

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

LEBANON TENN  
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VOLUME 128

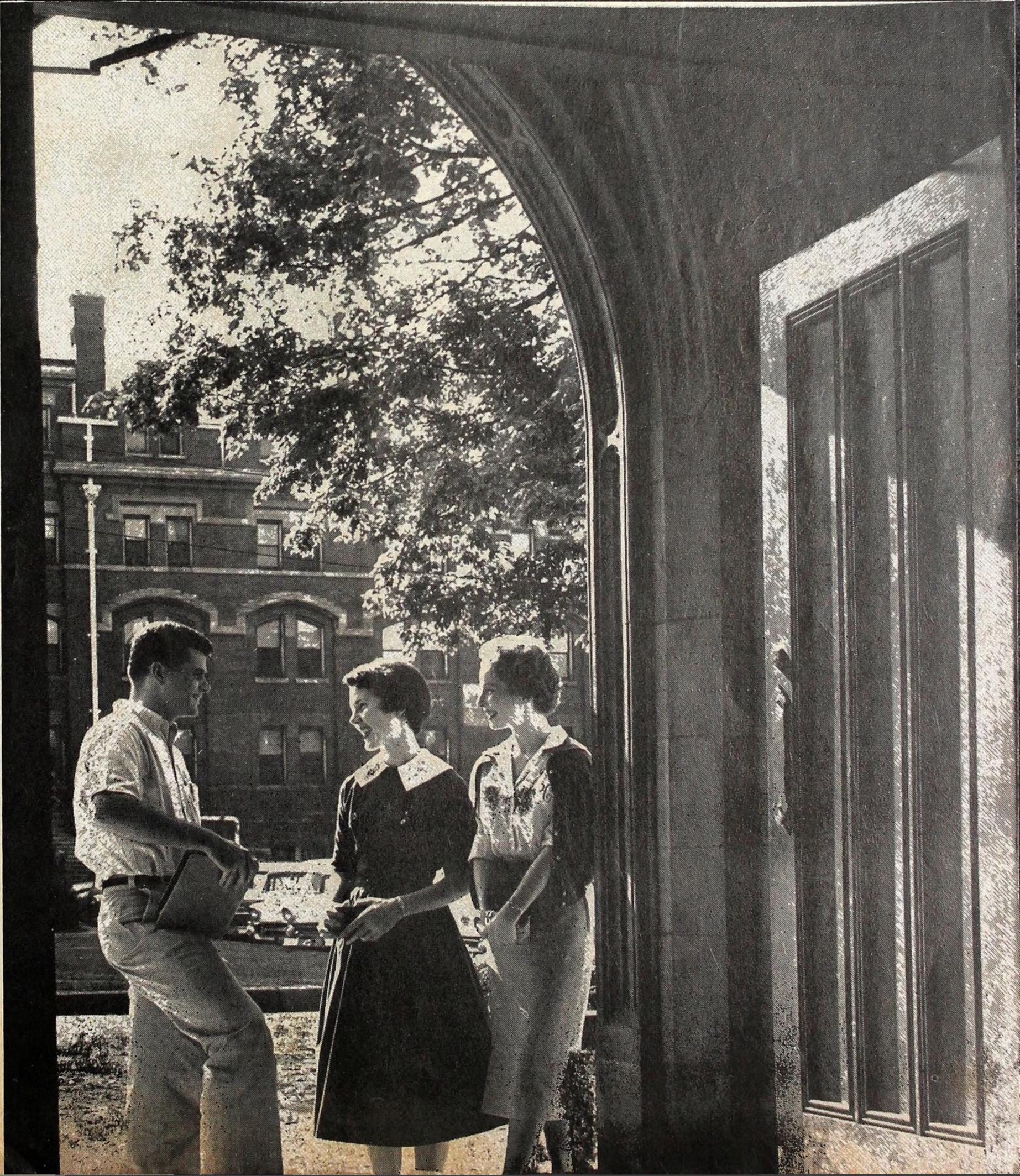
THURSDAY,

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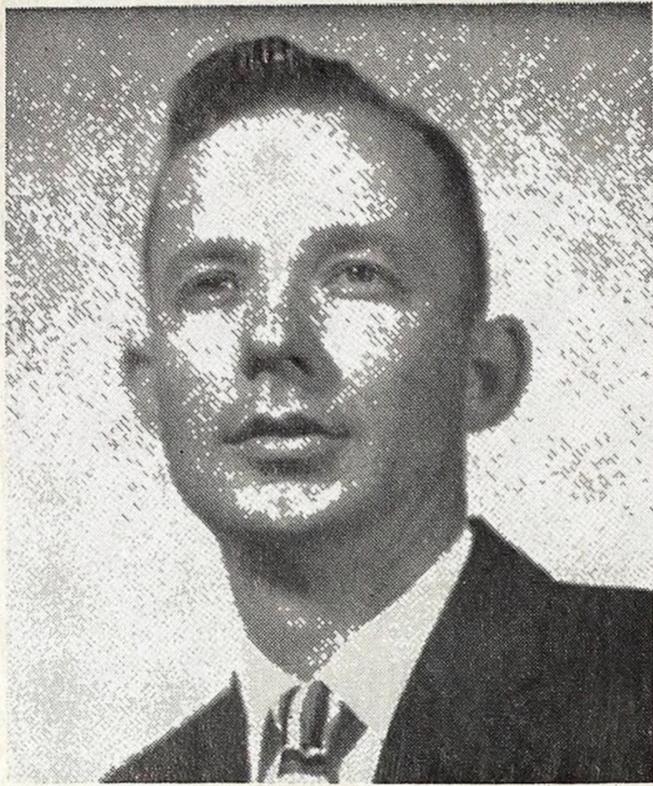
NUMBER 33

**Off  
To  
College**

Photo by Bryce Finch



## Thank God For Disturbance



William C. Stockton, East Commerce Church, Lewisburg

Moses was commanded in Deut. 31 to write a song for the Israelites. Like most songs, it was one of praise and thanksgiving. He praised God for deliverance from bondage, for leading through the wilderness, and for sustaining his people. These are the gifts for which we usually thank God. But



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## Hospitals May Face Government Inroads

JACKSONVILLE, FLA. (BP)—Further Government penetration into the hospital and medical fields is possible, speakers warned a group of Southern Baptist Hospital officials here.

Robert Scates, assistant administrator, Baptist Memorial Hospital, Memphis, said government is a major purchaser of hospital care. Then he added:

"Any mass purchaser of hospital care is

Moses then mentioned another gift (Deut. 32:11) for which we are not prone to give thanks. It is at times as necessary as the other gifts, but never as welcome. This is the gift of disturbance.

Moses said that just as a mother eagle finds it necessary sometimes to stir her nest and flutter out her young, so God at times must do the same—for our own good.

Throughout history God has found it necessary to stir the nest. When the Israelites had driven the Canaanites from the land, they settled down into a careless way of living. They forgot God's commandments. It became necessary for God to stir the nest. The years in captivity taught them a lesson and took their witness to other lands.

When the early church began resting a bit in the success they enjoyed in Jerusalem, God stirred the nest. We read in Acts 8:1 that they were scattered and in Acts 11:19 they went everywhere preaching the word.

In the middle ages the established church had departed so far from the New Testament teachings that God found it necessary again to stir the nest. He shook the tottering structure and it fell in half a dozen pieces. Out of some of the pieces has come a fresh deliverance for his people.

When will God do it again? Will it be that this generation must experience a similar stirring to arouse us from our comfortable nests out onto the field of battle where we will be obedient and courageous soldiers for our king?

## Midwestern Trustees Called Into Session

KANSAS CITY, MO. (BP)—Midwestern Baptist Theological Seminary Trustees will be called into a special session here "as early in the fall as possible to give consideration to the action of the (1963 Southern Baptist) Convention regarding theological education."

This was announced following a meeting of the Trustee Executive Committee in Kansas City.

Malcolm B. Knight, Jacksonville, Fla., president of trustees, said the Executive Committee discussed the action taken in June at the San Francisco Convention.

going to interfere with the traditional prerogatives of management."

John A. Gilbreath, administrator, Arkansas Baptist Hospital, Little Rock, reviewed the problems between Baptist hospitals, which generally turn down Hill-Burton Act grants, and competitive hospitals, which accept government aid.

This, he told the 120 hospital administrators, trustees and other officials from 27 Baptist hospitals, makes it "extremely difficult for our hospitals to maintain the physical facilities which we would in many instances desire."

Gilbreath recommended Baptist hospitals seek their support from a broad base in the community through a continuous program of education.

William Richardson of Miami, trustee chairman of a Baptist-related hospital, urged other trustees to seek out in their communities people with money and influence. Interest them in helping hospitals, he advised.

Henry L. Ashmore of Pensacola, Fla., president of a junior college there, said the most important single act of hospital trustees is their selection of an administrator. Ashmore is trustee of Pensacola Baptist Hospital.

This was the second successive year trustees and other executives of Southern Baptist Hospitals have met together in an unofficial capacity to discuss their responsibilities.

## "Youth's Needs Found Only In God"—Graham

RIDGECREST, N. C.—Dr. Billy Graham told Ridgecrest (N. C.) Baptist Assembly staffers recently that needs common to all youth, "love, security, acceptance, moral purity, faith and a real challenge" can be found only in God.

"These are normal questions and problems," Dr. Graham said, "and the answers rest in a sincere faith, not only in power of the intellect."

Dr. Graham told the young people assembled for the weekly meeting of the staff that "we live hypocritically today" for we can say the right words, but we fail to walk daily in close communion with God.

"There is a real challenge in the world today, for we are waging a battle between the Cross and the Hammer and Sickle, and one person's decision may change all of history," Dr. Graham said.

Dr. Graham, who lives at Montreat, N. C., near Ridgecrest Assembly has made an annual visit to one staff meeting each summer for several years.

In an effort to report the theological issue at the Southern Baptist Convention in San Francisco, the daily press presented it as a struggle between Conservatives and Liberals.

Was this actually the case?

During the discussion in the Convention such terms as "Conservative," "Liberal," and "Fundamentalist" were used. At this juncture it may be well for us to examine these words.

What is a "Conservative," a "Liberal," a "Fundamentalist,"? How do these terms apply to varying shades of theological thought found in the Southern Baptist Convention? Do they really explain the issues involved?

This article is not an effort to defend or justify any person or group. It is an attempt to clarify the issues to enable us to arrive at a proper solution to our problems.

Leaving the word "Conservative" for later consideration, let us examine the other two. "Liberalism" in its original sense refers to a theological movement during the 19th and early 20th Centuries which rejected the authority and inspiration of the Bible in



Dr. Hobbs, pastor of First Church, Oklahoma City, is President of the Southern Baptist Convention and Chairman of its Committee to Study the 1925 Statement of Faith and Message.

favor of scientific materialism, humanism, Darwinian evolution, and rationalism as opposed to faith.

Its extreme form in America was known as "Modernism," the fruit of religious humanism and theistic naturalism. This extreme position has long since been repudiated in most theological thought, although, in some quarters in recent years, "a neo-liberalism (new-liberalism), less repentant and voicing more of the old optimism (see above), is increasingly vocal," a monograph in the Encyclopedia of Southern Baptists states.

"In recent years the term 'liberalism' has become a theological title intended to characterize a thinker of unorthodox bent who emphasizes free-thinking with regard to the classic doctrinal statements of the

## Reflections

Every period of life has its problems, its advantages, its adjustments, its decisions, its uncertainties, and, old or young, we have to keep flexible in the living of life; not flexible as to principles, as to things of eternal truth, but flexible in our reactions to environment, to people and places, to the going and coming of friends and family, to changing situations and circumstances.—Richard L. Evans, "The Harvest of the Years of Youth," *From Within These Walls* (Harper)

In a sense, nothing simply does itself. Someone has to do everything that is done . . . sooner or later someone has to make final decisions. The sincerest satisfactions in life come in doing and not in dodging duty; in meeting and solving problems, in facing facts, in being a dependable person. And one of the great discoveries in life is finding a dependable person.—Richard L. Evans, *From Within These Walls* (Harper)

Experience teaches us that good habits are much more fragile than bad. They require constant care and attention; eternal vigilance is the price of safety. Evil habits, like weeds, require no cultivation—only neglect.—"Habits," *Megiddo Message*.

Christian faith. Such thinking is usually marked by philosophical and religious idealism, a rejection of the authority of the Scriptures in Christian faith and practice, an interpretation of creation in terms of Darwinian evolutionary pantheism, an emphasis upon the role of Christ as ethical teacher rather than as divine Redeemer and Lord, a superficial view of the seriousness of sin, and a strong repugnance toward the doctrine of eternal punishment for the unrepentant," it continues.

It would be well to gauge a person's theology by this very clear statement in determining whether he is a "liberal."

"Fundamentalism" has at least two connotations in American theological thought. As a theological position it came into being in the early part of the 20th Century in contrast to the extreme liberalism of that period.

It rejected the critical approach to the Scriptures. In opposition to "Modernism" it emphasized the deity of Christ, the sinful nature of man, the vicarious atonement, and the visible return of Christ. Among its literature were produced 12 volumes entitled "The Fundamentals: A Testimony of Truth (1910-1912)." One of its contributors was Dr. E. Y. Mullins, then the president of  
(continued on page 10)

# What Is In A Name?

# Editorials

## To Whom Much Is Given

Southern Baptists now number ten million. According to J. P. Edmunds of Nashville, Southern Baptists' Sunday school enrollment is the largest of any evangelical group in the world. Edmunds, who is secretary of the Sunday School Board's research and statistics department, told Sunday school leaders in their conference at Ridgecrest, North Carolina, that Sunday school enrollment increased 125,000 last year. This is the largest gain made by any denomination in the US.

### Great Lever Or Withered Arm?



"During the last ten years our Sunday school enrollment," he said, "has increased almost 2½ million." Gifts have exceeded one-half billion dollars a year. Church property increased \$200 million during 1961.

Nobody can feel at ease, however, with these statistics in the face of the population explosion. We may well ask ourselves, "How much do we ten million Southern Baptists count in the face of the staggering world needs?" "How effective are we in winning to Christ?"

Certainly we are grateful for the increases and gains which have been reported. But we should be aware of the unreached multitudes. We should be aware of the tremendous increase in the non-Christian segment of the population.

Our denominational size increases our responsibility. Let us not forget that to whom much is given of them more shall be required! The ten million we now number makes Southern Baptists still more liable for the spiritual condition of all those millions about us yet to be won to Christ.

Population in the USA will jump from 182 million to 209 million in the next seven and a half years. Edmunds forecasts that "The number of babies expected to be born between now and 1970 will be greater than the present total church membership of the ten leading denominations in America." Comparing the Sunday school task with that of Colonel John Glenn's orbital flight, Edmunds reminded Sunday school leaders, "We, too, have a mission to fulfill... not to probe into space to discover the secrets of the universe, but to probe into the hearts of individuals with eternal truths."

A challenging task confronts the Lord's people here in the USA. There are 71 million Americans who are non-church members. More than 75 per cent of the population is unreached by any Sunday school.

## Oops!

We make mistakes. Too many in fact. Some are more glaring than others. Though 'typographical' they plague the printed page. One instance was on page 10, last week's issue of this paper, in our introductory remarks to "Studying Our Statement of Faith". In the fourth paragraph the word 'revise' got twisted into 'reverse'. So the sentence, "Baptists hold themselves free to *revise* statements of faith as it seems expedient" was made to read "Baptists hold themselves free to *reverse* statements of faith as it seems expedient".

# BAPTIST BELIEFS

By Herschel H. Hobbs

## Vicarious Death

This simply means that the death of Jesus was not for Himself but for others. It is the idea of substitution. Thus Jesus did not die for any wrong that He had done or as a martyr to a cause. His death accomplished for man what he could not do for himself.

As a sinner man is under the condemnation of God's law. Within himself he is incapable of satisfying the demands of that law. So by God's grace His Son satisfied the demands for him.

This thought is present in the Old Testament. The sacrifice on the Day of Atonement clearly set forth the substitution of animals for the expiation of sin (cf. Lev. 16:1-34; note the scapegoat). Isaiah 53 pictures a man, not an animal, as the substitute ("for our transgressions . . . for our iniquities").

In the New Testament two Greek prepositions clearly teach the idea of substitution. *Anti* means one set over against another or in place of another. "The Son of man came . . . to give his life a ransom for [*anti*] many" (Matt. 20:28; cf. Mk.

10:45). *Huper* means over, on behalf of, for, or as a substitute for. It sometimes carries the idea of one standing over another to take the blows meant for him. "For he hath made him to be sin for [*huper*] us . . . that we might be made the righteousness of God in him" (II Cor. 5:21; cf. John 11:50). Jesus used this word when He described Himself as the good Shepherd who gives His life *for* the sheep (John 10:11,15). Paul used it when he said, "Christ hath redeemed us from the curse of the law, being made a curse *for* us" (Gal. 3:13).

Substitution is seen in John 1:29. "Behold the lamb of God, which taketh away the sin of the world." "Taketh away" renders the verb *airō*, to take up that of another and bear it as one's own (cf. Matt. 27:32). Thus Jesus took our sin and bore it on the cross as though it were His own.

The vicarious death of Jesus does not leave us without obligation. For we must in faith receive that which Christ has done in our stead. Else His substitution cannot avail for us.

## Be Sure To Specify Wherein

By V. L. Stanfield, Professor, New Orleans Baptist Seminary

A Negro preacher was being threatened with dismissal by his congregation. In trying to defend himself before the deacons, he argued, "Ain't I challenged the devil?" "Yes," agreed the chairman. "Don't I argufy the Scriptures?" "You does argufy the Scriptures!" "Don't I disputify?" "Yes, you does!" "Then tell me, what am the trouble?" "The trouble is, you don't specify wherein."

Many charges have been leveled at "seminaries" and "seminary professors." The finger of suspicion has been pointed at all "seminaries" and all "seminary professors." Any sense of fair play demands that the brethren making the charge "specify wherein." Specific charges there have been; but for each specific charge, there have been hundreds of unspecified broadsides.

Suppose a leading pastor regaled a convention or association composed largely of church members with statements like these:

"Preachers cannot be trusted. They don't pray. They don't read their Bibles. They don't pay their bills. They are guilty of immoral acts. Pastors will ruin the spiritual life of our denomination." I daresay pastors would be horrified. Loud would be the protests. "Unfair!" "Most of us are not guilty as charged!"

And these protests would be justified! It would be thoughtless and basically unethical to condemn thousands of consecrated pastors for the sins of a tiny minority.

But is it fair to level indiscriminate charges at all seminaries and seminary personnel? Can it be said that all are unsound, unorthodox, and disloyal? Really now, have not the seminaries served our beloved denomination well? Have not many seminary professors served at great personal sacrifice? And this out of a love for a dedication to Southern Baptists? Where amongst us would you find 271 men and women better trained,

Baptists can reverse their statements. But they are hardly likely to do so. Baptists may revise their statements. They have before, and they probably will again. There is a lot of difference in meaning between *revise* and *reverse*, but not a lot of difference in type.

Our only extenuation for this slip is that during the

hectic week of that issue of the BAPTIST AND REFLECTOR's production, the Editor's wife, and then the Editor's assistant, were both suddenly hospitalized. Both are now doing well, thank you! Things have returned to a schedule where BAPTIST AND REFLECTOR hopes to avoid such errors.

## Justice Clark Defends Court's Prayer Ruling

SAN FRANCISCO (RNS)—Supreme Court Justice Tom C. Clark defended the Court's recent decision barring a Regents-composed prayer in New York public schools, saying that there had been widespread misunderstanding of the ruling.

Justice Clark, who joined in the Court's majority decision delivered by Justice Hugo L. Black, criticized commentators who had interpreted the ruling as outlawing religious observances in the public schools.

"In fact, it did nothing of the kind," he asserted.

The decision, Justice Clark said, dealt with "a state-written prayer circulated to state employees with instructions to order it recited at the beginning of each school day by children in a state-owned building."

The basis for barring such a prayer in the schools, he explained, stemmed from the Constitution which provides that the government should take no part in the establishment of religion.

"No to me means no," he said. "That is all the Court decided."

Contradicting some comment which followed the Court's ruling, Justice Clark said the decision did not mean "there could be no official recognition of a divine being or recognition on silver or currency or 'In God We Trust' or public acknowledgement that we are a religious nation."

Tom E. Carter, Oklahoma City, Executive director of hospitals and golden age homes for the Baptist General Convention of Oklahoma, has been named assistant executive secretary of the Baptist Foundation of Oklahoma. Auguie Henry, executive secretary-treasurer of the foundation, said Carter will succeed Horace L. Janes, who has retired. Carter will begin his work Sept. 1. (BP)

with a greater sense of commitment and a willingness to sacrifice for our denomination?

If you have a charge to make, which is rooted in fact, by all means, make it! This is your right—and duty. But specify wherein. Which one of the six seminaries and which one of the 271 faculty members or administrative officers do you mean? "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." (Matthew 7:12) Specify wherein!

# Tennessee Topics

Mt. Juliet Church, Wilson County Association, A. A. McClanahan, pastor, is constructing a two-story educational building. It will provide for the Young People, Intermediates, Primaries, Beginners, a modern Nursery, three Adult rooms, a fellowship hall and kitchen. Other improvements being made include air conditioning the Junior department and the present auditorium. The Building Committee is composed of Thomas R. Pierce, chairman, George Gann, Jack Gifford, Glen Cunningham, Walter Phillips, Frank McMillan, and Travis Garrett.

## Dr. Kendall To Teach The Book Of Galatians



Dr. W. Fred Kendall, Executive-Secretary and Treasurer of the Tennessee Baptist Convention, will teach the Book of Galatians during the Pastors Retreat at Camp Carson, August 27-31. This Retreat, promoted by the Department of Evangelism of the Tennessee Baptist Convention, is planned for the pastors and missionaries in our Convention.

Other program personnel include: Dr. Kenneth L. Chafin, Associate Professor of Evangelism of the Southwestern Baptist Theological Seminary, will preach twice daily. Dr. Hugo H. Culpepper, Associate Professor of Missions of the Southern Baptist Theological Seminary, will deliver missionary messages both morning and evening; Mr. Gene Kerr, Administrative Assistant, Tennessee Baptist Convention, will lead conferences on Public Relations; F. M. Dowell, Secretary of Evangelism, will speak on soul winning; and Dr. W. H. Roden, Dean of Students of Carson-Newman College, will

Groundbreaking services marking the beginning of construction of the first building for Serena Chapel were conducted Sunday afternoon, July 29. Serena Chapel is a mission of Red Bank Church, Chattanooga whose pastor, Ralph Norton, brought the message for the occasion. Other program personalities from Red Bank included Jerry Ratcliff, minister of music, Finley Robbins, chairman of deacons, and W. L. Baker, chairman of missions committee. C. D. Sallee, Jr., pastor of Serena Chapel, led the dedicatory prayer. The building, which is of masonry construction, will accommodate 200 in the educational space and worship service and will cost about \$25,000.

## Deaths

Mrs. Eunice Ethel Pruett, 71, wife of the late A. A. Pruett, a Baptist minister in the Chattanooga area for 35 years, died August 1 at the home of her daughter Mrs. Elbert Schrader, in Cleveland, Tenn. Mrs. Pruett had lived in Cleveland the past three years, where she was a member of First Church.

Mrs. Paulyne S. Allen, an instructor of piano, accordion and organ at Central Academy of Music the past 12 years, died July 29. She was a member of Highland Heights Church and was formerly organist for Prescott Memorial Church.

Funeral services for S. M. Reeves, 76, of Watertown, were held July 30 at First Church. Mr. Reeves was a farmer and deacon.

*Alpha Association*—Dallas Hill, pastor of Pine Grove Church near Centerville, died suddenly of a heart attack, July 9, at his home in Fairview. Fairfield Chapel, mission of Centerville, First, J. K. Sparkman, pastor, held a revival with J. B. Morris of Hanceville, Ala., serving as evangelist. There were four additions. First Church, Linden, Charles P. McKnight, pastor, recently entered its new educational building. Wrigley Church has called Carlton Flowers as pastor.

lead the group in a program of directed recreation.

The cost of the entire week is only \$15.00. Send your registration fee of \$1.00 to: F. M. Dowell, Secretary of Evangelism, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville 5.

## Pastoral Changes

Joe Weaver has resigned as pastor of Southside Church, Jackson, to accept a pastorate at Guntown, Miss. During the two years he served Southside Church he led the members in building a new sanctuary with space for four Sunday School classes and pastor's study and a three-bedroom parsonage was built. Weaver attended Union University and Southwestern Seminary.

E. Mervyn Altman is the new minister of music and education at First Church, Cleveland. Mr. and Mrs. Altman will live at 906 Gary Street.

John W. Courson resigned as minister of music at First Church, Chattanooga, effective August 15, to serve with Kirkwood Church, Atlanta.

H. B. Woodward has moved from Memphis to Bells where his address is P. O. Box 337. He is teaching in the Bells school and is available for supply work. His last pastorate was at Graham Heights Church, Memphis.

## Revivals

Elmon H. Brown, pastor of Second Church, Chattanooga, reports that Elmer J. Foust, pastor of White Oak Church, Chattanooga, did a fine job as evangelist in a recent revival. Brown writes, "A great revival was experienced throughout the membership of our church and we had many additions."

Robert A. Cantwell, pastor of Calvary Church, Kingsport, led Pleasant Ridge Church, Frankfort, Ky., in revival services July 22-29. There were eight additions four of these by baptism and several rededications. John L. Haynes, formerly minister of music and education at First Church, Alcoa, is pastor and attends Southern Seminary.

There were 39 decisions made for Christ as a result of a three day youth campaign at Unaka Avenue Church, Johnson City. Miss Anita Byrd served as youth director. Services were led by Jim Hardin, senior at Carson-Newman College.

White House Church was assisted in revival services July 16-25 by Joe B. Good, pastor of First Church, Mt. Pleasant, as evangelist, and William C. Emmitt, minister of music at Lakewood Church, Donelson, leading the singing. There were 12 additions by baptism and three by letter. Harold D. Smith is pastor.

## FBI Head Warns Crime Avalanche Sweeping Country

WASHINGTON, D. C. (RNS)—FBI director J. Edgar Hoover, noting that almost 2,000,000 serious offenses were committed in this country last year, warned that "a massive avalanche of crime" is sweeping the nation.

Writing in the FBI Law Enforcement Bulletin, he called this "a shocking disgrace and a broad indictment of the American people."

Nor, he added, will there be an "abatement in widespread lawlessness as long as there is wholesale disrespect for law and order in our nation."

Mr. Hoover said recent uniform crime reports showed a 4 per cent increase last year in arrests of persons under 18. He pointed out that of 37 law enforcement officers killed by criminals last year, 12 were slain by assailants 21 or younger.

Declaring that there is no single answer to the problem, he said that meanwhile "it boils down to the simple fact that in our land today the average man, woman and child is in greater danger than ever of becoming a victim of this criminal onslaught."

## Public Relations Involves Everyone

DELAND, FLA. (BP)—Everyone at an institution is involved in its public relations, the vice-president of Stetson University (Baptist) here told the Southern Baptist Extension Education Association.

James W. Parrish said public relations is the "the morale, the unity, the purpose of the institution, involving everyone coordinated toward a common goal."

The association, focusing its 1962 meeting attention on public relations, includes extension educators from Baptist colleges and from the seminary extension department of Southern Baptist seminaries.

G. Ray Worley of Fort Worth, associate in the seminary extension department, was re-elected president. Elbert C. Tyner of Deland, Stetson extension director, was re-elected vice-president.

Nat Bettis, director of off-campus instruction for Carson-Newman College, Jefferson City, Tenn., is secretary-treasurer.

The association will hold its next meeting July 31-Aug. 1, 1963, at Mercer University (Baptist), Macon, Ga.

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## Off-To-College Day

NASHVILLE—Southern Baptist annual observance of Off-to-College Day is scheduled for Sunday, Aug. 26.

The theme, "Conformity or Commitment" emphasizes the dilemma every student faces daily as he lives for Jesus Christ or yields to campus pressures.

"This is a problem not solved simply by profession, but only by daily obedience to the sovereign God and genuine concern for others on the campus," said David K.

Alexander, secretary, Student Department, Baptist Sunday School Board.

The Board's Student Department has mailed a packet of off-to-college materials to every pastor and minister of education in the convention area. The program outline in this year's materials is designed to point up the responsibility and opportunity every Christian student has to witness to Christ in the everyday activities of daily life on the campus, according to Bill Junker of the Student Department. He promotes this emphasis at the convention-wide level.

"This is a unique opportunity for each home church to recognize the promise and potential of its maturing young people and encourage them at a critical point in their lives," Alexander said.

## Home Board Appoints Five, Seeks 229 Missionaries

GLORIETA, N. M. (BP)—A call for 229 additional missionaries for home mission work by the Southern Baptist Convention was made here during appointment services for five missionaries.

"We have an urgent need this year for more than 400 missionaries to be appointed," announced Glendon McCullough of Atlanta, secretary of Missionary personnel for the Home Mission Board. The board now has 1981 missionaries.

"So far this year we have appointed 181, including 73 mission pastors," he said. "Our critical needs are in the areas of Spanish, Indian, Mission and Good Will Centers, and mission pastors for pioneer fields."

At the appointment service, held on the opening night of home missions week at Glorieta Baptist Assembly near Santa Fe, five missionaries were appointed for associational missions, Indian missions, and work in Hawaii.

They were Mr. and Mrs. Robert B. Estes of Ranger, Tex., for Indian work, Carl L. Jacobs of Illinois as associational missionary, Francis M. Anderson of Honolulu as pastoral missionary, and Lemuel N. Stampfer of Alabama as associational missionary.

## NEW BOOKS

*Exile and Return* by Charles F. Pfeiffer; Baker; 137 pp.; \$3.50.

*Israel in Prophecy* by John F. Walvoord; Zondervan; 138 pp.; \$2.50.

*Genesis and Evolution* by M. R. DeHaan; Zondervan; 152 pp.; \$2.50.

*Archaeology and the New Testament* by M. F. Unger; Zondervan; 350 pp.; \$4.95.

*The Theology of Jehovah's Witnesses* by George D. McKinney; Zondervan; 130 pp.; \$2.50.

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

# Becoming Honor Church, No Accident



MARTIN—First Church Training Union Director Charles Warren and Miss Irene Bishop, Educational Director, are shown here in a planning meeting.

"The age-old saying "Plan your work then work your plan" is a good motto for Training Union. This is what we did to attain the Certificate of Merit for the Honor Church Program. We formulated a plan and then we worked our plan.

"As Training Union Director, I meet once a month with our Educational Director to plan our work prior to the Executive Committee Meeting and the T. U. Officers' Council Meeting. Early in the Training Union year (October) we studied the Honor Church Program and set it as one of our goals for the year. We mapped out a plan whereby every department could have a part in attaining this goal. In our next Executive Committee Meeting we challenged our Department Directors to adopt the suggested plan and lead their departments to fulfill their part.

"This was our plan. We assigned different departments to be responsible for certain points on the Honor Church Program:

DEPARTMENTS	POINTS
Young People and Intermediate	I. Youth Week
Junior	II. Standard Unit
Intermediate	III. Sword Drill
Young People	IV. Speakers' Tournament
Adult	V. Enrollment
All Depts.	VI. Study Course

"With the challenge before us and all working together, we began to see the results of our planning. Our adults helped us to obtain the first seal on the Certificate of Merit as they led in the 10% increase in enrollment. They also adopted a plan of work which began with a study course. They trained their members and then put them to work. Our adults made Training Union a family affair and thus "fed" the other de-

partments to bring about the increase.

"Our Intermediate Department produced three participants for the Associational Sword Drill.

"Two of our young people took part in the Associational Speakers' Tournament.

"Youth Week is an annual affair in our church. This year was certainly no exception. We had over eighty of our young people and Intermediates serving during Youth Week.

"Our Junior came through in flying colors to attain the seal for a Standard Union.

"Church Membership Study Week in March gave opportunity for more than 50% of our members to receive a study course award.

"Other factors have contributed to our achieving the Certificate of Merit. Interest was maintained through good publicity and promotion. A Christmas pageant was presented by members of our Training Union. A 'fishing contest' was used as an enlistment aid and the 'Photo Finish' and 'Baseball' contests encouraged union efficiency. A new union was added to the Young People's department to provide for our high school seniors.

"The results of this achievement are seen in the lives of many of our members. They now have a vital interest in spiritual growth and development. Adults have seen what Training Union can do for every member of the family. More of our unions and departments are doing a higher quality of work.

"Becoming the first Honor Church this year was no accident. We Planned for it!"

Mr. Charles Warren,  
Training Union Director  
First Baptist Church  
Martin, Tennessee

# Echoes From Tennessee Girls' Auxiliary Camps

By Beulah Peoples

Results from eight weeks of camps in Tennessee can be best expressed through testimonies of camp staff and girls.

In a letter to me after camp one staff member writes as follows:

"I wish that I could tell you what camp has meant to me this summer. I have a burden for this community and our church that I have never felt before. We are having prayer services every night this week and then a revival starting Sunday. There are adults without Christ and girls my age with personal problems. For the first time I can see them as a *real* mission field right in my own community. I pray that God can use me to witness to these people as I visit.

"As I looked into the faces of people in my church, I wished that everyone could have been as near to God for the past eight weeks as we have been at camp. I will always be thankful for the wonderful way in which God revealed his love and guidance to me. I find that each day is another step toward the place of service He has planned for my life."

This is only one testimony, but all have expressed in one way or another their gratitude for the opportunity to serve Christ in this way. As they worked with your girls, helping to shape and mold their lives, they also grew toward Christian maturity.

## Testimonies from Campers

"Camp has meant a lot to me. This week I've felt much closer to God and I believe now I can try and give my whole life to Jesus."

"I think that this week at camp has brought me closer to God than I have ever really been before. It has meant more to me than anything else that has happened to me since I trusted Jesus as my Saviour when I was nine years old."

"When I go home I hope to say something to someone which will help them to learn more about Jesus, too."

## Attendance and Decisions

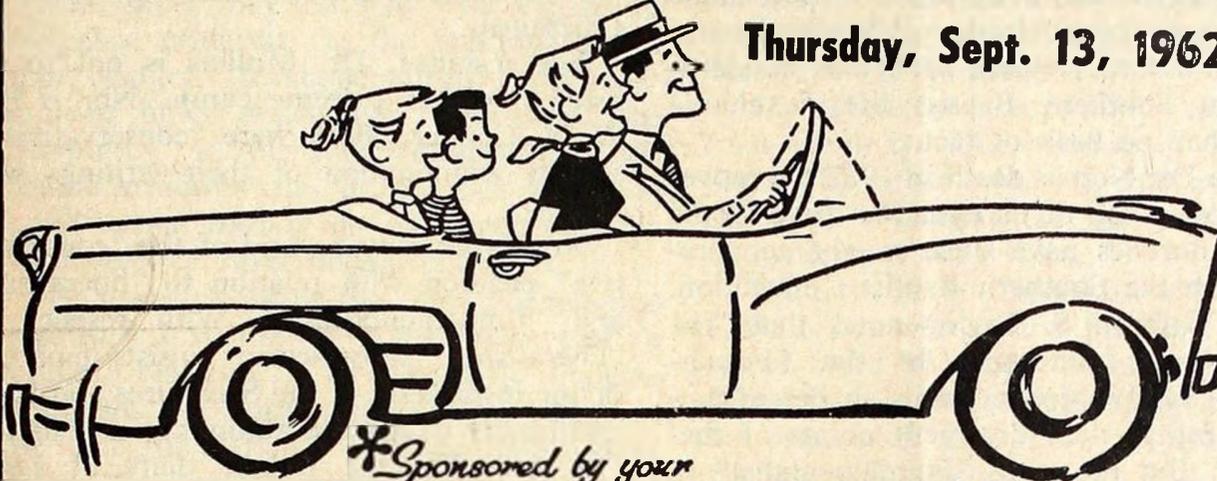
Total attendance for the eight weeks, including staff, was 1,705. There were sixty-three who accepted Christ as Saviour out of the 112 unsaved girls who came to camp. This left forty-nine who were witnessed to, but made no decision. Forty-nine rededications of life were made, and 111 for church related vocations.

Results of a summer can never be measured in numbers, because impressions are made which lead to decisions upon their return home. This is evidenced by the testimony of one who made known before her church on Sunday morning her call as a foreign missionary. She did not make a decision at camp, but after she returned home she went to her mother and father and asked them to pray with her. When

# Action Night

**TAKE YOUR FAMILY TO**  
**ACTION NIGHT\***

**Thursday, Sept. 13, 1962**



\*Sponsored by your  
**ASSOCIATIONAL SUNDAY SCHOOL ORGANIZATION**

### What It Is:

Action Night is an annual mass meeting (suggested date: second Thursday in September) of Sunday school members from the churches of the association for the purpose of presenting for approval the associational personnel, goals and program of the coming year.

### What It Can Do For Your Church:

1—Offers inspiration and direction at the beginning of the Sunday school year. Action Night comes three days before census date; ten days before Harvest Sunday and seventeen days before promotion Sunday of Preparation Week.

2—Offers the only meeting for all your Sunday school members to inspire and inform concerning the collective aims and goals of Sunday schools in your association. The slogan is, "Take Your Family to Action Night."

3—Introduces your Sunday school workers to associational officers and makes clear the services of the associational Sunday school organization to your church.

4—Personalizes the aims and goals of each Sunday school and makes the needs of the churches the motivation for service.

5—Offers friendly competition for the

churches in such things as January Bible Study, Category 17 awards, enrolment, Vacation Bible Schools, Standards, etc.

### What It Can Do For Your Association:

1—Properly introduce the newly elected or nominated associational officers to the workers from the churches at the most important time, the BEGINNING of the Sunday school year.

2—Prove the biggest associational Sunday school meeting of the year. Each year in Tennessee more people can be enlisted to attend Action Night than all other associational Sunday school meetings of the year combined. Action Night for Sunday school compares to Training Union "M" Night.

3—Democratically accept worthy goals for the association in Vacation Bible Schools, Standards, Training, etc. Tentative goals should be set by associational officers on or before your associational Planning Meeting.

4—Present the associational Sunday School Program for the year. The Baptist Sunday School Board furnishes the filmstrip and the sound recording with the theme for the new year. Associational superintendent presents the program and services of the association, and an outstanding speaker enunciates the theme with the scriptural challenge.

5—Through proper registration of all present, the associational officers have a working channel to the churches in presenting their services.

### ACTION NIGHT PROGRAM

September 13, 1962 7:30 P.M.

(Note that the 1962 program suggestions are given here but that the program will vary each year)

(Associational Sunday School Superintendent Presiding)

(Associational Music Director Leading Singing)

(Ushers: Associational Training Union Officers)

Prelude

Song: "Standing on the Promises"

Song: "Our Best"

Scripture (Acts 5:42) and Prayer . . . Associational Moderator

Recognition of Associational Sunday School Officers and Others . . . Associational Missionary

Testimonies: (Three minutes each)

1. "How the Associational Sunday School Organization Helped Our Sunday School" (by a local pastor)

2. One or two of these in addition (by a local pastor):

(a) "We started Extension Bible Classes"

(b) "Why We had a Ten-Day Vacation Bible School"

(c) "How We Reached 'Standard'"

Presentation of the Filmstrip and Recording: "Outreach for the Unreached—Spearhead for Missions" (1963 theme) Associational Superintendent of Audio-Visual Aids.

Services of Your Associational Sunday School. Organization . . . Associational Superintendent

Hymn: "To God Be the Glory"—Jubilee Theme

Song (Congregation standing)

Offering (received by the associational Brotherhood Officers)

Presentation of Speaker

Special Music . . . Associational Choir

Message: "Spearhead for Missions"

Our Sunday School Goals for 1963

Hymn of Dedication: "Ready"

Benediction . . . Associational Chairman of Evangelism

Postlude



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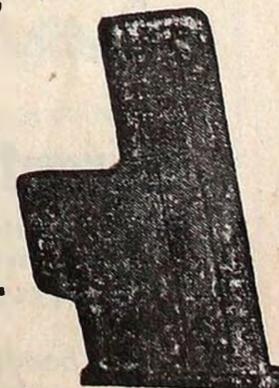
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she came forward on Sunday, she told her pastor that she knew God was speaking to her. Her face was beaming and anyone who saw her would not doubt that she had had an unusual experience.

The greatest need of our world today is for committed Christians. Let's pray that these Junior and Intermediate girls will continue to realize that the greatest thing they can do is serve Christ with their total life.

# What Is In A Name?

(Continued from Page 3)

Southern Baptist Theological Seminary.

These volumes presented five "fundamental doctrines": (1) the virgin birth of Christ; (2) the bodily resurrection of Christ; (3) the inerrancy or infallibility of the Scriptures; (4) the substitutionary atonement; (5) the imminent, physical second coming of Christ to establish His millennial reign.

With respect to the Scriptures this work denied "all scientific approaches to the Bible and asserted the absolute infallibility of all its historical, cultural and geographical pronouncements because of its literal "verbal inspiration," again quoting from the Encyclopedia.

Dr. Wayne E. Ward, author of the monograph, notes that "many of the contributors would have interpreted these fundamentals in differing fashion, but upon the bare statement of them they were agreed." That this is true may be seen by an examination of certain teachings by Dr. Mullins in his "The Christian Religion in its Doctrinal Expression" (Baptist Sunday School Board, Nashville, 1917); e. g., his treatment of the inspiration and infallibility of the Scriptures, pps. 142-153.

But in the course of time "Fundamentalism" has taken on a different meaning in

Southern Baptist thought. It refers to the Baptist theological and church movement whose principal figure was the late Dr. J. Frank Norris.

Growing out of certain differences within the Baptist General Convention of Texas, it became a severe critic of the Southern Baptist Convention, its agencies and some of its most trusted leaders. Ultrafundamentalist, in nature, it raised the cry of "modernism" in Southern Baptist life, a charge which had no basis of fact.

Since Dr. Norris' death in 1952 the movement lost much of its dynamic drive. Some of its churches have since sought cooperation with the Southern Baptist Convention.

Dr. Wilburn S. Taylor notes that "the characteristic difference of the (Fundamental) fellowship lies in its shades of emphasis rather than divergent points of theology." But the term "Fundamentalist" in Southern Baptist thought still connotes an attitude in opposition to the general program and belief common to the Southern Baptist Convention.

This "fundamentalist" view is also found in certain movements among American denominations other than Southern Baptists. Which brings us back to the term "con-

servative." Too often this term is thought of only as the antithesis of "liberalism."

However this is to misunderstand the use of the word as applied to Southern Baptist theological thought. One may be "conservative" with respect to "Fundamentalism" as well as to "Liberalism."

It is a term denoting the middle-of-the-road theological position held by most Southern Baptists in opposition to extremes in theology either to the right or to the left. Certainly it is not identical with a reactionary Fundamentalism nor with a reactionary Liberalism.

For instance, Dr. Mullins is not to be listed in either extreme camp. Nor is Dr. W. T. Conner. Both were "conservatives," as any examination of their writings will reveal.

Now what may be said of the "conservative" position with relation to "liberalism" and "fundamentalism"? With respect to "liberalism," "conservatism" insists upon the divine inspiration of the Scriptures and their infallibility within the autonomy of religion.

It holds to the unique deity of Jesus Christ, His virgin birth, miracles, vicarious atonement, bodily resurrection and imminent, visible return. It insists upon the depravity of man, heaven for the redeemed and eternal punishment in hell for the lost. It repudiates any system of religion which denies the supernatural as revealed in the Bible.

With respect to "conservatism's" relationship to "fundamentalism" the picture is not so sharply drawn. For the difference between them is not so much one of basic content but of attitude and degree.

For instance, both agree upon the imminent visible, bodily return of Jesus. But they may differ as to the details connected with the event, a difference which exists even within the ranks of "Conservatism." These have never been a test of fellowship among Southern Baptists.

For obvious reasons by-passing the "Fundamentalism Fellowship Movement," let us compare "conservatism" with "fundamentalism" in its original sense.

"Fundamentalism" was opposed to the scientific approach to the Scriptures. "Conservatism" sees in science a companion, not a competitor, although it insists upon the autonomy of religion in its own realm.

It must be remembered, however, that Fundamentalism was dealing with an extreme "liberalism" based upon infant, impudent science which repudiated the Christian revelation in its entirety. The present-day atmosphere between science and religion is quite different. The extreme dogmatism which separated them is gone.

Science has become more reverent, and theology has become less dogmatic. Each regards the other as a companion, within its own realm, in the search after ultimate truth. Many leading scientists today deny the extreme naturalism of 40 years ago. Many of our greatest scientists are men of deepest Christian faith.

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Some years ago in an interview in a Chicago newspaper Dr. Arthur H. Compton, leading physicist, declared "In the beginning God created . . ." to be the sublimest words ever penned.

There is no proven fact or tenable theory of science which does not find a compatible atmosphere in the pages of the Bible. The biblical revelation has nothing to fear from a reverent science, so long as each recognizes the autonomy of the other in its own realm.

The same may be said with regard to historical criticism. In the first quarter of this century "fundamentalism" was confronted by a destructive criticism of the Scriptures. In the intervening years "historical criticism" has proved that it can be constructive insofar as our understanding of the biblical revelation is concerned.

Had the friends of the Bible not adopted historical criticism as a legitimate tool in biblical research, it is difficult to imagine what the theological picture might be today. In fact the "friends" of the Bible have seized the weapon of its "foes," and have turned it on them to their consternation and near-destruction.

Two examples will suffice. The destructive critics found many supposed historical "errors" in the writings of Luke. But the friends of the Bible were not content simply to reply, "I believe the Bible."

Armed with the tools of a friendly historical criticism they went forth to battle. The result is that archaeology has completely vindicated Luke, so that one of his former critics, Sir William Ramsey, declared Luke to be a historian of the first rank.

Even when Luke's writings conflicted with the official records of the Roman Empire it was found that the latter were either incomplete or in error, and Luke was right.

A second example has to do with Belshazzar (Daniel 5). The destructive critics noted that the last king of Babylonia was Nabonidus. Therefore, they said that reference to Belshazzar as the last king of that empire was a biblical error.

Archaeology produced a Babylonian inscription which says that for several years Nabonidus was absent from Babylon during which time he entrusted the kingship or coregency to the crown prince, Belshazzar. It was during this time that Babylon fell.

So Dan. 5:30 was right in listing Belshazzar as the last king of Babylon.

Of all the archaeological discoveries throwing light upon problems and biblical accuracy, every one has vindicated the Bible. The Bible has found a tried and true friend in the scientific approach to its record.

What of textual criticism, the critical approach to the text of the Bible? Obviously some higher critics have created problems which have perplexed us and still do. But the overall effect of textual study has benefited the Bible more than it has troubled it.

For instance, it has enabled us to arrive

at the truest text through the discovery (archaeology) and study of the oldest and most accurate manuscripts of the Scriptures. Textual criticism in the hands of reverent scholars has strengthened and clarified the deeper meaning of the biblical revelation.

There is no basis of fact upon which to place "Conservatism" in opposition to "Fundamentalism" in its original connotation within the American theological scene. In all probability many of these identified with this group 50 years ago would call themselves "Conservatives" today. Indeed many were then, as has been seen in the case of Dr. E. Y. Mullins.

The difference is more that of terminology than theology. But because of its association with other more extreme movements, the term "Fundamental" has been replaced by the term "Conservative."

What, then is a "Conservative"?

He is one who accepts the Bible as the inspired word of God. Within this position there may be differences of opinion as to the process of inspiration, but not as to the product of inspiration.

He accepts the supernatural as being in harmony with God's purpose and work in divine revelation. He recognizes and uses the tools of a scientific and systematic approach to the study of the Scriptures, but also recognizes the right of the Bible to speak the final word on a given problem within the autonomy of religion.

He allows for differences of opinion in areas where tradition alone is involved. But he accepts fully the teaching of the scriptural text itself.

Where textual and/or historical problems remain he maintains an open but inquisitive mind, content to trust and wait until through reverent research the problem is resolved in truth.

The "Conservative" accepts the full and complete revelation of God in Jesus Christ as recorded in the New Testament. He recognizes as truth the biblical teaching regarding sinful man and God's redemptive work in history.

In short, a "Conservative" is one who accepts "the entire Bible as the authoritative, authentic, infallible Word of God." The San Francisco Convention voted unanimously to adopt a motion affirming such a faith.

## Historic Village Has Baptist Witness

Ujiji, a strong Muslim center of 20,000 people on the eastern shore of Lake Tanganyika, had no evangelical Christian witness until Rev. and Mrs. Carlos R. Owens held services there the latter part of July. (Ujiji is where, almost 91 years ago, Henry M. Stanley confronted David Livingstone with the words, "Dr. Livingstone, I presume?")

When Mr. and Mrs. Owens, Southern Baptist missionaries, moved to Kigoma, lakeport town four miles north of Ujiji, a year ago they found many villages ready to receive them, but Ujiji held them out. They spent a year praying and seeking just the right opportunity for witness there.

The missionaries have witnessed more than 100 professions of faith at the nearby village of Gunga, another Muslim stronghold, where Baptists now have their own building. Sunday school attendance reached a record of 109 on July 22. Mrs. Owens has found work among the women, who are often forbidden to take part in public affairs, very rewarding.

Mr. and Mrs. Owens travel up and down Lake Tanganyika in their 16-foot motorboat, "*Wajumbe*," meaning "Ambassador," given them by the Royal Ambassadors of Tennessee.

Men, women, teachers, preachers and laymen of varying views as to details and definitions joined without a dissenting voice in affirming that they so believed. The Convention rejoiced in its unanimity, and was not surprised that it was so.

Throughout the fellowship of Southern Baptists there went a thrill of delight. The world was apprised of the fact that Southern Baptists still stand where they have always stood—a people of the Book.

Dr. A. T. Robertson used to tell his students, "Let the Bible say what it says." As "conservatives" Southern Baptists must never endeavor to make the Bible say less than it says. Nor should they endeavor to make it say more than it says. In the words of Dr. W. T. Conner, as reported by one of his former students, "The Bible means what it means."

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# Attendances and Additions

Church	S.S.	T.U.	Add.	August 5, 1962		
Athens, Central	131	41	..	Jonesboro, Second	118	53
East	465	149	..	Kenton, First	229	67
First	514	177	..	Macedonia	94	64
West End Mission	69	70	..	Kingsport, Cedar Grove	197	86
Niota, First	118	39	..	Litz Manor	220	96
Riceville, First	150	41	..	Lynn Garden	429	157
Auburntown, Prosperity	138	75	..	Kingston, First	503	188
Bolivar, First	464	153	2	Shiloh	178	109
Brighton	219	102	..	Knoxville, Beaumont Avenue	291	116
Bristol, Tennessee Avenue	548	206	..	Bell Avenue	821	241
Brownsville	591	124	..	Black Oak Heights	214	60
Bruceton, First	227	58	..	Broadway	911	323
Cedar Hill	90	33	..	Central (Ft. City)	1271	358
Centerville, First	99	29	2	Fifth Avenue	695	154
Fairfield Chapel	33	27	..	First	781	183
Chattanooga, Brainerd	872	309	8	Gayland Heights	189	68
Chamberlain Avenue	169	62	..	Island Home	254	80
East Brainerd	191	69	3	John Sevier	187	93
East Ridge	676	211	..	Lincoln Park	987	270
First	991	247	8	Lonsdale	318	104
Morris Hill	257	116	..	McCalla Avenue	697	219
Northside	385	70	3	Mount Harmony	181	98
Oakwood	385	162	3	North	355	156
Red Bank	1119	310	1	Smithwood	666	238
Ridgedale	457	151	5	South	570	166
White Oak	462	128	..	Wallace Memorial	846	338
Woodland Park	366	154	..	West Hills	173	72
Clarksville, First	774	218	1	Lawrenceburg, First	208	54
New Providence	268	90	3	Meadow View	83	48
Pleasant View	220	82	4	Highland Park	249	117
Cleveland, Big Spring	334	177	..	Lebanon, First	504	141
Stuart Park	124	65	..	Hillcrest	121	55
Clinton, First	629	151	1	Rocky Valley	132	71
Second	514	113	1	Southside	190	92
Collierville, First	306	97	7	Lenoir City, First	470	130
Columbia, Highland Park	377	173	1	Kingston Pike	110	38
Cookeville, First	448	107	1	Oral	179	88
Steven Street	123	68	..	Lewisburg, First	403	97
Washington Avenue	150	85	1	Lexington, First	373	77
West View	164	70	..	Lutts	37	25
Corryton, Fairview	171	76	..	Madisonville, First	331	115
Crab Orchard, Haley's Grove	89	55	..	Mission	40	21
Cowan, First	131	55	..	Malesus	220	68
Crossville, First	248	79	..	Manchester, First	284	143
Daisy, First	317	82	..	Calvary	135	61
Denver, Trace Creek	157	78	..	Martin, Central	302	84
Dyer, New Bethlehem	192	86	..	Southside	81	39
Dyersburg, First	614	205	..	Maryville, Broadway	640	274
Elizabethton, First	514	148	8	First	910	266
Good Will Center	70	..	..	McGinley Street	148	57
Oak Street	153	48	..	Stock Creek	193	102
Siam	239	141	..	Maury City	136	81
Englewood, First	166	49	..	McMinnville, Magness Memorial	284	86
Etowah, First	294	107	2	Forest Park	61	40
North	416	128	3	Shellsford	247	140
Friendship, South Fork	75	44	..	Mt. Pleasant, First	163	47
Gates	89	49	..	Medon, New Union	99	68
Gladeville	160	64	..	Memphis, Bellevue	1668	724
Gleason, First	221	..	..	Brunswick	154	102
Grand Junction, First	170	83	5	Eudora	773	248
Greeneville, First	408	145	2	First	1344	359
Second	196	56	1	Graceland	607	238
Halls, First	194	41	..	Highland Heights	1169	554
Harriman, South	533	181	2	Kennedy	465	183
Trenton Street	389	102	..	Mallory Heights	255	126
Walnut Hill	279	111	1	Merton Avenue	425	123
Hendersonville, First	298	80	..	Temple	994	329
Holiday Heights	33	..	..	Whitehaven	662	128
Hixson, First	306	80	8	Milan, First	366	99
Memorial	258	107	2	Northside	180	76
Central	265	151	2	Mission	19	13
Hollow Rock, Prospect	205	44	1	Millersville, First	81	51
Humboldt, First	436	130	..	Murfreesboro, First	549	98
Jackson, Calvary	545	208	..	Calvary	127	..
First	972	220	..	Southeast	101	70
East Union	82	56	..	Third	363	126
Parkview	385	112	..	Nashville, Alta Loma	270	135
West	766	343	1	Edenwald Mission	14	..
Jellico, First	211	69	2	Bordeaux	166	37
Johnson City, Central	704	183	..	Brook Hollow	365	109
North Chapel	109	40	..	Dalewood	357	120
Pine Crest	205	83	..	Dickerson Road	370	88
Temple	375	139	1	..	..	..
Unaka Avenue	335	100	..	..	..	..

## Literal Interpretation Of Bible Opposed At ABC Conference

GREEN LAKE, Wis. (RNS)—A warning against a too literal interpretation of the Bible was sounded at an evangelism conference here sponsored by the American Baptist Convention.

The Rev. E. Spencer Parsons, pastor of Hyde Park Baptist Church, Chicago, told the delegates: "We must reject literalism of Scripture."

"To insist on the literal word of Scripture is to misunderstand and misread the way God speaks," he asserted. "Words do not have precise meanings. Words are symbols of experience that can never be squeezed into 5, 6, 10 letters of words."

Mr. Parsons also listed four sources of understanding of the faith, which, he said, "can be distinguished but cannot be separated." They are, he said, the "word of the Bible, the life of the church, the mystery of God's spirit through personal experience and the arena of God's work in the life and circumstances of the world through history."

Donelson, First	620	141	6
Eastland	619	165	2
Eastwood	202	78	..
Fairview	232	91	..
First	1120	368	5
Cora Tibbs	56	28	..
T.P.S.	238	..	..
Carroll Street	202	65	..
Freeland	133	45	3
Glenwood	266	70	2
Grace	852	280	7
Hermitage Hills	228	118	..
Hill Hurst	126	43	..
Inglewood	854	216	7
Cross Keys	50	16	..
Joelton	248	133	..
Jordan	51	29	..
Lincoya Hills	166	57	..
Lockeland	545	157	1
Park Avenue	672	192	2
Radnor	472	154	1
Rosedale	173	71	..
Shelby Avenue	312	124	..
Third	201	37	..
Tusculum Hills	351	101	3
Woodbine	436	188	8
Woodmont	610	203	4
Oak Ridge, Central	500	133	..
Glenwood	350	105	..
Robertsville	622	154	2
Old Hickory, First	489	154	..
Temple	224	113	..
Oliver Springs, Middle Creek	152	103	..
Parsons, First	203	57	..
Pigeon Forge	220	71	4
Portland, First	321	119	2
Pulaski, First	338	86	..
Rockwood, Eureka	112	61	..
First	454	100	..
Sardis	94	52	..
Savannah	252	84	..
Selmer, Falcon	72	53	1
First	308	89	2
Sevierville, First	479	135	..
Zion Hill	132	41	1
Shelbyville, Shelbyville Mills	233	95	2
Sidonia, Pleasant Grove	134	67	..
Somerville, First	235	112	2
South Pittsburg, First	251	99	4
Summertown	130	63	..
Sweetwater, First	495	90	1
North	216	..	..
Trenton, First	443	101	..
White Hall	153	..	..
Trezevant, First	182	49	..
Tullahoma, First	475	160	..
Hickerson Mission	30	18	..
Lincoln Heights	119	53	..
Grace	140	74	2
Highland	204	114	..
Spring Creek	34	..	5
Union City, First	621	142	..
Samburg	63	45	..
Second	325	145	..
Watertown, Round Lick	156	89	..
White House	186	78	2
Winchester, Oaklawn	93	51	..

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## About Our State

Gibson Association—Pastors resigned here are: John Adams, Center; Jerry Led-singer, Laneview (K) and Northern's Chapel; E. L. Wainscott, Idlewild; and Lewis Sewell, Eldad. New pastors who have been called are: Gayle Alexander, Chapel, First, Trenton; Calven Harvell, Eldad; Kenneth Hurlburt, Idlewild.

The Egypt Baptist Church, Memphis, celebrated its 146th birthday Aug. 5 with Homecoming Day. Rev. J. G. Wise, pastor, preached and after dinner on the grounds a song service was led by Dr. Richard Essman.

Rev. Cecil Smith preached his first sermon, Aug. 5 as pastor of the Lucy Church, Shelby Association. He was formerly pastor of Spring Hill Church, Dyersburg.

Pastor Billy Cooper of Knob Creek reports six for baptism, one by letter and one rededication as results in that Maury Association church's revival when Don Burnett of Pattonville Mission was evangelist.

First Church, Crossville observes its 50th anniversary August 26. Beginning with 16 charter members, one still a member, the church has grown to 760 according to the most recent records. The first building constructed largely by members and friends in 1913 was replaced by the present structure in 1941. State mission board assistance which had been given in the early stages of the church was discontinued in 1941. In 1960 a new educational unit was dedicated. The present pastor has been on the field four months. He is Joseph T. Nickell, a native of Centerville. Former members and friends are invited to share in the golden anniversary observance August 26.

*The Holman Study Bible* (Revised Standard Version), out October 1, 1962, will be available, cloth \$8.95, grain leather, \$16. This volume contains an outline introduction to each book of the Bible. Fifty-nine noted scholars have shared in the helps and special articles at the back of the book. There is a section containing eight colored maps of Bible lands. This is a valuable study book combining in one volume such varied helps as: new light from the Dead Sea Scrolls, archaeology of the Bible, the Bible and modern science, treatises on the chronology of the Bible, and the period between the testaments as well as a good concise concordance. It is published by A. J. Holman, 1222 Arch St., Philadelphia 5, Pennsylvania.

## Lead Them To Pray

The psalmist said, "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." Jesus said, "Ask, and it shall be given you."

Our Cooperative Program is not a perfect instrument. Although inspired by the Holy Spirit it is administered by human hands. Therefore we must continually undergird this major channel of missions with self-giving, dedicatory, intercessory prayer.

For many years October has been sug-

gested in our denominational calendar as a time of special emphasis on our Cooperative Program. Many churches have acted upon the suggestion. Dr. W. E. Grindstaff, director of Cooperative Program promotion for SBC Stewardship Commission, has outlined a splendid procedure for this special month. Each pastor has already received his suggestions for using October Wednesday evenings for study and prayer for our Cooperative Program causes. Many are already making plans and gathering materials.

Never in history has our world needed the gospel of Jesus Christ as it needs it now. Our Cooperative Program is Southern Baptists' one primary plan for meeting that need. The causes it supports deserve our very best in personnel, gifts, and prayer. A month of study, concern, and prayer could bring a pentecostal renewal of missionary zeal among our people. God's power, apprehended through prayer, can yet save our world from self-destruction.

Brother Pastor, **LEAD THEM TO PRAY.**

*W. H. Pitt, Sr., is Secretary of the Stewardship Department Tennessee Baptist Executive Board*

## Montgomery Church Rescinds Action

MONTGOMERY, ALA. (BP)—The 3300-member Highland Avenue Baptist Church of Montgomery has voted to rescind its action of a year ago withholding financial support of Southern Baptist Theological Seminary.

It said:

"... The Highland Avenue Baptist Church recognize(s) and supports(s) the sincere effort of the Southern Baptist Convention to assist our Seminaries and other agencies in maintaining a strict adherence to the teachings of the New Testament."

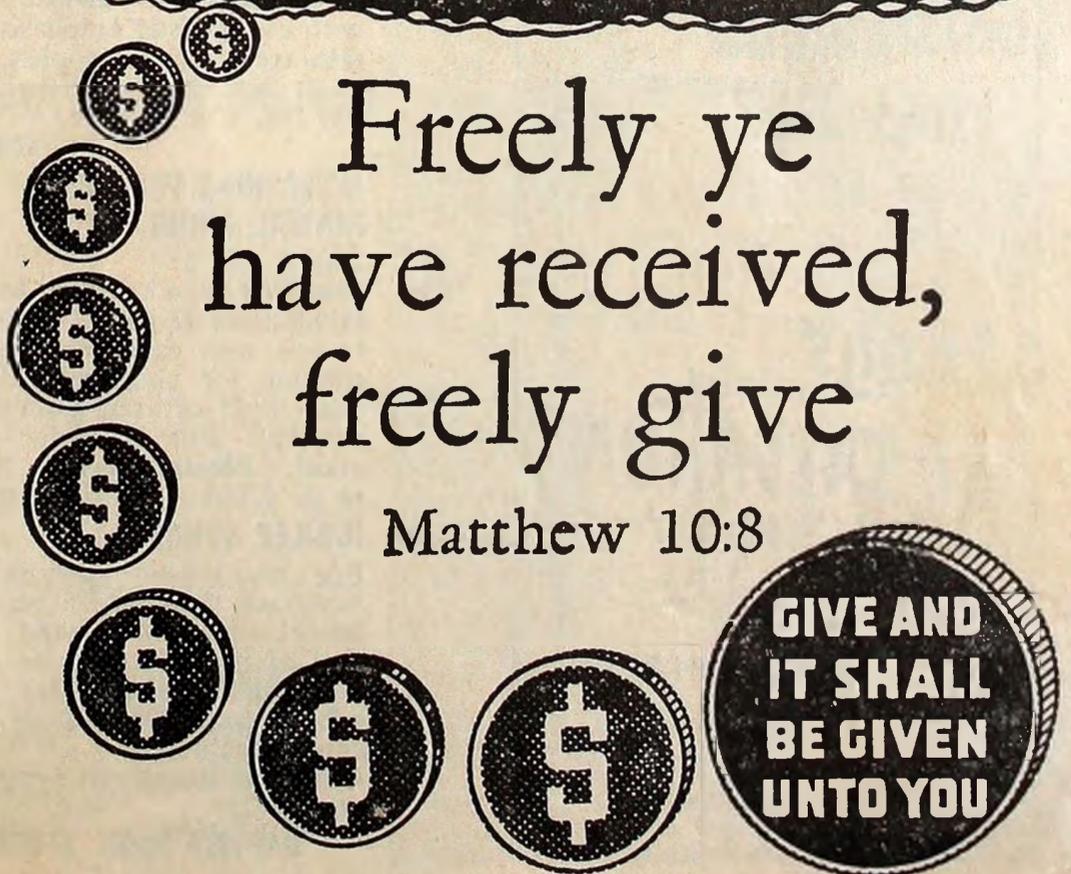
The **TITHE** is the **LORD'S**

Leviticus 27:30

Freely ye  
have received,  
freely give

Matthew 10:8

**GIVE AND  
IT SHALL  
BE GIVEN  
UNTO YOU**



By Oscar Lee Rives

# Ezekiel Proclaims God's Love

**TEXT: Ezekiel 33:1-20; 34 (Larger)—Ezekiel 34:23-31 (Printed)**

In the first lesson from Ezekiel, studied last Sunday, man's need for repentance was emphasized. In this one, for this Sunday, the love of God is emphasized. These are the two parts of the plan of salvation. To love is God's part. To repent is man's part. In keeping with the topic chosen for this lesson it might be profitable to group one's thoughts around an old and familiar song, "Love Divine". In it we find all the elements of the Gospel. By turning to it in the hymnbook and reading it line by line, with perhaps a humming of the tune, one's heart can be warmed and refreshed. And this will prepare for a similar notice of three other song-titles, old and familiar, as headings for the consideration of three divisions of the printed text. They follow in the notes given below.

**"SAVIOUR, LIKE A SHEPHERD LEAD US"**  
(vv. 23, 24)

To think of these words is to think of Psalm 23 and John 10. And this calls to mind Jesus Christ who is referred to in these verses from Ezekiel as "my servant David".

Jesus is the Great Shepherd and all who know Him as Saviour constitute His flock. He feeds them. He leads them. He cares for them because He loves them with an infinite love. To enjoy perfect security is the lot of all who follow Him. Nothing can harm their souls. The path over which Jesus leads goes all the way to the Father's fold inside of which there is absolute safety; "and no man is able to pluck them out of my Father's hand" (Jn. 10:29b). When faced with life's trying places and circumstances we can sing with the song, "much we need Thy tender care". When tempted to despair we can continue with "Thou hast bought us, Thine we are". The certainty of it all is guaranteed in God's word through the prophet, "I the Lord have spoken it." What else is needed?

**"THERE SHALL BE SHOWERS OF BLESSINGS"**  
(vv. 25-29)

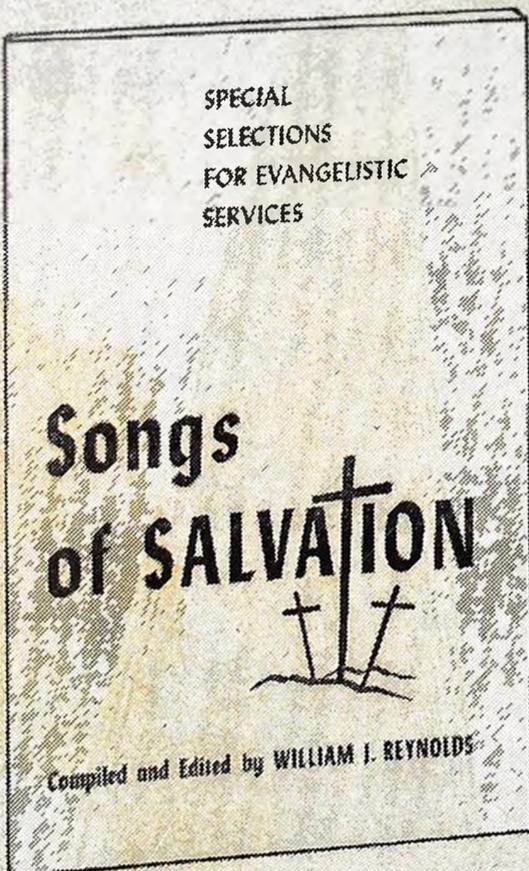
It is to be observed that the title to this old song appears in this text from Ezekiel. The picture of the entire text is one of contentment and full provision. For instance, mention is made here of "a covenant of peace". Note well the rich connotations of

such a promise. The inhabitants of the land are to be freed from the fears of wild beasts. They will even be able to sleep, in perfect safety, in the wilderness and in the woods. Because of the abundance of rain which is also promised there will be ample fruitage of the land. Because of the mighty hand of God His people will be delivered from their bondage. The power of their heathen captors will be forever broken. These words of comfort and assurance possess spiritual meaning and value to all who belong to the spiritual Israel because of their faith in Jesus Christ. For them there is the glad word of peace that "passeth all understanding" which Paul writes about to the Philippians. For them all fear vanishes because of the perfect love that John writes about in his first epistle. Let us join the writer of the song, therefore, when he prays: "Mercy drops around us are falling, but for the showers we plead".

**"WHAT A FRIEND" (vv. 30, 31)**

"Ye are my friends, if ye do whatsoever I command you", said Jesus (Jn. 15:14). The relationship is to be one of intimacy and trust and obedience. It is seen in the ancient account of God's dealings with Abraham as the fate of the wicked city of Sodom is decided (see Genesis 18:16-33). The immediacy of Jesus to all mankind is suggested in one of the names He bore, "Immanuel" which means "God with us". The Ezekiel passage describes the relationship in terms of sheep and shepherd. In it we see mutual love and care. In it we see fellowship and service. In it we see protection with provision. The first line of the old song is before us, "What a Friend we have in Jesus, all our sins and griefs to bear!" The central admonition of the song is of course that of prayer. If we keep before us such thoughts as have been suggested we can always pray with confidence in the knowledge that He hears and responds.

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## The Talking Books\*

By Esther Miller Payler

Tamul was driving the water buffalo from the field. His sister Mada stirred mush, which steamed over the cooking fire. It made Tamul's mouth water.

"It seems so long since the missionary was in our village," said Mada.

"He has many places to go. He cannot come here often. We must keep in our hearts what he says when he is here," said Tamul.

"If only we could read so that books could talk to us," said Mada.

"I burn deep inside." Tamul tapped his thin chest. "I want to read and learn more about Jesus. The very thought of his loving me makes me happy."

"The missionary promised to pray for us. He said he would try to get some of his friends across the sea to come or send teachers so that we may learn to read," reminded Mada.

"I get tired of waiting," said Tamul, wrinkling his dark forehead. "But even if books can't talk to me, I can talk to others about Jesus."

"Yes, and we can both sing 'Jesus Loves Me' and the other songs the missionary taught us."

As they worked, both children were singing. The women, walking down the path to fill their water jars, started to sing. The children's little brothers stopped fighting in the dust, and they sang, too.

Mada stopped singing. "Look, a stranger comes. He has a white face and many native helpers with much baggage."

The man spoke to the children in words Tamul understood. "Please, will you show me the house of the headman of your village?"

"Follow me," said Tamul. "Are you a missionary?" asked Tamul as they walked.

"No, but I love God. I am here to get plants to take back to my country to make sick people better. I want to work from a camp around here. I need people to help me gather and prepare plants for taking them to my home. I will pay well."

"Let me work," said Tamul. He thought this was his chance to earn so that he could go to school and learn to read.

"I am sorry, but only grown men can do this. The work is hard and dangerous."

Tamul was sad. Next day he saw men from the village go with the stranger.

He was so sad that he did not sing. He followed the men to the edge of the jungle and listened to the stranger telling them what to do.

Plants, leaves, and roots he wants, thought Tamul. I'll pick some of that tiger plant

which drives the fever away from Grandfather.

Tamul picked up his knife, but his father called him back to help carry grain to the cart. At last the boy had finished. He ran down the path to the jungle. Soon he had to cut his way through, for the path was overgrown. Tamul stood still for he thought he heard some animal moving near him. When he saw nothing, he went on again, but he did not see the tiger plant.

"I must find it," he told himself, thinking of the talking books.

He wiped the sweat from his forehead and kept on. He had no breath left for singing, but he prayed silently.

At last Tamul saw the striped leaves of tiger plants. The boy shouted with happiness as he dug some of them from the clump.

"Now I must find the stranger," said Tamul.

He ran down the path to the camp. No one was there, and he sat in the shade to wait. Soon the men returned and started to sort what they had found. The stranger smiled at Tamul.

How little the men found and how slowly they work, thought Tamul.

He began to sing fast. Soon the men were singing or humming with him, and they worked faster.

Tamul handed his plants to the stranger. "This helps Grandfather lose fever. Maybe it will help your people."

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\*(Sunday School Board Syndicate, all rights reserved)  
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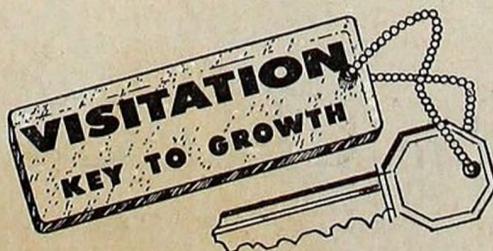
The stranger looked long at the roots and leaves but said nothing. Tamul walked away sadly. When would he ever get books to talk to him?

Then the stranger called. "Work here. Sing and help the men work faster. Find plants like this for me."

Tamul's teeth flashed in a grin. "Thank you. Then I can learn from talking books and teach others. Then we won't have to wait for the missionary to read about Jesus."

"That is so," said the stranger. "Please sing."

Tamul was glad to sing, for soon he knew he would learn from the talking books about Jesus. He would teach his sister and others in the village so that books would talk to them, too.



Dad labored hard for eighteen years  
 To keep the wolf away,  
 Then daughter up and married one  
 And brought him home to stay!—F. G.  
 Kernan

I've toppled off the pedestal  
 My children once erected.  
 Today, if I'm to stand at all,  
 Of course I stand—corrected.  
 —Jean Conder Soule, *Grit*.

Hungry and exhausted, the hunter  
 dropped his rifle, stumbled forward and  
 threw his arms around the man who had  
 just emerged from a clump of trees.

"Thank heaven," he cried with relief.  
 "Rescued at last! I've been lost for two  
 days."

"Oh, no!" cried the other. "I've been  
 lost for a week."—*Tit-Bits*.

The national debt may reach the moon  
 before any rocket ship does.

Parents are people who bear infants, bore  
 teen-agers, and board newly-weds.—Office  
 Economist.

"Go ye ...  
 and teach all nations!"

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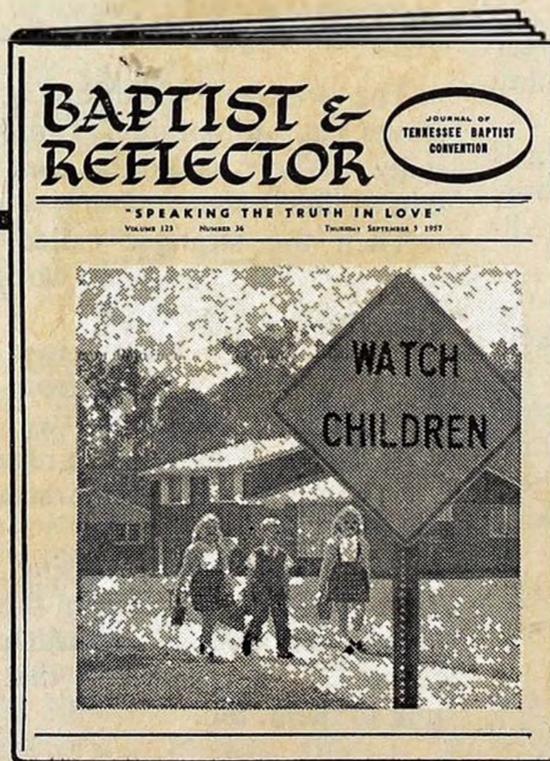
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