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"SPEAKING THE TRUTH IN LOVE"

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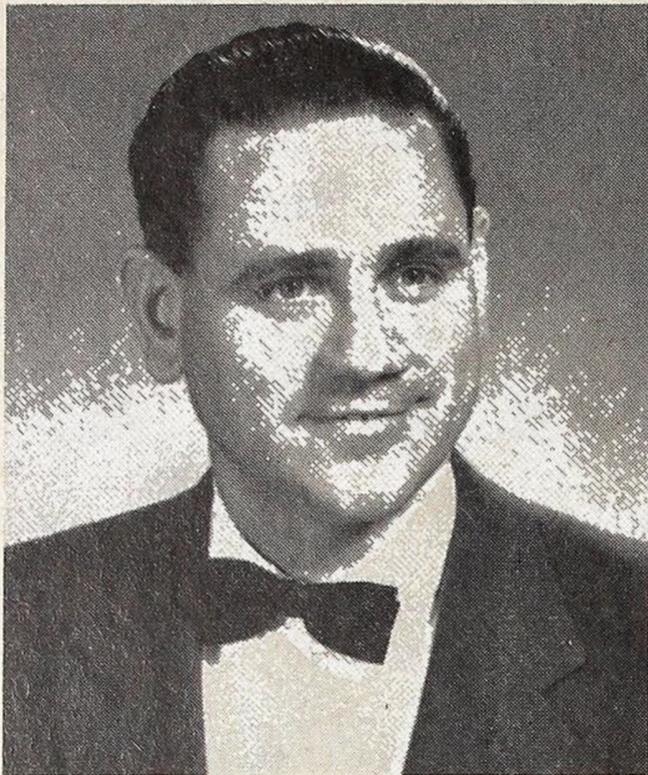
NUMBER 44

Bedtime
Prayer

Photo by Bob Taylor



This One Thing I Do



Jack Mick, First Church, Maury City

Lord, What will thou have me do? (Acts 9:6) With these words, Saul began a life of soul-winning second to none, save save Christ himself. This is the question every born-again, blood-washed child of God should ask himself. In these days of sin, turmoil, lukewarmness, and spiritual apathy this question and its answer should jar us uot of our complacency.

This is a personal matter which none can dodge. Every child-of-God's task is to win



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Conference To Probe Role Of Association

ATLANTA (BP)—How can associations, state conventions, and other Southern Baptist agencies correlate their work more effectively?

What exactly is the place of the association in Southern Baptist life?

These and related questions will be studied and discussed by more than 500 Southern Baptist leaders in association, city, and area mission work February 11-15 at the Gulfshore Baptist Assembly, Pass Christian, Miss.

The conference is sponsored by the denomination's Home Mission Board in cooperation with other convention agencies. All agencies will participate in the discussions.

"This will not be a promotion-type conference where speeches fill all the time, but a major part of the schedule will be given to study and discussion in small groups, followed by reports to and discussion by the entire group present," said Arthur B.

Rutledge of Atlanta, director of the missions division of the Home Mission Board.

The long range rural church committee requested the mission board to sponsor such a conference. Chester Quarles of Jackson, Miss., executive secretary of the Mississippi Baptist Convention, is chairman of the long range rural church committee.

Rutledge said invitations have been extended to those working in the area of the association, city, and area missions, and program details will be released later.

Planned for the conference is an information center, where agencies will indicate the services they have available to these workers.

North Carolina May Try Personnel Service Plan

RALEIGH, N. C. (BP)—The General Board of the Baptist State Convention of North Carolina unanimously recommends establishment of a church-personnel service early next year on a trial basis.

The office, it suggests, should be staffed by an experienced pastor, preferably a retired one.

The service would counsel with pastors and other church staff contemplating a change of churches. It would also work with church pulpit and personnel committees seeking pastors, ministers of education and music, and other professional staff.

The general board's report, which goes to the convention in November for vote, says that "whatever is done must be done with full regard for the freedom of individual pastors and other church workers and with respect for the autonomy of the local church."

This has been discussed in North Carolina for more than two years.



... What do You Think?

● In a recent article in the BAPTIST AND REFLECTOR it was pointed out how there is a partial break down in the relationship between the pastors, or the Ministry, and the churches. I agree with the article completely and believe it is a serious problem that must be faced in love and in faith, but I also believe the blame can be placed on the churches and the pastors equally.

Looking at our teaching on church autonomy I find that many of our churches and pastors are very careless in teachings and more so in practice and in many cases neither pastors or churches seem to be too concerned about this vital and precious doctrine . . . it so happens that the Bible teaches that the church has authority and also the Shepherds have authority, both receiving same from Christ Jesus or not at all . . .

Peter, addressing pastors in his day said that
(continued on page 10)

souls. Every preacher should be a personal soul-winner. What good are great sermons, lofty platitudes, high sounding phrases, if men and women are not saved? The applause of men and the praise of multitudes become an empty, hollow sound haunting the preacher if souls are not saved. If, at the close of the Lord's day, the altar is barren of fruit, what satisfaction though there were great crowds, great singing, and great preaching. Oh, if the work is barren, where is the joy?

What is the purpose in preaching? What is the motive in teaching? "To build up the faith of the saints?" Is this the end in itself? No, verily! Every service must have as its goal the salvation of souls. Let the morning worship center around this. Let the evening service exist for this purpose. Let the Brotherhood and WMU live with this aim of pointing men to Christ. Let every Sunday school teacher teach for souls. Grow in knowledge? Yes . . . but for the purpose of winning souls. Pray much? Yes . . . but to receive power for winning souls. Study missions? Yes . . . but let missions begin in Jerusalem (town), Judaea (state), Samaria (America) and the uttermost part of the earth. Feed the sheep? Yes . . . but that the sheep may learn to bring the lost into the fold. Let every road, every trail, and every path of Christian endeavor lead to personal soul winning. Paul said, "This one thing I do." Again, I say, this is a personal task assigned to every child of God.

The urgency of this late hour bids us God-speed. The cries of the doomed hasten our steps. The pleading voice of Jesus for more workers pounds within our ears. We dare not delay, we must not trifle.

To the fields then, to labor in God's vineyard until the day is gone, and the Lord of the harvest says, It is enough. Enter into the joys of thy Lord.

Eighty Baptists Martyred In West New Guinea

SYDNEY, AUSTRALIA—(BWA)—An extensive and savage uprising against Christians by heathen people in the North Baliem Valley in West New Guinea has been reported to Australian Baptists. Although information is not complete, it is known that at least 80 baptized native believers in the Australian Baptist Mission area have been martyred and 30 villages burned out. Ninety other Baptists were injured.

Australian Baptists began evangelizing the primitive Dani people of the North Baliem Valley during 1956. Although previous dangers have been faced, this is the first major outbreak of violence. The first converts in Baliem were baptized in May 1962. (Australian Baptists have been working in other parts of New Guinea since 1949.)

Charles Craig, senior Baptist missionary at Maki, reports that the movement against the Christians was organized and led by

was interpreted by the chiefs as a removal of all restraint and therefore the propitious moment for them to strike against the Christians.

Craig reports that the attacking force numbered some thousands, and included mercenaries from the South Baliem Valley as well as warriors in North Baliem. It was a massive and deliberate attempt to wipe out Christianity.

Enemy leaders obviously planned to catch the Christians at their Sunday morning worship services in various parts of the Valley. Had this succeeded the massacre could have been complete because the Christians do not carry weapons to the services.

The enemy's plan was discovered and fighting began in the early morning (about

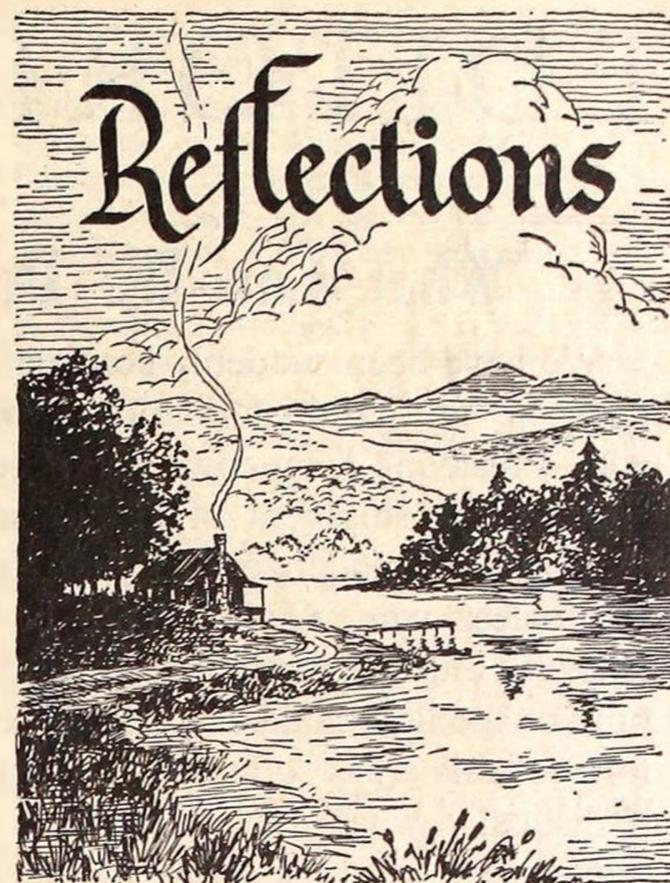
By A. C. Prior

5:45 a.m.). The local groups fought for a while but were hopelessly outnumbered and had to retreat to their villages where the massacres continued. Believers were not only killed but their bodies were mangled and mutilated. Mr. Craig speaks of seeing 25 bodies chopped to pieces by axes.

Craig's letter states: "On Sunday every one who even listened to the Gospel was chased out. These people had their pigs stolen or killed and their villages destroyed. I went with the government officer to try to reason with the people. I went ahead and called out to them to stop their fighting. They replied, "You are good, we are good, but we kill all the people who preach the Gospel. Go home!" All our efforts were in vain and every time we persisted they fired arrows at us. On Monday morning more police arrived, but the vandalism continued while the believers who were left helped to cremate the bodies of the slain."

The Christians of the Valley have congregated for their protection. Several hundreds have arrived at the Maki area from other parts of the Valley, the report states. "We do not dare to prophesy what will happen, but it is certain that believers at spear point will not forsake the Gospel. They really have been tried in the fire and have come out pure gold," Craig writes.

The Australian Baptist missionaries in the Baliem Valley, the Australian Baptist Missionary Society, and Baptists of Australia plead with their brethren around the world for prayer on behalf of the tortured believers of the Baliem. Pray that our brethren in their furnace of suffering may be sure of the presence of Christ and that the Church among the Dani people will become irresistible in the power of God because of the experience through which it is passing.



World War III is unique in that it will never be mentioned in history books.—Bob Stannard.

One of the great freedoms upon which this nation was founded is the freedom of speech. And freedom of speech implies the right to dissent or criticize without fear of reprisal. This right is protected in our society by the basic idea that all men, while not blessed with equal abilities, are equals first in the sight of God and second in the eyes of the law of this land. This equality implies a respect for the dignity of the individual and a respect for his freedom of thought.—Dick Hanson, *Successful Farming*.

Today is Yesterday shaking hands with Tomorrow.—Alfred Stieglitz.

The story of the dozen Long Island families who sought to move to a town in California in order to escape from possible nuclear disaster was a little bit sad, a little bit funny, and highly instructive. The fugitives from fallout picked their haven with the aid of an Atomic Energy Commission map which gave air currents and such things. It didn't show what the present inhabitants were quick to point out—that a Titan missile base is being established in the area, which ought to make it a prime target of attack. "I guess there is no hiding place any more," sagely remarked one member of the group in announcing he had changed his mind and would stay in the East.—*Presbyterian Life*.

Every Sunday school teacher is just as much called of God as a missionary to the heart of Africa. He needs to prepare just as diligently—he needs to labor just as earnestly—as if he were carrying the Gospel to the most remote spot on the globe.—Billy Graham, *Christian Observer*.

Alliance Asks For Gifts For New Guinea Victims

WASHINGTON, D. C.—(BWA)—Josef Nordenhaug, general secretary of the Baptist World Alliance, said that relief funds are needed for relief of New Guinea Baptists who survived attacks by unbelievers in which 80 Baptists were killed and 90 injured.

The burning of 30 villages destroyed the churches in those villages and also the homes and the income sources of their members.

Dr. Nordenhaug said that although the Alliance, a fellowship organization, does not have a reserve fund for relief causes, a token amount has been offered Australian missionaries in the belief that Baptists from around the world will make adequate contributions for the need which has arisen.

Gifts should be sent to the Baptist World Alliance, 1628 Sixteenth St., N.W., Washington 9, D. C.

two powerful chiefs, Diangwa and Yam-balek, who have been bitterly hostile to the preaching of the Gospel since the inauguration of the mission. They previously burned the first church building erected.

The violence which broke out on Sunday, September 30, was evidently encouraged by knowledge of the transfer of authority from the Dutch to the United Nations representatives on October 1. This transfer of power

A. C. Prior is a vice-president of the Baptist World Alliance. He formerly edited the *Australian Baptist*.

EDITORIALS

What Can We Do Now?

We have been suddenly confronted with the gravest crisis in international relations since World War II's end. President Kennedy's action quarantining Cuba and barring shipment of armaments into the Soviet-supported island underlines the frightening possibility of nuclear war. Civil defense becomes vital. News agencies must be restrained in handling news. Partisan politics should be laid aside. Every effort must be made to meet this crisis so as to avert war, if possible. Face realistically what nuclear warfare would mean. One remarked, "Must the irony of our democracy be that all men are cremated equal?"

What can we do in these days of terrible tension? First, we can and should humbly pray. Pray for President Kennedy that he might have the needed wisdom to handle this grave crisis. Pray for Premier Khrushchev and Premier Castro that both might be ready to follow the course God's Spirit would direct. Pray for ourselves to have humility before God and readiness to be submissive to Him.

We should heed God's Word, "that we may lead a quiet and peaceable life," and if it be possible, "live peaceably with all men." We should remember the words of our Saviour, "Blessed are the peacemakers for they shall be called the children of God." We should "follow after the things that make for peace." We should "let the peace of God rule in our hearts." We should obey the admonition, "Follow peace with all men and holiness without which no man shall see the Lord." We should listen to the heavenly wisdom which assures "the fruit of righteousness is sown in peace of them that make peace." This (James 3:18) comes just ahead of the stern rebuke of evil desire breeding contention and breaking forth into war.

Sometimes men cannot have peace. That may be true just ahead. But let us be sure we have exhausted every worthy measure before we give up hope of peace.

Keeping Aware Of Doctrinal Currents

In the midst of our increasing interest in distinctive Baptist beliefs, we can perhaps best understand our own denomination against the background of the different beliefs of other denominations. For this reason, "The Shape of Faith" by Hugh Wamble is a helpful volume. It treats of the approximately 90% of the evangelical Christians in the U.S.A., who are either Congregationalists, Disciples of Christ, Episcopalians, Lutherans, Methodists, Presbyterians or Baptists. Distinctive features of each group are presented according to the author's judgement.

A second book presents a symposium on "The Challenge of the Cults". Here, in brief, are treatments on Spiritualism, Unity, Mormonism, Seventh-Day Adventism, Christian Science, Zen-Buddhism and Jehovah's Witnesses. The fallacies of these are pointed out. The first book is by Broadman Press, the second, by Zondervan.

A third book, "Pace Makers of Christian Thought", by James William McClendon, is a good introduction to some modern-day theological leaders. It also is a Broadman book. Each of these dollar books is a good investment toward keeping aware of doctrinal currents in today's thought.

Speaking Of Peace



Consider Your Call

Calling is one of the basic teachings of the Bible. Biblical revelation from Genesis to Apocalypse is a summoning and sending of men. In the beginning of his ministry, Jesus appointed the Twelve "that they might be with him, and that he might send them forth to preach" (Mark 3:14). "Come unto me" and "go ye" come as a challenge to all men.

"Consider your call, brethren" was a plea of the Apostle Paul to the Corinthian Church (I Corinthians 1:26). This exhortation is most pertinent for Christians today because there is widespread misunderstanding of the Christian concept of calling. There exists the popular notion that calling and "occupation" are one and the same. Webster's Dictionary defines "calling" or "vocation" as exact equivalents of one's usual "work," "occupation," and "trade." This is a distortion of the Biblical view of calling, representing a complete emptying of the original content.

Of the 195 references to calling in the New Testament, only 73 have a strictly theological meaning. In every instance the calling is to salvation and service in the church. The call comes from God in Christ to all Christians (Romans 8:30). It is a call to the new life in Christ and to Christian witness.

The New Testament knows absolutely

nothing of a Christian who is not at the same time a minister of the Gospel. There is no "laity" or "clergy" because all Christians are the people of God and members of "a royal priesthood" (I Peter 2:9). All Christians share in this common vocation. God does not call men to be bricklayers, lawyers, or doctors. Rather he calls bricklayers, doctors, and lawyers to be Christian ministers.

Within the general shared vocation, each person has his own unique gift and task. The gift may be that of apostleship, prophecy, teaching, preaching administration, healing, speaking in tongues, and interpreting tongues (Romans 12:3-8; I Corinthians 12:4-11; Ephesians 4:11-12). The "gift" is of the Spirit and "spiritually discerned," both by those who receive it and others in the church (I Corinthians 2:12-14). A man's special function in the church is determined by the providence of God and is matched by the possession of gifts appropriate to the function involved.

How does one become aware of his spiritual gift? A few men have a "cataclysmic call" as Paul on the Road to Damascus (Acts 9:1f.); others experience a gradual awareness that they have a particular gift to be exercised in the church; a few volunteer for special service of God as did

Isaiah (Isaiah 6:1f.). For some, the "call" to a particular task in the church comes from God through the church as, for example, the call of John Bunyan, George W. Truett, and Dr. John R. Sampey. For too many churches are neglecting their important role of "calling out the called." Too often it is left up to the individual to decide as to whether or not he is called and to make application to the church for ordination. When this happens the church tends to conceive of its role as merely that of ordaining persons who apply for this action.

The question arises as to the relation of church members who are called to a particular spiritual task and their occupations. Most church members continue in their jobs or professions. Even Paul continued to make tents for a livelihood. Howard Butt, well-known evangelist who does an enormous amount of preaching, continues to operate a multi-million dollar grocery business. On the other hand, others give up their job and depend upon the church for their living as did the Apostle Peter.

Both of these decisions are valid. During the New Testament period none of the tasks as teaching and pastoring had become established as separate professions to be chosen by persons seeking employment. Hence, the acceptance of a special role of leadership within the church might or might not alter the previous state of employment. Today there are more than fifty different "church vocations."

Regardless of how a Christian makes his livelihood, he is called into the ministry. This is not merely "part-time" service, as over against "full-time" service, but a call to "full-life service." For the Christian calling involves every dimension of life. The Christian is to walk worthy of his vocation in his work, leisure, churchmanship, and in every other aspect of his existence.

There are hopeful signs today pointing toward a recovery of the Christian view of vocation as seen in the rise of a more radical laicism in the churches, the emergence of evangelical academies, a growing body of literature on the laity, and the establishment of departments of church vocations in the major denominations.

A recovery of the Christian concept of calling would revolutionize the churches. Every Christian would conceive of himself as a minister of the Gospel; the curious phenomenon of an "active" and "inactive" church membership in our Baptist churches would disappear; the gap between the so-called "sacred" and "secular" callings which developed in the Middle Ages would be eliminated; Christianity conceived as a mere "Sunday feeling" and a perfunctory performance of "little churchiness" would vanish. Christians would exercise their gifts for the Glory of God, the edification of the church, and the redemption of the world.

Dr. Barnette is professor of Christian Ethics at Southern Baptist Theological Seminary, Louisville, Ky.

BAPTIST BELIEFS

By Herschel H. Hobbs

The Free Will Of Man

The free will of man denotes man's freedom to act within the context of his own will and judgement. Otherwise he would be nothing more than a puppet.

God made man in His own image (Gen. 1:27). Thus he is a personality with the power of choice (Gen. 3:1-6). He is capable of a sense of guilt (Gen. 3:6), and is responsible for his choices (Gen. 3:8-24; Jer. 31:29-30; Ezek. 18:2). God has revealed His will to man through nature (Rom. 1:19 ff.), conscience (Rom. 2:14-15), and the Holy Scripture (Rom. 2:17 ff.). His supreme revelation is in Jesus Christ (Heb. 1:1 ff.). But man is free to act according to or in defiance of this manifold revelation (John 1:11-12).

The doctrine of the free will of man appears to conflict with that of God's sovereignty. However, reason itself demands both, to say nothing of scriptural teaching. Both are facts of experience. The sovereignty of God must not cancel man's freedom, or else man loses his personality and is incapable of fellowship with God. God would be-

come responsible for man's sin, a thought which is untenable with the very nature of God.

These two doctrines meet in the realm of law. God's sovereignty is expressed in His natural, and spiritual laws. Man's free will must relate itself to these laws. A rebellious human will does not break God's laws. Man is broken on them. But living in accord with them man realizes supreme benefits and a blessed destiny (Rom. 1:19-3:31).

These truths are most clearly seen in the spiritual realm. God's sovereignty has decreed the penalty for sin and the provision for victory over sin. Man is free to receive or reject God's overtures of Grace. But he is responsible for his response to them.

The goal of God's redemptive work in Christ Jesus is to bring man's free will into harmony with God's sovereign will. The steps of this process are justification, sanctification, and final glorification (Rom. 8:29-30).

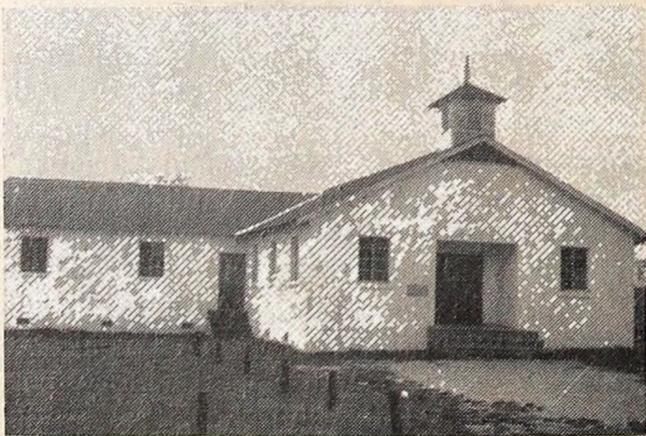
Tennessee Topics

Calvary Church, Kingsport, had W. Paul Hall, superintendent of Missions for Holston Association, as guest speaker October 14. A note was burned marking the end of a three year renovation program. Robert L. Garrison was ordained as a deacon. The evening service was conducted by the Brotherhood of which Garrison is president. Robert A. Cantwell is pastor.

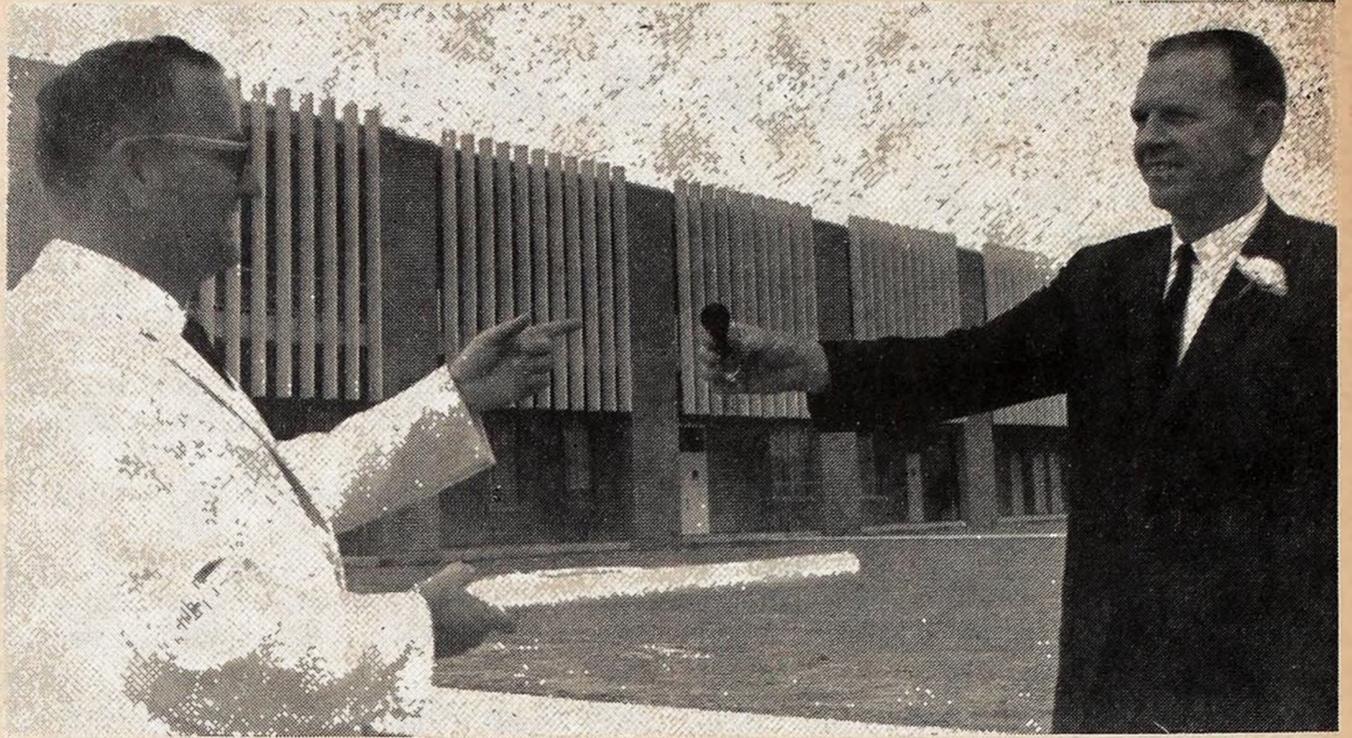
Reuben Victor Watts of Winston-Salem, N. C., became pastor of Glenwood Church, Oak Ridge, October 24. Watts, native of North Wilkesboro, N. C., received his BA degree from Wake Forest College, his BD and ThM degrees were obtained at Southern Seminary. He is a former pastor of Andersonville, Tenn.

Lyn Claybrook, who recently retired from active pastoral duties, has bought a home at 1461 Woodston Road, Memphis, Tenn. After two or three months, during which he and Mrs. Claybrook plan to catch up on some long over-due visiting, this veteran pastor will be available for supply, interim pastorates and evangelistic work.

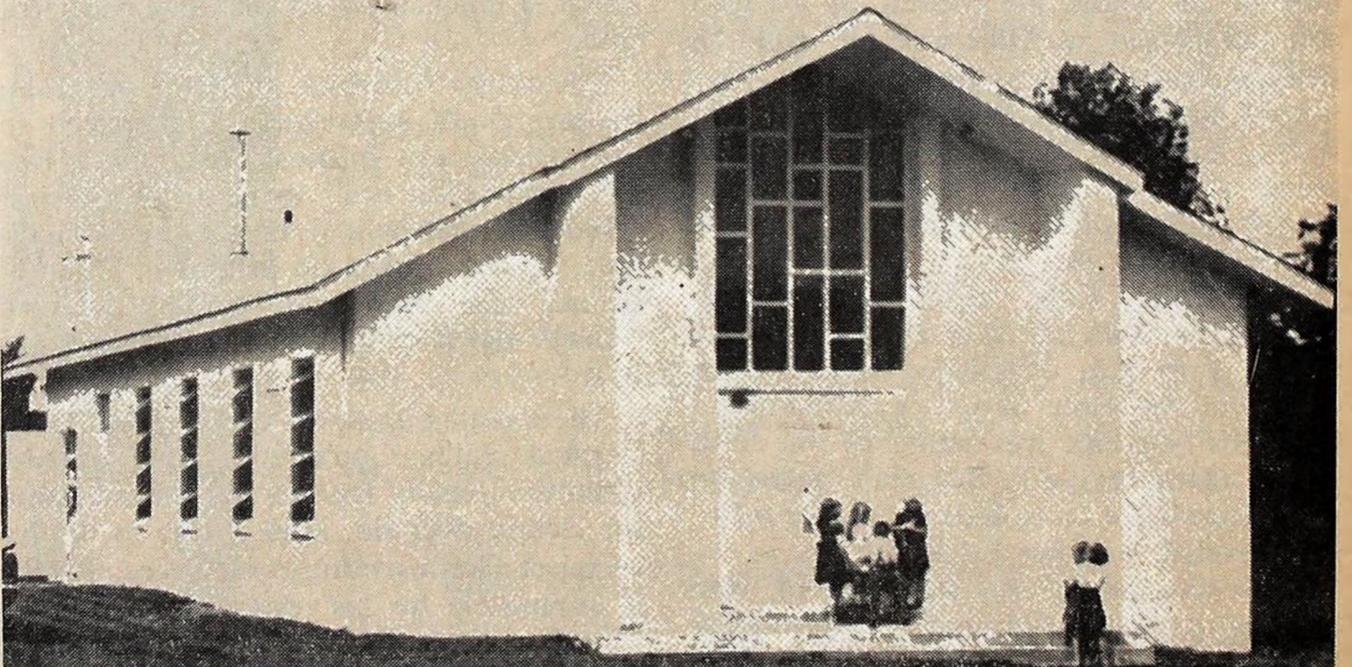
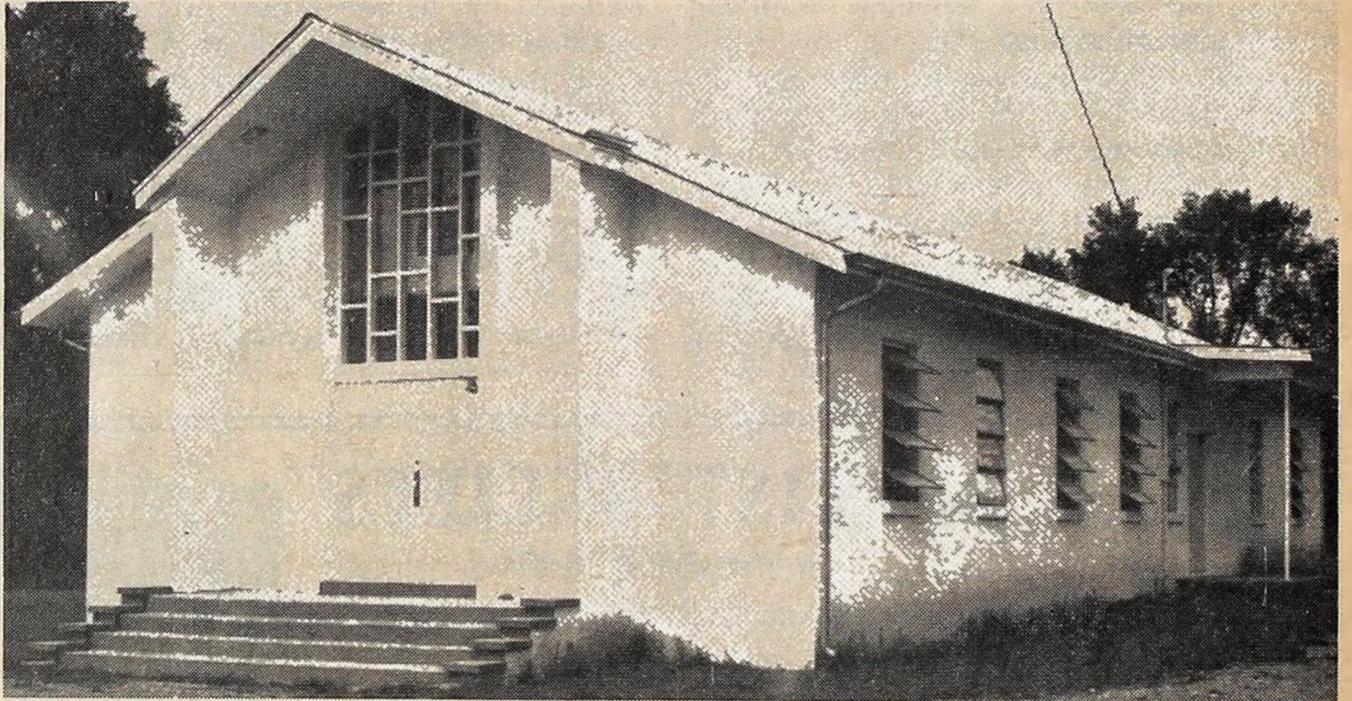
Chewalla Church, McNairy Association, W. G. Alexander, pastor, had an interesting day, October 21, the occasion being the ordination of Floyd Price, Jr. to the ministry and dedication of a new building. Constructed at a cost of \$23,000, the red brick veneer building will seat 250 in the auditorium and has nine class rooms, study and nursery. It has a central heating and air-conditioning system.



MADISONVILLE—Westside Mission of First Church here for seven years was constituted into Westside Church, October 14. Ted Wood, pastor since its beginning continues as pastor. J. B. Watson, moderator of Sweetwater Association, delivered the sermon. Others on the program were Anderson McCulley, James Clapp, John Tillery, Mrs. Beth G. Spurling and Dillard A. Mynatt, pastor of the sponsoring church.



MEMPHIS—Gene McGuire (right), building committee chairman, hands keys and blueprints of new \$250,000 Parkway Village Church educational building and sanctuary to pastor H. T. Brown for safekeeping in the church office. During the past year the congregation has met in a tent. Parkway, sponsored by Union Avenue Church, was organized August 13, 1961 with 263 charter members. It has since grown to a 356 membership. Dedication services were held October 14.—Photo by Ken Everett



SHELBYVILLE—Two missions which have been sponsored by First Church here during the past two years are Flat Creek (top) and Hickory Hill (bottom). Flat Creek is located six miles from Shelbyville and Hickory Hill, just outside Lynchburg, 18 miles from Shelbyville. Each mission gives one per cent of its offerings to the Cooperative Program and one-half of one per cent to associational missions. There have been 14 additions at the missions by baptism and 11 by letter this past year. Truman Graves serves as pastor of both missions. James E. Singleton is the Shelbyville pastor.

The Tennessee Baptist Convention telephone number at Gatlinburg, November 12, 13, and 14 will be 436-5188.

Robert S. Clark, pastor of Green Hill Church, Nashville Association, is teaching the courses in the Division of Religion at Cumberland University, Lebanon, for the 1962-63 school year. Clark is a graduate of Georgetown College (Ky.), Southern Seminary and Middle Tennessee State College.

Roland Q. Leavell, president emeritus of New Orleans Seminary and immediate past vice president of the Southern Baptist Convention, was the preacher for both services of Second Church, Memphis, October 14. Fifty-one united with the church that day.

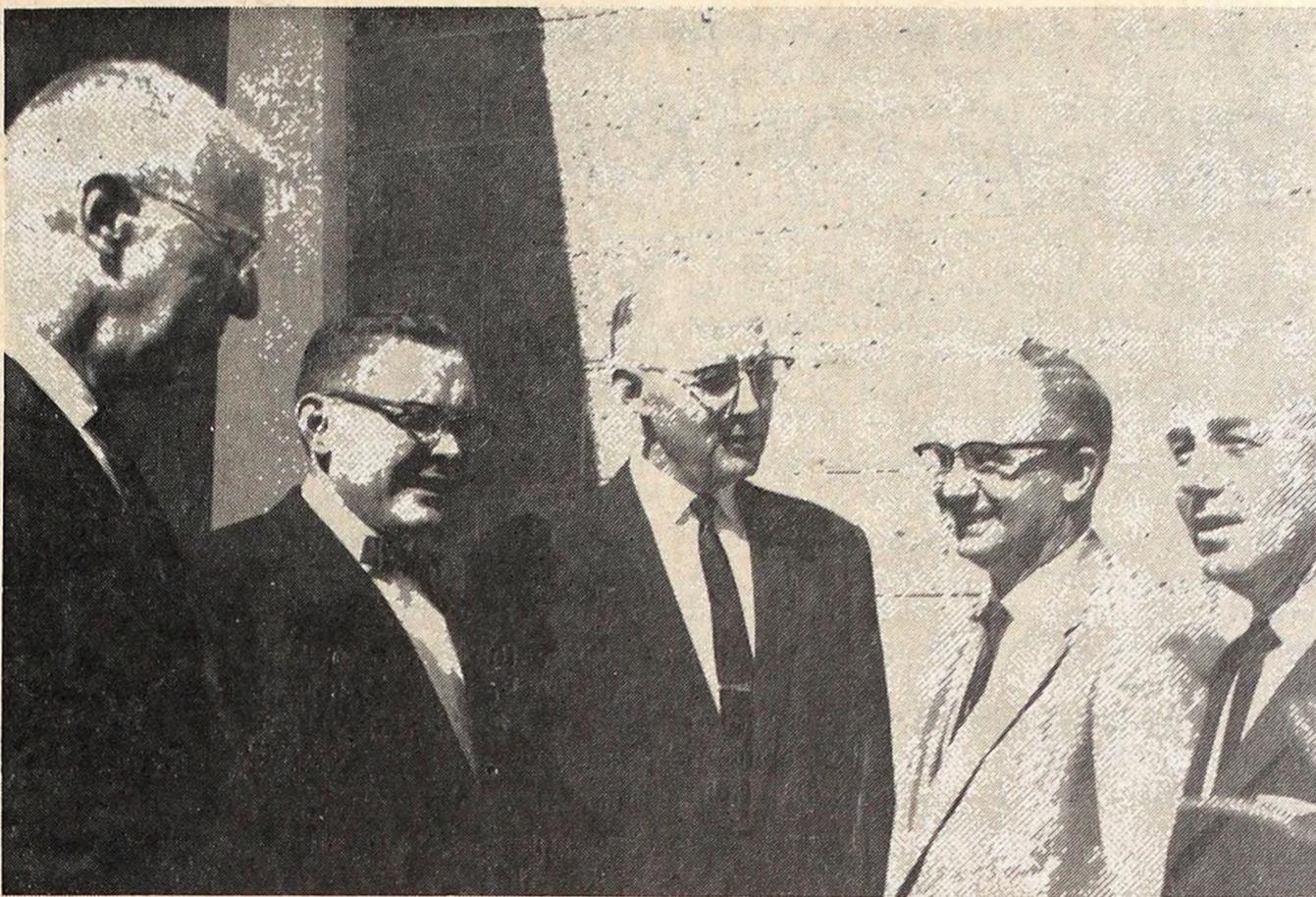
H. D. Knight is the new missionary for Central Association. He came to Tennessee from a pastorate in Murray, Ky. His address is 406 Park Avenue, McMinnville.

H. B. Woodward, formerly of Memphis has moved to Bells, Tenn. His address is P.O. Box 337.

Marion Judson Poe, 83, widely known farmer and resident of the Apison community for 50 years, died October 17. Poe was a deacon at the Apison Church. Funeral services were conducted by Bruce Starnes.

Immanuel Church, Lawrenceburg, had open house and dedication service for its new sanctuary and educational facilities. The entire plant and grounds were secured at a cost of \$90,000. Henry J. Huey of Nashville brought the message. Record attendance marked all services. Noel A. Edwards is the pastor.

The Conference Luncheon Meeting of the Wives of Pastors, Ministers of Education and Music Directors will be at Riverside Hotel, Gatlinburg, November 14, at 12:30. Tickets are \$2.00. Advance reservations may be made by writing Mrs. Bruce Coyle, Signal Mountain Baptist Church, Signal Mountain, Tennessee, or Mrs. Gordon Greenwell, First Baptist Church, Sevierville, Tenn. Tickets will be available also at the Convention Hall in Gatlinburg.



LOUDON—Loudon Association's 19th annual session meeting at Vaughn's Chapel near here heard the annual sermon from A. A. Carlton (left) of Lenoir City. Also shown are Ira Johnson, Lenoir City, clerk; O. C. Rainwater of Loudon who presided; Glen Melton, associational missionary, Lenoir City, and Virgil Tallent, host pastor. Opening session met with Riverview, Loudon, newly admitted into the association. It has been a mission of First Church, Loudon. Digest of reports shows 287 baptisms, a gain of 19 over the previous year.



TELLICO PLAINS—Sweetwater Association's 132 annual session met with Poplar Bluff Church near here October 18. Shown left to right are J. B. Watson, Moderator, Loudon, Route 1; James W. Clapp, Treasurer, Madisonville, Route 2; Dr. John L. Tillery, Clerk, Philadelphia; Kenneth Watson, host pastor, Madisonville; Buford Albright, Vice Moderator, Loudon, Route 4. Seventy-three of the seventy-five churches made reports on the first day. Johnsons Chapel was admitted to the association. A total of 380 baptisms were reported in the churches and \$26,348.02 given through the Cooperative Program.



The Age Of Religious Lawsuits

"The Age of Religious Lawsuits" could be a future historian's chapter heading for much modern religious news. More specifically, another heading could read, "Creeds in Conflict in the Public Schools."

The modern wave of litigation began in the late 1940's and seems to be gaining momentum rather than reaching a conclusion. This is probably inherent in the nature of the process. At present no informed crystal-gazer would venture to describe the stopping point.

Last June the U. S. Supreme Court ruled that state boards of education, being agencies of government, do not have the right

Associations Declare Stands

In action taken by associations recently, Beulah Association's 109th session approved the following resolution: "That we will stand firm on our Christian convictions and principles concerning the fundamental purpose for our support of the Baptist colleges and seminaries of our great convention." Ervin Hensley is the moderator, James Morgan, clerk. The association comprises 41 churches in Obion, Lake and Weakley counties.

By an overwhelming vote Big Hatchie Association in its 134th annual meeting took action to send a formal request to the Southern Baptist Convention Committee now studying the Baptist Statement of Faith and Message, recommending no changes be made in the statement "which would tend to cast any doubt upon our faith in the historical accuracy, authority, divine inspiration or doctrinal integrity of the Bible". The body also commended the Sunday School Board for not publishing another edition of "The Message of Genesis" by Dr. Ralph Elliott. The 40 churches of this association are in Tipton, Lauderdale and Haywood counties.

Hardeman Association by unanimous vote reaffirmed belief in the inspiration of the Holy Scriptures in their entirety as the inspired Word of God and "that these principles be adhered to by all the agencies supported through the denominational program of Southern Baptists.

Hardeman Association took a stand to support legislation for local option on beer. Messengers from the 32 churches expressed a strong feeling in their objection to the unfairness of the present beer laws. The granting of beer permits was taken out of the hands of the county court and placed in the hands of the circuit court by the last General Assembly. This change was effected through lobbying by the brewery interest.

to formulate prayers and either promote or require them in the public schools. With this decision most Baptists could agree because our movement has long protested government roles in trying to shape the religious faith and practice of the citizens. This decision may have caused many Americans to re-check their confidence in religious freedom and to take stock again of our American principles.

Since the New York Board did what it did, the Supreme Court had no choice but to do what it did. However, taken as a whole the episode opened more questions than it settled.

Granted that boards of education are beyond their powers in prescribing or formulating prayers, what then is the status of the "Lord's Prayer"? May this prayer be legally prescribed as the prayer to be used?

What about school principals or teachers, may they formulate prayers for their classes? Or, may teachers select pupils who bring some particular prayer formula from home to lead the classes in prayer? If silence is imposed to gain an attitude of prayer, perhaps this too is "an establishment of religion"? So the litigating process can go on to finer and finer points of procedure.

The same principle applies to the defining of the uses of the Bible which are appropriate in the public schools. To be sure, the Bible is literature and belongs in the literature courses and on the library shelves. But for Christians it is more than literature, and is used for spiritual guidance and for uplift or inspiration. The line which divides the religious uses of the Bible from the historical or literary uses is a fine one, sometimes hinging on no more than the inflection of the voice.

The Supreme Court has three cases before it dealing with these matters. Some decision is unavoidable, even though that decision will raise a whole crop of new questions which will require more precise litigation.

The next issue which merits consideration soon is how far can this process go before we have restraint on "the free exercise" of religion. Upon the statement that there shall be no actions respecting "an establishment of religion," it adds "or prohibiting the free exercise thereof."

The right to exercise one's religion must apply even on public property such as schools and school grounds. As Baptists we have insisted on the right to preach even on streets and in public parks. What, then, may we do with reference to starting the day's work or starting our lunch at school? Will we tolerate restraint on the practices which we want?

Paris Calls Carroll C. Owen

First Church, Paris, has called Carroll C. Owen as pastor. Owen has been pastor of First Church, Harrisburg, Ill., for the past 2½ years. He previously was pastor of First Church, Rogersville in this state and served as assistant pastor of First Church, Atlanta, Ga.

A native of Missouri, Owen was educated at Southeast Missouri State College and Southern Seminary, Louisville, Ky.

When in Tennessee he was a member of the State Executive Board, 1953-59; vice president of the Tennessee Baptist Pastors' Conference, and served as moderator of Holston Valley Association.

Mrs. Owen is the former Joy Elaine Campbell of Birmingham, Ala. They have two children, Daniel Grant and Carol Elaine.

Owen is expected to begin his duties with the Paris Church around December 1, succeeding Dr. O. E. Turner who retired Aug. 31. Dr. W. C. Boone has served as interim pastor.

I can easily detect the impropriety of some of the Roman Catholic ideas and manners of religious expression. Beads, crossings, robes, etc., leave me cold as religious symbols, but for some they are the essence of reality. Baptists have no doubt played their full share in asking the courts to guard against religious impositions of this kind.

Now our Jewish neighbors are asking the same courts to apply restraints on some of our practices, such as a creche at Christmas, a play at Easter, a baccalaurate service, and the visiting evangelist.

Lawsuits aplenty seem to be ahead, with each case pressing for a uniform answer for all schools in all communities. And each decision calls for a dozen more!

The protection of the rights of people, even when those people are a small minority of the population, is essential to freedom and democracy. The unfortunate thing is that our considerations and our skills are so lacking as to throw the untangling of these relations upon the courts. Teachers, principals and local boards are in better positions to handle them with sensitivity.

Where we are a part of a majority group we can extend ourselves in behalf of the minority and express a Christian witness in the process. When the minority claim their equal rights we can give them our blessings, too. Where we are a minority we can exercise patience and magnanimity while we in turn defend the rights which are properly ours.

How much litigation of religious issues do we really want?

C. Emanuel Carlson is executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C.

Sabbatarian Takes Case To U. S. Supreme Court

WASHINGTON (BP)—Has the state of South Carolina abridged the religious liberty of a Seventh Day Adventist when it denies a member of that church unemployment compensation for refusal to take a job requiring work on Saturday?

The United States Supreme Court has been asked to answer this question and to settle a dispute among various state unemployment compensation commissions as to the right of persons believing in strict observance of the Sabbath to refrain from work on the day their faith requires.

The case is brought to the Court by attorneys for Miss Adell H. Sherbert, who was discharged after 35 years of employment in the Spartan Mills, a textile firm at Spartanburg, S. C., when she refused orders to come to work on Saturday after the mill went on a six-day week in 1959.

She appealed to the South Carolina Employment Security Commission for benefits but was denied and then appealed to the courts.

The South Carolina State Supreme Court ruled 4 to 1 against Miss Sherbert, holding that since she was "unwilling to accept work in her usual occupation in the usual and customary days and hours under which the textile industry works . . . and re-

stricted her willingness to work to periods to fit her own personal circumstances she was not 'available for work' within the meaning of our unemployment Compensation Law."

Judge Bussey, dissenting took a different view, however, holding that Miss Sherbert was willing to work at the same job and the

same hours she had for 35 faithful years and that her discharge was due to a demand by her employer that she either violate her Sabbath or be discharged.

Judge Bussey called attention to the section of law requiring consideration of "risk to morals" before insisting on acceptance of job offers by those drawing benefits and said a Sabbatarian would regard requirement for work during hours customary reserved for religious worship as "morally injurious." He said he felt her constitutional rights were being violated.

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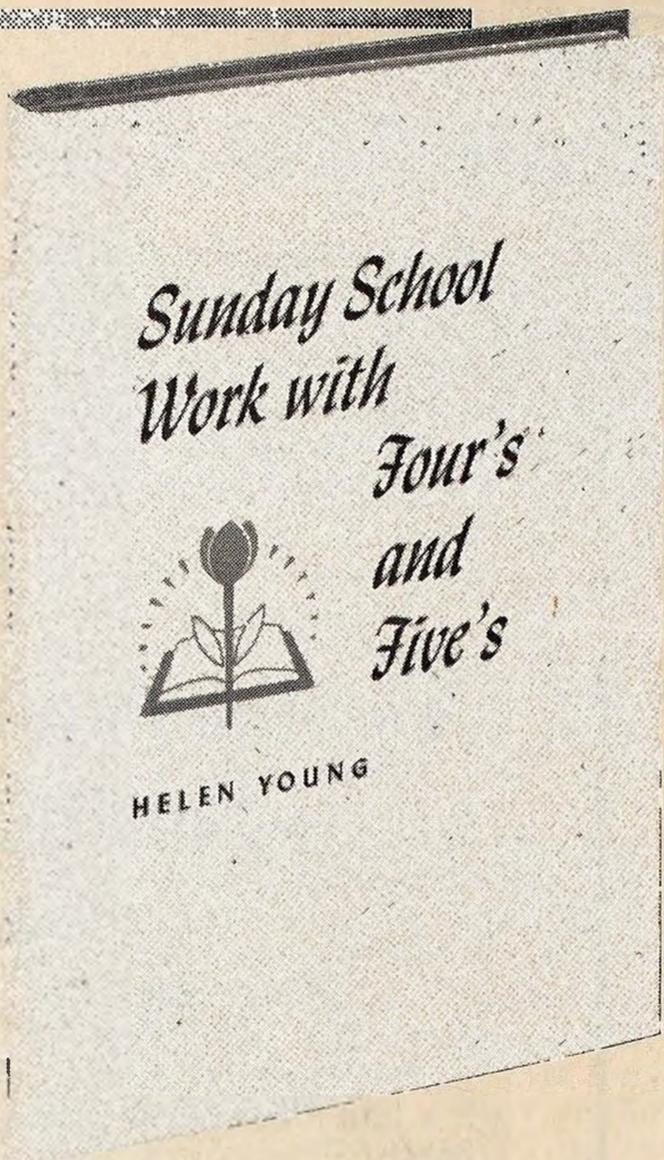
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New Helps For Beginner Workers

Beginning workers and churches all over the state will welcome the news that the new book on Beginner Sunday school work and a new filmstrip are now available.

The new administration Church Study Course book, by Miss Helen Young, is entitled *Sunday School Work With Four's and Five's*. The new Beginner administration Broadman filmstrip is also entitled *Sunday School Work With Four's and Five's*. Although these two teaching aids have the same title, they are not identical in content, but supplement each other. There are suggestions in the book about how to use the filmstrip.

The new book replaces *Beginner Sunday School Work*, and churches are encouraged to provide it for the use of Beginner workers. However, for one year, a Beginner department may still qualify for Standard recognition by counting workers who hold awards on the older book.



Speaker For Religious Education And Music Assn.



J. Earl Mead, retired minister of Religious Education at Cliff Temple Church, Dallas, will be the principal speaker at the annual Religious Education and Music Association meeting in Gatlinburg, November 15.

Mead, one of the outstanding men in the field of Religious Education, will speak at two sessions of the Association meeting at First Church, Gatlinburg.

His subjects for these sessions are: "I Work With the Staff," and "I Work With the People."

A third session will be a banquet in the banquet hall of the Holiday Inn in Gatlinburg, and Mead will be on hand to relate many of his past experiences in the field of Church work.



(continued from page 2)

they should not take this office as being compelled from without, but feeling compelling force from within, (the Divine Call). Not to take it for gain, or money, which does not always have to come directly, but some have taken this position for the influence and gain that might result from it, this is forbidden; also, the office of pastor is to be taken by one with a ready mind, or a cheerful mind, not feeling as so many ministers do today, I'm damned if I do and doomed if I don't. Have you ever heard this from the lips of a preacher, "Now people we might as well make the best of a bad situation, because I'm telling you that when God laid his hands on me I did not want to preach and you might say I am still not exactly

willing, but I had no choice and it doesn't seem as if you do, so let us go forward." Yes, most have heard it some time, somewhere, but there is something wrong in that call. But please let us note that Peter said these men were to take oversight, not undersight, as so many seem to think. The word oversight is omitted by some authorities, but it is in the version used by most Southern Baptists. Oversight means two things. One is to completely overlook due to neglect or intentionally, or it means to watch carefully and supervise. Which does it mean to us? Supervise means to oversee and direct, to inspect with authority, and if it did not mean this, then why did Peter add the warning to the Elders, or pastors not to do so as being lords over God's heritage? Peter said that no Elder or pastor was to bear down upon the flock to prove his power, for so doing would be an act of extreme severity or arrogance, and not setting the proper example for the flock, but he did not teach they had no authority.

Hebrews 13:17-18 (whether Paul wrote it or not) states, "Obey them that have the rule over you, and submit yourselves: for they watch for your

souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly." It is true that we Baptists have had and do have novices in our ministry, both old and young, but our churches in many places and in many ways have come to the "doctrine of Brownism," fire and hire, or hire and fire; many not knowing because of ignorance or misteaching that they are playing with a holy order and apt to bring the full wrath of God . . . —Cecil M. Venable, Sr., Route 3, Cottage Grove, Tenn.

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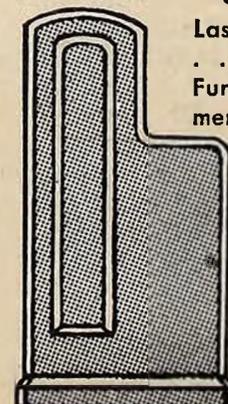
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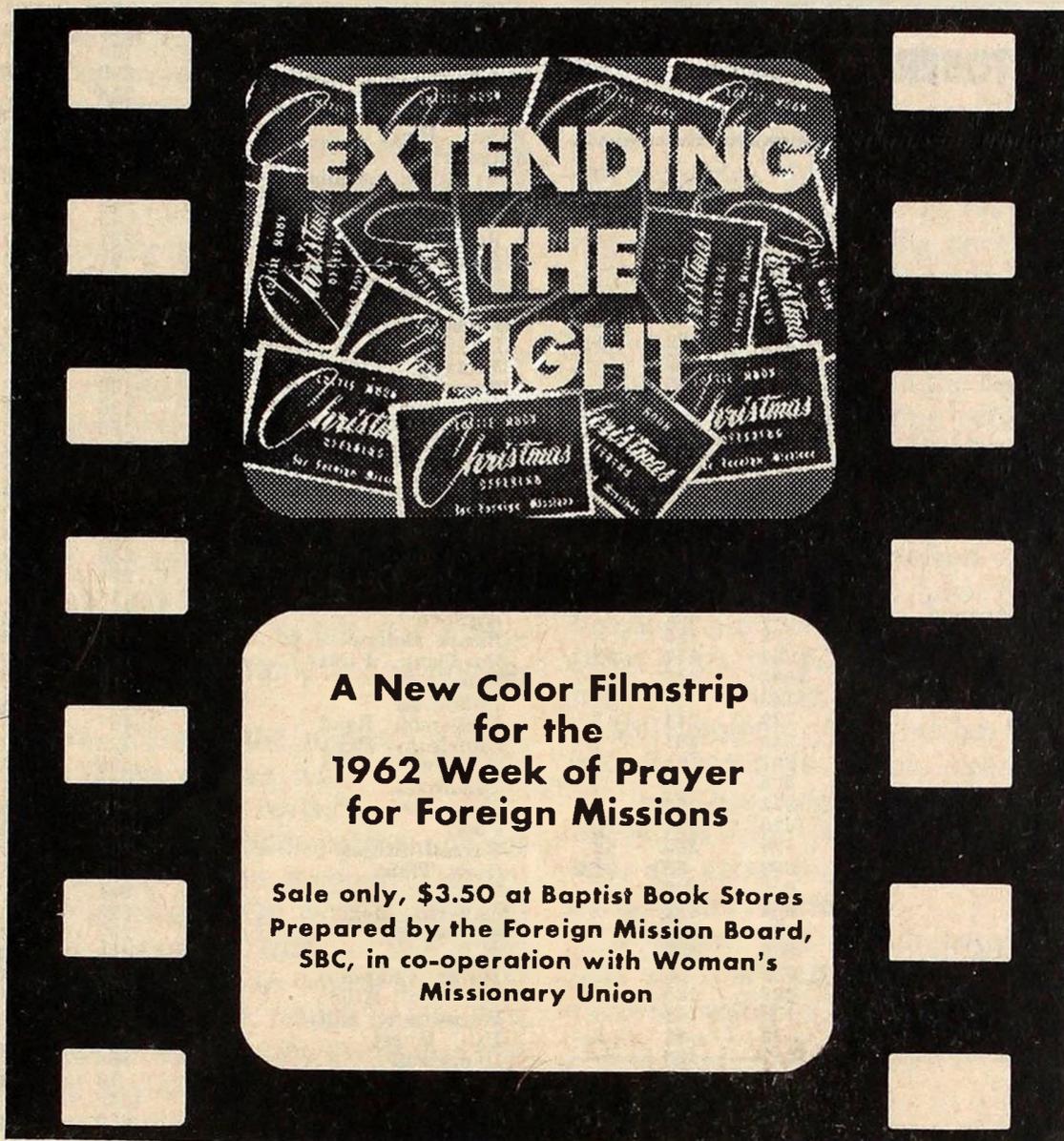
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Week Of Prayer For Foreign Missions December 3-7, 1962



"God's Gift . . . the Light of the World" is the theme of the week. Every Woman's Missionary Union in every church should join with the pastor and the Sunday School Superintendent in planning to promote this theme and the Lottie Moon Offering together. WMU organizations should plan five day observances in line with the 75th Anniversary goals. The offering goal should be a 14 % gain over receipts of the 1961 offering.

"Extending the Light" is the name of the 1962 color film strip designed to be used for the Wednesday night program as planned by the WMU program committee. Order from your Baptist Book Store. Price \$3.50. The WMU President, Sunday School Superintendent and the Pastor should confer in the matter of ordering offering envelopes.

It will help if only one order will come from each church. Place orders early. Allow at least three weeks for filling orders and delivery. There are nearly 2700 churches. We hope each one will participate. Order from Tennessee WMU office, 1812 Belmont Boulevard, Nashville 5, Tennessee. The WMU President will receive two posters, one to be given to the Sunday School Superintendent. He may order others as he has need. Program materials are in the WMU magazines, and certain posters and helps are now being mailed out. Let all the people prepare their hearts for this period of prayer and giving by studying one of the books of the Foreign Missions graded series. Theme: East Asia.

—Mary Mills

Training Union Department

Additional Honor Churches Receiving Certificate Of Merit

Two weeks ago the *Baptist and Reflector* listed the churches in Tennessee receiving the Certificate of Merit from the State Training Union Department. The McGinley Street Mission in the Chilhowee Association and First Church, Dandridge in the Jefferson Association were listed in error. However, it gives us great pleasure to add three additional *Honor Churches*:

Association
Knox
McMinn
Sevier

Church
McCalla Avenue
First, Etowah
Wear's Valley

Director
L. T. Lockwood
Mrs. W. G. James
Henry Lawson

Questions and answers about our Cooperative Program

QUESTION: How much Cooperative Program money is being used to build the new Southern Baptist Convention building in Nashville.

ANSWER: None. The total construction cost of the new Southern Baptist Convention Building, 460 James Robertson Parkway in Nashville was appropriated by the Sunday School Board of the Southern Baptist Convention. This new building will house the offices of the Executive Committee of the Southern Baptist Convention and the SBC Foundation, Stewardship Commission, Christian Life Commission, and Educational Commission.

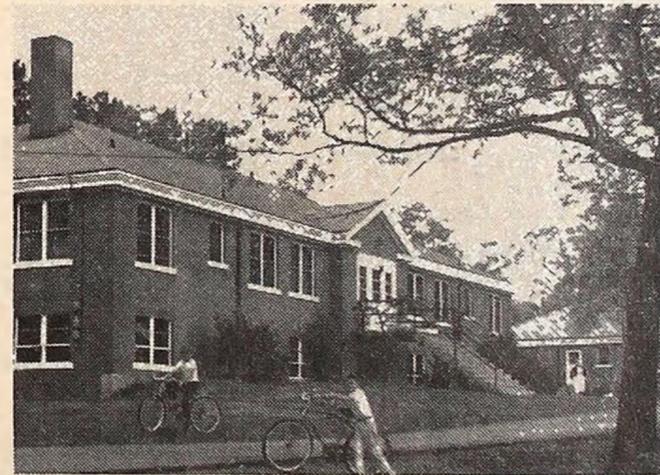
None of the offices or departments of the Baptist Sunday School Board will be located in the new building.

The building is expected to be completed and occupied by February 1, 1963.

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

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

Tenn. Bapt. Children's Home



Recently a friend wrote us and said among other things, "I have been told that the Children's Home has all the money they need, and had to turn some back last year." There is just one thing wrong with this statement; it is not true.

The truth is that we have a very limited reserve on which we have had to draw for the past two years because the income was not sufficient to meet the needs. This reserve is almost depleted. Our prayer is that the 1962 Thanksgiving Offering will be large enough to enable us to replenish this reserve fund to help us through the "lean" summer months next year. This is very important. Will you lead your church to do something about this worthy offering on Sunday, November 18, or some other designated Sunday in November, December, or January. Thank you for what you are going to do.

Tennessee Baptist Children's Home
James M. Gregg, Gen. Supt. and Treas.
1514 Belcourt Ave., Nashville 12, Tenn.

Attendances and Additions

Church	S.S.	T.U.	Add.
Alcoa, First	442	197	
Athens, Central	156	48	1
East	347	159	
First	559	241	
West End Mission	81	44	
North	317	143	2
Niota, First	135	32	
Riceville, First	72	49	
Auburntown, Prosperity	131	77	
Bolivar, First	412	177	
Brighton	224	136	
Bristol, Tennessee Avenue	563	230	
Brownsville	564	138	
Cedar Hill	101	33	
Chattanooga, Avondale	462	191	
Calvary	233	82	
Central	477	191	
Meadowview	48	33	
Chamberlain Avenue	149	55	
Concord	362	199	4
East Brainerd	207	99	
Eastdale	426	141	1
East Ridge	593	196	
First	955	289	1
Northside	365	76	
Oakwood	367	141	
Red Bank	1034	375	8
Ridgedale	528	185	10
St. Elmo	333	193	6
Stuart Heights	64	36	2
White Oak	446	141	
Clarksville, First	870	244	2
New Providence	284	122	
Pleasant View	258	101	
Cleveland, Big Spring	322	183	
Maple Street	93	55	
Stuart Park	132	78	
Clinton, Second	446	119	
Collierville, First	306	111	
Columbia, First	387	143	1
Highland Park	455	193	1
Pleasant Heights	199	95	
Cookeville, First	480	154	9
Steven Street	154	101	
Washington Ave.	139	92	
West View	158	83	
Corryton, Fairview	154	76	
Crab Orchard, Haley's Grove	101	57	
Cowan, First	130	49	
Daisy, First	325	113	
Dandridge, First	140	80	4
Dayton, First	272	119	
Denver, Trace Creek	153	119	8
Dresden, First	191	72	5
Dunlap, First	189	77	2
Dyersburg, First	626	272	
Elizabethton, First	512	149	
Goodwill Center	75		
Oak Street	187	77	
Siam	209	118	
Etowah, First	364	151	3
Friendship, South Fork	54	17	
Gleason, First	200	66	
Goodlettsville, First	408	159	
Grand Junction, First	128	89	
Greeneville, First	407	151	
Harriman, South	425	197	1
Trenton Street	366	119	
Walnut Hill	259	126	
Henderson, First	287	133	8
Hendersonville, First	287	77	2
Holiday Heights	32		
Hixson, First	335	93	
Central	237	148	
Hollow Rock, Prospect	179	35	
Humboldt, First	481	175	
Jackson, Calvary	589	288	4
East Union	100	63	
First	919	326	2

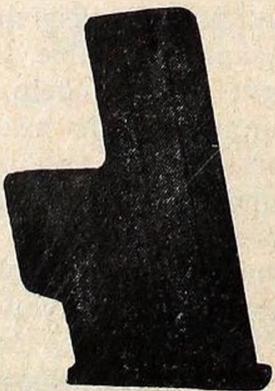
OCTOBER 21, 1962

Parkview	362	148	10
West	823	485	5
Jellico, First	182	120	
Mission	21		
Johnson City, Central	718	231	
North	115	57	3
Pine Crest	190	82	
Temple	426	162	
Unaka Avenue	394	155	
Kenton, First	220	100	1
Macedonia	99	69	
Kingsport, Cedar Grove	170	76	
Colonial Heights	383	151	
First	773	204	1
Glenwood	445	206	
Litz Manor	267	131	
Lynn Garden	440	182	1
State Line	210	133	
Kingston, First	542	251	1
Knoxville, Bell Avenue	810	251	
Beaumont Ave.	292	120	
Black Oak	267	117	2
Broadway	1003	417	7
Central Ft. City	1143	431	
Fifth Avenue	729	244	3
First	939	301	4
Fort Hill	261	121	
Grace	365	207	7
Island Home	272	63	3
Lincoln Park	1070	400	9
McCalla Avenue	726	335	12
Mt. Olive	353	88	
Meridian	608	203	7
South	564	222	1
Smithwood	776	313	3
Wallace Memorial	859	427	
West Hills	182	80	
LaFollette, First	299	125	
Lawrenceburg, Deerfield	108	61	
Meadow View	92	43	2
Highland Park	267	123	
Immanuel	130	76	1
Lebanon, First	792	235	12
Hillcrest	155	76	1
Rocky Valley	112	62	
Lenoir City, Calvary	221	72	1
First	434	184	2
Oral	154	87	
Pleasant Hill	186	176	3
Madisonville, First	297	113	
Malesus	213	99	
Manchester, First	327	138	
Westwood	130	78	
Martin, Central	295	74	
First	437	184	7
Southside	102	54	
Maryville, Broadway	705	372	1
McGinley Ave.	159	81	1
Maury City	91	60	
McMinnville, Magness Memorial	340	88	5
Forest Park	78	35	
Shellsford	243	143	2
Medon, New Union	102	62	
Memphis, Ardmore	683	303	8
Ridgegrove	110	72	4
Bartlett	418	203	
Bellevue	1514	740	6
Belwood Heights	127	96	
Beverly Hills	546	184	
Calvary	341	193	
Charjean	436	180	8
Dellwood	386	171	9
Ellendale	143	79	
Eudora	916	271	3
Fairlawn	542	260	3
First	1382	410	25
Fisherville	124	47	
Forest Hill	109	59	
Georgian Hills	384	170	4
Graceland	690	293	
Havenview	219	98	
Jackson Ave.	169	84	
Kennedy	499	232	4
Kensington	360	125	
LeaClair	530	230	5
Leawood	940	362	10
Levi	457	140	1
Longview Heights	443	168	4
Lucy	127	91	
Macon Road	198	89	
Mallory Heights	285	150	3
Merton Avenue	447	141	2
Millington, First	459	258	
Millington, Second	94	72	
Mt. Pisgah	125	96	
Oakhaven	480	230	5
Orchi	144	41	
Prescott Memorial	529	184	4
Raleigh	545	224	7

Range Hills	120	84	
Richland	374	167	7
Rugby Hills	274	125	
Scenic Hills	196	75	
Second	389	146	12
Southland	201	89	
Southmoor	237	133	1
Temple	1033	377	
Trinity	487	220	7
Union Avenue	878	301	5
Parkway Village	291	116	5
Wells Station	720	307	4
Westhaven	293	153	3
Whitehaven	748	205	1
White Station	150	90	
Milan, First	447	163	2
Millersville	81	57	
Morristown, Alpha	116	76	
Bethel	215	121	
Brown Springs	75	25	
Buffalo Trail	231	109	
Bulls Gap	97	42	
Cherokee Hill	92		
First	741	253	4
Hillcrest	200	92	
Leadvale	121	75	
Manley	100	68	2
Russellville	106	48	
Westview	126	56	
Whitesburg	86	33	
Murfreesboro, First	653	162	
Calvary	111	72	
Powell's Chapel	138	106	2
Southeast	112	70	1
Third	401	149	
Woodbury Road	236	99	
Nashville, Alta Loma	294	141	
Mission	14		
Antioch	171	62	1
Brook Hollow	411	118	
Bordeaux, First	182	58	3
Crieveewood	513	167	5
Dalewood	368	118	
Dickerson Road	467	156	5
Donelson, First	776	209	4
Eastland	598	194	1
Eastwood	206	84	2
Fairview	243	105	4
First	1200	423	9
Carroll Street	207	65	
Cora Tibbs	68	45	
T.P.S.	381		
Gallatin Road	392	130	
Glenwood	297	122	16
Grace	926	425	2
Harsh Chapel	221	76	1
Haywood Hills	276	128	
Hermitage Hills	267	159	2
Hill Hurst	158	61	
Immanuel	368	117	3
Chapel	16	12	
Inglewood	1052	277	8
Joelton	250	159	3
Judson	647	191	7
Benton Avenue	58	18	
Lincoya Hills	217	60	2
Lyle Lane	71	29	
Madison, Parkway	180	60	1
Mill Creek	241	116	
Park Avenue	818	350	6
Rosedale	171	88	
Riverside	392	120	9
Saturn Drive	341	161	
Third	220	60	
Tusculum Hills	397	122	9
Una	285	172	1
Valley Union	107	46	9
White Bluff	82	56	4
Woodbine	564	229	1
Oak Ridge, Glenwood	389	156	
Robertsville	665	226	
Old Hickory, First	530	206	
Peytonville Mission	53	56	
Temple	300	196	
Oliver Springs, Middle Creek	114	97	
Parsons, First	187	76	
Portland, First	345	121	
Pulaski, First	349	133	
Ramer, Gravel Hill	144	95	
Ridgetop, First	60	31	
Rockford	115	68	
Rockwood, Eureka	84	58	
First	471	189	
Sardis	64	50	
Savannah, First	284	122	
Seymour, First Chilhowee	170	72	
Sevierville, First	512	186	
Shelbyville, South Side	162	61	
Shelbyville Mills	225	104	
Sidonia, Pleasant Grove	117	57	
Somerville, First	332	170	
Sparta, First	164	68	
Springfield	542	157	
Summertown	133	72	
Sweetwater, First	407	113	
Mission	44		
North	203	66	
Trenton, First	457	151	
White Hall	138	73	
Trezevant, First	172	59	
Union City, First	613	179	2
Samburg	61	25	
Second	314	140	6
Watertown, Round Lick	160	93	
Waynesboro, Green River	129	88	
White House	183	67	
Winchester, First	229	67	
Southside	71		

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Often we are reminded of the question by the skeptical Dutchman who, upon hearing his friend tell something quite tall, asked, "Vas you dere, Scharley?"

I speak with reference to some so-called "personal experiences" of some of us preachers. True, we do have some of the most unusual experiences of any who do not lead violent lives, but . . . when we hear some of the brethren telling their "personal experiences" we are inclined to ask, "Vas you dere?"

We, personally (and here we go) have heard some good men under thirty-five years of age telling of events that they said had happened to them, and they were the same things that we heard as long as forty years ago. For instance: the sermon notes that fell into the crack, or the knot-hole. We heard that soon after the First World War. True, it brings a laugh the first time or so one hears it, but if we tell it, is it not much better to say that we heard it, or read it, if such be the case, than to tell that it happened to us, or to some timid young preacher present?

In my few years in the ministry (33) I have know things of this nature to hinder the work of the Lord in revivals.

Once the writer had made preparation for a GREAT REVIVAL in a country church where he was pastor. On about the third evening the evangelist told a "fish tale" about a Sunday fisherman who was caught in a rain storm and took refuge in a hollow log. Well and good, but—the evangelist told that the log swelled so fast that it caught the man and held him in an impossible manner. To make it worse he told that it happened in the vicinity of that church. When the service had ended a young man who was a woodsman, and a man whom the pastor had been trying to win to Christ came to me and asked, "Preacher, do you reckon that what he was telling was the truth?"

I spent a good quarter of an hour desperately trying to explain that it was meant to be a parable. For all worthwhile purposes the meeting should have closed that night. Those men, women and children knew that the evangelist had told the impossible.

In another meeting the evangelist told graphically how "Old Daniel laid down his head on one of those old lions and used him for a pillow while he slept that night." After the meeting was over a junior boy who admired that evangelist as only a junior boy can admire a great man, came to me and asked, "Brother O'Steen, where in the Bible can I find that Daniel laid his head on the lion and went to sleep?" It would have been much easier on me if the evangelist had said, "I imagine . . ." but he spoke with such eloquence that he was TOO convincing.

Another type of good man who causes some doubt is the fellow who has had more-than-reasonable number of experiences at fatal or near-fatal automobile accidents. We think it would be wonderful if a good preacher could be at the spot when those

A Question For Preachers—

"Vas You Dere, Scharley?"

By T. F. O'STEEN, Pastor
Skyline Church, Lakeland, Fla.



awful accidents occur, but it is amazing (or questionable) that one preacher can be so convenient at so many. In one case a visiting preacher was hearing an evangelist and calculated that, according to the speaker the evangelist had been present at more than half of the fatal accidents that had occurred in that country in the last three years. Yet in each case the dying person had made a very touching statement of sin and shame, and the evangelist had been able to tell them of a redeeming Lord just before they expired. The writer has talked with a goodly number of people who have been taken to hospitals after bad accidents, but in thirty-three years we have never been present to hear one of those great confessions.

Still another type who has had "experiences" that have seldom been ours is the one who has received so many heart-rending letters from people, usually young girls who are about to die after a short, but exceeding sinful, life.

A pastor who is still active in Florida tells of this "experience." While in one Florida pastorate he secured a "promising"

evangelist for a meeting. As the meeting drew toward its close the pastor was much discouraged because of the poor response. When he made known the fact to the evangelist he received this assurance: "Don't you worry . . . Get a good crowd here tomorrow night. I am going to turn on the water-works."

At that evening service the evangelist made an announcement about as follows: "Tomorrow night I am going to read to you a letter written to me by a fourteen-year-old girl just before she passed into eternity. I want each of you, especially you young people, to be here. You boys and girls really should hear this message that comes, as it were, from the very doors of death."

"The evangelist showed the letter to the pastor. It was a tract published by some Bible tract society (not Baptist) and had been used by many evangelists. This very evangelist had used this very copy in at least three meetings before "with great results."

With "appropriate" tears and great follow-up a good many people were baptized, but few proved faithful.

Brethren, such things ought not so to be. If we read it, let us say that we read it. If it happened to us, let us be able to prove it. If it is borrowed, let us say it was borrowed. Let us be careful lest someone should ask, "Vas you dere, Scharley?"

—Florida Baptist Witness

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By Oscar Lee Rives

The Bible

TEXT: Psalms 19:7-11; 119:33-40; 2 Timothy 3:14-17; 2 Peter 1:16-21 (Larger) —2 Timothy 3:14-17; 2 Peter 1:16-21 (Printed).

This lesson is the fifth in the current series entitled, "Basic Christian Beliefs". It might have been placed first in the series since the Bible contains all of the basic beliefs of Christianity. However, much is to be said for the study of this topic after having studied the importance of beliefs, God, Jesus Christ and the Holy Spirit. What is to be the attitude of the Christian toward the Bible? Is it to be regarded simply as another collection of books comparable and similar to the collected writings of Shakespeare or Emerson or Plato? Or does it possess an authority which is divine and therefore compelling? Is the Bible a sort of talisman or a kind of "good luck" charm which ought to be kept in every household to insure health and prosperity? These and many onther questions come to mind as this lesson is approached. A partial answer to them may be found in the printed text of the lesson with the attention centered upon some four statements therein.

"WISE UNTO SALVATION" (2 Tim. 3:14, 15)

The context of this expression clearly indicates that this is the supreme purpose of the Bible. Timothy from his childhood had known the Scriptures. The writer of the letter to him urges continuation in his knowledge of them. Such urging is pertinent for us at present. Happy indeed the person

who has known the Bible from earliest childhood! He should remember that God has given it for his edification concerning the most important matter in life, namely, the salvation of his soul. The context also clearly indicates the medium for such salvation, that is by means of his personal faith in Jesus Christ as his Saviour. The Bible is the book of religion, the Christian religion. It has to do with man's relation to God, first of all. Following that, it deals with man's relation to his fellow-man. Much error can be avoided if this truth is kept prominent.

"GIVEN BY INSPIRATION" (2 Tim. 3:16, 17)

These verses, with the above expression central, tell us that God has inspired the Bible. We wish they had also told how God did it, but they do not. Since the New Testament had not been formed when the verses were written, they refer of course only to the Old Testament. But sound and reverent scholars are agreed that the same statement can be made for the books of the New Testament as well. If this is accepted as being true, it follows that the entire Bible of sixty-six books is designed for mankind's spiritual and moral benefit. This seems to be the meaning of the last part of verse sixteen here. If the Bible is accepted as an inspired book, and followed accordingly, the Christian will grow more and more like God; and in so doing become "thoroughly furnished unto all good works". The Lord wants His followers to be equipped for all of the duties and responsibilities of living, and thus the Bible has been given to this end. The perfection, or maturity, enjoyed by the Christian is in proportion to his putting



ON MATTERS OF
Family Living
By
Dr. B. David Edens
319 Mulberry
San Antonio 12, Texas

Nature Of Childhood Is Vital To Understanding

Most parents are anxious to "understand" their children, but too few realize that *knowledge of children and of the nature of childhood* is essential to understanding. This knowledge is not instinctive and does not come with the birth of a baby.

Understanding calls for a knowledge of children, how they grow and develop. To know the explorations of the 3-year-old and the assertiveness of the 4-year-old are normal patterns of growth makes living with them much easier and more enjoyable. The tendency of the 6-year-old to have wide swings of behavior—the dissatisfactions of the 7-year-old—the grouping of the 9-and 10 year-olds can all be accepted more gracefully when such actions are seen as part of the development of all children.

An understanding of the uniqueness of each child is vital to adults, as is an awareness of the pressures that environment exerts on a youngster. Conflicting pressures from the society of children and adult society can greatly affect the well-being of each child.

into practice its teachings. The goal is to be Godlike.

"EYEWITNESSES OF HIS MAJESTY" (2 Pet. 1:16-18)

It is apparent that the writer here is referring to the experience on the Mount of Transfiguration (see Mt. 17, Mk. 9, Lu. 9). It is not surprising, therefore, that he reminds his readers that the essence of the Christian religion does not rest upon fables or myths. There were present upon that remarkable occasion two or more "eyewitnesses". The senses of sight and hearing were involved. The entire experience was a revelation of the majesty and glory of Jesus Christ. A voice from out of the cloud spoke in approval of Him, urging the hearers to listen to Him.

"MOVED BY THE HOLY GHOST" (2 Pet. 1:19-21)

Standing back of the formulation of the Bible is the Holy Spirit. Those who wrote it were motivated by Him. The message was serious. The urge was great. The eternal destiny of those who would read it was involved. After men have done their very best to understand what it says, in the light of all available knowledge that bears upon its message, they can have the help of the Holy Spirit in its interpretation and application. What more could they desire?

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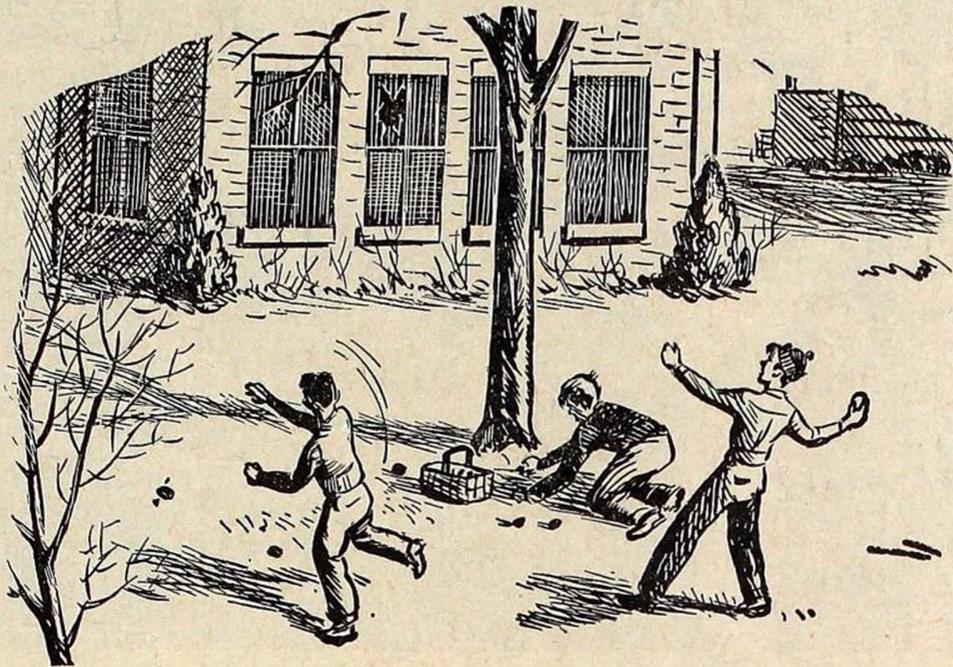
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WHO PAYS?*

By Grace W. McGavran

Bob had refused to go out with his church group on Halloween to get money to help children all over the world. He had refused to take little Billy and Trix around the neighborhood for trick or treat. Instead he had gone with a gang of older boys who wanted an excuse for doing what they called pranks.

The pranks became rougher and rougher. Ordinarily, Bob would never have joined in throwing apples at windows. Now he was carried away with sneaking up and tossing old apples at the windows of unsuspecting people.

One apple he tossed harder than he meant to and, smash! A windowpane fell in a thousand bits. Bob ran as hard as any of the other boys.

When he returned home later, his father was gone.

"Miss Sue, down on the next street was sitting near the window when an apple was thrown at it," said his mother. "The glass was broken and she was cut on the face and arm. Your father has taken her to the hospital."

Bob felt sick. His mother noticed the queer look on his face. "You didn't have anything to do with it, did you, Bob?"

The boy swallowed twice. "I threw the apple that broke the glass, Mother."

After a long uncomfortable silence, his mother said quietly, "I wonder who is going to pay, Bob?"

"I'll buy a new glass," said Bob quickly.

"There will be a bill at the hospital. But that's not what I was thinking of. Miss Sue was all shaken up. She said she didn't know any boy hated her and would want to hurt her."

"I like Miss Sue," Bob protested.

"Do you expect her to believe that?"

Some time later Bob figured out what he wanted to do. He repaired the window. He spent many hours earning money to pay the doctor's bill. The hardest thing was to tell Miss Sue that he had thrown the apple and that he was sorry.

"I'm thinking I'll always be afraid on Halloween," said Miss Sue, in a quavering voice. "Oh, dear! And I've always enjoyed it."

"I'll guard your house every Halloween," said Bob, "for as long as you feel afraid."

"That payment will take a long time to make, Bob," said his mother soberly when he told her about it.

"I know," said Bob, "but I have to make it up to her somehow. I couldn't think of any other way."

"I think it's a good way," said his mother. "You know, Bob, I am happy with your decision. You didn't stop at money payment. You are doing your best to repair feeling that were hurt. If we all did that, I imagine it would make a big difference in the world."

"It'll make a big difference in my world," said Bob. "I don't intend to do things any more that cost me so much to repay. I'm going to think about hurting feelings as well as breaking windows."

*(Sunday School Board Syndicate, all rights reserved)

Hobby Wastebasket*

By Alma C. Denny

This hobby wastebasket will be fun for you to make either for yourself or for a friend or member of your family. To make it you will need an old wastebasket no longer needed by your family or an ice-cream carton, gallon size or larger.

When you have your basket, begin to look through old magazines for pictures

A woman was bitten by a mad dog and was advised to make a will because there was a possibility of rabies. She wrote furiously for two hours.

"It looks like an unusually long will," her lawyer said.

"Who's writing a will?" she snapped. "This is a list of the people I'm going to bite."

"Do you remember when mothers used to hide the stepladder in order to keep the children out of the jam?"

"Yes, and now they hide the car keys."

The celebrated soprano was in the middle of her solo when little Tommy said to his mother, referring to the conductor of the orchestra: "Why does this man hit at the woman with his stick?"

"He is not hitting at her," replied the mother. "Keep quiet."

"Well, then, why is she hollerin'?"

At what age of man does he arrive at the mental peak of his life?

There are two peaks: 4 and 20. At 4 he asks all the questions; at 20 he knows all the answers.—Peter B. Kinsolving

representing the hobby of the person for whom you are making the basket. Cut out as many as you can find.

Paste the pictures on the outside of the basket. Overlap the pictures so that no space will be left uncovered. After the paste is completely dry, shellac the outside of the basket to make the finish more permanent and better looking.

These baskets make nice presents. Everyone needs a wastebasket in his room. One decorated with pictures representing a person's hobby will be all the more acceptable. For men and boys you might cover the basket with pictures of fish, fishing, fishing lures, book jackets, travel folders, and pictures of faraway places. For the ladies and girls, you may want to use pictures of fashion models, dolls, beautiful scenery, knitting, or crocheting.

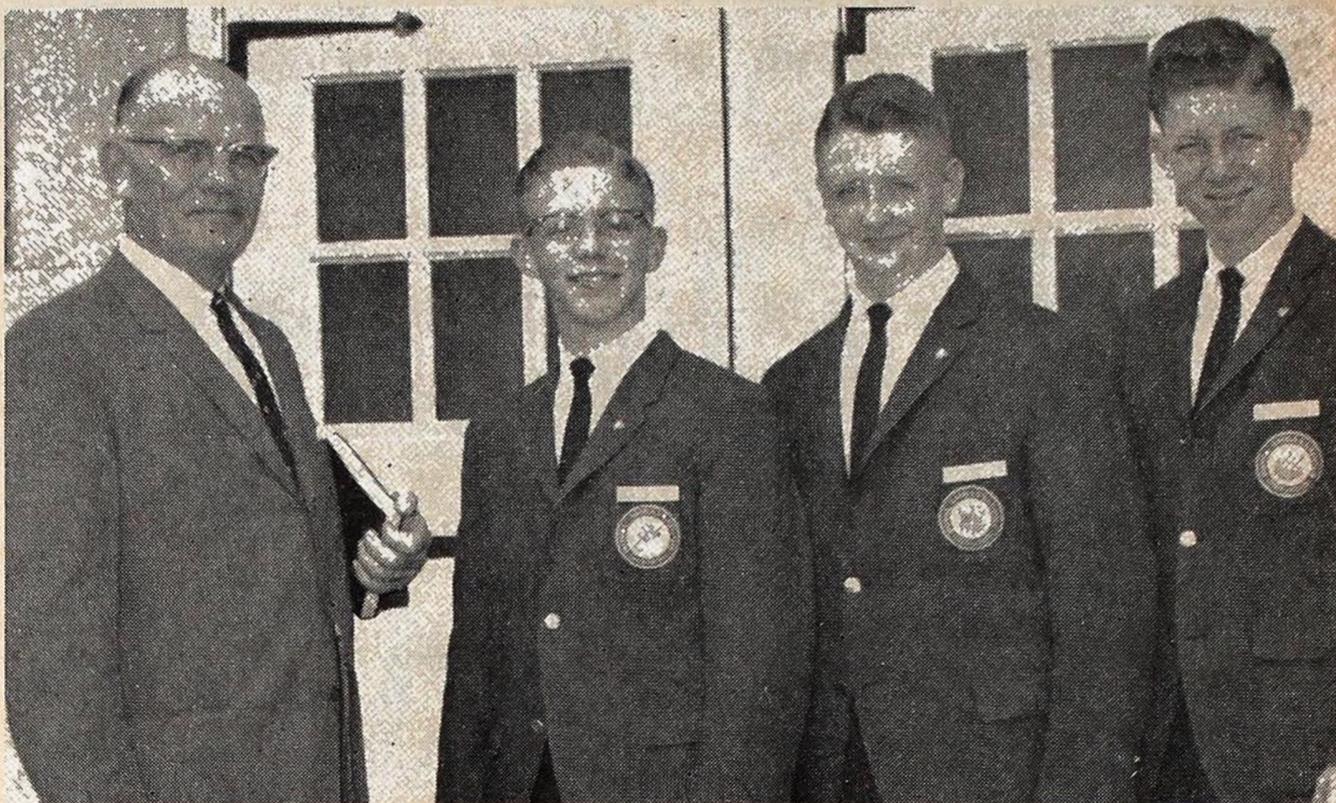
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BULLETIN ON MIDWESTERN ACTION

KANSAS CITY, MO. (BP)—Trustees of Midwestern Baptist Theological Seminary here voted 24 to 5 to dismiss Professor Ralph H. Elliott effective immediately.

The dismissal was "reluctantly" recommended after Professor Elliott refused a request not to offer for republication his controversial book, "The Message Of Genesis."

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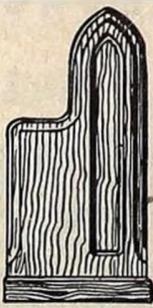
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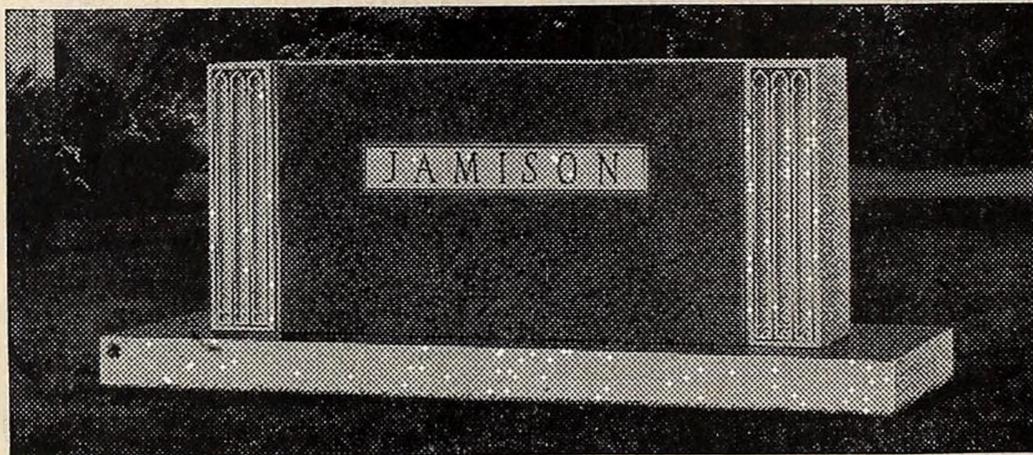
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