

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"



LEBANON TENN  
BGT FIRST

Age  
Of  
Innocence

VOLUME 129

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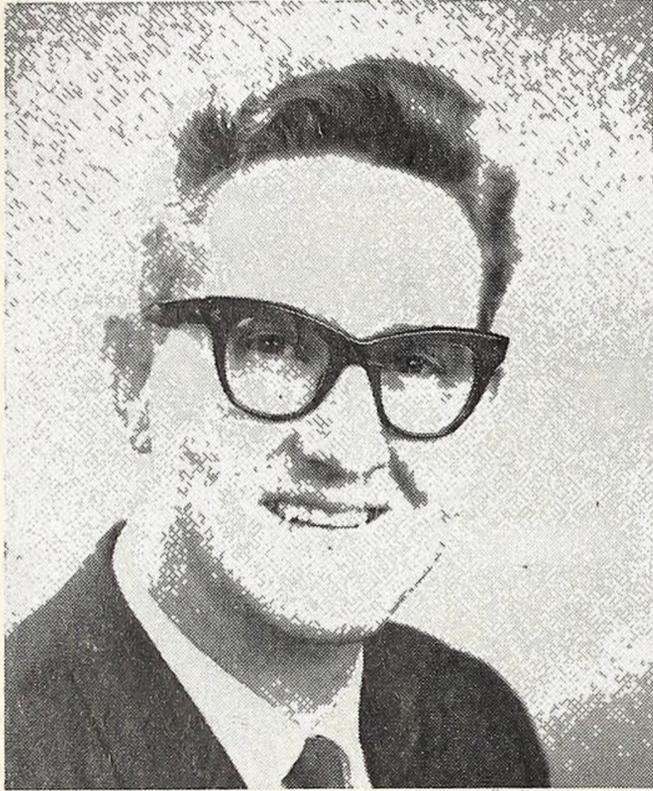
THURSDAY,  
JULY 25, 1963

✱

NUMBER 30

## Devotional

### How Are Your Reflections?



Don B. McCoy, Tusculum Hills Church, Nashville

"And we all, with unveiled faces reflecting like a mirror the glory of the Lord, are our-selves continually being transferred into the same likeness, from glory to glory as by the Lord, the Spirit." (Montgomery 2 Cor. 3:18.)

Paraphrase: And we all who have received Him, gazing as into a mirror on the personality of the Lord, are transfigured into His likeness in spirit and character in ever-increasing degrees of perfection, through the influence of the Lord who is the Spirit.

Moses' face was shining when he came down from Mt. Sinai with the two tablets of testimony. He "mirrored"—reflected God's presence. On the Mt. of Transfiguration Jesus' divinity shone through the veil of the flesh, dazzling the eyes of the three apostles. Each genuine believer is to "mirror"—reflect in character and life the presence of the Lord in this evil day.

A gentleman brought back from Germany a little phosphorescent match case. One evening, while showing it to some guests, he was both embarrassed and baffled, for it would not glow in the dark. The next day the man found some directions: "If you wish me to shine, keep me in the sunlight." The case was left to absorb the sun rays for a whole day. That night it "mirrored" a brilliant glow.

Are you glowing? How are your reflections? This emotionally crippled, morally deaf, and spiritually blind society needs light, penetrating and awaking light. How long will believers ignore the words of Jesus: "Let your light so shine before men, that they may see your good works, and glorify your father who is in Heaven."

Do you recall an old Indian legend about reflections? Once upon a time . . . ages ago,



#### . . . Constitution Amendment To Permit Bible Reading And Prayer In Schools

● As a member of the Southern Baptist Convention I hereby make a request that we take a firm public stand behind the proposed constitutional amendment aimed at permitting Bible reading and prayer in school and public governmental programs. Such a proposal is at present before the congress. We must make our position known immediately if we favor this amendment.

I am very deeply concerned over the articles which have appeared in our BAPTIST AND REFLECTOR and other publications. Apparently, many of our leaders have accepted the decision and have no desire for a reversal due to their relief from anxiety over the fear that the "Separation of Church and State" doctrine might be relaxed to allow State aid to parochial schools, however, we cannot afford to pay such a price for this assurance. From this decision, we must expect the elimination of all references to God from governmental functions, institutions and property.

Many millions of children will be denied the privilege of hearing the message of the Bible under this decision. Many millions of these children do not attend Sunday school or church and receive no knowledge of the teachings of the Bible in their homes. We must face the truth that our churches and Christian homes will fail to fully replace this vacuum. Our denominational press seems to feel that "The court has spoken, now it is our responsibility to reach these children in a more determined effort through our churches and homes." This we should have already been doing. Our stand should be—*The court has spoken, now it is time for Christian people to speak!* We can retain the Bible in our schools and still retain the full strength of the doctrine of Separation of Church and State as was originally intended. This we owe to God.—E. Danny Lyle, Minister of Music, Mount Olive Baptist Church, Rt. 3, Maryville Pike, Knoxville, Tennessee.

#### . . . Dangers Seen In Alignments

● Some weeks ago the "BAPTIST AND REFLECTOR" carried an announcement concerning an unofficial group that has scheduled a conference on Baptist unity to be held in Virginia in October. The announced purpose of this group is to bring together clergy and lay leaders who are interested in promoting an eventual merger of the American and Southern Baptist Conventions.

"Christianity Today" in its April 12, 1963 issue tells of a division in the American Baptist Convention on the issue of the universalism. This continuing conflict revolves around the question of whether all men will ultimately be reconciled to God. The article indicates that this universalist

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a king asked two artists to paint murals on opposite walls in his banquet hall. Each wished to win the king's favor. After a few days of preparation, "A" was ready to paint, while "B" continued to scrub and polish. Many kinds of smoothing preparations were used. "A" became suspicious and requested a curtain to be suspended between them. At last "A" was ready to add the final touches of his genius, but "B" was still polishing his wall. Time was up! The king entered the great hall with pomp and splendor. The curtain was removed. Amazed and awed, all glanced from one wall to the other. Distinguished and beautiful was "A's" painting, but "B's" mirrored to perfection the other mural. How are your reflections?

## American Baptists Adopt Integration Drive

CHICAGO (RNS) — Leaders of the American Baptist Convention met here and drew up a plan of "Baptist Action for Racial Brotherhood" (BARB) to pierce the nation's color curtain.

It was designed to prick the consciences of the denomination's 6,283 congregations and 1,500,000 members who live mainly in the North.

The ABC Executive Committee adopted the 16-point plan at a meeting presided over by Harold E. Stassen of Philadelphia, president of the Convention and former Minnesota governor.

American Baptists were urged in "A Call to Action" to bring about racial integration in their congregations and communities.

At the same time, national agencies of the Church body were asked to examine their own practices in race relations.

In their "call," the executives declared the time has come for the "church of Jesus Christ to do more than pass resolutions and more than the action thus far taken."

"In issuing this call," they added, "we recognize that for some this may entail personal risks knowing full well that to stand with Christ may mean a cross."

"But stand we must regardless of the consequences, for we believe it is Christ who calls us to action now."



## BAPTIST AND REFLECTOR

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# PASTOR'S ROLE

Books, periodicals, and newspaper have been publishing an alarming number of stories about an exodus of Christian pastors from their chosen field of endeavor. Typical is the story of a Presbyterian minister published in the *Saturday Evening Post*, November 17, 1962. He summed up his decision: "This is why I quit the ministry. The majority of today's church members refuse to care."

The primary cause of this man's plight, and that of many other pastors, is revealed in a letter from an irate Southern churchwoman to editor-columnist Ralph McGill. "The churches belong to the members," she declared. "The minister is just a guest, or to be plain, a hired man . . . All this talk about a minister taking the lead is just

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by Glenn Hinson

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stuff." Small wonder that there is a sharp decline in the number of prospective pastors! As McGill commented concerning this letter, "For a young minister to discover that he is not 'God's man,' but merely the hired man, hardly encourages other young men to enter theological schools."

It is urgent that we reassess the pastor's role in light of the New Testament.

At the outset let it be observed that the ministry (*diakonia*) belongs to the Church. The Church is, like its Lord, a servant of all. It does not serve itself, it serves Christ! Jesus' order to the Twelve was, "Preach . . . heal the sick, raise the dead, cleanse lepers, cast out demons. You received without pay, give without pay" (Matt. 10:7-8).

To fulfill this ministry effectively, the Church's load must be distributed. Hence, as Paul remarked to the Corinthians, the *Spirit* "apportions to each one individually as he wills" (I Cor. 12:11). Not all can be apostles, not all prophets, not all teachers, not all workers of miracles, not all healers, etc. (I Cor. 12:29). "God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues" (I Cor. 12:28; see also Eph. 4:11) Were this not done, there would be a danger of neglecting a part of the total *diakonia* (as in Acts 6.1).

Just as the *appointment* is made by God through the Spirit, so also the *role* is determined by Him. The service of an individual might be as broad as the Church's ministry itself, but, to employ Paul's insight

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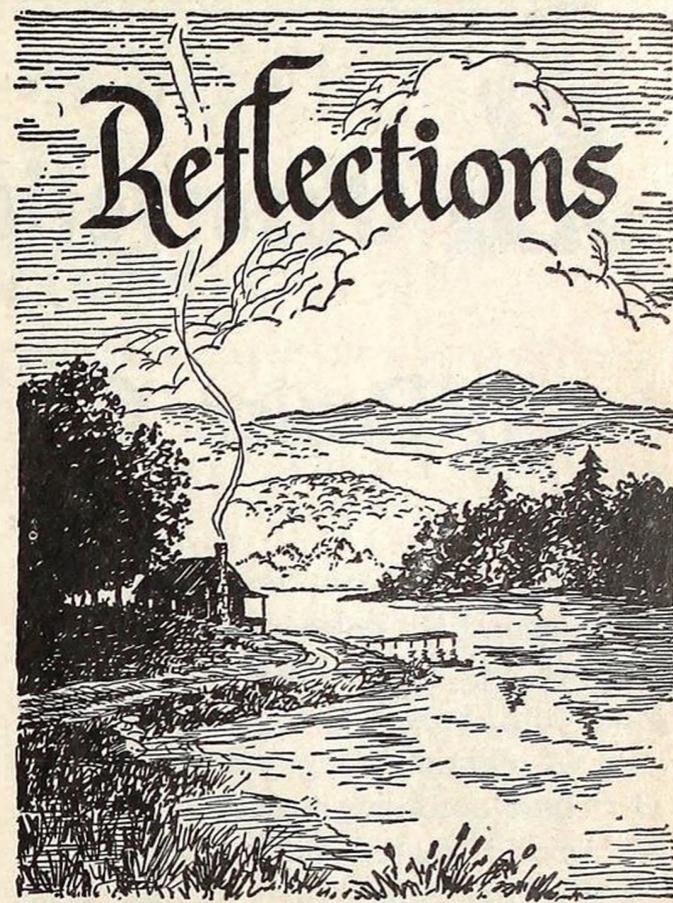
*Dr. Hinson is Assistant Professor of Church History Southern Baptist Theological Seminary, Louisville, Ky.*

into the matter, "his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints for the work of the ministry, for building up the body of Christ" (Eph. 4:11-12). In a word, special functions—apostles, prophets, evangelists, pastors, teachers—are essentially directive, to prepare a congregation for its service!

This is borne out by an examination of the names given to the ministries which eventually assumed the main burden of the Church's service. They were designated presbyters (elders), *episkopoi*, or shepherds (pastors). The term "presbyter" or "elder" derived from the Jewish synagogue. "*Episkopos*" merely interpreted the word presbyter according to its function, the function of "overseeing" a congregation. That elders or *episkopoi* did in fact fulfill an essentially supervisory or directive function is attested by many scriptural references. In Acts 15 the apostles and elders, confronted with the problem by Paul and Barnabas, led the congregation in deciding concerning the admission of Gentiles into the Church (compare 15:2, 6, 22, 25). Paul admonished Timothy to "let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching" (I Tim. 5:17).

However, possessing the gift of an elder or overseer did not give a license to tyrannize the flock. The early Church pictured the elder's role as that of a shepherd or pastor. Paul, for example, charged the Ephesian elders to act as shepherds over the flock, to guard and to feed (Acts 20:28ff.). Peter, likewise, gave sage advice concerning proper leadership when he said, "Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being examples to the flock" (I Pet. 5:2-3). The great example in this is Jesus, "the good shepherd" who knows his own and is known by them (John 10:14; see Heb. 13:20, I Pet. 2:25, 5:4).

It is clear that the early Church considered it fitting that some devote their entire energies to the leadership role. The great Apostle to the Gentiles reminded the Thessalonians that his refusal to eat "any one's bread without paying" "was not because we have not that right" (II Thess. 3:8-9). Indeed, he acknowledged his indebtedness to the Philippians for entering "into partnership with me in giving and receiving" when he labored in Thessalonica and elsewhere (Phil. 4:10-20). To the Corinthians, who seem to have questioned



When I was a young boy, I went swimming one day with another boy about my age. The old "wash" hole in the creek was swift and swirling after a heavy July rain. Hardly had we entered the water before I heard my friend calling for help. He had drifted into a whirlpool that spun him around like a top. Down he went. My efforts to help him were clumsy and he almost drowned both of us. An uncle, seeing our plight, jumped in the swirling water and wrestled with the boy as both went under time and again. Then it happened: with a heavy blow of his fist in the boy's face, his uncle knocked him out. The unconscious lad was pulled to safety and revived on the bank. Not until the boy's frantic, awkward desperation was overridden was he saved. The same is true for some men and women in their relation to God. Not until some dire extremity comes their way will they permit God to save them.—Roy O. McClain in *If With All Your Heart*, (Fleming H. Revell Company)

the genuineness of his commission to preach since he accepted no pay for them, he carefully pointed out that "when I was with you and was in want, I did not burden any one, for my needs were supplied by the brethren who came from Macedonia" (II Cor. 11:8-9). Even Old Testament Scriptures and words of Jesus were cited in support of a paid ministry, "You shall not muzzle an ox when it is treading out the grain," and, "The laborer deserves his wages" (I Tim. 5:18).

Nevertheless, though sustained by the churches, the pastor is no "hired hand," shunted about by the whim of certain members of a congregation. Paul's reply to those at Corinth who viewed his role like this was, "For we are not, like so many, peddlers

(Continued on page 10)



# Observations by Owen...

## In Praise Of Discrimination

It's time to speak up for the word discrimination. Let's redeem a word that has gone wrong. Discriminate was once a good word. It was a word expressive of taste. A discriminating person was one who chose according to values. But now this word is tagged with an evil sense. It's a term condemned. It has been jockeyed into the corner of denoting unfairness. Now if a person discriminates, he is called before the bar of mass opinion and charged with the guilt of prejudice.

Yes, discrimination is a good word that

has gone wrong. It must be rescued. Actually the word discriminate means to divide, to distinguish. Here are two Latin words *dis*, meaning apart, and *crimen*, meaning a verdict. So to discriminate means to differentiate, to recognize as being different and to give a judgment because of difference. This is the basic first meaning of the word. The secondary meaning is to show partiality in favor of or prejudice against.

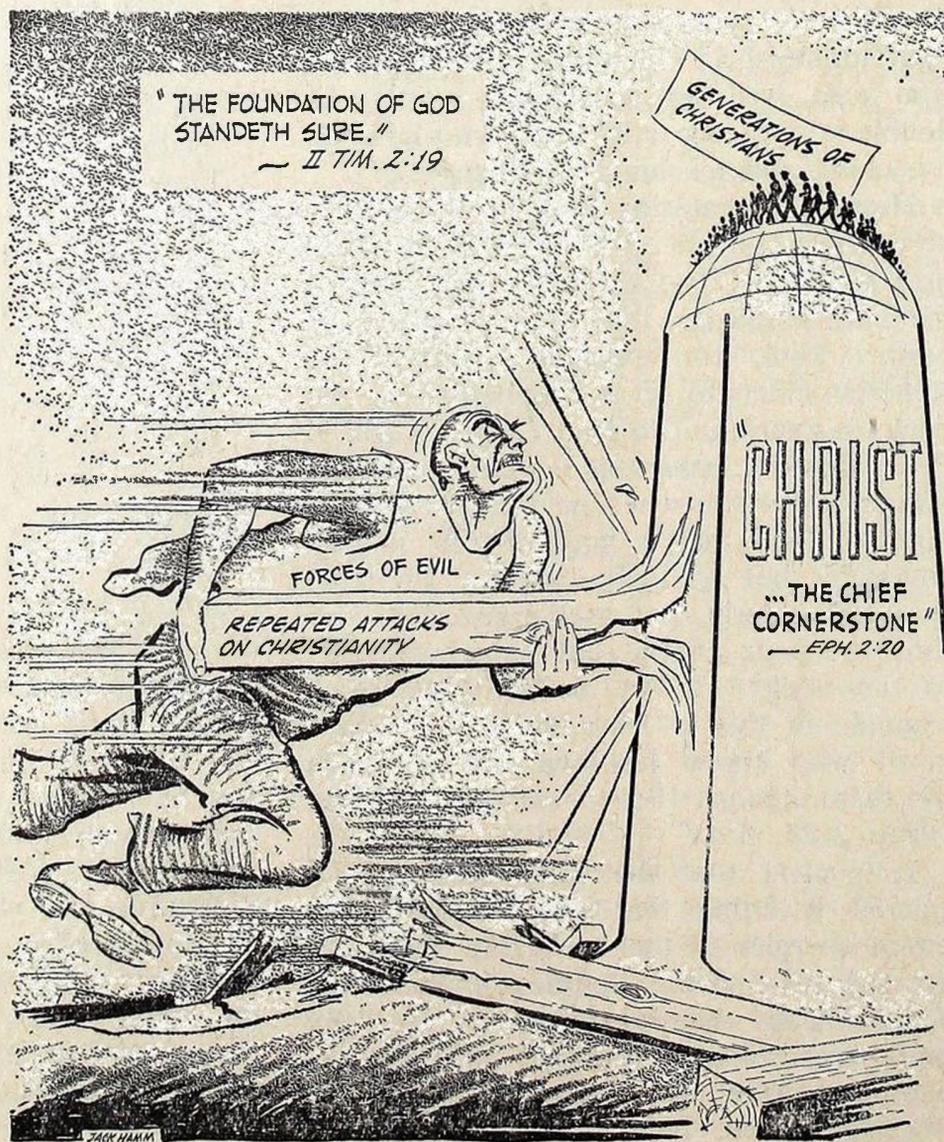
Now let's see the word. Discriminate means to exercise judgment and to make

a choice based upon the realization of differences. Exercising discrimination is something essential to character. If we did not have the ability to distinguish differences, to discriminate, and to exercise the power of judgment and of choice, life would be leveled into mediocrity. Without discrimination there could be no harvest of a good crop. Because I discriminate, I choose the good seed. I encourage and cultivate its growth. I cut out the weeds and the grass. Because I discriminate, I seek to deal with an honest person, if possible, in a business transaction and beware of those who lack integrity. Because I believe in discrimination, I choose a place in which to eat that is clean rather than one where the knives and forks are dirty and the table covering soiled.

Yes, I believe in discrimination. But let's see to it that it is *true* discrimination. Discrimination is wrong when it is based upon false principles. It is wrong when it is based upon the mere color of a man's skin. It is right when it is based upon character and true worth in the sight of God. It is right when it makes a difference that tends to the strengthening of the things that are worthwhile. Without this kind of discrimination no moral values will remain, no spiritual advance can be made.

Now let's take something from the Word of God. Paul's letter to the Philippians in the first chapter contains a beautiful prayer. Begin at verse nine, "And this I pray, that love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ." Please note now the New English Bible translation of the same passage, "This is my prayer that your love may grow ever richer and richer in knowledge and insight of every kind and may thus bring you *the gift of true discrimination*. Then on the day of Christ you will be flawless and without blame reaping the full harvest of righteousness that comes through Jesus Christ to the glory and praise of God." True discrimination is a gift from God. It comes through a deepening love, a richer knowledge, and a clearer insight because of the infilling of the Holy Spirit.

Yes, let's redeem this good word. Let's speak up for true discrimination! We can best do it when we practice it.



**CORNERSTONE  
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## Communist Youths Urged To Spur Drive Against Religion

MOSCOW (RNS)—A Communist official charged with the promotion of atheism among Russia's youth assailed educators and party functionaries "who think that religion will die out by itself, without special efforts to combat it."

First Secretary Sergei P. Pavlov of the Young Communist League (Komsomol) told some 6,000 young delegates at their annual meeting here that to ignore actions by churches and churchmen was to invite growth of religion.

To stress this point, he cited an embarrassing incident (for the Komsomol, at least) that occurred in Byelorussia.

At a Minsk school, he said, the official in charge of atheistic indoctrination permitted election of a lay leader of the local Baptist community to a parental group aiding the school.

This has been a grave mistake, he said. In time, Pavlov told the delegates, the students of that school were asked to indicate their choices of professions in a special composition test.

Two of the students, he said, wrote that that they hoped to become Baptist ministers.

The Young Communist League, which embraces some 90 per cent of all Soviet young people between 14 and 26, were told by Pavlov to step up its drive against religion.

During the opening of the convention, he introduced the first woman astronaut, Miss Valentina Tereskova, who was described as "an active Komsomol functionary."

Pavlov told youth delegates that every Komsomol member must be "a militant atheist and an active fighter against religious beliefs."

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Modern man seems to be afraid of silence. We are conditioned by radio and television on which every minute must be filled with talking or some kind of sound. We are stimulated by the American philosophy of keeping on the move all the time—busy, busy, busy. This tends to make us shallow. A person's life can be deepened tremendously by periods of silence, used in the constructive ways of meditation and prayer. Great personalities have spent much time in the silences of life.—Robert E. Lyon, *Grit*.

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An empty mind is little different from an empty house. It, too, soon decays. Just as muscles die when not used, so the brain is weakened through idleness. It needs relaxation and entertainment. But it also needs exercise. It needs and must have work, or it will wither. It must be lived in.—Alden C. Palmer, *The Paul Speicher Letter*.

# BAPTIST BELIEFS

by Herschel H. Hobbs

## NEW BIRTH

The term "new birth" translates the Greek word *palingenesia* from *palin*, again, and *genesis*, birth. This word appears only twice in the New Testament (Matt. 19:28; Titus 3:5). In both instances it is rendered "regeneration." However, in the former it speaks of the perfected condition at the return of the Lord. In the latter it speaks of the cleansing (not baptism) and renewing work of the Holy Spirit.

The idea of the new birth is clearly set forth in John 3. The words used are "born again" or "born from above" (*anōthen*, anew, again, from above). It denotes the spiritual change wrought by the Holy Spirit whereby a child of Satan becomes a child of God.

It clearly involves being "born from above." In the natural birth we are born in sin or with a sinful nature (Ps. 51:5; John 8:44). It is therefore necessary to be born from above if we are to become sons of God possessing His nature (John 1:12-13).

Furthermore, the "new birth" speaks of being "born again" or "anew." In the natural birth we were born into certain relationships: family and nation. After birth we achieve certain status: ability, learning, wealth, position in society. None of these entitles us to bring citizens of the kingdom of God (cf. John 3:3). We must be born all over again or anew. Stripped of all earthly position and relationship, we stand before God as sinful creatures. Thus we

must be born again into a new relationship: the family of God and the kingdom of God. To fulfil our destiny as children of God we must grow in grace and knowledge of Christ (II Pet. 3:18), and achieve by God's standards.

An analysis of John 3 suggests the issue to be a contrast between the natural and the spiritual birth (of. vv. 3-7). Nicodemus thought of the natural birth; Jesus spoke of the spiritual birth. "Born of water" refers not to baptism but to the water birth or that which accompanies the natural birth. So Jesus says that before one can be born again (spiritual) he must be born the first time (natural).

Nicodemus did not understand this. Nor can we. Who even understands fully the natural birth? Jesus says that it is a mystery of the Spirit as a natural phenomenon may be one of the wind (John 3:8).

To illustrate Jesus used three figures: (1) an act of God Redeemer (3:14-15); the nature of God as love (3:16); the purpose of God as Saviour (3:17-18). Note that in each instance He used the word "believeth." Reversing these figures we see (1) God's purpose to save; (2) God's nature to save; (3) God's act to save. If you believe these, not merely in your mind, but in your heart or will, by the power of the Holy Spirit you become a new "creation" (author's translation, II Cor. 5:17); you are "born again."

## OUR NOMINATION FOR A COMMITTEE

Just about every church we know, Baptist and otherwise, needs a "Goodbye Committee" or its equivalent whatever the title. We should be as diligent in encouraging departures as we are in welcoming new members.

Our proposed committee wouldn't be in the business of policing the membership. It would have no responsibility for recommending dismissal of those who violate church discipline although more attention to this area is in order.

Our "Goodbye Committee" would give itself to encouraging non-resident members to identify themselves with churches near their new homes. Church membership is the most unmoved thing in this 20th Century. The moving van is always big enough for the furniture and the automobile will hold family, pets and sundry items.

But, there isn't room for the church letter. Nor can we afford the five-cent stamp for requesting it.

Latest Southern Baptist figures show 26 per cent of the membership we claim in Georgia is non-resident. Most of the other states are worse. Texas has 28 per cent and Oklahoma 32 per cent. The average is 27.2.

The non-resident member is worth nothing to the church except a possible contribution once in a long time. Value to the church near his new home is not at its maximum.

Our "Goodbye Committee" could encourage moving church membership. It also could establish the fact that in 90 per cent of the cases the membership is a one-way affair. The church claims the members but the member doesn't claim the church.—Editor John Hurt in *The Christian Index*.

## Tennessee Topics

Edwin Ketner, pastor of Little Hope Church, Clarksville, resigned to become pastor of Erin Church, Erin.

Graydon B. Hardister is the new pastor of Westmont, mission of Cherokee Church, Memphis. He came to Tennessee from Second Church, Little Rock, Ark., where he was assistant pastor and minister of youth education.

Annual homecoming with dinner on the ground will be held August 11 at First Church, Doyle. In the afternoon Robert Hutchings and James Barlow will be ordained as deacons. At the evening service revival services will begin with Robert K. VanHook of High Point, N.C. as evangelist. Mrs. VanHook will serve as musician. Pastor D. R. Holland will direct the singing.

Rev. and Mrs. Donaldson Frazier, missionaries to Nigeria, West Africa, plan to arrive in the States July 15 for furlough. They may be addressed, c/o W. D. Frazier, Blaine, Tenn. He is a native of Blaine; she is the former Ina Sandidge, of Maryville, Tenn.

L. C. Martin resigned as pastor of Elizabeth Street Church, Harriman, effective July 21. The family will move to Louisville, Ky., where Martin will enter Southern Seminary.

Wayne Benson is the new pastor of Haley's Grove Church, Crab Orchard. He moved on the field and began his work as full time pastor, July 18. He is a graduate of Carson-Newman College.

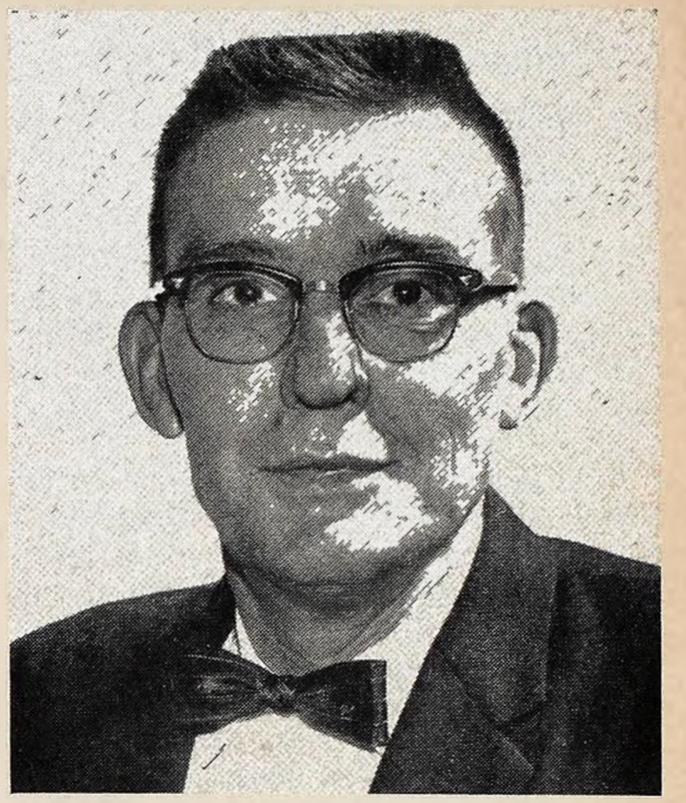
Bob Peek, pastor of Grandview Church, Maryville, since October 1957, has resigned to become pastor of Crestview Church, Augusta, Ga., effective August 11.

George Douglas Tucker, Sunday school superintendent at First Church, Lafayette, will be ordained as a deacon, Sunday afternoon, July 28.

Thurman Davis Jones resigned as pastor of Plainview Mission, Woodbury, to become pastor of Cross Roads Church near Estill Springs, July 14. He baptized 43 during his three years at Plainview.

Erin Church, Erin, purchased a new three bedroom house on a beautiful wooded 11 acre lot as a pastor's home. It is occupied by Pastor Edwin Ketner and family.

Members of Scotts Hill Church near Pulaski celebrated the 85th anniversary of the church, July 21, with dinner on the ground. Revival services also started on this date with R. E. Wilsford, associational missionary, assisting Pastor David Freeman. Luther Franks led the singing.



James A. Wood, 52, of Byrdstown died July 12 at Veterans Hospital, Nashville, after an extended illness. Funeral services were held July 15, at Bracey-Welch Funeral Home with Dan Lawyer, pastor of Harch Chapel Church, Nashville, officiating. Burial was in National Cemetery, Nashville. Wood was missionary for Riverside Association. A graduate of Union University, Jackson, he received the Th.M. from Southwestern Seminary, Fort Worth, Tex. In addition to serving 13 years in the pastorate, he had served as a chaplain in the U. S. Army.

### Seminary Elects Head

Charles E. Boddie, Valley Forge, Pa., associate secretary of the American Baptist Foreign Mission Societies, has been elected president of the American Baptist Theological Seminary, Nashville, jointly operated by Negro Baptists and the Southern Baptist Convention. Boddie, a Negro, succeeds Maynard P. Turner, Jr., who resigned. (BP)

### L. B. Crantford Honored

Leonard Bethel Crantford was elected pastor emeritus of East Lake Church, Chattanooga, Sunday, July 14, and presented a love offering.

He climaxed a 15-month interim pastorate at East Lake. Crantford had previously led the church from 1932 to 1943. In memorable fashion, friends, relatives and former church people pre-empted his sermon time as they spent the morning hour in reenactment of his life and ministry. Mrs. V. L. Ingle narrated a "This is your life" style program.

The Crantfords now live at 3612 15th Avenue.



**PARIS**—Construction began July 1 for Fairview's new \$75,588 sanctuary to seat more than 600. The church on Memorial drive here, organized in July 1950 now has more than 400 members and has outgrown its present building. Bonds were floated for the project. Taking part in ground breaking are L to R Delmer Owens, contractor; Mrs. Rena Green, who prepared the plans; Pastor Leon Penick; Dr. J. B. Hester, representing the bond company; George Upchurch, building committee chairman; and committee members: Charlie Phelps, James Bucy, James Hastings, W. A. McSwain and Lawrence Benton, church treasurer.

# WE HAVE IT

If one wants the best in education, he can get it in a Baptist college. Basically this is true because these colleges educate one for citizenship in the state and the kingdom of God. The tax-supported institutions are seriously limited by law to education for the citizens of the state. State schools have many Christian administrators and teachers. However, each one is restricted by limitations that do not restrain their counter-parts in church-related colleges.

Other things being equal, history has proved that the church owned college provide its students with the best education. Nearly three and a half centuries of church sponsored collegiate education in America confirm this statement.

1. The goal of a Christian college has always been to educate its students to become citizens of the state and the servants of God. Where these two primary goals are separated, the ministry of the institution is deplorably limited. When this separation occurs in his undergraduate years, the student loses something vitally essential to his development as a Christian personality. The superiority of Christian education is evident in the effect it has in keeping together in harmonious coordination the interests of both the state and the church. Christian education relates its students to the best sources of personal enrichment.

2. The goal of the Christian colleges is to bring their students to become redeemed personalities who minister under the Lordship of Jesus Christ. Their liberal arts curricula are identical with that of the state schools. But to these are added Biblical subjects. Their teachers are adequately educated Christians. They are concerned that those whom they instruct shall become governed by Christian convictions. The end result is education enriched by Christian concepts and attitudes.

3. One who goes to a Christian college unites himself with one of the mainsprings of a fruitful Christian tradition. Collegiate education historically is the child of the churches. The schools founded by churches have educated their students to prepare them for their divinely appointed mission in life. Their graduates enriched by such a heritage have passed on to the next generation what they received. This is God's process for creating Christian leadership for each generation.

4. The atmosphere of a Christian college brings to its students a fellowship that creates a wholesome climate for learning.

The attitudes they encounter stimulate their quest to match the interest and attention shown them. What a contrast with the situation in a university where thousands of freshmen enter every year. They are bewildered and lonely. They know that first year will bring a forced drop out doomsday for a large number of them. From this threat, they seek escape in collegiate diversions. In too many instances, no one seems to care. If they had been in one of our colleges, there would have been some one who cared, who tried, to steady them through the crises of that first year. Many would have been saved.

5. On the campus of a Baptist college there is a community of spiritual freedom. In it Christian liberty is disciplined by the gracious attitude of faculty and students. In their fellowship it is honorable to be a Christian. In that company sinners frequently seek a Saviour and some of those who are Christians find a new vocation. The fellowships of such a college life enrich those who share them. In such a group there is constant personal growth. In such

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By Norman W. Cox

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freedom one more easily chooses the better way, or elects the attitudes that will impel him to seek the highest.

6. Two vital elements aid a Christian student in a Baptist college. They are his context and perspective. He knows Christ to be his Saviour. He aspires to become a useful servant of God. These experiences charge the batteries of his motivation. To the same campus come others who are likeminded. They inspire and challenge each other. Together they work, pray, adventure through their years in college. Their context is enriched. Their perspective is clarified and enlarged. The discipline they share prepares them for greater adventures. But what would have happened had they gone to a campus where they would have missed these sources of enrichment? The answer is obvious.

7. To live from one to four years on a Baptist college campus brings rewarding experiences of faith's visions and victories. There are burdens, trials, temptations, problems. These not infrequently bring pain and frustration. But from these struggles come strength, light, success, the answers that were delayed. These are elements of living growth. One finds help in such hours to see around him some who care and others

who are winning victories against greater odds. This is a part of the best that is missed in schools that cannot provide an adequate Christian emphasis.

8. This writer has personally known 14 generations of college students. He has dealt with two of them as a student and with the other twelve in seminars, conferences, person-to-person and otherwise. These contacts have been with church schools, independent colleges and state universities. One thing he knows: there is no fellowship that an undergraduate can have that is as enriching and sustaining as that he can usually find on a Baptist college campus.

Baptist students largely have to go to non-Baptist graduate or professional schools. The best preparation for their post-graduate work can be got in a Baptist college.

9. The quality of the end product of any college is shown by what its graduates become. History proves that the church established colleges of America have always provided the nation with its best leadership. From 1636 until today, their graduates have been the creative forces that brought our country to its highest hours. In recent decades when the large independent and state colleges and universities have dominated the picture of American educational life, it is significant that with far fewer graduates than their big school contemporaries, the smaller church and private schools have furnished undergraduate education to approximately two thirds of those listed in *Who's Who* and similar publications.

If one would enhance his opportunity for larger success after student days he will go to a college owned by his own religious faith.

*Dr. Cox, prominent as pastor and denominational leader for many years among Southern Baptists, is presently serving the Tennessee Baptist Convention's Education Committee as a resource editor.*

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## Adams Added To New Orleans Seminary Staff

NEW ORLEANS—Dr. W. W. Adams, who has served as professor at three Baptist seminaries and president of one, has been named professor of New Testament Interpretation at New Orleans Baptist Theological Seminary, according to President H. Leo Eddleman.

Dr. Adams will succeed Dr. V. Wayne Barton who recently accepted a position at Houston Baptist College.

For the past nine years Dr. Adams has been professor at Southern Baptist Seminary, Louisville, Ky. Formerly he held professorships at Eastern Baptist Seminary, Philadelphia and Central Baptist Seminary, Kansas City, where he also served as president.

## First SBC Human Welfare Association To Be Formed

DALLAS (BP)—Plans for the First Southern Baptist Human Welfare Association were made recently by Southern Baptist leaders in social work and representatives from major convention agencies.

A constitution and by-laws will be submitted at the meeting of the social work section of the counseling and guidance conference in Nashville, Sept. 23-25, 1963, said James Basden of Dallas. He is secretary of the Texas Baptist Human Welfare Commission and chairman of the program planning committee for the social work section of the conference.

Workers from the fields of child care, juvenile rehabilitation, aging, goodwill centers and from other areas of human welfare services are expected to attend the meeting, Basden said.

The association will, among other goals, seek to strengthen spiritual emphasis in social work, enlist Baptist young people in human welfare careers, encourage high standards of practice in human welfare, promote social work education and provide a forum for all Southern Baptist human welfare activities.

## Kansas City Churches Build Senior Housing

Kansas City, Mo. (BP) A \$1.7 million apartment building that is to be used exclusively for persons over 62 years of age is being built here by the Blue River Baptist Association, a group of Southern Baptist churches in the Kansas City area.

H. M. Hunt, pastor of the First Baptist Church of nearby Independence, and chairman of the Blue River Baptist senior housing committee, said, "It is not a nursing home, not a charity home, not an old folks home. This will be more than an apartment where no one knows anyone else. It will emphasize group life."

He said a recreation room and a patio will be furnished.

"Special programs and parties will also be scheduled," he added. "Older people need community interests and we hope to give

them a chance to have a good time together." Although not a direct ministry, he said it would be operated under Christian ideals and fellowship. No medical care will be provided, however.

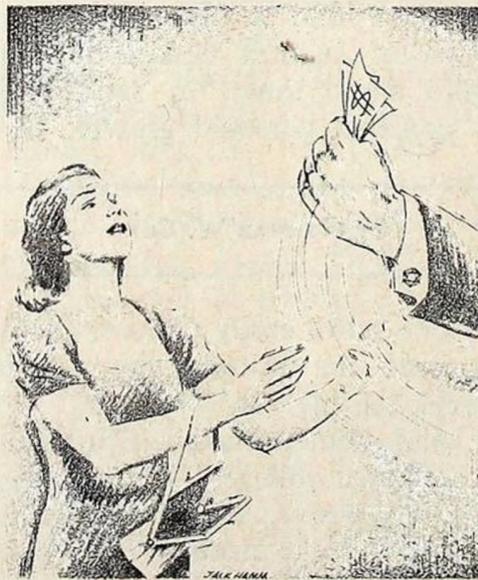
A 120-unit, 10-story building, it's expected to be completed by Feb. 1 and will be completely air conditioned. Each room will have a refrigerator, stove and garbage disposal. A garage will be provided inside the building as well as parking space outside.

The minimum age limit is 62, although persons whose spouses are younger than 62 may live in the apartment.

The Baptist association, which is comprised of 42 churches, obtained ownership and control of the project from a construction company this summer. The name of the apartment building will probably be changed to the Baptist Towers, Hunt said.

## A Matter Of Gambling

By Foy Valentine, Executive Secretary  
Christian Life Commission of the  
Southern Baptist Convention



The growth of gambling in the past few decades has been a frightening phenomenon. Apparently nearly seventy million Americans are now involved to some degree in the gambling racket. There is no way of knowing exactly how much money is spent annually on gambling in the United States. The figure has been estimated all the way from twenty-five billion to fifty billion dollars. Attorney General Robert F. Kennedy recently declared that "fantastic sums of money are being handed over to the gamblers by millions of Americans who, like the housewife, the factory worker, and the business executive, think they are simply taking a chance. They are not taking a fair chance. The odds are loaded against them." But the waste of money is but one of the tragedies attached to gambling.

For multitudes of people, gambling has a narcotic effect which leads them ever

deeper into the degrading habit of seeking something for nothing. The compulsive gambler, according to many authorities, is as sick a personality as the compulsive drinker. Moreover there is an unquestionable link between gambling and crime. That link has been too well established by Congressional committees and the office of the Attorney General of the United States to be questioned by honest minds. A Brooklyn grand jury declared, "Gambling is the very heartbeat of organized crime both on a local and national scale."

Is gambling too big and too vicious for us to fight it with any hope of success? By no means! Here are some things you can do. Refrain from participation in gambling. Reject the temptation to acquire something without paying for it. Remember that in the beginning God placed Adam and Eve in the garden of Eden to dress it and to keep it. He ordained that man should work for six days and rest on the seventh. It has never been his plan for us to get something for nothing. Get your excitement from some less dangerous and more constructive source. Throw every bit of your weight against the extension of legalized gambling. The Kefauver committee has observed that "most of the propaganda for legalized gambling can be traced to organized and professional gamblers."

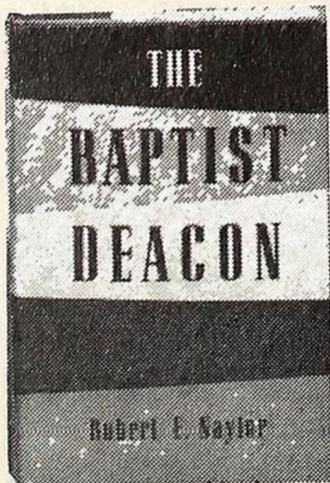
Gambling produces nothing for our economy and adds nothing valuable to our society. Refuse to go along with the crowd if they catch this something-for-nothing fever. Really, gambling is not so much getting something for nothing as it is getting nothing for something. It deserves no place in our way of life.

As we seek to gain insight into this matter of gambling, let us heed the warning given by Jesus Christ, "Take heed, and beware of covetousness."

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## Three Tennesseans Receive BD Degrees At Southwestern

FORT WORTH, TEXAS—Three students from Tennessee, N. Bob Carpenter from Memphis (left), Wayne L. Robbins (right), Covington and James Henry Walker from Knoxville (picture not available), received bachelor of divinity degrees during Summer School Commencement at Southwestern Baptist Theological Seminary, July 19, in Truett Auditorium.

J. Earl Stallings, pastor, First Church, Birmingham, Ala., delivered the commencement address. A former Tennessee pastor, he received the B.A. degree from Carson-Newman College, the Th.M. from Southwestern Seminary and did special studies at Yale University.

Over 100 degrees and diplomas were awarded by President Robert E. Naylor, bringing the total to 428 for the year of 1963. Fourteen doctoral degrees, the largest number ever awarded at one commencement in the seminary's 55-year history, was presented; thirteen Doctor of Theology and one Doctor of Religious Education.

## SBC Mission Agency Hires Slavic Leader

ATLANTA (BP)—The Home Mission Board of the Southern Baptist Convention took the first steps for an intensified ministry to the more than 15 million Slavic-speaking people of the nation.

The mission agency has employed Elias L. Golonka, pastor of the Polish Baptist Church in Chicago as a field worker. He will lead in "surveying the needs and designing the features" of a ministry for evangelizing the Slavic peoples.

Golonka, recently re-elected as president of the small Polish Baptist Association, is a native of Poland. He speaks six languages and served as a European pastor, an officer in the Polish army, and was a chaplain to displaced persons following World War II. He was once imprisoned by the Russians and once under long-time house arrest by the Germans.

He became a pastor in the United States in 1950 at Minneota, Minn. He was educated in Europe and in the United States at Northern Baptist Theological Seminary in

Chicago.

"This is the beginning of one of the most significant language missions undertakings of the Home Mission Board," said Loyd Corder of Atlanta, secretary of the language groups ministries department.

However, Corder added, "it is not the purpose of this ministry to enlist present Polish and other Slavic Baptist churches to affiliate with Southern Baptists.

"We will promote the establishment of new churches and the enlistment of present English-speaking churches to minister to Slavic people with methods presently used by our churches in ministering to other language groups."

He also indicated that the invitation for Southern Baptists to help meet the spiritual needs of the Polish-speaking people originated within the Polish group, and that similar approaches have been made by other Slavic groups.

Golonka will move to Atlanta, where the mission agency is located.

## Oklahoma Boys Project Gets Anonymous \$30,000 Gift

An article in an Oklahoma City newspaper relating the tenth anniversary of Oklahoma Baptists' Boys Ranch Town attracted an anonymous gift of \$30,000 for beginning the construction of a trade-education building at the Ranch, Northeast of Edmond, Oklahoma.

H. Truman Maxey, executive director of the department of child care for the Baptist General Convention of Oklahoma said of the construction, "The building will provide opportunities for the boys to develop their skills which would be helpful in ordinary life and also in making a living. There will be training in auto mechanics,

woodwork, printing, welding, and other skills as space provides."

The child care official announced the gift brings the total amount of money on hand for construction of the first unit of He added that the estimated cost of the first unit of the building to \$47,000. He added that the estimated cost of the unit is \$50,000 without equipment.

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# Mission Study Institute Camp Carson

## August 3, 1963

It is not too late to get your teachers lined up to take advantage of the Mission Study Institute to be held at Camp Carson on August 3. Any person planning to teach any book of either the 1963 Foreign Missions Series to be taught this fall, or the 1964 Home Missions Series to be taught in the spring of 1964 may attend. Registration will begin at 8:30 Saturday morning. There will be a brief assembly in the auditorium at 9:40 o'clock, with classes for the Foreign Missions starting at 10:00 a.m. The Home Missions Series books will be presented after lunch from 1:00 p.m. to 3:00 p.m. The Baptist Book Store will be set up for your convenience. All the Foreign Missions books and teacher's guides will be

available, as well as visual aids and other supplementary helps. Come prepared to purchase whatever your church or association teachers will need. The Home Missions Series books are not yet off the press, so these books can be ordered for later delivery.

Those coming from a distance too great to reach camp by class time on Saturday may come to spend the night on Friday. There will be no planned program for Friday evening other than a vesper service and the showing of missionary films. If you plan to spend the night, bring your own sheets, pillow case, towels, etc. Lodging for the night will cost \$.50, and you will pay for your meals at camp. No advance registration is necessary.

Following are the books to be taught and the teachers who will present them:

### Foreign Mission Series

Adult: MANDELBAUM GATE  
 Young People: SHALOM  
 Intermediate: MUSTARD SEED  
 Junior: THE BIG DIFFERENCE  
 Primary: THREE DAVIDS

### Teacher

Mrs. D. Isbell  
 Mrs. H. J. Litton  
 Mrs. C. N. Hawkes  
 Mrs. Hugh S. Callens  
 Miss Jannie Engelmann

### Home Mission Series

Adult: APOGEE  
 Young People: FACE TODAY'S WORLD  
 Intermediate: THE GRACIOUS ADVENTURERS  
 Junior: JAMES ROBB, PIONEER  
 Primary: BLUE FLOWER

Mrs. M. K. Cobble  
 Mrs. H. J. Litton  
 Mrs. C. N. Hawkes  
 Miss Jannie Engelmann

## Pastor's Role

(Continued from page 3)

of God's work; but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ" (II Cor. 2:17). However, having a divine commission does not authorize even a Paul to act according to his own impulses. "Therefore, having this ministry by the mercy of God, we do not lose heart. We have renounced disgraceful, underhanded ways; we refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to every man's conscience in the sight of God" (II Cor. 4:1-2). To put it another way, "we will not boast beyond limit, but will keep to the limits God has apportioned us" (II Cor. 10:13).

But what is to be done with the "peddlers," who traffic in the word of God?

Most assuredly such do foist themselves off on a congregation. The Elder had to confront Diotrephes, "who likes to put himself first" and who is "prating against me with evil words" and "refuses himself to welcome the brethren, and also stops those who want to welcome them and puts them out of the church" (II John 9-10). The first step is to approach the matter in the proper spirit. As Peter exhorted, "Clothe yourselves, all of you, with humility toward one another, for 'God opposes the proud, but gives grace to the humble'" (I Pet. 5:5). Thence, prayerfully trusting in the guidance of God's Spirit, all concerned should discuss grievances. The purpose of this is, in Paul's words, "not to cause you pain but to let you know the abundant love that I have for you" (II Cor. 2:4). Above all, in such a delicate matter, there is need for a greater than human patience and wisdom on the part of the congregation and its leader.

## Book Pays Tribute To Annie Armstrong

BALTIMORE (BP)—A service of tribute to Miss Annie Armstrong and an autograph party were held here following publication of a biography of the pioneer Woman's Missionary Union leader, for whom a present day home missions offering is named.

Mrs. Joshua Levering Evans of Richmond, Va., author of the book, was one of the speakers. She later autographed copies for hundreds of people, using the desk Miss Armstrong used when she was the union's recording secretary in Baltimore.

Historic Eutaw Place Baptist Church, of which Miss Armstrong was a member, was the setting for the occasion. The book, "Annie Armstrong," was published by Woman's Missionary Union, Auxiliary to the Southern Baptist Convention.

Miss Alma Hunt, Birmingham, executive secretary of the organization, was the main speaker. She said of her predecessor, "I have been thrilled as I read her life to see how she forgot her problems and followed her ideals.

"How grateful I am to see in the audience tonight Negro and Chinese people whom Miss Armstrong loved. Tonight I am realizing a dream of my own and a dream of others for 25 years to give to this generation and to those who will follow this life of Annie Armstrong."

Mrs. Evans, who wrote the biography, is the wife of the pastor of Weatherford Memorial Baptist Church, Richmond. Concerning Miss Armstrong she told the Baltimore audience, "She did not agitate for political and social changes, yet she sought to make restitution to Indians for the loss of their lands. She aided the Negro. She established a mission to welcome the foreign-born who passed through the port of Baltimore when it was one of the principal gateway cities for immigrants.

"She made trips to the western territory. She sought to make the United States a base large enough to win the world to Christ. She had faith. She said, 'Our task is great, but our Master is Greater.'"

## New Books

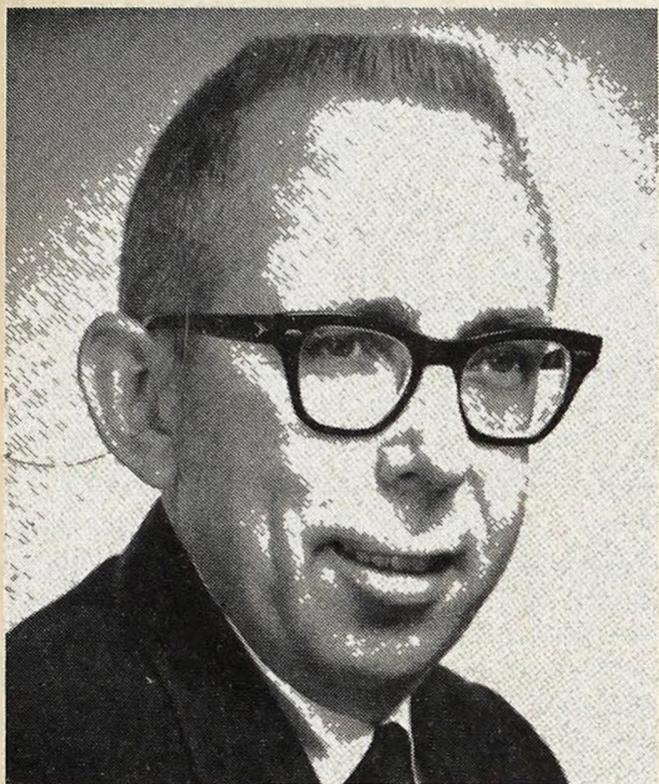
*The Christian Opportunity* by Denis de Rougemont; Holt, Rinehart and Winston; 185 pp.; \$4.50.

*Winning Jews to Christ* by Jacob Gartenhaus; Zondervan; 182 pp.; \$3.50.

*Christ for the World* compiled and edited by G. Allen West, Jr.; Broadman; 146 pp.; \$2.95. An excellent volume as Southern Baptists approach the climax of the Baptist Jubilee.

*Broadman Comments 1963*, October, November, December, by H. I. Hester and J. Winston Pearce; Broadman.

*Church Music in Transition* by William Loyd Hooper; Broadman; 208 pp.; \$4.00. A history of church music—with major emphasis on evangelical denominations in the United States.



## McKinney To Direct 260-Baptist Choir

Dean James McKinney, head of the School of Music at Southwestern Seminary, Ft. Worth, Tex., will direct Camp Carson's Music Week Choir of 260 young Baptist musicians in concert Friday evening, Aug. 2, in the recreation hall of First Baptist Church, Knoxville. The program, free to the public, begins at 7:30 p.m. with thirty minutes of music by the Camp Orchestra, conducted by Wesley McCoy, Carson-Newman College instrumental director.

Youth Music Week (July 29-Aug. 3) is sponsored each summer by the Music Department of the Tennessee Baptist Convention at Camp Carson, located in the Smokies seven miles southwest of Newport, Tenn. The faculty is composed of thirty-four of Tennessee's leading church musicians in addition to guest conductor McKinney.

—Frank G. Charton

## Readers Write

(Continued from page 2)

controversy is pressing toward the explosive stage. One Chicago pastor is quoted as saying that the universalist issue could bring about the biggest split that the convention has ever suffered.

At our recent Southern Baptist Convention a "Baptist Faith and Message" report was adopted. Article X of this report states in part: "The unrighteous will be consigned to Hell, the place of everlasting punishment."

It is difficult to see how any Southern Baptist who accepts this report could contemplate merger with a convention that has reservations concerning the eternal destiny of the wicked.

Any merger with the American Baptist Convention would be but the opening wedge for affiliation with the National Council of Churches. It is not difficult to see where the ecumenical movement is headed. "The Nashville Tennessean" for June 29, 1963 carried an article by George Cornell, Associated Press Religion Writer, concerning the "Consultation on Church Union," a practical outworking of the desire to unite all "Christian" congregations. The article indicated that the most recent meeting of the consultation at Oberlin, Ohio in April "agreed on a basis for authority in the church—the Bible as the ruling guide of faith, but with church tradition, under the continuing guid-

ance of the Holy Spirit, also seen as shedding light on Biblical truth." The author continued, "formally recognizing the value of tradition was a notable step for some protestants, who in the past credited scripture alone."

The trail is clearly marked: American Baptist Convention, National Council of Churches, World Council of Churches—Rome!

Southern Baptists must be alert to the dangers inherent in any alignment with the American Bap-

tist Convention or the National Council of Churches, and for their testimony for Christ and effectiveness in world evangelism successfully resist these movements.—James E. Singleton, pastor, First Baptist Church, Shelbyville, Tenn.

# THINKING ABOUT ATTENDING CAMP?

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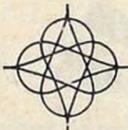
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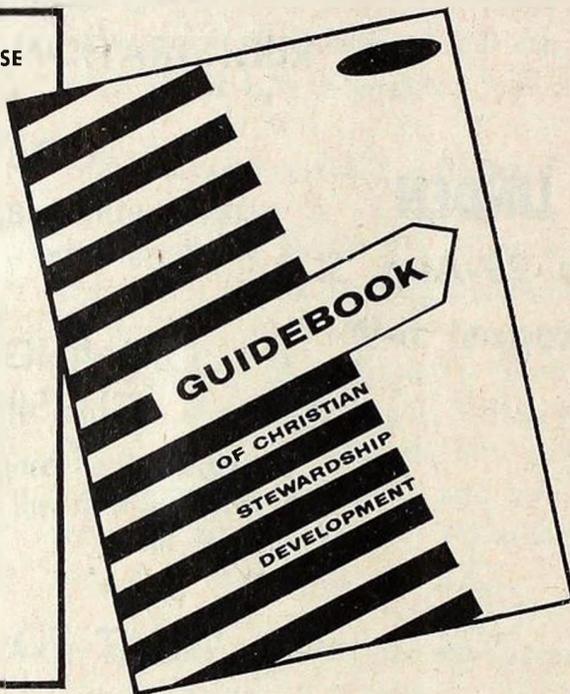
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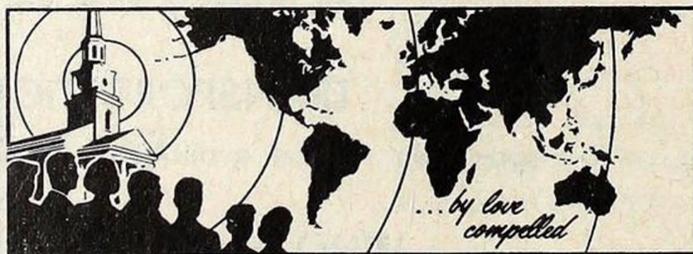
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## A Larger Ministry For Your Church

A Planning Committee in our church which was appointed to recommend long-range objectives, discovered that we would be able to do very little more without a substantial increase in our budget.

For two years we promoted stewardship as best we could. Progress was slow. Not until recently did the big step forward come. It came as a result of the use of the *Forward Program of Christian Stewardship*. Our gifts to the Cooperative Program have more than doubled the amount given three years ago. Our total mission expenditures have increased nearly 125 per cent over the same three-year period. We have entered a much needed building program, secured the services of a music director, and included our pastor in the SBC Protection Plan.

We do not feel proud of this achievement. We only feel gratitude to God for the *Forward Program* which enabled us to enlarge our ministry. Our people do not object to giving when they are helped to realize that through giving they have an opportunity to carry out the ministry with which Christ entrusted us.

The *Forward Program* places the emphasis where it should be—on the spiritual aspects of stewardship. Could it be better placed?

Rev. Ben A. Baird  
Main Street Baptist Church  
Box 185, Lake City, Tennessee

Additional information regarding this program may be secured by writing W. H. Pitt, Sr., 1812 Belmont Blvd., Nashville, Tenn. 37205, or James V. Lackey, Director of Stewardship Development, Stewardship Commission, 460 James Robertson Parkway, Nashville, Tenn. 37219.

## 50,000 Southern Baptists Sought For Atlantic City

ATLANTA (BP)—Fifty thousand Southern Baptists may walk the boardwalks of Atlantic City, N. J. next May.

They will if the plans being made by the attendance committee of the Southern Baptist Convention are fulfilled.

May 18-22 are the dates set for the meeting of the Southern Baptist Convention in Atlantic City, and May 21-24 will be the Third Baptist Jubilee Celebration also in the city.

The Jubilee Celebration observes the 150th anniversary of organized Baptist work on the North American continent. Taking part in the Atlantic City activities will be representatives of seven Baptist conventions.

"A joint session of all groups on the evening of May 22 may attract as many as 100,000 Baptists," said M. Wendell Belew of Atlanta, chairman of the attendance committee.

"We are seeking to have 50,000 Southern Baptists as our part of the 1964 celebration," he added, "and if they come, it will be the largest attended convention in history."

The record registration of messengers was in 1960 when the SBC met in Miami and 13,612 attended.

## Church Library Conferences At Assemblies In August

NASHVILLE—Church Library Conferences will be held at Glorieta (N. M.) Baptist Assembly Aug. 8-14 and Ridgecrest (N. C.) Baptist Assembly Aug. 22-28.

The conferences are under the direction of Wayne E. Todd, secretary of the church library department of the Baptist Sunday School Board, and his staff associates.

"Our Mission in World Missions," conference theme, will be interpreted in daily messages at both assemblies. At Glorieta, the speaker will be Prentiss W. Chunn, Baptist student director, Texas A & M College, College Station. Ross Coggins, associate secretary of the Southern Baptist Christian Life Commission, Nashville, will speak at Ridgecrest.

Program features at both assemblies also include ten different conferences on library techniques each day and a demonstration church library.

At both assemblies, the Church Library Conference will be held simultaneously with the Bible, Church Recreation Leadership, Christian Life, and Historical Commission Conferences.

Principal evening speakers will be: Dr. H. Guy Moore, President of William Jewell College, Liberty, Mo. (Glorieta); and Dr. Walter L. Moore, Pastor of Vineville Baptist Church, Macon, Ga. (Ridgecrest).

For reservations, write: E. A. Herron, manager, Glorieta Baptist Assembly, Glorieta, N. M., or Willard K. Weeks, manager, Ridgecrest Baptist Assembly, Ridgecrest, N. C.

# Something New For Intermediates

The new Intermediate Cycle Graded series of lessons goes into use October 1, 1963.

## New Flexibility

The Cycle Graded series is comprised of sixteen quarters of work. Only eight of the quarters will be used each year, however, as thirteen and fourteen-year-olds will study the same lessons, and fifteen and sixteen-year-olds will study the same lessons. Thus, the course is divided into two sections, *A* and *B*. Beginning in October of odd-numbered years (1963, 1965, etc.), series *A* will be used. In October of even-numbered years (1964, 1966, etc.), series *B* will begin.

Churches that have two Intermediate departments will be able to strengthen their work through using just one set of lessons for each department, rather than two (as in the Closely Graded series). Departments that have four ages together may now consider use of the new lessons, for they will have two, rather than four, different lessons per Sunday.

Departments containing only one age will adjust easily to the new lessons.

The weekly officers and teachers' meeting will be simplified, especially in departments serving two ages, for the teaching improvement period will deal with only one lesson.

## Extra Benefits

A church that is now using Uniform lessons and that has an Intermediate department large enough to use the Cycle Graded series comfortably will want to consider changing to the new series.

The Cycle Graded lessons have been planned with the Intermediate's own needs at the center. The guiding question was, as quarters of lessons were planned, What are the areas in which young people thirteen through sixteen need particular help, as they are won to Christ and grow toward Christian maturity?

The Uniform series lessons are approached from a different standpoint: The Scriptures are divide into sections, and lesson writers must find in these sections truths that apply to Intermediates. Obviously, some areas of Bible study are less applicable specifically to Intermediates than are others.

Second, books of the Cycle Graded series offer more visual appeal. Full-color Bible picture are used; covers are more elaborate; and appropriate maps are included.

## More Help for Superintendents

A special feature of the Cycle Graded series is eight books for superintendents. Each book will cover six months of work, providing a specific assembly program and teaching improvement period plan for every lesson.

The July issue of THE SUNDAY

SCHOOL BUILDER and the *Intermediate Teacher* for July, August and September contain further information about the new lessons. They give specific information about descriptive leaflets which will be available. Most important of all, the literature order blank for fourth-quarter materials from the Baptist Sunday School Board will be the means of securing these exciting new books for Intermediates and their teachers and superintendents.

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|--|---|---|

By Oscar Lee Rives

# "Where Is Your Brother?"

**TEXTS: Genesis 3 to 11 (Larger)**  
**Genesis 4:1-10 (Printed)**  
**Matthew 22:37-39 (Golden)**

It will be noted that today's lesson is linked with that of last Sunday. The topics of both are questions asked by the Lord, the first addressed to Adam and the second addressed to Cain. Both questions possess validity for each of us today. In a very definite sense God is still asking all of mankind: "Where Art Thou?" and "Where Is Your Brother?" None can escape or evade either question. Both are as solemn as they are searching. Each one of us, in the light of today's question, has a definite responsibility for the well-being of his brother. It is obvious, in the light of the Bible's teachings, that one's brother is one's fellow-man (regardless of race or color or any other characteristic). The printed lesson yields the following notes.

## ACCEPTANCE AND REJECTION (vv.1-5)

The verses center upon the worship of the two brothers, Abel and Cain. It is apparent that worship was practiced quite early in mankind's history, hence the chronicler describes the acts of worship of these two sons of Adam and Eve. Abel is pictured as a herdsman while Cain is pictured as a tiller of the soil, but this within itself is not significant. Both brothers appeared before the Lord in worship with some fruits or increases from their labors. It would seem that no difference existed in their worship at this point.

But the Lord accepted the worship of Abel and rejected that of Cain. The reason for this lies in the fact that there was a marked difference in the attitudes of the two brothers as they brought their offerings in worship. Abel came before God in humble submission while Cain appeared before Him in what seems to have been pride and vanity. And it is at this point that we should learn a lesson, even from this ancient story. God's acceptance, or rejection, of worship depends upon the heart and attitude of the worshipper.

## JEALOUSY AND MURDER (vv.6-8)

Centuries later Shakespeare will describe jealousy as the "greeneyed monster." The writer of these verses will describe it as an evil and vicious beast crouching outside the door waiting to spring the person once the door is opened. The wording is, "sin lieth at the door." Regardless of its description, jealousy (which is envy allowed to grow to maturity) is a deadly thing. It perverts the judgment. It distorts the values of life. It plots evil. It even, as in this account, accuses God of being unfair and unjust. It destroys inner peace. It disrupts society.

The story here continues into brutality of the worst sort. Jealousy leads to murder. "And sin, when it is finished, bringeth forth death" (Jas. 1:15). We have a hideous word for it, "fratricide." These notes are being written on the fourth day of July. Fratricide in America reached its highest numbers, with all of its attendant miseries, exactly one hundred years ago in such places as Gettysburg and Vicksburg between the armies of the North and the South. O God, spare us from such agonies in the future!

## HAUGHTINESS AND PUNISHMENT (vv.9, 10)

"Where is Abel, thy brother?" It is the Lord who asks, although it is certain that He knew already the fate of the accepted worshipper. Cain replies to the question with words that suggest contempt which sprang from an attitude of haughtiness. "Am I my brother's keeper?" he responds. His unconcern over his atrocious murder is, to say the least, shocking. The slaying of Abel was in all probability premeditated and deliberate. If so, it is what would now be called "first-degree" murder. Sin is beginning to take its fearful toll.

The Lord was sensitive to Cain's brutal slaying and will not permit it to go unpunished. The story continues beyond the print-



ON MATTERS OF  
*Family Living*

By

Dr. B. David Edens  
 319 E. Mulberry  
 San Antonio 12, Texas

Director of Counseling, Trinity Baptist Church

## Grown-ups' Trouble Not Young-uns' Affair

Parents must not use children as sounding boards for their grievances.

The parent who is beset by difficulties should confide in a trusted adult or seek the help of an appropriate organization rather than burden children with problems they should not have to worry about.

We forget how intuitive children are. Much of the frustration and anxiety youngsters suffer is transmitted to them by parents, perhaps just by adults' attitudes and facial expressions.

Since children often get upset just because the parent seems upset without even knowing what the trouble is, parents must make a tremendous effort not to let their own distress permeate the home atmosphere.

## Baptist Hymnals Offer Extended Nine Months By Sunday School Board

NASHVILLE—Dr. James L. Sullivan, executive secretary of the Baptist School Board here, has announced that;

"Even though the original agreement was to supply **Baptist Hymnals** to new Sunday schools and churches through December 31, 1963, the offer has been continued until September 30, 1964—an extension of nine months."

This means that 25 copies of the new **Baptist Hymnal** will be provided for newly organized Baptist Sunday schools and churches through the Jubilee year until October 1, when the post-1964 program begins.

It is sincerely hoped that literally hundreds or even thousands of newly organized Sunday schools and churches will take advantage of this exceptional offer.

ed passage to tell of Cain's "mark" placed upon him by the Lord together with His foretelling of his miserable fate. He is to be a "fugitive and a vagabond." Men will shun and despise him. He will dwell in the land of Nod. Cain's punishment is a sobering reminder of the result of the lack of genuine brotherhood.

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Better Than Money\*

By Margaret O. Slicer

Bobby put all his dimes and nickels on the table. He counted them carefully. Then he added the dollar bills he had earned cutting lawns.

He wanted to buy a new engine for his train. It took a long time to save enough, and his mother had a birthday soon. He would never have enough to buy her a present and get the engine, too.

He put the money back in the jar and went to the garage for the lawn mower. Then he started out looking for more lawns to cut. So many people had big power mowers these days that often a boy had a difficult time finding a job.

Bobby cut one small lawn and received a dollar. Then he walked for a long time before he found another one that needed cutting. The lawn wasn't very big. The house was old and needed some paint.

"Would you like your grass cut?" he asked the lady who came when he rang the bell.

"It needs it, doesn't it?" she answered. "It would look so much better. But I'm sorry, I just can't pay you. My husband has been sick and out of a job. I haven't an extra penny." She started to close the door.

"Wait a minute," said Bobby. "Please wait. I'll cut the grass anyway. It won't take long."

"Oh," she said, "how nice, but I can't let you do that."

"But I'd like to," said Bobby, and he meant it for he felt so sorry for her.

"Very well," she said, "but you must let me give you some cookies and milk when you are through. All right?"

"Right," said Bobby.

He cut the grass in a short time. How much better the little house looked! Then the lady asked him to come in. It was cool inside. Several attractive plants were about the house. Some of them had pink and lavender flowers.

"How pretty your plants are!" said Bobby.

The lady handed him the cookies and milk. As he ate, he couldn't take his eyes off the pots of flowers.

Suddenly the lady said, "I can't pay you, but perhaps you would like a plant, for your mother maybe."

Then Bobby had an idea. "Are any of them African violets?" he asked. "I've heard my mother say she would like one of them."

"Why, almost all of them are violets," said the lady. "Which you like?"

Bobby told about his mother's birthday. "I could give her the plant as a present,"



he said. "May I come and get it later?" "Of course," said the lady, "anytime you want."

"Thank you," said Bobby as he left. He felt like singing all the way home. Wasn't it wonderful, he thought, how he had solved his problems just by helping someone else.

Fun To Remember\*

By Thelma C. Carter

Have you tried the fun game of remembering the names of groups of different objects? Objects, such as a comb, compass, thimble, and marble, are placed on a tray or table. The game, after a quick glance, is to try to name as many of the objects as possible. You'll find this memory-test game exciting and a real challenge.

Learning to remember things about us is important in that it keeps us alert and curious. When we become curious about the "why" and "how," we begin to really think.

It is fun to visit a zoo and later try to remember the strange, exciting animals, birds, and fish. You'll find yourself wanting to know more about the way wild creatures live in our wonderful natural world.

Many famous people have trained their minds, when they were young, to remember in sharp, careful detail objects, land areas, islands, rivers, trees, flowers, gardens, and

A puzzled mother asked the clerk, "Isn't this toy too complicated for a small child?"

"Madam," replied the solicitous clerk, "this educational toy will help your child adjust himself to our modern world. You see, no matter how he puts it together, it will be wrong."

A teacher was giving the sixth grade an arithmetic test.

"Jack," she quizzed, "if a farmer had 5,000 bushels of corn to market at \$1.20 a bushel, what would he get?"

Came the prompt response, "A government loan!"

A little four-year-old boy, visiting friends with his mother, was delighted to see two large, beautiful cats sunning on the veranda. The cats, however, not being used to the children, scampered under the house.

Stopping and looking into the dark hole where they had disappeared, the little fellow called out, "I know lots of cats that like me."

When a woman reaches her 40th birthday, it's just like launching a rocket. That's when they start their countdown.

Children seldom misquote you . . . they repeat what you shouldn't have said word for word.

ponds as well as other items. Later, as their memory grew and their ability to grasp details became sure, they found themselves in important positions as scientists, explorers, statesmen, and military men.

The memory of sharp detail of maps, safety rules, and lifesaving precautions, along with the habits and ways of different peoples, islands, and countries, has helped countless servicemen. Airmen, soldiers, marines, and sailors have saved their own lives as well as the lives of many others.

Daniel Webster, one of the most famous men in American history, began as a boy training his mind to remember the articles in shop windows. After a quick, sharp look, he would walk on, mentally naming as many articles as he could.

When he started this practice, he could remember only a few things. He kept it up until he could remember more and more. His great mind and knowledge of things in our wonderful world, along with his rich, eloquent voice, made him an outstanding man in history.

When asked what was the greatest thought that ever occupied his mind, he answered: "The thought of my personal responsibility to God."

Our Bible reminds us many times to remember. "Remember his marvelous works that he hath done; his wonders, and the judgments of his mouth" (Psalms 105:5).

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

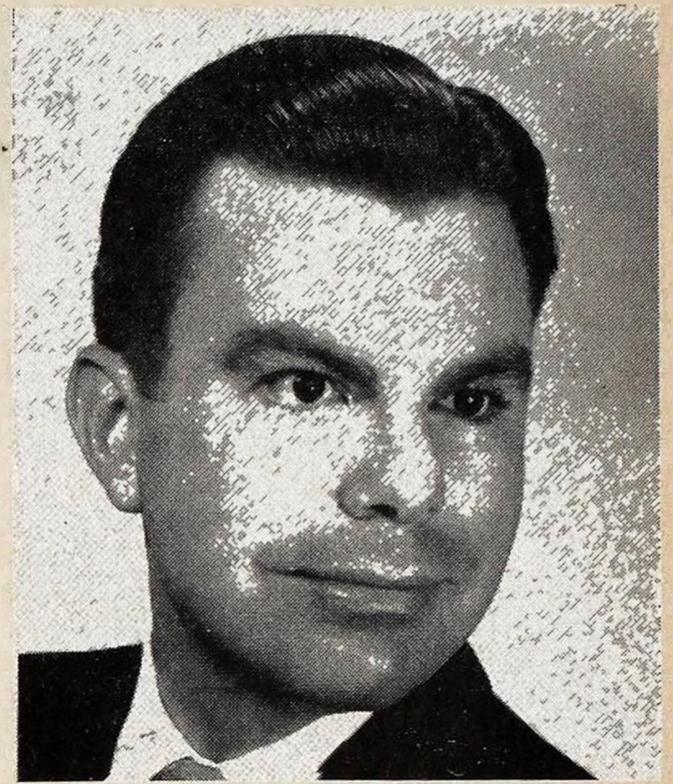
# Attendances and Additions

Churches S.S. T.U. Add.

## July 14, 1963

Churches	S.S.	T.U.	Add.
Alamo, First	224	78	1
Alcoa, First	429	189	4
Alexandria	187	75	
Ashland City, First	100	42	
Athens, First	552	208	
Mission	67		
Niota, First	120	24	
Riceville	110	68	1
Auburntown, Prosperity	147	74	
Bemis, First	349	105	
Bolivar, Dixie Hills	81	27	
First	394	101	
Brownsville	583	121	
Brunswick	145	66	
Centerville, First	100	35	
Chattanooga, Calvary	260	74	
First	963	249	9
Morris Hill	280	127	
Northside	349	98	1
Oakwood	364	153	
Red Bank	1058	290	
Ridgedale	407	146	
St. Elmo	359	100	
Second	151	67	1
Stuart Heights	78	49	
White Oak	482	104	1
Clarksville, First	822	179	3
New Providence	271	117	
Pleasant View	231	84	
Cleveland, Big Spring	349	170	
Stuart Park	119	69	
Westwood	153	61	2
Clinton, First	573	125	2
Second	437	111	
Collierville, First	264	71	2
Columbia, Highland Park	421	166	4
Pleasant Heights	179	79	7
Cookeville, First	496	76	2
Steven Street	139	57	
Washington Avenue	150	100	2
Wilhite	160	74	1
West View	120	67	
Corryton, Fairview	158	68	
Crab Orchard, Haley's Grove	107	49	
Cowan	146	49	
Denver, Trace Creek	121	56	2
Dickson, First	196	86	
Dresden, First	188	30	
Dunlap, First	166	49	
Dyersburg, First	584	239	1
Hawthorne	177	106	
Mt. Vernon	90	77	
Springhill	126	72	
Elizabethton, First	476	141	4
Good Will Center	90		
Oak Street	172	71	
Siam	213	124	
Etowah, First	264	98	
North	333	96	
Gleason, First	205	56	
Goodlettsville, First	429	228	
Grand Junction, First	135	94	
Greeneville, First	364	156	
Greenbrier	310	121	2
Harriman, South	506	174	
Walnut Hill	286	111	
Henderson, First	274	96	6
Hendersonville, First	363	79	6
Holiday Heights	28		
Hixson, Central	235	135	
First	320	97	4
Memorial	272	112	7
Hollow Rock, Prospect	210	35	
Humboldt, Antioch	258	109	
First	479	171	
Jackson, Calvary	582	215	
First	943	204	6
Parkview	345	96	1
West	769	341	6
Jellico, First	170	92	
Mission	19		
Johnson City, Central	606	159	5
Clark Street	230	99	1
Pine Crest	171	79	
Unaka Avenue	295	120	2
Kenton, First	259	94	
Macedonia	89	70	
Kingsport, Cedar Grove	173	77	
Colonial Heights	311	139	4
First	698	152	
Litz Manor	204	90	1
State Line	170	112	
Kingston, First	485	180	6
Mission	29		
Shiloh	170	121	2
Knoxville, Beaver Dam	277	100	1
Bell Avenue	678	140	
Black Oak Heights	218	35	
Broadway	815	300	
Central, Ft. City	1126	333	5
Fifth Avenue	680	149	
First	838	203	3
Fort Hill	258	61	
Grace	357	170	1

Lincoln Park	905	255	7
Lonsdale	308	67	
McCalla Avenue	705	258	
Mt. Harmony	192	102	
Meridian	594	152	
Riverdale	133	54	
Sevier Heights	546	261	9
Smithwood	697	224	
South	538	200	3
Wallace Memorial	639	271	
Wallace Memorial Chapel	256	96	1
LaFollette, First	297	95	
Lawrenceburg, First	179	70	
Meadow View	90	45	3
Immanuel	107	41	3
Lebanon, First	510	140	
Immanuel	337	159	
Rocky Valley	107	63	
Lenoir City, First	419	129	1
Kingston Pike	119	58	
Oral	136	72	
Lewisburg, First	386	110	
Lexington, First	394	91	2
Loudon, New Providence	151	111	
Madisonville, First	264	98	
Malesus	245	92	
Martin, First	369	91	
Southside	110	41	
Maryville, Broadway	623	298	2
McEwen, First	79	27	
McMinnville, Magness Memorial	330	60	1
Forest Park	76	49	
Shellsford	211	121	
Memphis, Bellevue	1542	641	6
Ellendale	167	51	
Eudora	748	272	
Graceland	637	204	2
Kennedy	472	216	
Lucy	139	96	1
Mallory Heights	263	112	
Second	451	159	10
Sky View	300	167	3
Southern Avenue	746	236	
Thrifhaven	633	165	3
Middleton, First	104	51	
Milan, First	413	98	
Northside	160	80	
Mission	15	19	
Millersville, First	88	44	
Murfreesboro, First	569	100	4
Calvary	112	59	
Holly Grove	45	21	
Southeast	158	84	
Third	343	128	1
Woodbury Road	240	93	
Nashville, Antioch	180	60	
Bakers Grove	136	46	6
Bordeaux	160	54	3
Brook Hollow	393	114	
Criewood	505	132	
Dalewood	391	126	
Dickerson Road	411	145	10
Donelson, First	655	187	1
Eastland	543	152	5
Elkins Avenue	149	79	2
Fairview	215	87	6
Fern Avenue	64	36	
First	1143	332	2
Carroll Street	165	35	
T.P.S.	196		
Freeland	122		
Grace	745	211	1
Haywood Hills	282	124	
Hermitage Hills	242	125	2
Hill Hurst	121	38	
Inglewood	868	272	4
Cross Keys	58	42	
State School	70		
Joelton	213	113	
Lockeland	505	148	
Lyle Lane	75	20	8
Madison, Parkway	220	101	3
Park Avenue	782	226	2
Riverside	363	82	
Valley View	75	12	
Rosedale	186	86	
Saturn Drive	330	106	1
Shelby Avenue	338	107	1
Third	195	74	
Una	223	104	
Woodbine	451	188	
Woodmont	600	206	7
Oak Ridge, Central	405	113	2
Robertsville	573	186	3
Old Hickory, First	488	175	1
Peytonville Misison	33	62	
Temple	208	115	
Oliver Springs, Middle Creek	136	84	
Parsons, First	180	56	2
Philadelphia, Cedar Fork	156	108	
Pigeon Forge, First	257	105	



CALIFORNIA EDITOR—J. Terry Young, pastor at San Lorenzo, Calif., has taken editorship of the California Baptist, published at Fresno. He succeeds the late J. Kelly Simons. (BP) Photo

## Historical Agency Elects St. Amant

NASHVILLE (BP)—C. Penrose St. Amant, theology dean at Southern Baptist Theological Seminary, Louisville, has been elected chairman of the Southern Baptist Convention Historical Commission.

He succeeds W. Fred Kendall, Nashville, executive secretary of Tennessee Baptist Convntion.

Hobart B. Ford, Nashville pastor, was elected vice-chairman. Gene Kerr, administrative assistant at the Tennessee Convention office here, was reelected recording secretary.

Davis C. Woolley of Nashville fills the offices of executive secretary and treasurer of the agency, whose offices are here.

St. Amant, former professor of church history at New Orleans Baptist Theological Seminary, is author of "A Short History Of Louisiana Baptists," a manuscript on Presbyterians in that state, and several entries in the "Encyclopedia Of Southern Baptists."

Portland, First	340	82	
Pulaski, First	315	72	4
Scotts Hill	54		1
Rockwood, First	580	203	
Rogersville, Henard's Chapel	144	85	
Savannah, First	259	87	
Selmer, First	247	87	
Sevierville, First	501	149	5
Seymour, First Chilhowee	158	59	1
Shelbyville, First	442	92	1
Shelbyville Mills	224	81	
Somerville, First	277	120	
South Pittsburg	205	76	4
Sparta, First	155	26	
Springfield	503	150	
Summertown	129	49	1
Sweetwater, First	380	95	
North	176	42	2
Mission	31		
Trenton, First	514	121	2
White Hall	132	68	
Union City, First	623	200	1
Samburg	53	33	
Watertown, Round Lick	202	83	
Waynesboro, Green River	131	94	
White House	193	68	
Whiteville, First	164	48	
Winchester, First	231	58	
Southside	66		
Oaklawn	94	45	