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CONVENTION

"SPEAKING THE TRUTH IN LOVE"

Volume 128

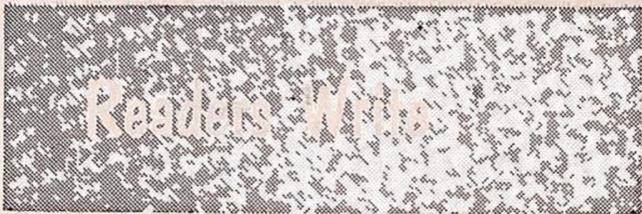
Thursday, May 31, 1962

No. 27

LEBANON TENN
BGT FIRST



WMU
Plans for
75th
Anniversary
at
San Francisco



Heart-Purpose

Daniel 1:8



Gordon Lott, First Church, Grand Junction

... An Open Letter to Southern Baptists

● Having followed with avid interest the controversy over Dr. Ralph Elliott's book, **THE MESSAGE OF GENESIS**, I felt, at first, that in this enlightened era, Southern Baptists would not be caught up in a controversy which would likely lead to the outlawing of an intelligent, honestly conceived, Christian interpretation of the Bible.

Now, my attitude is extreme concern because it seems that a concentrated organized effort is being made to discredit not only the interpretation, but also to banish the author and to censure those who supported his right to publish his interpretations.

My brothers, without passing judgment on Dr. Elliott's conclusions, let me point out two areas of grave danger as follows:

- 1) the danger of rigid creedalism;

Jimmy Staples Takes College Position

PHOENIX (BP)—James R. Staples, editor of the Baptist Beacon here since June 1960, has accepted executive vice presidency of Grand Canyon College, also located here. He takes the new post July 1.

Both the paper and the college serve the Arizona Southern Baptist Convention.

A former president of the Arizona Convention, Staples will share administration with President E. N. Patterson at the college. He will work with the long-range development program.



BAPTIST AND REFLECTOR

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RICHARD DAVID KEEL
Circulation Manager

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

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

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

- 2) the institution of such heresy proceedings which are the beginning of a hierarchy.

Such intolerance of divergent interpretations of the Bible persecuted John Smythe in England, and later Roger Williams in America, as they established the foundation of Baptist beliefs. The competency of the individual, led by the Holy Spirit, to interpret the Holy Scriptures has been a basic tenet of Baptists since their very beginnings.

Praying for intelligent, Spirit-led, and prayerful consideration to this extremely important question as we come to the Convention, let us not be led into actions which would deny our basic Baptist heritage.—H. Gray Carter, M. D., Deacon and Intermediate Sunday School Superintendent, Park Cities Baptist Church, Dallas, Texas.

... Pet Peeves Of An Old Preacher

● Fifty and more years in the ministry have led me to be a little cranky about some things which occur in church houses. They have made me keenly aware of the difference between what is correct, hence most effective, and what is crude and harmful. So, with a deep-seated desire to help my fellow preachers and teachers, I mention some of the things that annoy me:

Seth, not sayeth. "Saith", an archaic form of "says," is given numerous times in the Scriptures, and it peeves me to hear it pronounced "say-eth." Webster declares that the correct pronunciation is "seth" which is easier to say than "say-eth."

Travel not travale. A word used by the Master as a synonym of spiritual suffering is "travail." It is pronounced "trav-al", almost as if it were spelled "travel." The accent is always on the first syllable, whether noun or verb. So in speaking of the "travail of the soul" let us pronounce it correctly. "Trav-al" of the soul, not "tra-vale". "He will see of the trav-al of his soul and rejoice. He "trav-aled" in pain until the day," not "trav-aled."

A-dult, not ad-ult. While both pronunciations are given in some dictionaries, the older form, "a-dult" is preferable, the accent whether noun or adjective, being on the second syllable. Certainly it has a more agreeable sound as may be "felt" by repeating. "There were ten a-dults in the a-ult class, as against "ten ad-ults in the ad-ult class."

This-smornin'. Twenty-five times during a sermon and prayer of a morning service the minister repeated the time expression, as if it could be any other part of the day! And almost invariably, speakers pronounce it "this-smornin'."

Loud Socks. Another peeve of mine is to see a minister, sitting on the platform with fancy socks showing, especially when there is a band of bare leg between the sock and the trouser cuff. Proper dress for the pulpit is always simple; dark colors, solid black, charcoal gray, or blue, immaculately white shirt, tie of dark solid color with little decorations, and black shoes and socks, shoes really shined. For informal gatherings, tan suit, with shoes and accessories to match is all right. But to see a tan coat above gray trousers and red shoes, and loud plaid socks makes one forget the message while wondering about the masquerade.

Repetition of Titles of Deity. This has become a very common error in churches of all kinds. One wonders why, in addressing God in prayer, it is felt needful to repeat his titles from fifteen to fifty times in a brief period. Is that not vain repetition? How many would continue doing this if they could learn with the Apostles how to pray? (Matt. 6:5-15).

Pulpit Profanity. During a recent trip across Alabama I heard a radio message delivered by an evangelist. So offended was I that I wrote the station, reminding them that the Federal Communications Commission had a rule against profanity over the air. Ten times the preacher ex-

A young man had been advised by two doctors to give up an injurious habit, but it seemed that the advice of physicians was not sufficient motivation. Then there came a time in his life when a spiritual decision had to be made. This time it became, not a matter of health, but a matter of deep heart-probing concern. After earnest prayer he said: "I will give up this habit because I cannot serve God effectively and continue in it." When it became a matter of heart-purpose rather than health-purpose, he was able to win the victory.

God motivates the heart, or the seat of man's religious being, to do the right thing. Daniel "purposed in his heart" to keep himself pure because God directed him thus. Daniel's three friends had heart-purpose to worship only God when substitute idols were presented (Daniel 3). Today's materialism and humanism offer to dethrone God, but heart-purpose will keep man true to his Creator.

Daniel's daily steadfastness in devotional habits was threatened by jealous men and a weak king (Daniel 6), but again heart-purpose led him to remain faithful to God. Nothing is more difficult for the Christian today than to maintain consistent loyalty to Christ on the job and in the home. Only God-inspired and Christ-centered "heart-purpose" can provide the right motivation.

claimed, "My God!" and it was an ejaculation; in no sense could it be called reverent. Later in a church house I heard a preacher make the same profane use of the expression, and the tragedy of it was that a five-year old lad was surprised when he was reprimanded for using the same expression, in much the same tone of voice.

Habits are readily formed; why not refuse to let bad habits control one while speaking for the King of Kings? He deserves the best his disciples can be, do and say. Surely He is not exalted by any crudities which his servants may allow to appear through them before the public!—"Peter Paulus", 1806 Ashwood Avenue, Nashville 12, Tenn.

Convention City Awaits Southern Baptists

SAN FRANCISCO—This beautiful cosmopolitan city of the Far West is eagerly awaiting the arrival in a few days of more than 10,000 Southern Baptists.

It will be the first time since 1951 that Southern Baptists have met for their convention in the Far West. Visitors then saw 350 Southern Baptist churches with 50,000 members. This year they find that number increased to some 1,000 churches and missions with nearly 200,000 members.

Two of the state's institutions of higher learning received accreditation last year—California Baptist College in Riverside and Golden Gate Baptist Seminary in nearby Mill Valley.

The 1962 session of Southern Baptists, June 5-8, will consider the theme, "Sharing Christ." Visitors can see San Francisco—one of America's most exciting cities—with unlimited other sites of interest, including the famous Bay bridges and nearby Golden Gate Seminary in Marlin County.

Warm days and cool evenings are expected to greet the "messengers" to the state. Lightweight wrap is essential for both men and women.

The heart throb of "The City", as most San Franciscans say, is the staccato and the rumble of the cable cars. Then there's Telegraph Hill and world famous Chinatown which features the "old" and "new" world everywhere.

San Francisco's Civic Auditorium and Civic Center Plaza, site of both the WMU Convention and SBC, is rated one of the most beautiful centers in the nation.

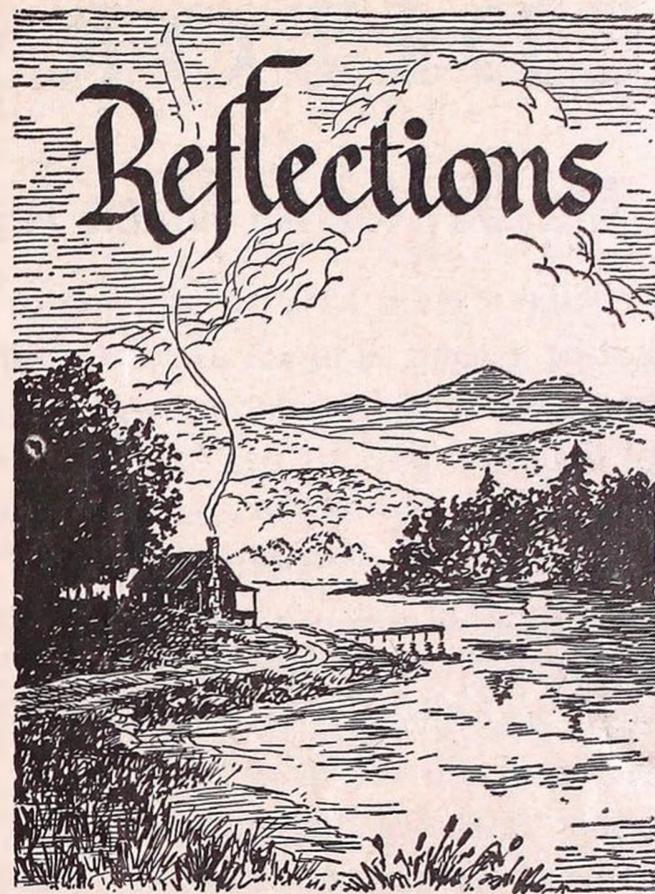
People from Baptist strongholds in the Southwest and Southeast will not see huge

churches with large memberships. "They will see churches deeply spiritual and struggling in many cases to pay an adequate salary to a pastor," said Carl M. Halvarson, chairman of the convention's Committee on Promotion. "We hope that the 1962 Convention will be one of the most significant in the history of our denomination," Halvarson added.

A Call To Prayer

Southern Baptist Convention: By H. H. Hobbs, President.

This is a call to every Southern Baptist to engage in increasing prayer for the session of the Southern Baptist Convention and associated meetings convening in San Francisco, June 4 through 8. Thousands of messengers will need travelling grace as they journey to and from these meetings. Decisions of far reaching import will be made during these days. Only as we come to know and do God's will may we honor Him and set forward his work throughout the earth. Let every messenger pray as he travels. Let those who remain at home be constantly in prayer and supplication for the Holy Spirit's power and guidance in all deliberations. By so doing we shall rise to the occasion that is before us, and bring glory to Him in whose name we meet.



A man's religion seems to affect nearly every aspect of his life—his job, his politics and the way he gets along with his relatives. This is the finding of a survey conducted under auspices of the University of Michigan. Religion decidedly influences the economic behavior of Americans, from installment buying to their success in the job world. The churches appear to play an important role in undergirding the important American political principle of government by law, not by men.—Gerhard E. Lenski, *Denver Post*.

OUR COVER

Mrs. R. L. Mathis, president (left), and Miss Alma Hunt, Executive Secretary, in 1888 costumes to spotlight forthcoming 75th Anniversary of Woman's Missionary Union, Auxiliary to Southern Baptist Convention. Goals and plans for the anniversary year will be presented in San Francisco, June 4-5.

William Jewell Calls Alumnus H. Guy Moore

LIBERTY, MO.—H. Guy Moore, pastor for the past 15 years of the 5,000-member Broadway Baptist Church, Fort Worth, has been elected president of William Jewell College here to succeed Dr. Walter Pope Binns, retiring June 30 after 19 years as president. Dr. Moore, native of Duquoin, Ill., will be 53 in July. He graduated from William Jewell in the class of 1931 after working his way through college, serving tables in the dining hall and doing other jobs on the campus.



NASHVILLE—"A Christian Looks At Communism," a special meeting during four Southern Baptist Training Union Leadership conferences this summer, is this photo's theme. Henlee H. Barnette (L. center), professor of Christian ethics at Southern Baptist Theological Seminary, Louisville, Ky., is shown on a Moscow visit with Soviet Premier Nikita Khrushchev.

Dr. Barnette will conduct this special conference on a Christian viewpoint toward communism July 12-18 at Ridgecrest (N. C.) Baptist Assembly. Other competent authorities will lead the meeting June 14-20 and 21-27 at Glorieta (N. M.) Baptist Assembly, and also July 19-25 at Ridgecrest. The four conferences are sponsored by the Training Union department of the Baptist Sunday School Board.

Maybe Not As Much As You Think

Take a good look at your pastor's salary. He may not be getting as much as some church members think he does. If your church hasn't doubled the number of dollars it pays its pastor since 1940, he isn't getting as much today as he did twenty-two years ago. In fact, salaries have been reduced by inflation. A two-year study of pastor's salaries has resulted in a booklet released by the National Council of Churches. The study was financed by the Rockefeller Brothers Fund. It was made of pastor's salaries in fifteen denominations. It shows that in some of these the median income of pastors is at least one thousand dollars below the average American family income. Complete results of this salary study are not available.

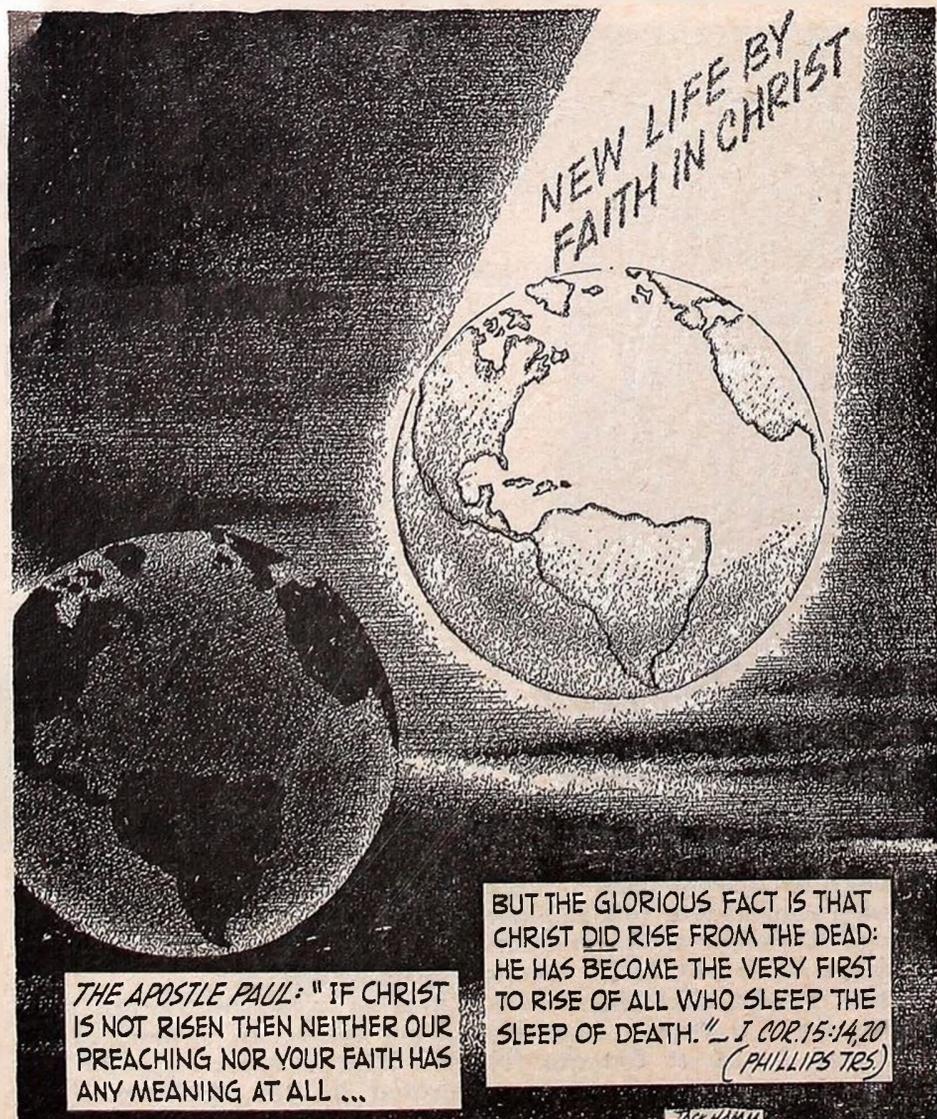
Pastors should be free to devote themselves entirely to the work of the ministry. This work makes increasing demands. A pastor owes unselfish dedication to the service of his congregation, but the congregation owes an adequate support to its pastor. It is absurd to think that a deficient salary will be made up by discounts to a minister when he goes to buy in the stores

of the community or by honorariums that he secures from weddings and gifts from other sources. Most ministers average less than \$200 a year in such honorariums and gifts.

A pastor must meet his family's needs just as the members of his church must meet the needs of their homes. Churches should be mindful of the cost of pastoral leadership. In addition to his salary, housing, and retirement dues a church should provide an expense account that covers the use of the pastor's car for pastoral work and his travel as a representative of his congregation. In fact, these are operating costs of the congregation this study on pastor's salary points out.

This study did not include the salary of Southern Baptist pastors. If it had included all Southern Baptist pastors, the figures might have been even more disturbing. Some of our churches are generous in the provision that they make for their pastors and members of their staff. We hope that this number will be increased. But there are a great number of churches that need to be more considerate of the tremendous demands and excessive expenses that their pastors are put to in order to serve the congregations. "The laborer is worthy of his hire". No man goes into the ministry to enrich himself in a monetary way, but no man should be penalized through inadequate support because he has answered the call of the gospel ministry.

WHAT A DIFFERENCE IT MAKES!



The Difference Christ Makes

The man who led the air raid on Pearl Harbor has been converted to Christianity. Speaking to a missionary conference in Boston recently he said that he would have left his country before making the raid if he held the Christian beliefs that he does now. Captain Mitsuo Fuchida, former Japanese air man, told how after the war when he turned to the Bible, he was particularly struck by Jesus' statement on the cross, "Father, forgive them, for they know not what they do." "I was one who did not know what he was doing when I struck Pearl Harbor," said the flyer. Concerning himself at present Fuchida said, "I am still in the early stages of Christian growth, but I feel great joy in my daily Bible reading. My heart is filled with peace as I kneel down to pray."

Increased Giving Needed To Meet Goal

NASHVILLE—The State Board in its semi-annual meeting here May 22, received a report from the treasurer that receipts would not reach the year's budget goal of \$3,700,000 unless there was a great upsurge in the giving pattern. Although January set an all time record in receipts, the budget increase of \$200,000 over the previous year lacks \$170,000.

Treasurer W. Fred Kendall reported total receipts for the six months ending April 30, 1962 of \$2,724,233.36. Of this amount \$1,761,035.39 was through the Cooperative Program and \$859,380.86 were designated gifts with \$103,817.01 other receipts not as gifts. The Executive Secretary pointed out that when both Cooperative Program and Designated Receipts are totaled Tennessee Baptists approach a 50-50 division with Southern Baptist causes. Tennessee Baptists gave to Southwide Causes \$1,304,284.52 or 49.7 per cent, while they gave to State Causes \$1,316,131.83 or 50.23 per cent of total receipts. Receipts as of May 21, show \$30,600 gain over the same time last year.

The meeting of the 75-member Board at the State Baptist Building was presided over by Dr. Gaye McGlothlen, Chairman. Reports were submitted by the seven functioning committees of the Board.

Convention To Open Earlier

The Board approved a request from the Committee on Arrangements for the State Convention to open at Gatlinburg, Monday evening, November 12, 1962 and conclude on Wednesday night. This action was with an understanding the Pastors' Conference be held on Thursday. Dr. Luther Joe Thompson, president of the Pastors' Conference, said its officers were agreeable to this change. The Convention will close on Wednesday evening rather than Thursday morning, an experiment in hope of better attendance throughout the sessions. Expression was made by several that the time has come to magnify the Convention itself and secure better attendance of its sessions.

Daniel To Retire Dec. 31

The large group gathered from over the state heard announcement of the intention of Mr. Jesse Daniel to retire after nearly 36 years work with Tennessee Baptists in the promotion of Sunday school and Vacation Bible School activities. His retirement December 31, 1962, will be noted with appropriate recognition for his devoted and dedicated service. Heart-felt appreciation was voiced for Daniel's outstanding contribution to Tennessee Baptist work. The

chairman of the Executive Board will name a committee to give proper recognition to his services.

Urge Preservation Baptist Records

Upon recommendation by the Denomination Cooperation Committee the following recommendations were approved to be published in the BAPTIST AND REFLECTOR:

"We urgently request all churches to consider the preservation of church and associational minutes and records which are of historical significance. We suggest the microfilming of such documents to be financed, if necessary, by the Convention and the film be deposited in a suitable archive and designated as the Tennessee Baptist Historical Archive and Library. Such valuable material could then be placed at the disposal of the colleges and universities on a loan basis for historical and/or sociological research."

Action was taken that "reviews of current books on Baptist history with special emphasis on Tennessee Baptist work and life be published periodically in the BAPTIST AND REFLECTOR."

Another item adopted was that:

"A bibliography of Baptist history in pamphlet form be prepared, edited and published for use by history departments, students, and other interested individuals and that the sub-committee on Baptist history be responsible for supervising its distribution."

The Board also approved further plans to give increased attention to our Baptist heritage.

East Tennessee Hospital Authorized To Borrow \$160,000

East Tennessee Baptist Hospital was authorized to borrow \$160,000 to construct and furnish a department of radiation therapy.

Effort will be taken to make Baptists more missionary minded, with world missions as the major theme of 1963.

It was stated a special committee has been studying ways in which a more effective work can be done with National Baptist (Negro Baptists) in our state. A fine spirit of cooperation was said to be developing. Definite steps are being taken to increase our work in this area.

Renewal of monthly emphasis on the Cooperative Program is planned for October.

Interest was reported in the Cuban Refugee Program. Five churches have carried through their applications. Two families have now been placed at Union City and Johnson City. Tennessee has been asked to relocate 100 families.

The next Executive Board meeting is set for September 24-25 to consider budgets to be recommended to the Convention in November at Gatlinburg. There will be a meeting preliminary to the Convention session. The Board set its annual meeting for Thursday and Friday, December 6-7, 1962.

BAPTIST BELIEFS

by Herschel H. Hobbs

Conversion

The result following conviction, repentance, and faith is called *conversion*. It refers to the outward evidence of an inward change. The word "conversion" occurs only one time in the Bible (Acts 15:3). But the verb form occurs thirty-nine times in the New Testament. It is translated variously as turn (Luke 1:16-17); be converted (Matt. 13:15); return (Luke 17:31); turn about (John 21:20); turn again (Mark 13:16); come again (James 5:19,20).

In the spiritual sense conversion is the outward direct result of the inward change of mind or attitude involved in repentance. The inner experience is repentance and faith. The outward evidence is a turning from the old life of rebellion against God to one of service to God (cf. Matt. 3:8; 7:16,20; Acts 9:1-22). Conversion is not the whole of the Christian experience. It is not the end but the beginning. Doctor E. Y. Mullins calls conversion "the Christian life in germ." In it is concentrated all of the elements of the Christian life which follows. We are not converted by our

works, but our works are an evidence of our conversion (cf. Eph. 2:8-10; James 2:14ff.).

The psychology of religious experience reveals different types of conversion: emotional, intellectual, will. All of these elements are present in each in degree, with first one and then another being more prominent in the outward manifestation. The type of conversion may vary with respect to age, personality, or degree of sin in one's pre-conversion life. A conversion may come as the result of religious training and guidance. It may be a crisis experience. But it will be definite. No two conversions will fit exactly the same mold.

But three things are necessary for a genuine conversion experience: turning from self and sin; trust in God through Christ; the direct action of God's grace upon the soul through Christ and by the power of the Holy Spirit.

The word "convert" is also used in the New Testament in the sense of the reconsecration of the Christian (Luke 22:31-32).

Tennessee Topics

Everett J. Butrum of Madison is the new pastor of Gordonsville Church, New Salem Association.

First Church, Millington, has called H. A. Hunderup Jr. as pastor. He will begin his new work July 1. He attended Southwestern Seminary, leaving there to work with the World Relief Program of the Foreign Mission Board of the SBC. Hunderup has served as pastor of several churches and has been pastor of Franklin Avenue Church, New Orleans, La., since 1949.

Rufus Moore, pastor of Phillippy Church, near Tiptonville, has resigned and will move to Fort Worth, Tex., where he will begin graduate work at Southwestern Seminary in September. Since Moore became pastor at Phillippy in October, 1958, there have been some 50 additions and the church engaged in a building project. Mrs. Moore will also attend classes at the seminary. They have one son, Mark Castleman.

Almon H. Hawkins is pastor of Tremont Chapel, mission of White Oak Church, Chattanooga. Elmer J. Foust is the White Oak pastor.

Judson Memorial Church, Nashville, observed Pastor Appreciation Day on May 6 in honor of Pastor Hobart B. Ford, who completed his 10th year of service that day. Ford came to Nashville from First Church, Rogersville, succeeding Herbert Barclay Cross who had retired after 20 years. At the evening service the message was brought by Donald F. Ackland, former interim pastor. Following the service Ford was presented the keys to a 1962 Valiant, parked outside the church.

Robert Carter and family have moved into the new pastorium just completed at Holtland for the Holts Corner Church.

Randall Pulley has resigned as pastor of Charity Church in New Duck River Association effective May 20.

Delaney Street Church, Orlando, Fla., closed revival services recently with Wayne Dehoney of First Church, Jackson, as evangelist. There were 102 additions during the week, 68 for baptism and 34 by letter. J. Elwood Rawls is pastor.

James H. Kinser, pastor of Buffalo Trail Church, Morristown, was the evangelist at Corryton Church. There were nine additions, six by letter and three by baptism. Damon Patterson is pastor. Carroll Bales, local music director, had charge of the music.

Immanuel Church, Lawrenceburg, will use a \$75,000 bond program to build and equip new facilities for worship and educational purposes. The auditorium will be of modern contemporary design with seating capacity of 600 and the educational building will care for 260. Ground breaking services will be held June 3. Horace Nicholson is chairman of the building committee. Noel A. Edwards is the pastor.

Gomer R. Lesch, denominational relations assistant to the executive secretary-treasurer, Baptist Sunday School Board, was elected president of the Nashville Chapter of the National Religious Publicity Council for 1962-63.

The missionary home of New Duck River Baptist Association located in Shelbyville at 509 Oak Street has been sold and a new home has been purchased in Lewisburg at 919 Florence Street. Missionary C. D. Tabor, who has lived in the home at Shelbyville for more than 16 years moved May 14 to Lewisburg. The office will be maintained at 209 Edwards Building in Shelbyville.

Robert Mayes who has served as pastor of Wartrace Church at Wartrace for the past two years has resigned effective May 27. He has been appointed rehabilitation counselor for the mentally retarded adults for Davidson County and will begin his work there on June 1. He and his family will be living at 2314 Blakemore Avenue in Nashville.

"One of the most fruitful revivals at First Church, Memphis, in years took place when Howard E. Butt, Jr. of Corpus Christi, Tex., did the preaching and Bill Mann assisted him as song leader," states R. Paul Caudill, pastor. There were more than one hundred decisions at the closing service.

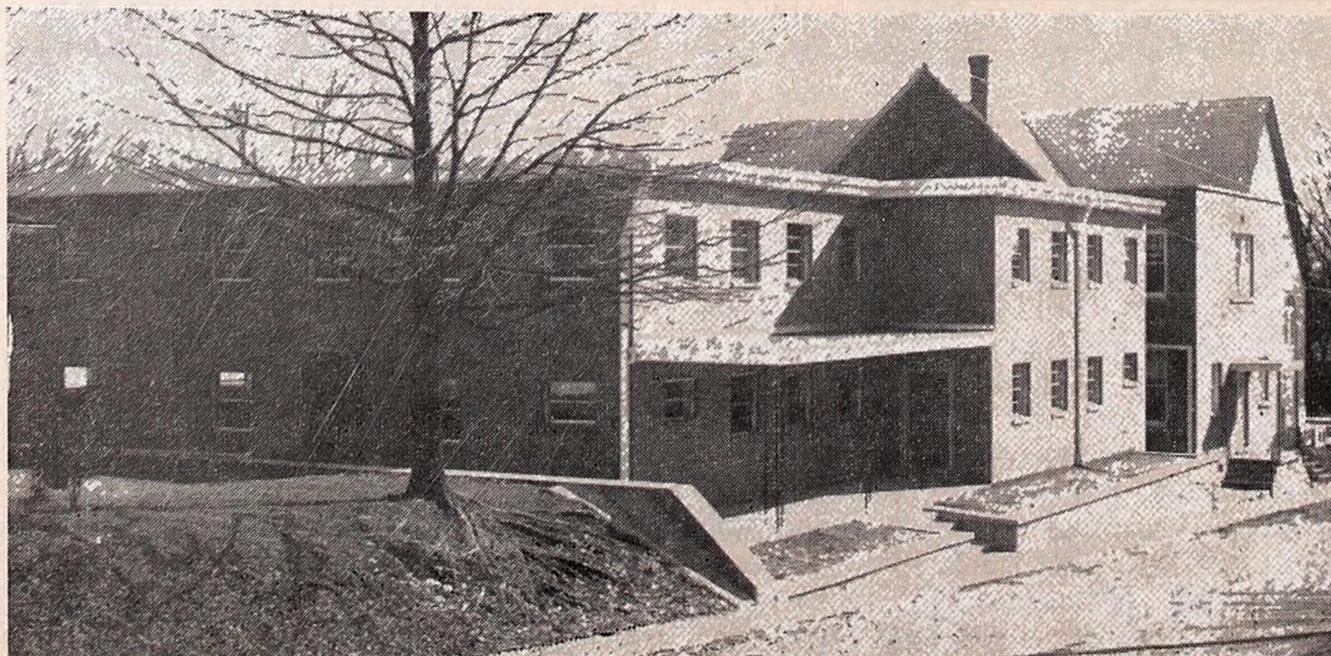
Pastor L. H. Hatcher is back on the job after eight weeks illness. He is pastor of First Church, McKenzie.

Mrs. N. A. Bryan, emeritus missionary to China and Korea, is now at Baptist Hospital, Nashville, Tenn. Before entering the hospital she was living in Odessa, Tex. (Her husband is a patient in Baptist Memorial Geriatrics Hospital, San Angelo, Tex.). She is the former Frances Allison, native of Chapel Hill, Tenn.

The new mission of Winchester constituted into the Oaklawn Church, Sunday, May 20, added 61 to its 19 members. Thirteen churches in Duck River Association composed the council with Louis Rideout as moderator, Paul Tabor, clerk, and H. D. Standifer as examiner. This group began meeting after April 9, in the old castle, Hundred Oaks, where they have a chapel and several rooms for a well-rounded church program. Wendell W. Price, formerly pastor of First Church, Winchester, has been acting as interim pastor.

J. T. Johnson, minister of music, Fifth Avenue Church, Knoxville, conducted a music clinic at Beaver Dam Church, Knoxville. Average attendance for the three day clinic was 22 out of 30 enrollment. David M. Davis, is music director at Beaver Dam.

Daisy Church, Daisy, had 37 professions of faith and 37 rededications in revival services led by Ansell T. Baker, pastor of Central Church, Chattanooga. J. Oscar Miller led the music. E. Lee Griggs is the Daisy pastor.



NEWBERN—Open house for the new educational building of First Church here was held April 8. It contains three nurseries, beginner, primary, junior and intermediate departments, pastor's study and office. The new building and equipment plus air conditioning of old building was approximately \$58,000. T. T. Newton is pastor.

Faculty For Union Preachers' School Announced

The faculty for the annual summer preachers' school, June 11-15, at Union University, has been announced by W. H. Kimzey, Jr., director.

Courses in Old Testament Survey and in Matthew, the book selected for January Bible study in 1963, will be taught by H. E. Barefoot, assistant professor of New Testament Interpretation at Southern Baptist Theological Seminary. Barefoot will become a member of the faculty of Union University in the fall.

A course in Geography of the Bible will be taught by Eldon Byrd, professor of Sociology at Union; and W. C. Garland, pastor of First Church, Humboldt, will teach Pastoral Evangelism. Evening vespers will be conducted by pastors attending the school. The course for pastors' wives entitled "The Minister's Wife Growing the Better Life in Christ" is to be taught by Mrs. E. L. Smothers of First Church, Milan.

Conducted jointly by the college and the Missions Department and Woman's Missionary Union of the Tennessee Baptist Convention, the school is planned for pastors and their wives in West Tennessee. Food, lodging, and instruction are provided without charge but those attending provide their own pillows, linens, towels, etc. Registration starts at 8:00 a.m. on Monday, June 11, and classes end at noon Friday, June 15. Late reservations should be sent at once to the school director.

Lee To Pastor Preachers' School

JEFFERSON CITY—Dr. Robert G. Lee, pastor emeritus of Bellevue Church in Memphis, will be pastor of the week at the East Tennessee Baptist Preachers' school at Carson-Newman College June 25-29.

Dr. Lee will be preaching each evening during the school in Jefferson City's First Baptist Church at 7 p.m. He will also serve on the school's faculty.

The preachers' school, an annual event on the C-N campus, will offer work in church administration, evangelism, Bible Geography, Old Testament Survey, the book of Matthew and Pastoral Ministry.

Dr. Nat C. Bettis, director of C-N's extension programs, said that he was expecting more than 300 pastors and their wives to attend the school. He advised that those who plan to attend should send in their reservations as soon as possible.

Dr. and Mrs. W. C. Creasman will make their home after June 15 in Mesa, Ariz. They will be located at 5714 East Cicero Road in that city. Dr. Creasman served for 22 years as executive secretary of the Tennessee Baptist Children's Homes. He retired from that office January 1.

Furman Accepts S. C. Post



James C. Furman, of Nashville, who for 16 years has been Executive Secretary of United Tennessee League, Inc., has resigned, effective June 11, to become Chaplain-Counselor of the South Carolina Alcoholic Rehabilitation Center, Florence, S. C. UTL is a state-wide, church related organization working in the field of alcohol and narcotics education in school and churches.

Furman is a native South Carolinian, being a graduate of Clemson College (where he was born, son of Prof. Charles M. Furman). He also holds the Bachelor of Divinity degree from Southern Seminary, Louisville, Ky. He is a great-grandson of Dr. Richard Furman, for whom Furman University, Greenville, S. C. was named.

Following graduation from college, Furman was first with the federal government in Washington, then in real estate in Palm Beach, Fla., and in Westbury, Long Island, N. Y. Next he entered the entertainment business, and was a motion picture theatre and motion picture advertising and public relations executive for a number of years.

Furman was converted rather late in life, following which he entered theological seminary, many years after finishing college. At the seminary he majored in the psychology of religion and counseling. He came to his present work in Tennessee in 1946. He will be given six weeks in order to take a refresher clinical training course at the School of Pastoral Care, North Carolina Baptist Hospital, Winston-Salem, N. C. The South Carolina Alcoholic Rehabilitation Center, Florence, S. C., is a new institution, which will be opened in mid-June.

Furman will not be replaced for the present as Executive Secretary of UTL. On his staff are two ten year veterans, who have also had experience in the field in other states. They are Robert G. Strickland, Field Director, who will be in charge of the work, and Fred W. Dies, Jr., Director of Alcohol and Narcotics Education.

Deaths

Funeral services were held in Chattanooga, May 14 for Bob Barnes, senior football player at Carson-Newman College Jefferson City. Barnes was killed early Saturday morning May 12 in an automobile accident. He was to have graduated May 25.

Mrs. Eldorado Thomas Booth, one of Brownsville's oldest ladies, died May 6. She had been ill for several months. Mrs. Booth was 91. She formerly served as a Sunday school teacher at the Brownsville Church.

Cecil H. Franks, pastor of Patee Park Church, St. Joseph, Mo., died suddenly May 14, while helping his son, James David, in a revival at Mt. Vernon, Ill. A native of Sugar Tree, Tenn., Franks was a graduate of Union University and had served as pastor of churches in Tennessee, Virginia and Arkansas before going to Missouri. He was 61.

A. Porter Hathcock, Haywood County landowner and retired farmer, died May 8 at his home at Nut Bush after a long illness. He was 91. Hathcock, a lifelong Haywood Countian, was the eldest member of Woodlawn Church. He had been a deacon for 50 years.

Mrs. Roberta Adrienne Kidd, wife of S. E. Kidd, Jr., Memphis, died May 15. Both Mr. and Mrs. Kidd are widely known in Baptist church circles. She had taught Sunday School classes at Bellevue, Temple and Eudora Churches. He is choir director at Eudora Church and former choir director at Temple.

Ed Peeler, Sr. of Stanton, died May 15 after three months illness. He was 77. Peeler was very active in church work and was senior deacon at Stanton Baptist Church. He had taught the men's Bible class about 30 years. Mr. and Mrs. Peeler celebrated their golden wedding anniversary in 1958.

Joseph Lusk Tanner, Memphis, former Lauderdale Countian, died May 6 after a heart attack. He was 68. He was chairman of the hospitality committee at Bellevue Church, in which he had served as deacon.

Clifford McKinley Williamson, pastor of Friendship Church in Wear's Valley, died May 13 at his pulpit, the victim of a heart attack. A Baptist minister in Sevier County for 31 years, he had served eight churches in that area.

B. E. Rickman goes to Round Lick Church, Watertown, from the pastorate of Park City Church, William Carey Association. He has been active in the work of the association and has served as its moderator.

Missionary Staff Raised To 1,579

The appointment of 14 new missionaries and the reappointment of Dr. and Mrs. W. Eugene Grubbs at the May meeting of the Southern Baptist Foreign Mission Board brought the number of active foreign missionaries to 1,579.

The appointees, their native states, and fields of service are Stanley D. Clark and Kathleen Hyde Clark, both of La., appointed for Argentina; Wiley B. Faw, Ky., and Geneva Willis Faw, N. C., for Nigeria; Billy O. Gilmore, Texas, and Lee Ann Cole Gilmore, Ark., for South Brazil.

Also, J. Thomas Norman and Joan Watson Norman, both of Texas, appointed for Colombia; Wade H. Smith and Shirley Cook Smith, both of Ala., for North Brazil; J. Frederick Spann and Bettye Brawner Spann, both of Ark., for North Brazil; and James G. Tidenberg, N. Mex, and Parilee Nelson Tidenberg, Texas, for East Africa.

Dr. and Mrs. Grubbs, now of Downey, Calif., will return to the Philippines where they served before resigning last October because of illness in their family.

The Board also accepted the resignation of Rev. Luke B. Smith, associate secretary for missionary personnel, who plans to spend two years studying in the field of missions theology at the University of Edinburgh, Scotland.

92.9 Per Cent of Funds Used Overseas in 1961

In his report, Dr. Baker J. Cauthen, executive secretary, gave a brief analysis of the Board's annual audit, which showed a total expenditure of \$19,199,594.48 in 1961. "This means that the foreign mission work of Southern Baptists cost \$52,601.62 per

day or \$36.53 per minute in 1961," he said.

Only 7.1 per cent of the money was used in the States. Of this, 4.52 per cent went for administrative and general expenses, which included expenses of the home office in Richmond (salaries, travel, stationery, postage, insurance, office equipment, cost of Board meetings, annual audit, legal services, and miscellaneous expenses). And 2.58 per cent was required for home cultivation, including audio-visual education, missionary education literature, deputation work of missionaries on furlough, press relations, recruitment materials, et cetera.

The remaining 92.9 per cent, or \$17,837,077.07, was spent on the foreign mission fields. Of this, \$6,667,255.99 went for the support of missionaries, with salaries and cost-of-living supplements amounting to \$3,603,462.03 and the rest being used for outgoing expenses of new missionaries, language study, schooling for children, property maintenance, travel for mission business and furlough, local leave, refit allowance, medical expenses, group insurance, moving of missionaries on the field, and miscellaneous items.

For help in remembering the expenditure of mission money overseas, Dr. Cauthen said one can consider that a third of the funds is used for the sending and maintenance of missionaries, a third for capital purposes (including land on which to put buildings and missionary residences), and a third for the carrying on of many types of work on the field (including evangelism and church development, schools, publications, and medicine).

Means Reports On North Brazil

Dr. Frank K. Means, secretary for Latin America, reported on Baptist work in North Brazil, one of the three areas into which the Foreign Mission Board divides Brazil for administrative convenience and efficiency. The naming of two couples at the May meeting brought to 62 the missionary staff for the area, which embraces the Brazilian states of Rio Grande do Norte, Paraiba, Pernambuco, Alagoas, Sergipe, Baia, and the

remote part of Piaui. The missionaries are located in 11 cities and towns.

Church and denominational life is numerically strongest in the states of Pernambuco and Baia, and the Baptist conventions in these states have recently dedicated headquarters buildings.

Dr. Means reported that North Brazil Baptists are anxious to do something in television, and that they are joining Baptist leaders of South and Equatorial Brazil in a television venture. Following his report the Foreign Mission Board appropriated \$15,000 to help with this project.

Dr. Means said distances are great in North Brazil, and he told about the travels of a missionary to the remotest church in Baia: by plane 350 miles nonstop, by train 100 miles in 10 hours, by bus 50 miles the next day, and finally by muleback 32 miles the next day! An airplane ministry helps solve the travel problem in the area around Corrente, Piaui.

Crawley Tells Needs, Opportunity in Korea

Dr. Winston Crawley, Orient secretary, brought the Board up to date on mission work in Korea, begun by Southern Baptists in 1950. "In several respects Korea offers a most unusual challenge to Christian missions," he said. "It is a land of capable people, a proud history, and an ancient culture. It constitutes to an unusual degree a religious vacuum. A survey conducted by a government department several years ago showed that only one person in four claimed to have any religion at all. Christian work has had remarkable success in Korea, with generous estimates indicating about 5 per cent of the people as being in some sense or other related to Protestant or evangelical groups."

Southern Baptists have 40 missionaries located in five Korean cities, and plans are being made to enter two more cities this year and still another next year. Most of the missionaries have necessarily been involved in developing and strengthening the Korea Baptist Theological Seminary at Taejon, the Wallace Memorial Baptist Hospital at Pusan, and the Baptist publication center in Seoul, Dr. Crawley said. Only five—approximately one for every 5,000,000 people in South Korea—are currently able to give major time to preaching.

"This surely must not continue to be the case in what is potentially one of the most responsive of all mission fields," Dr. Crawley said in appealing for at least a half-dozen additional couples for general evangelistic work.

Other urgent personnel needs, he said, are for a doctor, a nurse, a person to work with publications and religious education promotion, a pastor for the English-language congregation in Seoul, a seminary teacher, an English teacher who will also do student work in a Seoul university, and teachers for children of missionaries.

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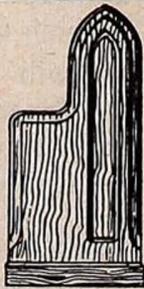


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Baptist Woman Is Named U.S. Mother Of The Year

NEW YORK (RNS)—Mrs. Mary Celesta Weatherly of Fort Payne, Ala., a Baptist mother of three and grandmother of seven—and a great-great-great-niece of George Washington—was named American Mother of the Year for 1962.

Her selection was announced by Mrs. Daniel A. Poling, president of the American Mothers Committee at the annual Mother's Conference here attended by this year's State Mothers.

Mrs. Poling also said that the committee chose as "World Mother" for 1962 Mrs. John H. Glenn, Sr., of New Concord, Ohio, whose son was America's first man to orbit the earth. She was honored in recognition of the "exceptional home training which has made her son a symbol of high moral character."



NASHVILLE—Program leaders for the 36th annual Southern Baptist Student Retreat at Ridgecrest, N. C., have been announced by David K. Alexander, secretary of the Baptist Sunday School Board's Student department, and retreat director. Shown are, L-R, top: Alexander; and John H. McClanahan, pastor, First Church, Blytheville, Ark., who will address students on a particular aspect of the theme ("The Christian on the Campus") daily. Bottom: Kenneth L. Chafin, associate professor of evangelism, Southwestern Seminary, Ft. Worth, Tex., keynote speaker; and Jimmy R. Allen, director, Christian Life Commission, Baptist General Convention of Texas, Dallas, who will present a lesson each day on Biblical insights into specified areas. Date of the retreat is June 7-13.

He Writes About . . .

Rubber-Stamp Councils

By Hal D. Bennett

Baptist Bible Institute people are called upon up to a dozen times a year to form a council of ordained ministers to question a candidate for the ministry. It is understood that we are to look into his qualifications (moral, spiritual, educational, and professional) to be a Southern Baptist ordained minister.

In every case the man already has accepted a call and is pastor of some Florida, Alabama, or Georgia church. Consequently,

University Gives Denominational Emphasis

Union University, Jackson, observed Denominational Emphasis Week April 30-May 4. This was an innovation not only in the college's program but considered to be the first of its kind in any Southern Baptist school according to President Warren F. Jones.

Dr. Jones said that one of the college's major objectives has been denominational service with the acknowledgement of the institution's dependence upon and loyalty to the Tennessee Baptist Convention, the parent body of the college.

The special week included messages and discussions led by W. C. Creasman, former superintendent of Tennessee Baptist Children's Homes, Robert L. Orr, pastor of First Church, Dyersburg, and W. C. Boone, former executive secretary of the Kentucky Baptist Convention. Dr. Creasman discussed denominational background and distinctives. He met also with student groups. Dr. Orr treated on faculty and staff responsibility to the denomination. Dr. Boone discussed the Cooperative Program and the agencies and institutions supported by means of it. This was done before the student body, faculty, and administrative staff.

Officials of the school reported these messages were well received. Dr. Jones said plans are in effect for a more elaborate program of the same basic nature next school year, probably in the fall. "This week, something of an experiment proved to be a decided success according to results of a survey made among faculty, staff, and students," President Jones reported.

the church has set a date for the ordination, and in effect requests the council to approve the candidate. This being the case, nearly every time he will appear, casually assuming that all the council are his friends and that they will surely rubber-stamp their approval.

Such a practice, wherever found, can make a mockery of the ordination procedure. *It didn't start here; we merely do what has become far too common.* So at least for those whom we are responsible not only to question but also to counsel, I have suggested the following as a standing practice:

(1) That the candidate come prepared either to discuss general topics or to answer specific questions from some such widely-accepted book as Turner's *These Things We Believe*, and that the council know in advance what doctrinal book he selects to discuss.

(2) That the candidate consider the occasion to be formal, and that he be dressed accordingly, with coat and tie.

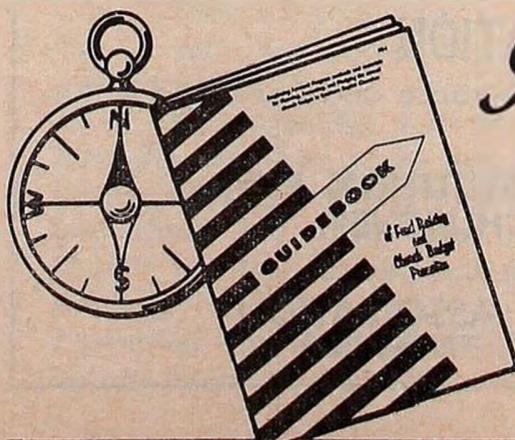
(3) That he be prepared to face three possible decisions by the council; either approval rejection, or temporary rejection without prejudice. In the latter case we should set a date to hear him again, when he will face the same three possible decisions.

(4) That we should adopt some such practice, so as to make the ordination council a meaningful step in bringing a man to ordination, or at least try to find some other way to do the job better than some are doing it now.

Personally, I refuse to act forever as part of an ecclesiastical rubber-stamp machine. And when the suggestions listed above were posted on our bulletin board, the BBI faculty uniformly concurred in the sentiments.

I have run into this trend as a pastor in Mississippi, and before that as a graduate student and employee at the New Orleans Seminary, and before that as a denominational servant in Alabama. Surely there must be some irreducible minimum of professional know-how and concern with Baptist beliefs that we can require of a would-be pastor before we honestly can ask a church to ordain him.

Bennett is in the Public Relations service of Baptist Bible Institute, Graceville, Fla.



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Cuban Family Welcomed To Johnson City

The second Cuban family to come to Tennessee under the current Latin Refugee Resettlement Program of the Home Mission Board received an enthusiastic welcome in Johnson City on May 24.

Brought to Tennessee under sponsorship of Unaka Avenue Church, Dr. and Mrs. Antonio Casas, and their three children, Antonio, Jr., 17, Victoria 14, and Arturo, 13, are at home in a dwelling owned and furnished by the church and located at 1209 East Unaka Avenue, next door to the church pastorium. Dr. Casas, a medical doctor, served with the Department of Health and Welfare in Cuba as Chief of Public Health, and will work as laboratory technician at Memorial Hospital in Johnson City while preparing to take the required medical examination for practice in this country.

Church arrangements for sponsoring the resettlement of the family were made under the leadership of Bill Staten, committee chairman. Dr. Howard T. Rich, pastor, who led the congregation in providing for a refugee family and who was on hand to welcome the Casas family to their new home, goes to Dayton, Ohio, June 1, to become pastor of the Huber Heights Baptist Church.

Three other churches, Bellevue in Memphis, First Church in Jackson, and Dixie Lee Church, Lenoir City, have each applied for families under the resettlement program, in addition to First Church, Union City where the first family to come to the state is now at home.

The Gustavo Naranjo family arrived in Union City on April 13 and has rapidly become a part of the fellowship of First Baptist Church. Writing recently to L. R. Baumgartner, State Latin Refugee Resettlement Committee Chairman, Naranjo said:

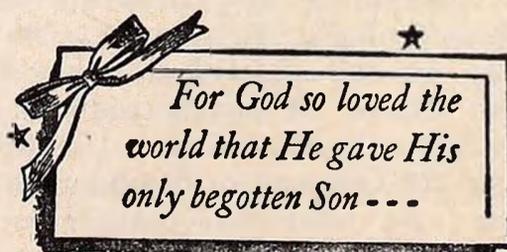
"This church, the First Baptist Church, is a faithful flock led by Rev. Robert Covington. It has given us such a tremendous reception that has made us feel as if we were members of this church since many years ago. We thank the Lord that in only a few days, we realized that we were loving them the same way that they were loving us.

"If we devoted ourselves to enumerating the things they have given, it would be necessary to make up an enormous list. Considering likewise the spiritual help, the list is infinite, such as the love of the Lord is. These things have brought about the miracle of our prompt adaptation to the life in Union City.

"My children, they feel themselves, as if we had been living here since many years ago. My wife, although understanding only a very few words in English, she has never felt lonely for a moment either.

"Accordingly, we feel very happy here and we might say to you that this is our second natal town."

The goal of the Tennessee Committee is the resettlement of 100 Cuban families under church auspices. The need is unparalleled in our country, and is becoming more acute daily as our Cuban neighbors continue to flee the oppressions of Communism. Full information on the plan is available from the Missions Department, 1812 Belmont Blvd., Nashville 5, Tenn.



"Training Union Keeps Me Young"



Pictured above are Miss Annie Pitts, left; and Mrs. Lee Holland, right; who still are active in the Training Union of the First Baptist Church, Union City. The picture was taken at the last monthly planning meeting where they took an active part in planning for the next month's programs. When asked why they still attended Training Union, Miss Pitts replied, "Because it helps me keep young." Mrs. Holland said, "I come because I love the Training Union."

Miss Pitts was a charter member of the Baptist Adult Union organized in 1929. Mrs. Holland began attending a short time later. They have been active in the organization these thirty-three years. The Baptist Adult Union at First Church, Union City was the first one organized in the Beulah Association and one of the first in Tennessee. They were ready to go to work when the Sunday School Board released its first adult literature in 1930.

Mrs. Holland and Miss Pitts challenge other adults to attend Training Union on Sunday evening. They feel that one never outlives the need for training in Christian Service.

New Books

Sermons For the Junior Congregation by George W. Bowman III; Baker; 118 pp.; \$1.95. Minister's Handbook Series.

The Church at Worship by Bernard Schalm; Baker; Minister's Handbook Series.

The Goodness of God by R. E. Middleton; Broadman; 118 pp.; \$2.50.

The Royal Visitor and Other Poems by Edythe Mae Smith; Vantage; 48 pp.; \$2.

The Daystar at Midnight by William Charles Gravner; Vantage; 91 pp.; \$2.75.

God's Gold Mines by C. Roy Angell; Broadman; 118 pp.; \$2.50. Thought-provoking messages to challenge and inspire.

The Minister's Law Handbook by G. Stanley Joslin; Channel; 256 pp.; \$4.95.

The Bible College Story: Education with Dimensions by S. A. Witmer; Channel; 253 pp.; \$3.75.

The Eternal Architect by Isam B. Hodges; Vantage; 217 pp.; \$3.50.

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Dynamic Personalities To Lead Summer Assemblies

Sunday school workers who plan to attend either Ridgecrest or Glorieta will, again, be inspired by well-known speakers. During the first Sunday school week at Ridgecrest, July 26 to August 1, Howard Butt will preach and M. Ray McKay will lead the Bible study. Baker J. Cauthen will preach during the second Sunday school week at Ridgecrest, August 2 to 8, and W. W. Adams will be the Bible Hour Leader.

Those who attend Glorieta will hear Kenneth Chafin and Howard P. Colson during the first week, June 28 to July 4; W. O. Vaught, Jr. and J. W. McGorman during the second week, July 5 to 11; Henry Allen Parker and Clifton J. Allen during the third Sunday school week, July 12 to 18.

This is a final word to encourage you to make those last minute preparations to attend one of the assemblies. If you hurry, you still may be able to make a reservation! A registration fee of \$3.00 per person per conference is charged for everyone nine years of age and over (children under nine, including infants, 50¢). This fee covers attendance at all conferences, the privilege of eating in the dining hall, and sickness and accident coverage while traveling to and from the assembly (within a 48-hour travel limit each way), and during stay at the assembly.

Conferences are planned for Sunday school leaders of big churches, little churches, and all those in-between . . . there will be something for every size church.

Provision will be made for Nursery, Beginner, Primary, Junior and Intermediate children who come with their parents.

PLAN NOW to attend. Ask that your church send you and other key workers.

For further information, write the Sunday School Department, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville, Tennessee, Mr. Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, N.C., or Mr. E. A. Herron, Glorieta Baptist Assembly, Glorieta, New Mexico.

Getting Ready

Has your church appointed a nominating committee to enlist officers for next year? If so, now would be a good time to show and discuss the filmstrip, *How to Enlist Sunday School Workers*.

The committee to recommend officers to the church has a tremendous responsibility. Surely, our Sunday school leaders should feel responsible to help the church and the committee approach their responsibility with courage, faith and a sense of commitment to the Lord and the church.

Following are some suggestions that have been used in this all-important job.

Women Attending Preachers' Schools

Union University—June 11-15
Belmont College—June 18-22
Carson-Newman College—June 25-29

Woman's Missionary Union, through the Golden State Missions Offering, has a large share in the support of the Summer Preachers' Schools at the three Baptist colleges. The pastors' wives can share in the learning opportunities by taking advantage of the



MRS. E. L. SMOTHERS

new proposed five-year curriculum which is being offered and goes into effect this summer. There are six basic categories of study. For each course of five hours one must attend four of the five periods of instruction to qualify for credit. Women will have a special course with the general title,

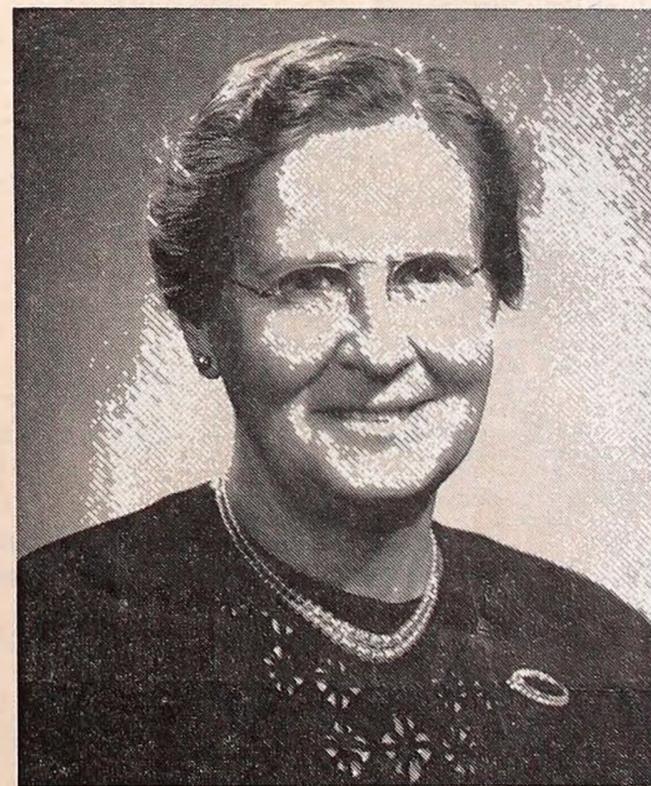
1. Read Matt. 9:36-38. Ask yourselves, Do we believe this scripture?
2. Pray for the Holy Spirit to guide in every thought and suggestion
3. Check church roll. Ask a serious question about each member, Could he serve if he would? Is so, where would he best serve?
4. List the needs of the Sunday school. Show the whole organizational needs.
5. Pray again. Ask that the Holy Spirit guide you to the best person for the particular place. Remember you want God's person not your own.
6. Choose only one person for one particular place.
7. Make an appointment with the person. Plan the best time at the best place.
8. Give prospective worker full information about his duties and what the church has to offer in materials and training.
9. Encourage him to do what God wants him to do,

"The Minister's Wife in Christian Leadership." The specific course for the women this summer of 1962 will be, "The Minister's Wife Growing the Better Life in Christ."

The women may also take enough of the classes offered the men to work toward the certificate which will be granted at the end of the next five summers. The time to plan for full participation is now. The new plans will be completely presented at this summer's schools.

Mrs. E. L. Smothers, wife of the pastor of First Baptist Church, Milan, Tennessee, will teach at Union and Carson-Newman. Mrs. J. O. Williams, whose husband was also a pastor, will teach at Belmont College.

Mrs. Smothers is a graduate of Union University, an experienced teacher, and presently teaches at Park Avenue School, Milan. She is an enthusiastic, dedicated person, with whom the women will enjoy fellowship. She taught the women at Belmont last year.



MRS. J. O. WILLIAMS

Mrs. J. O. Williams is a beloved friend and teacher of preachers' wives for many years in Kentucky. Last year she taught at Carson-Newman. She is an experienced teacher, conference leader, and counselor. The women at Belmont College are fortunate to have her teach them.

It is hoped that many women will refer to the *Baptist and Reflector*, issue of May 10, and succeeding issues for details concerning each school.

10. Pray for God to lead in his decision, and be willing to accept his decision as God's will.
11. Write your State Sunday School Department for free leaflet on enlisting Sunday school workers.

Attendances and Additions

| Church | S.S. | T.U. | Add. |
|-----------------------------|------|------|------|
| Alcoa, First | 448 | 179 | |
| Athens, Central | 138 | 58 | |
| East | 447 | 156 | |
| First | 589 | 184 | |
| West End Mission | 75 | 43 | |
| Niota, First | 143 | 42 | |
| Riceville | 126 | 51 | |
| Auburntown, Prosperity | 141 | 68 | |
| Bemis, First | 335 | 85 | |
| Bolivar, First | 402 | | |
| Brighton | 249 | 90 | |
| Bristol, Tennessee Avenue | 672 | 213 | 1 |
| Brownsville | 606 | 147 | |
| Cedar Hill | 90 | 54 | 1 |
| Chattanooga, Brainerd | 980 | 303 | |
| Calvary | 323 | 122 | |
| Chamberlain Avenue | 172 | 52 | |
| East Brainerd | 219 | 88 | |
| Eastdale | 440 | 119 | 8 |
| East Ridge | 765 | 192 | 6 |
| First | 1152 | 250 | 4 |
| Morris Hill | 262 | 76 | |
| Northside | 397 | 77 | 1 |
| Oakwood | 416 | 152 | 2 |
| Red Bank | 1130 | 301 | 2 |
| Ridgedale | 531 | 164 | 4 |
| St. Elmo | 360 | 111 | 1 |
| Second | 157 | 52 | |
| Spring Creek | 482 | 156 | 3 |
| White Oak | 526 | 156 | 9 |
| Clarksville, First | 876 | 272 | 1 |
| Excell | 35 | 29 | |
| New Providence | 315 | 105 | 1 |
| Pleasant View | 238 | 56 | 2 |
| Cleveland, Big Spring | 334 | 138 | |
| First | 534 | 189 | 2 |
| Stuart Park | 141 | 80 | |
| Waterville | 148 | 86 | |
| Clinton, First | 658 | | |
| Second | 509 | 118 | |
| Columbia, First | 567 | 184 | 1 |
| Highland Park | 435 | 197 | |
| Cookeville, First | 531 | 111 | 1 |
| Steven Street | 160 | 56 | |
| Washington Avenue | 146 | 88 | 4 |
| West View | 161 | 67 | |
| Eastwood | 73 | 29 | |
| Corryton | 233 | 118 | |
| Crab Orchard, Haley's Grove | 146 | 89 | 2 |
| Cowan, First | 130 | 50 | |
| Crossville, First | 253 | 60 | |
| Daisy, First | 375 | 92 | 2 |
| Dayton, First | 329 | 79 | |
| Denver, Trace Creek | 151 | 83 | |
| Dyersburg, First | 668 | 179 | 2 |
| Elizabethton, First | 545 | 106 | |
| Good Will Center | 58 | | |
| Oak Street | 178 | 52 | |
| Siam | 212 | 80 | |
| Etowah, First | 322 | 70 | 1 |
| Gates | 61 | 36 | |
| Gladeville | 175 | 84 | |
| Gleason, First | 190 | 64 | |
| Goodlettsville, First | 453 | 187 | 3 |
| Grand Junction, First | 142 | 53 | |
| Greeneville, First | 490 | 148 | 4 |
| Halls, First | 233 | | |
| Harriman, South | 575 | 188 | 1 |
| Trenton Street | 426 | 107 | |
| Walnut Hill | 292 | 122 | 2 |
| Henderson, First | 272 | 93 | |
| Hendersonville, First | 314 | 58 | |
| Holiday Heights | 38 | | |

May 20, 1962

| | | | |
|-------------------------------|------|-----|---|
| Hixson, Central | 331 | 151 | 2 |
| First | 382 | 128 | |
| Memorial | 282 | 100 | |
| Serena Chapel | 62 | | |
| Hollow Rock, Prospect | 189 | 33 | |
| Humboldt, First | 504 | 117 | |
| Jackson, Calvary | 646 | 258 | 2 |
| First | 1106 | 329 | |
| East Union | 91 | 56 | |
| Parkview | 363 | 91 | |
| West | 869 | 424 | 2 |
| Jellico, First | 218 | 74 | 1 |
| Johnson City, Central | 743 | 217 | 6 |
| North Chapel | 86 | 39 | |
| Clark Street | 336 | 113 | |
| Temple | 379 | 107 | 4 |
| Kenton, First | 200 | 58 | |
| Macedonia | 82 | 60 | |
| Kingsport, Colonial Heights | 374 | 126 | |
| First | 846 | 232 | |
| Cedar Grove | 215 | 78 | |
| Glenwood | 401 | 170 | |
| Litz Manor | 233 | 109 | 2 |
| Lynn Garden | 488 | 152 | |
| Kingston, First | 518 | 212 | 2 |
| Shiloh | 156 | 120 | 2 |
| Knoxville, Bell Avenue | 857 | 233 | 5 |
| Black Oak Heights | 244 | 66 | |
| Broadway | 985 | 338 | 1 |
| Central (Ft. City) | 1168 | 316 | 4 |
| Fifth Avenue | 740 | 203 | 1 |
| First | 820 | 232 | |
| Fort Hill | 224 | 84 | |
| Glenwood | 364 | 177 | |
| Grace | 329 | 189 | |
| Island Home | 260 | 93 | |
| John Sevier | 224 | 99 | |
| Lincoln Park | 992 | 335 | 1 |
| McCalla Avenue | 722 | 225 | |
| Meridian | 554 | 175 | |
| Mount Harmony | 202 | 92 | |
| South | 687 | 194 | 3 |
| Smithwood | 863 | 288 | 1 |
| Wallace Memorial | 1772 | 367 | 4 |
| West Hills | 192 | 70 | 2 |
| LaFollette, First | 315 | 80 | 1 |
| Lawrenceburg, First | 171 | 65 | |
| Meadow View | 71 | | |
| Immanuel | 117 | 45 | 7 |
| Highland Park | 235 | 105 | 1 |
| Lebanon, First | 597 | 101 | 1 |
| Hillcrest | 140 | 67 | 1 |
| Rocky Valley | 118 | | |
| Southside | 179 | 68 | |
| Lenoir City, Calvary | 245 | 81 | |
| First | 476 | 125 | |
| Kingston Pike | 110 | 41 | |
| Oral | 140 | 78 | |
| Lewisburg, First | 405 | 84 | |
| Madisonville, South | 168 | 62 | |
| Malesus | 219 | 80 | 2 |
| Manchester, First | 305 | 152 | |
| Martin, Central | 336 | 123 | |
| First | 381 | 134 | |
| Southside | 99 | 39 | 2 |
| Maryville, Broadway | 687 | 304 | 5 |
| First | 894 | 278 | |
| McKinley Street | 168 | 78 | 6 |
| Stock Creek | 204 | 129 | |
| McMinnville, Magness Memorial | 361 | | |
| Forest Park | 86 | 36 | |
| Shellsford | 235 | 127 | |
| Medon, New Union | 127 | | |
| Memphis, Bellevue | 1920 | 823 | 3 |
| Brunswick | 185 | 77 | |
| Graceland | 714 | 274 | 3 |
| Highland Heights | 1226 | 513 | 2 |
| Kennedy | 533 | 190 | 4 |
| Merton Avenue | 443 | 100 | 3 |
| Temple | 1053 | 309 | |
| Whitehaven | 735 | 130 | 7 |
| Milan, First | 407 | 98 | |
| Northside | 151 | 78 | |
| Mission | 21 | | |
| Morristown, Alpha | 154 | 73 | |
| Bethel | 207 | 133 | |

| | | | |
|---------------------------|------|-----|----|
| Buffalo Trail | 258 | 101 | |
| Cherokee Hills | 177 | 64 | |
| Fernwood | 136 | 76 | |
| First | 753 | 179 | |
| Manley | 131 | 67 | 2 |
| Rocky Point | 84 | 39 | |
| Russellville | 128 | | |
| Whitesburg | 102 | 21 | |
| Murfreesboro, First | 657 | 150 | |
| Calvary | 128 | | |
| Southeast | 144 | 71 | 1 |
| Third | 399 | 111 | 4 |
| Woodbury Road | 216 | 73 | |
| Nashville, Alta Loma | 267 | 112 | |
| Edenwald Mission | 15 | | |
| Bakers Grove | 162 | 72 | 1 |
| Brook Hollow | 427 | 123 | |
| Crievewood | 512 | 157 | |
| Dickerson Road | 405 | 116 | |
| ern Ave. Chapel | 85 | 34 | 6 |
| Donelson, First | 869 | 161 | 2 |
| Eastland | 568 | 170 | 4 |
| Eastwood | 189 | 73 | |
| Elkins Avenue | 173 | 74 | |
| Fairview | 223 | 92 | |
| Jordonia | 40 | 26 | |
| First | 1300 | 476 | 3 |
| Cora Tibbs | 75 | 35 | |
| T.P.S. | 427 | | |
| Carroll Street | 227 | 81 | |
| Freeland | 139 | 76 | 2 |
| Gallatin Road | 407 | 112 | |
| Glenwood | 277 | 82 | |
| Grace | 875 | 300 | 1 |
| Haywood Hills | 234 | 105 | 6 |
| Hill Hurst | 134 | 48 | |
| Immanuel | 444 | 113 | |
| Immanuel Chapel | 25 | 11 | |
| Ivy Memorial | 364 | 141 | |
| Treppard Heights | 82 | 43 | 4 |
| Joelton | 229 | 119 | |
| Judson | 603 | 128 | |
| Benton Avenue | 81 | | |
| Lincoya Hills | 229 | 82 | |
| Lockeland | 497 | 136 | 6 |
| Hermitage Hills | 245 | 124 | 6 |
| Lyle Lane | 71 | 38 | 1 |
| Madison Heights | 219 | 104 | |
| Madison, First | 648 | 125 | 4 |
| Mission | 158 | 52 | |
| Neelys Bend | 101 | 41 | 2 |
| Park Avenue | 763 | 285 | 4 |
| Radnor | 470 | 135 | |
| Riverside | 376 | 86 | |
| Valley View | 108 | 29 | |
| Saturn Drive | 354 | 160 | |
| Shelby Avenue | 373 | 144 | 1 |
| Third | 173 | 43 | |
| Tusculum Hills | 403 | 114 | 2 |
| Woodbine | 521 | 220 | |
| Woodmont | 677 | 220 | 2 |
| Oak Ridge, Central | 547 | 155 | |
| Glenwood | 445 | 108 | |
| Robertsville | 747 | 202 | 1 |
| Old Hickory, First | 535 | 194 | |
| Temple | 234 | 118 | 1 |
| Parsons, First | 184 | 67 | 3 |
| Pigeon Forge, First | 260 | | 2 |
| Portland, First | 329 | 91 | |
| Pulaski, First | 343 | 93 | |
| Ridgetop, First | 56 | 18 | |
| Ripley, First | 376 | 91 | |
| Rockwood, Eureka | 122 | 71 | |
| First | 492 | 157 | 1 |
| Savannah, First | 249 | 70 | |
| Selmer, Falcon | 83 | 52 | |
| First | 272 | 85 | |
| Sevierville, First | 489 | 163 | |
| Zion Hill | 111 | 40 | |
| Seymour, First, Chilhowee | 139 | 48 | |
| Shelbyville, First | 531 | 64 | 3 |
| Shelbyville Mills | 253 | 107 | 1 |
| Sidonia, Pleasant Grove | 92 | 55 | |
| Springfield | 570 | | |
| Summertown | 131 | 59 | |
| Sweetwater, First | 427 | 143 | |
| North | 214 | 43 | |
| Trenton, First | 500 | 104 | |
| White Hall | 133 | 51 | |
| Trezevant, First | 156 | 54 | |
| Tullahoma, First | 562 | 128 | |
| Hickerson Mission | 68 | 16 | |
| Lincoln Heights | 135 | 80 | |
| Grace | 114 | 64 | |
| Highland | 224 | 145 | 1 |
| Spring Creek Mission | 26 | | |
| Union City, First | 702 | 127 | |
| Samburg | 40 | 28 | 1 |
| Second | 320 | | |
| Watertown, Round Lick | 197 | 69 | 4 |
| Waynesboro, Green River | 131 | 78 | |
| Winchester, First | 209 | 43 | |
| White House | 181 | 79 | |
| Oaklawn | 100 | 50 | 19 |

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"commit thy way
unto the Lord."

... Psalm 37:5

The Christian Has A Challenge!

By J. Pope Dyer

This is a dangerous age in which to live. It is a challenging age. It is a critical age; it is a turbulent age. It demands our best in brains, brawn, patience, service and sacrifice. It is a day when we are literally sitting on the sidelines of total destruction. Only one act of insane judgment could trigger world suicide. It would put civilization back to the stone age era.

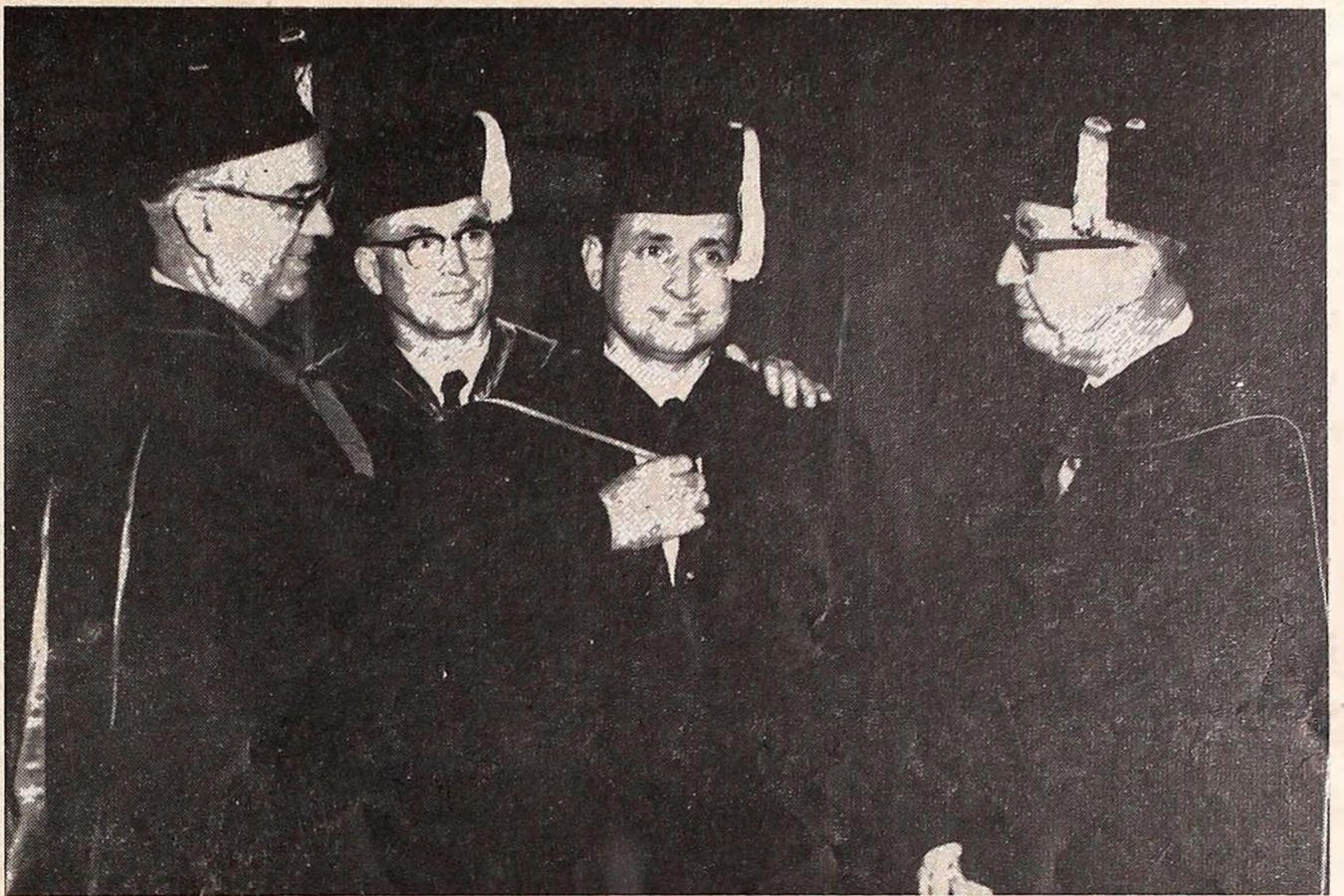
Christians have many responsibilities and obligations in this troubled period. They need to equip themselves with all the weapons needed for spiritual warfare. They must pray. They must read God's word. They must give generously. They must witness daily. They must live lives free from neuroses based on worries, fears, anxieties and frustrations.

Christians must be aware of another area of responsibility in which entirely too many are negligent and indifferent. I refer to the area of improving government. Active participation, by Christians, is imperative if our democratic institutions are to survive. This is a tremendously serious matter. Too many Christians fold their hands and in an attitude of complacency refuse to be involved in political conflicts. No Christian in this day of crisis can have such an attitude of unconcern. The Christian is obligated to vote—to vote in every election. Probably, a smaller percentage of Christians vote than any other group. The bootlegger will vote. The gambler will not only vote, he will take other voters to the polls with him. The criminal will work diligently to help elect one who will not be so hard on prosecutions and who will go easy on paroles, pardons and probation. Studies have been made in some cities to show that professional people vote the least of any group. One study in Chicago, a few years ago, revealed that of 100 ministers studied, they voted about 25 per cent of the time; while 100 gamblers voted 100 per cent of the time and were very conspicuously identified with all elections.

The Christian has another responsibility and that is to investigate fully the preparation, background and qualifications of each candidate. The Christian must not say, those candidates are not the type of men who should be in office simply by basing their judgments upon a campaign of mud slinging and propaganda. The Christian must make a full and impartial investigation of each candidate—his principles and practices.

The Christian may need to go the last step, to make the race for office. Never before in the history of this nation have we

Mr. Dyer is on the faculty of Central High School, Chattanooga.



James Franklin Eaves (third from left) received the doctor of theology degree at the spring commencement at Southwestern Baptist Theological Seminary, Ft. Worth. Pictured left to right: Jesse J. Northcutt, dean of the School of Theology; Robert A. Baker, chairman, committee on graduate studies; Eaves; and Robert E. Naylor, president of the seminary. Eaves, a native of Jackson, is the new pastor of Union Avenue Church, Memphis.

had such a profound need for the dedication of Christians to the cause of improving citizenship. Many Christians hesitate to identify themselves with officeholding. This attitude on the part of Christians must be changed. They must realize that one of the best ways to preserve our Christian freedom is to help preserve our political freedom. The Christian officeholder can lift

up the quality of those citizens holding public office. If the Christian fears that he will have to sacrifice Christian principles to hold office, his Christianity does not have sufficient depth. One Christian in office is worth a hundred speeches about the importance of the Christian's being in office. These are desperate and difficult days. The Christian has a challenge!

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By Oscar Lee Rives

The Fellowship Of Love

TEXTS: I John 3:11-18; 4:7-21; II John; III John (Larger)—I John 4:7-21 (Printed)—I John 3:18 (Golden).

One sees the violation of the Golden Text in all too many instances. The drunkard, for instance, who loudly proclaims to his wife his undying love while at the same time wastes his substance for drink and at the same time watches his family remain needy has flagrantly done so. The person who calls himself a Christian but who refuses to carry the message of salvation either in person or by proxy, and is able to do so, has done so (whether he realizes it or not). Even the minister may speak loud and long of his great love for Christ and His cause, but who makes no effort to do the thing that was closest to Christ's heart, clearly falls into this category. Let us, then, keep it sharply focused as we consider the printed text in the notes below. Its brevity should facilitate this: "Let us not love in word, neither in tongue; but in deed and in truth".

Origin Involves Outreach (vv. 7-10)

"God is love". With Him this kind of love has its origin. The word used here for "love" carries with it the idea of sacrifice and mercy. Instead of being sentimental it is deliberate and rational. It is permanent because it springs from one's innermost being. When we consider this kind of love we immediately think of the word "grace". But we cannot turn the expression around, as some have tried to do. God is love, to be sure; but love is not God. To say this is

to be led into serious error. Since the Christian has been the recipient of God's love, bringing pardon and the sonship of God; he is to let this same love reach outward to others. Hence the writer here begins with, "let us love one another". The two go together, always. How, in the very nature of things, could it be otherwise? It touches other Christians first, perhaps, but then it extends to all other men.

Manifestation Promotes Maturity (vv. 11-16)

When the word "perfection" is used in the Bible to describe Christian character it nearly always means "maturity". This is clearly the case in the printed text before us. The love of God, as manifested toward each one who has trusted Christ for the forgiveness of sins, is to be the model for the Christian in his attitudes and deeds concerning men. Other factors being equal, it follows that each time he manifests the same in speech or deed or petition his own character grows more like that of Christ. Not only so, but the first part of verse twelve suggests that in such manifestation men can get a glimpse of God. Such a glimpse may encourage further looks in His direction. The fifteenth verse suggests that such a manifestation upon the part of the Christian becomes a form of his confession, also. And this concept is repeated throughout this entire letter. To grow towards Christlike maturity is insured, in reality, when the sixteenth verse is considered. The Christian dwells in Christ and Christ dwells in the Christian (see John 15:1-12).

Example Furnishes Exhortation (vv. 17-21)

The exalted exhortation to the Christian's being Christlike in attitude and action with reference to others is not merely that of the writer of these verses. It is in reality the example of Jesus Christ. The idea is focused in: "We love him, because he first loved us" and in: "And this commandment have we from him". Along with the exhortation there goes the promise of fear being driven out by love. In this connection one thinks of Chalmers' famous sermon entitled, "The Expulsive Power of a New Affection". It is to be recalled that fear is closely allied to hate and that hate is the opposite of love. This is to suggest that Christlike love can actually dispell all fears. The method, of course, is to follow the example of Jesus in terms of selfless and sacrificial love. This connotes fellowship first of all with Him and second fellowship as between men (beginning with the "household of faith"). Herein lies power inconceivable, and is glorious to be reminded that it is readily available.



ON MATTERS OF Family Living

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

In 1788 Edward Gibbon completed his work "The Decline and Fall of the Roman Empire," in which he listed five reasons for that fall:

1. The rapid increase of divorce: the undermining of the dignity and sanctity of the home, which is the basis of human society.
2. Higher and higher taxes and the spending of public money for free bread and circuses for the populace.
3. The mad craze for pleasure; sports becoming every year more exciting and more brutal.
4. The building of gigantic armaments when the real enemy was within, the decadence of the people.
5. The decay of religion—faith fading into mere form—losing touch with life and impotent to guide the people.

Are there lessons here for us today?

Commissioners To Tour Nashville History Site

NASHVILLE (BP)—Luncheon at one of Nashville's historic sites will be a feature July 17 during the annual meetings of the Southern Baptist Convention Historical Commission and its affiliate, the Historical Society.

Davis C. Woolley of Nashville, executive secretary of the Commission, said commissioners will dine at Cheekwood Art and Botanical Gardens, then tour the Disciples of Christ Historical Library in Nashville.

The Disciples Library and Museum is housed in a small cathedral-type building costing over a million dollars. Willis A. Jones of Nashville, director of this library, will conduct the tour.

Two seminary professors, a religious liberty specialist and a college professor of Bible will speak to the Southern Baptist Historical Society. They are W. Morgan Patterson and C. Penrose St. Amant from Southern Baptist Theological Seminary, Louisville; W. Barry Garrett, associate director, Baptist Joint Committee on Public Affairs, Washington, and David O. Moore, professor of Bible, William Jewell College (Baptist), Liberty, Mo.

The two meetings run from July 16 to 18. The Commission is an official agency of the SBC. The Society, not of agency status, is made up of representatives from various states, persons who are interested in Baptist history.

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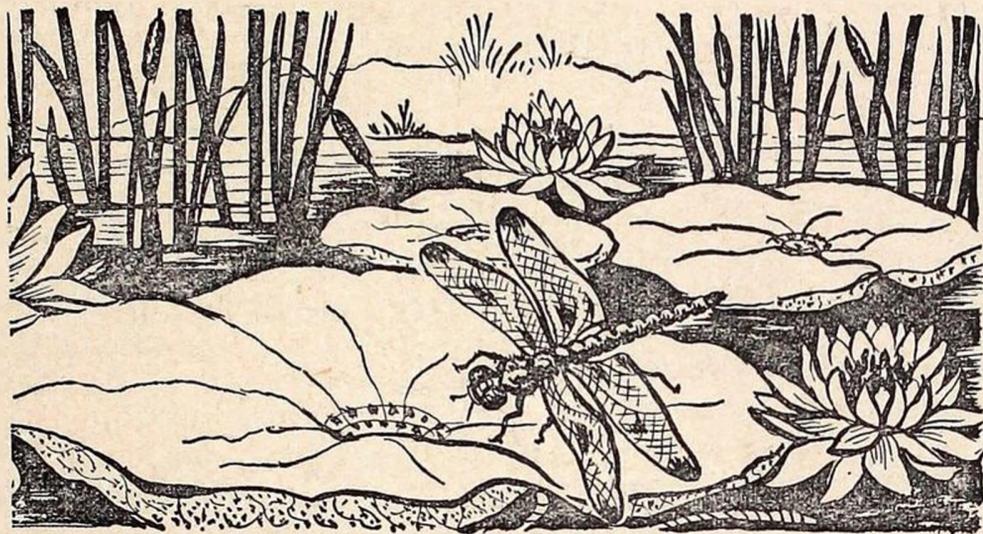
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God's Wondrous World* The Beautiful Dragonfly

By Thelma C. Carter

In spring and summer beautiful, rainbow-colored dragonflies hover over ponds, lakes, and streams and long river margins. They are harmless insects. In fact, they are valuable to man because they feed largely on mosquitoes. Dragonflies use their front legs to catch and hold mosquitoes, gnats, and flies.

Dragonflies have six legs and four wings. Their eyes are as large as the eyes of a mouse. These big bulging eyes are made up of thousands of tiny eyes packed closely together. Each front leg has next to its foot a special eye brush. It is made up of tiny scales with which the insect brushes the surface of its big eyes to keep them clean.

Over twenty-five hundred species of drag-

onflies are known in Central and South America, Europe, Asia, Australia, and the United States. Dragonflies are found in hords on tropical islands.

Some dragonflies have a wingspread of three to four inches, making them appear as small birds. They are able to fly faster than swallows. Some hold their wings above their body. They are sun-loving insects, even though they spend the first part of life under water.

The shining, colorful beauty of dragonflies is breathtaking. Their wings are lacy and delicate and all colors of the rainbow. Their golden wings are dotted and striped with beautiful markings of green, blue, purple, white, and black. We remember the Bible verse, "He [God] hath made every thing beautiful" (Ecclesiastes 3:11).

People make pets of dragonflies, keeping them in screened pens in streams and ponds. They are favorite subjects of many artists.

Onward, Christian Soldiers*

By Theodore J. Kleinhans

The new vicar at Horbury Bridge in Yorkshire loved children. Sabine Baring-Gould was a bachelor, who not only preached but also taught the village school.

On the first big summer outing the children traditionally paraded to the church at Horbury for the start of their picnic. They marched with a brass band. They had pennants flying and wore hawthorn blossoms in their hair. With a cross on a standard in front, they marched proudly the mile to town. To every step they sang "Onward, Christian Soldiers," the hymn their preacher had penned.

Sabine Baring-Gould was a clever young man. He was the author of several books. He had traveled on the Continent for he was from a wealthy family. His new hymn was not only for the children. He had written it to impress a student's older sister, Grace Taylor.

With her parents' consent, he wooed the

young woman and sent her away to school. When she had finished college, he married her. Always he was a man of new ideas. At the wedding he was not only the groom but also the preacher. They had many happy years together. When she died, he inscribed on the tombstone, "Half of my Soul."

Baring-Gould would have been famous even without his hymns like "Onward, Christian Soldiers" and "Now the Day Is Over." He loved to write, and he wrote well. Most of his parishes were small charges in the country, and he found ample time to wield his pen.

One book after another poured from his inkpot. In his rich life of ninety years, he turned out nearly one hundred books. The most famous of these is probably *Lives of the Saints*, a fifteen-volume classic. In it the heroes of the early church seem to rise from their graves and take shape before one's very eyes.

Later in life Baring-Gould inherited his father's estate in Devon. As squire he had

Sign on a truck carrying explosives: "Give me Room—Or We Both Go Boom!"—Earl Wilson, *Hall Syndicate*.

Parking lot sign at Fort Lauderdale, Fla. reads: "This way to the Nursery. Compact cars please park here."

During a recent heat wave, a small church in the Midwest featured this comment on its bulletin board: "You think it's hot here?"—*Luther Life*.

An efficiency expert is one who is smart enough to tell you how to run your business, and too smart to start one of his own.

A harassed father with four lively children in tow paused before a "Deposit your litter here" sign in one of our state parks. With a heartfelt sigh he turned to a bystander and said, "Don't think I'm not tempted!"—J. J. Kelly

"Webster uses 'ain't," said the little boy down the street. "Then," said his father, sternly, "you can't play with him any more."—Bill Vaughan, *St. Louis Post-Dispatch*.

Describe a teenager?

Well, the one we own
Is short on the cash
And long on the phone.

David Savage, *Wall Street Journal*

the right to name the parish vicar. Proudly he took over as both squire and vicar. He was a scholarly man who worked long hours every day and never seemed to tire. He turned out a book or more every year, though as lord of the manor he was wealthy enough not to work at all.

A few clergymen in the Church of England objected to a processional cross, such as the children carried when they first sang "Onward, Christian Soldiers."

There is the story of one Low Church bishop who refused to march in a procession if the cross went along. To please him, the vicar left it behind. The choir was somewhat miffed. They sang the hymn, but they altered the words. In doing so, they spoiled the song and lost the meaning it has for followers of Jesus.

Sir Arthur Sullivan's music has helped to make the hymn a favorite. It has as much spirit and zest as the music he wrote for *The Mikado* or *H. M. S. Pinafore*.

Baring-Gould died in 1924. He had seen the hymn he had written for a school outing become a church favorite.

* (Sunday School Board Syndicate, all rights reserved)

"Decisions" — For What

Some time ago we published a news item about an evangelistic crusade being conducted by a large group of Southern Baptist preachers who had gone to one of the islands in the Carribean for the simultaneous revival meetings. At the half-way point in the meetings the news release sent to us reported that 4,800 decisions for Christ had been made.

Imagine our embarrassment when a final story on the campaign came two weeks later reporting that a total of 3,023 conversions had been recorded in the entire campaign. Since very few transfers of membership were reported, we couldn't help wondering just what all those other "decisions" were for.

Then we remembered the heartache caused a fellow-pastor in another city some twenty years ago when, a week after a certain numerical-results-conscious evangelist had been in his church for a meeting which resulted in fewer than 25 total additions to the church, the pastor received a card prepared by the evangelist's publicity office reporting "140 decisions for Christ" during the meeting. Upon investigation it was discovered that an estimated 120 raised hands of students in response to a question during one high school assembly program had been

added to the number of public commitments in the church to make the total of "140 decisions."

We also remembered the more laughable report of another pastor in another city at a Tuesday fellowship breakfast during a simultaneous campaign: "Well, we had at least 100 decisions following the Sunday night service. You see, we had 175 people present Sunday night and only 75 last night, which shows conclusively that at least 100 people made decisions not to return."

Of course it is granted that both of these are extreme illustrations, but they do show how easy it is to abuse a good catch-all term like "decisions."

It is also granted that in tremendous city-wide crusades such as the Graham meetings the use of the term "decisions for Christ" may be excused if not justified, since it may be assumed that most people who respond to the invitation are trying to make some kind of a decision in Christ's favor. The demands of press, radio and television for immediate news of results seem to justify lumping all of the respondents to the invitation together to report their number as "decisions for Christ." But the types of decisions are many and varied. Much as we may dislike it, even the o'd term "walked

the aisle" presents a clearer picture of what can be accurately reported than does the current expression "decisions for Christ."

Here are a few of the varied answers heard in just one brief period of counseling with some of those who came forward following just one service in a city-wide meeting. The question asked was, in essence: "Could you tell us why you came forward tonight?" Some of the replies:

"I want to learn how to become a Christian."

"I have been a believer for some time; now I am confessing Christ publicly."

"I am not sure I have been saved, and I want to know how I can be sure."

"I really don't know why I came. Something just seemed to take hold of me and pull me down here."

"I was deeply moved at heart. Everybody else was coming and it seemed the right thing for me to do."

"I just lost my Mother. There was comfort and challenge in the sermon and I want to make a new start in my Christian life."

"To be perfectly honest, I came because my girl-friend here came."

"God seems to want me to do something for Him, and I'm willing to start with this public commitment, whatever that something is."

"I've been such a sinner. I must find out more about the hope he said there is for me."

"Oh, I've felt moved to rededicate my life in every campaign in which I have heard this evangelist preach. This is four times I've done it now." (Wish there had been time to find out what that one thought either dedication or rededication really meant.)

Those should be sufficient to illustrate that we should be extremely careful about the use of terms like "decisions for Christ," "rededication," etc.

Certainly in reporting the results of a meeting in a church it is possible to be explicit and say exactly how many made professions of faith in Christ, how many requested baptism, or how many transferred their membership. We prefer not to use reports of "decisions" or "rededications." These terms mean too many different things to too many different people to be too practical. — W. G. Stracener in *Florida Baptist Witness*



SOUTH PITTSBURG—First Church here recently entered its new educational unit, second in the building program. Seven years ago the church occupied the sanctuary which seats more than 500. The educational building provides for an enrollment of 526 in Sunday school. Cost of the two units was \$185,000. Norman O. Baker is in his ninth year as pastor of the church.

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