

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

VOLUME 128 THURSDAY, SEPTEMBER 20, 1962 NUMBER 38

LEBANON TENN
BGT FIRST

SEVENTEEN NEW SOUTHERN BAPTIST missionaries were appointed by the Foreign Mission Board for overseas service during the special full session of the Board at Glorieta Baptist Assembly, New Mexico. Executive Secretary Baker James Cauthen of Richmond, Va. is shown at the right as he delivered the charge to the group bringing the number of SBC foreign missionaries to 1598. Photo by Robert Hart.

SHARING CHRIST WITH THE WHOLE WORLD



Hiding God's Word In Our Hearts



Jerry L. Glisson Leawood Church, Memphis

"Thy word have I hid in mine heart, that I might not sin against thee." Psalms 119:11

Jesus knew the Scriptures for he often quoted them in his messages. But most of all he quoted the Scriptures in his temptation experience in the wilderness. Matt. 4:4



BAPTIST AND REFLECTOR

Established 1835

1812 Belmont Blvd.—Nashville Phone 254-5681

RICHARD N. OWEN Editor

JOSEPH B. KESLER, JR.
Business Manager

RICHARD DAVID KEEL
Circulation Manager

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

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

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

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

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

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

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.

Bible Teachers Protest Curtailment Of Book

RIDGECREST, N. C. (BP)—College and seminary Bible teachers meeting here protested the Baptist Sunday School Board's "refusal to reprint the book of Dr. Ralph Elliott."

The book is "The Message of Genesis" by Ralph H. Elliott, professor at Midwestern Baptist Theological Seminary, Kansas City, Mo. Objection to its content helped to create a doctrinal issue at the 1962 session of the Southern Baptist Convention in San Francisco.

The Board, an SBC agency, printed over 4,000 copies of Elliott's book and had sold out. Customer orders for additional copies would have required a second printing, which the Sunday School Board at its summer meeting failed to authorize.

The group meeting here, which drafted the protest, was the Association of Baptist Professors of Religion. An officer of the group reported the resolution of protest

quotes Jesus as saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Not once did he yield to Satan.

Men can no more grow spiritually without the word of God than they can grow physically without food and water. Yet many people have gone through life without hiding one single passage in their hearts. What better way is there to hide the word of God in your hearts than to study and memorize it? Many today in the churches are weaklings and spiritually starved because they have neglected God's word.

The Scriptures will help Christians to keep sin out of their lives. But the Bible is a deterrent against evil only when it is read, memorized, and studied; not when it is a centerpiece on a coffee table, a keepsake in a closet, a relic in a museum, a dust collector on a nightstand, or a memento of the past. It must be kept uppermost in one's mind as an inner motive that works in opposition to everything that is evil.

Thus, it is important for Christians to memorize the Scriptures, if they are to realize its power in their lives. Once the Bible is hidden in their hearts, it becomes a lamp to their feet and a light to their path (Psalms 119:105).

This writer shall ever be grateful to his parents, to one of his Bible professors in college, and to his evangelism professor in the seminary who expected him to memorize many verses in the word of God. These memorized Scriptures have been a constant source of spiritual strength in his daily activities as well as in his many speaking opportunities.

passed unanimously and that professors from 18 Baptist seminaries and colleges attended the Association's annual meeting.

The text of the association's resolution:

"Be it resolved that in the midst of current Southern Baptist tension the Association of Baptist Professors of Religion strongly reaffirms its conviction that the historic Baptist principle of freedom of inquiry, belief, and expression is essential to the quest for truth within the denominational institution as well as on the level of the local church; and in the light of the stated policy of the Sunday School Board to publish through the Broadman Press books representative of various points of view within the Convention without necessarily accepting or rejecting the opinions of the books, we of the Association express our surprise and register our protest at the Board's refusal.

Layman's Day Gets New Name After October 14 Observance

MEMPHIS (BP)—Southern Baptists will observe Layman's Day for the last time Oct. 14, but they won't stop honoring the men.

Layman's Day is getting a new name—Baptist Men's Day—after 29 years and a new date—the fourth Sunday in January.

Why?

Southern Baptists wanted a more appropriate name and date for the occasion, explained George W. Schroeder, executive secretary of the Brotherhood Commission, sponsor of this annual event.

Layman's Day isn't exclusive enough, he said. Southern Baptists want to recognize all of the men for their service, both laymen and pastors.

The date was moved from the second Sunday in October to the fourth Sunday in January for several reasons, Schroeder said.

The October date is so near the beginning of the church year that newly elected Brotherhood officers haven't time to prepare an appropriate program. Brotherhood Week, observed by other denominations, also is an annual October event.

Southern Baptists voted in 1961 at their convention in St. Louis, Mo., to start observing Baptist Men's Day Jan., 27, 1963.

This special day is normally observed in more than 18,000 Southern Baptist Churches each year.

A Statement By The Faculty Of Midwestern Baptist Theological Seminary

"We regret that our basic loyalties and purposes for teaching in a Southern Baptist theological institution seem to have been questioned or misunderstood by some of our constituency in recent days. Each of us profoundly believes that he is here as a result of the call and guidance of God. Therefore, we sincerely hope that the following statement will serve as a positive clarification of the high sense of mission which we feel in our present calling.

"Our earnest and constant desire is to be utterly loyal to the Word of God, in both life and teaching. We firmly believe and teach that the Bible is the written Word of God given through men divinely inspired. The Bible's revealed message of redemption in Jesus Christ our Lord is the

Etheredge Appointed For Industrial Chaplaincy

ATLANTA (BP)—Cecil D. Etheredge of Atlanta was appointed secretary of institutional and industrial chaplaincy by the Home Mission Board of the Southern Baptist Convention.

He will work with the division of chaplaincy, and according to Director George W. Cummins of Atlanta, his appointment fills the last vacancy in the division. This is the first time all positions have been filled since organization of the division in 1959.

Etheredge will work with industry and with correctional institutions, such as prisons, jails, juvenile homes and other institutions except hospitals. He will encourage the use of chaplains in these areas, and he will work with chaplains who now serve there.

Proposes Baptist Research Center

WASHINGTON (BP)—A Baptist research and continuation center is being proposed for the nation's capital to serve the major Baptist groups in the United States.

The proposal is made by a committee of 30 members that has studied the problem the past two years. The group was named by the Maryland Baptist Convention, the District of Columbia Baptist Convention and the Mount Vernon Baptist Association in Northern Virginia. The committee investigated the need for a Baptist University in the national capital area.

only hope of the world. Accordingly, this message is the central concern of all our preaching and teaching. We further believe that the Holy Spirit is the only true interpreter of Holy Scripture and that we are dependent upon His guidance for all correct understanding of the Word of God. We would never presume to judge the Word of God and understand, rather, that it always judges us.

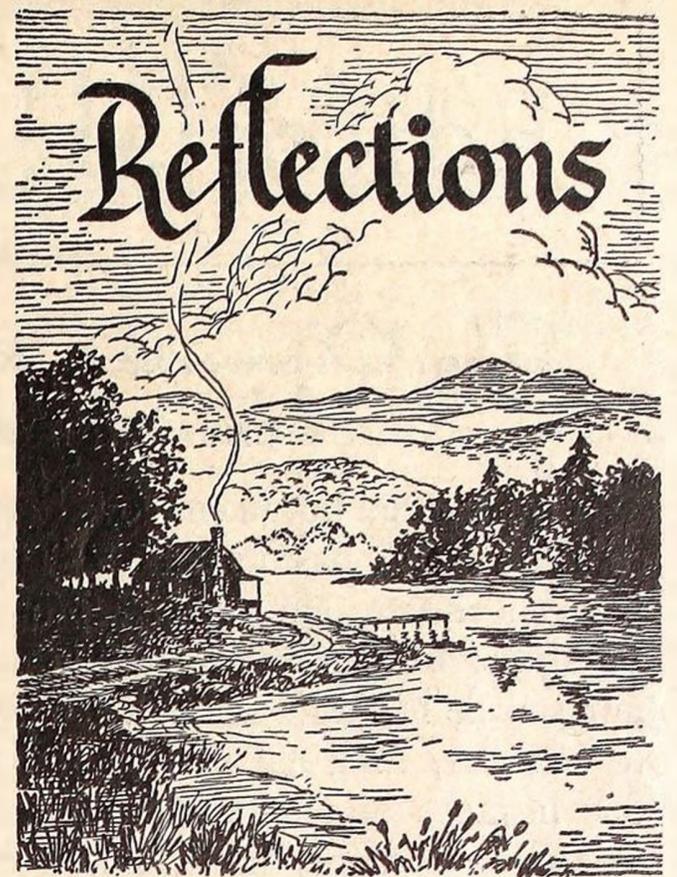
"We recognize that within our Baptist fellowship there do exist honest differences over the proper methods and procedures for the interpretation of the Bible. In this regard, we would call attention to that cherished principle of our Baptist heritage which affirms the right of each individual to interpret the Scriptures for himself. Moreover, we gladly acknowledge our responsibility to our own denomination, and we believe that our interpretations of Holy Scripture are in harmony with the true purpose and meaning of the Articles of Faith adopted by the Southern Baptist Convention in 1925. These Articles of Faith are an integral part of the by-laws of this seminary.

"As teachers in this institution, our chief purpose is to aid the development of Christian ministers who are able to bear responsible and relevant witness to the redeeming gospel of Jesus Christ in the context of a highly complex and rapidly changing culture. We could desire nothing more than that all men should come to know and love the Lord Jesus Christ, who is revealed in the Bible.

"Moreover, our curriculum reflects our primary concern. We wish it to be widely known that thirty-six semester hours of Biblical studies, including sixteen hours of Biblical languages, are required of all our graduates. This is more than one-third of the entire Bachelor of Divinity curriculum of ninety-six hours. Furthermore, all our courses have a basic Biblical orientation. We strongly encourage serious and diligent study on the part of every student simply because we do believe that the Biblical revelation is relevant and authoritative for our day.

"We earnestly solicit the prayers of our Baptist people everywhere for God's guidance and blessings to be ours as we enter the fifth year of instruction at Southern Baptists' newest seminary."

The above was unanimously adopted by the faculty of Midwestern Baptist Theological Seminary, Kansas City, Mo., at its fall retreat August 28, 1962.



One night a man took a little taper out of a drawer, lighted it, and began to ascend a long, winding stair.

"Where are you going?" said the taper. "Away high up," said the man, "higher than the top of the house where we sleep."

"What are you going to do there?" said the taper.

"I am going to show the ships out at sea where the harbor is," said the man.

"Alas! no ship could ever see my light," said the little taper. "It is so very small."

"If your light is small," said the man, "keep burning brightly, and leave the rest to me."

When the man got up to the lighthouse he took the little taper and with it lighted the great lamps that stood ready there with their polished reflectors behind them. —Standard.

The average person would rather be complimented for a youthful appearance than praised for any wisdom attributed to age. *Nuggets.*

The dilemma of our day is in the failure of mass communication. We cannot or do not speak to all the peoples of the Soviet Union and of the other countries behind the Iron Curtain. Instead, only a dictator's voice is heard by enslaved millions as he distorts and twists, alarms and incites, even while he deprives his own people of a decent standard of living as well as liberty and freedom. He portrays an enemy bent on their destruction.—David Lawrence, Editorial, *U. S. News & World Report.*

We once heard a wise man say, "When we trade goods each one is a little poorer as well as a little richer, but when ideas are traded each person's property is doubled." —*Personnel Journal.*

Editorial.....

The Overworked And The Unemployed

"Overworked but unemployed" is a term to describe some of today's pastors. One 33-year-old called it quits with his church. He resigned, protesting time-consuming duties burdening him, while his true talents as a minister he felt went unused. Today's preacher, called to minister, finds he must administer. This is only one instance of unhappy relationship in church life, wherein a preacher finds himself overworked yet unemployed.

However, for some others, unemployment is an entirely different thing. Some 1962 ministers must turn to secular work or else go unemployed. Churches pass them up. True for some recently graduated from seminary. True also for some who finished seminary years ago. They had happy or unhappy pastoral experience, but now they are unemployed.

Our paradox is pastorateless preachers amidst preacherless pastorates. Preachers needing churches and churches needing preachers can't seem to get together. Pulpit committees work at the job of finding the pastor they hope will be the Lord's man for their vacancy. Usually they look almost altogether among preachers already employed. So the man who has a job has it easier in getting another job—if we look on the pastorate as a job. But few pulpit committees feel led to look among pastorateless preachers for their pulpit. We cannot conclude this is necessarily the Holy Spirit's leading in the matter. Resulting is a situation in which the churchless preacher almost receives the kiss of death for any prospective call by a church.

Such has been the agonizing experience of some who felt called of God. But churches have failed or been very slow to endorse the call. Prepared through college and seminary training, these men find doors closed.

This waste of spiritual resources is a vexing problem. Furthermore, it shames our poorly-working pastor-church system. How much wisdom is there in our "calling out the called", getting them equipped at heavy denominational cost through seminary training, then leaving them like Lazarus to beg?

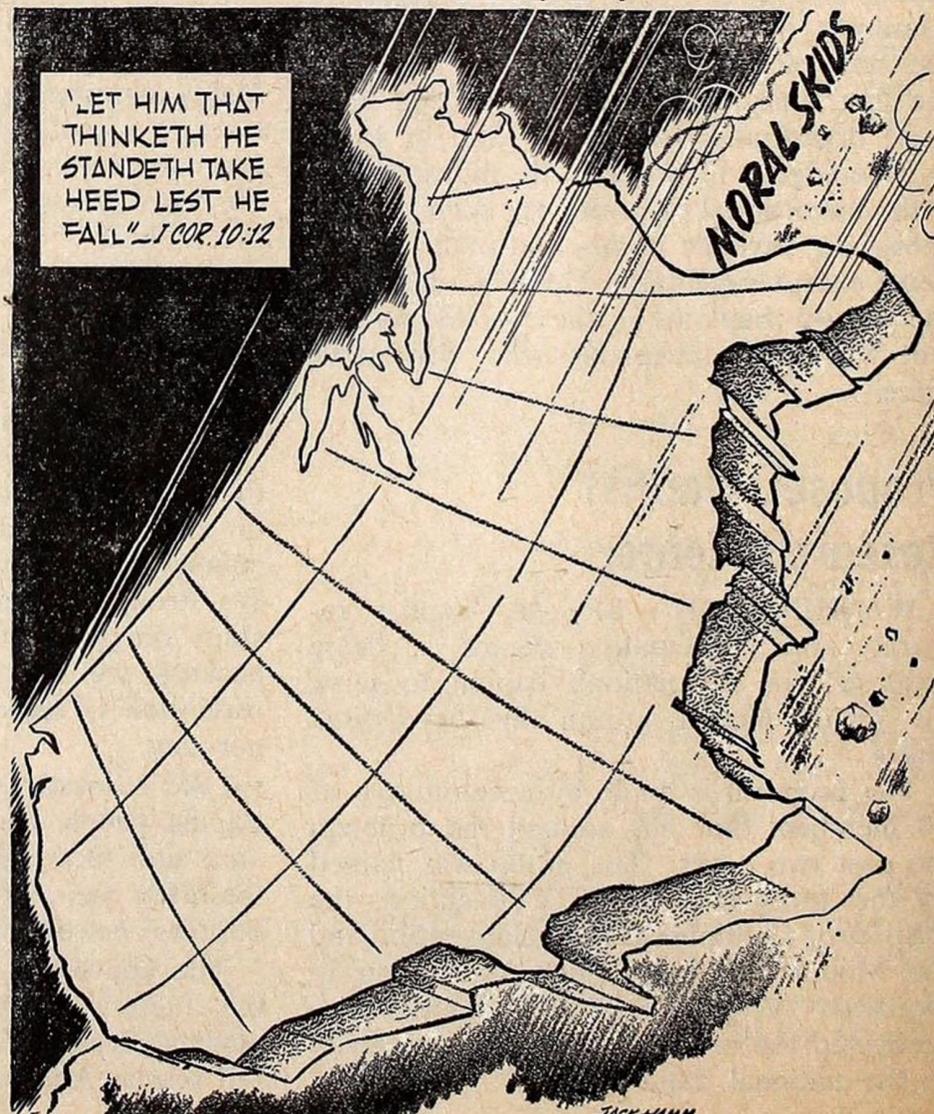
We glory in our democracy. Each church is autonomous in its choice of pastoral leadership. If no

church calls, a man goes uncalled. Can't he do something else? Yes, perhaps. And so he does. Perhaps he turns to teaching, sells insurance, cars, or what have you. But he prepared for the ministry. He waits for a door to open in this specific service for which he equipped himself through study, prayer, discipline and commitment of life.

The personable young man, gifted in speech, may not have to wait. More than one church may vie for his services as pastor. But with the man not so endowed, it may become an entirely different story. He may find himself passed up. The longer he goes without a call the harder it is for him to receive a call, so it seems.

The result is that some times so it appears the democratic system through which Baptists operate—though it has its splendid assets—has some sad liabilities. These show in overly-long periods when churches drift in indecision with no pastor at the helm. It embarrasses when services of well-prepared men go uncalled for. These must turn to secular employment or join the ranks of the unemployed.

LANDSLIDE ?



Ordaining Men Not Pastors

By Hal D. Bennett, Baptist Bible Institute,
Graceville, Florida

"While I was home last week end, my home church ordained me," three students have told me lately.

"Good," I answer, "so you have been called as pastor of a church. Tell me about it, so I can write you a news story."

"Oh, I don't have a church they just ordained me."

The three had hands laid on them in three different states, so don't blame it all on Florida in case this isn't your usual practice. One student explained to me that he thought it would help him to get a pastorate.

It is not for us who deal with student-pastors in Southern Baptist schools, to tell churches or pastors anywhere whom they should ordain.

For your information, though, most churches who help us train students by using them as pastors, don't even ask if the men are ordained. They look for personality, preaching ability, and zeal. More committees each year specify that they want a man who won't mangle the English language.

About ordinations, though: old pastors taught me that as a rule our kind of Baptists

There is no "placement service" for churchless pastors among Baptists. Such an office is suspect at once by defenders of church autonomy, and souls fearful of the power such a service might eventually exercise in the churches and over the lives of ministers themselves.

Baptist workers, both Southwide and state, are very hesitant to take any action on their part appearing to interfere in a congregation's internal affairs. Calling a pastor is a decision for the local church—not a matter in which denominational employees should exercise determining voices. The influence of a denominational office should never be used in any way so as to augment the power of the man in that position nor of the office itself. Use of power is a test of character. Misused power brings tragic results. Baptist leaders scrupulously seek to avoid becoming "position fillers" in the churches. If they didn't, the brethren would soon be charging them with playing "religious politics".

Yet there must be some human channels through which needed information can be gained both on the part of churches seeking pastors and of preachers available for service. Let us trust the leadership of the Holy Spirit. But let us not forget that the Holy Spirit works through human instrumentality. This He does in communication, in making situations known, and in loving

BAPTIST BELIEFS

By Herschel H. Hobbs

Illumination

The word "illumination" does not appear in the Bible. The English verb form is found one time (Heb. 10:32) rendering a word meaning to give or make light. In this sense it refers to regeneration. But the Greek verb (*phōtizō*) appears eleven times in the New Testament (Luke 11:36; John 1:9; I Cor. 4:5; Eph. 1:18; 3:9; II Tim. 1:10; Heb. 6:4; 10:32; Rev. 18:1; 21:23; 22:5) where it is variously rendered. But the idea present in each is that of divine illumination.

"Illumination" in the theological sense refers to spiritual insight which is imparted by the Holy Spirit. Sin darkens the understanding (Rom. 1:21). The Holy Spirit illumines it (I Cor. 2:14-16).

It is impossible completely to separate revelation, inspiration, and illumination. Doctor E. Y. Mullins notes that revelation is usually accompanied by illumination, and

don't ordain men who aren't already called as pastors. In other words, the call to be pastor of a church comes before the church's request to ordain him. If I am off-base here, somebody tell me.

inspiration is attended by both. However, in a stricter sense they may be distinguished. Revelation is God's unveiling of truth. Inspiration is receiving and transmitting truth. Illumination is understanding truth (cf. John 16:13). In the Biblical sense revelation and inspiration were completed with the close of the New Testament. But illumination is a continuing activity of the Holy Spirit.

The Holy Spirit illumined the minds of the inspired writers of the New Testament (as in the Old) thus enabling them to recall and interpret the revelation which God had given in Jesus Christ (John 14:25-26; 16:12-13). He enlightened the early Christians with spiritual understanding (Eph. 1:18; Col. 1:9).

Revelation and inspiration in the Scriptural sense are bestowed on all believers. But illumination is bestowed on all Christians who will permit the Holy Spirit to do so. Thus the priesthood of believers becomes a vital and personal experience, as each one submits to the illumination of the Holy Spirit who guides into all truth as it was revealed of God through divinely inspired men.

helpfulness. A preacher who seeks a pastorate is immediately suspected. No doubt, he should be. But what kind of alternative are we Baptists offering him? If he is without employment, what else is he to do? This question has no easy answer. Denominational workers do not take the initiative in this matter but they stand ready to help if their counsel is asked.

Responsibility for, and loving concern to consider the plight of the churchless minister ought not to be ignored by his preacher brethren. Let them make their services available to help him. Nor should it be by the churches themselves. They should not pass up the pastorateless preacher without being convinced their action is led of the Spirit of God. Nor should this problem be ignored by the denomination as a whole.

Surely Baptists can do something to improve a situation too many times hurting both churchless preachers and pastorless churches. Perhaps "hands have been laid too hastily" on some who should never have been ordained. But, doubtless, there are also God-called men standing ready to serve who can tomorrow be greatly used, if only the churches give the opportunity.

We have opened up a subject on which some of our readers may feel led to comment. If so, address your letters to the editor.

Tennessee Topics

First Church, Oneida, observed its 75th anniversary, September 9-10. Lewis Bratcher is pastor.

J. B. Morris began his work as pastor of Middle Valley Church, Hixson, September 2. He came to Tennessee from a three year ministry at First Church, Hanceville, Ala. Morris, reared in Bridgeport, Ala., holds an A.B. degree from Howard College and the Bachelor of Divinity degree from Southern Seminary. He is married to the former Dorothy Muse and they have four children.

Larry C. Allen, organist for McLean Church, Memphis, died September 5, after a long illness. He was 22. A 1962 graduate of Southwestern College, he was to have begun teaching history at White Station High School this month. Allen previously served as organist at Southmoor, Bellevue and Lamar Heights Churches.

First Church, Halls, Edwin A. Hunter, pastor, was assisted in revival services by John Laida, pastor of First Church, Clarksville, as evangelist, and Raymond Richerson of Jackson as music director. The Sunday school attendance was 300, the highest in 12 years and Training Union reached an all time high of 117. Pastor Hunter says, "This was a real revival within the membership of the church. Seven new members were received."

Hilham Road Mission was started in August, 1960, by First Church, Cookeville, and achieved church status in June, 1961, with 85 charter members. It has recently completed a \$22,000 addition and repainted. The name of the church has been changed to Washington Avenue. Sam Brooks is pastor. Present membership is 140.

Bethlehem Church, Oneida, held its annual homecoming September 9. It also celebrated its 120th anniversary, and the 25th anniversary of the coming of Roy Blevins to the church as pastor.

Meridian Church, Jackson, reports 25 rededications, four by letter, one surrendered to the ministry and one for full time service in revival services led by Leon Mayo of Seymour. W. H. DePriest is pastor.

Bledose Association—The new pastor at Lafayette First Church is Edwin Roebuck. He is a graduate of Mercer University and Southern Seminary and came from Hamp-ridge Church, Waddy, Ky. First Church, Red Boiling Springs, has called C. L. Jolly of Yazoo City, Miss. Orlie Wood of Fountain Head Church surrendered to the ministry at the VBS Commencement. He is the brother of S. E. Wood, former pastor of Chestnut Grove Church.

Temple Church, Old Hickory, reports a revival led by Junior Hill, a recent graduate of New Orleans Seminary, Pastor Darryl Harris led the singing. There were 15 professions of faith, 11 additions to the church, 32 rededications and 12 other decisions.

New Duck River Association—Robert Carter resigned as pastor at Holts Corner to become pastor at Eastview Church, Shelbyville. J. W. Higgins, after 20 years of service as pastor of Mt. Lebanon Church, has resigned. William Turner of Giles Association has succeeded Higgins. Roy Gilley of Madison and a student at Belmont College, is the new pastor at Wartrace. David Trout and Otha Randolph have been ordained as deacons at Holts Corner Church. First Church, Lewisburg, elected Herbert Logue, Edd Hall, Cooley Lee, Corda Dalton, John Lambert, I. R. Jones and Ray Cheatham as deacons. Morrell Lee, pastor of Calvary Church, resigned to become pastor of Southside Church, Savannah, Tenn.



JACKSON—Celebrating her 100th birthday on September 5 was Mrs. Della Bevell who lives with her daughter and son-in-law, Mr. and Mrs. Dennis Garey of 338 S. Royal Street. She is also the mother of Mrs. L. G. Frey of Nashville. A native of Gibson Station, Tenn., Mrs. Bevell is a member of Jackson's Parkview Church. Until suffering a broken shoulder in a fall last year, Mrs. Bevell had never been confined to a hospital, and had never had a "shot."

Gillespie Avenue Church, Knoxville, recently held dedication services in its new sanctuary begun after the old building burned in January, 1961. Services were transferred to the new brick educational building which had been completed in March, 1957. A second educational building and office wing, along with the sanctuary were dedicated at the 10:45 a. m. service. The sanctuary has a seating capacity of 500 and total educational space is 700. M. K. Cobble is beginning his 14th year as pastor.

Rev. L. G. Cannon, 1445 Alamo, Memphis, retired from the pastorate of Vanuys Church, September 12. Since Cannon started the church in May, 1955, over 200 have been added of which 144 remain as members. He is available for supply or interim work in or around Memphis. The Church has called H. L. Barnes of Paul's Church near Grenada, Miss. A graduate of Mississippi College, and New Orleans Seminary, he is married and has three sons.

Douglas Rymer was licensed to preach by Dixie Lee Church, Route 5, Lenoir City, September 5. "He was endorsed as being a young man of highest Christian character and spiritual fervor. The church expressed its continued interest and prayers as he preaches God's Word," states Pastor J. C. Parrish.

Deaderick Avenue Church, Knoxville, commemorated its 70th anniversary, September 16, with a note burning service. James Harris of Grandview Church, Nashville, was guest speaker for the morning service. This church has suffered two major catastrophes by fire. Present sanctuary is the third building on the same lot. There were 35 baptisms and 37 additions by letter last year. Pastor Glenn Brooks will be assisted in a revival October 28-November 4 by Judson Taylor of White Pine as evangelist.

Does Your Church Need to Build or Expand?

Complete financial assistance to churches building or expanding

Direct Loans — Bond Issues

Advance purchase commitment on each bond issue.
Personal finance to members in purchase of bonds.
Personal assistance and supervision in each program.

Write or call for further information.

CHURCH FINANCE, INCORPORATED

P. O. BOX 2087
Baptist Book Store Building

PHONE FL 2-0084
Jackson, Mississippi

Missionary Personnel

Dr. and Mrs. Lorne E. Brown, missionaries to East Africa have come to the states for furlough. Their address is 112 Deborah St., Jefferson City, Tenn. He is a native of Hamilton, Ontario, Canada; she is the former Martha Virginia Allen, of Byington, Tenn.

Miss Evelyn Schwartz, missionary on furlough from Indonesia, has moved to Fort Worth, Tex. (Address: Southwestern Baptist Theological Seminary, Seminary Hill, Fort Worth 15), from Winchester, Tenn. She is a native of Winchester.

Rev. and Mrs. Davis H. Thompson, missionaries to Argentina who are now on medical leave, have moved to Sheffield, Ala. (Address: 3209 12th Ave.), from Florence, Ala. He is a native of Florence; she is the former Lorene Huffman, native of Nashville, Tenn.

Rev. and Mrs. Robert E. Beaty are visiting Europe en route to the states for furlough after their first term of service as missionaries in Central Africa. They expect to arrive in Memphis, Tenn. (where they may be addressed at 3586 Northwood, Memphis 11), about October 1. He is a native of Memphis; she is the former Thelma Osborne, of Indianapolis, Ind.

Rev. and Mrs. Archie G. Dunaway, Jr., missionaries on furlough from Nigeria, will be houseparents for MK's (missionary kids) attending high school in Louisville, Ky., during the coming winter. They have moved to Louisville (Address: 317 Crescent Court) from Nashville, Tenn. She is the former Margaret Lanier, of Nashville; he is a native of McComb, Miss.

Dr. and Mrs. Roy B. Wyatt, Jr., representative to Spain, have come to the states for furlough. They may be addressed at Box 6597, Richmond 30, Va. Wyatt native of Richmond, plans to study at Union Theological Seminary, Richmond, this fall. Mrs. Wyatt is the former Joyce Cope, native of Rogersville.

Hopewell Church, Indian Creek Association, was led in revival services by James B. Wolfe of First Church, Michie, as evangelist and Leroy Dodd as music director. There were 45 professions of faith and seven additions by letter. Three came for baptism and there were 44 rededications.

Jerry Foust was licensed to preach by First Church, Greenfield, September 5. He had previously surrendered to full time Christian service in a recent revival conducted by Alfred S. Cobb of Big Rock. Jerry plans to enroll in Union University.

Court Holds Taxable Some Board Property

NASHVILLE (BP)—Employee parking lots and the employee cafeteria and snack bar belonging to the Baptist Sunday School Board here have been held taxable by the Tennessee Supreme Court.

The State's highest court, however, ruled the remaining, and by far the largest, part of the Board's property exempt.

Officials of the Southern Baptist Convention could not immediately say what the annual tax bill from the City of Nashville—began assessing the Board's holdings three years ago—will be.

They indicated the Supreme Court left it up to a lower court to determine later the evaluation of tax purposes for the Board's four parking areas and two employee eating facilities.

The original assessment for the entire Sunday School Board office and operation buildings was \$5 million.

Disappointed at the Court's opinion, Sunday School Board officials said they have an opportunity to ask for a rehearing of the case by the Court, but did not know immediately if they would petition for it. An appeal to the United States Supreme Court was considered unlikely.

The Court's ruling apparently set a pre-

cedent which will affect other denominational publishing agencies located in Nashville, which the City also has sought to tax.

"If finally sustained, the immediate effect of this additional taxation is that our programs of education and field services will have to be curtailed and reduced to the extent necessary to pay these taxes," James L. Sullivan, Nashville, the Board's executive secretary, said.

"We are even more disturbed by the implication of this taxation in terms of churches in Tennessee. The door may now be open for municipalities to tax church parking lots, dining areas, and other portions of their buildings and grounds which may be interpreted as being used for other than exclusive religious purposes, even though income is not received by the churches for such uses," he added.

Sullivan said the Board is "disappointed with the ruling . . . that the employee parking and eating facilities are considered the same as commercial. However, the Sunday School Board has always taken the position that properties owned by it which are not being used exclusively for religious and educational purposes should be subject to taxation. We have always paid taxes on such property."

This is neither an offer to buy or sell these securities. That offer is made through the prospectus.

SIX (6%) PER CENT INTEREST

Invest In Baptist Growth In Tennessee

First Mortgage, Serial, Sinking Fund Bonds
Interest Paid Semi-annually

Denominations \$100.00, \$250.00, \$500.00, \$1,000

Maturities

Every Six Months from 1 Year to 13½ Years

We also feature these specialized services at no cost to you:

- ★ Trust Accounts with your option of income or reinvestment
- ★ Assistance in Estate Planning
- ★ Investment Research and Counsel
- ★ 6% Return on Your Church Building Fund

For Information and Prospectus Write

Guaranty Bond and Securities Corporation

ED, BROOKS AND JERE HUEY, DIRECTORS

Suite 117, 1717 West End

Nashville 3, Tennessee

Our bonds are not ordinary church bonds. If your banker is not familiar with them already, ask that he write to us for information.

Baptist Tradition

and

Theological Controversy

The vitality of Baptist life throughout Baptist history thus far has been amazing. They have grown rapidly even while controversy appeared to threaten their inner unity. The degree of cooperation which Baptists in general and Southern Baptists in particular have manifested is astounding to the outsider who knows of their inner controversies and differences. The cooperation and harmony is possible of course for Baptists because they are not dependent on complete unity of thought.

Because of their phenomenal growth, however, Baptist theological controversies assume a public significance they have not always had.

Because Baptists have so often emphasized the right, the competency, and the responsibility of every soul to search the Scriptures for himself, theological controversy among them has often been a sign of life and thought, and it can still be that. Theological controversy is necessary to clarify understanding and truth, but it does not always result in clarification of the truth. Sometimes the result is merely the hardening of theological arteries and the weakening or death of the Christian witness. Such a result is likely to occur especially when the controversy reflects narrow dogmatism which is really an expression of a declining spiritual vitality. The attempt to substitute rigid orthodoxy for waning spirituality has occurred in the Church before. The Church, in fact, has on many occasions gotten on the defensive too quickly to defend its sacred doctrines.

What of the doctrinal controversies among Baptists today? The increasing furor leading up to the recent meeting of the Southern Baptist Convention in California over Ralph Elliot's book, *The Message of Genesis*, appears to be in the process of waning. However, if the current conflict is over, and it well may not be, it does not spell the end of theological controversy among Baptists. Conflicting theological perspectives still exist and will continue to express themselves in local Church debate, dogmatic assertions, associational meetings, State Conventions, and in the Southern Baptist Convention.

It seems to the writer that the time between conventions provides an appropriate

Dr. Joiner is Assistant Professor of Religion, Stetson University, Deland, Florida.

occasion for some sober reflection which many Baptists need to do before the heat of the next controversy arises.

When controversy arises, all groups need to remember several things which should help them to see things more clearly. First, we must beware lest we over simplify the solution because we fail adequately to understand the problem. Baptists and others fell into that error on the liquor problem when many concluded when the prohibition law passed the liquor problem would be solved.

Secondly, we must be careful to avoid the temptation to identify persons fully with doctrinal error, and thereby damage or destroy personality. Further, when a doctrinal question becomes identified with a specific person, it becomes very easy for each party in the debate to defend his par-

.....
By E. Earl Joiner
.....

ticular view for personal reasons. Thus, the real issue is often easily lost. To put it another way, let the debaters stick with the issue. Furthermore, we should judge men by their fruits primarily, (moral and spiritual) not by their doctrinal orthodoxy or heterodoxy as we see it. Jesus and Paul warn of this in such statements as "By their fruits ye shall know them," and "The letter killeth, the spirit maketh alive."

Thirdly, in the midst of controversy it is always easy to leave issues of central importance and major on minors. Such a temptation is of course very old, but it

appears to have lost none of its appeal.

A fourth warning is similar to the preceding one. Baptists should avoid majoring on majors in such a way as to destroy whatever favorable public image they may have. One may argue that our primary purpose is not to create or maintain a public image, but to speak truth. True. However, the receptive hearing of truth depends on effective speaking. That is, a lot depends on the way the truth is spoken. The defender of the truth has to accept some responsibility for the effect his *method* of defense has on the general public. Here is a public responsibility which is often overlooked. The old admonition to the would be evangelist that he beware lest, in winning the argument he lose the man, may have some meaning for groups also.

In the fifth place, Baptists need to exhort one another to humility in controversy. No man, even a God-called preacher, has a corner on the truth. New truth can break through in the midst of error. The Holy Spirit can operate in the midst of controversy, but He can do so most readily if there is willingness to submit to His direction. It is easy to lose that willingness in the midst of controversy.

The preceding statement leads to a sixth warning. Let Baptists avoid hasty, activist decisions. In the heat of controversy, decisions can be made and damage done which are not easy to undo. Controversies do not often arise quickly, though they may erupt suddenly. Similarly, theological controversies are seldom settled quickly. The statement "Let's settle this thing once and for all," may be well meant whether it refers to our immediate religious problems as a denomination, or to the major dangerous suggestion in either case, for important issues are seldom settled "one and for all" and it is often our short-sightedness which make us think they can be.

Finally, Baptist debaters in a controversy should avoid the temptation to appeal to popular prejudice which does not really support the position of the debater, but only appears to do so. The temptation to use clever devices to gain popular support for a point of view often will lead to obscuring and misinterpreting the problem.

Building The Kingdom

AN APPEAL TO CHURCH BUDGET COMMITTEES

Dollars invested in putting your State Baptist Paper in your church budget will bear enduring dividends in furthering the Kingdom of God.

Foreign Missions, Home Missions, Christian Education, Benevolences—all the interests of our beloved denomination will be strengthened.

Constant emphasis upon the doctrines of our faith, based upon the clear teachings of God's living Word, will unite our young people.

Basic in everything we are trying to do as Baptists is the ministry of our State Baptist Papers. Put your paper in your church budget.

Louie D. Newton, Chairman
Baptist State Paper Committee
Southern Baptist Convention

Roman Catholic "Padded" Statistics

W. E. R. O'Gorman

All kinds of exaggerated claims are made regarding the number of Roman Catholic people in the United States of America. The "statistics" would not stand close scrutiny. Much the same procedure is used as that when Roman Catholic votes are counted—"Throw them all into the pot—even the dead ones." In any case, all baptized Christian people can be counted, for Rome claims jurisdiction over them. This would therefore include Northern and Southern Baptists, about whose valid baptism there was left little room for doubt; staunch Lutherans; Episcopalians of different shades; Assembly of God; good old fashioned Methodists, of course to say nothing of rugged Presbyterians, especially Scotch ones; and we must not leave out some Holy Rollers to put life into things. I am reminded here of a good old Irish stew—including the overalls. However, it is one thing to make a stew; it is another thing to get people to eat it. So a little analysis will not be out of place.

They Come and Go

Statistics show that more than four million American Roman Catholics joined protestant churches in the period 1944-1954. This does not take account the millions who have left the Roman Church and have never formally joined any other. My long experience among Roman Catholics bears out the fact that the majority of those who leave Rome are in the category. So I dare say that in the above mentioned ten year period, nearly ten million Roman Catholics left their church. This would make approximately one million annually—a figure in keeping with statements made 'sub rosa' by leaders of Roman Catholicism. Divorces, mixed marriages, sheer disgust and disillusionment, and the startling capitulation to Communism by Roman Catholic countries have swelled the figures. How many Roman Catholics will the Vatican write off in Cuba? Again, the question presents itself. How much hold, spiritually, has the Roman hierarchy and papacy on their subjects? Mere external conformity can be very deceiving. In the last few years since World War II many countries in Europe were classed as Roman Catholic countries. Now they are Communist countries. Only a year or two ago Cuba was classed as a Roman Catholic state. Now it is out-and-out Communist. In Europe alone there are over 60 million Roman Catholics behind the Iron Curtain and these figures are continually being increased, like a long term investment.

EDITOR'S NOTE—Rev. W. E. R. O'Gorman, author of the above, broke with the Roman Catholic Church in protest to its erroneous claims after serving 17 active years in its priesthood. He is writing a book on Church, State and Rome. His address is P. O. Box 1053, Glendale 5, Calif.

Cooperative Program Appeal

During the present Convention year, the pattern of giving to the World Mission program through the Cooperative Program has been disappointing. January started the year off with a very fine record. Since that time the months have been almost a carbon copy of last year. In the early summer a gain of about \$30,000 was reached. But the income has not indicated any tendency to gain much more than that over last year.

Last year when the budget was adopted and when the budget goal for this year was being discussed, several pastors indicated that we had not had vision enough to really challenge the people. In response to this challenge a budget goal was adopted to advance the budget by \$200,000 in 1962. This made a total budget of \$3,700,000.

Evidently the churches and people have not responded to this challenge. The gain registered this year has been the smallest that we have had in many years. Unless a supreme effort is set forth in the local churches, the year will end with an income at least \$100,000 under the budget goal.

Budgets of the various institutions and for the programs of State Mission work were set up on the basis of the anticipated income through the Cooperative Program. These

budgets seriously need the full amount of the budget goal. They will suffer to the extent that it is not reached.

Many churches have indicated that they have had difficulty in reaching their budgets, but that the deficits will be made up and they will catch up before the end of the calendar year. But that will not help our budgets if the money comes in after October 31. That is the last day of the Tennessee Baptist Convention budget year. All income after that day will be applied to the new budget year.

The needs are urgent and call for every church to put forth that extra effort. It is time to think in terms of sacrifice, if need be. It is time for people to enter into a great spirit of prayer for the work of Christ in Tennessee and for the whole World Mission Program. We have such a wonderful record for the last fifteen years that it is discouraging to see it declining in this very prosperous era when God has blessed us so wonderfully. Let us pray that God may stir up His people to give in response to His call. Let us make the supreme effort to reach the full budget goal by October 31.

W. FRED KENDALL
Executive Secretary-Treasurer

1962-63 State Brotherhood Officers

The following officers were elected at the State Brotherhood Convention held in two sessions—Camp Carson, June 1-3, and Camp Linden, July 27-29, 1962:

President: M. A. Tipton, Maryville

Vice-President: Gerald Overton, Memphis

Regional Vice-Presidents:

Dr. Leon Bolton, Memphis
Leon Brown, Union City
Bruce Dorris, Greenbrier
J. Vernon Redd, Shelbyville
N. M. Krutsinger, Murfreesboro
A. F. Curbow, Oldfort
Paul Pratt, Lake City
Dr. J. O. Conwell, Jefferson City

Region:

Southwestern
Northwestern
Central
Southcentral
Northcentral
Southeastern
Eastern
Northeastern

Pastor Advisors:

O. M. Dangeau, Somerville
James Atchley, Bruceton
Robert Mowrey, Nashville
L. M. Huff, Lewisburg
V. Wayne Tarpley, Smyrna
L. R. Whiddon, Chattanooga
Henry Chiles, Knoxville
Richard Sims, Kingsport

Royal Ambassador Coordinators:

East Tennessee—Bill Sinclair, Knoxville
Middle Tennessee—Al Crawford, Nashville
West Tennessee—John Lewelling, Jackson

Pastor Advisor:

J. Victor Brown, Nashville



Missionary Testimonies Concerning Influence Of Training Union

Jasper Lewis McPhail, M. D.—Serving in India

I attended Sunday School regularly with Mrs. Max Doolittle as my teacher. I went to Bethany Baptist Church to Training Union fairly regularly, and this came to be the most meaningful church organization to me.

One night in early August, 1948, I gave a Training Union program on foreign missions. During the program I had a peculiar sense of the very presence of God. After the program was over, I realized that I was talking to myself that night about foreign missions; and God was speaking to my heart. I tried to push the thought aside for a while, but one night I read "and they left their nets immediately and followed Him", and I was still fishing.

Mrs. Raymond Lee—Serving in Thailand

"During my Junior year in High School, I entered the Speaker's Tournament (Training Union sponsored). Placing first in our association (Sandy Creek), I went on to the State Meet. where I placed second. Because of this, my association paid transportation expenses for me to attend Ridgecrest that summer during Training Union week. This was truly a 'mountain-top' experience for me. I had previously felt God's call, but even more clearly at Ridgecrest I came to know He wanted me for some special task, and there I made my life commitment.

Samuel McFall James—serving in Vietnam

"The first significant thing in my spiritual life came in 1946 when as a young boy of thirteen I went to the First Baptist Church in Liberty with my older brother who had been attending there for several months because of the vital Training Union programs. That Sunday night I experienced my first invitation to accept Christ and was so touched by the service that I left before the invitation hymn was finished. Shortly after that I began attending the Baptist Church regularly with permission of my mother. On Mother's Day, 1947, without a word to anyone and after long consideration, I went forward and accepted Christ as my Saviour. Rev. Woodrow W. Hill was pastor of the church. I cannot remember any of his sermons, but I remember vividly the warm atmosphere of his home, and how it was always open to young people. Somewhere I had gotten the wrong idea of what a pastor is, and I saw in Rev. Hill and his wife what I wanted my life to be.

Free to WRITERS

seeking a book publisher

Two illustrated brochures reveal how we can publish, promote and sell your book; tips to writers; facts and figures on how we published over 3000 authors. All types of books wanted. Write Dept. JLR-9
Exposition Press, 386 Park Ave. S., N.Y. 16

Attention WMU Members

Below is a list with address and field of service of all Tennessee students who participated in mission work during the summer of 1962. Please clip this for your files for future reference.

Tenn. 1962 B.S.U. Summer Missionaries

<i>Name and School Address</i>	<i>Home Address</i>	<i>Field of Service</i>
Larry Blackwelder U. T. Martin Branch Martin, Tenn.	150 E. Oak Street Apopka, Fla.	Built a church building for the Choctaw Indians in Golddust, Tenn. Baptist Student Work Camp
Larry Constable 224 N. Hickory Ave. Cookeville, Tenn. (Tenn. Tech)	3643 Indiana Trail Chattanooga, Tenn.	Built a church building for the Choctaw Indians in Golddust, Tenn. Baptist Student Work Camp
Mike Edwards 642 So. Greer Memphis, Tenn. (Memphis State Univ.)	642 So. Greer Memphis, Tenn.	Built a church building for the Choctaw Indians in Golddust, Tenn. Baptist Student Work Camp
Glenn Elder Box 326 Belmont College Nashville 5, Tenn.	Route 1 Taylorsville, N. C.	Built a church building for the Choctaw Indians in Golddust, Tenn. Baptist Student Work Camp
Mr. & Mrs. Sam Lott 2406 Vanderbilt Pl. Nashville 12, Tenn. (Vanderbilt)	2406 Vanderbilt Pl. Nashville 12, Tenn.	Built a church building for the Choctaw Indians in Golddust, Tenn. Baptist Student Work Camp
James Larry Smithey 1519 W. Clinch Knoxville, Tenn.	1315 Main Street Humboldt, Tenn.	Built a church building for the Choctaw Indians in Golddust, Tenn. Baptist Student Work Camp
Swanita Anderson Box 58, E.T.S.C. Johnson City, Tenn.	Route 1 Limestone, Tenn.	Built a church building for the Choctaw Indians in Golddust, Tenn. Baptist Student Work Camp
Shirley Wallace c/o Jack Tucker Lafayette, Tenn.	Route 7 Fayetteville, Tenn.	Baptist Student Work Camp
Brenda Morgan 2000 Church St. Nashville 4, Tenn. (Mid-State Baptist Hospital)	Route 7 Greeneville, Tenn.	Worked in the Baptist Hospital in Ghana, West Africa
Bill A. Dixon Box 522 Peabody College Nashville, Tenn.	Box 59 Habersham, Ga.	Worked in All-age Sunday School Program in New Zealand
Clark Bryan Box 574, Carson-Newman Jefferson City, Tenn.	1280 Catawba St. Kingsport, Tenn.	Worked in youth campus in France
Ruth Ann Roe 206 California Ave. Chattanooga 5, Tenn.	Same	Worked in VBS and Camps in Hawaii
Ken Sano 469 Patterson Memphis 11, Tenn. (Memphis State Univ.)	P. O. Box 236 Wilson Ark.	Worked in VBS and Camps in Hawaii
Sally Goodman Box 74, Belmont College Nashville 5, Tenn.	Adams, Tenn.	Worked in VBS and did church surveys in Iowa
Dale Enoch Box 133, Union Univ. Jackson, Tenn.	611 Neely Street Bolivar, Tenn.	Worked in VBS and did church surveys in New York
Polly J. Clifton Nurses' Residence East Tenn. Baptist Hospital Knoxville, Tenn.	Route 8 Knoxville, Tenn.	Worked in VBS and did Church Surveys in Ohio

Suggested Promotion Day Schedule For A Sunday School Operating On Class Basis

Preparation for Promotion Day

1. Prepare list of all to be promoted to succeeding age group and share names with their respective teachers.
2. Classes and groups should be organized to meet the needs of total possibilities. Classes for each sex should be provided for Juniors through Adults. No class or group should exceed the maximum as follows: Cradle Roll, 8; Nursery, 5; Beginner, 7;

Primary, 7; Junior, 8; Intermediate, 10; Single Young People, 15; Married Young People, 20; Adult, 25; and Extension, 8.

3. Prospective teachers of those to be promoted should visit the pupils before Promotion Day.

PROMOTION DAY SCHEDULE, September 30, 1962

Opening Period: 9:30

Testimony: by Junior or Intermediate boy

Agnes Peterson Seminole Drive Johnson City, Tenn. (East Tenn. State College)	Same	Worked in a Good Will Center in Louisville, Ky.
Mary Alice Smith Box 796, U.T.M.B. Martin, Tenn.	223 Moody Martin, Tenn.	Worked in a Good Will Center in New Orleans, La.
Margaret Wood 4001 Tacoma Ave. Chattanooga 5, Tenn.	Same	Worked in VBS and did Church Surveys in California
Evalynn Burch Box 122, Union Univ. Jackson, Tenn.	1427 Preston Memphis, Tenn.	Worked in VBS and did Church Surveys in California
Betty Duggin Box 36, M.T.S.C. Murfreesboro, Tenn.	1922 Murfreesboro Rd. Nashville 10, Tenn.	Worked in VBS and did Church Surveys in Colorado
Billy Highsmith Box 2038, A.P.S.C. Clarksville, Tenn.	2511 Sunset Dr. Springfield, Tenn.	Did mostly R.A. work in the Oregon-Washington Convention
Roxie Hollingsworth Box 527, Carson-Newman Jefferson City, Tenn.	312 E. Mesa Hobbs, N. Mex.	Worked in VBS and did Church Surveys in New England
Barbara Britton 477 Patterson Memphis 11, Tenn.	Bartlett, Tenn.	Worked in VBS and did Church Surveys in Michigan
Gloria Dotson 477 Patterson Memphis 11, Tenn. (Memphis State Univ.)	3281 Hendricks Memphis 11, Tenn.	Worked in VBS and did Church Surveys with the Spanish people in New Mexico
Alinda Turpin 791 Isabelle Street Memphis 12, Tenn. (Southwestern College)	Same	Worked in VBS and did Church Surveys in Indiana
Al Gossett 1818 W. Clinch Knoxville, Tenn. (Univ. of Tennessee)	377 No. Willett Memphis, Tenn.	Worked in VBS and preached in Utah
Jim Phillips Box 845, A.P.S.C. Clarksville, Tenn.	1021 Locust St. Paris, Tenn.	Song Leader for Revival Team in the Chicago area (4 weeks)
John Earl East Austin Peay S. C. Clarksville, Tenn.	114 Moss Earlington, Ky.	Preacher for Revival Team in the Chicago area (4 weeks)
Bill Holmes 2406 Vanderbilt Pl. Nashville 12, Tenn. (Vanderbilt)	1006 S. Brook St. Louisville 6, Ky.	Preacher for Revival Team in the Chicago area (4 weeks)
Bill Cobb 1905 Jackson Ave. Memphis 7, Tenn.	Same	Song Leader for Revival Team in the Chicago area (4 weeks)

or girl about how much he has grown in the last twelve months.

Prayer: by a parent of above child, thanking God for physical growth of our children and asking for Holy Spirit to guide all of us in spiritual growth.

Scripture Reading: 1 Samuel 1:24-28

Comments: by superintendent on the joy of Promotion Day. (See September, 1961, issue of *The Sunday School Builder*, p. 73. If the 1961 issue is not available, check September, 1962, issue, p. 73.)

Testimony: brief testimony by a children's Sunday School teacher of the joy of visiting in the homes of her prospective pupils.

Testimony: brief testimony by a Junior or Intermediate teacher of the Bible knowledge learned by his pupils, such as memorized Scripture passages, Bible history, etc.

Testimony: brief testimony by a young person or an adult of the many Bible truths shared with one another during the past year.

Teaching Period: 9:50

Promotion Day certificates may be given to pupils. Cradle Roll pupils reaching four years of age will have been visited by Cradle Roll superintendent and given certificate of promotion to the Beginner department. Pupils not present should be visited immediately and given their promotion certificate. Be sure that each pupil has been given the proper quarterly for next quarter or plans made for a visit by new teacher with proper quarterly before first Sunday in October. *A full thirty minutes or more should be given to Bible study on this day.*

Report Period: 10:30

Song

Brief Report of School

Recognize outstanding achievements of classes and pupils during past year.

Present goals for each class on poster or chalkboard. In bold letters at top of the board or poster, place Sunday school theme: "Outreach for the Unreached—Spearhead for Missions."

Prayer: for dedication and spiritual growth during the new Sunday school year.

Song of Dedication: preferably a solo or duet.

Worship Period: 10:40

All pupils promoted will go to new classes on first Sunday in October.

CHURCH PEWS

At

A

Price

Any Church Can

Afford

Write or Call

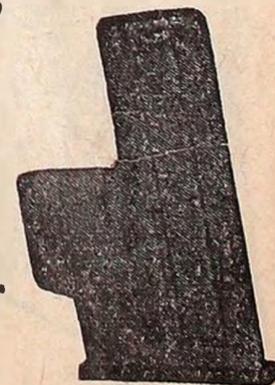
WAGONER BROS.

MANUFACTURING

CO

Phone OR 5-2465

Booneville, Ark.



Attendances and Additions

Sept. 9, 1962

Church	S.S.	T.U.	Add.	North	115	44	
Athens, Central	120	45		Pine Crest	215	99	
East	489	160		Unaka Avenue	358	95	
North	297	128		Kenton, First	230	62	
Niota, First	144	48		Macedonia	110	71	
Riceville	117	54		Kingsport, Cedar Grove	187	75	
Auburntown, Prosperity	149	64		Colonial Heights	380	140	
Bolivar, First	405	121		First	815	191	
Brighton	226	110		Litz Manor	264	95	
Bristol, Tennessee Avenue	537	189	5	Lynn Garden	463	176	6
Brownsville	554	117		State Line	218	143	
Cedar Hill	93	36		Kingston, First	567	213	1
Chattanooga, Brainerd	1013	399	15	Cedar Grove	254	105	
Calvary	322	83		Shiloh	160	131	1
Concord	446	198	1	Knoxville, Beaumont Avenue	304	129	2
East Brainerd	254	88	7	Bell Avenue	895	269	5
Eastdale	419	101	2	Black Oak Heights	271	78	1
East Lake	524	190		Broadway	981	400	1
East Ridge	803	212		Central (Ft. City)	1245	408	3
First	1078	278	6	City View	305	101	1
Northside	404	81		Fifth Avenue	764	220	2
Oakwood	405	139	3	First	883	227	7
Red Bank	1163	373	2	Fort Hill	245	95	1
Ridgedale	515	166	1	Grace	376	198	
St. Elmo	400	106		Island Home	285	80	
White Oak	505	149		Lincoln Park	1034	312	1
Woodland Park	401	206	5	Lonsdale	321	106	
Clarksville, First	824	227	4	McCalla Avenue	840	273	
New Providence	270	120		Mount Harmony	194	94	
Pleasant View	245	86		Smithwood	809	263	4
Cleveland, Big Spring	381	133		South	636	253	1
First	610	227		Wallace Memorial	901	392	15
North	335	147	2	West Hills	203	98	
Stuart Park	150	78	1	LaFollette, First	304	104	
Clinton, Second	525	116	2	Lawrenceburg, First	201	71	
Collierville, First	315	89	2	Meadow View	88	54	3
Columbia, First	446	134		Immanuel	114	57	
Highland Park	373	185		Highland Park	290	126	
Pleasant Heights	199	115		Lebanon, First	537	159	6
Cookeville, First	480	102		Hillcrest	130	83	
Washington Avenue	150	92	3	Rocky Valley	124	59	
West View	160	72		Southside	148	79	
Corryton, Fairview	175	83	3	Lenoir City, Calvary	227	70	
Crab Orchard, Haley's Grove	122	58		First	465	134	
Cowan, First	107	38		Kingston Pike	110	37	
Crossville, First	251	92		Oral	133	86	2
Daisy, First	386	80		Pleasant Hill	201	102	2
Dayton, First	319	118		Lewisburg, First	383	79	
Denver, Trace Creek	150	83		Lexington, First	379	71	2
Dyersburg, First	640	195	1	Madisonville, First	340	16	
Elizabethton, First	516	153		Mission	36	16	
Good Will Center	66			Malesus	221	73	
Oak Street	185	62	2	Martin, Central	270	83	1
Siam	232	122		Southside	94	40	4
Etowah, First	347	118		Maryville, Broadway	720	358	
North	430	119	6	First	961	306	5
Friendship, South Fork	55	25		Stock Creek	206	108	
Gates	79	58	15	Maury City	119	46	1
Gladeville	158	81		McMinnville, Magness Memorial	383	96	
Gleason, First	190	57		Forest Park	66	42	
Goodlettsville, First	389	172		Shellsford	259	121	1
Grand Junction, First	121	88		Mt. Pleasant, First	146	54	2
Greeneville, First	449	155		Medon, New Union	103	44	
Greenbrier, Bethel	133	96	2	Memphis, Ardmore	598	273	1
Halls, First	230	51		Barton Heights	224	85	1
Harriman, South	478	175		Bellevue	1682	779	4
Trenton Street	423	117		Beverly Hill	586	180	2
Walnut Hill	276	130	1	Boulevard	462	132	
Hendersonville, First	298	79		Broadmoor	246	151	2
Holiday Heights	36			Brunswick	154	93	
Hixson, First	332	106		Charjean	402	181	3
Central	312	147	1	Collierville	315	102	2
Memorial	258	94		Ellendale	159	81	
Hollow Rock, Prospect	189	38		Eudora	375	353	3
Humboldt, First	524	159	1	Fairlawn	540	249	
Jackson, Calvary	609	224	9	First	1385	378	5
First	985	250	2	Forest Hill	100	42	1
East Union	96	70		Georgian Hills	401	169	
Parkview	373	125		Graceland	696	265	3
West	858	380	3	Graham Heights	276	157	6
Jellico, First	193	89		Havenview	214	58	2
Johnson City, Central	656	172		Highland Heights	1152	531	7
				Kennedy	484	204	1

LaBelle Haven	644	227	1
Lauderdale eights	85	39	
LeaClair	514	187	4
Leawood	867	327	2
Levi	366	138	8
Lucy	122	72	5
Macon Road	203	80	5
Malcomb Avenue	174	58	1
Mallory Heights	274	126	5
Merton Avenue	468	120	
Millington, First	469	252	9
Millington, Second	100	63	1
Mt. Terrace	217	97	5
Oakhaven	444	200	2
Oakville	295	89	5
Park Avenue	663	182	
Prescott Memorial	457	157	4
Raleigh	507	202	2
Range Hills	148	72	3
Richland	321	105	1
Rugby Hills	269	144	19
Seventh Street	436	120	2
Sky View	350	182	4
Southland	174	82	
Southmoor	212	120	4
Temple	1055	349	4
Union Avenue	865	277	1
Vanuys	85	34	
Wells Station	704	252	2
Westmont	120	46	3
Woodstock	119	62	1
Milan, First	421	103	6
Millersville, First	51	30	
Murfreesboro, First	588	117	
Calvary	101		
Powell's Chapel	154	115	
Southeast	108	79	
Third	381	140	
Woodbury Road	256	100	1
Nashville, Alta Loma	284	149	4
Mission	11		
Bakers Grove	158	73	
Bordeaux	154	36	1
Brook Hollow	467	133	4
Crievewood	541	151	12
Dalewood	412	138	
Donelson View	152	65	1
Donelson, First	778	171	2
Eastland	553	178	
Eastwood	205	70	2
Fairview	193	82	
First	1259	456	10
Cora Tibbs	52	32	
T. P. S.	319		
Carroll Street	187	53	
Freeland	140	65	
Gallatin Road	384	121	6
Grace	879	264	
Harsh Chapel	199	78	1
Haywood Hills	246	115	5
Hermitage Hills	236	136	8
Hill Hurst	129	48	
Immanuel	364	104	
Immanuel Chapel	20	10	
Inglewood	878	246	2
Jordan	39	21	
Jelton	234	125	
Judson	601	133	1
Benton Avenue	82	44	2
Lincoya Hills	241	76	4
Lockeland	541	176	4
Lyle Lane	81	28	
Madison, First	599	146	
Parkway, Madison	135	60	
Park Avenue	928	262	12
Rosedale	184	77	
Third	228	75	
Tusculum Hills	433	100	
Woodbine	493	234	
Oak Ridge, Central	504	140	1
Glenwood	418	149	1
Robertsville	747	183	7
Old Hickory, First	484	183	
Temple	218	121	3
Oliver Springs, Middle Creek	146	82	
Parsons, First	172	43	
Portland, First	401	133	1
Pulaski, First	344	112	
Rockwood, Eureka	100	70	
First	463	137	
Sardis	79		
Savannah, First	285	87	
Hopewell	180	133	30
Selmer, Falcon	79	51	1
First	260	83	
Sevierville, First	502	171	4
Seymour, First Chilhowee	240	153	6
Shelbyville, Shelbyville Mills	252	100	
Sidonia, Pleasant Grove	127	74	1
Smyrna, First	333	104	5
Somerville, First	250	101	
Sparta, First	157	66	2
Springfield	545	147	
Summertown	127	68	
Sweetwater, First	429	105	
North	214	35	3
Mission	41		
Trenton, First	529	114	
White Hall	145	60	
Union City, First	539	119	
Samburg	70	54	8
Second	308	130	2
Watertown, Round Lick	188	87	
White House	152	83	
Winchester, First	224	46	
Southside	39		
Oak Lawn	100	59	3



Built to last the life of your church

American Seating Folding Chairs are engineered for the maximum in durability and long lasting comfort. Available in five seat styles: shaped-steel, birch-plywood, vinyl-covered steel, upholstered, and spring-arch. Over 16,000,000 already in use! Call us today.



HIGHLAND PRODUCTS CO.
701 West Jackson
Knoxville 8, Tennessee

NASHVILLE PRODUCTS CO.
158 Second Ave., North
Nashville, Tennessee

SCHOOL PRODUCTS CO.
Madison at Wellington
Memphis, Tennessee

CHATTANOOGA SCHOOL PRODUCTS CO.
115 Broad Street
Chattanooga, Tennessee

LOOK AT THE BOOKS!

For Toddlers Through Teens



BABY'S OWN BOOK
A day with baby. Safe, washable cloth book. Ages through 2 years. (13g) No. D103 \$1.00

ANIMAL PANORAMA
Six-foot fold-out zoo of familiar animals in bright colors. Ages 1-3. (13g) No. C702 \$1.00

I KNOW GOD LOVES ME
by Melva Cook
God's love through a child's eyes. Illustrations on every page. Ages 3-5. (26b) Board, 60¢
Cloth, \$1.00

GOD IS GOOD
by Mary Alice Jones
The wonder of the things God planned. Big, colorful pictures. Ages 4-8. (2r) \$1.00

MY BOOK ABOUT GOD'S WORLD
selected by Blanche Mays
Simple verses from the Bible and lovely illustrations tell the Creation story. Ages 4-7. (13g) \$1.95

THIS HOME FOR ME
by Solveig Paulson Russell
A fascinating visit to fourteen animal homes. Ages 4-8. (26b) Board, 60¢
Cloth, \$1.00

FAIREST LORD JESUS
by Frances King Andrews
A timeless story, beautifully illustrated. A book to treasure. Ages 6 up. (26b) \$3.00

WHERE'S WILLIE?
by Seymour Reit
A sniffing, poking, blue-eyed kitten to spellbind beginning readers. Ages 6 up. (18g) \$1.00

THE TINKER'S ARMOR: The Story of John Bunyan
by Gladys H. Barr
Lively dialogue and stirring action portray John Bunyan—a brave, fun-loving boy, a heroic man. Ages 11-14. (26b) \$2.50

OZARK OBIE
by Virginia Whitman
Adventure galore! Cave exploring and an island rescue. Fine reading for boys 11-14. (26b) \$2.95

CHARLOTTE'S WEB
by E. B. White
Charlotte, the talking spider and Wilbur the Pig are adored by ages 9-12. On all lists of recommended books for children. (9h) \$2.95

THREE-MINUTE DEVOTIONS FOR BOYS AND GIRLS
by William L. Woodall
One-hundred readable, inspiring story-meditations for ages 8-12. (18a) \$2.50

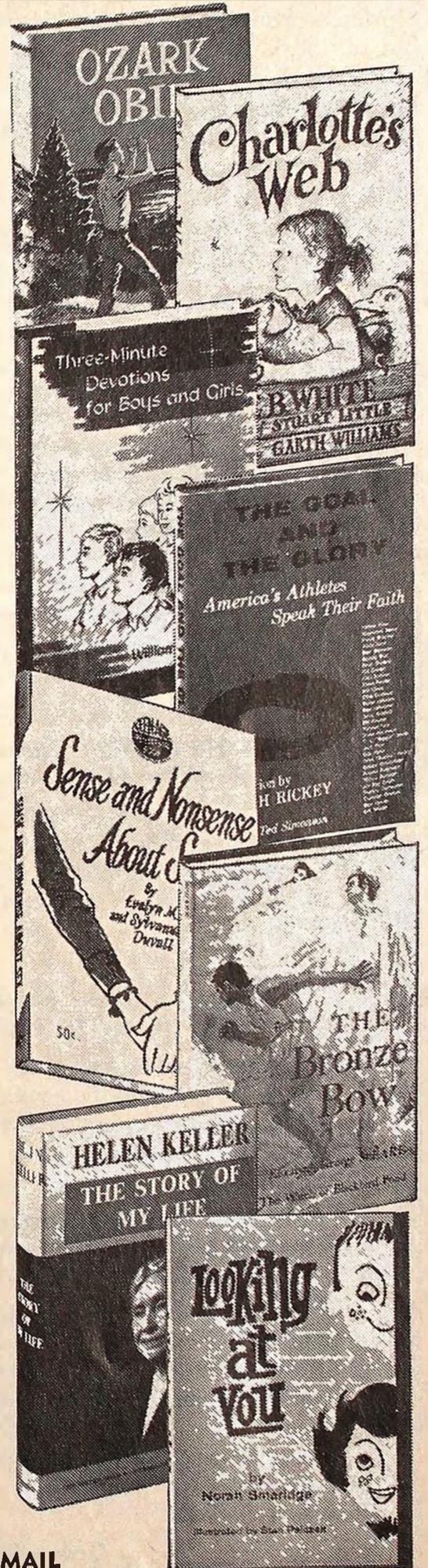
THE GOAL AND THE GLORY
edited by Ted Simonson
Striking Christian testimonies by thirty champion sportsmen. Teen-age up. (6r) Paper, \$1.00
Cloth, \$2.95

SENSE AND NONSENSE ABOUT SEX
Evelyn M. and Sylvanus M. Duvall
Sound counsel for teenagers. Exposes fallacies in popular thinking about love and sex. (18a) Paper, 50¢

THE BRONZE BOW
by Elizabeth George Speare
Dramatic, award-winning novel of how Daniel becomes a follower of Jesus in first-century Palestine. *Every teen-ager should read it.* (26h) \$3.25

THE STORY OF MY LIFE
by Helen Keller
"No one can know her . . . without feeling admiration and gratitude." Teen-agers up. (11d) \$3.95

LOOKING AT YOU
by Norah Smaridge
Sane, sensible teen-age guide to self-examination and improvement in friendships, personality, and activities. (1a) \$3.00



for books for toddlers or teens

• SHOP IN PERSON • ORDER BY PHONE • ORDER BY MAIL

From your **BAPTIST BOOK STORE. DO IT TODAY.**

By Oscar Lee Rives

—A Call To Spiritual Dedication—

TEXTS: Malachi (Larger)—Malachi 2:1, 2, 4-9; 3:1-4 (Printed)—Malachi 2:10 (Golden).

Since the Golden Text does not appear in the printed lesson mention may be made by way of introduction to that lesson. It reads as follows in a series of questions which is characteristic of the book of Malachi who has been called the Hebrew Socrates. "Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" It points up the low moral and spiritual level of the Jews at the time of its writing which was around 425 B.C. It reminds of the brotherhood of man in a creative sense which incidentally must be differentiated from that in a recreative sense. All men are brothers from the standpoint of the natural and the physical, and this must always be remembered. But only those who have been regenerated by an exercise of

personal faith in Jesus Christ constitute this new brotherhood about which the New Testament speaks so frequently for this is supernatural and spiritual. The brotherhood of man, both in a creative and in a recreative sense, needs to be brought together in terms of the recreative being used of God to reach the creative. Hence we note the challenge of the topic chosen for our lesson.

Insincere Pretenders (Mal. 2:1, 2)

Malachi, the Lord's prophet, condemns the priests who were the accredited religious leaders of that day. They had succeeded in making a sort of racket out of religion. In their insincerity they pretended to possess a sort of monopoly upon God. They imagined that their words carried weight merely because they occupied a certain religious position among the people. Their hypocritical utterances, in the name of religion, deserve the cursing of the Lord and His pro-

phet so announces. Their mockery will result in the misery both of themselves and of those who follow their leadership. Religious leaders must be sincere.

Iniquitous Practices (Mal. 2:4-9)

The old teaching, "like priest, like people", was being fulfilled. The masses of the people were imitating, and exceeding, the priests in their iniquity. The tribe of Levi had in the long ago been designated to be worthy mediators between God and the people, but by this time they were failing miserably. The practice of perversion was resulting in moral pollution. Since the morals of a people never rise any higher than its spiritual ideals there was tragedy ahead for all concerned. What a warning for our land today we find here! A pastoral leadership that centers upon the priestly functions inherent in his position to the neglect of his prophetic functions is sure to bring untold spiritual destitution. For instance, when such leaders spend too much time and effort in "making the wheels turn smoothly" so as to leave too little time and effort to hear and ponder the message from God to His people a note of warning must be sounded. When such leaders become so absorbed in quantity as to ignore quality of membership they serve, religion, is sure to become so highly institutionalized that its progress must depend upon the techniques of commerce rather than upon the principles of Christian fellowship.

Inspired Proclaimers (Mal. 3:1-4)

It seems obvious that two proclaimers of God's better day for His people are here referred to, and that some centuries later John and Jesus will appear. The lesson for next Sunday will amplify this thought. These proclaimers will be recognized as inspired by many of their hearers. Their ministries are here described as purifying in nature. John the Baptist will of course prepare the way for the coming of the Messiah. Judah and Jerusalem will be restored to their former glory but it will be spiritual rather than political in nature. The long night of waiting is about to settle down upon God's people and it will last for some four hundred years. But the dawn of a new and more glorious day will surely come. Most of the people will not recognize it when it arrives but some will and will rejoice in it. The call, then as well as now, remains in effect. It is the call to spiritual dedication. The times demand it. The Lord urges it.

Three Important Books

The New Bible Commentary edited by Francis Davidson

Based on up-to-date biblical knowledge and scholarship, this one-volume commentary gives more than a million words of explanation on the meaning of the Bible. (1e) **\$7.95**

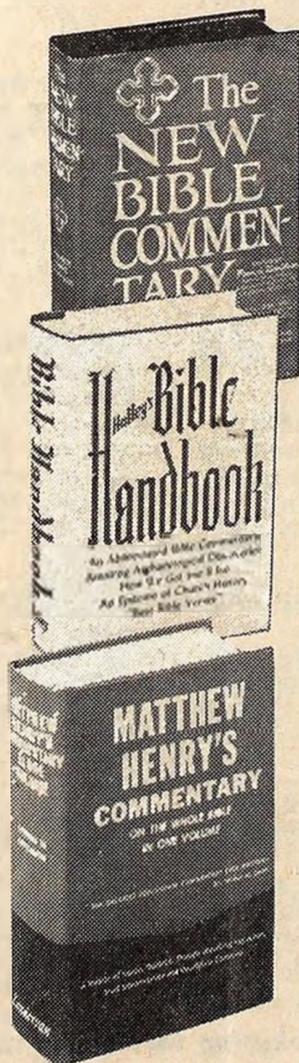
Halley's Bible Handbook by Henry H. Halley

Here is an abbreviated Bible commentary with notes on the books of the Bible, their historical, geographical, and chronological backgrounds. (1z) **\$3.95**

Matthew Henry's Commentary on the Whole Bible (In One Volume) edited by Leslie F. Church

Outlines, exposition, comments, and illustrations for ministers and laymen. Described by many as the greatest devotional commentary of all time. (1z) **\$9.95**

Special price until January 1, 1963,
\$8.95



Order from or visit your
BAPTIST BOOK STORE today.

1010 Broadway, Nashville, Tenn.
24 N. Second Street, Memphis Tenn.

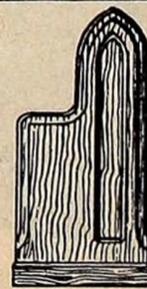
706 S. Gay Street, Knoxville, Tenn.
724 Cherry Street, Chattanooga, Tenn.

Superior Seating

Reasonably priced. For information or catalog write to Dept. JL61.

Southern Desk Company

Hickory, North Carolina
A DIVISION OF DREXEL ENTERPRISES, INC.





Corporal Gets a Scolding*

By Margaret Davis de Rose

Mamma Dog walked obediently by her master's side as the sergeant hurried to the parade ground. The long hours of practice while the sergeant trained her where to walk and to sit up had been tiring. But they had been worth it. Now early each morning she was allowed to go and hear him play reveille on his bugle.

Mamma Dog lived at Fort Huachuca (Wa-choo-ka) in Arizona. Many soldiers and civilians at the base were busy working on plans to send a man to the moon.

On this lovely day, as Mamma Dog walked along beside the sergeant, she thought of her five little puppies. Soon they would be old enough so that she could start teaching them how to be obedient.

All the puppies had white fur like hers—that is all but Corporal. His fur was mostly all brown.

Corporal's cute, Mamma Dog thought, but he's saucy. I'm afraid I'm going to have trouble with him.

Mamma Dog watched her master walk onto the parade ground. All the soldiers were standing very straight. They were in even lines.

Mamma Dog waited quietly at the edge of the parade ground. She knew it would be wrong to run onto the field during reveille.

She saw her master raise the bugle to his lips. As he began to play, a group of soldiers started to raise the American flag, on the flagpole. With the first sound of the bugle, Mamma Dog sat up to salute the flag, as she had been taught.

She always enjoyed this part of the day. Her puppies were safe, fenced in at the sergeant's house. Tall cottonwood trees shaded the yard where they romped on the cool grass.

Suddenly out of the corner of her eye she saw something moving. She almost

lost her balance. A tiny brown puppy raced onto the parade ground. It rolled on the grass and then got up and ran around and around in big circles. Then it started running and out between the soldiers' feet. Mamma Dog was horrified. It was Corporal.

What shall I do? Mamma Dog thought. She didn't dare move until the salute to the flag was over.

By now the flag was nearly to the top of the flagpole. Suddenly Corporal ran to the sergeant and sat down in front of him just as the sergeant blew a high note on the bugle. Corporal looked up at the sergeant, cocked his ears, put back his head, and let out a long, loud howl. Then he scampered off in great delight.

When Mamma Dog got home, Corporal was already there.

"Corporal," Mamma Dog scolded angrily, "You disgraced all of us on the parade ground this morning. What shall I do with you!"

For the next week Mamma Dog spent long hours teaching her puppies how to sit up when they heard the sergeant practicing reveille on his bugle. They learned quickly, all but Corporal. He wouldn't try to learn. He would fall over. Instead of sitting up straight he would play "dead dog."

One day Mamma Dog took all five puppies to the edge of the parade ground.

"This is where I sit while the sergeant blows reveille on his bugle," she said. "You, too, must sit up and salute the flag here. And never," she glared at Corporal, "never go on the field."

Each day with practice four puppies did better and better. Each day Corporal did worse and worse. Sometimes Mamma Dog felt he would never learn to be obedient.

Late one afternoon when she started to put the puppies through their drill, Corporal was missing.

Some Apt Verse!

I dreamed Death came the other night,
and Heaven's gate swung wide;
With kindly grace an angel ushered me
inside.

And there to my astonishment stood folks
I'd known on earth—

Some I'd judged and labeled as "Unfit" or
"Little Worth."

Indignant words rose to my lips, but never
were set free,

For every face showed stunned surprise—
No one expected *me!*

Waitress: We have everything on the
menu today, sir.

Customer: So I see. How about a clean
one?

The gossip club member was monopolizing
the conversation, much to the annoyance
of the other women. She chattered on
at a rapid clip and no one else could get a
word in. Suddenly she grimaced and an-
nounced that she had just bitten her tongue.

"My," cut in another member, "how did
you ever catch it?"

Judge: "Can't this case be settled out of
court?"

Kelly: "Sure, that's what we were trying
to do, your honor, when the police inter-
fered."

"Your puppies stay right here in the yard,"
she said, "while I go look for that naughty
dog."

She went to the butcher shop, but no
Corporal. She went to the clubhouse, but
no Corporal.

I'll see whether he followed the sergeant
to his office, she thought.

As Mamma Dog passed the parade
ground, she saw the soldiers lined up for
retreat. She knew this was the time when
the flag was lowered and carefully put away
for the night. A different soldier blew the
bugle for this ceremony.

As the bugle sounded, Mamma Dog
stopped in her tracks. She could hardly
believe her eyes. Corporal was at the edge
of the parade ground. He was sitting up at
attention. His little back was as straight as
could be. Never once did he fall over.
Never once did he howl.

Mamma Dog turned and trotted home.
She felt very happy. She wouldn't worry
any more. Corporal had learned how to
be obedient.

*(Sunday School Board Syndicate, all rights reserved)

Conference Will Examine "Too Much-Too Many" Idea

"There's too many meetings!" complains one pastor, "I can't go to them all, and I can't expect my people to." Another adds, "I get too much denominational mail. Nearly every day there's a letter promoting a meeting, explaining a campaign or program, or pleading a cause. I just get too much mail!"

These attitudes on meetings and mail will be examined during a special conference October 1-2.

Gene Kerr, administrative assistant of the Tennessee Baptist Convention, said a selected group of denominational leaders, state and Southern Baptist workers have been invited to study the "Too Much Mail and Too Many Meetings" attitudes. The two-day meeting will include problem solving sessions, group discussions, and suggestions for improvements.

Program personnel includes E. Warren Rust, president of the Tennessee Baptist

Convention and pastor of First Church, Cleveland; Dr. W. A. Boston, chairman of the Tennessee Baptist Program Committee and pastor of Raleigh Church; Mrs. Bradford Duncan of Jackson, president of the State Woman's Missionary Union; and Dr. Allen West, chairman of the Denominational Cooperation Committee and pastor of Woodmont Church, Nashville.

Others on the program include Dr. Gaye L. McGlothlen, president of the Executive Board of the Tennessee Baptist Convention and pastor of Immanuel Church, Nashville; Lawrence Trivette, missionary for Knox Baptist Association, Knoxville; Charles Norton, state Training Union secretary; Jesse Daniel, state Sunday School secretary; William H. Pitt, state Stewardship secretary; Dr. W. Fred Kendall, executive secretary of the Tennessee Baptist Convention; and Gene Kerr.

Nashville pastors participating in the

study will include Vernon Powers, Glendale; Roy Babb, Edgefield; and Herman Jacobs, Crieveewood. Other participants are Harold Gregory, missionary for Nashville Association; Harold King, educational director for Nashville Association; Dean Kaufman, educational director for Woodmont Church, Nashville; H. D. Standifer of Manchester, missionary for Duck River Association; Teddy Evans of Selmer, missionary for McNairy Association; and Ham Traylor, Sunday School superintendent for First Baptist Church, Maryville.

A number of Tennessee Baptist and Southern Baptist workers have been invited to attend the conference as observers. The meeting will be held in the Belmont College dining room.

Florida Recommends 41 Per Cent For SBC

JACKSONVILLE, FLA. (BP)—The Florida Baptist State Convention meeting in November will be asked to approve a 1963 budget of \$2.7 million, with 41 per cent going to worldwide work through the Southern Baptist Convention.

The budget was drafted here by the state board of missions, following an action of the 1961 convention to increase the percentage of the annual amount going outside Florida, moving toward 50-50 distribution.

Floyd B. Simpson began his duties as pastor of Lincoya Hills Church, Nashville, September 16. He received the Bachelor of Divinity and Master of Religious Education degrees at New Orleans Seminary this year. While a seminary student Simpson pastored Mt. Olivet Church, Mt. Olivet, Miss., two years. He is married and has two sons. The church plans a reception for Rev. and Mrs. Simpson at the church, September 23.

What

Waiving

DELAYED

PARTICIPATION

means to a Baptist Minister!

Every Baptist minister has one more chance to get full widow and disability protection in the SOUTHERN BAPTIST PROTECTION PLAN if he and his church acts now! Time is short however. The delayed participation waiver ends January 1, 1963.

Any minister in the Plan on January 1, will have full widow and disability protection based on the amount of dues paid into the Plan for him. (Retirement benefits were never affected by the penalty.)

After January 1, any minister, eligible to join the Plan for a year or more, will have his widow and disability benefits reduced by the length of time he delayed in joining.

SO ACT NOW! Have full widow and disability protection while you build a liberal retirement!

And for the church's protection, it should make sure its minister is in the Plan by paying the 10 per cent dues. Then, if the minister should die or become disabled, the church knows he is fully protected.

For more information, write...

THE ANNUITY BOARD, S.B.C.

511 NORTH AKARD BUILDING
DALLAS 1, TEXAS

or contact your state's
Annuity Board representative

CHURCHES ARE OUR SPECIALTY

Finance

Construction

Insurance

**Guaranty Bond and
Securities Corp.**

Cumberland Industries, Inc.

**Huey & Huey, General
Insurance**

1717 West End Ave.

Nashville 3, Tenn.