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"SPEAKING THE TRUTH IN LOVE"

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Southern Baptists at Kansas City

106th Session

REV J HALL GRIM
LEBANON TENN
BOT FIRST

CONVENTION SERMON BY CARL BATES

"Trouble Makers in a Troubled World"

PRESIDENT HERSCHEL HOBBS' ADDRESS (abridged)

"God and History"

REPORTS AND BRIEFS

EDITORIAL

"No Drums Nor Trumpets"

Devotional

Three Errors And A Home Run

Robert E. Brown, Jr., First Church, Alamo

Luke 15:11-24

Several years ago a baseball player made three straight errors and his team lost a crucial game. Another hit a home run that won a World Series. Luke 15:11-24 tells of one who did both.

His first error was that he was motivated by the wrong force. He had "give-me things itis." This motivation is prevalant in most lives today. Jesus would say, "Thou fool . ." and "a man's life consisteth not in the abundance of the things he possesses."

His second error was that he followed the wrong course. He went into a far country for riotous living. This attitude is apparent in most lives today. Many seek excitement for excitement's sake. But Christ left a legacy of peace, contentment, stability, comfort.

His third error was that he went to the wrong source for help. He attached himself to a citizen of a far country. So today many seek help where help cannot be found. For some it is alcohol, for others, indulgence. Some turn to unqualified friends or associates. And all too often the last condition is worse than the first.

But the young won the crucial contest with a home run. He arose and went to his father and said, "Make me." We can be sure he did not amble home. He ran. He had learned his lesson well.

All have made errors that have seemed to lose the game, but when we turn to our Heavenly Father and ask Him to make us, then we can find the victory is ours.

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Messengers Learn SBC Resource Uses

NASHVILLE (BP)—The use of total denominational resources by agencies is reported in the 1963 Book of Reports, prepared for messengers registering at the Southern Baptist Convention, May 7-10, at Kansas City.

These figures for 1963 show what the denomination spends on 75 programs, supported by operating budgets, and 57 projects, supported from capital funds. They were prepared by the SBC Executive Committee and contained in its report to the SBC.

Most agencies have more than one program or project. The resources listed include those supported from Cooperative Program funds or, in the case of the Sunday School Board of the SBC, for example, from literature sales to churches and other revenue. There are other non-Cooperative Program items also.

Two programs carried on by the Sunday School Board require more money than do any other programs carried on by an agency.

Book store operations heads the list of 75 programs, requiring $12,646,597 during 1963.

In second place is the Sunday School Board's publishing program, using $11,510,513.

These and other Sunday School Board programs do not use Cooperative Program funds for their support.

Neither does the fourth ranking program, maintained by another SBC agency—Southern Baptist Hospitals. This agency is spending $9,491,818 on patient care this year in its two institutions, at New Orleans and at Jacksonville, Fla. This is not from Cooperative Program funds.

The third-ranking program is that of foreign missionary support by the SBC Foreign Mission Board, costing $9,770,775 during 1963.

The remainder of the 12 programs with $1 million or more involved for the current year, the sponsoring agency and the amounts, are:

5. Retirement, Annuity Board, $4.1 million, not from Cooperative Program.

6. Basic seminary degrees, by all the SBC seminaries, $3,398,688.

7. Foreign evangelism, Foreign Mission Board, $2,256,815.

8. Language groups ministries, Home Mission Board, $2,079,968.

9. Schools operated on mission fields, Foreign Mission Board, $1,579,915.

10. Assembly operations, Baptist Sunday School Board, $1,526,454, no Cooperative Program funds.

11. Associational and pioneer missions, Home Mission Board, $1,394,699.

12. Sunday school work, non-Cooperative Program, Sunday School Board, $1,001,409.

Unless stated otherwise, the operating programs draw from the Cooperative Program, the SBC financial plan.

Four capital fund projects of agencies exceed $1 million in 1963. They are:

1. Evangelism and church development, Foreign Mission Board, $2,804,400.

2. Missionaries' homes, Foreign Mission Board, $1,398,000.

3. Church building loan funds, Home Mission Board, $1,389,005.

4. Schools operated by Foreign Mission Board, $1,112,400.

Readers Write

. . . Tribute To William R. Rigell

• I write to pay tribute to the memory of Dr. William R. Rigell, who passed away April 1, 1963. At the time of his death, he, with his wife, resided in Johnson City, Tennessee.

He was pastor of Central Baptist Church of that city for many years. Later he was connected with East Tennessee State College. In his earlier ministerial life, he was pastor of churches in Alabama, Tennessee and Florida. His genial, warm. Christian life won for him many many friends.

His sincere preaching of the Gospel of Christ was, so charitable in judging his fellowman. He seemed so nourished by inner resources, so cheerful and serene, so unafraid of the future and so fully committed to the Will of God in his last illness.

Having the pleasure of being in Dr. Rigell's home and having dinner with him and his lovely wife will always be a cherished memory to me.

While pastor of my home church in Alabama, he performed the wedding ceremony of my dear late husband and myself in 1920.

Many lives of people who touched the life of this great man of God have been blessed and benefited.

While the passing of this, our loved one, fills us with great sorrow and loss, we know that to be absent from the body is to be present with the Lord. Our sympathy and love goes out to his dear wife and loved ones. He will never be forgotten by the people who knew and loved him.—Mrs. J. I. Simmons, P. O. Box 15, Signal Mountain, Tenn.

Convention Sermon

"Trouble Makers In A Troubled World"

Text: Acts 17:6, "And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also."

This generaation is not without its trouble makers, but it is as one of our own number has said, "The only dynamic of our time seems to be the dynamic of anti-Christ." No one can successfully deny the fact that the leading dynamic of this hour is atheistic, both in philosophy and in ethical expression. So far, we have found no way to ignore its constant pressure in every area of life and in almost every spot on the face of the earth.

There are other trouble makers. In some sections of our own country, we are keenly aware of those we call "agitators," and it is very likely that our minds turn to them when we begin to think of trouble makers. It is not at all unlikely that some few of us will turn our minds toward those who have made trouble for us in our churches.

Let me ask you a question. Why did you not immediately think of the people of God in this role? There was a day when the vitality of the Christian movement was such as to bring constant pressure to bear upon every area of man's existence and in every section of the known world. They bore their witness against

By Carl E. Bates

severe and dangerous opposition; they sang their songs and said their prayers and rejoiced in the glad consciousness that they were counted worthy to be included in the movement of God which was destined to revolutionize the life of the whole world. When pagans spoke of them, they called them, "upsetters." When heads of government referred to them, they called them, "trouble makers." Their impact in their world was such as to be ridiculously out of proportion to their number. Dr. Carver said that this statement here in the book of Acts might be considered "an exaggerated compliment." Be that as it may, they were the ones in their century who "day by day and from house to house in every city" kept the pressure on the world and refused to be shunted off the main thoroughfares of life into quiet corners to squeak out feeble protests to their hearts' content.

We are pretty tame by comparison. To be sure, we can point to a nation which is largely committed to the churches, and our countless new buildings and spiraling budgets offer further proof that we have not lost our drive. But what about this description found in our text? I simply cannot believe that any one of us is convinced tonight that the professing church of our time can by any stretch of the imagination be labeled, "trouble makers." I do not know about you, but it disturbs me that we have failed to effect a more radical transformation of the human scene.

There is no end of trouble. The masses are in revolt all over the world. They surge forward under a new passion for reality. Men are now deciding what are the real values one ought to die for in order to maintain them in our world. The traditional political, social, and religious life of our world melted down in the bomb that fell on Hiroshima, and world civilization suddenly became plastic. It waits today to receive and retain impression from the forces that make for history.

In the midst of troubled times, I am not about to point to the dynamic of anti-Christ and suggest that we emulate him and his followers. These who represent him are not the ones whom we should look for inspiration. In the race to capture the minds and hearts of the world's people, these are motivated by a diseased lust for numbers. We must somehow recapture the dynamic of those of the first century who kept the world under the constant pressure of conviction for sin and literally turned the world upside down. I say, we must recapture that dynamic, no matter what the cost.

What are the characteristics of that early group of Christians? There are many one might suggest; here are several. First,

Conviction About Their Lord, Jesus Christ

Wherever one turns in the New Testament, he is overwhelmed by their uncompromising conviction concerning the Person and work of Jesus Christ. One hears them say. "There is no other name under heaven among men

Dr. Carl E. Bates, appointee to preach the 1963 Southern Baptist Convention sermon at Kansas City, is pastor of First Baptist Church, Charlotte, N. C.

whereby you must be saved." His resurrection was preached, but back of it was His atoning death for sin. The only solidarity of the race they knew about was its solidarity in sin. Sin the source of trouble in God's world. It was was sin which reared its ugly head preceding Eden's Garden and eventually left its stain from atoms to galaxies. Men were hopelessly and eternally lost in sin and, unless somehow a new stock of heredity could be implanted in the human heart, man was doomed to come finally under it damning influence, to join those who would crucify the Son of God.

This was the gospel they preached: "Christ died for our sins, according to the scriptures."

But more than this, they saw in this cross the heart of God revealed in acceptance of responsibility for the possibility of sin's existence in the world in the first place. They believed that it was through this cross and its atoning grace that man might find this inherited disposition of evil dealt with. Wherever they went, they proclaimed "deliverance to the captives" as the good news of the gospel. It was through this cross that a man might be free.

Furthermore, this conviction about the cross concerned not only a message, but a method of living. It was no surprise to them to find God putting His sons where He put His Son. They heard from His own lips a careful and precise delineation of the cost of discipleship. "If any man would come after me, he must deny himself and take up his cross daily and follow me." No man who joined them could hope to escape the necessity of taking upon himself a cross as the result of his personal self-denial.

They were certainly convicted as to the adequacy and relevance of the gospel.

Someone said recently that the difference in preachers might be illustrated from the manner in which the message is given. The rabbi stands and says. "Thus saith the Lord." The Catholic priest stands and says, "Thus saith the church." The Protestant preacher stands up and says, "Brethren, it seems to me." And I submit to you that this is poor tribute to pay to the impact of scientism, astronomy, textual criticism, and all the other technical achievements of our time. The message of the cross is neither obsolete nor hopelessly out-of-date nor incongruous in this twentieth century, and if we expect to trouble anything or anybody, we had better find our conviction again concerning its saving power.

Workable Strategy

There was a second characteristic of this troublesome church in a troubled age. They had a workable strategy based upon a consuming sense of personal mission in their world I share the opinion, held by many, that we have lost our way in missions. I offer no criticism of these dedicated servants who make such tremendous sacrifice in order to serve under our mission board. Any such thoughtless criticism would constitute an evasion of the real issue. The problem is more serious than this. There is every likelihood that the early Christians made the same mistake we have made by misinterpreting our Lord's command to "begin at Jerusalem." They settled down there and built a big church and only moved out when sore trouble moved upon them.

They discovered, as we must discover, that when Jesus said, "Begin at Jerusalem," he did not necessarily mean that we were to begin at home. For Him, Jerusalem was the place where the will of God would be accomplished in His life. Again and again, in the records which tell of His dedication, we hear Him saying, "I must go up to Jerusalem." These writers say of Him, "He set His face steadfastly toward Jerusalem," and here it it was, as the lamb slain from before the foundation of the world. He fulfilled the eternal purpose of Jehovah God. So, for us as for Him, the place to begin is wherever God's will shall be accomplished in and through our life. So much of our sense of mission is im-

(Continued on Page 7)

Editorial.....

No Drums Nor Trumpets

KANSAS CITY—The Convention at San Francisco appointed last year a committee to prepare a statement on Baptist Faith and Message. It is being presented to the session of this year's Convention here. This statement when approved is to serve as information to the churches and as guidelines to the various agencies of the Convention.

The committee's 4500-word statement contains 17 sections. These deal with what Baptists generally believe about the scriptures, God, man, salvation, grace, the church, baptism and the Lord's Supper, the Lord's day, the Kingdom of God, last things, evangelism, missions, education, stewardship, cooperation, the Christian and the social order, peace and war and religious liberty.

Dismissal of Prof. Ralph Elliott from Midwestern Seminary at Kansas City has brought controversy. On the one hand a "Statement of Concern" signed by 120 persons in North Carolina (with a similar statement reportedly signed by 85 in Virginia) expresses deep concern over what they considered real threats to enlightened theological education in our Southern Baptist life as illustrated by the Elliott case. Signees of the statements said, however, they had "neither intention nor desire to be divisive in any sense of the word." But they do protest the matter and what they consider to be a tendency toward creedmaking in the Convention.

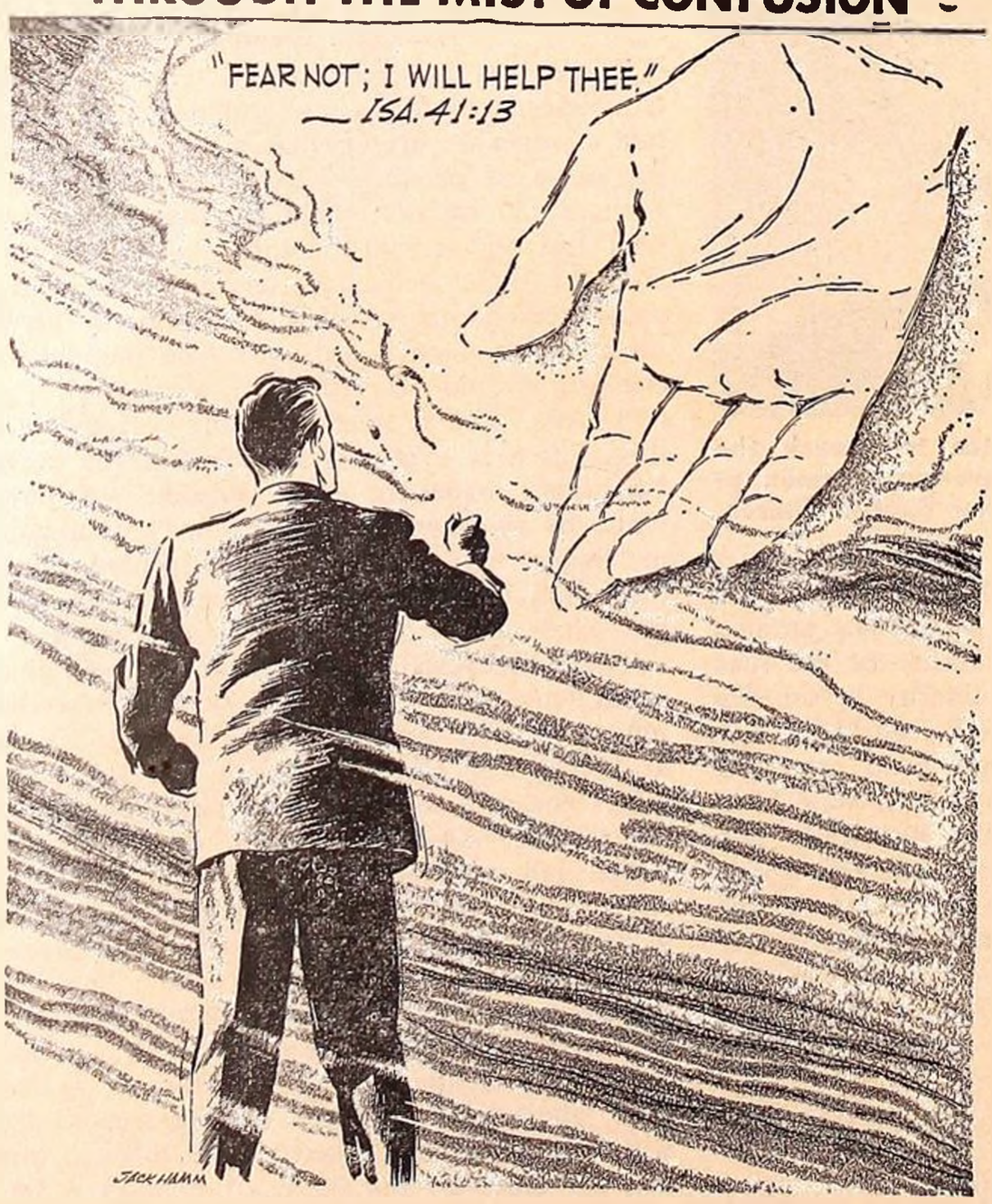
On the other hand the Executive Board of the Missouri Baptist Convention April 23 expressed the opinion trustees of Midwestern Seminary have not gone far enough in dealing with the matter of liberalism. This group thinks other steps should be taken to comply with the Southern Convention's requests expressed at San Francisco. They petition the SBC to "instruct" Midwestern trustees to do whatever is necessary to "complete removal of the liberalism which is still apparent among some of the faculty at Midwestern." This accusation is refuted by the Seminary (see article on opposite page). We question the validity as well as the wisdom of the action reportedly taken by the Missouri Executive Board.

Such are evidences of sharply divergent views in the Convention with a consequent sense of strain. Some would-be prophets outside the Convention have been predicting Southern Baptists would split. But as Mark Twain when ill once retorted, "The reports of my death have been greatly exaggerated." Outsiders' predictions of a Southern Baptist split are, to say the least, quite premature.

Ofttimes extreme viewpoints get publicized while the main body of opinion beats no drums nor blows any trumpets. Southern Baptists are finding the statement of Baptist Faith and Message submitted by the committee at Kansas City very much in accord with their own thinking. This statement was born of long study and earnest prayer. Many hours of serious consideration brought it to its wording as it comes to the Convention. Its every word and phrase is not likely to be given one hundred per cent approval. Such has never happened before. It is never likely to happen with any Baptist group. But it will in all probability be heartily endorsed by a great majority of Convention messengers.

When the Convention ends, we are likely to find that Southern Baptists have thought, studied and prayed themselves much closer together. Voices that have forecast division and dissolution will be proven false prophets.

THROUGH THE MIST OF CONFUSION



Midwestern Seminary Answers Accusation

In response to the resolution of the Executive Board of the Missouri Baptist Convention of April 23, it should be noted that of the 51 member Board there were, according to some in attendance, 24 present and only 21 voting. The resolution stated that many churches were concerned with the "situation" that existed at Midwestern. As a matter of fact, many are concerned that the school be left alone to carry on its constructive program of work, under the direction and control of the Board of Trustees, without further harassment or intimidation.

Since Midwestern's Board meeting of March 12, many people across Missouri and our entire Convention have expressed great satisfaction and a sense of relief over the positive and constructive action taken by the Board at that time. Morale on the campus among the faculty and students was rapidly returning to normalcy. The Board of Trustees, according to Dr. Malcolm Knight, Jacksonville, Florida, Board President, and the publicity committee, had acted unanimously upon four major items. Twenty-nine of thirty members of the Board were present and all voted. These items were:

(1) They had received with warm appreciation the annual report of the faculty, in which a fine spirit of conciliation and cooperation had been shown and commitment to the task assured. Their statement of commitment read as follows:

"First, we confess that our first allegiance is to God and to his purposes as revealed in Jesus Christ.

"Second, we commit ourselves individually and collectively to seek to contribute to the wholesome development of a program of theological education along the guidelines established by the convention and the Board of Trustees in,

(1) the Convention's instruction given in the establishment of the school to 'qualify for accreditation at the earliest possible moment'; and,

(2) the Articles of Faith as incorporated by the Board of Trustees in the By-Laws of Midwestern Baptist Theological Seminary; and,

(3) the academic principles adopted by the Board of Trustees in October, 1962.

"Third, in order that this type of institution may be realized, and recognizing trustee control as the method of convention operation, we commit ourselves to seek with the trustees the creation of a community of fellowship, mutual understanding, and cooperation.

"Fourth, we commit ourselves through a spirit of helpfulness, confidence, and understanding to the continuance and strengthening of the bonds of fellowship, community, and respect between faculty and administration.

"Fifth, we commit ourselves to manifest our loyalty and dedication to the denomination by the cultivation of mutual respect, confidence, and cooperation on both an individual and a collective basis.

"Sixth, we commit ourselves to the willingness to move on from the past in order that we may concentrate upon the present and the future.

"We hold the conviction that faculty, administration and trustees can move forward together in the development of conservative, progressive theological education."

(2) They had received the report of the President of the seminary in which among other things he emphasized that a professor is to be considered innocent of any charges against him until in proper and orderly procedure he is proved guilty in the presence of his accusers. He further pointed out that each professor had sincerely signed the Convention's 1925 Articles of Faith and maintains his absolute faithfulness to them.

(3) They adopted the report of the Instruction Committee, Dr. Robert Jackson, Georgia, Chairman, providing a standardized schedule of employment tenure as suggested by the American Association of Theological Schools (accrediting agency for seminaries) and as followed by most of the Conventions's other seminaries.

(4) They commended the President of the seminary for his patience and perseverance during these difficult months, and expressed appreciation for his labors by a standing vote.

The president of the Board, Dr. Malcolm Knight, released the news report to the press. He presided throughout the sessions and should know better than anyone else the spirit of the meeting. Most of the trustees agreed that it was one of the finest meetings the Board had ever had. These unanimous votes on all major issues indicates clearly the unanimity and harmony that prevailed. To state that the news release was erroneous was far from the facts. To say that faculty-trustee relations appear to be strained is absolutely untrue. The faculty's original overture of cooperation and good will was unanimously accepted by the trustees, and was a second time reaffirmed by the faculty in a letter to the trustees

Dr. Knight has decleared that the several previous affirmations which the faculty has made, the spirit of their report to the trustees, their renewed declaration of adherence to the 1925 Articles of Faith, and the general tenor of the Board meeting of March 12 refutes any charges of liberalism as wholly unjustified

Whenever there are those who have any accusations to make against an institution or its faculty, the normal procedure to be followed is to make specific charges to the trustees of that institution The time-honored practice of Southern Baptists is to entrust the control and direction of its institutions and agencies to such trustees This position was re-affirmed at the San Francisco Convention As Dr Herschel Hobbs, President of the Southern Baptist Convention, has said: "The Convention has issued no mandates or directives"

Maynard P. Turner, Jr. Resigns School Post

NASHVILLE (BP) — Maynard P. Turner, Jr. has resigned as president of American Baptist Theological Seminary here to devote his full time to the pastorate. His resignation is effective July 24.

For two years, Turner has served a Negro Baptist Church here, the Mount Zion Baptist Church, in addition to his seminary post.

Turner's resignation was received at the annual meeting of Seminary Trustees here, according to Phale D. Hale of Columbus, Ohio, chairman. Hale is one of the 16 trustees representing the National Baptist Convention, U. S. A., Inc. (Negro).

The Seminary is jointly operated by the National Convention and the Southern Baptist Convention, which has eight members on the board of trustees.

Appreciation for Turner's work was expressed by Hale and by Rabun L. Brantley, Nashville, interim executive secretary for the SBC Commission on American Baptist Theological Seminary.

The Seminary Trustees voted to employ the seminary faculty for another year There are 70 Negro students in campus classes and 600 students in its extension department.

The Southern Baptist Convention supplies $88,000 a year from the Cooperative Program for the seminary. Less than $5000 support was received last year from the National Convention, Inc., Brantley reported.

The Trustees named a committee to recommend an interim president until Turner's successor can be found

Tennessee Topics

Walnut Hill Church, Harriman, engaged in revival services April 14-21. There were 22 conversions and 19 additions to the church. Pastor Paul Waters did the preaching and Don Erwin of Maryville led the singing.

Pastor Vance Marberry reports a revival at First Church, Henderson, April 7-14. William Pitt, secretary of the Stewardship Department, Tennessee Baptist Convention, did the preaching. There was one addition by baptism.

Carl L. Strickler has been called as pastor of Boydton and Liberty Churches of Boydton, Va., effective May 1. The Stricklers are from Fall Branch, Tenn. and have one daughter, Denise. He is a senior at Southeastern Seminary, Wake Forest, N. C.

J. Otis King resigned after 18 years as pastor of Lincoln Memorial Church, Huntsville, Ala. to become a full time evangelist. Before going to Huntsville he was pastor of Southside Church. Johnson City. A native of Cannon County, Tennessee, King was ordained to the ministry by Sycamore Church in Salem Association.

Funeral services were held for Mrs. O. H. Bell, active Church worker at Fifth Avenue Church, April 27. Mrs. Bell taught an adult Sunday school class before forced to retire because of illness last fall. She was 71.

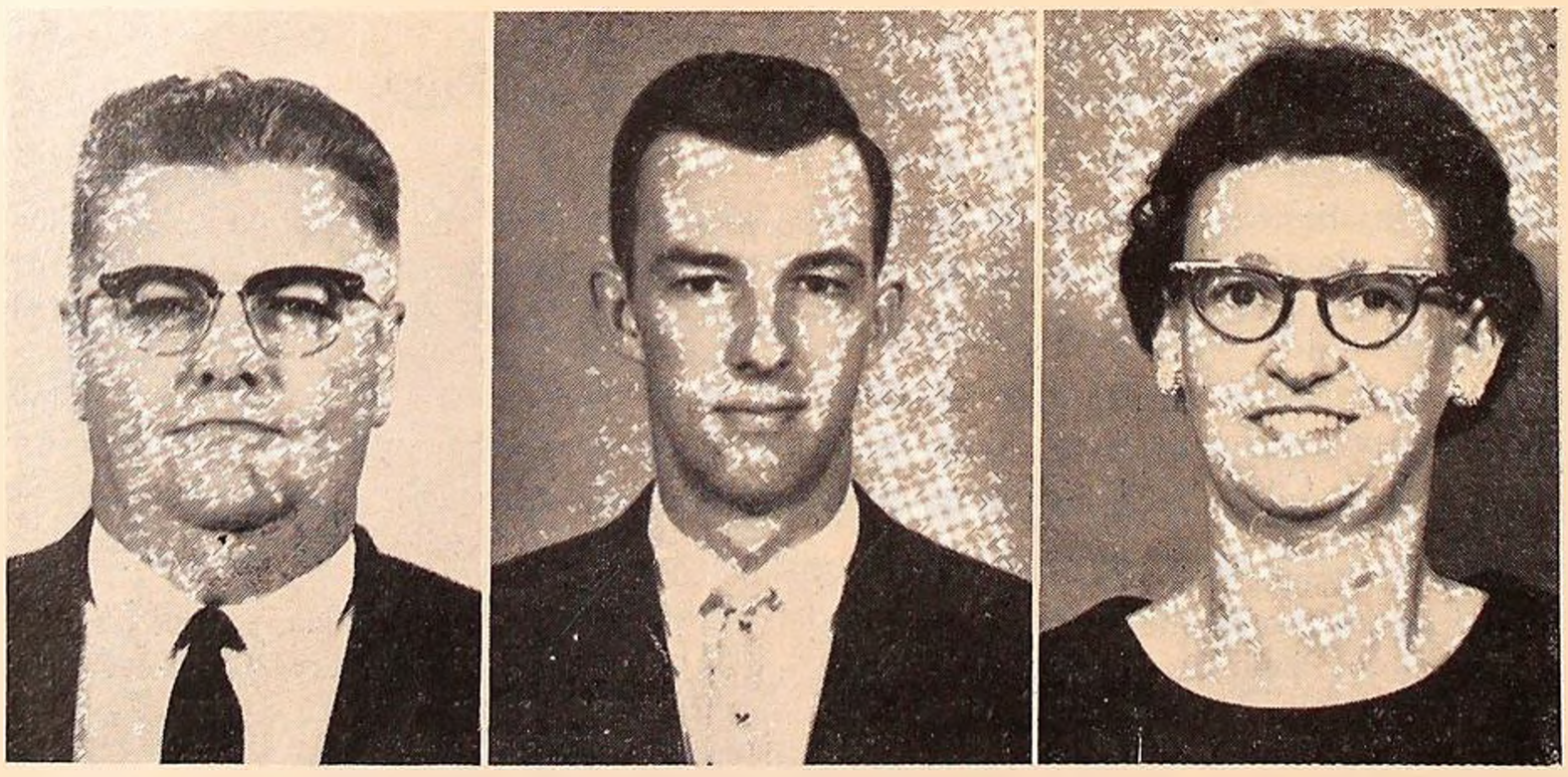
Prof. L. Dan Taylor of Carson Newman College led Calvary Church, Kingsport, in a study of the Gospel of Matthew April 19-21. The church observes Youth Week May 12-19 and will have a youth led revival conducted by a team of students from Carson-Newman. Robert A. Cantwell is pastor.

Weakley County Association—Gearin's Chapel Church had eight for baptism, two by letter and four rededications in revival services. Ray M. Peery was song leader. John Skiles is pastor. Hodge's Chapel Church, Douglas Nash, pastor, report seven for baptism, four by letter and 10 rededications. Moore's Chapel Church, Hallie Glisson, pastor, had eight for baptism, six by letter, and one surrendered to special service. Melvin J. Howell served as evangelist in each of the revivals.

Jimmy Whitlock, pastor of First Church, Tiptonville, and his family were honored on their first anniversary with the church April 10. A covered silver casserole was presented to the Whitlocks following a surprise fellowship social.

Pastor A. W. Osborn reports a good revival within Highland Church, Nashville. He states that Robert Mendenhall, manager of the Baptist Book Store, Nashville, inspired the congregation with eight messages. The singing was led by T. H. Hale, minister of music of the church.

Tennesseans To Graduate From Southeastern



WAKE FOREST—Three Tennessee students completed requirements for graduation from Southeastern Baptist Theological Seminary and received degrees at commencement exercises May 3. Two received the bachelor of divinity degree: Haven Clifford Lowe, Bristol; and Ray Blanton Pollard Jr., Memphis; Etta Jane Lowe, of Bristol, received the certificate of theology degree.

In all, approximately 174 students received degrees. With this year's class, some 1,600 students have been graduated from Southeastern in its 12-year history.

State Foundation Sets Up Norment Trust Fund

The Tennessee Baptist Foundation has received from the executor of the estate of Miss Margaret Norment, Whiteville, Tennessee, 490 shares of Sears, Roebuck common stock valued at almost $40,000 as a trust in memory of Miss Norment and her mother, Nonie Gates Norment. The income is to be divided equally each year between the Home Mission Board and the Foreign Mission Board.

The Foundation also received from the same estate $2,300 as a trust in memory of Miss Norment, the income to be paid as a budget contribution to the Whiteville Baptist Church each year.

Miss Norment and her mother were faithful members of the Whiteville Baptist Church, Whiteville, Tennessee.

According to Robert G. Capra, pastor of First Church, Lebanon, there were eight additions Sunday night, April 21. With these eight added to the 16 who joined the church during the revival makes a total of 24 which is the largest number of additions in any month since he became pastor. At this evening service 10 candidates were baptized and the church heard the youth choir composed of 40 voices from First Church, Donelson.

April 14-21, Pastor Charles L. Holland, Jr. did the preaching and Charles Kirby, minister of music, led the singing at First Church, Rockwood. There were 30 for baptism, 14 by letter, one by statement, 68 rededications and one volunteered for special service. Long-time members say there has been nothing like it in the history of the church.

Of the 45 seniors graduated last May (1962) from Harrison-Chilhowee Baptist Academy, all but six are pursuing their training in institutions of higher learning. Ten denominational colleges have received 19 students, and 11 state-supported colleges and universities have received 20. "We feel that this is a good percentage and that it shows ambition and ability on the part of the graduating class," states William F. Hall, dean of the Baptist academy at Seymour.

Dale E. Palmer of Memphis reports that Longview Heights Church had 22 professions of faith, five by letter, 15 rededications and three for special service in recent revival services. Pastor Palmer did the preaching and Billy Nimmons, minister of music and education, had charge of the music.

Trouble Makers In A Troubled World

(Continued from Page 3)

personal and institutional and provincial. It is commendable to support the church and its mission outreach through its budget, but one may do this all of his life and miss completely the high calling of God in Christ Jesus. If my salvation lays upon me no sense of personal mission in the world, it is less than Biblical. To be or not to be a missionary is not the question for a believer in Christ. One must go, personally, or deny the heart and genius of the Christian faith. For some of us, the realization that we must somehow "go up to Jerusalem rests upon us like a dark cloud that overshadows everything we do. We are restless and uneasy and dissatisfied with doing "church work." We preachers are not the only ones caught up in this uneasiness. The laymen, too, have a sneaking suspicion that the kingdom of God is more than ushering on Sunday and serving on some standing committee throughout the year. Incidentally, I believe this is why we have had had a rash of articles on "Why I Quit the Ministry" and why there is a never-ending procession of moving vans crisscrossing our nation, hauling the precious belongings of another preacher on the move. We are on our way to everywhere else in the world except that Jerusalem where the supreme commitment to the will of God must be made, and we are doomed to endless frustration until we come to such commitment. Unless we begin there, we make no true beginning and we shall come to no worthy end.

On this basis, when our seminary graduating classes receive their diplomas, we should not ask, "Who feels called to go?" Rather the question should be. "Are there one or two in this class who feel definitely called of God to stay in the homeland?" The only person excused from going is that person who has a definite call to stay. If we understood that all of us are to live under an overwhelming sense of mission, how many of us would knock next week on the door of the home and foreign mission boards of our Convention? How many who now teach school; how many who now serve on church staffs; how many who now know only the frustrating uneasiness of an uncommitted life would find it necessary to rearrange their entire affairs and be on their way in full commitment to the will of Christ, if not in some foreign land, then in an area of need in our own land.

During my college days, a favorite verse among the BSU'ers was Luke 9:23. I was a new Christian, coming out of a background of skepticism. I suppose I listened to them in a critical, unsympathetic way, but when they stood and told what they had given up to become Christians, I thought deep within me, "They are as proud as hell itself." For, you see, so far as I am concerned, they had missed the total meaning of Christian discipleship. Jesus said, *"If any man would come after me, let him deny his right to himself and take up day by day the cross that is involved in this kind of commitment and follow me."* That's it, my brethren. One must give up his right to self altogether. "You are not your own, for you have been bought with a price." Your life isn't yours to give, your ministry isn't yours to give, your talent isn't yours to dedicate or to dissipate wheresoever you choose. If such commitment as this ever comes among us, not only would moving vans rumble back and forth across this nation, but the ships and planes which now carry mere tourists to the far-flung places of earth would be jammed with believers in Christ on their way to some Jerusalem, where His will would be accomplished in their lives. Are you there tonight? Clergy and laity alike are still under the commission to "Begin at some Jerusalem." And whether it is at the ends of the earth or in your own hometown, we need to prepare ourselves to engage in the perilous business of challenging the sinful motives and methods and values of secular structures and redeeming them for our God and His Christ.

Adequate Support

Another characteristic of these trouble makers of long ago was their sense of trusteeship. So far as I have been able to find, there was no quibbling about God's ownership and their trusteeship. They had long since accepted the fact that, "The tithe is holy unto the Lord." It mattered not who held title to property or money, whether Jew or Gentile, saint or sinner, the tithe was holy and all else beside belonged to God.

Such conviction was consonant with their belief concerning sin. Sin was not so much an act, but an attitude, and, in its beginning, was (and is) rebellion against trusteeship. The Genesis story of the garden is all about this. Man put his rebellious hands on the separated portion in the garden of Eden, and God threw him out! He was to have control over everything except himself, and he would acknowledge God's ownership and his trusteeship by faithful fulfillment of God's commands, and, until one has been redeemed from whatever it is within him that causes him to rebel against the idea of God's ownership and his trusteeship, he has not been redeemed.

I believe that there is a vital relationship between stewardship and revival. We shall never understand the vitality of this early group of believers until we see this. One gets some glimpse of it in our own experience as Southern Baptists. The fact that Dr. Louie Newton led us to adopt the slogan, "Every Baptist a Tither," around 1950, has a direct connection, in my judgment, with the mighty manifestations of God's Spirit upon us during the decade just closed. Now we are saying, "The fires of revival have died, and only here and there does one find Holy Ghost conviction for sin." This entire problem is tied with our stewardship. Eternal life is a situation in which God entrusts power to His children and trains them for an eternal inheritance by teaching them to be good stewards. Did not our Lord say, "If you have not been faithful in that which is another's (money), who will trust to you the true riches (spiritual power)?" One of the lowest forms of power is money; the highest form of power is the power of the Holy Spirit. If we do not lead our people to be faithful in the use of "that which is another's," we cannot expect God to give us a special anointing of His power, and we shall become as helpless and as powerless as the priests of Baal on Carmel. Revival is not coming in the Southern Baptist Convention; revival is not coming in our nation; revival is not coming in this world until we accept God's plan for supporting His work. I do not see any way to produce conviction on this matter as long as we lead our people to adopt budgets which represent less than fifty per cent of God's holy tithe, and then lead them in singing the doxology when they do so. I tell you, we have not gotten away with this, and if we do not repent, there awaits us a captivity such as Israel never dreamed of.

Endless Source of Supply

We have said already that the impact made on the first century by these early Christians was ridiculously out of proportion to their numbers. In spite of this, however, we see them marching directly into the camp of the enemy, trembling before no single foe, shrinking before no task, and counting no cost too great to pay. They claimed no credit, and when comment was made about it, they gave credit where credit was due, saying, rather. "This is the Lord's doing, and it is wondrous in our eyes." We have noted in this year of our Lord that Southern Baptists have passed the ten million mark in membership. Nobody can deny that our methods are successful that our people are accepted, or that our potential is terrific; neither can we deny how pathetically ineffective we are by comparison with New Testament Christians. So far as I know, the world no longer trembles when it thinks of us. We may be despised here and there and held in contempt by some, but I wonder if "Hell's foundations will quiver" because of what we have met here to do this week.

Most of the preachers who hear me speak have a copy of James Stewart's *The Gates of New Life*, (a most helpful book), but I wonder if we have heard him when he says: "It is power that our religion lacks today: not organization, not intellectual equipment, not social idealism—but power. And there is no secret of power except in a deepened spiritual experience."

It is ironic that we live in the greatest era of power in the history of man, and yet in certain respects we are as helpless as babies before these towering forces that make for history in our world. Surely, our most desperate need is to lay hold of the power God has promised to those who set themselves in the earth to do His work.

Somewhere along the banks of the Mississippi River, one may find the rotting remains of a fisherman's houseboat. Long years ago, he floated down this stream at flood tide and anchored his boat at the top of the levy. In his preoccupation with other things, he forgot his boats, and when he returned, the river had receded, leaving him stranded. High and dry, there he sat for long weeks and months, waiting for the tide to rise again. If it had come, his boat wouldn't have floated. The caulking had rotted and the boards were now twisted, and he was out of business. You and I know that the father of waters will give houseboat rights to any fisherman between Lake Itasca, where the Mississippi River rises, and the Gulf of Mexico, where it empties its mighty burden. There is, however, just one requirement. He must keep his boat in touch with the stream.

We stand again on the watershed as a denomination, and it is up to you to determine the way we shall go.

God And History

By Herschel H. Hobbs

Abridgement of Convention President's Address at Kansas City, May 8, 1963

Scripture: Acts 17:24-31

When Paul addressed the philosophers on Mars Hill he stood among the relics of the glory of an age that was gone. And he was not insensitive to his surroundings. Said he, "Men of Athens, in all things I perceive that ye are very religious. For as I passed through and observed the objects of your worship, I found also an altar on which had been written, To An Unknown God. The one whom therefore ye worship unknowingly, this one I make known to you" (Acts 17:22-23, author's translation).

These words were the obituary of an age in whose throat already was heard the rattle of death. But they were also the announcement of the birth of a new age, the age of Christ. And Paul belonged to its first generation. It is not surprising, therefore, that the apostle related the world and all things therein to the one true God and His Christ, crucified, risen, and alive forevermore. The theme of Paul's message on Mars Hill was the philosophy of History.

We, too, stand at a strategic moment in history. About us also is the debris of an age that has died. A new age has been born, the Atomic Age, the Space Age—and we are its first generation. What shall we say to this Age? It is well, therefore, that in these moments we shall gear our thoughts to the theme "God and History." For ours is the God who transcends and spans all history, and is working in and through it to accomplish His spiritual ends. . . . "The fifth chapter of Revelation has been subjected to many interpretations. It tells of a book sealed with seven seals which no man could open. But John was told that "the Lion of the tribe of Juda . . .hath prevailed, to open the book. . . ." And the heavenly hosts sang, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred. and tongue, and people, and nation. . . ."

May we not say that this "book" is the book of history? To unseal it is to reveal its meaning. Is not this, then, Holy History telling us in apocalyptic language that the true meaning of history is to be found only in the redemptive at of God in Jesus Christ? . . .

Some mocked Paul at Mars Hill. But some believed, and were numbered with those who pray, "Even so, come, Lord Jesus" (Rev. 22:20). Scientific history may mock or ignore, but those who believe know "that God is sovereign and that in his time Holy History shall bring to a conclusion world history."

In the meantime, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Still as of this moment history rolls on. And we are a part of it. According to Webster history is the past. But according to Toynbee history is also now. For it is "God's creative activity on the move." Man blunders on as he makes secular history. But God is at work also making Holy History, the History, within history. And while God is both Actor and Agent, His people are in the cast also . . .

Through the centuries God has allowed pagan people to purge His own. Now once again He sets before us the ways of life and death, cursing and blessing. He is saying to us that either we accept the facts of history and without reservation give ourselves to His Holy History, or else He will choose another people in another generation to accomplish His eternal purpose which He purposed in Christ Jesus our Lord."

Now what shall we say about Southern Baptists and history? We are assembled in a historical context. But what of the context of Holy History? Shall we assemble and adjourn only to return to our "cool, sequestered" business-as-usual way? Or will we seize the challenge and opportunity which God extends to us? If so, there are five things which seem to be required of us.

First, we must recognize our place in Holy History. According to the statisticians we are now the largest evangelical body in the United States. Shall this become a matter of pride or of a grateful acceptance of the responsibility

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which is attendant thereto? We are not an inconsequential people. What happens to our nation and the world shall redound to either our glory or our shame. Therefore, we should make our voice heard and our influence felt in ways commensurate with the nature of the gospel and the Great Commission.

We do not claim that we are the sole repository of all of the truth of God. We are not the only "light" of the world or the only "salt" of the earth. But we are commissioned to be both "salt" and "light." To lose our savour or to hide our light under a bushel would be to play truant to the truth of God as we are led to understand it. Southern Baptists must not be big in numbers alone. We must be big in vision, compassion, outlook, and witness.

We must never forget that the gospel bascially is redemptive with respect to the individual. But we must remember that the gospel has its social aspects as well. The gospel cannot be said to have fulfilled its function until it has placed converted, consecrated, commissioned, competent, and concerned men and women in society, condemning everything that debases and destroys men, and committed to every cause which enables men to achieve the spiritual ends designed of God for them. And this should be the goal of every Southern Baptist.

Second, we must resolve our theological problems with Christian patience and love. For the greater part of two years these matters have absorbed a large part of our concern and effort. Last year the Convention assembled in San Francisco made certain affirmations and requests which still are in effect. Since that time responsible, conscientious men have made decisions which to them seemed necessary and wise. From time to time in the future other decisions will be made. Whether one agrees with these decisions or not, the fact remains that Southern Baptists have dealt and will continue to deal with their problems in keeping with their pattern of life extending over a period of one hundred and eighteen years.

Since we last met a committee of your own choosing has been prayerfully at work drawing up a proposed statement of our faith and message. This committee's report will be considered at a time designated by your Committee on Order of Business. If the work of this committee accomplishes nothing else, it has demonstrated that brethren of Christian conviction and love can work together. When twenty-four men from one side of this Convention area to the other, and as close as they are to the people in their given areas, can sit down together, and, without a single serious theological difference, agree on a statement of faith; and when the faculties of our six seminaries can study that statement without voicing an objection to its theological concepts, do not tell me that Southern Baptists are not basically united in their theology! It would be tragic therefore, if, in this strategic moment in history, we should spend our time gnawing on old bones or stirring among burnt out ashes.

Tensions exist in the area of theology. Yes. Theology is a living thing. We have never been without tension in our theology. We are not without tension in our theology now, nor should we ever be. When a muscle loses its tension, it loses its effectiveness. Theology is the muscles of our denomination. We should not be using these muscles to bash in one another's heads. Instead we should be using them to lift toward God a world which writhes in the throes of sin and death. And we must continue to love one another and this lost world as we do so.

Third, we must seek to give guidance in solving the problems related to underprivileged and minority groups. And we cannot begin to deal with these problems in other lands until we show progress in solving them in ours.

To solve these problems we must recognize their nature. They are not sectional but national. Yet the details of the problems vary according to the areas in which they exist. Neither are these problems basically legal or social, but spiritual. Therefore, it is impossible

to solve them merely by passing a blanket law designed to cover all situations, or by conducting a social crusade either at the national or regional level. They must be solved locally in the light of prevailing conditions. But most of all they must be dealt with on a spiritual and personal basis. The only permanent and satisfactory solution must be a Christian one.

Southern Baptists have not discharged their responsibility in this regard merely by voting some years ago the Convention's approval of a Supreme Court decision, with the request that our people cooperate in implementing that decision. This implementation must come at the local level, which places the responsibility squarely upon the local community, and, more specifically, upon the Christian people in that community. And the Christian can afford to act only in the light of the teachings and example of Jesus Christ.

That Jesus recognized the infinite dignity and worth of each individual needs no proof. It is quite evident also that our Lord laid down certain principles to guide us in our personal relationships. But to say these things is not enough. For we must consider what Jesus said in the light of what He did.

Jesus held up high ideals, and He never for a moment compromised them. But when He dealt with people He began where they were, and with infinite patience sought to lift them to where He wanted them to be. Jesus' ways were not the ways of the world. When Satan proposed a program whereby Jesus might gain the kingdoms of the world, our Lord refused his proposal. Jesus is the most revolutionary person who ever walked across the pages of history. Yet he led no political revolutions or social crusades. He wanted men in His kingdom not by force of arms, legal requirements, or intimidation of social pressures, but by the power of a regenerated nature. Thus He chose the way of the cross. It was the harder and longer way, but it was the right, the effective way.

In matters of social relationship it was the same. A man asked Jesus to make his brother to divide the inheritance with him. Jesus sided with neither brother in the dispute. Instead, "he said unto *him,* Man, who made me a judge or a divider over you? And he said unto *them.* . . . Take heed, and beware of covetousness. . . ." (Luke 12:13-15, author's italics). He laid down a principle by which the brothers might solve their own problem. If their hearts were right they would find their way through their difficulty.

In like fashion take the institution of slavery. It would be blasphemy to say that Jesus approved of it. However, not one word of condemnation of it fell from His lips. Instead He recognized that it existed, even drew many spiritual lessons from it. Yet His teachings regarding man and his responsibility for other men sounded the death knell for human slavery. The apostle Paul caught this spirit. And this little letter to Philemon sounded the trumpet call which will, if followed, defeat every act and attitude which degrades men made in the image of God.

The gospel of Christ—proclaimed, believed, and applied—will solve every problem which plagues the relationships among men. But it must be proclaimed, all of it. It must be believed, all of it. And it must be applied, all of it. Changed men will change society. Other methods have been tried, and have been found wanting. It is time that we tried Jesus' way. The ideal of Jesus must be held up and never compromised. But that ideal will be achieved only through time, patience, and the work of the Spirit of God in the hearts and attitudes of men.

Such a tedious process will require guidance in the ways of God. And that guidance can and will come only from the people of God. Southern Baptists must shoulder their commensurate share of this responsibility. We cannot gather our priestly robes about us and pass by on the other side. Instead we must pour upon this broken, wounded world the oil and wine of the gospel. Only thus can we love the Lord our God with all our hearts, soul, strength, and mind, and our neighbor as ourself.

Fourth, we must launch an unprecedented program of world missions. If this sounds like a truism it is nevertheless true. We are in a battle to the death, and the prize of war is the souls of men.

Missions means World Missions. "The field is the world," said Jesus (Matt. 13:38). Whoever heard of a Communist who said, "I do not believe in foreign missions. We have enough work to do at home." The Communists are out to win the world, the very scope which Jesus assigned to His people. And we cannot defeat the nefarious ends of Communism with bombs and bullets. For Communism is an idea which can be defeated only by a better idea, the gospel of Christ. Our nation must remain militarily strong. But that strength can serve only to deter the advance of Communism to give us the opportunity to preach the gospel, an opportunity which grows less with each passing hour.

If there ever was a time when the Christian forces could rest on their laurels, that time is passed. Events in history are moving so rapidly as to take our breath. Less than twenty years have passed since the world stumbled into the Atomic Age. But in terms of history a thousand years have elapsed during that time.

The missionary strategy of two decades ago will not suffice in this hour. The world, yes our nation, grows more pagan with each passing second. If we are to fulfil our destiny we must match the needs with the means.

In spreading the gospel we must place a greater emphasis upon the use of mass communications: radio, television, and the printing press. This does not mean that we will need fewer missionaries, schools, churches, and other of the traditional methods of missionary work. We shall need more of everything that we have been doing. Happily our Mission Boards, publishing houses, and the Radio and Television Commission are aware of these needs and opportunities. But we must not arrive too late with too little.

Such an enlarged concept of missions must utilize a greater variety of the skills of men and women. Preachers, teachers, doctors and nurses. Yes. But what about other technicians, for instance, agricultural experts. This is already being done on a small scale. But it must be enlarged. If it is a religious act to send food to starving people, is it not just as religious to teach them how to produce more food for themselves? And if we can find an entree for the gospel through medical missions, why not through every other means of lifting the living standards of underprivileged people?

Now these are not revolutionary ideas. They are tested and proved methods which but wait for the financial means to use them. And Southern Baptists have the money, if they will only give it. What will our hoarded wealth mean to us in 1974, if the Communist timetable is not thrown back or destroyed altogether?

But such plans call for more than money. They call for dedicated men and women. And at this time of crisis we find fewer young men and women answering the call of God than in many previous years. We should be praying to the Lord of the harvest, and giving voice to His call, as He thrusts forth laborers into His harvest.

Will the children of light in their generation be wiser than the children of this world? Upon this answer may well rest the future of the world for the next thousand years, if Jesus delays His return.

Fifth, in the foregoing thoughts it is quite evident that we must see in the gospel of Christ the power of God unto salvation. In his excellent book, *The Future Is Upon Us*[5] Doctor Roy L. Smith concludes with a question. "What does the church have to say?"

Do we have anything to say to this age? If so, then we had better say it. Doctor Halford E. Luccock says, "It is impossible to read the Acts of the Apostles without getting the impression that those early Christians were fighting for something."[6] And Doctor Smith adds.

"Those first-century Christians never seemed to worry about whether or not they were making a good impression on the newspapers, the chamber of commerce, the labor federations, the philosophy departments at the universities, or the secret service of the Roman government. As Alan Walker, the Australian evangelist puts it, 'They often seemed to be out of step with their times, but that was because they were listening to the drum beats of another drummer.' "[7]

If we are to get a hearing for the gospel we must speak to the age in which we live. In this vein Doctor Smith speaks as with fire from heaven. "Isaiah dealt with a series of political problems that developed during the half century he was God's accredited representative in Jerusalem. Amos was speaking neither to Moses nor to Augustine when he cried, 'Let justice flow down like a mighty stream.' Instead he was speaking to Amaziah, the high priest of the Bethel shrine, and to the reigning king then on the throne. He was speaking to the land-grabbing, liquor-drinking, labor-oppressing, woman-despoiling, peasant-robbing, secular generation which believed it could bribe God to forget its rapacity and paganism by piling the altars high with lambs, sheep, goats, and oxen to be burned with holy fires. It was the generation of which he was a part that was the target for Amos' indictment. He neither raked over the cold ashes of a burned out fire nor muddled through green wood that would not burn until next winter. He was called to preach to his own generation, and he condemned the sins that came under his own eyes."[8]

But we must ever point from the wrath of God to the saving love of God. For the gospel is not only a savour of death unto death but a savour of life unto life.

A recent publication[9] has referred to modern preachers as enuchs, ever serving and entertaining, but devoid of both potency and authority. If this be true, it is our own fault. But let the pulpits of this nation become sound-

(Continued on Page 12)

Sunday School Department

Enlargement For Evangelism

"Enlargement for Evangelism" is the theme of a program designed to help the churches of Tennessee utilize survey and census information, enlarge their Sunday Schools, and prepare for the 1964 Jubilee Revivals.

The materials used in Pastor-Led Enlargement Campaigns will be adapted and presented in a training session to associational leadership. The associational leadership will in turn enlist pastors to participate in a training session of two or three hours. The pastors will then go to their churches and, at the best time available, lead their Sunday Schools in an "Enlargement for Evangelism" emphasis, resulting in new classes, new departments, new workers, new members, and new souls born into the Kingdom.

HOW AND WHEN?

During the Regional Training Conferences for Associational Sunday School Officers (August 26-September 6), from 2:30 'til 5:30 in the afternoon, Bob Patterson and Lacy Freeman will meet by regions with the Associational Missionaries, Associational Sunday School Superintendents, and the Superintendents of Enlargement, and/or some other person chosen by the missionary and superintendent—some person outstanding in leadership in the field of enlargement. During this afternoon session, materials will be studied, schedules suggested, and plans made for following through in the associations.

In the associations, after the surveys or

by Bob Patterson

at an appropriate time, the missionary and the Superintendent of Enlargement (or the person chosen to lead the emphasis), will meet with the pastors of participating churches for one or more training sessions of two or three hours. The materials will be studied and plans made for the program in the churches.

In the churches, during Preparation Week, or after survey information is available, the pastor will lead the Sunday School officers and teachers in a study of their Sunday School program in its entirety in order to find ways for enlargement for evangelism.

This is the thing every church should do every fall. Let us begin now to enlist our churches to participate in the "Enlargement for Evangelism" emphasis for the fall of '63.

After the "Enlargement for Evangelism" emphasis in the fall of 1963 and prior to the Jubilee Revivals in 1964, many associations in the state will be engaged in a Sunday School witnessing emphasis.

In Tennessee, approximately thirty men have been enlisted and trained to assist the associations. These men will be given a refresher course in further preparation for leading in the witnessing emphasis in the associations in 1964.

The Sunday School witnessing emphasis is designed to bring together the Sunday School workers in a church and, under the leadership of the pastors, to make specific plans for witnessing to prospects for evangelism through the Sunday School. During this pastor-led witnessing emphasis, there is begun a series of analysis meetings which can be maintained as the heart of the church's evangelistic visitation emphasis through the Sunday School.

Missions Department

Time For Preachers' Schools Reservations

Those planning to attend one of the three annual preachers' schools, sponsored by the three colleges and the Missions Department of the Tennessee Baptist Convention, should make their reservations soon, according to an announcement by L. R. Baumgartner, secretary of the Missions Department. Last year a total of 513 enrolled in the schools and an increase is expected this year.

No charges will be made for meals, lodging, and instruction but an opportunity will be given for a free-will offering toward the expenses of each school. Those attending are requested to bring their own bed linens, pillows, towels, toilet articles, and notebooks and other writing materials. Each school is planned for adults only, and no accommodations or meals will be provided for children.

Registration begins on Monday of each week and classes end at noon on Friday.

The form below may be used in making reservation.

RESERVATION—1963 PREACHERS' SCHOOL

Clip and mail to director of school you choose to attend:

MIDDLE TENNESSEE (June 3-7) Dr. Roy A. Helton, Director, Belmont College, Nashville 5, Tennessee

WEST TENNESSEE (June 10-14) Dr. H. E. Barefoot, Director, Union University, Jackson, Tennessee

EAST TENNESSEE (June 24-28) Dr. Nat C. Bettis, Director, Carson-Newman College, Jefferson City, Tennessee

I plan to attend the 1963 Preachers' School. Please make room and meals reservations for me, as follows: (check ones which apply.)

Room and Meals

( ) For myself only.

( ) For both myself and my wife.

Meals Only

( ) For myself only. I will commute daily.

( ) For both myself and my wife. We will commute.

I understand that there will be no provisions for children and that I am to bring bed linens, pillow, towels, toilet articles, and writing materials.

I_____(was, was not) enrolled last year.

Name _____ Church _____

Address _____ Association _____

Special Death Benefit Added To Southern Baptist Protection Plan

DALLAS, TEXAS—A special death benefit for all members—ministers and denominational employees—under 40 years of age has been added to the Southern Baptist Protection Plan.

R. Alton Reed, executive secretary of the Annuity Board, said this benefit, approved by the local trustees in their quarterly meeting April 24th, provides for both natural and accidental death.

Reed said the benefit provides a cash settlement to the member's widow or estate equal to the average salary on which dues were paid in the event he dies a natural death before age 40. If the member dies because of an accident, the cash settlement would be double the average salary on which dues were paid.

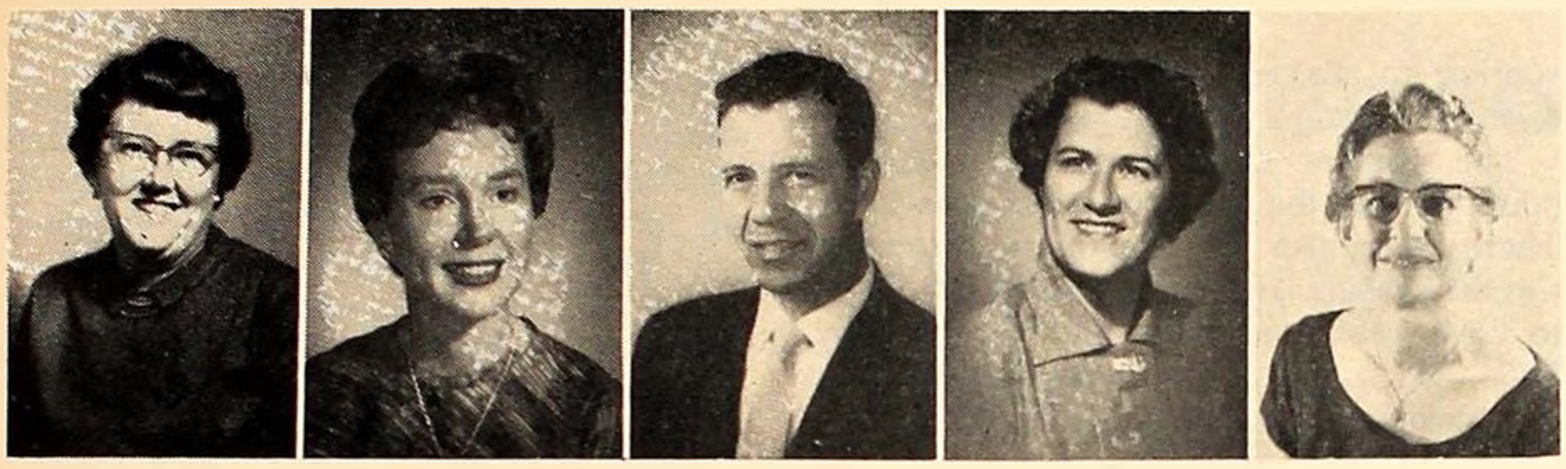
This benefit is in addition to the other provisions of the Protection Plan and in no way affects the widow, disability or retirement benefits, Reed said. There is no additional cost for the benefit, and it is retroactive to January 1963, he added.

WRITERS

N. Y. publisher wants books on all subjects, fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, publicized, sold; tips and article reprints on writing, publishing, contracts. Write Dept. 8 C

EXPOSITION 386 PARK AVE. S., N. Y. 16

Tennessee Girls' Auxiliary Camps



Eldridge | Mrs. Beaty | Rev. Beaty | Parker | Womack

Junior Schedule of Activities

THEME: TELL THEM OF JESUS

6:45 Time to Wake Up
7:10 Alone with God (Meditation)
7:20 Around the Flag Pole
7:30 Breakfast
8:20 The Story of Jesus (Bible Study)
10:00 Recreational Activities
11:30 We've a Story to TELL to the Nations (Mission Study)
12:30 Lunch
1:10 On your bed for rest
2:00 Recreational activities — planned with counselor and supervised by counselor
5:15 Sing Along with ————
6:00 Supper
6:45 Our STAR IDEALS
. . . Abiding in Him through Prayer
. . . Advancing in Wisdom by Bible Study
. . . Acknowledging my Stewardship
. . . Adorning Myself with Good Works
. . . Accepting the Challenge of the Great Commission
7:30 GO QUICKLY AND TELL THEM OF JESUS (Worship Service)
"Tell all the world there is sight for its blindness;
Balm for its healing, a song for its dumb;
Blood for its cleansing and life for its dying;
TELL THEM OF JESUS and bid them to come."
9:30 Bedtime

SEND IN YOUR RESERVATIONS NOW.

Foreign Missionaries who will be with us at Camp Carson for the Junior week:

June 3- 7—Miss Eva Mae Eldridge, Missionary Nurse to Nigeria
Rev. and Mrs. Bob Beaty, Missionaries to Southern Rhodesia
June 10-14—Miss Eva Mae Eldridge
June 17-21—Mrs. Calvin Parker, Missionary to Japan
Miss Ruth Womack, Missionary to Nigeria

Home Missionaries at Camp Carson for the Junior Weeks:

June 3- 7—Mrs. Roger Baxter, Week Day Program, Dayton, Ohio
June 10-14—Mrs. J. E. Sylvester, Missionary to Russians, Miami, Florida
June 17-21—Mrs. J. E. Sylvester

Society Supports Bible Work In 107 Countries

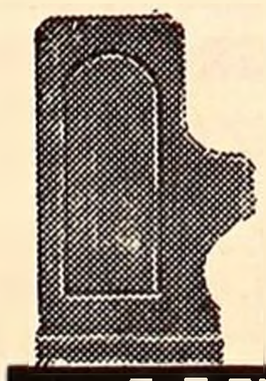
by James Z. Nettinga

The regular, annual work of the American Bible Society has been expanded into 40 additional countries in Africa, Asia and the Caribbean area, it was reported to the 1963 meeting of the Southern Baptist Convention.

To support the new work, a budget of $5,382,000 was adopted by the Society for 1963, the largest annual budget in the 146-year history of the society.

The addition of the 40 countries brings to 107 the number in which the society provides regular, annual support of Bible work. The additional work will be done in 25 African countries, six in Asia and nine in the Caribbean area.

On the home front, the society decided to use part of the emergency fund to provide chaplains in the armed forces with a sufficiently greater number of Scriptures to meet demands which now exceed the supply. This decision was part of a reaffirmation of a long-standing policy of denominations that it should be the churches, rather than government, which supply Scriptures to the men and women in the armed forces.



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MANSION OVER THE HILLTOP
IT MATTERS TO HIM
WORK FOR THE NIGHT IS COMING

UNIT 2
HE KEEPS ME SINGING
PATIENTLY
THE PERFECT WILL
OH THAT I KNEW
OVER THE SUNSET MOUNTAINS
I'LL BE THERE
WONDERFUL GUEST
WHEN YOU PRAY

UNIT 3
JUST A DREAMER
JESUS AND ME
I KNOW HE CARES
HE'LL UNDERSTAND & SAY WELL DONE
YOU MUST BE BORN AGAIN
HAVE I DONE MY BEST
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Foreign Board

15-Year Program Nets 1000 Missionary Gain

A 15-year advance program by the Foreign Mission Board of the Southern Baptist Convention has resulted in a net gain of more than 1000 missionaries.

Progress was reported to the 1963 Convention by Baker J. Cauthen, Richmond, executive secretary of the agency.

The number of missionaries under appointment at the close of 1962 was 1627. There were also 12 missionary associates, Cauthen said. He said the board hopes to have 1800 under appointment by May, 1964, when the Southern Baptist Convention meets in Atlantic City, N. J., to celebrate 150 years of Baptist convention work in North America.

"During these 15 years of advance, work has been extended into twenty-two additional countries, giving a total of fifty-two countries in which work is maintained," Cauthen added.

Still, "the operating budget for current expenses . . . must be increased more than $1,000,000 each year in order for advance to continue," he said.

For several years, Cauthen has called attention to the fact $3 million a year is needed by the board beyond what it receives in order to meet "urgent requests" from mission fields.

The New Life Crusade in Japan and other countries of the Orient help make 1963 "a year of great emphasis upon evangelism in many parts of the world."

Work of the board is divided into three geographical areas—the Orient, Latin America; and Europe, Africa and the Near East.

Area secretaries told of feats and unmet needs on their fields.

Frank K. Means, of Richmond, said the 582 missionaries assigned to Latin America were located in 102 stations in 18 political entities. There were, by comparison, 555 missionaries on Jan. 1, 1962.

J. Winston Crawley, of Richmond, reported for the Orient. He said "the outstanding event of the year (1962) was our location of a missionary couple in India with the hope that this will be a means of opening the door for us to carry on a regular program of missions in that land."

Missionaries serving in the Orient reached 537 by the end of the year, compared with 513 at the start. There were also 11 missionary associates.

Women Concentrate On Birthday, Jubilee

by Dot Weeks

Prayer, enlistment and leadership training were three important emphases in Woman's Missionary Union during 1961-62, according to Miss Alma Hunt of Birmingham, Ala., executive secretary.

This auxiliary to Southern Baptist Convention gave its report to the Convention at its opening session Tuesday night.

Prayer retreats were introduced into the plans of Woman's Missionary Union, Miss Hunt announced. Most retreats where held during the 75-day prayer period (July 18-September 30) observed as preparation for the 75th Anniversary Year of Woman's Missionary Union and World Missions Year.

Miss Hunt reported numerous leadership training opportunities provided by Woman's Missionary Union on national, state, associational and local scales. She stated 1961-62 led all other years in the extensiveness of leadership training efforts.

To keep in step with the Baptist Jubilee Advance emphasis for 1961-62 on Church Extension, the union set as a major work assisting the organization of churches and missions, and projecting enlistment ideas for all its age group organizations.

H. Cornell Goerner of Richmond is area secretary for Africa, Europe and the Near East. He said there was a net gain of 28 missionaries in 1962, bringing the total for his area to 508.

Only one of the appointees was for a country outside Africa.

"One new African field was entered during the year 1962: Uganda, which became an independent nation on October 9, 1962 after having been a British protectorate for many years," Goerner pointed out.

Goerner singled out the Nigerian Baptist school system, developed with missionary assistance. He said it "is perhaps without parallel." A total of 86,831 pupils enrolled in 460 primary schools in 1962. There also were 43 secondary schools maintained by the Nigerian Baptist Convention.

God And History

(Continued from Page 9)

ing boards of the gospel of God's wrath and God's grace, and all will hear. Some will heed and be saved. Those who do not will be damned. But we will have delivered our souls.

In Revelation 14 there is a sharp contrast. John saw one sitting on a throne "like unto the Son of man . . . and in his hand a sharp sickle." An angel cried to Him, "Thrust in thy sickle, and reap . . . for the harvest of the world is ripe." And he reaped. Then is seen an angel with another sharp sickle. To him is said. "Thrust in thy sickle, and gather the clusters of the vine of the earth; for his grapes are full ripe." This angel reaped, and cast the vine of the earth "into the great winepress of the wrath of God."

Herein is a message for us. The Son of man through us is reaping His harvest. But the time will come. who knows how soon, when the angel of God's wrath also will reap the vine of the earth and cast it in the winepress of God's wrath Therefore. let us thrust in the sickle of the gospel and reap, today, now, while it is day. For the night cometh when no man can work.

Some would have us to believe that ours is the last generation on earth. Whether this be true or not. ours is the only generation on this earth. If the Lord delays His return future historians will write the deeds that we do this day. Either they will say that we stood in the breach for God, that we preached as dying men to dying men, and rocked our world toward God. Or else they will write that we slept through a revolution only to awake and find written over our door, "Ichabod." For the glory of God will have departed from us.

The God of history is making History within history. His "creative activity" is still "on the move." May He grant us grace that we shall move with Him!

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[5] Abingdon, Nashville, 1962, pp. 237ff.
[6] Quoted from *Ibid*, p. 238.
[7] *Ibid*, p. 238.
[8] *Ibid*, pp. 240f.
[9] *Sermons To Intellectuals*, edited by Franklin H. Littell, Macmillan, New York, 1963, p. VII.

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Jerry Stovall, 1962 All-American halfback with Louisiana State University, now with the St. Louis Cardinals.

Gregory Walcott, Hollywood television and motion picture actor, who will bring the closing message.

William Dyal, Jr., Associate Secretary of Missionary Personnel, Foreign Mission Board, who will lead a conference for high school seniors.

Herbert C. Gabhart, president of Belmont College, who will lead seminars and will teach a Bible conference.

Jack Noffsinger, pastor from Winston-Salem, North Carolina, and speaker at Youth Conference, Ridgecrest, 1962, who will teach a Bible conference.

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HERBERT GABHART

SUNDAY SCHOOL LESSON FOR MAY 12, 1963

By Oscar Lee Rives

—Worship And The Family—

TEXTS: Psalms 78:1-8; 128 (Larger)—Psalms 78:5-8; 128 (Printed).

It has been shown that there is a high correlation between juvenile delinquency and the lack of religious instruction in the home. This finding possesses significance for this lesson's study. The seventy-eighth psalm, ascribed to Asaph, provides a summary of a part of the history of the Israelites; and was designed to teach the children in the home about the dealings of God with His people. The one hundred twenty-eighth psalm, one of several of the songs the worshippers sang as they entered the Temple; and was designed to teach the people in the place of public worship about the sacredness of the home.

It may seem trite, but it is nonetheless true, to observe that the family and the church exist for mutual benefit; and that what strengthens the one will also strengthen the other. When members of the family neglect the church with its priceless ministries and teachings both institutions are certain to suffer. Jesus taught, both by precept and example, that both are of inestimable value. But long before He came to earth these two psalms were written and preserved for mankind's guidance in keeping with what He taught.

Transmitting the Heritage (Ps. 78:5-8)

The great preacher Chas. H. Spurgeon observed that the best education is education in the best things. And this is essentially what Asaph is saying in these verses. Parents are to transmit to their children the rich heritage of the Christian religion. The starting point in such transmission is a worthy example of conduct. The Holy Bible needs to be read and commented upon within the family circle. God's dealings with His people since the Bible was written should be explored and become the topic of conversations in the life of the home. His contemporary leadings and blessings should never be forgotten. All of this should be made natural and easy for the immature to grasp.

Some one else has observed that the most desirable Christian education will not only seek to inform but also to form the life and character of the person being educated. This is indeed a sound concept, for information without good character may prove harmful to all concerned. The Psalmist in these verses couples the knowledge of God's works with the admonition, "but keep his commandments". They say, in substance, that the heart of the person needs as much attention in this process of transmission as does the head. History is filled with instances where evils are multiplied if this is not done. Space limitations here do not permit citations, thus they must be supplied by the reader. King Solomon is a classic example found in the Bible.

Receiving the Blessing (Ps. 128)

The first blessing is mentioned in the first verse and expanded in the two verses following. It could be denominated as that of fruition or the realization of life's deepest longings. To fear God, in the very highest and best sense, and to follow His ways is to go in the direction of all that is wholesome and desirable. Herein lies the absolute guarantee of happiness for each member of the family. Sorrows and trials may come, to be sure, but when they do they can be received in such a manner as to enrich the characters of those who are involved. Husband and wife are bound together not only by ties that are physical but also by those that are stronger and more lasting, by those that are spiritual. If children are given to the home, they are pictured here as "olive plants round about thy table". If they are denied, even this denial may be received in such a manner as to become a blessing.

The second blessing is mentioned in the last verse. It is the consciousness of God's peace resting upon the family, collectively as well as individually. This is glimpsed in the feeling that an elderly person has for his grand-children. One must experience it to know it. What tenderness and compassion known here! What abiding joy and anticipation! What memories and glowing hopes! All of this is to remind that the home and the church are sacred institutions. In a very definite sense the church is a family just as a family is a church.

ON MATTERS OF

Family Living

By

Dr. B. David Edens

319 E. Mulberry

San Antonio 12, Texas

Director of Counseling, Trinity Baptist Church

Deprived Child Isn't Always The Poor One

The poor little rich girl and boy have emerged from literature and entered the nation's classrooms, says Univ. of Michigan professor William Morse, observing that teachers must be aware of the fact that many of our "deprived" children now come from upper middle and upper class homes.

Beware of stereotyping children from low economic homes as "poor," because these young people may be "richer" in many ways than the children from wealthy homes.

The youngster in the third row, the one with the good clothes and fine equipment, may not look deprived, yet may lack all the things that make for a rich home atmosphere. His deprivation may show up in learning problems and poor adjustment to classroom situations, but the wise teacher will not use failing grades as a stimulant to greater achievement.

Rather teachers should give these children more individual counseling and try to take them on more field trips, tours and other educational excursions. By getting youngsters out of the formal classroom and providing them with actual experience, greater learning will occur.

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Children's Page

A Motto for Mother*

By Elzena A. Scott

On Sunday morning in the port city of Valparaiso, Chile, the boys and girls were noisily taking their places in the Sunday school classrooms of the *Templo Evangelico*. Felipe slid into the back bench, stepping on Jorge's toes as he did so. This resulted in an indignant yell from Jorge.

"Miss Harris," he said, "Felipe stepped on me."

"Quiet," said Miss Harris, the missionary-teacher. "Let's all close our eyes now while we ask God to bless our class today."

Felipe obediently closed his eyes, but at the same time he shoved the boy in front of him.

"Please listen," said Miss Harris, after the prayer. "Felipe, I have something to show you." She held up some pretty white cards bordered with colored flowers. "See these pretty mottoes. I'm going to give one to each of you."

Eighteen Spanish boys suddenly became more quiet. Most of them came from poor homes built on the side of one of Valparaiso's hills. The mottoes would brighten the walls of their bare homes.

"You must earn them, however," said Miss Harris. "Each Sunday you must learn your memory verse and listen quietly to the Bible story, and you must behave in class. At the end of the month, you'll get to take the motto home and give it to your mother for Mother's Day. Can anyone tell me what is written on the card?"

"Dios es amor," read Felipe in Spanish.

"Yes, God is love," answered Miss Harris. "Now, how many plan to receive a gift for Mother?"

Nineteen hands were raised high. Felipe had raised both hands. He stamped his feet, too.

"We start today," warned Miss Harris. "That means no stamping, no pinching, and no shoving. Felipe, can you help us?" Miss Harris frowned at the boy who always kept the class in an uproar.

Felipe folded his hands in his lap. Grownups expected a lot from a boy, but he surely wanted to have that card for Mother. She was all he had since Father had died. He wished she would come to church with him.

Felipe had no trouble learning his Bible verses. Because he liked to hear the Bible stories, keeping quiet at that time was no problem. Yet he couldn't seem to keep from teasing the other boys.

One Sunday after class Miss Harris called him to one side. "Felipe," she said, "next week I must give out the mottoes. You

have learned your Bible verses, you know the Bible stories, but you still disturb the class. Why do you do it?"

"I guess it's a habit," confessed Felipe, hanging his head. "I try, really I do, but my hands and feet seem to want to pinch and kick."

"You must ask Jesus to help you," said Miss Harris. "The church is God's house, and we shouldn't misbehave in it. Do you understand?"

"Yes, Miss Harris," answered Felipe, "and I do want the motto very much. Mother might come to church if she had a 'God is love' motto."

Miss Harris smiled at the pleading tone in Felipe's voice. She said kindly, "We'll see how you can behave next Sunday."

The following Sunday was Mother's Day. Miss Harris told a story about a mother named Hannah, who gave her little boy Samuel to God. Felipe listened quietly. Then when Miss Harris asked questions about the story, his elbow began to itch. It wanted to poke the boy sitting beside him.

Suddenly, Felipe remembered his teacher's words. "Dear Jesus," he prayed, "help me to keep from poking Juan." To his surprise, his elbow behaved.

Now everyone was ready to say the Bible verse. "Honour thy father and thy mother. Matthew 19:19," repeated the class loudly.

Felipe tried to outshout the rest. At the same time, his feet wanted to stamp the floor.

"Help me, Jesus," he prayed. His feet settled down obediently.

"Now," said Miss Harris, "it is time to give out the mottoes. All but one have really earned their cards. Felipe has learned his verses and he knows the stories, but he is still noisy in class. However, I noticed that today he really tried to be a helper. Jesus sees our hearts and he is happy when we do our best." Miss Harris handed a pretty motto to a shiny-eyed Felipe.

Felipe's mother was happy, too, when she received the motto. "Thank you, Son," she said. "You have been a better boy since you started going to Sunday school. I believe I'll go with you next Sunday."

*(Sunday School Board Syndicate, all rights reserved)

Laughs

A woman who was very active in club and charity work came home one evening to find her husband busily engaged in darning a pair of his socks. She watched him for a minute and then said. "You men think you know everything, but you never learn. You've got that thimble on the wrong finger."

"I know," replied her husband grimly. "It should be on yours."

Everyone complains about the complicated Government tax-return forms. There is a rumor that the forms will be simplified next year to contain just three questions: How much did you make? How much have you left? Send it in!

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Attendances and Additions

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Church	S.S.	T.U.	Add.
Alamo, First	230	76	..
Alcoa, First	427	160	..
Ashland City, First	88	45	..
Athens, East	343	166	..
First	469	185	1
Mission	52	36	
Niota, First	169	51	
Riceville, First	96	61	..
Auburntown, Prosperity	115	66	.
Bemis, First	296	82	
Bolivar, Dixie Hills	53	37	..
First	409	124	..
Brownsville	569	145	2
Bruceton, First	198	74	
Brush Creek	72	60	.
Centerville, Fairfield	57	26	
Chattanooga, Brainerd	684	256	..
Calvary	232	85	
Central	418	190	.
Meadowview Chapel	37	36	4
East Brainerd	200	72	..
East Lake	369	156	..
First	888	280	..
Northside	306	99	3
Morris Hill	230	105	3
Oakwood	360	176	15
Red Bank	1015	385	
Ridgedale	407	144	
St. Elmo	304	90	
Second	118	61	
Stuart Heights	89		1
White Oak	372	95	..
Woodland Park	299	140	..
Clarksville, First	804	222	.
New Providence	294	113	.
Pleasant View	243	104	7
Cleveland, Big Spring	287	180	
Stuart Park	101	74	
Clinton, First	566	142	
Second	506	133	1
Collierville, First	288	71	2
Columbia, First	363	117	
Highland Park	420	198	
Pleasant Heights	222	98	
Cookeville, First	485	114	
Steven Street	146	61	
Washington Ave.	144	90	
West View	150	72	
Corryton Fairview	183	75	..
Cowan, First	128	53	
Crossville, First	239	80	2
Curve	102	62	
Daisy, First	294	78	
Dayton, First	276	131	4
Denver, Trace Creek	171	90	5
Dresden, First	183	46	
Dunlap, First	171	61	
Dyersburg, First	551	471	
Mt. Vernon	102	91	4
Spring Hill	120	74	
Elizabethton, First	515	156	
Good Will Center	156		
Immanuel	268	105	
Oak Street	176	74	2
Siam	244	110	
Etowah, First	272	105	.
North	375	118	
Gladeville	155	91	4
Gleason, First	200	61	
Goodlettsville, First	419	211	
Greeneville, First	510	177	2
Greenbrier	359	177	3
Halls, First	224	73	
Harriman, South	668	251	16
Trenton Street	393	126	
Walnut Hill	287	137	1
Henderson, First	254	85	..
Hixson, Central	247	143	
First	238	95	
Memorial	223	114	
Hollow Rock, Prospect	201	40	
Humboldt, Antioch	219	103	
First	440	148	
Jackson, Calvary	510	260	13
First	893	280	
Parkview	338	124	
West	762	434	
Jellico, First	188	120	2
Mission	14		
Johnson City, Antioch	172	119	
Central	688	236	1
Clark Street	306	94	
North	134	58	
Pine Crest	206	84	
Unaka Avenue	355	148	
Kenton, First	184	99	
Macedonia	89	74	
Kingsport, Colonial Heights	407	157	1
First	976	244	16
Litz Manor	261	126	5
Lynn Garden	443	134	4
Kingston, First	494	216	
Mission	87		
Shiloh	173	125	
Knoxville, Beaumont	285	111	..
Beaver Dam	281	100	4
Bell Avenue	780	217	3
Black Oak Heights	240	81	.
Broadway	896	334	4
Central Ft. City	1152	383	4
Fifth Avenue	754	240	3
First	975	227	..
Fort Hill	215	82	..
Lincoln Park	942	302	1
Lonsdale	272	95	6
McCalla Avenue	763	250	7
Mt. Olive	366	84	..
Meridian	616	177	11
Mt. Carmel	151	63	1
Riverdale	130	62	
Sevier Heights	613	262	1
Smithwood	698	285	4
Wallace Memorial	664	292	3
Wallace Memorial Chapel	228	107	
West Hills	193	151	
LaFollette, First	308	124	3
Lawrenceburg, First	148	79	4
Meadow View	75	66	4
Highland Park	261	127	6
Lebanon, First	586	138	
Hillcrest	170	96	
Immanuel	307	148	3
Lenoir City, Calvary	213	60	.
First	414	128	5
Kingston Pike	102	38	
Oral	135	80	
Pleasant Hill	175	99	2
Lewisburg, First	349	91	1
Lexington, First	358	102	3
Madisonville, First	351	143	21
Malesus	191	85	
Martin, Central	283	96	3
First	359	129	3
Mt. Pelia	131	59	
Southside	131	53	
Maryville, Broadway	608	303	1
Grandview	193	100	1
McEwen, First	83	50	
McMinnville, Magness Memorial	285	75	
Shellsford	196	130	
Medon, New Union	88	56	1
Memphis, Ardmore	626	246	
Bellevue	1640	704	9
Beverly Hills	544	145	5
Brunswick	163	77	4
Buntyn Street	194	103	
Cordova	108	63	2
East Park	207	100	
Ellendale	168	56	
Eudora	906	337	6
Fairlawn	550	254	3
First	1440	363	4
Fisherville	141	38	.
Forest Hill	99	45	
Graceland	656	259	
Georgian Hills	406	160	5
Germantown	108	49	
Greenlaw	287	173	9
Havenview	262	94	
Highland Heights	1289	663	2
Kennedy	530	251	8
Kensington	301	85	.
LaBelle Haven	671	271	2
Lauderdale Heights	384	181	
LeaClair	505	228	2
Leawood	905	338	7
Lucy	135	76	2
Macon Road	212	92	16
Mallory Heights	260	126	
Millington, First	572	304	2
Mt. Pisgah	165	122	3
Oakhaven	478	195	2
Peabody	216	142	4
Pleasant Valley	90	23	1
Range Hills	300	167	2
Rugby Hills	300	167	2
Second	383	141	
Sky View	320	190	2
Southland	192	58	2
Southmoor	232	103	2
Temple	1006	369	3
Vanuys	118	52	1
Wells Station	742	227	1
Westmont Miss	101	53	1
Whitehaven	722	168	3
Middleton, First	119	70	
Milan, First	393	165	3
Northside	157	66	
Mission	28	18	
Oak Grove	101	56	.
Millersville, First	77	55	
Morristown, Bethel	171	88	2
Brown Spring	117	35	2
Buffalo Trail	274	126	
Calvary	425	173	8
Cherokee Hill	91	49	
Concord	103	32	..
Enterprise	107	55	..
First	714	187	4
Fairview	109	38	..
Leadvale	132	84	..
Manley	137	72	..
Montvue	209	89	..
Westview	152	51	..
Witt	60	32	.
Murfreesboro, First	577	138	2
Calvary	91	51	.
Southeast	162	96	
Westvue	132	84	
Woodbury Road	230	103	1
Nashville, Belmont Heights	897	319	..
Madison Street	114	44	..
Westview	36	26	..
Bordeaux	168	52	2
Brook Hollow	444	132	.
Crievewood	464	127	1
Dalewood	373	108	..
Donelson	756	238	.
Eastland	551	164	2
Eastwood	192	85	3
Freeland	120	39	..
Grace	739	259	.
Haywood Hills	310	143	8
Hermitage Hills	286	153	..
Hill Hurst	171	53	1
Inglewood	832	239	7
Cross Keys	44	33	..
State School	152		..
Joelton	212	117	2
Judson	556	171	..
Benton Avenue	56	17	
Lincoya Hills	218	55	6
Lockeland	420	120	.
Lyle Lane	89	46	1
Madison, Parkway	209	72	..
Park Avenue	857	253	8
Riverside	353	113	.
Valleyview	77	21	.
Rosedale	219	110	8
Third	224	75	4
Two Rivers	142	89	..
Una	226	98	1
Woodbine	467	177	2
Woodmont	743	245	..
Oak Ridge, Central	462	109	2
Old Hickory, First	436	221	.
Peytonville, Mission	64	49	
Temple	229	139	.
Oliver Springs, Middle Creek	117	81	.
Philadelphia, Cedar Fork	154	109	
Pigeon Forge	262	100	.
Portland, First	314	77	
Pulaski, First	283	107	2
Ramer, Gravel Hill	176	90	.
Rockwood, Eureka	92	62	.
First	496	232	.
Rogersville, First	616	205	
Henard's Chapel	131	88	2
Sardis	57	40	
Savannah, First	248	74	2
Sevierville, First	453	171	.
Seymour, First Chilhowee	158	50	
Shelbyville, First	400	111	
Shelbyville Mills	213	85	.
Somerville, First	227	120	.
Sparta, First	170	39	.
Summertown	134	58	
Sweetwater, First	433	127	34
Mission	189	47	
Trenton, First	448	140	3
White Hall	115	66	.
Union City, First	656	210	4
Second	275	136	2
Watertown, Round Lick	173	97	
Waynesboro, Green River	133	88	
Whitwell, First	148	45	
White House	199	104	3
Winchester, First	231	62	.
Southside	49		
Oak Lawn	115	56	2

NOTICE

Reports must be in our office by early Wednesday morning of each week. Please put the name of the church on your report and always the town under which you prefer it listed. Every week we have reports sent too late for publication and some fail to give the name of the church.

BAPTIST AND REFLECTOR
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Nashville 5, Tenn.