines? It will not be a good day for us as Baptists if we allow methods to become more sacred to us than doctrines.—J. Harold Stephens, Pastor of Inglewood Church, Nashville, Tenn.

## ... Invitation From Washington

● We at Calvary Baptist Church, are trying a new experiment this spring and hope that you will help us by publicizing this through the churches in your Convention.

Each spring thousands of high school youngsters come to Washington from all over the United States to see their Nation's Capital. We on the staff are especially aware of their presence as we

agreed that direct grants or low-interest loans which increase the capital assets of the church at the expense of the taxpayers are to be rejected. But a stubborn minority

are located in the middle of the downtown area. We are also aware of the fact that there is little to do in the city after dinner except go to movies or nightclubs.

Could you, therefore, tell your Baptist young people that they are welcome to come to our church (and bring their friends, of course) at 711 8th Street, NW, any evening except Sunday, April 1 through June 16 from 7:45 to 10:30. We offer a gymnasium, gameroom, lounge, T-V, and library. Hosts and hostesses will be on hand in each place to see that a variety of active and quiet activities are offered. We hope that there will be something that will appeal to all young people.

Our Sunday activities include Worship services at 9:00 and 11:15 a.m. and 7:30 p.m., Sunday School at 10:00 a.m. and Youth Groups at 6:00 p.m.

It would be helpful to us in planning if groups could let us know when they would be coming but they are welcome even though advance notice is not given. It would also be appreciated, though not required, that groups of six or more be accompanied by an adult.—Clarence W. Cranford, minister, Calvary Baptist Church, 8th and H St., NW, Washington 1, D. C.

## ... Applying the Law of Love

● The members of the Advisory Council on Southern Baptist Work with Negroes in annual session February 26-27, 1962, have expressed their desire to convey their appreciation to those who through the papers they edit, have made excellent contribution to the cause of Christian brotherhood. The manner in which some have worked courageously against discrimination, prejudice, and pride, and in love have appealed to their readers to apply the law of the love of Christ in dealing with members of other races, gives us confidence that genuine progress will be made through your leadership in the future.

It is also our earnest prayer that every editor of a state Baptist paper will join in actively supporting law and order, Christian principles of brotherhood, and give strategic leadership to our Baptist people in this critical area.—Hugh A. Brimm, chairman

insisted that such loans do not violate the church-state principle.

At this conference, there were four sections. They discussed the church-state aspects of the churches' involvement in human need. Although all of the answers were not found, the search for common ground proved to be of great value.

This was the Fifth Annual Religious Liberty Conference sponsored by the Baptist Joint Committee on Public Affairs. Other conferences discussed the use of public funds by church agencies, the churches and the public schools, the place of religion in education, and the churches and American tax policy.

In addition to the activities already mentioned, the Baptist Joint Committee carries on a public relations program with non-governmental Washington agencies and with many non-Baptist groups. The Committee is busy presenting Baptist viewpoints in many places.

On Capitol Hill the debate on the question of federal aid to higher education was in progress. One senator was wavering on the question of whether to support federal grants to church-related colleges.

One morning, within a half-hour period, 30 or more telegrams from various sections of his state landed on his desk expressing opposition to the grant program. The senator's position immediately crystalized accordingly. Many of the citizens of his state had evidently acted on the basis of information furnished by the Baptist Joint Committee on Public Affairs.

To make its program more effective in state as well as national affairs, the Baptist Joint Committee is developing a program of correlation with Baptist State Conventions, which may be far-reaching. Within the next few years, strong Baptist public affairs committees in each of the states may become active when questions of religious liberty arise.

The programs of the Baptist Joint Committee on Public Affairs may be summed up as: (1) public affairs study and research, (2) church-state public relations, (3) public affairs information and (4) correlation of Baptist influence in the field of church-state relations.

Although the Baptist Joint Committee on Public Affairs is one of the Southern Baptist Convention's smaller agencies in budget and personnel, it has a role of great significance in the life of the Convention.

In 1961 and 1962, the SBC Cooperative Program allocated \$60,000 each year to the Convention's Public Affairs Committee. (The Public Affairs Committee elected by the SBC forms the direct organizational link between the SBC and Joint Committee on Public Affairs.)

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"Pastors, Committee Chairmen write for information on directed Bond Programs"

# Outreach Through The Extension Bible Class



Fire Stations, Nursing Homes, Cafeterias, Jails, Hospitals, Convalescent Homes and the like furnish excellent opportunities to "Gather the people together . . . that they may hear, and that they may learn . . ." Deut. 31:12

Many people that cannot attend Sunday School at the regular Sunday morning sessions, may be reached through the Extension Bible Class. You may count them in your regular Sunday school attendance and the class can be one of the 20,000 missions stations Southern Baptists wish to reach.

**Write your State Sunday School Department, 1812 Belmont Boulevard, Nashville 5, Tenn.,** today for free literature and start one or more Extension Bible Classes in April and May.



# Attendances and Additions

Church	S.S.	T.U.	Add.
Alcoa, Central	232	84	
First	522	228	6
Athens, Central	126	54	2
East	441	145	
North	328	129	
Niota, First	150	56	
Riceville	123	52	
Bemis, First	368	83	
Bolivar, First	459	138	
Dixie Hills	63	38	
Parrons Chapel	118	22	
Brighton	233	103	
Bristol, Tennessee Avenue	684	266	5
Brownsville	618	166	
Cedar Hill	112	43	2
Centerville, First	109	37	
Fairfield Chapel	40	39	
Chattanooga, Brainerd	1071	345	5
Calvary	312	82	
Chamberlain Avenue	225	80	
Concord	455	205	
East Brainerd	255	98	2
Eastdale	467	128	3
East Ridge	849	234	
First	1215	310	3
Morris Hill	302	113	
Northside	405	80	
Oakwood	434	166	5
Red Bank	1353	324	1
Ridgedale	521	159	
Ridgeview	294	85	
St. Elmo	480	124	1
Second	154	60	
South Seminole	178	72	
Spring Creek	630	226	2
White Oak	540	148	
Woodland Park	408	190	
Clarksville, First	1022	281	26
New Providence	341	116	
Pleasant View	234	85	2
Cleveland, Big Spring	400	209	2
First	594	272	1
Stuart Park	138	87	
Waterville	194	117	
Westwood	183	75	
Clinton, First	686	219	
Second	612	157	
Collierville, First	359	139	
Columbia, First	665	227	1
Highland Park	449	185	3
Cookeville, First	517	128	
Eastwood	57	32	
Washington Avenue	152	88	
West View	184	80	2
Corryton	235	136	
Crab Orchard, Haley's Grove	130	61	
Crossville, First	253	68	
Daisy, First	368	75	
Dandridge, First	143	68	1
Dayton, First	296	70	8
Denver, Trace Creek	158	102	1
Dyer, New Bethlehem	201	131	
Dyersburg, First	729	185	17
Spring Hill	154	100	
Elizabethton, First	498	196	1
Good Will Center	60		
Oak Street	141	68	
Siam	196	104	
Etowah, First	365	136	2
North	444	124	
Friendship, South Fork	64	42	
Gates	69	40	
Gladeville	155	82	
Gleason, First	206	82	
Goodlettsville, First	440	174	
Grand Junction, First	128	64	
Greeneville, First	423	185	
Greenfield, First	272	55	5
Harriman, South	549	193	
Trenton Street	437	117	
Walnut Hill	269	116	
Hendersonville, First	298	71	
Holiday Heights	35		
Hixson, First	409	146	
Memorial	262	109	2
Serena Chapel	70	30	

## Sunday, April 1, 1962

Central	308	154	
Hollow Rock Prospect	190	38	
Jackson, Calvary	643	289	4
First	1101	316	
East Union	89	60	
Parkview	340	113	
West	1072	469	7
Jefferson City, Northside	247	89	
Jellico, First	220	101	1
Johnson City, Central	699	191	
North Chapel	84	40	3
Pine Crest	171	84	
Jonesboro, Second	107	53	
Kenton, First	226	70	
Macedonia	96	65	
Kingsport, Cedar Grove	197	87	3
First	743	133	
Colonial Heights	331	80	
Lynn Garden	482	195	
Knoxville, Beaumont	377	148	2
Bell Avenue	965	270	
Black Oak Heights	265	97	
Broadway	1020	399	
Central (Bearden)	707	280	
Central (Fountain City)	1282	363	1
Fifth Avenue	751	217	
First	941	271	
Grace	375	158	
Island Home	324	88	3
Lincoln Park	1058	344	
Lonsdale	320	109	
McCalla Avenue	796	257	1
Meridian	689	232	21
Mount Harmony	201	119	
Sevier Heights	787	310	
South	658	294	
Smithwood	802	287	1
Wallace Memorial	974	351	8
West Hills	172	91	2
LaFollette, First	348	103	3
Lawrenceburg, First	193	77	1
Meadow View	67	24	1
Immanuel	91	47	1
Lebanon, First	624	191	1
Hillcrest	139	191	1
Rocky Valley	141	64	
Southside	166	92	1
Lenoir City, Calvary	246	77	
First	491	137	2
Kingston Pike	104	43	
Oral	134	71	
Loudon, New Providence	218	134	
Madisonville, First	344	135	
Mission	44	22	
Manchester, First	304	138	1
Calvary	128	58	
Martin, Central	327	83	1
Southside	146	45	3
Maryville, Broadway	734	390	5
First	965	328	12
Grandview	203	125	1
McGinley Street	160	82	
Stock Creek	199	125	2
McMinnville, Magness Memorial	377	103	
Forest Park	59	41	
Northside	142	71	
Shellsford	258	156	
Mt. Pleasant, First	180	91	
Mission	55	40	
Meadon, New Union	119	71	
Memphis, Ardmore	686	298	50
Bartlett	424	167	1
Barton Heights	236	91	
Bellevue	2012	886	9
Berclair	1061	409	
Boulevard	497	158	4
Brunswick	154	84	
Calvary	367	177	5
Central Avenue	839	266	
Charjean	493	195	6
Cherokee	1319	454	67
Mt. Terrace	203	115	8
Cordova	130	87	

Dellwood	317	126	3
East Acres	142	86	6
Egypt	174	88	1
Ellendale	131	80	1
Eudora	1102	363	4
Fairlawn	549	233	4
Forest Hill	93	40	
Frayser	854	379	2
Georgian Hills	382	168	1
Graceland	735	341	17
Havenview	273	101	8
Highland Heights	1329	661	24
Hickory Hills	331	135	7
Kennedy	585	266	5
LaBelle Haven	886	317	10
Lauderdale Heights	119	63	1
Lamar Heights	760	221	
LeaClair	503	225	6
Leawood	1089	359	31
Levi	402	134	1
Macon Road	185	84	
Malcomb Avenue	207	98	8
Mallory Heights	325	163	9
McLean	537	189	5
Merton Avenue	540	144	9
Millington, Second	100	55	4
Mt. Pisgah	124	83	1
Mullins Station	148	87	4
Oakhaven	440	173	9
Oakville	285	178	6
Peabody	210	135	2
Pleasant Valley	88	37	
Prospect Park	166	67	4
Range Hills	138	94	
Richland	328	134	6
Rugby Hills	312	160	6
Scenic Hills	228	83	8
Sky View	315	202	18
Southland	191	87	2
Southmoor	212	110	
Sunset	94	36	1
Temple	1112	349	13
Union Avenue	926	395	1
Parkway Village	316	100	15
Vanuys	78	41	
Wells Station	975	295	46
Westmont	82	45	3
Whitehaven	777	184	4
White Station	220	110	1
Woodstock	148	91	
Milan, First	448	137	
Northside	206	95	2
Mission	28		
Morristown, Bethel	187	102	
Buffalo Trail	235	109	1
Bulls Gap	110	49	
Cherokee Hills	115	71	
First	838	192	
Hillcrest	251	100	2
Montvue	156		
Rocky Point	81	42	
Manley	131	62	2
White Oak	200		
Westview	159	58	
Murfreesboro, First	667	159	6
Calvary	140		7
Southeast	128	77	
Third	441	137	2
Woodbury Road	229	76	2
Nashville, Alta Loma	301	133	1
Edenwald Mission	25		
Bakers Grove	203	80	
Brook Hollow	466	152	
Crievewood	531	162	2
Dalewood	429	139	2
Dickerson Road	442	121	3
Donelson, First	818	181	
Eastland	579	155	1
Eastwood	216	84	1
Elkins Avenue	165	77	
Fairview	271	102	2
Jordonia	38	18	
First	1432	469	24
Cora Tibbs	83	42	
T.P.S.	424		
Carroll Street	216	89	
Freeland	102	57	2
Gallatin Road	375	121	2
Glenwood	297	90	7
Grace	981	262	2
Harsh Chapel	211	70	1
Haywood Hills	253	103	7
Inglewood	1044	312	
Cross Keys	52	35	
State School	95		
Ivy Memorial	419	141	3
Treppard Heights	62		1
Joelton	202	102	
Lincoya Hills	230	80	
Lockeland	566	148	3
Hermitage Hills	222	110	
Lyle Lane	86	37	
Madison Heights	208	116	
Neelys Bend	91	36	
Park Avenue	764	253	7
Radnor	539	181	
Rosedale	201	84	
Saturn Drive	368	145	
Shelby Avenue	361	149	
Third	254	54	1
Woodbine	459	181	1
Woodmont	741	298	
Oak Ridge, Central	667	150	5
Glenwood	493	184	1
Robertsville	715	223	2
Old Hickory, First	548	212	
Temple	246	115	1

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## Food For Needy People Limited By Finances

WASHINGTON (BP)—The distribution of American agricultural surpluses to needy people in the world through church channels and other private and public agencies is limited only by available funds, according to President John F. Kennedy.

The President was asked at his press conference why more American surpluses could not be made available to starving millions in the world by extending the food for peace program, larger distribution through church channels, and other agencies.

"I agree that we should always try to do more," the President said, "and in answer to your question, the reason is only the limitation of available funds. This food has to be bought, and it has to be appropriated for, and it has to come out of the taxpayers of the United States."

The President pointed out that the United States is giving away several billions of dollars worth of food, both through the food for peace program and through other programs of foreign aid.

The problem of using church agencies as tools of American foreign policy was not discussed by the President.

For several years the government has made wide use of voluntary, private agencies in distributing relief to the world. Many of these are church-related organizations.

The International Cooperation Administration (ICA) provides a list of voluntary relief agencies that are registered with the advisory committee on voluntary foreign aid. There are 56 such agencies on the list. Fully half of them are readily recognized as church-related agencies.

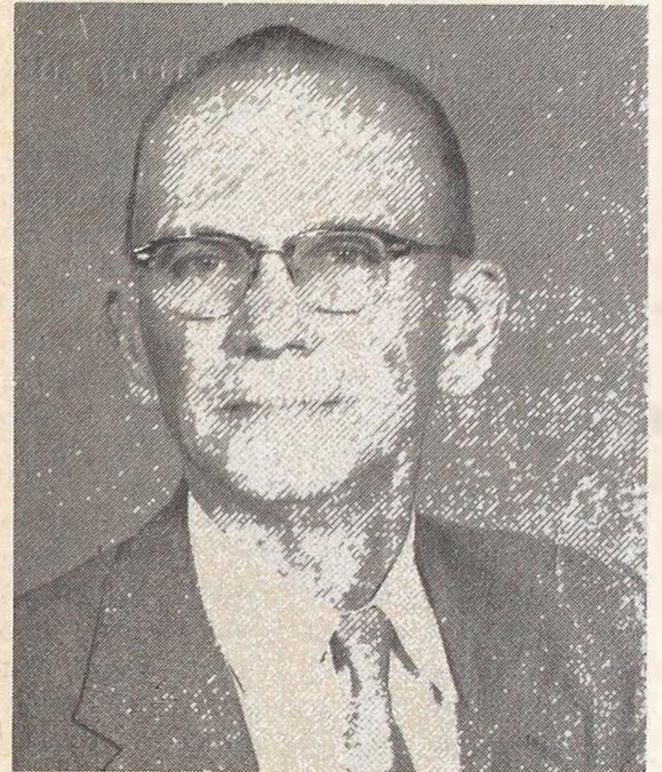
Baptists work through a variety of organizations. Most of the Foreign Mission Boards of the Baptist groups have relief programs of their own carried on through their missionaries. The extent to which government resources are used for these efforts is not known.

Parsons, First	220	72	..
Pigeon Forge, First	260	93	..
Portland, First	365	130	..
Pulaski, First	342	124	..
Ridgetop, First	50	25	..
Ripley, First	398	122	2
Rockwood, Eureka	113	63	..
First	529	192	1
Savannah, First	245	86	..
Selmer, Falcon	89	50	..
First	268	110	6
Seymour, First Chilhowee	207	111	1
Sevierville, First	557	202	2
Sharon, Alamo	118	..	3
Shelbyville, El Bethel	98	18	..
First	520	95	1
Shelbyville Mills	273	148	..
Sidonia, Pleasant Grove	131	59	..
Smyrna, First	297	102	9
Somerville, First	314	143	9
South Pittsburg, First	238	71	1
Summertown	160	76	2
Sweetwater, First	483	145	7
North	225	45	..
Trenton, First	519	161	2
White Hall	147	74	..
Union City, First	720	173	2
Samburg	61	80	..
Second	325	148	..
Watertown, Round Lick	191	93	..
Waynesboro, Green River	140	80	2
White House	166	88	..
Winchester, First	324	82	2
Southside	50	..	..

## Father-Son Team



Pastor



Training Union Director

Jerry Reagan, twenty-three years old of Jamestown, is pastor of Pine Haven Church. His father, Claude Reagan, is Training Union director and choir director at the church. Services are held each Sunday and on Wednesday night. Jerry is principal at Goad Elementary School in Fentress County. He has been preaching and teaching for two years. He plans to re-enter college this

summer and continue his work at Pine Haven.

His father, Claude Reagan, is a charter member of the First Church of Jamestown and was choir director in that church for several years and a former Associational Sunday School Superintendent in the Riverside Association.

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By Oscar Lee Rives

# Living In The Light Of The Cross

**TEXTS: Titus (Larger)—Titus 2:11-15; 3:1-8 (Printed)—Galatians 2:20 (Golden).**

The Golden Text is a personal testimony of the Apostle Paul. In it he tells how his own life was illuminated by the Cross. He begins by saying that his own spiritual crucifixion had taken place before such illumination could become a reality. He continues by saying that the kind of life he was living as a result of such crucifixion was not his own but rather that of Christ as He lived within. The principle, he goes on to say, is that of faith in the One who had given His own life in the Apostle's behalf. Here he is saying the same things he says in so many places elsewhere, in his writings, and that is that a continuing faith in Jesus Christ constitutes the very essence of his earthly existence. The Christian, then, is to live day by day in exactly the same manner he first began to live upon experiencing the new or the regenerated life at the time of his conversion. And this, when reduced to its lowest terms, involves repentance and faith (or simply faith itself when used to include repentance). The printed texts suggest two very significant verbs, the first with reference to Christ and the second with reference to those who would follow Christ.

## The Cross Redeems (Titus 2:11-15)

The Cross used here refers to Jesus' entire earthly ministry which reached its full blaze of glory at Calvary. He came to earth for the supreme purpose of dying at the hands of sinful men in order that sinful men might be able to live an altogether different kind of life which would have been impossible apart from His coming. His own life was perfect; His teaching matchless and His ministries priceless. But His one goal was to make possible the quality of life

for all men that He lived while here. The Cross, then, redeems men from sin and sins. All of that which is displeasing in human conduct as it appears before God is taken care of in and through Jesus' sacrificial death upon the Cross. This is the negative aspect of Christ's atonement. But the Cross also redeems repenting and trusting men to lives of purity and usefulness in His service. Thus the Apostle writes: "purify unto Himself a peculiar people, zealous of good works". This is the positive aspect of Christ's atonement. The two must be considered as inseparable. Christ died in order that men might live. The only way for them to live, in the fullest sense, is to live in the light of the Cross.

## The Christian Reflects (Titus 3:1-8)

The statement just made is of course the ideal for the Christian. Our Lord said that He was the Light of the world. But He also said that His followers are to be the light of the world. One way to bring these two statements into harmony is to think of His followers as being, in some sense, reflectors of Jesus Christ. The concept can be illustrated in our solar system. The sun is to the planets what Christ is to the Christians. The planets not only follow the sun but they also reflect the sun's light. The Christian who truly follows Christ will surely reflect Him in daily speech and conduct. It will be recalled that Jesus said to His disciples, "Let your lights shine before men that they may see your good works and glorify your Father who is in heaven". A darkened and therefore bewildered world looks pathetically for light for its many problems, all derived finally from the realm of the spiritual, that only God through Christ can furnish. Let the reflected light upon the part of Christians point towards the true Light and thus dispel the gathering darkness. Wise and sober men are warning that chaos could be nearer than we think if this is not done and done soon. Christians are to manifest the love of Christ, a willingness to die for Him (either in an instant or over an extended period of time) in order that sinful men may find Him. Christians are to manifest their righteousness in Christ, reproductions in so far as is possible of His own earthly life. Such living must be in the light of the Cross.



ON MATTERS OF

## Family Living

By

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

### Little Moppets Can Grow Into Big Gossips

All gossips aren't grownups. Children who derive pleasure or win attention by taking other people apart and serving them up as conversation should be helped to "live and let live."

How do we help the child-gossip break his unpleasant habit? Parents should teach him not to waste time discussing mistakes, misdemeanors and punishments of friends. Instead, help the youngster by **looking with him** for the good in others, and by talking about special qualities that are appealing or admirable. **Be careful about the comments you make about his and your own friends** and stress the fact that no two persons are alike or even comparable, but that each has his strengths and each can make a contribution.

Parents who are able to enjoy individual differences and show it, who assume that others are capable of harboring right motives and pass this confidence on, and who make it clear that they aren't interested in hearing petty tales from children or adults, will find their youngster is changing from gossip to conversationalist.

## Home Week Emphasis

NASHVILLE—Did you know . . .  
. . . That 37 per cent of all divorces occur in the first five years of marriage?  
. . . That 33 per cent of all arrests are made of persons under 24 years of age?  
. . . That over 51 per cent of all marriages that resulted in divorce or annulment in a recent year included one or more children in the affected union?

These are figures which the Baptist Sunday School Board's research and statistics department has released in a factual report in conjunction with Southern Baptists' Christian Home Week May 6-13.

"Making Home Life Christian," theme of the annual emphasis, is currently being promoted by the Board's family life department. A free tract on the theme has been prepared by Ellis M. Bush, coordinator of family life education.

"It is especially important, we feel, that this emphasis should not be thought of as something that begins and ends the first week in May," said department secretary Joe W. Burton. "The building of Christian homes, both from the standpoint of personal endeavor in one's own family and from the viewpoint of the church's ministry, is a year-round, lifelong pursuit."



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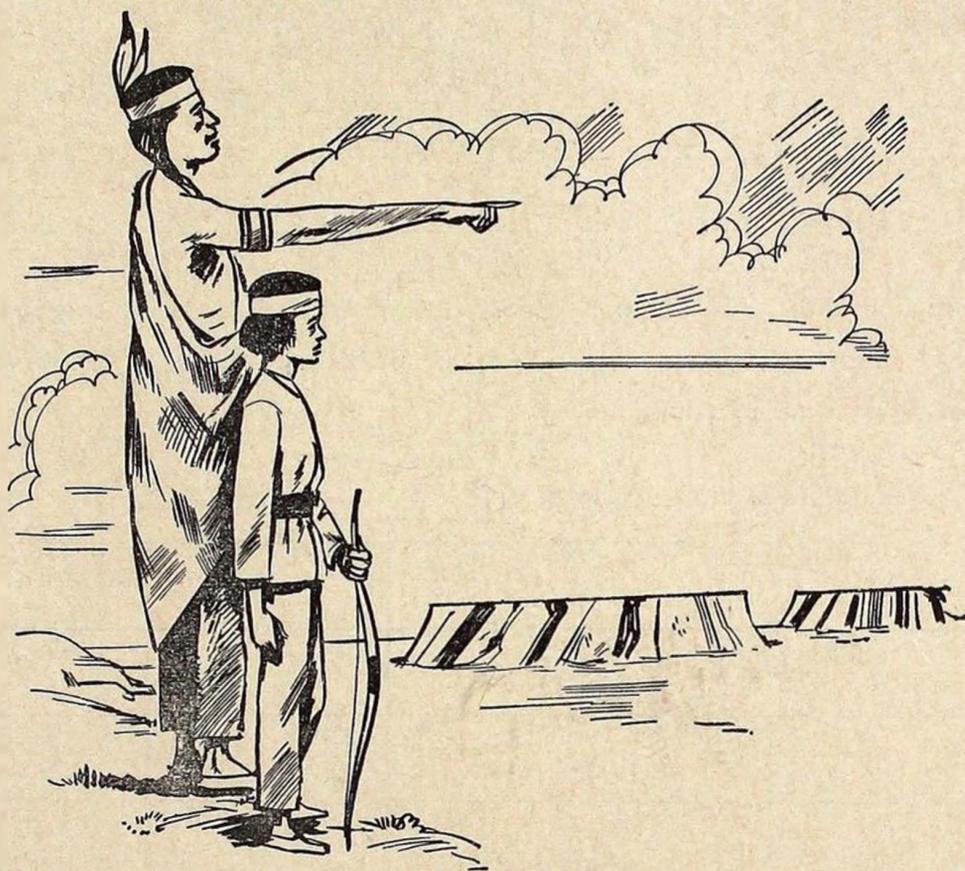
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## Why The Robin Brings Spring\*

*An Iroquois legend retold  
by Mary E. Cober*

O-go-ne-sas has been waiting a long time to become a brave, as had all the other Seneca youths. He prepared for the time when he would have to go alone into the deep woods and stay for ten days. During this time his clan spirit would appear in a dream and tell him to which totem he would belong.

If he passed this test, O-go-ne-sas would be a brave. Maybe someday he would be a great chief as his father was.

Tall and straight O-go-ne-sas grew. In the tribal games he ran as swift as a deer. In the hunts his arrow found its mark. His lodge would never be without meat.

Finally O-go-ne-sas reached the age when he would spend the ten days alone in the woods.

"I shall be brave and strong and do my duty without flinching," O-go-ne-sas told his parents as he started for the deep woods. At the edge he turned to see his father standing straight and tall and his mother weaving a basket. Both were watching him.

The snow lay deep on the ground as O-go-ne-sas made his way to the place where he would spend the next ten days.

He found a place where he would build his shelter. With quick strokes, he cut some young saplings for the framework. Next he covered the framework with springy evergreen branches. He put some on the floor for a bed.

For the next ten days and ten nights,

O-go-ne-sas could eat no food, though he could drink water. During this fast his clan spirit should appear to him three times in his dreams. This spirit would tell him the name of his totem.

"Will my totem be the turtle, the wolf, or perhaps the gentle deer?" O-go-ne-sas wondered. "Whatever it is, I shall follow it well."

O-go-ne-sas was a kind and happy boy. No rain of sadness had fallen into his life. Each night he went to bed expecting his clan spirit to visit him. He was anxious

~~~~~  
\*(Sunday School Board Syndicate, all rights reserved)  
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to find to which clan he would belong. Then one night he knew.

Night after night he waited for the spirit to come again. It did not come. O-go-ne-sas was upset. If his clan spirit did not come to him two more times, he would be sent away from his people in disgrace.

On the tenth day the chiefs came. "Come out," they said shaking the poles of the lodge.

"Not today," pleaded O-go-ne-sas. "I have fasted and dreamed, but my clan spirit has appeared only once. Give me one more day."

The chiefs agreed.

The next day they came again. "Come out," they said.

"Give me one more day," pleaded O-go-ne-sas. "If my clan spirit does not appear again tonight, I shall go with you tomorrow."

Because the chiefs thought O-go-ne-sas' voice was weak, they peered into the lodge.

## RE: BOMB SHELTERS

When my neighbor wanted in,  
I shot at him, you see.  
But now that I am wanting out  
He's waiting to shoot me!

Professor Einstein's secretary was so burdened with inquiries as to the meaning of "relativity" that the professor decided to help her out. He told her to answer these inquiries as follows: "When you sit with a nice girl for two hours you think it's only a minute, but when you sit on a hot stove for a minute you think it's two hours. That's relativity."

Antonio, who had just borne the brunt of a violent scolding from his hot tempered wife, was sitting alone in his shoe repair shop gloomily brooding over the vicissitudes of life as lived with the opposite sex, when Father Riley came in with some shocking news.

"Antonio," said the priest, "I have just learned that two women have entered into marriage with your son."

"Whata that mean?" asked the incredulous old Italian.

"It means that he's a bigamist," mourned the cleric. "He has two wives."

"Two wives," ejaculated excitable Antonio. "He no bigamist, he biga fool."

There they saw the youth painting his chest red.

"Why does he do that?" one asked another as they walked away.

The next day the chiefs came as usual. All was deathly quiet in the forest lodge. The chiefs shook the lodge, but there was no answer. Fearfully they looked inside. It was empty.

Just then a little bird flew down and sat on a branch near the lodge.

"I am he whom you seek," it said. "I fasted and waited for my clan spirit, but it came only once. You see, the cold winter winds had driven my totem from the deep woods. Finally he came and got me, too. I am the robin."

"When I return, I shall bring spring with me. I shall sing to the trees, and young leaves will appear. Even though snow is on the ground, it will melt when it hears my cheery song."

"Yesterday you saw me paint my breast red. See it now. Whenever you see me, you will know I am faithful to my totem. When I come, I will bring the spring with me."

Down through the years, O-go-ne-sas has remained true to his totem. To this day the bright breast of the robin heralds spring.

