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LEBANON TENN
BGT FIRST



OUR COOPERATIVE PROGRAM
PUTS OUR CHURCH IN TOUCH WITH THE *WORLD*

Tennessee Baptists Observe April 29 As Cooperative Program Day

Yes, We Have Problems

A father was complaining that his son was costing him too much money. Another father said, "I wish that my son was costing me money. He doesn't cost me one cent. You see, I buried him last week." The former father's son cost him money because he was alive and not dead.

Some of us may despair because Southern Baptists have problems. Should it not rather be a basis for hope. A dead denomination has no problems. Ours are a sign of vigor and life. Hilys Jasper once said, "it is not what happens to you, but how you take it that counts." This is particularly true of Southern Baptists at this time. Our problems will not overwhelm us unless we permit them to do so. From lack of both ability and space I do not propose to deal exhaustingly with them. But I would suggest six things to consider as we deal with them.

First, let us recognize that we have problems. Nothing is to be gained by ignoring them. They are not like the little man who is not there, and if I look the other way maybe he will go away. Our problems are real. They are vital. They cannot be ignored. To do so will result only in increasing them in scope and depth. They must be faced.

Second, let us determine the nature of our problems. They are varied: social, fi-

nancial, organizational, theological. In a very real sense the first three are related to the last. Let us therefore, focus upon it for the moment.

There are a number of contributing factors to the theological problem. The fact that we have no official creed is one. Our insistence upon every Christian's right to interpret the scriptures as he feels led of the Holy Spirit is another. Lack of a proper balance between "academic freedom" and "academic responsibility" in some instances forms still another. Terminology and the lack of proper communication and comprehension must be included. Conflicting views regarding "inspiration" cannot be ignored. Divergent positions as to our relationship to other Christian bodies and other theological traditions enter into the picture. The

By H. H. Hobbs, President
Southern Baptist Convention

list could be continued, but these will suffice for the moment.

Third, let us determine that we shall not become a problem within the problem. Wherever lies the solution we can best find it together. There is a wrong way to do a right thing. The good must never become the enemy of the best. Christian things must not be done in an un-christian way. As we "earnestly contend" for our interpretation of one passage of scripture we should beware lest we shall violate the clear teachings of others pertaining to Christian love, brotherhood, and the fellowship of believers. Christians may honestly differ in conviction yet remain one in spirit.

Fourth, let us recognize that in the solution of this problem time is a factor. It did not arise in a day. It will not be solved in a day. God uses time in all things—to grow a tree, heal a body, develop a mind. A barren land is not populated with trees overnight simply by a vote of its populace. Sick people are not made well by the unanimous vote of the medical staff. Minds are not trained by the vote of a college board of trustees. While these are imperfect illustrations, they do suggest that in matters relating to personality and spirit, time is required to achieve the desired result. Of course a vote expresses a determination to proceed in a given enterprise. But having done so it becomes a process involving time and the natural laws of God. Southern Baptists have never sought to circumvent a problem. They will not do so now. But we cannot solve problems of theology in an interrelated fellowship such as ours by voting "aye" or "no." It will be done through

patience, prayer, love, understanding, and determination.

Fifth, let us determine to find the right solution. In most problems there are three sides—yours, mine, and the right one. Since we are all imperfect human beings and sinners saved by grace, any solution which we reach to a given problem may, and probably will, fall short of "the right one." This is not to deny the power of the Holy Spirit. It is to recognize the imperfections resident in us, his instruments. But as far as our human weaknesses will allow we must endeavor to let the Holy Spirit work through us.

In the meantime we must remember that "unity in diversity" has ever been a strength among Southern Baptists. A review of our history will reveal that as a people we have never dotted the same "I's" and crossed the same "T's!" In the basic body of belief we have maintained our unity. In matters of difference we have allowed diversity. This does not mean that we should compromise God's word or forsake our convictions and principles. It should encourage us to contend without being contentious, allowing for honest differences and resolving them in patience, love, faith, and understanding, as we seek to interpret God's Word with the New Testament as our final criterion on truth.

In former generations Southern Baptist leaders have honestly differed but have found Christian unity in the greater fellowship of their common love for Christ and his work. Thus they have marched together under God to make us the people we are today in God's eternal purpose. We can afford to do no less in our generation.

Sixth, there is no question that we all seek this right solution. How shall we do so? As a beginning, may I suggest that you read with me prayerfully the words of the apostle Paul who ever contended for a pure faith.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Ephesians 4:11-16).

We have not arrived. But let us be on our way!



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

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State WMU Holds Annual Session

The Woman's Missionary Union, Auxiliary to Tennessee Baptist Convention, met April 10-12 at First church, Nashville for its seventy-fourth annual session. Using the theme "Commit thy Way unto the Lord" (Ps. 37:5) speakers heard by the group included foreign missionaries, authors, denominational workers and WMU leaders.

Hugh A. Brimm, associated with Carver School of Missions and Social Work, Louisville, Ky., spoke Wednesday afternoon on "The Future of Carver School of Missions and Social Work" and pointed out that we now have one missionary to every one million lost people and that within the next forty years our population will double, calling for six hundred thousand missionaries to cope with this population explosion.

Thursday morning Mrs. J. O. Williams, author, lecturer and chalk-talk artist, Nashville, spoke on "The Way of Service", stating that Christians experience no power in exhausted energy and that we need to pray for the Lord to take away all hindrances to His way in our lives.

One of the missionaries heard by the group was Mrs. Max Willocks, missionary to Korea, who spoke on "The Way of the Lord in Korea". Her husband is now studying in the states to better equip himself for a greater service in Korea. According to Mrs. Willocks we now have 38 missionaries in Korea and 180 preaching points, missions and churches but that the laborers are few even though the people are eager for and responsive to the gospel.

This year's convention registered 1358 as its total attendance with 582 delegates and 54 associations represented. For its seventy-fifth anniversary meeting site the group accepted an invitation from First church, Chattanooga. The meeting will be held April 11-13 (Thursday, Friday and Saturday), 1963.

Going To Southern Baptist Convention?

Messenger Cards for the Southern Baptist Convention which meets June 5-8 in San Francisco, Calif., may be secured by writing to Dr. W. Fred Kendall, Executive Secretary-Treasurer, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville 5, Tenn.

Each Church which has contributed to the Convention's work during the past year may send one messenger, and one additional messenger for every 250 members, or for each \$250 paid to the Convention's work in the past year. No church may elect more than ten messengers.

Messenger cards should be certified by the moderator or church clerk and completed before presentation at the San Francisco registration desk.

THURSDAY, APRIL 26, 1962

Tennessee Baptist Women Meet



NASHVILLE—Some of the participants in the 74th Tennessee WMU meeting held April 10-12 were (l. to r.) Miss Mar Mills, executive secretary-treasurer of Nashville; Mrs. Bradford Duncan, Jackson, who presided over the sessions; Mrs. O. C. Nugent, Jr., Nashville, general chairman of the local arrangements committees for the sessions held at First Church; and Miss Frances Snow, Santiago, Chile, Southern Baptist missionary who formerly served as youth secretary in Tennessee.

Registration totaled 1,358 during the three-day sessions in Nashville. The next annual meeting will be in First Church, Chattanooga, with meetings later in the week, April 11-13, 1963 (Thursday, Friday, Saturday) so that the business women can better attend.



NASHVILLE—These were reelected by Woman's Missionary Union of Tennessee, Mrs. Bradford Duncan, Jackson, president; Mrs. W. J. Fallis, Nashville, vice-president; and Mrs. A. O. Buck, Nashville, secretary.

Editorials

Retirement For Pastors And Others

Each state in the Southern Baptist Convention has a retirement plan for the benefit of pastors, full-time ministers of music and/or education, associational missionaries, and denominational workers. Our retirement protection plan in Tennessee, along with those in other states, is administered by the Annuity Board of the SBC at Dallas, Texas. Its purpose is to protect those sharing in it against financial need when they retire, or in case of disability, or to help the participant's family when he dies. The cost of this protection plan is borne by the participating member and his church, together with the State convention caring for one-third. Dues are based on a percentage of the participant's salary, up to a maximum of \$4,000.

Sometimes young ministers neglect to enroll in this protection plan. Retirement seems far away. Maybe they feel themselves hard-pushed financially.

Doubtless some older pastors find their income very meager. Maybe they have felt they could not pay the small cost of sharing in this protection plan. They can come to the end of their service years with neither savings nor annuity. Churches should be mindful of this. Churches would do well to pick up the pastor's cost of sharing in the denominational retirement plan. Participants together with their churches and the Convention finance these retirement plans, but churches are encouraged now to bear also their pastor's part.

In this issue we list the latest report of those in Tennessee sharing in these retirement plans of the denomination. The earliest plan came into effect July 1, 1940 in our state. Since then 1,470 churches have participated at some time. Churches presently participating total 850, with 16 missions, and 46 associations on a dues paying basis. Presently participating are 741 pastors, 40 associational missionaries, and 68 other individuals who are listed as ministers of music and/or education.

According to those in the retirement office, we now have 61 per cent of our churches participating in the denominational retirement plan. The goal is a minimum of 75 per cent of the churches. Check the list of churches and see if yours is included. We hope your pastor also is in the plan.

TIME INVENTORY



Where Are We Headed?

The world as our children see it may startle us. What does a child think about life? It all came home suddenly to a father the other day. Here is his eye-opening experience. "The impact of how the next generation might view our present institutions hit home quite hard the other day. My four-year-old son and I had just stepped out of a neighborhood store, when he asked the question: 'Daddy, is that a rocket?' At first I didn't understand what he was referring to. Then it hit me—the rocket was a church steeple sticking skyward above the treetops."

With children, whose view of the world is largely shaped through the television screen, is the nose cone to supplant the spire? Is the bomb to blast out the Bible? Will there be more interest in getting to the moon than going to heaven? It's something to think about. One thing is quite sure. Failure to teach children the things of Christ and the Kingdom of God does not leave them innocent children. A materialistic culture is indelibly stamping their minds and hearts with the things of this world.

Baptists 'Disinterested' In Protestant Merger

WASHINGTON (BP)—Baptist groups "have not indicated any interest so far" in the merger talks by four major Protestant denominations, according to Eugene Carson Blake, stated clerk of the United Presbyterian Church.

Recently 40 leaders of the Methodist Church, the Protestant Episcopal Church, the United Presbyterian Church in the U.S.A., and the United Church of Christ held a two-day conference here to discuss possible merger plans for their denominations.

The meeting stemmed from a sermon by Blake in December, 1960, at San Francisco. He proposed at the time that these four denominations form a plan for a merger. Immediate national attention was focused on the idea. The groups have a combined membership of about 20 million.

Specific actions taken by the 40 leaders were:

1. Extended an invitation to three more church bodies to participate in further consultations. These are the Disciples of Christ, the Evangelical United Brethren, and the Polish National Catholic Church.

2. Agreed to call themselves "The Consultation On Church Union."

3. Elected James I. McCord, president of Princeton Theological Seminary, as chairman, and Charles C. Parlin, Methodist layman and one of six presidents of the World Council of Churches, as secretary.

4. Set March 19-21, 1963 as the date for the next meeting.

The Southern Baptist Convention has declined invitations to join ecumenical movements such as the National Council of Churches and the World Council of Churches. However the Convention has indicated its desire and willingness to cooperate with other denominational groups in a number of areas.

In the 1961 Convention at St. Louis the Southern Baptists pointed out that they are cooperating with their fellow Baptists in the United States in joint enterprises. They also said that "a great amount of cooperation with other Christian bodies is already in effect in local churches, in pastors' associations, in temperance endeavors, religious surveys, in campaigns against vice and social evils, and the like."

Further, the Southern Baptist Convention resolved "that we encourage our Baptist people as individuals to think and pray about additional ways and means of brotherly cooperation with other Christian bodies in matters of mutual concern wherein the sacrifice of cherished principles is not involved."

Although the American Baptist Convention has in the past discussed merger with the Disciples of Christ, there is no indi-

cation at present that American Baptists are open to union movements.

Recently Edwin H. Tuller of Valley Forge, Pa., general secretary of the American Baptist Convention, told the Boston Baptist Social Union that he favored cooperative Christianity through councils of churches rather than organic church union.

"American Baptists would be more attracted to unity within diversity than to diversity within unity," Tuller said. "Too many people quickly jump to the conclusion that all Protestants should quickly form one great Protestant Church since there is little difference between churches anyway."

Tuller preferred inter-denominational cooperation through councils rather than a "super-church." He said that in the church merger movements "the tendency grows to make such ordinances as Baptism and the Lord's Supper into means of grace, necessary to salvation, rather than as sacred symbols of spiritual significance for the Christian."

In a statement issued at the end of the conference, the leaders said that areas needing further study included the historical basis for the Christian ministry, the creeds and confessional statements, the theology of liturgy and the relation of word and sacraments.

Although the 40 Protestant leaders are

Caudill To Speak Missionary Day

NEW ORLEANS, LA.—A pastor from Memphis will be the third missionary day speaker of the academic year at New Orleans Baptist Theological Seminary.

R. Paul Caudill, pastor of Memphis' First Church since 1944, will speak May 3 in the Roland Q. Leavell chapel on the subject "Our Debt to the World."

Dr. Caudill, a graduate of Wake Forest College and Southern Baptist Seminary has taught in the public schools of North Carolina and served as pastor of churches in North Carolina, Kentucky, Georgia and Tennessee.

Traveling Tip

A traveling tip if you're not in a hurry to go or return from the Southern Baptist Convention at San Francisco: Holders of Western Clergy permits may use them on Canadian National and Canadian Pacific trains from Seattle to St. Paul via Vancouver, the Canadian Rockies and Winnipeg. Fares to and from Seattle via Canada are essentially the same as via direct lines inside the United States. (BP)

working seriously toward a merger in their denominations, they recognize numerous difficulties in the way. No target date has been set, and news observers who reported the meeting were not too optimistic about a union soon.

BAPTIST BELIEFS

By Herschel H. Hobbs

Conviction

This is the state of mind and heart whereby a lost person is brought to admit his sinful nature and practice. Apart from this experience there can be no salvation from sin (cf. Luke 18:9-14). Conviction is the work of the Holy Spirit.

The Holy Spirit reproves or convicts of "sin . . . righteousness . . . and of judgment" (John 16:8). "Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (vv. 9-11). The Holy Spirit shows man the awfulness of sin and what it does, not merely to the sinner but to God. He brings him to see that he is a sinner and that the greatest sin is unbelief in Jesus. He leads him to see that compared to Christ's righteousness his self-righteousness is as filthy rags (Isa. 64:6). Further-

more, he shows him the righteousness of God which is not by works but by faith in Jesus (Rom. 1:16-17; 10:3-4). Thus man is led to admit the righteous judgment of God upon him because of his sin. He is thus ready to accept Christ or else reject Him.

Conviction is not synonymous with salvation. Under conviction man will either reject Christ and plunge deeper into sin (John 13:26-30), or else he will receive Christ in faith as his Saviour (Luke 23:40-43). The man under deep conviction of sin is not far from the kingdom of God. But he should beware of a continued rejection of Christ, for God says, "My Spirit shall not always strive with man" (Gen. 6:3). Without the Spirit, no conviction; without conviction, no hope of salvation. "Today if ye will hear his voice, harden not your hearts, , , , " (Heb. 3:7-8).

Tennessee Topics

E. Mervyn Altman, minister of music and education for the past three years at First Church, Cleveland, has resigned effective April 30. He has accepted a similar position with North Hialeah Church, Hialeah, Fla.

Holston Association Pastors' Conference recently elected Richard Ratliff, president; S. W. Argo, vice-president; and J. C. Cartee, secretary.

Piney Grove Church, Holston Valley Association, has called Bud Winegar as pastor; and McPheeter's Bend Church has extended a call to Ted Davis of McQuady, Ky.

Rev. and Mrs. Ernest C. Pippin, missionaries in Argentina, have chosen Comodoro Rivadavia as their area of service. They may be addressed at Casilla 10, Comodoro Rivadavia, Chubut, Argentina. Pippin was born in Abingdon, Va., but grew up in Elizabethton, Tenn. Mrs. Pippin is the former Martha Smith of Old Hickory, Tenn.

Paul Griz, minister of music and education at Lockeland Church, Nashville, has resigned to accept a similar position with South Knoxville Church. He has been at Lockeland two and a half years.

March 25, Corryton Church, Knox County, broke ground for a new sanctuary and educational building. Organized in August, 1905, with 35 charter members, the church now has 355 members. Taking part in the service were Damon Patterson, pastor; Franklin Boruff, Brotherhood president; Mrs. J. A. Zachary, charter member; Miss Frances Dyer, Training Union director; R. C. Harless, finance committee; Bill Stipes, newest member; Mrs. Damon Patterson, WMU president; Doyle Davis, chairman of deacons and building committee; Ernest Ogg, Jr., Sunday school superintendent; and Clun Longmire, chairman of trustees.

Rev. L. H. Hatcher is recovering from a heart condition. He has been resting up. Following further check up by the doctors he hopes to resume his pastoral duties soon as pastor of First Church, McKenzie.



Miss Anita Coleman, who once left her native state of Tennessee to teach in U.S. Air Force schools in the Orient, will soon return to Japan as a missionary. Native of Buena Vista, childhood resident of McKenzie, and former teacher in Dresden and Memphis, she was one of 14 appointed missionaries in April by the Southern Baptist Foreign Mission Board, meeting in semiannual full session in Richmond, Va.

She was among 14 missionaries appointed at the April meeting of the Foreign Mission Board, bringing the total of Southern Baptist foreign missionaries to 1,563.

James E. Humphreys was ordained to the ministry April 8 by Cordova Church, Memphis. The ordination was requested by Toone Church, Hardeman Association, where Humphreys is pastor. Assisting in the ordination were Fulton Robertson, Ralph R. Moore and Roswell Davis.

April 1-11 First Church, Loudon, was led in revival services by W. C. Creasmen, Nashville, evangelist, and Lloyd Smith, Hariman, music director. There were three additions to the church. O. C. Rainwater is pastor.

Pastor Carl Quattlebaum baptized 10 candidates, Sunday April 15, in fellowship of Ellendale Church, Shelby Association. For the first time the newly completed baptistry was used. Heretofore the church has had to make use of facilities in other Baptist churches. Quattlebaum came to the Ellendale charge October 12 from Corsicana, Texas. He is a graduate of Southwestern Seminary with B.D. and M.R.E. degrees.

William Q. Williamson of Vanzant, Ky. will preach his first sermon as pastor of Neely's Bend Church, Madison, May 6. He comes to Madison from the pastorate of Macedonia Church. He has served as pastor in Alabama and as associational worker for the Cahaba Association of Perry County in Alabama. Williamson was educated at Howard College, Birmingham, and Southern Seminary, Louisville. Both he and his wife are from Birmingham. James C. Austin, director of Stewardship development of the SBC Stewardship Commission has been serving as interim pastor of the Neely's Bend Church.

Joe Milton Thomas is the new pastor of Zion Church, Big Hatchie Association. He comes from Southern Seminary. He is married and has a two-month old child.

Rev. Luther Alvin White of Ripley died March 22. He had been critically ill for several weeks. Services were held at Durhamville Church, March 24.

Mrs. Dorothy Crawford, 42, wife of John Elmer Crawford, pastor of Beech Springs Church, Sevier Association, died April 4, in Baptist Hospital. She had been ill for several months. Funeral services were held at Beech Springs Church, April 5, with Walter Ownby and James Clark officiating. Mrs. Crawford was a Sunbeam director and very active in all phases of the church program. I don't think it is possible to find a pastor's wife who has been more loyal to her husband and to the total church program than has been Mrs. Crawford. She was truly a radiant Christian.—Bill Atchley

Beaumont Avenue Church, Knoxville, had 40 young people to rededicate their lives to Christ on a Wednesday evening during Youth Week. The closing Sunday two young people accepted Christ and 20 young people dedicated their lives to full-time Christian service. Pete Beard, B.S.U. director at University of Tennessee, spoke at the Wednesday evening service. The Sunday speaker was Bill Edd Saylor, pastor of Roan Hill Church, Johnson City. Don Blaylock is educational director and Dillard Hagan, pastor.

Washington Avenue Church, Cookeville, ordained Daski Vickers and Jack Hackett as deacons April 8. Pastor Sam Brooks was assisted in the service by Vesper Judd, moderator of the association, and Oscar F. Davis, missionary.

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Write J. C. Wicker, D.D., Box 813, Fork Union, Virginia.

Secretary Reports On Conference

NASHVILLE — One thousand selected participants are being invited to attend the first Southern Baptist Family Life Conference in Nashville Feb. 25-Mar. 1, 1963.

Joe W. Burton, secretary of the Family Life Department of the Baptist Sunday School Board, outlined plans for the conference at a meeting of the Board's education division workers recently.

Dr. Burton told the group that representatives of his department had completed a tour of 24 states and the District of Columbia, presenting to Baptist state convention workers plans for the Family Life Conference and other activities of the department. More than 300 participated in these meetings.

Theme of the conference is "The Church Helping Its Homes." Sessions will be held at First Baptist Church, Downtown Presbyterian Church, and the new offices of the Southern Baptist Convention's Executive Committee.

Conferences will be divided into four major theme assemblies, dealing with problems in these areas: "Preparing for Christian Marriage," "Christian Family Life," "Helping Families with Special Problems," and "Home and Church Working Together."

Dr. Burton reported that the response of state workers to the Family Life Conference and other plans of the department is "Encouraging and enthusiastic." Eighty to 90 per cent of invited personnel attended the state meetings, he said. These groups included state executive secretaries and superintendents of evangelism, and representatives of seminaries and agencies of the Southern Baptist Convention.

"Every agency of the convention has a stake in family life," Dr. Burton said. "All are involved—all must be involved. The 1963 Family Life Conference is designed for the involvement of Southern Baptist in a family life program."

He added that there was recognition throughout the states of the crisis in American family life. He cited family instability and breakdown, divorce, and replacement of the home as evidences of "the decay of civilization."

"Even the church is replacing the home," Dr. Burton pointed out. "There is an attitude among some church leaders that since the home is inadequate, the church should do the work of the home. This is not the answer," he asserted. "The home remains. The church should not seek to replace the home but to qualify the home for its job by training parents for Christian home building and preparing youth for Christian marriage."

Attendance at the 1963 Family Life Conference is by invitation, Dr. Burton explained. Baptists who are interested in the conference and feel they could make a

Dedicate Home For Associational Missionary



DRESDEN—Weakley County Association Baptists dedicated a new home here for their associational missionary April 15. A three-bedroom and den brick home valued at over \$14,000 will be occupied by Rev. Melvin Howell and his family. He became associational missionary January 1.

The association's missions committee was in charge of the building project. Some of those present for the occasion Sunday afternoon are shown here, left to right, front row: Rev. Robert Campbell, Weakley Association moderator and pastor of First Church, Gleason; Mr. Snoda Parham of Dresden, a member of the committee; back row: Rev. Melvin Howell, associational

contribution should write the Family Life Department at the Sunday School Board in Nashville.

Cherokee Church's (Memphis) newest mission, Westmont, is making good records. Since the first of March 117 have enrolled in Sunday school, 57 in Training Union and more than 30 have joined the church. Orelle Ledbetter, mission director, said there was a possibility to occupy the new 40x100 building Easter. A mid-May revival is planned with Allen Bartlett of Salem Church, Trenton, Mo., as evangelist.

missionary; Rev. Bill Delaney, chairman of the committee and pastor of Southside Church, Martin; Mr. Finis Trantham of Gleason, a member of the committee.

Other committee members, not shown here are: Rev. Harold Smotherman of Jolley Springs, Rev. Harold Grissom of Corinth, and Mr. Finis Todd of Jolley Springs who drew the plans and oversaw construction, giving his services without charge. Much labor was donated by pastors and laymen of the association.

The attractive home has an office and literature room for the missionary. Some 200 people from 23 churches gathered for the occasion Sunday afternoon. The dedicatory message was brought by Editor Richard N. Owen of the BAPTIST AND REFLECTOR. The prayer of dedication was offered by Rev. E. E. Willis, pastor of First Church, Dresden.

Mississippi College Concert Choir will appear in concert during the evening revival at First Church, Madison, Monday, May 7. This will be one point of a 4-state tour during the week of May 6-13.

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THESE TENNESSEANS admire their state Baptist paper's emphasis on the church library ministry in the BAPTIST AND REFLECTOR'S Apr. 5 issue. Both strong advocates of church libraries at the Baptist Sunday School Board, Nashville, Mrs. Mary Helen Hart is receptionist in the Board's Church Library Service; Hubert B. Smothers is assistant to the director of the Service Division.

Brotherhood Shown By Baptist Church

WASHINGTON (BP)—The fact that the Gospel is for all people in the world was vividly demonstrated by a Baptist church here.

National Baptist Memorial Church, Lee Shane, Pastor, sponsored international night, which was attended by representatives from 29 countries, including five from the Russian Embassy in Washington.

The purpose of the occasion was to communicate the Christian concept of world brotherhood and to indicate in a positive way that the churches want to be friendly to these foreign peoples, according to A. Moncreif Jordan, assistant pastor.

"Such an occasion," Jordan said, "should impress upon the church and visitors alike the responsibility of world citizenship."

Speaking to the group was Erle Cocke, Jr., alternate U.S. executive director of the International Bank For Reconstruction and Development in which 74 countries participate.

Cocke, a layman and Sunday school teacher in Briggs Memorial Baptist Church, Washington, received decorations from the United States and seven other countries for going "beyond the call of duty" during World War II. He experienced world brotherhood in action when his life was saved by German villagers after he was shot down and left for dead in a German firing line.

A Korean congregation and a Latvian congregation use the building facilities of National Church for their regular services. A Spanish Bible class is sponsored by the church. Following the service these groups presented songs, costumes and food from their countries.

National Church, built by both the American and Southern Baptist Conventions as a memorial to religious liberty in the nation's Capital, has an estimated 30 countries represented within its membership.

Immediate Action Urged For Refugee Resettlement

MIAMI (BP)—Southern Baptist churches need to take immediate action to help resettle the Latin refugees now flooding this city, the director of the denomination's Spanish work here urged.

"Perhaps we have been too concerned about working out all the details before sponsoring a family," said Milton Leach of Miami. "This problem is getting out of hand unless action is taken."

Leach said 113,460 refugees mostly from Cuba, had registered with the federal government, but then only 22,906 had been resettled. And they continue to arrive at the rate of approximately 2000 a week, with no indication of change.

Churches need to assure Leach's office of three things: (1) That housing will be provided, (2) That food will be assured the family, and (3) That other needs will be provided, such as work, schooling, etc. after their arrival.

"If a church agrees to sponsor a family, house and feed them, we would not have to wait until work was secured before the family is sent," he said.

He suggested 25 or 30 churches in a city or association could agree to take one or more families, set a date for their arrival, and the refugees could be sent by chartered plane or at least together. The government pays the transportation costs.

"Southern Baptists are as well or better organized than any other evangelical group to do a real job of resettlement, but to date we have received too few definite commitments," he added.

The denomination's Home Mission Board, which employs Leach, has assigned Robert Fricke of Miami and R. G. Van Royen of Dallas, Tex., to lead in resettlement and relief ministry. Fricke is assisting Leach in Miami and Van Royen is helping organize committees throughout the United

States for resettlement.

State conventions which have organized committees include Alabama, Arizona, California, Colorado, Georgia, Hawaii, Indiana, Kansas, Kentucky, Louisiana, North Carolina, Oklahoma, South Carolina, Tennessee, and Virginia.

Tennessee Churches are urged to contact their Latin Refugee Committee, Rev. Leslie Baumgartner, chm., 1812 Belmont Blvd., Nashville, Tenn. or Robert Fricke, 1790 Northeast Second Court, Miami 32, Fla.



Tennessee Baptist Churches, Missions, Pastors, And Full-Time Ministers Of Music And Education Currently Participating In Retirement Plans

The Protection Plan provides disability, widow, and age benefits for all pastors and full-time ministers of music and/or education who participate. The Tennessee Baptist Convention helps to provide this protection by paying one-third of the cost—5% of the salary, not to exceed the maximum salary basis of \$4,000 per year. Churches are urged to pay two-thirds of the cost—10%.

The percentage of churches participating in Tennessee is 61%, and the minimum goal is 75%.

Does your church, pastor, and minister of music and/or education have this protection? If not, write for information and application forms immediately. If there are questions concerning this report, please let us know.

(Miss) Beatrice Moore
Retirement Plans
1812 Belmont Boulevard
Nashville 5, Tennessee

CHURCH	PASTOR
Alpha Association	
Centerville.....	James K. Sparkman
Cross Roads.....	Jimmy L. Crenshaw
Hohenwald.....	(see footnote)
Association.....	Odis H. Farrington
Beech River Association	
Lexington, 1st.....	Edwin E. Deusner
Sand Ridge.....	Thomas F. Smith
Beulah Association	
Gibbs.....	Grover W. Page
Johnson Grove.....	(pastor not participating)
Lake View, Mission of	(pastor not participating)
Woodland Mills.....	(pastor not participating)
Martin, 1st.....	Charles A. Wingo
	Irene Bishop, Edu. Dr.
Mt. Pelia.....	J. P. Selph
Obion.....	Robert W. Ivy
Ridgely.....	Harry G. Harwood
Samburg Chapel of 1st, Union City	(pastor not participating)
South Fulton.....	H. Charles Allen
Tiptonville.....	(pastor not participating)
Troy.....	James H. Morgan
Union City, 1st.....	James R. Covington
Woodland Mills.....	Elven Delano Hensley
Association.....	(missionary not participating)
Big Emory Association	
Beech Park.....	Thomas Melzoni
Caney Ford.....	Edward K. Rice
Cardiff.....	Henry R. Swallows
Cedar Grove.....	James L. Austin
Elizabeth St.....	James L. McElyea
Eureka.....	C. V. McCoig
Kingston.....	Fred Rudder
	Charles Spencer
	(M of M & Edu)
Liberty.....	A. F. Grahl
Oakdale.....	Charles W. Kelley
Piney.....	Dave J. Smith
Piney Grove.....	Keller B. Brown
Pleasant Grove.....	Tom D. Fritts, Sr.
Pond Grove.....	Luke E. Martin, Jr.
Riggs Chapel.....	(pastor not participating)
Riverside.....	Pat F. Howard
Rockwood, 1st.....	Richard Raymond Lloyd, Jr.
	Charles D. Kirby, II
	(M of M & Edu)
South Harriman.....	Charles G. Works
Trenton St.....	Branson C. Wiggins
	Thomas C. Heneisen
	(M of M)
Union Chapel.....	Lawrence D. Noland
Walnut Hill.....	Claude B. Kelley
Wartburg.....	(pastor not participating)
Woody Street, Mission of	(pastor not participating)
South Harriman.....	Robert C. Walker
Association.....	E. H. Howard

Big Hatchie Association	
Ashport.....	LeRoy A. Peterson
Brighton.....	Pat L. Landrum
Brownsville.....	Herbert K. Sorrell
Calvary.....	L. D. Kennedy
Covington, 1st.....	Henry G. West, Jr.
Fulton.....	(pastor not participating)
Holly Grove.....	William A. Davie
Mt. Lebanon.....	Thomas Reid Tutor

CHURCH	PASTOR
Munford.....	(pastor not participating)
Ripley.....	Bernard Scates
Stanton.....	David R. Joyner
Woodland.....	(pastor not participating)
Woodlawn.....	(pastor not participating)
Zion.....	Richard Lee Lusk
Association.....	W. E. Walker
Bledsoe Association	
Cottontown.....	William B. Griffith
Gallatin.....	James P. Craine
Lafayette, 1st.....	Harry W. Hargrove
Millersville, 1st.....	Henry A. Crouch
New Hope.....	Clifton D. Alexander
Mitchellville.....	(pastor not participating)
Portland.....	Eugene M. Fleming
Southside.....	Grady A. Craddock
Station Camp.....	(pastor not participating)
Association.....	Nat McKinney, Jr.
Bradley Association	
Big Spring.....	Marion Leonard Arbuckle
Calvary.....	J. T. Cline
Candies Creek.....	Charles S. Runyon
Charleston.....	Robert D. Kelley
Cleveland, 1st.....	Everett Warren Rust
	Ernest M. Altman
	(M of M & Edu)
Corinth.....	Omar Grant Plank
Georgetown.....	Paul Cornelius Watson
Galilee.....	(pastor not participating)
Macedonia.....	(pastor not participating)
North Cleveland.....	Ira Frazier
Stuart Park.....	C. A. McKenzie
Victory.....	(pastor not participating)
Waterville.....	(pastor not participating)
Westwood.....	J. Howard Young
Association.....	J. W. Rymer
Campbell Association	
Caryville, 1st.....	J. C. Watson
Jacksboro.....	Charles H. Robinson
Jellico.....	Richard L. Allison
LaFollette.....	J. E. Ledbetter
Carroll-Benton Association	
Atwood.....	Kester C. Cotton
Camden.....	Robert A. Sanders
East Side.....	H. D. Lankford
Eva.....	Lillard Dunn, Jr.
Grace.....	Robert C. Ryan
Huntingdon.....	Jonas L. Stewart
McKenzie.....	Lemuel H. Hatcher
McLemoresville.....	Clyde H. McCord
Mt. Nebo.....	H. D. Lankford
Prospect.....	R. L. Dodson
Trezevant.....	(pastor not participating)
Union Academy.....	(pastor not participating)
Central Association	
Forest Park Chapel.....	(pastor not participating)
Northside.....	Cannie M. Leonard
Shellsford.....	Ray Donald Owens
Association.....	(missionary not participating)
Chilhowee Association	
Alcoa, 1st.....	W. H. Lodwick
	Kermit W. Whitten
	(M of M & Edu)

CHURCH	PASTOR
Armona.....	Burl McMillan
Beech Grove.....	Robert Elmer McCullough
Bethel.....	Wilburn C. Hoglen
Broadway.....	David R. Walker
	Don R. Erwin
	(M of M & Edu)
Calderwood.....	John Lloyd Estes, Jr.
Calvary.....	Clyde M. Glass
Cedar Grove.....	Carl Ogle
Central, Alcoa.....	James A. Clark
Chilhowee, 1st.....	Joe L. Orr
East Maryville.....	Joseph C. Reed
Ellejoy.....	(pastor not participating)
Everett Hills.....	Frederick R. Cole
	Harold W. Wilcox (M of M)
	Ralph E. Galyon
Friendsville, 1st.....	Willis R. Allen
Grandview.....	Robert E. Peek
Kinzel Springs.....	Park M. Keller
Maryville, 1st.....	James William Harbin
Maryville, 2nd.....	Paul A. Reneau
Miller's Cove.....	Clarence Ray Evans
Monte Vista.....	Jack M. Spencer
Mt. Lebanon.....	Thomas V. Wells
McGinley St.....	J. W. Hopper
Oak St.....	F. L. Fuller
Salem.....	Normal M. Watson
Springview.....	Joe B. Caldwell
Stock Creek.....	H. N. Key
Unity.....	Glenn A. Grubb
West Maryville.....	David E. Gregg
Wildwood.....	Alexander Nisbet
Association.....	Horace L. Gennoe

Clinton Association	
Andersonville.....	Charles C. Hobbs
Bethel.....	James R. Stroud
Black Oak.....	Ernest Delbert Payne
Central.....	Kenneth B. Combs
Clear Branch.....	H. L. Hutchins
Clinton, 1st.....	Raymond I. Sanderson
Clinton, 2nd.....	George W. Williams
Fairview.....	David C. Sharp
Glenwood.....	Robert Richard Smith
	Jack C. Neace
	(M of M & Edu)
Hillvale.....	H. L. Smith
Lake City, 1st.....	Wayne Q. Markham
New Salem.....	Joseph A. Bridges
Norris.....	(pastor not participating)
Oak Ridge, 1st.....	Edward D. Galloway
	Harold T. Prichard (M of M)
Oliver Springs.....	Don Leroy Peek
Robertsville.....	W. C. Summar
	David M. Hyers (M of M)
Zion.....	(pastor not participating)
Association.....	Raleigh Lee Brady

Concord Association	
Barfield.....	Harry F. Nichols
Belle Aire.....	Arlie Edward Spaulding
Eagleville.....	(pastor not participating)
LaVergne.....	(pastor not participating)
Maney Ave.....	Donald Rutledge
Milton.....	William R. George
Mt. Carmel.....	(pastor not participating)
Mt. Herman.....	Eldredge M. Dorris
Mt. View.....	(pastor not participating)
Murfreesboro, 1st.....	H. Eugene Cotey
	Dudley H. Johnson, Jr.
	(M of M & Edu)
Nolensville.....	Charles E. Pinegar
Powells Chapel.....	John R. Drayer
Smyrna, 1st.....	V. Wayne Tarpley
Southeast Mission of	
Murfreesboro, 1st.....	Archie Dennis King
Stones River.....	Charles K. Sharpe
Third.....	Carl P. Daw
Wards Grove.....	Allen C. Barrett

Copper Basin Association	
Mine City.....	Connie M. Bowers
Association.....	William L. Shipman

Crockett Association	
Alamo.....	Robert Benson
Bells.....	J. E. Sharp
Cairo.....	Joseph DeWitt May
Cross Roads.....	William E. Copeland
Gadsden.....	Oscar W. Patterson
Maury City.....	Jack D. Mick
Midway.....	Oscar W. Patterson

Cumberland Association	
Clarksville, 1st.....	John David Laida
	Donald E. Morie (M of Edu)

CHURCH	PASTOR
Cumberland Drive.....	Warren Gates Robards
Dotsonville.....	Stephen G. Minor
Erin.....	James D. Craig
Gracey Ave.....	Homer Monroe Robertson
Gum Springs.....	(pastor not participating)
Harmony.....	Milburn Chester
Kirkwood.....	E. C. Sisk
Little West Fork.....	Delmer R. Rice
Memorial.....	Raymond K. Chadwick
New Providence.....	Van M. Sledd
Pleasant View.....	Isaac Jones
Slayden.....	James G. Swift
Spring Creek.....	(pastor not participating)
Association.....	Clyde Cobb

Cumberland County Association

Crossville, 1st.....	(pastor not participating)
Fredonia.....	Walter R. Pratt
Haleys Grove.....	(pastor not participating)
Homesteads.....	Lucius Comer Meadows
Mayland.....	(pastor not participating)
Mountain View.....	J. E. Parrott
Plateau.....	(pastor not participating)
Pleasant Hill.....	Samuel E. Wood
Association.....	W. Guy Cooke

Cumberland Gap Association

Harrogate.....	Arthur D. Burcham
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Duck River Association

Altamont.....	Ben H. Walker
Calvary.....	James H. Williams
Hickerson Mem. Mission,	
Tullahoma, 1st.....	Thomas R. Redford
Highland.....	Roy C. Magill
Huntland.....	Jerry A. Songer
Liberty.....	Wallace W. Stockman
Lincoln Heights.....	Paul J. Tabor
Manchester.....	Hugh L. Myers
Monteagle.....	(pastor not participating)
Rutledge Falls.....	Marvin M. Youngblood
Tracy City.....	Beecher Hammons
Tullahoma.....	Tom Madden
Winchester.....	Wendell W. Price
Association.....	H. Delmar Standifer

Dyer Association

Dyersburg.....	Robert Lee Orr
East Dyersburg, Mission	
Dyersburg, 1st.....	Peter B. Kinsolving
Fairview.....	(pastor not participating)
Finley.....	(pastor not participating)
Fort Hudson.....	William Fletcher Gill
Fowlkes.....	Morris E. Prince
Halls.....	Edwin A. Hunter
Hillcrest Ave.....	Robert H. Dills
Newbern.....	Tillman T. Newton
Southside.....	Johnnie W. Bass
Trimble.....	William Cornell Henley, Jr.

East Tennessee Association

Bear Creek.....	Harvey R. Click
Calvary.....	Walter M. Ogle
Centerview.....	James R. Stump
Forest Hill.....	C. L. Nicely
Lincoln Ave.....	Donald B. Jones
Mt. Zion.....	Row Ford
Newport, 1st.....	Harold A. Collins
Wilsonville.....	H. H. Pitt (Mission P.)
Association.....	Herman G. Matthews
	Hurley B. Clemmons

Fayette Association

Hickory Grove.....	Robert K. Morris
Kirk.....	Edward A. Lindemann
Morris Memorial.....	Ralph E. Thomas
Oakland.....	(pastor not participating)
Somerville.....	O. M. Dangeau
Association.....	J. C. Montgomery

Gibson Association

Antioch.....	Walter M. Martin
Beech Grove.....	Charles L. McCall
Bethpage.....	(pastor not participating)
Bradford.....	Harry L. Garland
Calvary.....	Kester H. Cotton
Clear Creek.....	James M. Rogers
Dyer, 1st.....	T. Crawford Williams
Eldad.....	Lewis Gayle Sewell
Emmanuel.....	Oliver E. White
Fruitland.....	Charles L. McCall
Hickory Grove.....	Frederick D. Stone
Humboldt.....	William C. Garland
Immanuel.....	Russell E. Crouse
Kenton.....	Robert N. Sanders
Medina.....	(pastor not participating)
Midway.....	William L. Thompson
Milan, 1st.....	E. L. Smothers
	Byron T. Sherbenou
	(M of M & Edu)
New Bethlehem.....	Orville McMahan
Northside.....	(pastor not participating)
Old Bethlehem.....	(pastor not participating)
Poplar Grove.....	Maurice D. Coleman
Poplar Springs.....	(pastor not participating)
Rutherford.....	Wilbur C. Breland
Salem.....	Joseph H. Trybone
Spring Hill.....	Robert A. Brown
Trenton, 1st.....	(pastor not participating)
White Hall.....	William A. Palmer, Jr.
Association.....	Barney Flowers

CHURCH	PASTOR
Giles Association	
Lynnville.....	George W. Hill
Minor Hill.....	Bobby G. Brothers
Pulaski.....	William F. Cates
Rock Springs.....	James R. Hurn
Union Hill.....	(pastor not participating)
Association.....	R. E. Wilsford

Grainger Association

Block Springs.....	E. George Tabler
Indian Ridge.....	Ancil Garrett
Lea Springs.....	(pastor not participating)
Powder Springs.....	(pastor not participating)
Sunrise.....	Lester E. Young

Hamilton Association

Avondale.....	Lester R. Whiddon, Sr.
	Billy J. Morris (M of M)
Birchwood.....	Charles F. Barrett
Boulevard.....	Hobart M. Linkous
Brainerd.....	Jesse R. McIntyre
	Donald D. Dendy (M of Edu)
Brainard Hills.....	Marshall M. Vaughn
Calvary.....	Paul T. Huling
Cedar Hill.....	Floyd K. Moates
Central.....	Ansell T. Baker
	N. Lee Hunt (M of Edu)
Chattanooga, 1st.....	Luther Joe Thompson
	Carl A. Kosanke (M of Edu)
	Billy W. Wallace (Asst. P.)
Clifton Hill.....	Charles R. Carroll
Concord.....	M. Dale Larew
Daisy.....	Edward L. Griggs
East Ave. Mission of Eastdale	James H. McGlohon
East Brainerd.....	Clarence H. Petty
East Chattanooga.....	W. Newell Bynum
Eastdale.....	R. R. Denny
East Lake.....	Livy L. Cope
East Ridge.....	C. Henry Preston
East 23rd St.....	(pastor not participating)
Falling Water.....	Herman E. Callahan
Frawley.....	Thomas J. Youngblood
Hixson.....	C. E. Blevins
Kingwood.....	Spurgeon S. Gibbins
Lookout Mountain.....	(Pastor not participating)
Lookout Valley.....	W. M. Steele
Memorial.....	Bruce A. Russell
Middle Valley.....	(pastor not participating)
McCarty.....	W. E. Crosby
New Salem.....	Charles H. Baggett
Northside.....	Jack H. McEwen
Oak Grove.....	C. J. Donahoo
Oakwood.....	Wallace C. McGill, Jr.
	Frank Drewry
	(M of M & Edu)
Ooltewah.....	Clinton D. Henderson
Red Bank.....	Ralph Norton
Ridgedale.....	(pastor not participating)
Ridgeview.....	(pastor not participating)
St. Elmo Ave.....	McKnight Fite
Signal Mountain.....	A. B. Coyle
Silverdale.....	John W. Stair
South Seminole.....	(pastor not participating)
Spring Creek.....	Whitt M. Aiken
Stuart Heights.....	Eldon L. Youngblood
White Oak.....	Elmer J. Foust
Woodland Heights.....	William L. Smith
Woodland Park.....	Carl B. Allen

Hardeman Association

Bolivar.....	W. Fred Kendall, II
Brint's Chapel.....	Allie B. Baker
Enon.....	Walter R. Bryant
Essary Springs.....	Allie B. Baker
Grand Junction.....	James G. Lott, Jr.
New Union.....	James R. Jones
Parran Chapel.....	Lynn Claybrook
Rocky Springs.....	Walter R. Bryant
Shandy.....	Hugh F. Miller, Jr.
Silerton.....	Elvis C. McCord
West Memorial.....	Walter R. Bryant
Association.....	Fulton Robertson

Hiwassee Association

Shiloh.....	Raye Maddox
Ten Mile.....	Ben F. McKenzie

Holston Association

Antioch.....	E. W. Barnes
Asbury.....	Beldon D. Smith
Baileytown.....	David V. Tydings
Beulah.....	Martin L. Reed
Blountville.....	Jesse H. Clay
Bluff City.....	Sidney W. Argo
Bluff City, 1st.....	(pastor not participating)
Buffalo Ridge.....	Leslie J. E. Harris
Calvary, Bristol.....	Thomas M. Megar, Jr.
Calvary, Erwin.....	Walter F. Green
Calvary, Kingsport.....	Robert A. Cantwell
Cedar Grove.....	Francis V. Canty
Central, Johnson City.....	James A. Canaday
Chinquepin Grove.....	Elmer W. Sellers
Clark Street.....	Weldon L. Estes
Clear Branch.....	William W. Pennell
Clifton View.....	B. M. Canup
Colonial Heights.....	Ronald D. Hicks
Enon.....	Harry E. Guinn
Erwin, 1st.....	Melvin G. Faulkner
Fall Branch.....	(pastor not participating)
Ft. Robinson.....	A. Tom Crawford
Fordtown.....	Dallas L. Hardin
Glenwood.....	John W. F. Wright

CHURCH	PASTOR
Greeneville, 2nd.....	Stephen E. Sturdivant
Greeneville, 1st.....	James W. Lindsay
Holston Valley.....	B. Homer Harvey
Jonesboro.....	Joe M. Strother
Kingsport, 1st.....	(pastor not participating)
	Robert E. Medearis, Jr.
	(M of Edu)
Limestone.....	Roy L. Gorman
Litz Manor.....	Richard B. Sims
Lynn Garden.....	J. L. Trent
	Otis C. Stricker
	(M of M & Edu)
Ninth Street.....	Clayton J. Veatch
Piney Flats.....	Greenville E. Mathis
Southside.....	Raymond E. Young
Sulphur Springs.....	William F. Lethcoe
Sunset Village.....	Garland L. Bentley
Temple.....	Alvin R. Ratliff
Tennessee Ave.....	Willard B. Tallman
Tusculum.....	William J. Powell
Unaka Ave.....	Howard T. Rich
Unicoi.....	Philip D. Fletcher
Virginia Ave.....	Clifford A. Haynes
West Hills.....	O. Earl Bradshaw

Holston Valley Association

Church Hill, 1st.....	Millard L. White
Henards Chapel.....	Ruble E. Thompson
Hickory Cove.....	Burleson F. Sword
Looneys Chapel.....	(pastor not participating)
Oak Grove.....	Robert F. Smith
Rogersville.....	James E. Pitts
Association.....	James H. Stogner

Indian Creek Association

Bethlehem.....	S. H. Lewis
Leatherwood.....	(pastor not participating)
Mt. Hermon.....	(pastor not participating)
Olive Hill.....	Lauren A. Locke
Philadelphia.....	A. L. Bishop
Savannah.....	Robert J. Dean
Sharon.....	Lauren A. Locke
Waynesboro.....	William N. Grogan
Association.....	James G. Phelps

Jefferson Association

Buffalo Grove.....	William McKinley Jenkins, Jr.
Dandridge.....	Robert D. McCray
Flat Gap.....	(see footnote)
Good Hope.....	(pastor not participating)
Jefferson City, 1st.....	Ray F. Dykes
	Jean P. Peoples (M of M)
Mill Springs.....	(pastor not participating)
New Hope.....	Wayne L. Benson
New Market.....	R. T. Roberts
Northside.....	Joseph B. Cross
Piedmont.....	James F. Agan
White Pine.....	C. Judson Taylor
Association.....	Glenn A. Toomey

Judson Association

Canaan.....	Garner Ray Smith
Immanuel.....	Marvin L. Atkins

Knox Association

Alice Bell.....	J. Frank Boston
	Max Hardin (M of M & Edu)
Arlington.....	Paul M. Dennington
Beaumont Ave.....	W. Dillard Hagan
	Donald L. Blaylock
	(M of M & Edu)
Beaver Dam.....	Jack D. Whitson
Bell Avenue.....	E. L. Williams
Belmont Heights.....	A. B. Griffin
Black Oak Heights.....	Earl A. Jones
Broadway.....	Lewis E. Rhodes
	Kenneth C. Yeakey
	(M of Edu)
	George T. Turpin (Mission P.)
	Harry E. Hall (M of M)
Calvary.....	(pastor not participating)
Central, Fountain City.....	Charles S. Bond
	(Charles L. Huling (M of M)
	Johnnie M. Human
	(M of Edu)
Churchwell Ave.....	C. Clyde Billingsley, Jr.
Corryton.....	Damon Patterson
Crichton Memorial.....	Calvin Leroy Capps
Deaderick Avenue.....	Bobbie G. Brooks
East Tenn. B. Hospital.....	Sam B. Conner
Ebenezer.....	(pastor not participating)
Elm Street.....	Dewey Jackson
Euclid Avenue.....	William C. Rice
Fairview.....	Troy A. Christopher
Fifth Avenue.....	Wallace E. Morton
Fort Hill.....	Louis O. Ball
Fort Sanders.....	Wayne L. McMillan
Gayland Heights.....	James T. Turner
Gillespie Ave.....	M. K. Cobble
Glenwood.....	Charles M. Sharits
Grace.....	Alfred T. Royer
Greenway.....	Delmont Smelcer
Holston.....	Elmer Sharp
Immanuel.....	Homer A. Cate
Inskip.....	L. C. Rule
Island Home.....	John I. Kizer
John Sevier.....	Fred O. Ponton
Kingston Pike.....	Daniel E. West
Knoxville, 1st.....	Charles A. Trentham
	Woodrow Wilson Wall
	(M of M)
	James A. Ivey (Ass't P.)
Lincoln Park.....	Charles R. Ausmus

CHURCH	PASTOR
Linden Ave.	A. G. Hall, Sr.
Lonsdale	James S. Aiken
Lyons Creek	Carl W. Gosnell
Mars Hill	R. C. Barnes
Meridian	Wilson M. Lonas
Middlebrook Pk.	Edward W. Smith
Mt. Carmel	William F. Harvey, Jr.
Mt. Harmony	George K. Wolfenbarger
Mt. Olive	Wyman E. Wood
Mountain View	James M. Whitt
McCalla Ave.	A. Cameron Walker
	Fred H. Boehmer (M of Edu)
New Hope	Robert F. Shipe
New Hopewell	Jerry L. Tillman
North Knoxville	O. G. Lawless
Oakland St.	Kenneth E. McMahan
Oakwood	L. C. Roberts
Park Lane	(see footnote)
Powell	W. H. Parrott
Ridgedale	Marshall G. Duncan
Riverview	Roy V. Brock
Rocky Hill	(pastor not participating)
Roseberry	Richard R. Armstrong
Sevier Heights	David P. Ginn
Sevier Home	Ted E. McDaniel
Sharon	W. Stuart Rule
Smithwood	Ralph L. Murray
	Newell C. Carter (M of Edu)
South Knoxville	Clyde H. Freed, Jr.
Strawberry Plains	George J. Pittman
Union	Edward L. Scarbrough
Wallace Memorial	James G. McCluskey
	Norman M. Willie (M of M & Edu)
Washington Ave.	Robert E. Hollingsworth
Washington Pike	D. Lloyd Hammer, Jr.
West Haven	John M. Ellenburg
West Hills	Andrew J. Prince
West Knoxville	Robert H. Mizell

Lawrence Association

Brace	(pastor not participating)
Five Points	(pastor not participating)
Immanuel	(pastor not participating)
Iron City	Abbie Thibodeaux
Lawrenceburg, 1st	William L. Swafford
Leoma	J. L. Hunter
Mt. Horeb	(pastor not participating)
Park Grove	(pastor not participating)
Pleasant Grove	S. H. Lewis
Summertown	Daniel L. Bryant
Association	Robert L. Newman

Loudon Association

Calvary	A. A. Carlton
Dixie-Lee	John C. Parrish, Jr.
Lenoir City, 1st	Shields Webb
Loudon	O. C. Rainwater
New Providence	Vaughn L. Albright
Oral	(pastor not participating)
Pleasant Hill	McMurray Roberts
Association	Glen A. Melton

Madison-Chester Association

Antioch	Garland E. Snell
Bemis	W. Paul Waters
Bethel	Elvis C. McCord
Calvary	John L. Gilbert
Cartmell St. Chapel	Joe Hubert Swanner
Cotton Grove	Bobby W. Wiggins
East Laurel	L. M. Mayer
Englewood	Bill F. Riley, Jr.
Friendship (C)	C. R. Story
Highland Park	(pastor not participating)
Hillcrest	King V. Thetford
Jackson, 1st	W. Wayne Dehoney
	William S. Bates (Asst. P.)
	J. Eugene Sutherland (M of M)
Melusus	James A. Nunnery
Meridian	Warren H. DePriest
Mitchell Chapel	(pastor not participating)
North Jackson	Lawrence E. Green
Parkburg	George F. Hunter
Parkview	Joe E. Harris
Poplar Heights	W. A. Elliott
Preston St.	L. H. Canada
Spring Creek	(pastor not participating)
West Jackson	David Q. Byrd
	Henning L. Haynie (M of M & Edu)

Poplar St., Mission of W. Jackson	Richard Patton
Westover	Ralph Bray
Association	Henry Guy Jackson

Maury Association

Columbia, 1st	W. Clyde Martin
Friendship	Andrew G. Adcock
Highland Park	J. Lowell Knupp
Knobb Creek	Bill B. Cooper
Mt. Pleasant	Joe B. Good
Rock Springs	Joe Mayberry
Association	Howard J. Jones

McMinn Association

Antioch	E. M. Sherwood
Athens, 1st	(pastor not participating)
Calhoun	George A. Gardner
Calvary, Etowah	James E. Carver
Central	Lester E. Johnston
Clearwater	C. E. McDonald

CHURCH	PASTOR
East Athens	J. L. Stafford
East View	James T. Byrum
Englewood	James A. Hoyal
Etowah, 1st	Euman M. Holt
Goodsprings	Paul E. Smullen
Idlewild	(see footnote)
McMahan, Calvary	(pastor not participating)
Manilla Chapel	(pastor not participating)
Mt. Harmony No. 1	Edgar A. Young
Mt. Verd	William B. Hankins
Niota	Bob D. Lynch
North Etowah	E. N. Pack
Rogers Creek	(pastor not participating)
Walnut Grove	Orlen F. Baker
Westview	Bennie Ray Limer
Wildwood	Clyde Crook, Jr.
Association	Dillard J. Brown

McNairy Association

Adamsville	J. T. Drace
Bethel	Thomas E. Gatton
Chewalla	Warren G. Alexander
Falcon	F. T. Huckabee
Good Hope	Fred S. Hosea
Gravel Hill	Winfred L. Boothe
Mt. Gilead	B. C. Willcutt
Mt. Zion	(pastor not participating)
New Hope	James E. Howell
Ramer	James Smith
Selmer, 1st	Roy G. Elliott
West Shiloh	(pastor not participating)
Association	Teddy Evans

Midland Association

Bethany	Walter W. Hill
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Nashville Association

Altaloma	Kenneth A. Chapman
Antioch	William D. Fox
Ashland City	Edward G. Hester
Baptist Hospital	Fred L. Bell (Chaplain)
Belmont Heights	Harold J. Purdy
	Dennis Lyle (M of Edu)
	Wilbert H. Kerr (M of M)
Brook Hollow	Paul W. Turner
Brookside	(pastor not participating)
Centennial	Elvin L. Burnett
Charlotte Rd. Chapel of Brook Hollow	(pastor not participating)
Concord	Edward C. Minor
Crievewood	Herman E. Jacobs
Cross Keys Mission of Inglewood	Oscar L. Nash
Dalewood	Julius C. Thompson
Dickerson Road	Roy L. Sears
Dickson	Henry Lawrence Martin
Donelson	W. L. Baker
Eastland	Hayward Highfill
	T. Garvice Murphree (M of M & Edu)

Edgefield	Roy Babb
Ewing	Phil A. Shelton
Fair Hills Mission	John R. Gregory
Forest Hills	Robert J. Daugherty
Franklin	H. Eugene Crawford
Freeland	Hanes Cecil Foster
Gallatin Road	W. W. Harrison
Glendale	Vern B. Powers
Glenwood	W. Henderson Barton
Goodlettsville	(pastor not participating)
Grace	Wade E. Darby
	J. Roy Bethune (M of M)
Grandview	James E. Harris
Green Hill	Robert S. Clark
Harpeth Heights	Richard B. Hayes
Harsh Chapel	Daniel L. Lawler
Haywood Hills	George R. Shelton
Hendersonville	E. Courtney Wilson
Hermitage Hills	George C. Becvar
Highland	A. W. Osborn
Hillhurst	James E. Lee
Holiday Hills	Roy L. Gilley
Immanuel	Gaye L. McGlothlen
	Lindsay B. Crane, Jr. (M of Edu)
Immanuel Chapel	Thomas E. Ervin, Jr.
Inglewood	J. Harold Stephens
	Chester L. Henry (M of Edu)
	Robert L. Chapman (M of M)

Ivy Memorial	Arthur A. Nelson, Sr.
Joelton	(pastor not participating)
Judson	Hobart B. Ford
Lakewood	Charles O. Dinkins
Lincova Hills	(pastor not participating)
Lockeland	L. Harold Sorrells
	Paul Griz (M of M & Edu)
Madison	Oscar Nelson
Madison Heights	B. B. Powers
Madison St. Mission of Belmont Heights	Jewell T. Hart
Mill Creek	(pastor not participating)
Nashville, 1st	H. Franklin Paschall
	Mark Short, Jr. (M of Edu)
Neely's Bend	(pastor not participating)
New Hope	Charles H. Robinson
Old Hickory	Lucius W. Hart
Park Ave.	Robert A. Mowrey
	Truman E. Durham (Asst. P.)
Radnor	Robert W. Lashbrook, Sr.
Rayon City	Benjamin C. Elmore
Richland	Adam Gebhardt, Jr.
Riverside	James O. Carter
Rosedale	Dan G. Farmer
Saturn Drive	J. Victor Brown
Seventh	James T. Spurlin
Shelby Ave.	Richard Lucas

CHURCH	PASTOR
Shelby Chapel	Zeb L. Walker
Smith Springs	Mayford W. Brooks
Temple	Darryl A. Harris
Tennessee Home	(pastor not participating)
Third	Clyde W. Cutrer
Tusculum Hill	Donald B. McCoy
Una	Roy F. Easterly
	Fred Becker (M of M)
Union Hill	Lewis C. Ratliff
Valley View	James D. Land
Walker Memorial	Lloyd E. Lawrence
Westview, Mission	
Belmont Heights	James L. Davis
Westwood	Jesse H. Shannon
Woodbine	Albert S. Waits
Woodcock Memorial	Clifford F. Horne
Woodmont	G. Allen West, Jr.
	Dee Wayne White (M of M)
Association	Oscar L. Nash (field worker)

New Duck River Association

Charity	Robert R. Pulley
Cornersville	Frank M. Edwards
El Bethel	Hubert D. Estes
Flat Creek & Hickory Hill Missions, 1st, Shelbyville	C. Truman Graves
Holts Corner	Robert C. Carter
Lewisburg	Leslie M. Huff, Jr.
Longview	B. V. Christian
New Bethel	John B. Holland
Shelbyville, 1st	James E. Singleton
Shelbyville Mills	Ray B. McCall
Southside	(pastor not participating)
Wartrace	(pastor not participating)
Association	C. D. Tabor

New River Association

Low Gap	L. Maynard Jeffers
Oneida, 1st	Lewis M. Bratcher, Jr.

New Salem Association

Carthage	W. R. Vestal
Hickman	(pastor not participating)
New Middleton	J. H. Smothers
Association	Nat McKinney, Jr.

Nolachucky Association

Alpha	Eugene B. Roberts
Bethel	Clell M. King
Briar Thicket	Therlow A. Peace
Buffalo Trail	James H. Kinser
Bulls Gap	Sanford E. Swann
Calvary	Eugene Moore
Grace	Kester H. Greene
Hillcrest	S. Felton Carter
Leadvale	A. Daniel Hay
Morristown, 1st	A. H. Hicks
Rocky Point	(pastor not participating)
Whitesburg	Robert B. Hullette
Witt	Burl H. Smiley
Association	W. D. Arms

Northern Association

Cedar Ford	Loy O. Shelton
Clear Branch	Basil E. Satterfield
Maynardville	Roscoe E. Harless, Sr.

Riverside Association

Allons	Lester S. Flatt
Byrdstown	Harold Moyer
Etter	James A. Wood
Jamestown	H. R. Anderson
Livingston	Clarence K. Stewart
Memorial	James C. Carpenter
Moodyville	Delbert L. Johnson
Association	James A. Wood

Robertson Association

Cedar Hill	James E. Gary
Eastland Heights	Billy Moreland
Grace	T. E. Mason
Greenbrier	(pastor not participating)
Mt. Carmel	James B. Ousley
North Springfield	Ray E. Fowler
Oak Grove	John R. Christian
Pleasant Hill	(pastor not participating)
Ridgetop, 1st	Everett L. Parsons, Jr.
Springfield	Grant L. Jones
	Robert D. Lawrence (M of Edu)
White House	Harold D. Smith
Association	J. H. Harvey

Salem Association

Burt	Lloyd M. Smith
Dowelltown	(pastor not participating)
Mt. Zion	(pastor not participating)
Salem	E. R. Webster
Woodbury	J. L. Ford
Association	J. J. Thomas

Sequatchie Valley Association

Dunlap	Lyman L. Riddle
First Southern	John D. Bolton
Jasper	G. A. McGrew
Kinball	John D. Hill
Lee's Station	Wayland B. Holbrook
Richard City	Clinton S. Wright
Sequatchie	Enzo Mathis
South Pittsburg	Norman O. Baker
Whitwell	Jasper Kelly

CHURCH	PASTOR	CHURCH	PASTOR	CHURCH	PASTOR
Sevier Association		Rosemark	Warren G. Davie	Mountain City	Edward Lehman
Alder Branch	Herbert L. Gibson, Jr.	Rugby Hills	Hiram A. LeMay	Pleasant Beach	(pastor not participating)
Boyd's Creek	G. W. Splawn	Scenic Hills	Herbert R. Higdon	Pleasant Grove	Ernest E. Carrier
Gatlinburg	Charles C. Maples	Seventh St.	Thomas J. Tichenor	Siam	(pastor not participating)
	Edwin A. Miller (M of M)	Southland	(pastor not participating)	Sinking Creek	Earl R. Harris
New Era	Lloyd Q. Loveday	Speedway Terrace	Mark H. Harris	Association	Miss Gertrude E. Hale
Oak City	Charles T. Crawford		James G. Vestal (M of Edu)		
Pigeon Forge	James A. Lauderback		James E. Birkhead (M of M)	Weakley Association	
Sevierville	Gordon T. Greenwell	Temple	A. D. Foreman, Jr.	Bethel	Lewis B. Culbertson
Association	Bill Atchley		Charles W. Rich (M of Edu)	Bible Union	William H. Moran
		Trinity	Richard O. Sutton	Calvary	A. W. Porter
Shelby Association		Union Ave.	William A. Arnold (Asst. P.)	Central	James M. Moore
Ardmore	J. Russell Duffer	Vanuys	L. G. Cannon	Dresden	(pastor not participating)
Baptist Center	Hubert A. Neely	Victory Heights	James R. Crawford	Greenfield	Stephen H. Cobb
Bartlett	Irvin Hays, Jr.	Wells Station	Clint A. Oakley	New Salem	James E. Holt
Barton Heights	Chester H. Hart	West-Fraser	Denver S. Hall	Ruthville	A. W. Porter
Bellevue	William R. Pollard	Westhaven	(pastor not participating)	Sand Hill	J. R. Hamlin
	Johnny C. Spencer (Asst. P.)	Whitehaven	Lewis D. Ferrell	Southside	William H. Delaney
	Thomas P. Lane (M of M)	White Station	Dale E. Palmer	Thompson Creek	(see footnote)
	Elmer F. Bailey (M of Edu)	Whitten Memorial	James E. Tanksley	West Union	J. R. Hamlin
Berclair	E. B. Bowen	Association	(see footnote)	Association	Melvin J. Howell
	Aubrey M. Gaskins		Thurman B. Prewett		
	(M of Edu)		(Dr. Edu. & Pro.)	Western District Association	
Beverly Hills	William A. Foote		Oliver K. Wilson	Mansfield	Kenneth E. Brewer
Boulevard	C. M. Pickler		(Dr. of Youth Act.)	New Bethel	Quincie P. Gregson
Broadmoor Chapel	Ira C. Cole	Stewart Association		Paris, 1st	O. E. Turner
Broadway	John G. Miller	Bumpus Mills	(pastor not participating)	Puryear	W. A. Farmer
Brunswick	Jerrell T. Pannell	Dover	Rex L. Smith	West Paris	James E. Riherd
Calvary	Millard F. Strunk	Model	T. W. Carl	Association	Robert L. Armour
	Carlton R. McDowell	Nevills Creek	T. W. Carl		
	(M of M & Edu)	Tennessee Ridge	(pastor not participating)	West Polk Association	
Capleville	James E. Daughtry			Antioch	Harold E. Firestone
Central Ave.	(pastor not participating)			Benton, 1st	D. W. Pickelsimer
	Victor N. Varner (M of Edu)			Chestuee	James Frank Yoder
	Shelby L. Collier (M of M)			Cookson Creek	(pastor not participating)
Charjean	Joseph P. Palmer			Delano	(pastor not participating)
Cherokee	Jarrell D. Autrey			Wetmore	(pastor not participating)
	David I. Meier (M of Edu)			Zion	Parker H. Hooker
Cherry Road	Robert E. Presnall			Association	John G. Hipsher
Collierville	Jesse H. Newton			West Union Association	
Colonial	Hollis D. Jordon			Bethlehem	Roy Blevins
	Jack A. Land, Sr. (M of Edu)			William Carey Association	
Cordova	George A. Jones			Ardmore	Murray O. Blackwelder
East Acres	Howard W. Dunbar			Cash Point	Bert R. Murphree
East Park	James H. Stokes			Fayetteville, 1st	D. D. Smothers
Egypt	J. G. Wise			Flintville	Howard McGehee
Ellendale	Carl W. Quattlebaum			Hickory Grove	Judson B. Patterson
Eudora	Fred M. Wood			Kirkland Chapel	Henry H. Carman
Fairlawn	Bobby C. Moore			Mulberry	Judson B. Patterson
Forest Hill	Thomas Drake			Oak Hill	(pastor not participating)
Frayser	Philip O. Davidson			Association	Boyd LeCroy
Glen Park	Billy J. Turner				
Graceland	E. Lowell Adams			Wilson Association	
Havenview	James E. Williams			Alexandria	(pastor not participating)
Highland Heights	Slater A. Murphy			Bartons Creek	Billy G. DeVasher
	Donald H. Holton (M of Edu)			Cedar Grove	John C. Yelton
Hollywood	David J. Irby			Chandler	Hoyte B. Smith
Kennedy	Howard S. Kolb			Fairview	Allen Buhler
Kensington	W. Luther Carlisle			Gladeville	(pastor not participating)
LaBelle Haven	D. M. Renick			Hillcrest Mission of Lebanon, 1st	Hugh L. Callens
Lamar Heights	Emmett C. Johnson, Jr.			Immanuel	Chester R. Parker
Leclair	E. Gordon Crocker			Lebanon, 1st	Robert G. Capra
Leawood	Jerry L. Glisson				Robert S. Smith (M of M)
	Durwood Howard (M of Edu)			Mt. Juliet	A. A. McClanahan
Longview Heights	H. Bailey Stone, Jr.			Mt. Olivet	Alton C. Garrard
	Charles P. Kidd (M of M)			Ramah	Thomas C. Smith, Jr.
Lucy	(pastor not participating)			Round Lick	(pastor not participating)
McLean	Lloyd O. Barker			Rutland	Gary K. Swafford
Malcomb Avenue	Virgil W. Cavender			Saulsbury	Albert G. Jewell
Mallory Heights	Edwin R. Alexander			Silver Springs	V. R. Butler
Memphis, 1st	R. Paul Caudill			Watertown	(pastor not participating)
	Earl R. Holloway (M of M)			Association	W. B. Woodall
Merton Ave.	Robert C. Cannon				
	Edwin W. McKinley				
	(M of M & Edu)				
Millington	(pastor not participating)				
National Ave.	James A. Gilliland				
Oakhaven	Paul E. Brown				
Park Ave.	Thomas W. Pope				
Parkway Village	Harold T. Brown				
Peabody	Lloyd T. Shelton				
Poplar Ave.	G. Edward Martin, Jr.				
	John Fischer (M of M & Edu)				
Prescott Memorial	Robert B. Troutman				
	Mack F. Bingham (M of Edu)				
Prospect Park	James C. Booth				
Richland	B. Greer Garrett				

Commission To Employ Associate Secretary

NASHVILLE (BP)—The Southern Baptist Convention Christian Life Commission voted here to employ a new associate secretary this year or in 1963 to expand its ministry.

Foy Valentine, Nashville, Commission executive secretary, said the new associate will serve in addition to Ross Coggins, who was called as an associate last year to develop a writing ministry.

The effective date of the new associate's coming will depend on available finances and on the right man being available for

it, according to Valentine.

"Special need is felt for a more systematic cultivation of interest at the level of the state conventions in the cause of applied Christianity," he said. The new associate would mainly be responsible for liaison contacts with Christian Life Commissions of state conventions.

Other responsibilities would involve the Commission's program of specialized service and coordination and its observing United Nations activities.

"In these especially critical times the

Southern Baptist Convention can ill afford to go on without developing its concern for world order peace and justice," Valentine explained.

"This new professional worker would have special responsibilities at the United Nations both in seeking to bring Southern Baptist insights to bear there and in interpreting world affairs to Southern Baptists," he said.

The proposed 1963 SBC Cooperative Program budget included an increase of \$12,000 in the allocation for the Christian Life Commission.

NOTE: The five city missionaries—Harold Gregory, W. Paul Hall, Ralph R. Moore, Lawrence Trivette, Sam Welch; and two educational directors—A. W. Davis and Harold King—are also participating in the Protection Program.

Applications being processed: J. C. Bigbee and Fountain Head Church, Charles E. Cleary, J. E. Corbin, William F. Duncan, Leon Dyer, O. P. Ethridge, J. D. Griffin, Jack Riley (M of Edu), Doyal C. Rogers, Benjamin J. Stringer, Mack Taylor, L. W. Todd, Ted L. Hale (M of M).

Intellectual Repentance

The Concept of Repentance

One of the major demands made upon men by the Christian Faith is the demand for repentance. This demand is made out of the background of the doctrine of creation which expresses the concept that there is a sharp difference, not of degree, but of kind between God and his creation, the creation of course including man. Man is temporal, God is everlasting; man is mortal, God is divine; man is dependent, God is independent; man is sinful, God is holy; man is fallible, God is Truth Itself. To repent is to acknowledge that God is divine, everlasting independent, holy, and the source and judge of truth.

Far too often we have thought of repentance only as moral failure, as our rebellion against God manifesting itself in our actions in the realm of ethics. We repent in that we acknowledge that we have not lived up to the high calling of God to pattern our behavior after that of the Lord Christ. But repentance is far more than this because our fundamental rebellion against God, our desire to be independent of Him, our tendency to play God ourselves manifests itself in many other realms than the realm of morals. Among these realms and of chief interest in this article is the realm of the intellect.

When the human intellect is confronted with the magnificence of the omniscience of God it is seized with tremendous conviction of intellectual inadequacy. We are struck with the fact that we may not have the truth neatly packaged and contained even in the best of our formulations. We are brought to realize quite forcibly that every attempt of ours to attain the truth, every scientific theory, every system of thought, every statement of what we consider to be fact may be in error. In short, every claim of ours to know the truth must be submitted to the judgment of God, who, and who only, is the Truth. We are brought to submit all our human endeavors toward learning and understanding to the verdict of the Lord God Yahweh. We are led to proclaim, "Let all flesh keep silent before the Lord," and to recognize that we may very well be wrong. God judges everything; and this certainly includes even our ideas and concepts about Him.

**Dr. Schweitzer is Professor of Chemistry and Lecturer in Religion at the University of Tennessee in Knoxville. He holds a doctorate in chemistry and a master's degree in the philosophy of religion. At present he is completing his dissertation for a second doctorate, this one to be in religion. Professor Schweitzer is a member of the First Baptist Church in Knoxville.*

Religion and Theology

The subject matter of science is nature. Science consists of our intellectual attempts to order the phenomena of nature so that we may understand them and communicate them. Thus arises the theories of science. But it can be readily seen that science reserves the right (in fact, practically glories in it) to alter its theories when more adequate and more intelligible interpretations can be substituted for older ones. Nature is assumed to be the same, but our interpretations of it are changeable. When a scientist goes off the deep end and asserts that a certain theory is the only possible one and that it is the final truth, he not only betrays his calling, he also betrays the essence of scientific method. But perhaps even more disastrous is that he has refused to be intellectually humble; he has "deified" his own favored interpretation; he has played God himself as if he were the receptacle of final, absolute Truth. He has not undergone intellectual repentance. He has not submitted his mind and his work to the judgment of God Almighty.

It is quite possible to think of religion and theology in terms of the above concepts of nature and science. The subject matter of theology is religion, that is, religious phenomena or religious experience. Theology consists of our attempts to order the phenomena of religious experience so that we may understand them and communicate them. Thus arise the creeds and theological systems which have been set forth during Christian history. But even a cursory glance at the history of the Faith will reveal that certain theological systems and concepts were deemed more adequate and more intelligible at different times. Religious experience, the encounter with God in Christ, remains the same. It is the permanent core of the Faith; it is that which like Jesus Christ "is the same yesterday and today and forever." However, it is necessary for us to recognize that our interpretations of our and others' encounters with the Living Lord are different and subject to change. The Scriptures themselves amply demonstrate this: Moses and Jeremiah, Amos and Nehemiah, Isaiah and Joshua, John and Paul—all encounter God, but their descriptions, their language, their communication, their interpretations of their experiences differ. At this we are not surprised. The encounter between God and man is so marvelous that it transcends our intellects; it is difficult to express in ordinary language; it must be communicated with every possible resource at our command. And even then the descrip-

tions fall short. To really understand, a man must have the encounter himself; he must 'taste and see.'

Continually in the theological arena we are trying to order and arrange and systematize the phenomena of religious experience. But, being man, and thus being fallible, we must always recognize our inadequacies in expressing the high and holy things of God. We must constantly be undergoing intellectual repentance. We must continually be submitting our theological efforts to God for his judgment and his correction, so that our intellectual endeavors can be redeemed by him. Now in the light of this, when a layman, minister, or theologian goes off the deep end and asserts that his theological interpretation is the only possible one and that it is the final truth, he not only betrays his calling, but he also betrays the essence of theological thought. However, much more catastrophic, since his religious experience with the One High God of Truth should have taught him better, is that he has refused to repent intellectually. He has played God; he has "deified" both his own mind and his own interpretation. He has considered himself as the final, absolute authority. He has a false god. "Thou shalt have no other gods before me!" saith the Lord God of Israel.

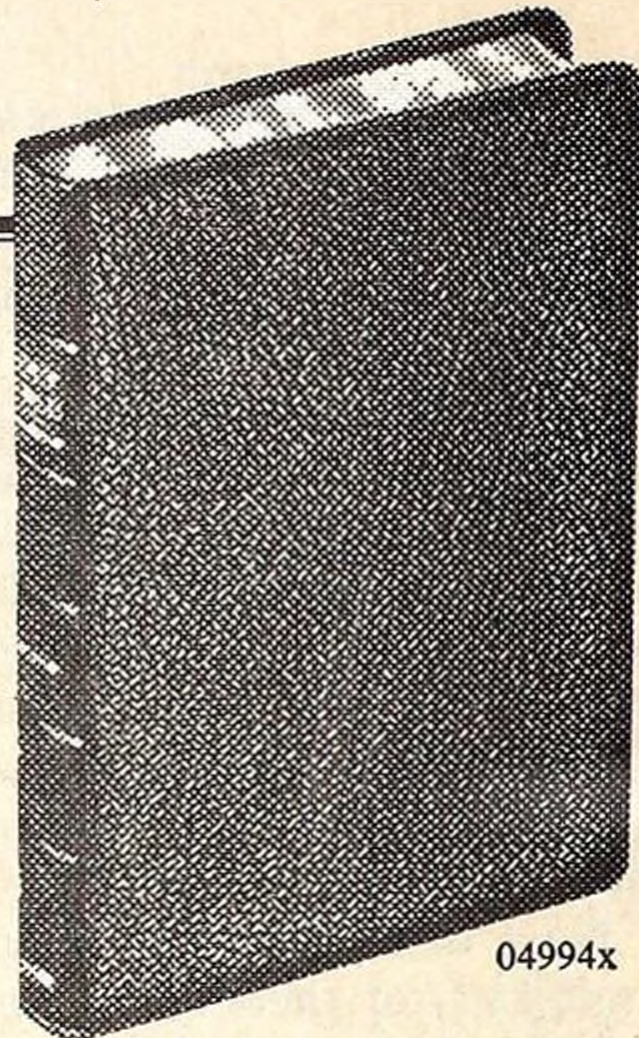
The Present Situation

In view of the above comments, it is my desire to make three applications, applications which represent different levels of consideration of what I deem to be a fundamental problem. The entire multi-million membered Southern Baptist Convention stands today at a crossroads in its history. Traditionally this group has had very few high-level requirements for membership; its belief has favored the view that what little church government and polity it had should emanate from the bottom upwards. Along with this view has gone a considerable degree of theological freedom. We have had men of many different views among us, and we continue to have them. We have all recognized Jesus as Lord and within this commitment there has been remarkable intellectual freedom. That is, there has been up until a decade or so back. For in recent years there has been a growing tendency for certain groups in our Convention to establish an unseen (but not unfelt) hierarchy, an upper group who sets standards, who imposes strict theological beliefs, who is quick to identify and judge what it deems to be heresy, who tries to severely restrict

(Continued on Page 17)

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It Can Be Done!

A church CAN increase its mission gifts and, at the same time, provide for its building and equipment needs. First Church, Obion, Beulah Association, is one among many churches that are doing just that.

Obion has had a full-time pastor for ten years. Robert W. Ivy is the present pastor. During the last five years total gifts of the church have been more than one and a half times those of the preceding five. Total mission gifts increased two and a half times and gifts through Our Cooperative Program rose more than four and a half times over those of the preceding five years.

At the same time these increases in missions giving have been enjoyed, the church has bought a pastor's home, completely air-conditioned its building, and installed an electronic organ. Redecoration of the auditorium is in progress and the good folk at Obion expect to have this cost paid by the time of completion.

According to Mr. Ivy this has been the result of adopting a church budget five years ago and living tenaciously by it. This is to say that the church *planned* to increase its mission gifts while taking care of its local necessities.

This church, along with many others, takes the instruction of Jesus seriously. Jesus said his disciples are to be witnesses both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth. Surely he meant that the needs of Jerusalem were to be adequately met. The cobbler cannot justify his barefoot children.

The launching pad must be staunch and secure else the rocket cannot soar.

The language Jesus used indicates with equal urgency that the needs beyond Jerusalem must also be adequately met. When he said BOTH . . . AND . . . he gave a firm status to Judea, Samaria and the uttermost part. Did he not link inseparably together all the needs of a lost world and lay them on the doorstep of every church? Was he not saying the world is the mission field? Does he not say now to his churches, "Begin where you are and carry my gospel to every nation—and do it all at the same time"?

Yes, this is a paradox. How can we be here and there at the same time? How can we do BOTH . . . AND . . .? God's Holy Spirit has led Southern Baptists to find the answer in Our Cooperative Program. Autonomous churches are adequately meeting the needs of their own communities AND cooperatively pooling their resources of prayer, personnel, and possessions to adequately meet the needs beyond—and doing it all at the same time.

Next Sunday, April 29, 1962, has been designated by Tennessee Baptists as CO-OPERATIVE PROGRAM DAY. Its purpose is to inform every member about what Baptists do for Christ through Our Cooperative Program, and to inspire every church to greater missionary effort. It can also be a day of earnest prayer in every church that Tennessee Baptists will rededicate ourselves to sharing Christ with the whole world.

"Go - Cart"

In what we often term the Great Commission, Jesus says, "Go"—and in the book of Acts we are told where to go. However, since we cannot all go in person we must have a plan whereby each of us can have a part in all of this Great Commission. Our Cooperative Program is the "Go-Cart" of

by C. D. Tabor*

Christian service. It enables all of us to have a part in spreading the gospel into all the world. Every "spoke" in the wheel of the Go-Cart tells of its destination and of the service it provides.

When, as a Christian and a member of a cooperating Baptist church, I translate a part of my life into a medium of exchange called money and then place a portion of that on the offering plate, part of which is to be placed on the Go-Cart, I am having a part in all of our program. I am helping heal humanity's hurt, preaching the gospel

in the nooks and corners of the earth, assisting with the training of leadership for tomorrow, taking care of children through our homes and child care program. The Go-Cart takes me to all these places where I can have a part.

We need to inform our people about this plan. We can do that in our Vacation Bible schools, our teaching and training programs in the churches, and by observing Cooperative Program Day next Sunday.

Our deacons can be informed as they learn their responsibilities in the church program. A deacon from one of our smaller churches attended one of our annual sessions and after hearing the reports and messages he remarked, "The leaders of our churches ought to have heard these messages, and I am sure if they had they would be more cooperative." He had learned and others will learn and respond.

After people have been informed there is need for inspiration. Through our schools

Church Music Institute At Southern Seminary

LOUISVILLE, Ky.—Church music staffs and students from more than 20 states are expected to attend the second annual Church Music Institute to be held at Southern Baptist Theological Seminary here May 1-3.

The three-day institute is a denomination-wide project sponsored by the Seminary School of Church Music and will feature seminars, workshops, classes, and demonstration performances.

Clinicians for the institute are Lindsey Smith, Furman University; Rolf Hovey, Berea College; and Walter Robert, Indiana University. Several members of the Southern Baptist School Board Church Music Department will also teach music techniques and direct discussions.

Special classes are also being scheduled for music students from colleges and universities, said Dr. Maurice Hinson, director of the institute and a member of the Seminary church music faculty.

Registration fee for the institute is \$3.00. Additional information is available from Dr. Hinson, School of Church Music, Southern Baptist Theological Seminary, Louisville 6, Kentucky.

of missions our people can see face to face those who have dedicated their lives to serving in other fields. As these missionaries speak, the minds of our people will be stamped with scenes and services in which they have had a part.

Through a special appeal, a member of one of our churches heard the needs of a certain relief project. He promised that if he could make a good crimson clover crop that year he would give a tenth to this relief program. When harvest was over he asked me where to send his tenth as he wanted it to go through his church's treasury. I advised him and he gave a tenth of some \$3,000. Well, that was a special appeal. Why not make our special appeals through Our Cooperative Program? Why not inspire our people concerning the items or spokes in this Go-Cart?

It is not necessary to defend this Go-Cart plan. God's Word justifies every item on the list. We need to challenge our people with its bigness and let them know that they can have a part in the biggest business in the world. Humanity is so made that individuals like to have a part in big things. Show them that Our Cooperative Program is as big as the world and is as far-reaching as the needs of humanity.

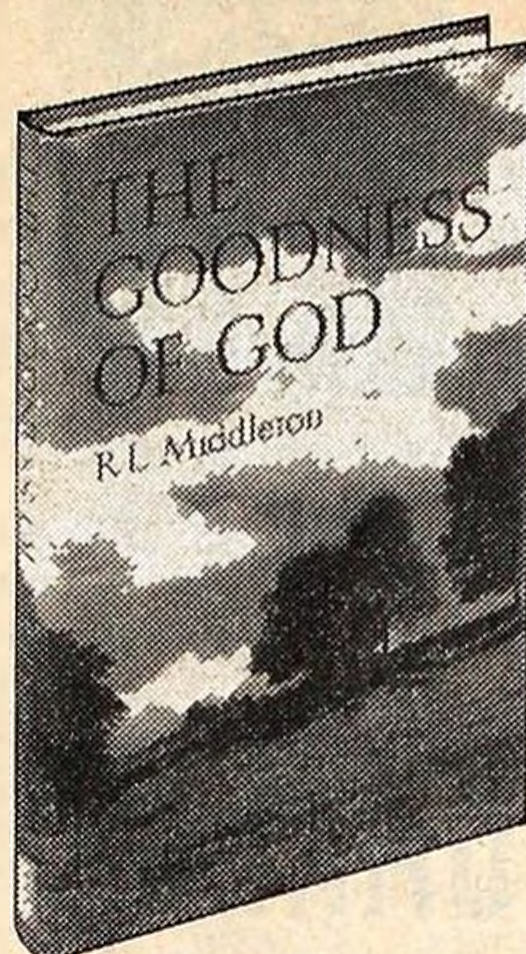
Come with me, brethren, and let us go earnestly, truthfully, with prayer in our hearts and tell our people to help move the Go-Cart to the places designated on the spokes of Our Cooperative Program.

*C. D. Tabor has served sixteen years as Associational Missionary in New Duck River Association.

THURSDAY, APRIL 26, 1962

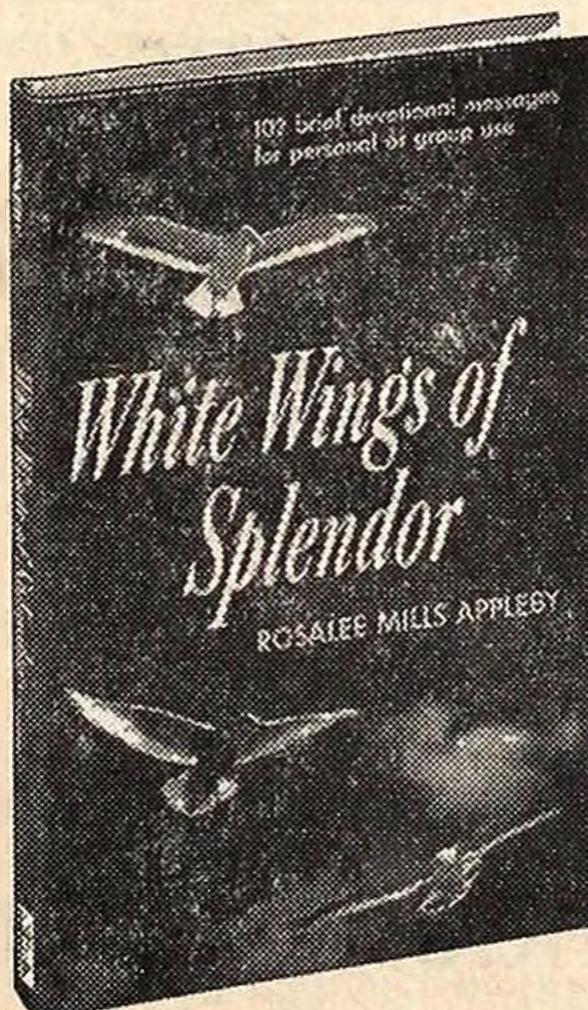
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Intellectual Repentance

(Continued from Page 13)

and black-list all who deviate from the "party line." They claim to have the final truth; there is little evidence of any intellectual repentance or humility.

Because of these restraints large numbers of intelligent laymen, particularly college students, are leaving the Convention for other denominations, and quite sadly many are being lost entirely to the Christian effort. Included are sizable numbers of ministerial students. We are in the process of losing many of the most brilliant minds of potential leaders, men who firmly commit themselves to Our Lord, but who in the freedom which the Gospel has given them refuse to deify any set of theological formulations. If these groups which seek to impose their interpretations upon us win out, we shall find ourselves becoming enmeshed deeper and deeper in to a thought control which will stifle all real theological development within our circles. And if this occurs we shall surely die, for we must be free to bring the riches of the Gospel message to modern man in understandable and relevant terms. The present struggle is swinging on the hinges of three greatly interrelated theological (notice I said theological, not religious) issues. These appear to me to be the nature of the book of Genesis, particularly the first 11 chapters; the inspiration and interpretation of the Scriptures; and the character of theology. Let us briefly treat these.

Three Considerations

1. Throughout Christian times several widely-varying views of the character of Genesis have been held by Christian thinkers. From the time of the letter of Theophilus of Antioch to Autolycus (about 177) to the present this wonderful book has been discussed by many men of Christian persuasion. It has been interpreted poetically, allegorically, metaphorically, symbolically, literally, analogically, parabolically. It should certainly be noted further that there is no one "literal" interpretation of Genesis. This is because literal interpretation in various centuries has meant different things because men in these various centuries have had different thought patterns, terms, and concepts. What is literal in the 20th century is quite likely to differ markedly from what was deemed to be literal in the 8th century. However, what is important is that practically all of these interpreters agree on what the main message of the Genesis work is, namely (a) man is created by and thus is totally dependent upon God, (b) man has rebelled against God by trying to set himself up as his own moral and intellectual standard, (c) man, as a result of his rebellion against God, is alienated from his fellow humans, (d) man needs reconciliation to God, a reconcilia-

tion which can be provided only by God.

Those among us who therefore claim that only one interpretation of Genesis is possible seem to assert that they have the truth and that all others, including many great Christian thinkers of past ages, were in error. Lots of men have tried to "harmonize" Genesis with the science of their day, but it appears to me that this is a risky procedure since science changes constantly. Is it possible that Genesis teaches things beyond science, things such as those mentioned above? Is it possible that to try to interpret Genesis as a modern scientific research paper is to miss the entire point of its teaching? Those who think they have the entire truth on these matters may stand seriously in need of intellectual repentance. And those who think of themselves as God's instrument of judgment on others who differ with them may stand seriously in need of moral repentance also. We must all—student, professor, minister, theologian, scientist—submit our interpretations to the judgment of God.

2. In a like vein, there have been a number of views concerning the inspiration of the Holy Scriptures, views which have been held by Christians down through the ages. The Sacred Writ has been interpreted allegorically, typologically, didactically, historically, and existentially. It has been viewed as having been inspired in that there was direct dictation from God, in that Spirit-indwelt men set down records of their experiences, in that God gave men the insight to interpret and record His mighty acts in history, and several others. But regardless of the exact view of inspiration, almost all Christian scholars have viewed the Scriptures as Holy because they are the "ground" on which man can meet God through the working of the Holy Spirit. Again we must be cautious in asserting that the view of inspiration we happen to favor is the final truth. Only God knows that. We must be willing to repent intellectually and say that perhaps we are wrong. Together, all of us can assert that the Scriptures speak of Him whom we call Lord, and then in the unity of the Christ, let us be intellectually humble, admitting that we do not have all the answers.

3. A genuine Biblical theology, as I understand it, partakes of a highly tentative character. It must be open to reinterpretation

tion; it must be humble before God; it must consider all possible viewpoints; it must deal with every bit of data it can bring to bear upon each of its tentative conclusions. Any system of theology or any idea contained in any such system must be represented as an attempt to attain the truth, not as the final truth. It has been my impression that most of the fine theologians we have in our Baptist colleges and seminaries view theology much in these terms. With few exceptions they are making an attempt to approach the truth; few if any of them to my knowledge presents his views and findings as the final answer. In general, they are a group significantly open to the judgment of God on their intellectual endeavors; they are a group in continual intellectual examination and repentance, slow to condemn others because of their deep understanding that we mortal men are not divine and that therefore we do not partake of infallibility.

Much to my sadness, numerous laymen and ministers in our Convention do not have near the intellectual humility that they should exhibit, not only in the light of the judgment of God on all human thought, but also in the light of their relative lack of detailed theological training. There are among us many self-styled experts who think they have the truth and that all who disagree with them are anti-Christian. They are not willing to have our seminary and college teachers present our young people with the various views which are held by Christians on theological matters. They are not willing to allow anything but their own interpretations to be set forth as even remotely possible contenders for the truth. Our seminary and college professors are not out to destroy anyone's religion, but they are in hope that by the presentation of the various theological viewpoints at least some of the truth of God will break through upon our young people.

Let us therefore support our theologians; let us foster a revitalizing theological revival in our Convention; let us speak to each other in love; let us quit being defensive about our own viewpoints and be willing to have God judge them as much as we are willing for Him to judge those of people with whom we disagree. Let us pray for an increased sensitivity to our own moral and intellectual trespasses; let us repent of our tendencies to play God in these realms; let us believe in the Lord Jesus Christ and remain open to all else.

Conclusion

In conclusion it is my desire to submit this entire article to the judgment of God. And thus as I write these words I am praying to Him that He will send His Holy Spirit to stand between me and each of my readers to filter out that in this article which is not in His will and which is not in His Spirit, and to mediate to you anything of the truth that they may contain. "Even so, come Lord Jesus."



Determination To Promote And Use The Standard In Vacation Bible School

Six years ago when Highland Park Church was only a few months old, we had our first Vacation Bible School. Because we only had a few workers, we let ourselves get by with only a five-day school for the next four years. Last year I went home from the State Clinic determined to promote a ten-day school and make it Standard. As a result of this promotion, we had the first Standard school in the history of Lawrence County, and I would like to list here a few of the results of our first two-week Standard Vacation Bible School:

- (1) We had thorough preparation on the part of our faculty, for more than sixty-five per cent of the faculty earned awards on both the Text Book and *Better Vacation Bible Schools*.
- (2) These studies gave us more Sunday school workers in training with additional awards.
- (3) As a result of the Standard effort, we enlisted more Vacation Bible School workers since we had one worker for every six pupils. (In some departments, the enrolment increased so that we had to enlist other workers.)
- (4) More pupils were enrolled in the school as a result of the extra promotion, the group system, and the increased efficiency of the school.
- (5) Naturally, higher average attendance was attained; since the Standard required that the average must be 70% or more by departments.
- (6) The pupils did a better quality of work since they had more and better trained workers, and twice as much time for Bible study, memory work, creative activity and special projects.
- (7) The ten-day Standard school made it easier on the faculty for these reasons: First, they were so well prepared before the school started that during the school they did not have to spend so much time day by day in preparation, but were free to do the many, many things a busy mother has to do at home. Second, during the first week, they did not have to worry too much about Commencement and the close of the school, but were able to give practically their full time to teaching and carrying on the work in general. Third, by the second Monday morning, everything was well in hand and the school was moving along like clockwork; which gave the faculty more freedom for evangelism and the closing of school.
- (8) By having a ten-day school, we were able to use all of the wonderful ma-

by Rev. J. P. Stockman, Pastor
Highland Park Baptist Church,
Lawrenceburg, Tennessee

terial in the text book and the pupils completed their workbooks. When we had half a school, we lost half the cost of the books; and the children lost half of the blessing of VBS.

- (9) We had more time for evangelism, which is one of the most important phases of Bible School.
- (10) We had a better Commencement program because the pupils had more time to memorize their work.
- (11) At the end of the school, we did not have the guilty feeling that we had cheated the boys and girls out of something that really belonged to them.
- (12) Our Standard school created interest in the Association to the extent that we will probably have five or six two-week schools this year with some of them Standard.

Two Summer Missionaries Will Serve In Good Will Centers



Two students, Mary Alice Smith, University of Tennessee, Martin, and Agnes Peterson, East Tennessee State College, will serve under the Tennessee B.S.U. Summer Missions Program as they work in Good Will Centers in New Orleans, La., and Louisville, Ky., respectively. They will be teaching in Vacation Bible schools and working with children and adults in many other ways.

- (13) We have a Vacation Bible School Citation with all the seals!



NASHVILLE—"Opportunities for Retirement" will be the title of a unique annual conference being planned by this group for *Training Union Leadership Weeks* at Glorieta (N. M.) and Ridgecrest (N. C.) assemblies this summer.

Director of Training Union Adult Work, Robert S. Cook, is shown with three of the leaders for this special conference: Dr. and Mrs. Homer L. Grice, who have been active workers in their church during eight productive years of happy retirement; and C. Aubrey Hearn, author and assistant editor-in-chief of Training Union lesson course materials. Dr. Cook and Dr. Hearn are

workers in the Training Union Department, Baptist Sunday School Board.

The conference will deal with these topics: social security benefits, health habits, profitable hobbies, and the inspirational aspects of continuing spiritual growth and service through the churches, Dr. Cook said.

The conference is being planned for (1) those approaching retirement; (2) those who have retired; and (3) those who would lead these groups.

Dates for these four conference weeks are: June 14-20 and 21-27 at Glorieta; July 12-18 and 19-25 at Ridgecrest.

Woman's Missionary Union Reporting, 1961-62

By Mary Mills

All church WMU organizations are now supposed to have made their "Midyear Progress Reports" to the Associational Woman's Missionary Union president. Shown are report books for each organization, plus the WMS Circle Report Book. Every church organization which was reported to the State WMU office last fall on the church directory was mailed a Report Book. Youth Report Books were mailed to the church YWA, GA, or Sunbeam Band Director. The Director was to pass these books on to the Counselors or Leaders. All WMS books were mailed to the WMU president. If there are more than one WMS, she was to have one book for each Society as reported on her directory. There is no report for Directors or WMU Presidents.

Each organization has a report book containing a year's supply of report blanks and detailed instructions on how to use them. The books carry the Summary Record Sheet blanks for the midyear progress report and annual report on Aims for Advancement. Each report book contains instructions on page 1. These are very important. Each youth and adult organization is to make this midyear report on the forms enclosed in their book. *This report is not a tabulation* of figures, but a progress report on the Aims for Advancement.

The church WMU President receives two copies of the report for each youth and adult organization and passes on one of each to the associational WMU President.

The WMU President is responsible also for giving the church clerk accurate information for the Annual Church Letter.

In September the State WMU office will send to the WMU President report blanks for use in sending an Annual Report from the church to the associational president.

The state WMU office will send to associational WMU Presidents report blanks for use in sending an Annual Report from the association to the state office.

Honor WMU Recognition

A certificate of recognition on Aims for Advancement will be awarded only to an Honor WMU. The statement of qualification for Honor WMU recognition is attached to the WMU annual report blank, which is to be sent to each WMU President from the state WMU office.

An Honor WMU is one with an Honor Woman's Society, an Honor Young Woman's Auxiliary, an Honor Girls' Auxiliary, an Honor Sunbeam Band, with all other organizations except Sunbeam Nursery working toward recognition according to the Aims for Advancement. An exception is made in case of a church in which it is not possible to have each one of the youth organizations because there are not as many

SUNBEAM BAND REPORT BOOK



Church _____
Sunbeam Band _____
Leader _____

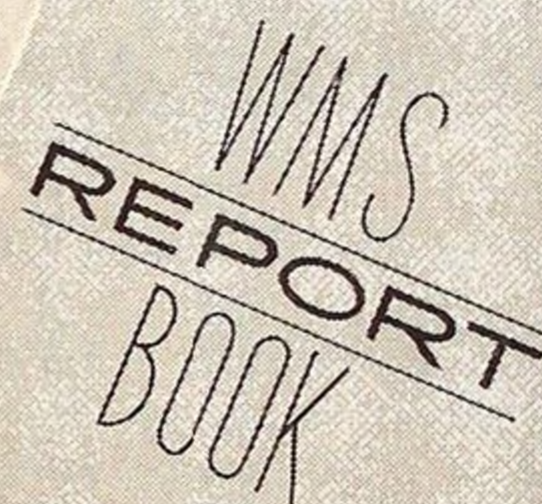
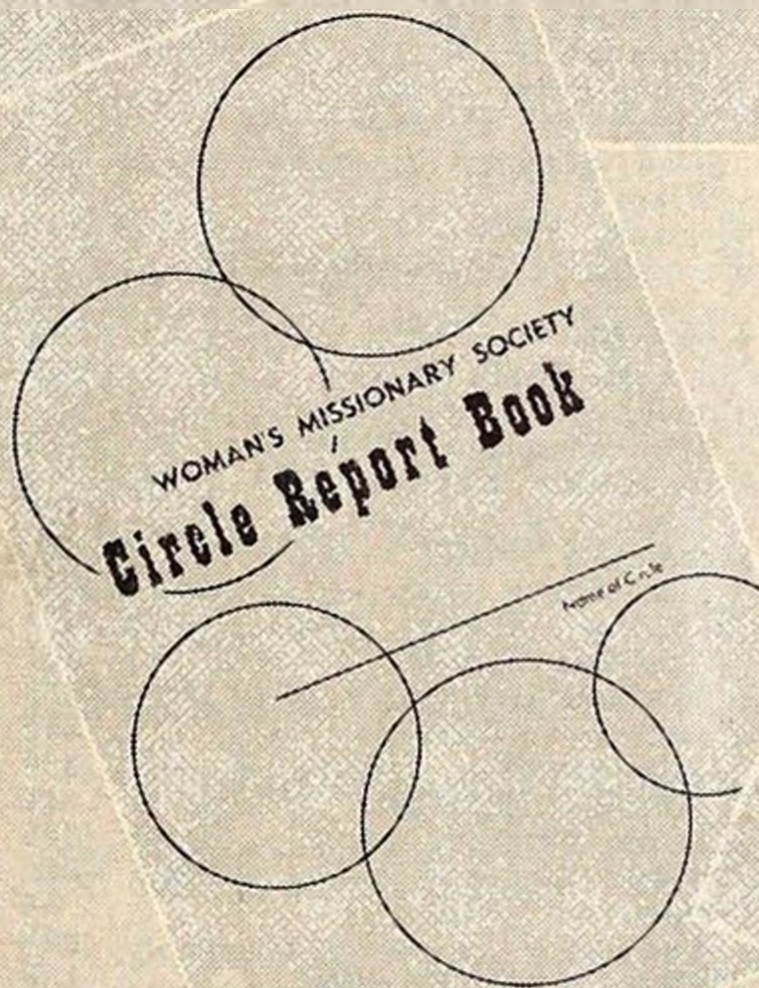
Girls' Auxiliary REPORT BOOK



Young Woman's Auxiliary REPORT BOOK



Church _____
Auxiliary _____
Counselor _____



as three people of the Sunbeam Band age (4-8), or GA age (9-15), or YWA age (16-24).

Tennessee WMU has a policy of mailing *one free copy* of the report books for each organization. These were mailed in early November. Others were mailed as new organizations were reported. When one copy has been mailed and was lost or misplaced, additional copies cost the organization 25¢ each.

For some reason this year the state office has had hundreds more requests than usual

for "second copies" of report books. Since we keep records of those going out, and all undelivered mail is returned to us for which we pay return postage, we are asking that mailing list changes be sent to us and money for second copies be included with requests. Will you carefully regard any mail that comes to you in a WMU brown envelope? If you know mail has been sent to you, please check at your local post office. We have frequently found some "lost mail" by having people out in the state check with their local post office.

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

Attendances and Additions

April 15, 1962

Church	S.S.	T.U.	Add.
Alcoa, Central	225	88	
First	457	197	1
Athens, Central	146	56	
East	460	174	1
First	590	203	
West End Mission	83	41	
North	314	131	
Niota, First	145	46	
Riceville	127	71	
Auburntown, Prosperity	132	55	2
Bolivar, First	460	165	
Bristol, Tennessee Avenue	683	224	5
Brownsville	629	147	4
Cedar Hill	112	40	
Centerville, First	125	40	
Fairfield Chapel	40	29	
Chattanooga, Brainerd	1007	321	5
Calvary	300	90	4
Concord	421	150	
East Ridge	799	206	
First	1200	292	
Morris Hill	255	105	4
Oakwood	415	180	2
Red Bank	1289	338	1
Ridgedale	494	185	3
Ridgeview	315	69	
St. Elmo	419	118	
Second	158	48	
South Seminole	208	106	1
Spring Creek	535	164	1
White Oak	476	122	
Woodland Park	395	175	12
Clarksville, First	882	264	1
New Providence	323	95	1
Pleasant View	262	102	15
Cleveland, Big Spring	403	188	2
First	548	219	4
Stuart Park	148	67	
Waterville	140	99	
Westwood	154	58	
Clinton, First	696	235	14
Second	573	137	3
Columbia, First	587	184	
Highland Park	494	245	3
Cookeville, First	486	96	6
Eastwood	75	44	
Washington Avenue	130	82	
West View	160	65	1
Corryton	209	96	
Crab Orchard, Haley's Grove	125	60	

Cowan, First	162	63	
Crossville, First	256	71	
Daisy, First	342	100	1
Dayton, First	282	66	8
Denver, Trace Creek	168	90	
Dyer, New Bethlehem	203	106	
Dyersburg, First	776	197	
Springhill	180	105	
Elizabethton, First	534	193	1
Good Will Center	74		
Oak Street	162	85	
Siam	197	98	
Etowah, First	390	121	
Friendship, South Fork	55	22	
Gates	72		
Gladeville	181	117	8
Gleason, First	216	72	
Goodlettsville, First	450	179	
Grand Junction, First	116	64	
Greeneville, First	464	183	1
Second	192	49	
Greenfield, First	273	51	
Halls, First	218	75	4
Harriman, South	525	209	1
Trenton Street	451	114	
Walnut Hill	263	104	
Henderson, First	315	130	8
Hendersonville, First	300	52	2
Holiday Heights	24		
Hixson, First	346	124	1
Memorial	288	112	
Serena Chapel	56	21	
Central	289	145	4
Hollow Rock, Prospect	186	48	
Humboldt, First	523	147	
Jackson, Calvary	601	259	3
East Union	105	66	9
First	1055	300	13
Parkview	365	123	12
West	958	609	18
Jellico, First	204	100	
Johnson City, Central	727	177	4
North Chapel	88	34	1

Clark Street	359	170	3
Pine Crest	200	89	
Kenton, First	197	67	
Macedonia	84	62	
Kingsport, Cedar Grove	196	79	
First	844	207	1
Colonial Heights	337	105	
Litz Manor	273	123	22
Lynn Garden	527	192	16
Kingston, First	593	260	
Knoxville, Bell Avenue	897	249	
Black Oak Heights	286	95	8
Broadway	991	381	
Central (Fountain City)	1244	384	12
Fifth Avenue	732	204	2
First	937	201	11
Fort Hill	273	89	
Grace	347	141	
Island Home	280	82	
Lonsdale	288	87	
McCalla Avenue	834	238	3
Meridian	643	174	2
Sevier Heights	764	325	2
Sevier Home	72	45	
Smithwood	795	259	3
South	627	244	3
West Hills	128	63	1
LaFollette, First	315	105	
Lawrenceburg, First	174	80	
Meadow View	47	28	
Immanuel	109	46	
Highland Park	284	127	
Lebanon, First	567	171	
Hillcrest	120	77	1
Rocky Valley	130	88	5
Lenoir City, Calvary	243	77	
First	483	143	
Kingston Pike	115	45	
Oral	186	71	
Lewisburg, First	391	86	
Loudon, New Providence	213	131	1
Malesus	234	109	
Manchester, Calvary	136	68	1
First	312	121	
Martin, Central	363	171	31
First	434	152	
Southside	109	44	
Maryville, Broadway	673	311	
McGinley Street	159	69	
Stock Creek	201	99	
McMinnville, Magness Memorial	380	86	
Forest Park	67	34	
Northside	152	81	2
Shellsford	259	144	
Mt. Pleasant, First	154	61	
Mission	55	40	
Medon, New Union	98	69	
Memphis, Bartlett	349	143	
Barton Heights	270	102	2
Bellevue	2180	992	50
Beverly Hills	620	154	1
Boulevard	485	141	2
Buntyn Street	180	70	
Capleville	107	70	
Central Avenue	921	370	10
Egypt	174	88	
Ellendale	201	92	5
Eudora	877	384	6
Fairlawn	583	258	20
First	1450	318	8
Fisherville	153	45	2
Forest Hill	93	42	
Frayser	840	379	1
Georgian Hills	392	166	4
Havenview	233	87	3
Hickory Hills	293	146	3
Highland Heights	1292	579	4
Kennedy	516	207	1
LaBelle Haven	750	247	3
Lauderdale Hts.	111	56	3
LeaClair	543	201	
Leawood	921	265	1
Levi	405	138	1
Mallory Heights	307	138	3
Merton Avenue	484	113	
Millington, Second	98	54	
Mullins Station	151	77	
National Avenue	353	181	9
Oakhaven	459	188	10
Prescott Memorial	506	160	
Raleigh	506	206	1
Range Hills	123	74	
Scenic Hills	205	64	
Southland	159	69	
Southmoor	231	88	8
Speedway Terrace	815	240	33
Sunset	67	54	1
Temple	1111	333	
Thrifthaven	648	292	5
Parkway Village	318	88	6
Vanuys	92	52	
Victory Heights	248	167	2
Wells Station	805	225	4
Westhaven	266	121	
Whitten Memorial		106	20
Woodstock	154	85	7
Milan, First	424	127	2
Northside	165	92	
Mission	26		
Morristown, Alpha	134	80	
Buffalo Trail	283	111	4
Cherokee Hills	118	76	
First	800	203	5
Manley	153	69	8
Rocky Point	81	32	
Murfreesboro, First	659	178	21
Calvary	180		

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Edenwald Mission	16		
Bakers Grove	201	86	
Beimont Heights	941	277	
Madison Street	126	28	
Westview	73	46	
Brook Hollow	359	128	
Crievewood	448	142	
Dickerson Road	416	121	1
Fern St. Mission	96	35	
Donelson, First	844	175	5
Eastwood	202	75	6
Elkins Avenue	154	85	
Fairview	240	113	
Jordonia	39	25	
First	1240	385	
Cora Tibbs	67	28	
T.P.S.	406		
Carroll Street	220	88	
Freeland	101	54	1
Glenwood	311	88	1
Grace	873	225	
Harsh Chapel	190	62	3
Haywood Hills	247	109	2
Immanuel	336	115	3
Immanuel Chapel	30	18	2
Inglewood	880	283	
Cross Keys	50	21	
State School	94		
Ivy Memorial	352	133	1
Treppard Heights	75	50	
Joelton	203	105	1
Lincoya Hills	194	67	
Lockeland	516	153	8
Hermitage Hills	209	111	
Lyle Lane	70	41	
Madison Heights	203	112	
Neelys Bend	77	40	
Park Avenue	691	279	5
Radnor	471	142	1
Rosedale	222	85	10
Saturn Drive	349	144	
Shelby Avenue	351	127	
Third	222	71	2
Tusculum Hills	380	128	1
Woodbine	434	179	1
Woodmont	621	233	24
Oak Ridge, Glenwood	445	189	21
Robertsville	811	238	24
Old Hickory, First	477	183	
Temple	254	113	2
Parsons, First	226	83	
Pigeon Forge, First	300	77	
Portland, First	363	126	1
Pulaski, First	357	129	2
Ridgetop, First	49	32	
Ripley, First	367	124	
Rockwood, Eureka	102	74	
First	487	174	
Savannah, First	234	85	1
Selmer, Falcon	81	56	
First	280	101	
Sevierville, First	610	220	10
Zion Hill	120	33	
Seymour, First Chilhowee	206	94	
Shelbyville, El Bethel	73	36	
First	513	108	4
Shelbyville Mills	253	108	
Sidonia, Pleasant Grove	122	59	
Springfield	527	159	
Summertown	148	65	
Sweetwater, First	473	125	
North	215	51	
Trenton, First	515	150	2
White Hall	142	71	
Trezevant, First	170	60	
Tullahoma, First	639	160	3
Union City, First	720	203	2
Samburg	62	35	
Second	332	112	
Watertown, Round Lick	151	77	3
Waynesboro, Green River	156	81	
White House	195	49	
Winchester, First	247	49	
Southside	48		
New Mission	103	80	



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By Oscar Lee Rives

A Disciplined Faith

TEXTS: Hebrews 10:19 to 12:29 (Larger)—
Heb. 10:23-25; 12:1-7, 11-14 (Printed).

The larger lesson emphasizes the Christian faith in terms of activity. The printed lesson suggests some means whereby such a faith may become disciplined and therefore be of value to the person who manifests it as well as to those around him. It will be remembered that the glory of God is the supreme objective for all concerned. The eleventh chapter of Hebrews should be read as background material for the proper understanding and appreciation of the printed text, with which these notes are especially concerned. Four concepts emerge, as indicated below. What are they?

Assembling of the Saints (10:23-25)

The faith of the individual Christian needs the strength that can be gotten from his assembling with the saints of God. The writer of these verses, therefore, admonishes that this be not forsaken. The process has been illustrated by what takes place when the coals of a smoldering fire are brought into close contact. The glowing heat is increased so that each dying ember is given a new opportunity to blaze. Who has not experienced a similar experience when assembling with the Lord's people? Herein lies one of the chief functions of a group of God's people, such as a church, when engaged in corporate worship. The same thing can be achieved, in some measure, when the Christian family assembles for worship. Let no child of God neglect this all-important matter.

Running of the Race (12:1-4)

See, first, the great cloud of witnesses running alongside us in the great race-course of the faithful. Some interpreters, such as G. Campbell Morgan, insist that the picture here is not that they sit in the amphitheater and look on as we run, but rather that they accompany us in spirit as we run. The writer here has called such names as Abraham, Moses and David (to mention only three). See, second, the One who leads the column. He is Jesus Christ, "the author and the finisher of our faith". In military language, He is the "file-leader" in the great marching host of the people of God. All should keep Him as the very center of interest and attention, keeping in step with His leadership and in so doing keeping in step with the other members of the spiritual column. When we remember His fidelity, even in the face of suffering and hardship, ours will be strengthened accordingly.

Endurance of the Chastening (12:5-7, 11)

The chastening of the Lord is, first of all, a sure sign that we are His spiritual children. If one is not conscious of such chastening it is an indication of the lack of sonship. The clear implication here is the sonship of recreation or regeneration. God is indeed the father of all men by natural creation but He is in a peculiar sense the father of only those who know Him in and through personal faith in Jesus Christ, the only begotten Son of God. The chastening of the Lord is, in the second place, a means of bringing us to spiritual maturity (if received and acted upon in manner becoming those who have been adopted into His family). This brings us back to the topic of the lesson, with accent upon the word "disciplined". To chasten one is to discipline one, if the two are motivated by the highest love. Every parent understands this, at least in part, as he deals with the child. To fail to chasten, when necessary, is to fail in the child's development and growth.

Encouragement of the Faint (12:12-14)

There may be those about us who languish or pine in their Christian faith. If so, they need our encouragement. We can give it by making their path easier as they ob-

New Books

The Maze of Mormonism by Walter R. Martin; Zondervan; 186 pp.; \$2.95.

God is Real by Dallas F. Billington; McKay; 198 pp.; \$4.50. A Testament in the Form of an Autobiography.

How to Win Over Communism by Max Morris; Zondervan; 63 pp.; \$1.00 paper.

The Impact of Science and Scriptures on Delinquency by Alvin Lanier; Vantage; 82 pp.; \$2.50.

The Latter Days by Russell Bradley Jones; Baker; 196 pp.; \$2.95. An examination of the teachings of Scripture on this significant subject.

White Wings of Splendor by Rosalee Mills Appleby; Broadman; 112 pp.; \$1.95. 102 brief devotional messages for personal or group use.

Proclaiming the New Testament Series, The Epistles of James, John and Jude by Russell Bradley Jones; Baker; 164 pp.; \$2.50.

Holy Ground by Douglas M. White; Baker; 144 pp.; \$2.50. Expositions from Exodus.

serve the sturdiness with which we ourselves walk. We can give it by pointing them to the one Source of all spiritual strength. We can give it by living lives of holiness before them, so that they do not see us but rather that they see God in and through us. Our manner of life, the writer reminds, is to be characterized as one of peace. But it is a peace of active goodness, if we follow the Captain of our salvation.

Branch Requests Study Toward Social Action

LOUISVILLE (BP)—A North Carolina Baptist leader said here Southern Baptists have been "at one and the same time intensely evangelistic and almost as intensely antisocial."

The speaker, Douglas M. Branch, addressed the Church and Social Work Conference at Carver School of Missions and Social Work here, A Southern Baptist Convention institution.

Branch, general secretary, Baptist State Convention of North Carolina, Raleigh, continued:

"Southern Baptists probably have as much concern and social consciousness as any church group, but we have very inadequate means of communicating or implementing that concern.

"If our spiritual and social impact stood in proportion to our numerical strength," he said, "Southern Baptists would become a compelling kingdom force for moral, spiritual and social transformation."

Turning his attention to the growing number of elderly persons in America, the North

Carolina secretary reported that, based on its present size, Southern Baptists are responsible for two million aged, only half of whom are now members of Southern Baptist churches.

He said Baptists should not look on the aged as a "herd" but must remember "each individual represents a particular individual circumstance."

The three types of ministry Branch said Southern Baptists offer for the aging are (1) residence care, (2) reading matter and (3) local church programs especially suited to their needs.

In conclusion, Branch urged the Southern Baptist Convention to study the entire area of its social responsibility, in order to define its role. "Then," he said, "we will be in a position to formulate a coordinated long-range program of Christian social action."

The Church and Social Work Conference, third of its kind, also took up the problem of alcoholism, child care in institutions and juvenile delinquency.

More than 300 persons registered for the conference.

THE HAPPY MAY BASKET*

By Grayce Krogh Boller

Judy was quick and skilful with her fingers. When the class made their May baskets, she finished hers long before anyone else. Miss Taylor told her to make another.

Judy wanted her first basket for Mother, of course.

Whom shall I give this second basket to? she thought, smiling at Anne, the new girl in class that day.

Anne did not smile back. In fact, she frowned. Judy had smiled at her to be kind, even though she did not think she liked Anne.

She looks so unfriendly, Judy told herself. I don't think she has smiled all day.

Judy cocked her head to one side and looked at her two May baskets. How pretty they were! One was pink and blue. The other yellow and brown.

Mother loves pink and blue, Judy decided. I'll give her that one. I'll fill it with violets and ferns from the woods. But who will get my second May basket? What can I put in that one?

Judy did not know. She had not decided when the bell for recess rang. While she played tag with Alice and Bruce, she forgot about the May baskets. She forgot about the new girl, too. Anne stood alone, watching the others play.

As they went back to class again, Judy thought she might give her extra basket to Alice.

But then, she is so popular. She will have more May baskets than she knows what to do with, Judy shook her head.

There was no use giving it to Miss Taylor either. Already her desk was loaded with baskets. Besides, Judy had brought her a bouquet of iris that very morning.

I still don't know what to do with my extra basket, Judy thought as school was dismissed for the day.

All the boys and girls were gay as they carried May baskets out of school, that is, all but Anne. She carried hers, too, but it looked sad, the same as Anne's unhappy face.

Judy watched her all the way home, but Anne did not smile once. Judy saw her go into the big house on the corner.

Judy ran on home. She saw that Daddy had brought pansies for the garden. How sweet they looked! Their little velvet faces turned to Judy, smiling a welcome.

I love pansies, Judy thought happily. I can fill my second basket with them.

Judy hummed as she worked with her May basket. The violets and ferns looked nice in the pink and blue basket. Judy asked Daddy's permission to pick some pansies for the yellow and brown basket.

"Of course you may," Daddy smiled. "The more pansies you pick, the more will bloom."

Judy picked the pansies, big yellow ones and great purple ones. How lovely they looked in the brown and yellow basket!

"They look so happy," Judy smiled, "the opposite of the way poor, unhappy Anne looks. I know; I'll take my extra basket to her as a gift. Maybe with a pretty basket, she will be happy, too."

Judy hurried to Ann's house. She was just about to put the basket on the porch and ring the bell before running away, but Anne opened the door.

"Oh, you've brought me a May basket!" she cried, and she really sounded happy at last. "Wait; I want to give you mine."

In a minute, Anne came back with her basket. Now it did not look drab any more. It was filled with yellow buttercups that looked very happy.

"My mother is sick in another state far away," said Anne, holding out the basket to Judy. "She is getting better now, but I had no one to give my basket to. I guess I felt sad."

"You looked sad," Judy told her. "That's why I wanted to give you my basket, to make you happy. Come over to my house and play. Mother can be your pretend mother until your own mother comes back."

"Og, good!" said Anne. "Now I have a happy May basket, and I am happy, too."

WHAT WOOD AM I*

By Katherine D. Marko

In my name there's a pet,
Who'll retrieve what you toss;
And some say that my blossoms
Resemble a cross.

ANSWER
dogwood

THE GUY TO WATCH

You watch the guy who drives ahead
And the guy who drives behind
You watch to the right, and to the left
You drive with a calm, clear mind
But the guy you really have to watch
(on the highway) you will find
Is the guy behind the guy ahead and ahead
Of the guy behind

—Allied Youth

An old farmer dropped a quarter into the offering plate instead of the penny he intended to put in. Seeing his mistake, he spoke to the usher at the end of the service.

"It would be sacrilege to take it out now," the usher told him.

"Well, I'll get credit for it in Heaven," the farmer said grudgingly.

"No, you won't," the usher told him. "You'll only get credit for a penny, because that was all you intended to put in."

(Heard on Jack Parr Show.)
Khrushchev is a man of "peace"
This we all recall.
A piece of this, a piece of that—
Until he has it all!

"There is a little drinking place,
That everyone can close;
And that's the little drinking place,
That's just below the nose."

The Defender

As a woman was preparing for guests for dinner, her little daughter asked permission to help by putting the silverware around. Permission was gladly granted. Later, when the guests were all seated, the hostess looked up in surprise and exclaimed:

"Why, Mary, you didn't give Mr. Brown a knife and fork!"

Mary replied, "I didn't think he would need any. Daddy says he eats like a horse."

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