

# BAPTIST & REFLECTOR

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CONVENTION

"SPEAKING THE TRUTH IN LOVE"

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## Word Power



Nat C. Bettis, Carson-Newman College,  
Jefferson City

Perhaps no instrument at man's disposal is used more often than the one known as a word. Every word communicates a mental image to its hearer or reader.

Each of us is a steward of our words, with an obligation to use more effectively our word stewardship. With words God has given to us his message of eternal redemption and validated it by the sending of His Son to die for our sins on Calvary's cross. Our Bible is known as God's Holy Word.

Paul refers to the Word of God as "the Gospel which is the power of God unto Salvation to everyone that believeth." (Rom. 1:16.) In a similar sense my word is my gospel just as in days of old the apostle's word was the apostle's gospel, even before the Gospels were written.

Charged with such a stewardship it behooves us to handle carefully every word of our mouths and pens. It is suggested that all of us faithfully and honestly examine our words and their power in light of the following questions:

1. Is it right for one to look to a people for financial support and then disseminate doctrines and practices contrary to the concepts of those people?

2. Is it any less dishonest to destroy a young person's faith and spiritual equilibrium than it is to murder a man in cold blood?

3. Does my "gospel" have its origin in the "fear of the Lord which is the beginning of wisdom"?

4. Is my "gospel" the power of God or the "foolishness of men"?

5. Is my "gospel" full of the presence and dynamic of a living Savior or is it void of true wisdom, vacuous of power, devoid of good sense, a waste of time and words, empty of divine presence, and a mere testimony to my selfish claim to intellectual prowess and worldly ambitions.

In conclusion, the power of our words

## Nominations To Committees Announced

Nominations for six State Convention committees have been announced by the Committee on Committees, Harold J. Purdy of Nashville, Chairman. The committee will submit its report to the 88th annual session of the Tennessee Baptist Convention meeting in the Gatlinburg Civic Auditorium, November 12-14. Other members of the committee to make this report along with Chairman Purdy are: V. Wayne Tarpley, Smyrna, Mark Harris, Memphis, Richard M. Lucas, Nashville, Robert Sanders, Camden, Thomas V. Wells, Maryville, J. Ralph McIntyre, Chattanooga, Clint Oakley, Memphis.

The following are the nominations proposed by the committee:

**COMMITTEE ON BOARDS**—Three Years: 1. To be nominated by President and Vice President; 2. Charles Ausmus (E); 3. Eugene Cotey (M). Two Years: 1. Paul Palmer, Memphis (W); 2. Tom Madden, Tullahoma (M); 3. D. M. Renick, Memphis (W). One Year: 1. O. C. Rainwater, Loudon (E); 2. Floyd Cates, Pulaski (M); \*3. J. E. Sharp, Bells (W).

**COMMITTEE ON CREDENTIALS**—Three Years: 1. Carl Ogle (E); 2. Charles Sharp (M); 3. Hilliard Goode (W). Two Years: 1. James A. Atchley, Bruceton (W); 2. J. O. Carter, Nashville (M); 3. Richard B. Sims, Kingsport (E). One Year: 1. C. A. Wingo, Martin (W); \*2. C. A. McKenzie, Cleveland (E); 3. J. Victor Brown, Nashville (M).

### On Our Cover

The Historical Commission is an agency of the Southern Baptist Convention and is supported by funds contributed through the Cooperative Program. The Commission carries out a specific program of preserving and utilizing historical records of Baptists for the glory of God. Churches are urged to keep biographical information about pastors and leaders (living and deceased) in the *Church Book of Remembrance* loose-leaf binder, and to send copies of the information to the Commission for the historical files.

On our cover picture Mrs. Kay Churchwell, formerly of the Commission, places the 6,231st copy of biographical information on top of the 7 ft. stack of biographical forms. Looking on is Dr. Lynn E. May, Jr., Commission Research Director, who is holding the *Church Book of Remembrance* binder.

can be the power of God if we will but tarry to be empowered according to the ancient and yet ever new promise of Jesus who said: "And you shall receive power after that the Holy Spirit is come upon you and you shall be my witnesses." Acts 1:8.

**COMMITTEE ON ARRANGEMENTS**—Three Years: 1. F. R. Cole (E); 2. B. J. Turner (W); 3. Roy Babb (M). Two Years: 1. Jerry Glisson, Memphis (W); 2. Hugh Myers, Manchester (M); 3. James Canaday, Johnson City (E). One Year: 1. L. C. Roberts, Knoxville (E); \*2. Eugene M. Fleming, Portland (M); 3. Robert L. Orr, Dyersburg, (W).

**COMMITTEE ON RESOLUTIONS**—Three Years: 1. Carter Elmore (M); 2. Ansel Baker (E); 3. Pat Landrum (W). Two Years: 1. Robert Daugherty, Nashville (M); \*2. William Harbin, Maryville (E); 3. Thomas W. Pope, Jackson (W). One Year: 1. Harry Moore (M); 2. Gordon T. Greenwell, Sevierville (E); 3. Robert H. Dills, Dyersburg (W).

**COMMITTEE ON AUDITS**—Three Years: 1. Hilton Austin (M); 2. Arthur Hancox (E); 3. Morris Prince (W). Two Years: 1. J. L. Ford, Woodbury (M); 2. Harold Malone, Chattanooga (E); 3. J. R. Covington, Union City (W). One Year: 1. Wallace E. Morton, Knoxville (E); \*2 C. M. Pickler, Memphis (W); 3. Oscar T. Nelson, Madison (M).

**COMMITTEE ON THE JOURNAL**—Three Years: 1. Wendall Price, (M); 2. Raymond Lloyd (E); 3. A. L. Garner (W). Two Years: 1. Bill Riley, Jackson (W); 2. W. W. Clark (E); 3. Hubert D. Estes, Shelbyville (M). One Year: 1. Kenneth B. Combs, Oak Ridge (E); 2. P. O. Davidson, Memphis (W); 3. James Harris, (M).  
\*Temporary Chairman  
(E-East Tenn.; M-Middle Tenn.; W-West Tenn.)



## BAPTIST AND REFLECTOR

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**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, Gayle L. McGlothlen, O. C. Rainwater, E. Warren Rust, D. D. Smothers, G. Allen West.



## What Is Landmarkism?

In recent theological discussion among Southern Baptists several polemical terms have been employed to identify various individuals, groups, and points of view. Modernist, Liberal, Conservative, and Fundamentalist labels have been commonly heard. Unfortunately these terms have not uniformly been applied with precision and knowledge of historical meaning.

In his article seeking to shed light upon those most frequently used, Dr. Herschel H. Hobbs has been helpful in providing some historical setting. However, there is another label, used at least as much, which deserves examination and definition, namely, Landmarker.

Viewed both in its historical and present contexts, the term has three proper uses. First, Landmarkism designates an historical movement among Southern Baptists originating in the 1850's and led primarily by J. R. Graves, preacher, debater, writer, and editor of *The Tennessee Baptist*. The initial use of the word goes back to a booklet published in 1854 entitled *An Old Landmark Re-set*. It was written by J. M. Pendleton, Baptist pastor in Bowling Green, Kentucky.

Two years earlier (1852), Pendleton invited Graves to conduct revival services in his church. Upon his arrival, in conversation

*Dr. Patterson is associate professor of Church History at Southern Baptist Theological Seminary, Louisville, Ky.*



### ... State Paper Always Welcomed

• I appreciate the good Editorials that have been in the BAPTIST AND REFLECTOR in recent weeks. All of it has been good and certainly your stand on issues has helped many. Our State Paper is always welcomed in the homes of our church and the people are heard discussing its contents many times.—Walter M. Martin, Pastor, Antioch Baptist Church, Humboldt, Tennessee.

### ... Pulpit Committees Aware Of The Problems

• The Pulpit Committee of the First Baptist Church in Kingsport, Tennessee, has read with interest the editorial entitled "The Overworked and the Unemployed" which appeared in the September 20, 1962, issue of the BAPTIST AND REFLECTOR.

Having just spent 13 months in search of a pastor, our committee is well aware of the problems which are discussed in the above-mentioned editorial. We are convinced that the present Baptist system leaves much to be desired and although we Baptists glory in our democracy, there is a need for better information and assistance for local pulpit committees and pastors. Although we do not claim to know the answers, our committee firmly believes that the thoughts expressed in the above-mentioned editorial deserve attention.—H. D. McNeeley, Chairman, Pulpit Committee, First Baptist Church, Kingsport, Tennessee

Graves learned that his host was disposed to accept immersions performed by non-Baptists as valid. Graves thereupon firmly outlined his convictions against this practice. He stated that since he didn't wish to preach views contrary to those of the pastor, it might be best for him to return to Nashville and let Pendleton himself do the preaching. However, at Pendleton's insistence Graves consented to stay. Pendleton urged him to present his views on the subject, since he (Pendleton) confided that he had not studied the matter fully.

By the end of the revival meeting Pendleton had accepted Graves' position on alien immersion and other related matters. Recognizing the talents of Pendleton, whom he had earlier known through his writings, Graves asked him to write several articles. They dealt with differences between Baptists and those denominations practicing infant baptism. In these essays he showed why, in the name of consistency, Baptists could neither recognize pedobaptists "as regular churches of Jesus Christ, nor receive their immersion, nor recognize their ministers as scripturally ordained ministers of the gospel."\*

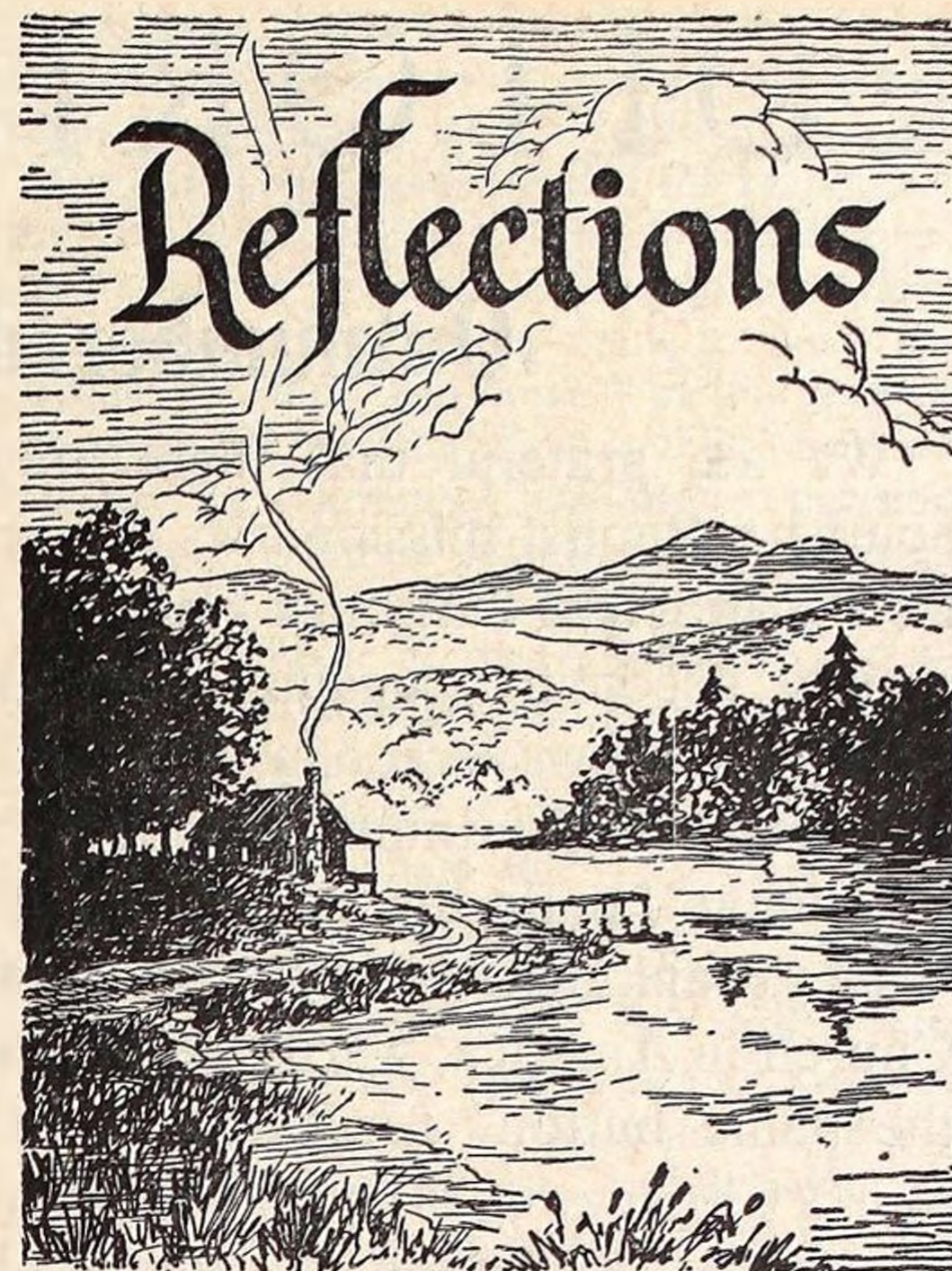
Pendleton's efforts were first published as a series of four articles in Graves' paper. They were then brought together into a booklet which Graves entitled *An Old Landmark Re-Set*. It was published by Graves and widely distributed throughout the South at a few cents per copy. Those who subscribed to its position became known as "Old Landmarkers." In most later references the name is abridged simply to "Landmarkers" or "Landmarkism."

The article on Landmarkism in the *Encyclopedia of Southern Baptists* (vol. II, p. 757) summarizes the basic distinctives of the position Graves and his followers took. Graves' system, concerned mainly with the doctrine of the church, centered in the primacy of the local church. He held that only a group of immersed believers could be considered a church in any religious sense. Such a definition automatically excluded pedobaptist "societies" as true churches. Also, such non-Baptist groups cannot properly authorize ministers to preach. Therefore, their ministers ought not to be allowed in Baptist pulpits. Of course, logically the ordinances of such churches are invalid, and even an occasional immersion of a believer must be rejected as null and void, since proper authority for it is lacking.

Landmarkism has also been characterized by Baptist church succession and closed communion. Its view of Baptist history is that there has been an unbroken chain of

\*O. L. Hailey, *J. R. Graves: Life Times and Teachings*, p. 73.

(Continued on Page 7)



Life is full of choices that have to be faced. No one else can choose for us. All our life long we are in the valley of decision.—Ernest Edward Smith, "Valley of Decision," *Watchman-Examiner*.

Freedom is not its own defense. Its survival in this century will require the construction of a new community of unified effort and shared responsibility. In the words of the Spanish philosopher Salvador de Madariaga: "This trouble today is that the Communist world understands unity but not liberty, while the free world understands liberty but not unity. Eventual victory may be won by the first of the two sides to achieve the synthesis of both liberty and unity."—J. W. Fulbright, "For a Concert of Free Nations," *Foreign Affairs*.

Don't make the mistake of letting yesterday use up too much of today.—*Advertiser's Digest*.

The life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he intended to make it.—J. M. Barrie, quoted in *Toastmaster*.

It will take a higher standard of life rather than a higher standard of living to meet the challenges of a world that is in the midst of astonishing changes.—Henry J. Cadbury, *Christian Advocate*.

We may well go to the moon, but that's not very far. The greatest distance we have to cover still lies within us.—General Charles De Gaulle, *Cincinnati Enquirer*.

Five Rules for Job Failure: 1) Do only what is required; 2) Leave it until the last minute; 3) Let the mistakes go; 4) Don't listen to your conscience; 5) Learn to be a convincing bluffer.—*Trained Men*.



# EDITORIALS

## Outnumbered

We are grateful that there are more than 1500 Southern Baptist missionaries overseas but let us realize the problem that must be faced in a world that is rapidly becoming paganized. While the number of Christians grows larger in the world, they proportionately are being outnumbered by an increasing part of the human family that is unreached by the gospel.

Dr. Franklin Clark Fry, president of the Lutheran Church in America, warns the time is coming to "press the panic button" for world Christian missions. He thinks Christianity is about to die out as it is faced with becoming a dwindling percentage of the earth's population and its world influence passing into the hands of those who are anti-Christian or at least non-Christian. Dr. Fry considers the present situation of such threat to Christianity the first of the kind since the time of Charlemagne. He condemned past religious efforts to reap what he labeled "the quick harvest for ourselves", bent on statistical gains, with little thought to where the Gospel was needed most. Thinking of ourselves

and forgetting the rest of the world has resulted in a vitiated Christian witness.

A Catholic leader recently stated that though the Roman Catholic Church reports about 800,000 adult baptisms each year, the annual growth of paganism in the world is almost 40 times greater. The population explosion which is registering with greatest force in non-Christian lands, means that the population of the world is increasing about 30,000,000 each year. Compared to this number, there are some 7,000 Catholic missionaries working out of the United States and 25,000 Protestant missionaries.

This is not said to discourage. Christ's followers have always been a very small minority. Victory does not come through numbers, wealth nor human organization. Victory can only come through the faith that overcomes the world in the power of the Spirit. This brings us to the realization of our utter dependence upon God. Beginning with that awareness, we can be used to win others to Him.

## Study Continues On Seminary Problem

Midwestern Seminary Trustees are continuing to seriously study problems involved in theological issues raised by one of the seminary professors. Dr. Ralph Elliott's book, "The Message of Genesis," became the focal point of debate during the Southern Baptist Convention last June in San Francisco. Elliott's statements about historical accounts in Genesis have been widely criticized.

Trustees of the seminary, located in Kansas City, Missouri, at their first full meeting since some new trustees were elected by the Convention took no precipitate action. We believe this was wise. They set up a special committee and referred for further study the problem of how to resolve the issues involved. Made public was a statement assuring Southern Baptists of the seminary trustees' awareness of and their desire to comply with the Convention's stand taken at San Francisco. The special committee continues its investigation and studies. Findings of this special committee will be brought to the full board of trustees as soon as possible.

### THE GREATEST WEAPON FOR PEACE

THE WORD OF GOD IS QUICK AND POWERFUL,  
AND SHARPER THAN ANY TWO-EDGED SWORD."  
— HEB. 4:12





# Prayer Hearing In Senate Bogs Down

WASHINGTON (BP)—There will be no more hearings on proposals to change the meaning of the First Amendment by constitutional amendments according to the staff of the Senate Judiciary Committee.

Instead, the record of the two days of hearings earlier in the year will be printed in a public document. Those who were not heard during the hearings have the privilege of submitting their testimony in writing to be included in the report.

Only those who favored an alteration of the First Amendment were given a chance to testify before the Senate Judiciary Committee. Many groups, including the Baptist Joint Committee on Public Affairs and the President of the Southern Baptist Convention made efforts to be heard. They oppose any change in the First Amendment.

Sen. James O. Eastland (D., Miss.), chairman of the Senate Judiciary Committee, shortly after the Supreme Court ruling in the New York Regents' Prayer Case, called for hearings to attack the court's decision and to change the First Amendment.

The Supreme Court ruled that official government prayers violate the establishment clause of the First Amendment.

Regular proceedings for such hearings

were violated all along.

Normally, such a matter is assigned to a subcommittee which conducts the hearings. Sen. Estes Kefauver (D., Tenn.) is chairman of the Judiciary Subcommittee on Constitutional Amendments. It is reported that since Kefauver favored the Supreme Court decision, Eastland feared that the proposed changes in the constitution would have little chance to be aired. He took over himself as chairman of the full committee.

Other normal procedure in such hearings is that senators and congressmen are heard first and then others can testify. While a number of nongovernmental persons and groups were attempting to be heard, the Senate Judiciary Committee without previous announcement called a hearing so Episcopal Bishop James A. Pike of California could testify. This was the last chance anybody had to be heard.

The Senate Judiciary Committee has made no public announcement that the hearings are concluded nor that persons and groups would have opportunity to include their testimony in the printed record. This fact was learned by a phone call from Baptist Press to the committee staff.

Present plans of the Judiciary Committee

seem to be to postpone further action until after the Supreme Court rules on the Maryland Pennsylvania and Florida cases now before it. These cases involve the reading of the Bible, recitation of the Lord's Prayer, and religious practices in the public schools.

A number of factors seem to have entered into the "bog-down" of the prayer hearings. After the first public reaction against the Supreme Court prayer decision and more accurate information was given the people, there was a rapid swing of public opinion in favor of the decision. Added to this was an unprecedented flood of requests from various groups wanting to be heard before the committee. It would have been impossible to hear them all.

The legislative situation in the Senate at the time became so pressing that the prayer hearings were continually put aside. The Mississippi Senator became deeply involved in the racial crisis in his state and could not give attention to the First Amendment.

Then, too, the questioning during the two hearings that were held revealed that it was not going to be an easy matter to change the First Amendment as was being advocated. The proposed changes were not well-worded nor carefully thought through. In addition, the Judiciary Committee in the House of Representatives had no intention of scheduling similar hearings on their side of the hill.

## BAPTIST BELIEFS

by Herschel H. Hobbs

### The Unpardonable Sin

The unpardonable sin is set forth by Jesus (Matt. 12:22-32; Mark 3:22-30; Luke 12:10), and is inferred in I John 5:16. It is sometimes called the sin against the Holy Spirit.

The occasion of Jesus' teaching was His healing of a demoniac (Matt. 12:22). The people were amazed and believed (v. 23). The Pharisees scoffed, attributing Jesus' power to Beelzebub or Satan (v. 24). By a series of examples Jesus pointed out the unreasonableness of their position (vv. 25-30). Then He pronounced this awful sin (31-32).

What may be said of it? It was not a sin of impulse. It climaxed a series of reasoned rejections of Jesus. It was not a sin of ignorance but of knowledge. The people saw Jesus' miracle as evidence of God's power. The Pharisees saw it as a work of Satan. So fixed were they in their opposition to Jesus that they attributed an obvious work of the Holy Spirit to demonic powers. Thus Jesus said that they had blasphemed the Holy Spirit (Matt. 12:31).

By continued rejection of Christ the soul becomes so calloused as to be unresponsive to the convicting work of the Holy Spirit. So no conviction, no repentance, no faith,

no salvation. Some question whether this sin is possible now. The writer thinks that it is. Certainly persistent unbelief until death is unpardonable (John 3:18). Even in the midst of life a continued rejection may lead to an inability to respond to the convicting power of the Holy Spirit.

Those who feel that they are guilty of this sin are not. A sense of sin is evidence that one is still responding to the Holy Spirit. The one who has no sense of sin should beware. It is impossible for a Christian to commit this sin, for he has already passed from death to life (cf. John 3:18; 5:24; Rom. 8:1-2).

Jesus distinguished between blasphemy against the Son of Man and blasphemy against the Holy Spirit (Matt. 12:32). The one is pardonable; the other is unpardonable. Why? If one blasphemes or rejects God the Father, there still remains God the Son and Holy Spirit. Blaspheme or reject God the Son, there remains the Holy Spirit. Blaspheme the Holy Spirit, and there remains no hope.

Every lost person should beware, for God says, "My Spirit shall not always strive with man" (Gen. 6:3).

## Vigorous Witnessing Program For Laymen Is Disclosed

MEMPHIS, (BP)—A concern to witness to the unsaved is mounting among Southern Baptist laymen, members of the Brotherhood Commission learned at their annual meeting here.

Almost 1,000 laymen from states with large Baptist populations will take part in evangelistic crusades in pioneer mission areas of the United States during 1962, George Schroeder, executive secretary of the Brotherhood Commission, reported. Vigorous programs are planned during the next two years.

Officially, the commissioners approved a 1963 budget of \$325,000, up \$21,540 from this year, and elected Roy Collum, Jr., pastor of First Baptist Church, Philadelphia, Miss., as their next chairman.

During 1963 about 150 laymen will aid Japanese Baptists in the New Life Movement Crusade in that country, Schroeder reported.

Special witnessing projects planned in 1964 include the West Coast Laymen's Crusade involving 1,500 men and evangelistic services in 60 English Baptist churches with 30 laymen involved.

In each case the men travel to the sites of the crusades at their own expense where they take religious censuses, conduct evangelistic services, and do personal soul winning, Schroeder said.



# Tennessee Topics

Mrs. Billie Jenkins, organist for Leawood Church, Memphis, for the past four years, has resigned to accept a similar position with Trinity Church, Whitehaven.

Roy Everett of Maryville is the new pastor of Mars Hill Church, located on Middlebrook Pike in Knox County Association. He has served as pastor of Madison Avenue Church, Maryville, for the past three years. Prior to that he served five years at Clear Springs Church, Mascot. Everett is married and has two daughters.

Rev. and Mrs. Marvin L. Garrett left by ship October 12 to resume work in Central Africa after furlough in the states. They may be addressed at Box 252, Gatooma, Southern Rhodesia, Central Africa. Garrett is a native of Union City.

First Church, Humboldt, has elected Tom Alexander, Houston Bennett, Harold Burch, Harris Coble, Barthel Gray and William Sadler as deacons.

First Church, Lewisburg, L. M. Huff, Jr., pastor, ordained Corda Dalton, I. R. Jones, Edd Hall, Herbert Logue, John Lambert, Ray Cheatham, and Cooley Lee as deacons.

New Duck River Association elected E. A. Rich, pastor of Rover Church, moderator; Robert Carter, pastor of Eastview Church, Shelbyville, clerk; and Frank Edwards of Cornersville as treasurer.

Claude Kelly has resigned as pastor of Walnut Hill Church, Harriman, where he has served since November, 1957. He will become pastor of Northwest Church in Chicago. Under his leadership Walnut Hill received 193 for baptism and 127 by letter, paid a \$13,000 debt, sold \$125,000 of bonds and made a note at the bank for \$5,000 for the erection of a new sanctuary, and contributions increased from \$14,000 to \$34,955.99.

Dr. Bradford Curry, native of Tennessee, has been chosen to help with the New Life Crusade in Japan next March. Curry, now pastor of Central Church, Jacksonville, Texas, is the son of Mrs. J. M. Curry of Bolivar and the late Dr. John Curry. He attended Union University and Southern Seminary, Louisville.

Glenn Ellis completed his pastorate at Cumberland City, September 30. He is available for pulpit supply and revivals.

First Church, Friendsville, honored Pastor and Mrs. Willis R. Allen with a reception and a cash love gift on their sixth anniversary with the church October 7. During Allen's leadership a debt of \$7,500 has been paid, along with about \$15,000 spent on remodeling, redecorating, new furniture and carpeting for the sanctuary installed, and the church has paved parking facilities for 100 cars. Gifts to missions have tripled and the church received 208 additions.

Jerry Songer has accepted the call of First Church, Greenbrier, and will begin his pastorate with the Robertson County Church, November 1. He has served First Church, Huntland for 18 months. Songer is a graduate of Belmont College and Southern Seminary.

Crump Mission was constituted into First Church, Crump, September 23, with 42 charter members. Following its organization a ground breaking ceremony was held on the church's two acre lot located on Highway 69 just North of Highway 64. Plans are to begin a building soon. R. B. Ackler is pastor. Adamsville Church, McNairy Association, was sponsor of the Mission.

Beaumont Avenue, Knoxville, ordained seven deacons. They are Bob Long, Samuel Cooper, David Childress, Delmer Allbright, M. T. Kirby, Bill Arpp, and Bill Summers.

Rev. and Mrs. Charles E. Compton, Jr., missionaries to South Brazil, have moved to Cuiaba, Mato Grosso (Address: Caixa Postal 5, Cuiaba, Mato Grosso, Brazil), from Dourados, Mato Grosso. Mrs. Compton, the former Betsy Dunning, was born in Aulander, N. C., but grew up in Tennessee.

Newly ordained deacons at Second Church, Union City, are John M. Barnes, Richard Doxey, J. P. Eddleman, Bob Keathley, Carnell Mathias and James Workman.

## Fleming Called By Fayetteville First

First Church, Fayetteville, has called Eugene M. Fleming as pastor. He will succeed D. D. Smothers who left the Fayetteville pastorate last June to serve on the staff of First Church, Lake Charles, La.

Fleming, a native of Mississippi, educated at Mississippi College and New Orleans Seminary, has been pastor of First Church, Portland since 1955. He has served in several capacities with the Tennessee Baptist Convention, including six years on its Executive Board and also on the State Missions committee and on the Committee on Arrangements.

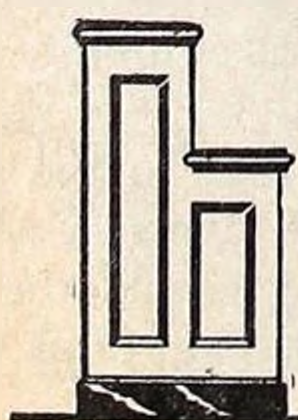
Union Association met with First Church, Spencer, October 4, with Moderator Vance King, presiding. Reports from the churches were all encouraging, and a fine spirit of Christian fellowship was enjoyed throughout the day by all attending, according to information received by BAPTIST AND REFLECTOR. The Annual Sermon was brought by Pastor Milford Cox of Pistole Church, the closing message by Missionary Oscar F. Davis. Pastor David Gillem, of the host church was elected Moderator; Mrs. Berniece Goodwin was re-elected Clerk.

Vester Blanton has resigned as pastor of Mt. View Church, Concord Association, to become pastor of Valley Hill Church, Hendersonville, N. C. His last sermon at Mt. View will be November 4.

First Church, Loudon, was led in revival services October 7-14 by Charles High, pastor of Rocky Hill Church, Knoxville, and Bill Choate, minister of music and education at First Church, Sweetwater. There were five additions by baptism and one by letter. O. C. Rainwater, pastor of the Loudon Church, assisted McMurray Roberts and Pleasant Hill Church, Loudon County, in revival services October 21-28. Reece Paul Hamilton, music director of the Pleasant Hill Church, directed the singing.

J. P. Stockman leaves Highland Park Church, Lawrenceburg, Nov. 1, for Central Church, Evadale, Texas. Stockman has been the only pastor of the Highland Park Church whose leadership he took up in 1955. Membership has grown from 52 to 427, an auditorium constructed at a cost of \$45,000, a pastorium purchased and a new educational unit housing nine departments is nearing completion. During his seven years, gifts received by the church amounted to \$131,368. Of this amount, \$18,148 has been given to missions. Stockman has served as moderator of Lawrence Association and is a member of the State Executive Board of the Tennessee Baptist Convention.

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## Parent-Youth Relationships To Be Featured At "Conference On Youth"

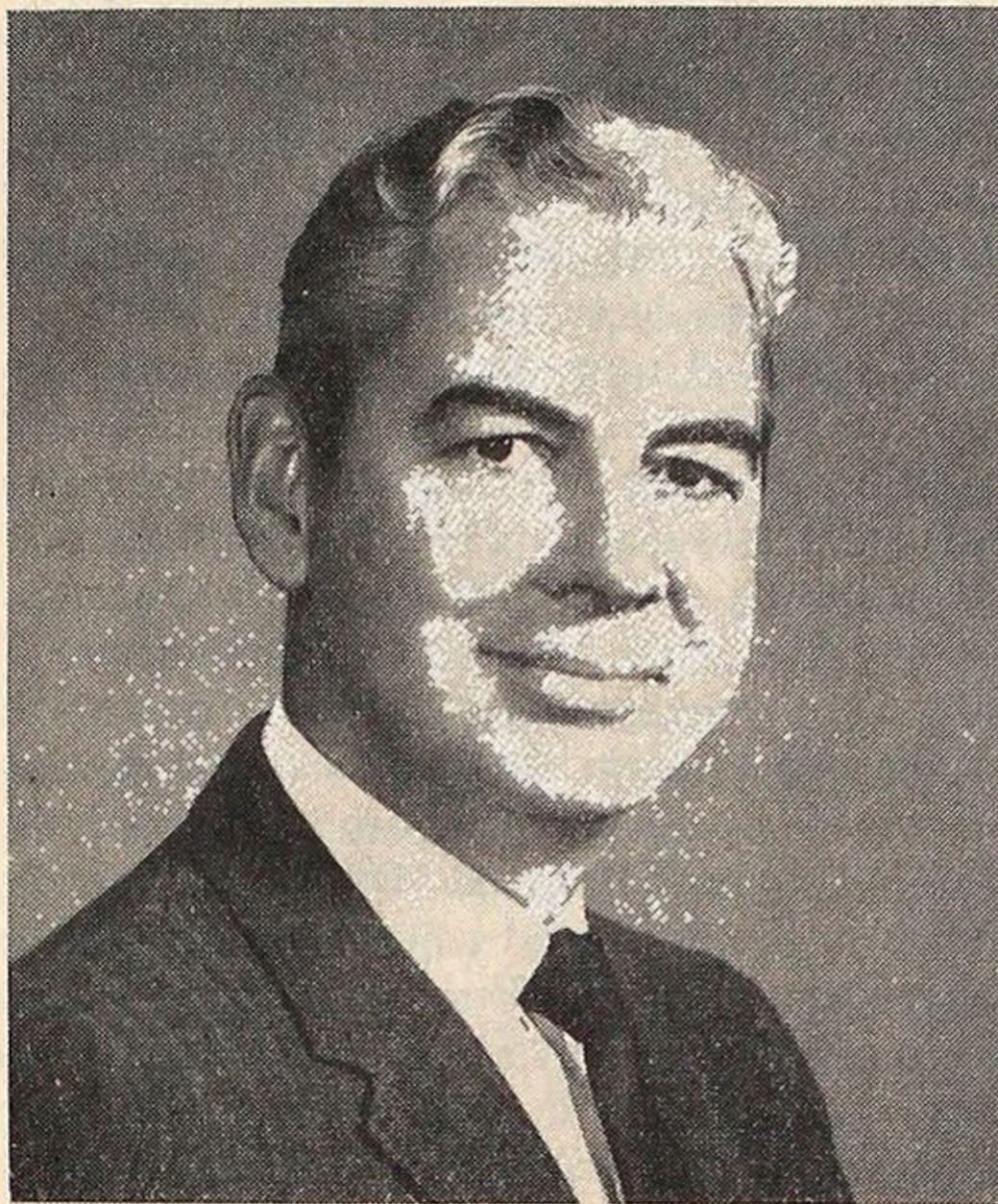


**Mrs. Owen F. Herring, Winston-Salem, N. C. to lead conference on Parent-Youth Relationships**

Many worthwhile subjects will be discussed at the Conference On Youth, Central Church, Johnson City, to be held November 19-20, 1962. Among others, a conference on Parent-Youth Relationships will be led by Mrs. Owen F. Herring, Winston-Salem, N. C. Mrs. Herring has had vast experience in this field. She has attended Athens College, Rice University, Wake Forest College, and Southeastern Seminary. She has done college teaching and Baptist Student Work. She has travelled in Europe and the Near East and is a popular speaker and writer. This conference will be primarily for those in churches working with Intermediates and

Young People who are trying to understand the parent-youth relationships which affect the spiritual development of youth.

Central Church in Johnson City is planning to have a snack supper each evening at a minimum charge so that conference registrants in the Tri-cities area can come to the conference direct from work.



**Dr. James Canaday, Pastor of Central Church, Johnson City, hosts the Conference On Youth.**

A luncheon will be served on Tuesday noon for those who are free at that time, plus those from outside the city who are staying in hotels.

At the conference, the key speaker, Dr. Howard, will lead a question and answer session.

## What Is Landmarkism?

(Continued from Page 3)

Baptist churches stretching back to the early period. Numerous dissenting sects, such as the Donatists, Petrobrussians, and Albigenses have been incorporated into this genealogy as Baptists.

In the observance of the Lord's Supper, only members of the local Baptist church were permitted to receive it. Because participation should never extend beyond discipline and discipline is limited to members, no other (even visiting Baptists) could sit at the Lord's table.

Under Graves' leadership, Landmarkism became critical of the financial basis of convention membership as well as the board method of administering the Convention's affairs. The boards he regarded as without foundation in Scripture and therefore undesirable and extra-Scriptural.

A second use of the term Landmarkism is to designate certain Baptist groups which have been greatly influenced by Graves' doctrines, and which, early in this century, separated from Southern Baptists. The division occurred largely over issues raised by Graves, especially the conduct of mission work by boards. The American Baptist Association is the best known of these denominations. Its formal organization dates from 1905 when the General Association of Landmark Baptists was formed in Texarkana, Arkansas. In 1924 it took the name it presently has. Then in 1950 a segment from the A. B. A. withdrew to organize the North American Baptist Association.

Because of the continued and marked identification of these bodies with the view of Graves, they may be called Landmark. Indeed, many of their churches incorporate the term itself into their name. In nearly all particulars they are faithful to classical Landmarkism.

Still a third meaning attaches itself to the word. One may conveniently use it to refer to the vestiges of Graves' influence and emphases that remain within the ranks of Southern Baptists. Used in this way, the term suggests a certain indebtedness to Graves, which, although not always recognized perhaps, is nonetheless historically the case in the area of ecclesiology. On the other hand, by such use the later developments of non-cooperation and opposition to convention methods are not meant to be conveyed. Rather, employed in this third sense, the term possesses an essential accuracy in pinpointing and identifying the core characteristics of Graves' system as they are to be found upon the current scene, whether inside or outside of the Southern Baptist Convention.

The historian considers each of these applications to be useful and valid when properly qualified and honestly employed.

11. SILVER ANNIVERSARY ALBUM—Blackwood Brothers Quartet—LPM-2585 RCA.

## Record Review

The following albums of long-playing records are current releases of Capitol and RCA Victor. These religious records, all stereo, are among the best:

1. INSPIRATION—Leopold Stokowski, New Symphony Orchestra of London and the Norman Luboff Choir—ISC-2593—RCA—Highest quality, magnificently rendered, deeply moving are the following: The Heavens Are Telling—Deep River—Largo—Evening Prayer—Jesu, Joy of Man's Desiring—Praise God from Whom All Blessings Flow—Pilgrims' Chorus—Sheep May Safely Graze—Pater Noster—O Saviour, Hear Me.

2. HALLELUJAH!—Robert Shaw and members of the Cleveland Orchestra Chorus of 200 voices—ISC-2591—RCA—A wonderful experience to hear: Hallelujah Chorus—How Lovely Is Thy Dwelling Place—Lacrimosa—Kyrie—He Watching Over Israel—Credo—Rest Well.

3. A MAN NAMED MOSES—George Beverly Shea (Uniquely presented in superb song and story)—LPM-2586—RCA—Included are: A Man Named Moses—Midian—Hear O Israel—The Promised Land—Seven Plagues—A Cloud by Day—In the Wilderness—The Lord Provideth—The Ten Commandments—The Golden Calf—Forty Long Years—Home Is the Shepherd.

4. THE LORD IS MY SHEPHERD—The rich baritone voice of George Beverly Shea—CAL

718—RCA. Both old time favorites and some new ones are on this record: Leaning on the Everlasting Arms—I Found the Answer—I Saw a Man—The Shadow of a Cross—I Asked the Lord—How Long Has it Been?—I Heard God Today—I'd Rather Have Jesus—You're Not Alone—The Lord Is My Shepherd.

5. I LOVE TO TELL THE STORY—The full orb'd voice of Ernie Ford—T 1751—Capitol—The two sides contain: How Great Thou Art—I Love to Tell the Story—Asleep in Jesus—Fairest Lord Jesus—If I Can Help Somebody—Face to Face—Saved by Grace—Give to the Winds Thy Fears—Others—Blessed Assurance—Farther Along—My Task.

6. HYMNS AT SUNSET—Voices with solo instruments arranged and conducted by Ralph Carmichael—ST 1745—Capitol—Contains some old favorites.

7. THE BIBLE TELLS ME SO—Roy Rogers and Dale Evans—ST1745—Capitol.

8. HE'S GOT THE WHOLE WORLD IN HIS HANDS—Marian Anderson, 17 spirituals, appealingly sung—IM-2592—RCA.

9. THE GOSPEL TRUTH—Norman Luboff Choir with some spirituals and gospel songs—LPM-2548—RCA.

10. BACK HOME HYMNS—Chet Atkins and his guitar—LPM-2601—RCA.



# FMB Adopts \$20,000,000 Budget; Raises Overseas Staff To 1,617

In annual full meeting in Richmond, Va., October 9-10, the Foreign Mission Board of the Southern Baptist Convention:

1. Adopted a budget of \$20,427,907.96 for 1963, which includes \$14,427,907.96 for operating purposes and \$6,000,000 for capital purposes.

2. Appointed 23 new missionaries and employed two missionary associates, bringing the total overseas staff to 1,607 missionaries and 10 missionary associates.

3. Elected Dr. Homer G. Lindsay, of Jacksonville, Fla., to succeed Dr. L. Howard Jenkins, of Richmond, who had held the post for 30 years. Dr. Lindsay is pastor of First Baptist Church, Jacksonville.

4. Voted to co-operate in arranging special evangelistic services for the English-language Baptist churches in Germany and France during the summer of 1963 (this action came at the request of the Association of Baptists in Continental Europe, an English-language organization) and extended to Baptists of Japan assurance of continued interest and prayers for their nation-wide evangelistic crusade, planned for March 26-May 6, 1963, as a part of the Japan Baptist New Life Movement.

5. Determined to give special attention to the need for new missionaries for general evangelism (particularly in Korea, Taiwan, and Malaya, fields for which there have been no recruits for this type of work in about two years), the need for additional persons to teach in theological seminaries of the Orient, and the continuing urgent need for nurses (the Board has requested for 20 qualified to go into mission hospitals to serve in administrative and supervisory responsibilities).

6. Called for prayer that the medical teaching being done by Dr. and Mrs. Jasper L. McPhail in India may lead to an opening

for regular Southern Baptist work there (they are now in the country on a special arrangement in relation to an already existing work).

## Capital Funds in Budget

In his report, Dr. Baker J. Cauthen, executive secretary, explained the 1963 budget, the largest ever adopted by the Foreign Mission Board. "Advance in foreign missions requires an annual increase of more than a million dollars," he said. The operating budget adopted for 1963 is \$1,156,978.45 more than the operating budget for 1962.

"For the first time in the Board's history, the budget for 1963 includes an estimate of the amount which will be received during the year for capital expenditures," Dr. Cauthen explained. "Money for capital needs comes from the capital needs section of the Cooperative Program and from the Lottie Moon Christmas Offering. Specific items in the estimated capital budget will be appropriated by the Foreign Mission Board as funds become available." Capital funds are spent for land, buildings, equipment, transportation facilities, and other properties.

Dr. Cauthen explained that in estimating the capital income for 1963 the Board made a careful study of the income for this purpose over the past five years. "Capital expenditures for 1962 are expected to total \$5,715,000," he said. "It should be borne in mind that the figure of \$6,000,000 for 1963 represents only a partial response to the needs which have been presented from the mission fields. If more than \$6,000,000 is made possible through the Cooperative Program and the Lottie Moon Christmas Offering it will be possible to meet more of these needs."

# FMB Appoints Beverly Lutz



Miss Beverly Lutz, native of Memphis who is now dietitian at Southwestern Baptist Theological Seminary, Fort Worth, Tex., and the 94th General Hospital of the U. S. Army Reserves, Dallas, Tex., was appointed a missionary to Paraguay by the Southern Baptist Foreign Mission Board October 9. First dietitian appointed by the Board, Miss Lutz will serve in that capacity at the Baptist Hospital, Asuncion, and teach in the School of Nursing related to the hospital.

The Southern Baptist Foreign Mission Board, in annual full meeting in Richmond, Va., October 10, elected Dr. Homer G. Lindsay, of Jacksonville, Fla., president, to succeed Dr. L. Howard Jenkins, of Richmond, who has held the post for 30 years.



Dr. L. Howard Jenkins, of Richmond, Va. (left), outgoing president of the Southern Baptist Foreign Missions Board, turns over the gavel to Dr. Homer G. Lindsay, of Jacksonville, Fla., who was elected his successor by the Board in annual meeting October 10. Dr. Lindsay is a native of Knoxville, Tenn.

The Board named Mr. Jenkins president emeritus and asked him to continue as financial adviser after he rotates off the Board in May, 1963. It also appointed a committee to plan for an appropriate recognition at the Board's April, 1963, meeting of Mr. Jenkins' service as Board member and president. He has been a member of the Board for nearly 48 years.

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# Baptists And The Vatican Council

At the Oslo, Norway meeting of the Executive Committee of the Baptist World Alliance held last August a letter received by Executive Secretary Josef Nordenhaug from a representative of the Vatican was read, inquiring whether the Alliance would give favorable consideration to an invitation to send an observer or observers to the forthcoming Vatican Council on Church Unity if such should be extended. It was an inquiry which only the Executive Committee of the Alliance could answer. The Oslo meeting did answer. It replied in terms of fraternal interest, such as the cause of Christian unity would require, but there was a clear negative which affirmed that the Baptist World Alliance is not so organized that it could commit its membership to this purpose.

In this era of Christian consolidation such an action may be easily misunderstood. The idea of Christian unity is held by large numbers of believers, among them some Baptists. It is not, however, the principle of Christian unity which is at stake. That principle is not jeopardized because Baptists took the action they did. Baptists have always believed in "the unity of the Spirit in the bond of peace."

In the Middle Ages, when the church was predominantly one with the state and highly nationalized under the sovereignty of the pope, the Baptists arose to witness to the heresy of any such concept of the church. Our early Baptist fathers affirmed then that the church could not be identified with the state, or any state, since in its truest nature it is not of this world, is not the restricted possession of any nation and, therefore, is universal in nature and mission. We are of the same mind even to this day. Therefore, we are not sending observers to the forthcoming Vatican Council because of any narrow sectarianism or disbelief in Christian unity.

We live in a world today which is full of paradoxes in the area of Christian ideals. For instance, for over forty years liberty-loving nations have been trying to "make this world safe for democracy." It is an issue which has involved two world wars. There is the greatest difference as to what is meant by democracy. On the one hand we have the Soviet system, which the western nations regard as a threatening terror. It is democracy without liberty. The people are "free" only to vote for the incumbent party, no opposition being allowed.

Turn to the new nations, liberated for democracy during the past fifteen years. Many of them are dictatorships and to exercise freedom in them is a dangerous process. The lust for continuity in power is so great that freedom is used only to establish a tyranny. Thus the principle of democracy is without any consistency in our present-day world.

The same is true of peace. All nations

want it. They are war-weary. And yet the term itself, a really great Christian principle, has so become the tool of international politics that it is devoid of solid content. We are more ready for war than at any other time in the history of the world.

These two terms, "democracy" and "peace," are the dear pets of most Baptists. Our sons have fought for both democracy and peace. But who can blame us in our disillusionment? We belong to a great company in this misery; in fact, the vast majority of the common people of the world.

Ideals have to be rescued from the mishandling that organizations of power give them. For instance, tyranny captures democracy; war captures and controls the peace. And now we return to our theme. Christian unity is mishandled by organizations of power. If you say Christian unity, we, in this light of history, have to ask—Whose Christianity and whose unity? Shall it be the Christianity of tyrannical religion? Shall it be a unity of obligatory obedience? Shall it be that of a patriarchal father calling wayward sons to bow before his feet?

Baptists repeatedly fall back upon their own concept of religious unity. It is the inner light that shines upon the conscience and the mind. That light would make brothers of men and priests of all. It makes

supreme the commandment of God, the faith of Jesus, and the warm radiance of the Spirit.

Christian unity is not mere human benevolence. It is not symbolized in a smiling, tender king or prince, for that is the generosity of exclusive power. The common man is its serf, slave or something less than free. We do not advance freedom while we feed that power. And while we deny the human soul its freedom we destroy its unity. On the other hand, we build a wall over which the conscripts of ecclesiastical authority have to leap for their soul's freedom at the peril of all that is dear to them.

To sit, therefore, as a tolerated guest, cultivated with ecclesiastical blandishments, impressed by exclusive power and its age-long panoplies; voiceless, and as ignorant children coming to school to learn, is to feed the solemn dignity of an alien creed. Truth becomes propaganda, breathing more and more the infected air to make new grandeur for a grand estate.

By their spiritual constitution Baptists are not free to yield where their freedom to witness is denied. Their final dignity and authority is not a council, a debate, a gothic arch and a priest's robe. It is the still, small voice that blends human spirits into one cherished family, a household of a common faith, a fellowship of the free where there is no man-made excommunication and none to make afraid.—*The Watchman-Examiner*

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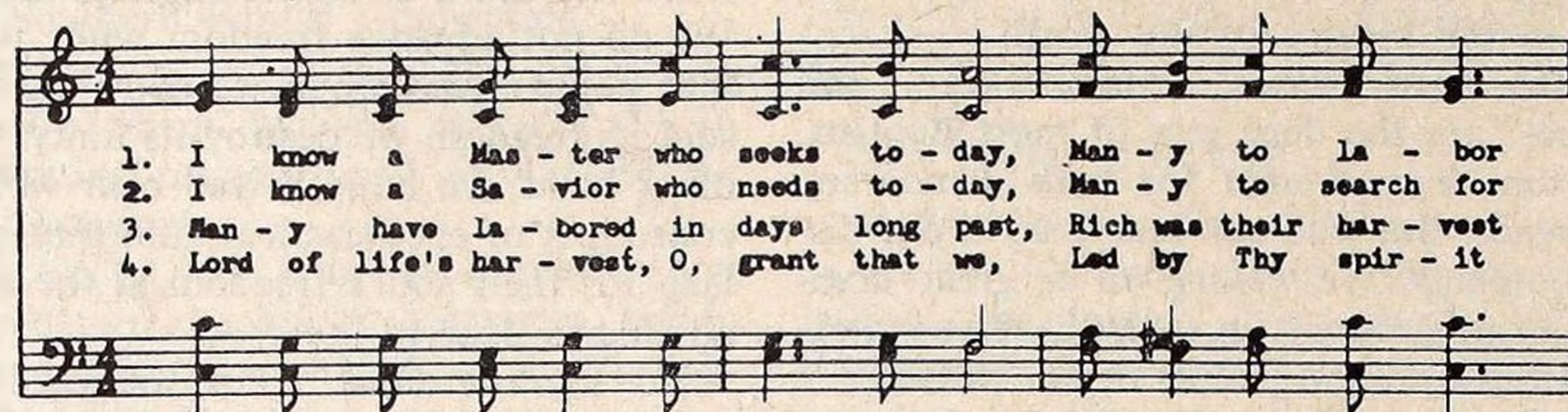


# The Tennessee WMU Anniversary Song

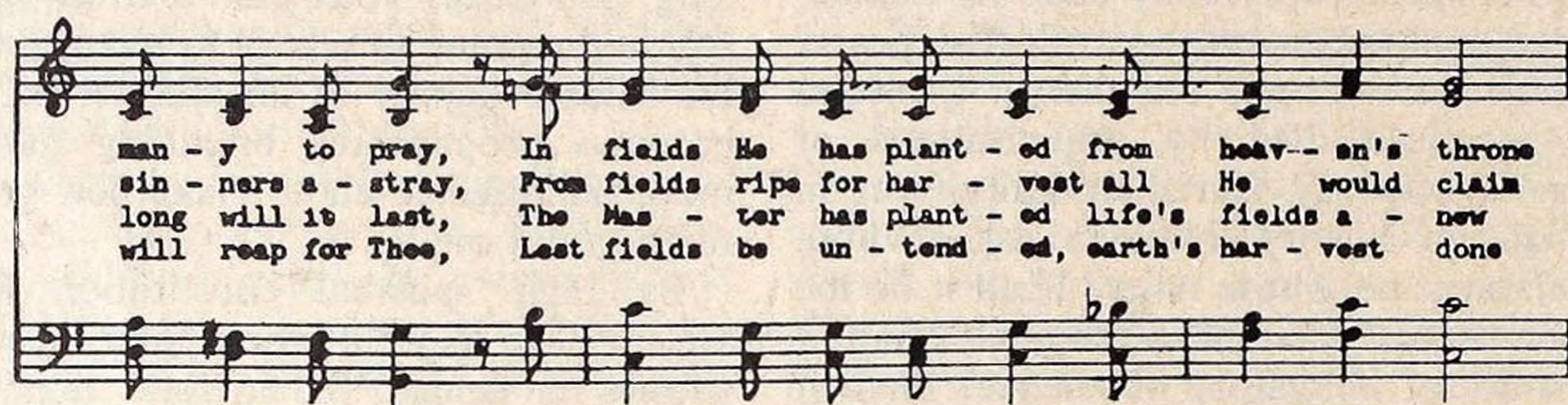
LABORERS TOGETHER WITH GOD

Words and music by Barbara Drake Johnston

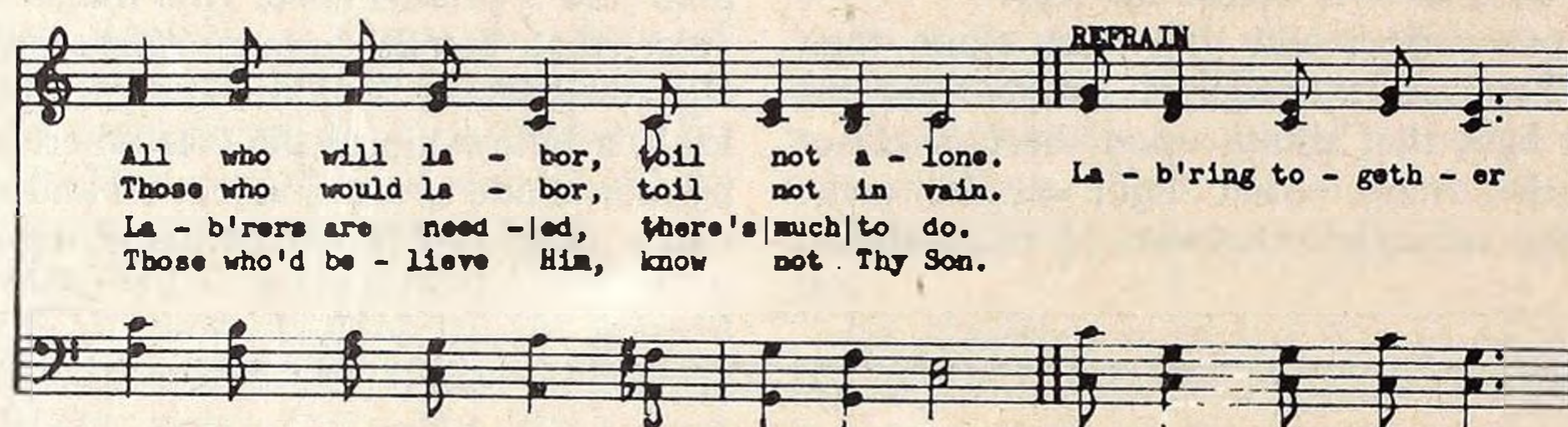
Arranged by Robert A. Gipe



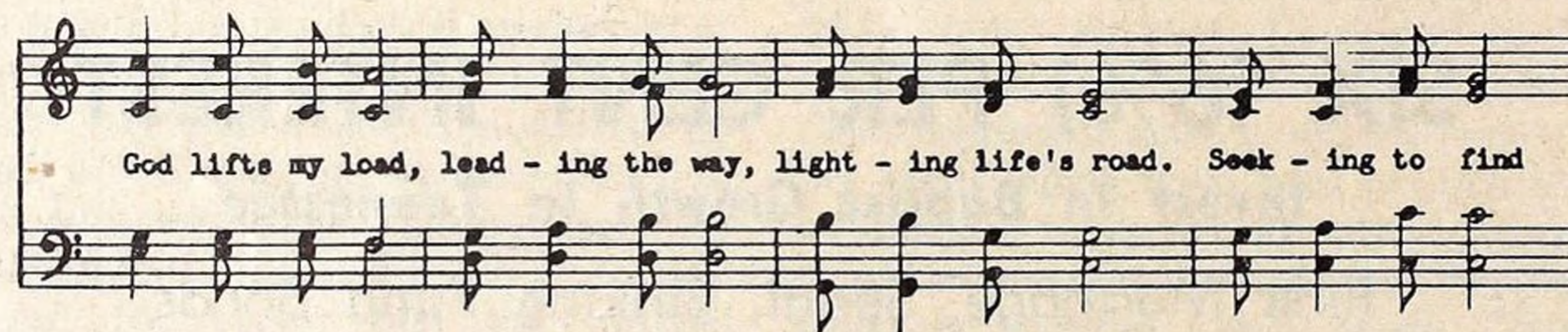
1. I know a Mas - ter who seeks to - day, Man - y to la - bor  
 2. I know a Sa - vior who needs to - day, Man - y to search for  
 3. Man - y have la - bored in days long past, Rich was their har - vest  
 4. Lord of life's har - vest, O, grant that we, Led by Thy spir - it



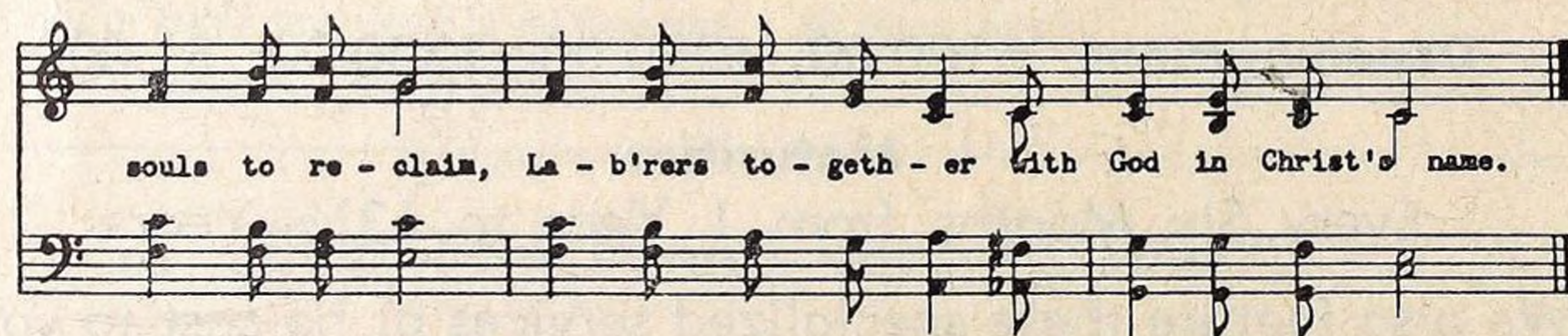
man - y to pray, In fields He has plant - ed from heav - en's throne  
 sin - ners a - stray, From fields ripe for har - vest all He would claim  
 long will it last, The Mas - ter has plant - ed life's fields a - new  
 will reap for Thee, Lest fields be un - tend - ed, earth's har - vest done



REFRAIN  
 All who will la - bor, toil not a - lone. La - b'ring to - geth - er  
 Those who would la - bor, toil not in vain.  
 La - b'ers are need - ed, there's much to do.  
 Those who'd be - lieve Him, know not Thy Son.



God lifts my load, lead - ing the way, light - ing life's road. Seek - ing to find



souls to re - claim, La - b'ers to - geth - er with God in Christ's name.



The 75th Anniversary Committee of Tennessee Woman's Missionary Union is happy to present their Anniversary Song, "Laborers Together With God," for this important year. Mrs. Barbara Drake Johnston of Memphis graciously gave her services in writing it. Using the permanent watchword of Woman's Missionary Union, she has given us a lovely melody and words that send our hearts singing with challenge.

Mrs. Johnston is a member of the Bellevue Church, Memphis. She and her husband are parents of one son, Larry, who is a student in Mississippi College, Clinton, Miss. Mrs. Johnston is the Prayer Chairman of the Woman's Missionary Union of her church and has served as chairman of Programs and Mission Study. She also works with the Married Young People Department and edits the weekly paper, *Couple's Capers*.

Mrs. Johnston has had many poems printed, and her first song to be published was, "Christ's Love Constrains Me." It may be secured as sheet music at the Baptist Book Store, Memphis.

"Laborers Together With God" was presented at the WMU Retreat last week in Gatlinburg, where every woman was given a copy in the Retreat Song Book. Single copies may be ordered from the Tennessee WMU Office, 1812 Belmont Blvd., Nashville 5. The cost is 01¢ per copy or 100 copies for 75¢.

## Questions and Answers About Our Cooperative Program

QUESTION: How much money does the Sunday School Board receive from the Cooperative Program funds?

ANSWER: None. The Sunday School Board of the Southern Baptist Convention does not and never has received money from Cooperative Program gifts. This Board is supported through the sale of literature, books, and other supplies to the churches.

All of the educational, promotional, and missionary work of the Board is conducted from the earnings of its business. This includes all the Board departments, Sunday

School, Training Union, Music, Student, Library, Recreation, Architecture, Church Administration, Audio-Visual Aids, Family Life, Research and Statistics, plus the Assemblies and other services.

Rather than receiving contributions from the Cooperative Program, the Sunday School Board has appropriated, in the past ten years, nearly a million dollars to the Southern Baptist Convention's general expense fund and more than five million to the several State Conventions. In 1961 various projects in Tennessee received more

than \$40,000 from the Sunday School Board.

Entirely separate from the Sunday School Board of the Southern Baptist Convention is our own Sunday School Department of the Tennessee Baptist Convention. This state department, Mr. Jesse Daniel, Secretary, does receive its operating budget from Cooperative Program funds.

Do you have a question about our Cooperative Program? Send it to:

W. H. Pitt, Sr., Stewardship Dept.  
 Tennessee Baptist Convention  
 1812 Belmont Blvd.  
 Nashville 5, Tennessee



# Training Union Planning Meeting For Associational And Church Leadership

**Purpose:** To Launch the Training Union Program for 1963

**Theme:** "Be Witnesses Unto Me"

Charles L. Norton, State Training Union Secretary, Presiding

**Program:**

7:00 Worship

Hymn: "Heralds of Christ"

Scripture Reading: Acts 1:8

Conferences for All Age Groups

(Associational and Church Leadership)

Reassemble

Question and Answer Period ..... Charles Norton

9:00 Adjourn

ALL ASSOCIATIONAL and CHURCH LEADERSHIP, MISSIONARIES, EDUCATIONAL DIRECTORS and TRAINING UNION DIRECTORS SHOULD ATTEND.

Region	Date	Church
Southwestern Region	October 29	Brownsville Church
Northwestern Region	October 30	Central Church, Martin
South Central Region	November 1	First Church, Lewisburg
Central Region	November 2	First Church, Gallatin
North Central Region	November 5	First Church, Cookeville
Southeastern Region	November 6	First Church, Cleveland
Northeastern Region	November 8	First Church, Greeneville
Eastern Region	November 9	First Church, Clinton

## Sunday School Promoting Lottie Moon Christmas Offering

December, 1962

As this is world mission emphasis year, the Sunday school is urged to join forces with the Woman's Missionary Union to promote the Lottie Moon Christmas Offering, so announces Dr. A. V. Washburn, Sunday School Secretary of the Baptist Sunday School Board.

An attractive poster, 25 by 18 inches, has been prepared for use in the Sunday School general and department assemblies. By special agreement, the Woman's Missionary Union State Office will supply the posters and special envelopes for this emphasis. It has been suggested that the Sunday school superintendent, the Woman's Missionary Union president, and pastor determine the number needed for the total church program and make one order for each church.

Lottie Moon was converted in 1859 under the preaching of John Albert Broadus. After teaching public school for a few years, she heard a sermon on the text, "Lift up your eyes, and look on the fields; for they are white already to harvest." In the response to this sermon, February, 1873, she dedicated her life to foreign mission service. On July 7 of that same year, she was appointed

by the Foreign Mission Board to serve in China.

Though times were hard and days were long, because of her concern for China to hear the Gospel, she continued to serve. In 1888 she appealed to the Baptists of the South to send more missionaries. From this appeal, the Christmas offering in 1888 made possible provisions for three more missionaries.

Sunday school workers with Intermediate, Young People and Adults will find special help in the December issue of the *Sunday School Builder* for the promotion of this emphasis. May the spirit of Lottie Moon be felt anew as we lead our people to give and pray for the World Mission Advance.

♦ ♦ ♦

### EVANGELISTIC POTENTIAL UNLIMITED

The evangelistic potential for your church is an unlimited one. Examine your Sunday school organization to determine further its possible outreach. For instance, have you considered those who cannot attend on Sunday morning? By making provision for the *Cradle Roll*, *Young People Away*, and *Extension* groups your school can move up

## Discipline Viewed In Broadman Book

NASHVILLE—Dr. James Leo Garrett examines Baptist practices of the past in his new book, "Baptist Church Discipline," and finds that discipline was redemptive and punitive. Dr. Garrett, the author, is professor of Christian theology at Southern Baptist Theological Seminary, Louisville.

The Broadman Press publication is aimed at particular interest to pastors and deacons as well as students of church administration, Dr. Garrett said.

He relates the origin of the discipline and points up its relevance to Baptists today. The book has explanatory footnotes.

## Playwriting Competition Seeks Religious Dramas

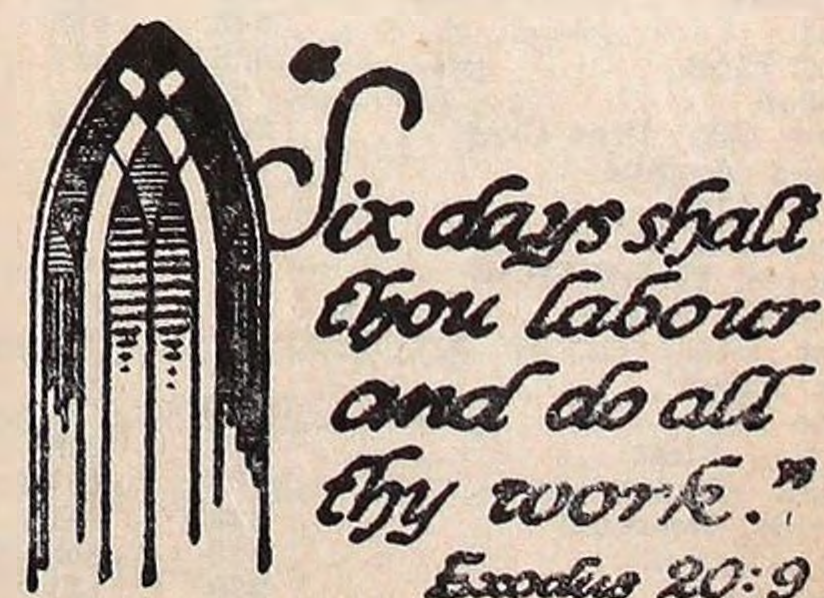
NASHVILLE—The church recreation department of the Baptist Sunday School Board has initiated a playwriting competition in an effort to find well-written one-act religious plays meeting the needs of Southern Baptist churches.

The competition, continues through July 1, 1963, is for plays with religious themes which deal with important human problems in a Christian context.

Broadman Press will have first consideration of all submitted manuscripts for publication. Monetary awards will be given as follows: first, \$500; second, \$250; third \$125.

Further details may be obtained from the church recreation department, Baptist Sunday School Board, 127 Ninth Avenue, N., Nashville 3, Tenn., or from the fourth quarter, 1962, issue of "Church Recreation" magazine.

to three or more departments and, at the same time, reach more people for Christ through Bible study. These departments will not demand additional space on Sunday morning, but they will demand a dedication on the part of individuals chosen to serve in these capacities. If you desire more information concerning the organization of one or all of the three departments, write your State Sunday School Department for the available free materials.





# Attendances and Additions

Church	S.S.	T.U.	Add.
Alcoa, First	590	236	4
Mission	96	50	
Anthens, Antioch	168	98	
Central	165	48	1
East	466	157	2
North	301	146	
Niota, First	149	43	
Riceville	120	59	
Auburntown, Prosperity	138	68	
Bolivar, First	413	155	
Brighton	224	133	
Bristol, Tennessee Avenue	600	224	
Brownsville	603	142	
Bruceton, First	240	101	7
Cedar Hill	107	39	
Centerville	118	40	
Fairfield	56	27	
Chattanooga, Brainerd	1058	366	4
Calvary	307	83	
Central	538	223	2
Meadowview	59	39	
Concord	478	231	
East Brainerd	234	112	
East Lake	496	175	
East Ridge	817	227	
First	1117	270	3
Morris Hill	255	120	
Northside	399	77	1
Oakwood	428	180	
Red Bank	1155	377	8
Ridgeview	320	95	4
St. Elmo	419	118	
White Oak	534	138	4
Woodland Park	409	215	
Clarksville, First	922	243	16
New Providence	304	109	
Pleasant View	248	89	
Cleveland, Big Spring	366	189	1
Stuart Park	126	81	
Clinton, Second	509	105	
Collierville, First	343	103	
Columbia, First	473	153	
Highland Park	454	195	2
Pleasant Heights	242	106	5
Cookeville, First	570	139	5
Eastwood	71	36	
Steven Street	178	88	2
Washington Ave.	149	97	3
West View	161	78	2
Corryton	230	126	
Fairview	194	81	
Crab Orchard, Haley's Grove	115	65	
Cowan, First	140	50	
Crossville, First	246	76	
Daisy, First	349	87	
Dandridge, First	165	79	3
Dayton, First	291	96	
Denver, Trace Creek	168	93	
Dresden	222	64	1
Dunlap, First	179	60	
Dyersburg, First	641	228	4
Elizabethton, First	541	150	
Good Will Center	85		
Oak Street	194	83	
Siam	197	126	
Etowah, First	361	140	
Friendship, Southfork	48	35	
Gates	60	46	1
Gleason, First	214	81	
Goodlettsville, First	413	176	
Grand Junction, First	130	83	
Greeneville, First	460	188	4
Halls, First	221	57	
Harviman, South	467	202	
Trenton Street	445	131	
Walnut Hill	278	121	
Henderson, First	294	116	
Hendersonville, First	310	68	
Holiday Heights	40	28	
Hixson, Central	319	168	1
First	354	132	
Memorial	307	156	2
Hollow Rock, Prospect	192	39	
Humboldt, First	570	208	
Jackson, Calvary	646	275	14
East Union	96	68	2
First	1023	302	3
Parkview	364	130	8
West	942	483	14
Jellico, First	226	127	
Mission	31		
Johnson City, Pine Crest	203	92	
Unaka Avenue	415	163	
Kenton, First	240	95	1
Macedonia	104	89	
Kingsport, Cedar Grove	197	81	
Colonial Heights	396	136	
First	827	228	1
Litz Manor	279	122	4
State Line	226	108	1
Kingston, First	574	252	5
Shiloh	169	121	
Knoxville, Beamont	339	131	
Bell Avenue	813	252	
Black Oak	270	111	1

OCTOBER 14, 1962

Broadway	1015	419	2
Central, Ft. City	1236	425	5
Fifth Avenue	748	262	1
First	970	437	9
Fort Hill	253	93	
Grace	398	203	3
Island Home	292	79	4
John Sevier	237	100	3
Lincoln Park	1110	360	2
McCalla Avenue	867	310	16
Smithwood	814	289	
South	599	224	1
Wallace Memorial	921	429	3
West Hills	188	74	1
LaFollette, First	330	119	
Lawrenceburg, Deerfield	116	67	
Meadow View	102	46	1
Immanuel	132	73	1
Lebanon, First	742	251	2
Hillcrest	118	100	2
Rocky Valley	116	62	
Southside	171	94	
Lenoir City, Calvary	266	77	
First	462	168	
Kingston Pike	109	57	
Oral	149	94	
Pleasant Hill	192	97	
Lewisburg, First	441	113	2
Loudon, New Providence	180	116	
Madisonville, First	371	122	1
Mission	56	24	
Malesus	238	88	
Manchester	342	170	2
Martin, Central	333	96	2
First	474	175	1
Southside	111	55	5
Maryville, Broadway	720	368	1
First	988	381	4
McGinley Street	202	101	9
McKenzie, First	337	67	11
McMinnville, Magness Memorial	343	92	3
Forest Park	80	44	2
Shellsford	247	158	1
Mt. Juliet	153	78	
Medon, New Union	111	68	
Memphis, Bellevue	1600	719	5
Eudora	974	271	9
Graceland	759	307	3
Leawood	954	389	4
Lucy	129	73	1
Mallory Heights	294	130	1
Merton Avenue	480	114	
Sky View	320	162	
Southland	201	78	3
Whitehaven	770	196	1
Milan, First	453	147	
Northside	187	89	
Mission	19	12	
Millersville, First	101	67	1
Morristown, Alpha	122	70	
Bethel	200	113	
Brown Springs	97	69	
Buffalo Trail	137	105	
Bulls Gap	114	52	
Calvary	450	135	
Cherokee Hills	113		
Concord	85	26	
First	861	285	
Fairview	115	60	
Hillcrest	241	97	
Leadvale	107	80	
Manley	141	74	
Westview	149	60	
Rocky Point	85	45	
Whitesburg	101	38	
Murfreesboro, First	659	180	11
Calvary	100	62	
Powell's Chapel	171	109	
Southeast	120	81	
Third	454	167	4
Woodbury Road	252	90	
Nashville, Alta Loma	311	171	
Mission	25		

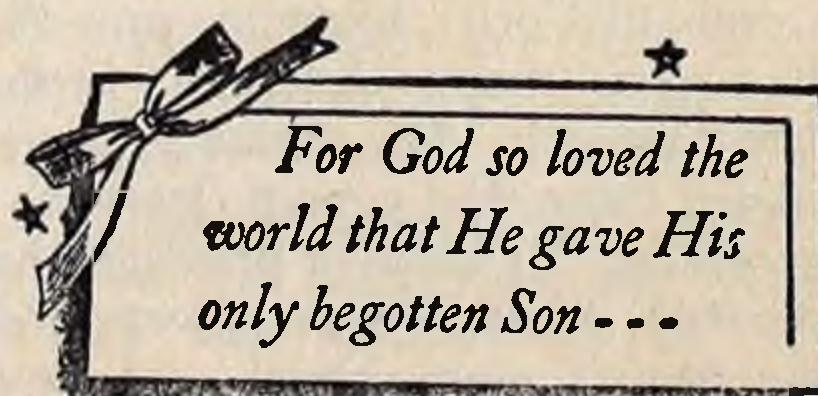
## What Is Your Vote?

Do you want reports from the churches continued as we print them on this page? Or do you want these reports discontinued? You can vote on this. Check one or the other below. Paste to a postcard, or place in a letter, and mail to Baptist & Reflector.

Continue reports ☐

Omit reports ☐

Antioch	165	65	
Beaumont Heights	1035	367	
Bordeaux	180	30	
Madison Street	126	47	
Westview	49	41	
Brook Hollow	479	151	3
Crievewood	603	164	4
Dalewood	413	131	
Dickerson Road	493	177	3
Donelson, First	893	219	3
Donelson, View	160	65	
Eastland	617	196	5
Eastwood	213	85	2
Elkins Avenue	167	102	6
Fairview	244	100	
First	1800	454	
Carroll Street	197	66	
Cora Tibbs	73	35	
T.P.S.	399		
Freeland	153	39	
Gallatin Road	381	107	2
Glenwood	312	93	1
Grace	932	328	1
Haywood Hills	296	120	1
Hermitage Hills	238	133	
Hill Hurst	152	54	1
Immanuel	416	125	3
Immanuel Chapel	18	12	
Inglewood	990	238	3
Cross Keys	72	54	
Ivy Memorial	389	153	
Treppard Heights	74	58	
Joelton	257	150	1
Jordan	43	29	2
Lincova Hills	252	75	
Lockeland	572	170	4
Lyle Lane	72	41	
Hermitage Hills	238	133	
Madison, Parkway	206	80	5
Mill Creek	200	91	
Neelys Bend	111	52	
Park Avenue	769	279	
Rosedale	186	92	
Riverside	409	116	
Valley View	119	50	
Saturn Drive	380	167	2
Third	211	73	1
Tusculum Hills	454	120	3
Two Rivers	165	99	
Una	303	144	6
Woodbine	541	247	2
Oak Ridge, Glenwood	439	146	
Robertsville	722	222	4
Old Hickory, First	551	194	
Temple	279	181	
Oliver Springs, Mill Creek	134	85	
Parsons, First	221	81	
Pigeon Forge	273	132	
Portland, First	350	115	
Pulaski, First	395	133	2
Ramer, Gravel Hill	174	106	1
Ridgetop, First	58	31	
Rockwood, Eureka	98	65	
First	498	156	
Sardis	82	49	
Savannah, First	309	113	8
Selmer, Falcon	87	53	
First	310	95	
Sidonia, Pleasant Grove	123	64	
Shelbyville, Southside	189	62	3
First	477	79	1
Smyrna, First	330	101	2
Somerville, First	284	134	
South Pittsburg	255	85	
Sparta, Bear Cove	184	65	
Springfield, First	572	171	
Sweetwater, First	480	122	2
North	214	51	
Mission	51		
Trenton, First	535	176	11
White Hall	141	87	
Trezevant, First	168	53	
Union City, First	655	163	
Samburg	72	39	
Second	306	138	
Watertown, First	198	93	
Waynesboro, Green River	146	101	
White Bluff, First	80	53	3
White House	189	78	1
Winchester, First	259	63	1
Southside	70		
Oak Lawn	117	71	





# The Baptist Hour

## RADIO

WEAG Alcoa	Sun.	630A	1470
WLAR Athens	Sun.	630P	1450
WBOL Bolivar			
WAPO Chattanooga	Sun.	800A	1150
WMCH Church Hill	Sun.	930A	1260
WYSH Clinton	Sun.	1230P	1380
WMCP Columbia	Sun.	730A	1280
WPTN Cookeville	Sun.	230P	1550
WLSB Copperhill	Sun.	830A	1400
WZXY Cowan	Sun.	100P	1440
WBEJ Elizabethton	Sun.	100A	1240
WEMB Erwin	Sun.	830A	1420
WAGG Franklin	Sun.	930A	950
WSMG Greeneville	Sun.	730A	950
WTJS Jackson	Sun.	800A	1390

## BAPTIST HOUR SERMONS

Nov. 4—"When the Going Gets Tough"  
 Nov. 11—"When Life Tumbles In"  
 Nov. 18—"When God Is Silent"  
 Nov. 25—"When Silence is Golden"

## BAPTIST HOUR

WLAF LaFollette	Sun.	800A	1450
WDXE Lawrenceburg			1370
WDXL Lexington	Sun.	1030A	1490
WGAP Maryville		1200N	1400
WBNT Oneida	Sun.	400P	1310
WOGS Rogersville	Sun.	1230P	1370
WHAL Shelbyville	Sat.	530P	1400
WSMT Sparta	Sun.	1100A	1050
WCDT Winchester	Sun.	830A	1340

## MASTER CONTROL

WDOD Chattanooga	Sun.	1130P	1310
WLSB Copperhill			1400
WTJS Jackson	Mon.	930P	1390
WNOX Knoxville	Sun.	830P	990
WSIX Nashville	Sun.	730P	980
WBNT Oneida	Wed.	630P	1310

## PATTERNS

WTJS Jackson	1390
WBNT Oneida	1310
WTRB Ripley	1570

## MASTER CONTROL

WEMB Erwin	Sun.	915A	1420
WEKR Fayetteville	Sat.	445P	1240
WSMG Greeneville	Sat.	500P	
WDXE Lawrenceburg	Sat.	430P	1370
WDXL Lexington	Sun.	515P	1490
WMTS Murfreesboro	Sat.	515P	860
WBNT Oneida			1310
WEPG S. Pittsburg	Sat.	900A	910

## TELEVISION

### THE ANSWER

WTVC Chattanooga	Sat.	130P
WMCT Memphis	Sun.	900A

# Royal Ambassadors To Erect Monument To Luther Rice

MEMPHIS, (BP)—A desire to save money may not be typical of young boys, but Royal Ambassadors are tucking away their nickels and dimes for an unusual and significant project during the Third Na-

tional Royal Ambassadors Congress next Aug. 13-15 in Washington, D. C.

The Boys plan to erect a \$5,000 monument to Luther Rice, a great Baptist leader.

The memorial will be built in a prominent place on the grounds of the new Luther Rice Memorial Baptist Church in Washington. It will be dedicated by the RA's as part of the congress program. About 6,000 boys between 12 and 17 are expected to attend.

Made of limestone, the slab, including the base, will rise 10 feet above the ground. On it will be a bronze tablet with a relief face of Rice. There will be a tablet giving appropriate credit to Royal Ambassadors.

In addition there will be four bronze tablets contributed by the Baptist Jubilee Advance Committee. These will depict the four major contributions of Rice to Baptist Life: missions, organizational leadership (including organization of what is popularly known as the Triennial Convention), Christian education (including establishment of George Washington University), and Christian literature (including establishment of first newspaper published by Baptists).

Plans for this memorial were approved by the Brotherhood Commission SBC, during its annual meeting in Memphis, Tenn.

## Communism Film Available

NASHVILLE—"The Communist Threat," 30-minute motion picture capturing the spirit of East Germans in their desire for freedom, will be available Nov. 1, according to Dr. E. Stanley Williamson, secretary of Broadman Films Department of the Baptist Sunday School Board.

The film, produced by Broadman Press, will be released earlier than previously announced because of the great current interest in the communist menace.

In addition, Southern Baptist adults and young people will have programs on communism in November in Training Union quarterlies. "This film will be excellent supplementary material for these programs," said Dr. Leroy Ford, editor of adult lesson courses in the Training Union Department of the Sunday School Board.

Baptist Book Stores throughout the nation will have "The Communist Threat" for rental Nov. 1.



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By Oscar Lee Rives

# The Holy Spirit

**TEXTS:** John 14: 16, 17, 25, 26; 16:4b-15;  
Romans 8:1-27 (Larger)—John 16:-  
4b-15 (Printed).

The doctrine of the Trinity is one of the most difficult for the human mind to understand. But it is at the same time one of the most precious for the Christian. It says that God is Father, Son and Holy Spirit. It says that God is, in a certain sense, three persons but that He is also one person. As one reads the New Testament it is clear that the early Christians accepted the doctrine with joy and lived in the light of it for they knew it by experience rather than by theory. And this is, in the final analysis, the only way it can be known today. This lesson deals with the third person of the Trinity, the Holy Spirit. Two previous lessons in the current series have already dealt with the other two persons of the Trinity, the Father and the Son. One approach to a consideration of the Holy Spirit is to be reminded of the spirit of a man or of an institution which is made up of men. Thus we speak of the spirit of America or the spirit of a school or the spirit of a man like Abraham Lincoln. Its difficulty of defining what is meant does not in any way discount the reality of what is involved. The printed text, John's record of the words of Jesus concerning the Holy Spirit, suggests three pertinent activities of the Holy Spirit. What are they?

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### Comfort for the sorrowing (vv. 4b-7).

The immediate situation here was one full of sorrow and distress. By now Jesus' disciples understood that He was soon to depart from them. While this is the case, the principle holds for our day. The world is filled with sorrow and foreboding. All too often this spills over into the experience of the Christian. Jesus promised that the Holy Spirit would be the Comforter. The word at one time carried the meaning 'to make strong.' If the Holy Spirit has full sway in one's heart the sorrow and distress will be neutralized or overcome.

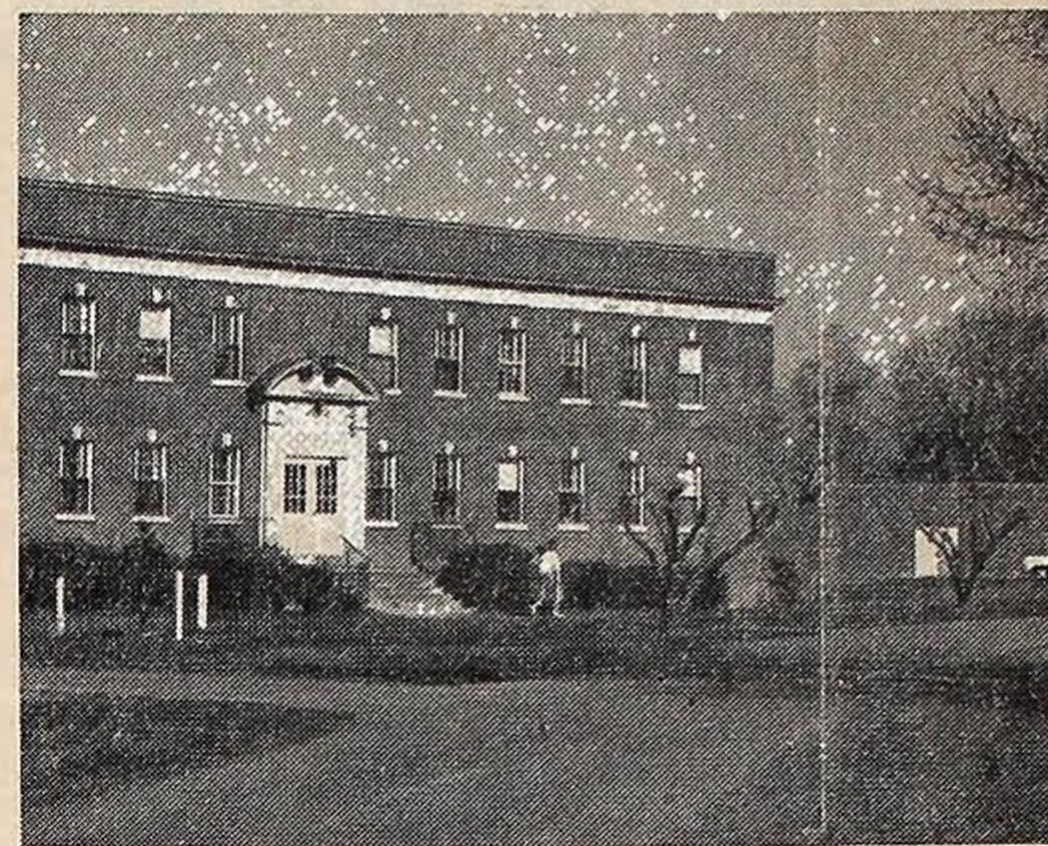
### Conviction for the Sinner (vv. 8-11)

Another activity of the Holy Spirit is with regard to a person outside the will and purpose of God, or the sinner. He is to reprove, or convince or convict, all such persons. This is the case since sin, righteousness and judgment confront him. The sin out of which all sins emerge is that of unbelief with regard to Jesus' saving power. It is failure or refusal to commit one's life and destiny into His hands. Thus it is serious to the point of tragedy. The Holy Spirit also, according to Jesus in these verses, convicts the sinning one of Jesus' righteousness. The final proof lies in the fact that He arose from the dead and went back to the Father in Heaven. If this be not true the righteousness of Jesus disappears entirely. In addition, the Holy Spirit convicts the sinner of judgment by virtue of Satan's judgment which was made explicit by Jesus' death on the Cross. In other words, the power of "the prince of this world" was forever crushed in Jesus' atonement (see Gen. 3:15). It should be remembered that the sinner's judgement is not only continuous but also will be consummated at the Day of Judgment. All three items, unbelief and the sinlessness of Jesus and the broken power of the Devil, touch the sinner at critical points.

### Confirmation for the Saved (vv. 12-15)

The Holy Spirit comes to the person saved, and being saved, to guide and confirm him in his faith. These verses tell us that this is done by bringing all truth as it centers in Jesus Christ to the very center of heart and life of the Christian. He is called here, "the Spirit of truth." His purpose for the Christian is to glorify Jesus. Thus the Holy Spirit does not magnify Himself. Jesus says that all that the Father possesses also belongs to Himself. All three, Father and Son and Holy Spirit, are linked together here. The Father has revealed

## Tennessee Baptist Children's Home



The Tennessee Baptist Children's Home was established and is maintained to help orphaned and homeless boys and girls become Christian men and women, and to meet their physical, spiritual, emotional and intellectual needs while they are under our care. Our child care ministry is definitely a part of the Tennessee Baptist mission program. The Home is governed by a Board of Managers, elected by the Tennessee Baptist Convention. There are four campuses, Franklin, Memphis, Chattanooga and Min-Tom. Four hundred and two children were under our care this year.

Our sources of income are: The Co-operative Program; individual gifts and specific bequests; monthly gifts from some churches; produce, clothing household articles as church or church group gifts through the associations; and Special Thanksgiving Offerings.

A direct appeal is made to the churches of the Convention at Thanksgiving time. The suggested date this year is Sunday, November 18. Write the General Office, 1514 Belcourt Avenue, Nashville 12, Tennessee for a supply of special offering envelopes. Please state number needed. Send all cash gifts (checks and money orders considered cash) to the General Office.

### Tennessee Baptist Children's Home

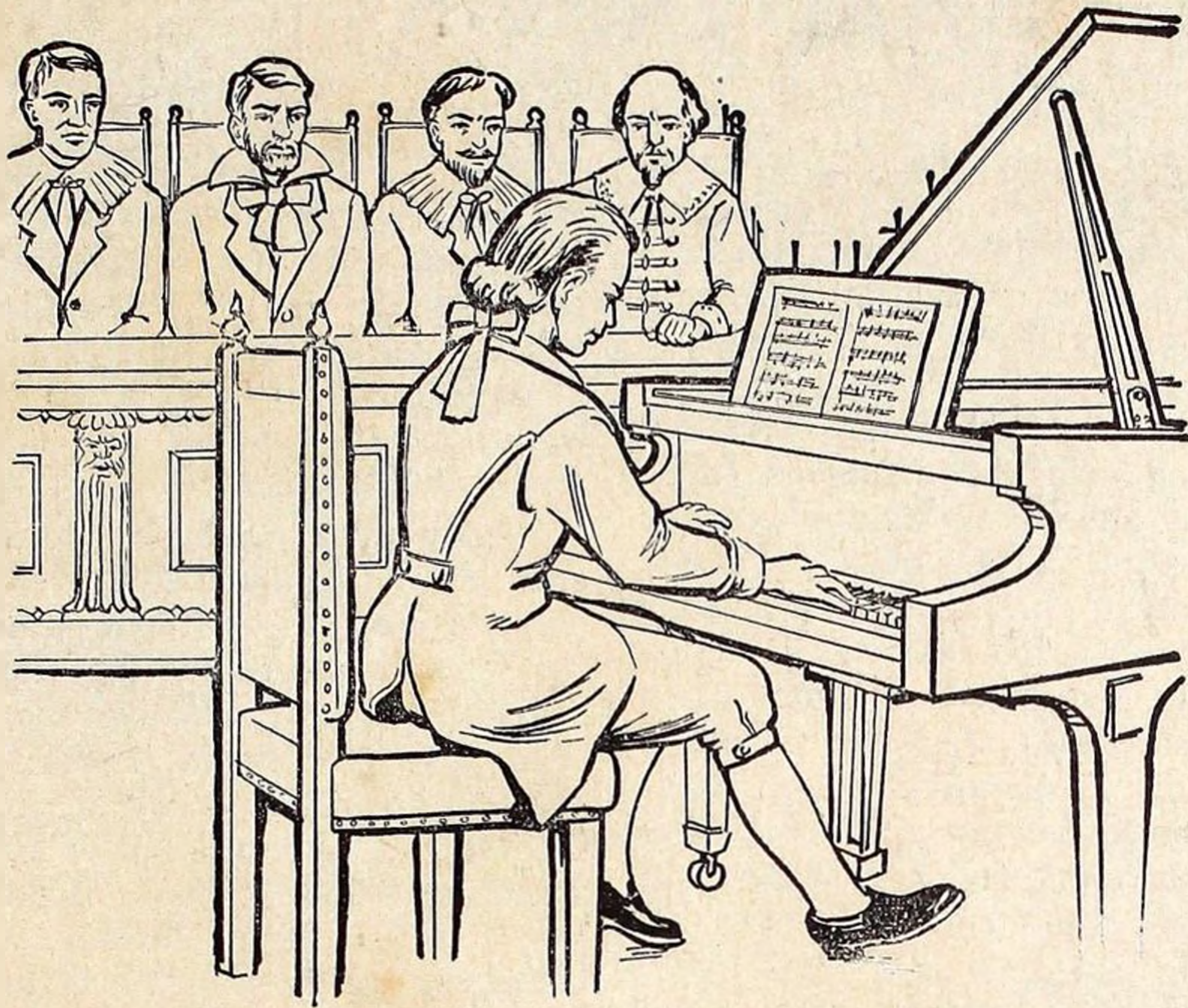
James M. Gregg

Gen. Supt. and Treas.

Himself through Jesus Christ and the Holy Spirit. The Holy Bible is the great source-book for this revelation. The Holy Spirit was active in its inspiration. He is also active in its interpretation. The key is Christ's redemption.

In conclusion, notice might be given to the word for the Holy Spirit as it occurs, particularly in this passage. It is the word, "paraclete." It means "one called alongside." Another word is "counselor." Another is "advocate."





## A COLLAR FOR FREDERIC\*

By Louise Hannah Kohr

Once when a boy was asked to play the piano for an important concert, he didn't know what he should do. Not that he didn't know his music well. This boy loved music. He practiced every day.

The trouble was he did not know what he would wear for such an important event. The governor of the country would be there, together with his wife and all the nobles of the court.

"My best suit is worn," the boy told his mother. "I do not think the governor will like me in an old suit."

The boy knew his mother would have bought him a new suit if she could.

"I wish there were money for a new suit for you, Frederic," she said.

The night of the concert came, and Frederic was ready. He knew his pieces well.

Frederic's mother said, "I have a surprise for you."

She handed him a little box. When he opened it, he found the most beautiful lace collar he had ever seen. In those days it was as fashionable for men to wear lace as it was for women.

"This is handmade lace from my wedding dress, Frederic," said the boy's mother. "You shall wear it tonight when you play for the governor."

Frederic saw the love in his mother's eyes as she gave him the collar. He felt her love in the gentle fingers that fastened the collar about his worn suit. She placed the collar so that it covered the worn spots.

The hall was crowded with great ladies and gentlemen when Frederic came out on the stage. For a moment the boy was frightened with many faces looking at him.

Then he felt the collar around his neck and thought of the love in his mother's eyes as she had put it there. He began to play his first piece, and he wasn't frightened any more.

When he had finished the piece, everyone clapped loudly. Frederic bowed politely and played again. That time the clapping was louder than before.

When Frederic had finished his concert, the governor and all the ladies and gentlemen clapped their hands so hard that it sounded like thunder. The boy in the lace collar bowed again and again before he left the stage.

Frederic's mother and father were so happy when they got home from the concert.

"We can be most proud of our son," his father said.

"I am happy they liked your music," his mother said. "How they clapped for it!"

"Oh, they were not clapping for my music," Frederic told her. "They were clapping for my new collar."

The boy who thought the fine ladies and gentlemen were clapping for his collar was Frederic Chopin. If you study music, you will one day be playing music which he wrote. Some of it is simple enough for beginners, but even his easiest pieces are so beautiful that they are played by great artists.

\*(Sunday School Board Syndicate, all rights reserved)

On his southern plantation, Bernard Baruch had hired a fellow to paint his shed for \$2.50. Reappearing later he found the fellow lying in the shade enjoying himself, while another man was busy wielding the brush.

"How is this?" asked Mr. Baruch. "I thought I hired you to do the job."

"Yes, sir, I know you did, but I sublet the contract for \$3.

"But," remonstrated Mr. Baruch, "I pay you only \$2.50, so you're losing money on the job."

"Yes, sir, yes, sir, I know I am," was the reply, "but it's worth something to be boss."

—Irving Hoffman

## God's Wondrous World\* Empty Birds' Nests

By Thelma C. Carter

August, the eighth month of the year, with gray-white skies and hot, lazy days, is a time of farewells, nature's farewells. Many birds have already gone on their thousand-mile journeys to warmer lands where insects are abundant and summer is everywhere.

Birds' empty nests tell of farewell journeys. You will find them in shrubs, in tall grass, in the tops of evergreen trees, apple trees, and oak trees, and even on the ground. Nests are carefully woven and shaped by mother birds. Some are like shallow earthenware bowls and woven baskets.

In the area of your home, the beautiful, friendly bluebird has probably built its nest in a bird box or a deserted woodpecker homesite. Take a moment to search for a bluebird's empty nest.

You may find a nest of stems, roots, and bark made by the scarlet tanager. During early summer, this bright red and black bird darted in and out of your yard like a flashing jewel. He is probably already settled in Central or South America.

Look for the nest of the thrush in low bushes or tall grass. The robin's grassy cradle of soft twigs, roots, and mud pellets will be most likely in an apple tree.

The beautiful warblers' nests are usually in evergreen treetops in forest areas. The oriole's nest, a carefully woven cradle, is not easy to find. You must search for it. Tall grass hides the meadow lark's nest. Woodpeckers nest in dead trees.

Birds' empty nests are easily destroyed by winter winds, snow, and ice. The Creator planned wisely for our beautiful birds to start anew their nest building when spring and summer come again. "To every thing there is a season, and a time to every purpose under the heaven" (Ecclesiastes 3:1).



## New Books

*The Layman's Bible Commentary* published by John Knox Press, four volumes \$7; individual volumes \$2 each; four or more copies \$1.75. Dynamic tool for Bible study interpreting every passage of Scripture in 25 volumes.

*Letters to the Seven Churches and Other Sermons* by J. Ralph Grant; Baker; 113 pp.; \$1.95.

*Jesus of Nazareth* by John A. Broadus; Baker; 105 pp.; \$1.95.

*This Side of Tomorrow* by Ruth Livingston Hill; Zondervan; 186 pp.; \$2.50.

*These, Too, Were Unshackled!* by Faith Cox Bailey; Zondervan; 127 pp.; \$1.95. Fifteen dramatic stories from the Pacific Garden Mission.

*Man Aflame* by David R. Enlow; Zondervan; 120 pp.; \$2.50. The story of CBMC with forward by Dr. Charles E. Fuller, Old Fashioned Revival Hour.

*I Believe in The American Way* by James H. Jauncey; Zondervan; 128 pp.; \$1.95.

*Essential Christianity* by Walter R. Martin; Zondervan; 114 pp.; \$1.95. A handbook of basic Christian doctrines.

# INTERESTED IN STAYING INFORMED ? If so, then you will want to SUBSCRIBE TO AND READ BAPTIST & REFLECTOR

Yes, you and every member of your church can stay informed of Baptist work by reading regularly the journal of the Tennessee Baptist Convention. Ask your pastor about including the paper in your church budget.

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... It Pays*

## "To Announce The Good News"

By Dale G. Hooper,  
Missionary to East Africa

"My wife and I have decided we want to become Baptists," one of the typist-translators at the Baptist Publications House in Nairobi, Kenya, told me one afternoon recently. "We would like you to baptize us sometime soon."

A Christian of another denomination, this fine young man had continued to be faithful to his church during the year he had been working in our office. We had made no effort to bring about a change in his church affiliation. But as he translated and typed materials for distribution to the Baptist churches of East Africa he was fed a steady diet of Baptist doctrine. Now he wants a more definite and active part in spreading the good news of the kingdom by being a member of a church that sees this as its first task.

The decision of this young African and his wife, whose mother is a former member of the country's legislative council, is one evidence that the Baptist Publications House is accomplishing the purpose engraved on its cornerstone: "To announce the good news of the kingdom of God." Further evidence is reports from all areas of East Africa saying that the materials prepared and sent out each month to more than 100 churches and preaching points are meeting a vital need in the teaching programs.

Our current yearly output includes 36,000 picture stories for Sunday school children, 18,000 booklets for adults, 3,600 teachers' helps, 4,500 Women's Missionary Union programs, hundreds of booklets for new Christians awaiting baptism, and tens of thousands of tracts. So far our publication is only in Swahili, the lingua franca of East

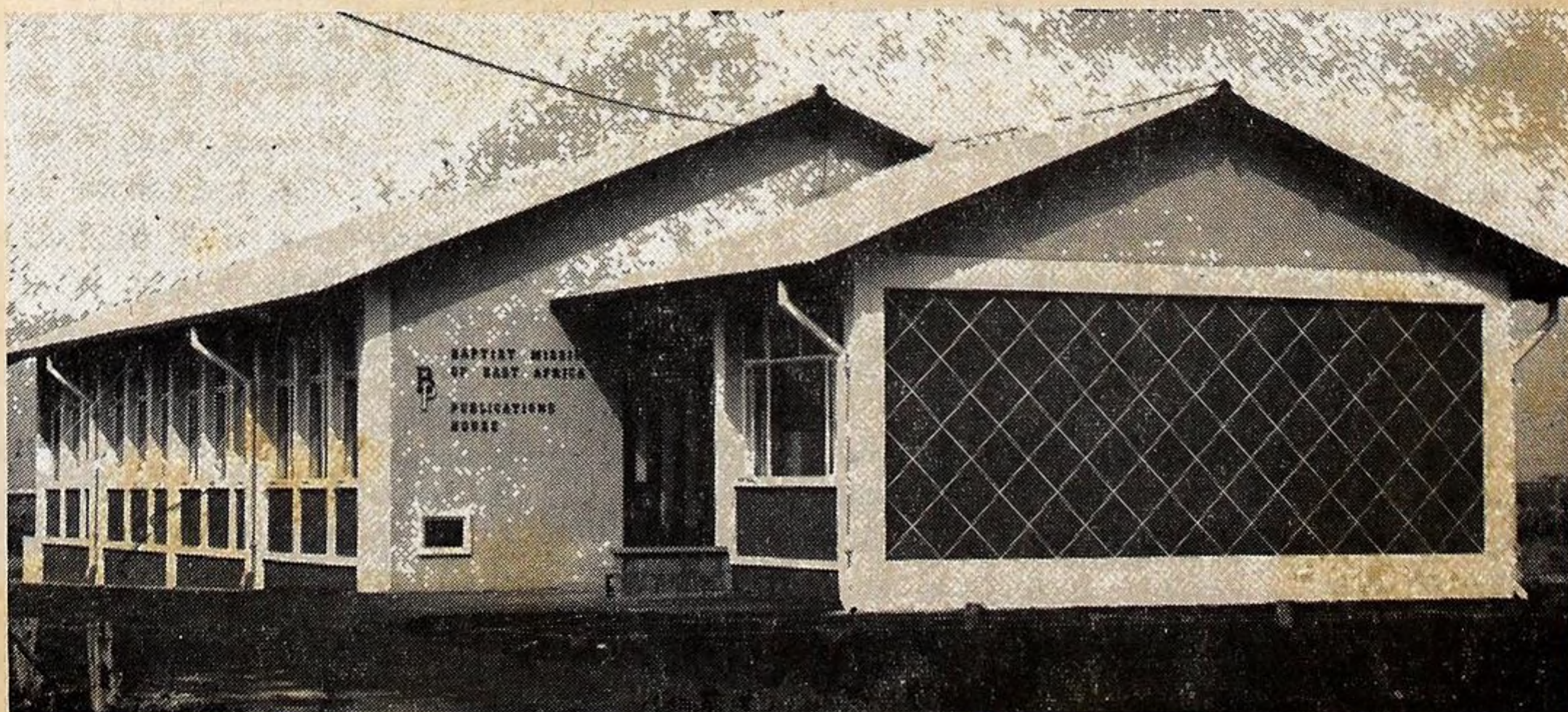
Africa; however, we need to get materials into at least two other languages.

We are planning to prepare materials for other age groups in the Sunday school and for youth organizations and to have a complete Vacation Bible school series. At least two small books will be ready for distribution soon.

Shortly after Southern Baptist missionaries arrived in East Africa in 1956 they began a program of teaching through Sunday schools, and during the next few years materials were prepared by various missionaries on a rotating basis. Feeling this was inadequate for so important an area of work, the Mission (organization of missionaries) asked Rev. and Mrs. W. Boyd Pearce to give full time to publication work. They began the program in 1961, and my wife and I relieved them early this year when they went on furlough.

Nairobi was chosen as the center for the work; funds for a building were made available through the Lottie Moon Christmas Offering; the cornerstone was laid this last February; and our staff moved in May. The \$27,000 for construction and equipment will pay dividends for many years; and Southern Baptists, through their gifts, will continue "to announce the good news of the kingdom of God" with materials sent out from the building.

People are anxious for reading materials—they will read anything they can get. We must seize the opportunity of putting into their hands Christian literature that shows them the way of salvation, the path of growing in grace, and the road of Christian service.



The Baptist Publications House for East Africa, located in Nairobi, Kenya. (Photo by Dale G. Hooper)