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"SPEAKING THE TRUTH IN LOVE"



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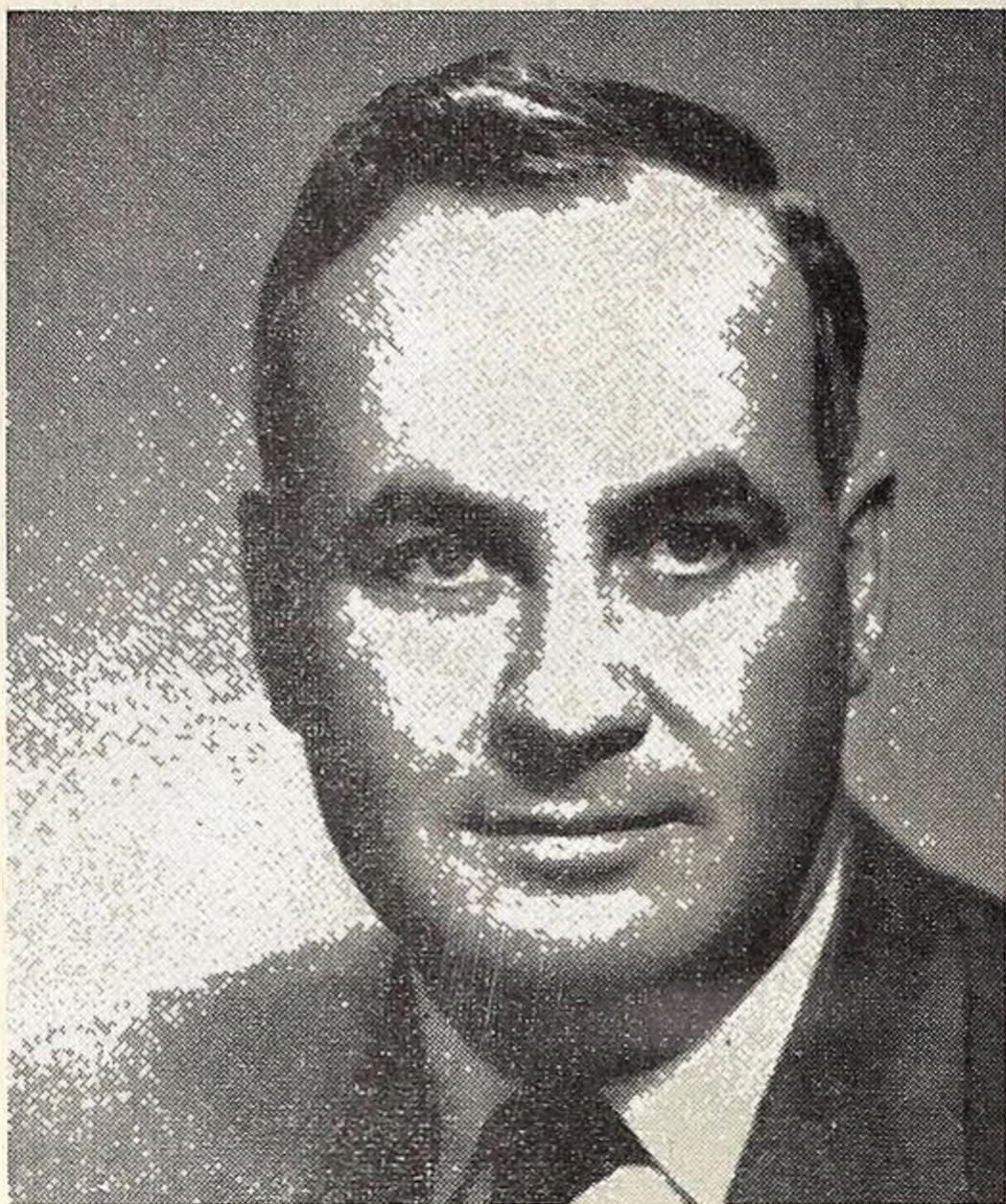
THURSDAY,
OCT. 3, 1963

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NUMBER 40

OCTOBER IS COOPERATIVE PROGRAM
MONTH OF PRAYER

The Source Of Comfort



Chas. R. Ausmus, Lincoln Park Church,
Knoxville

"Blessed be the God of all comfort" 2 Cor. 1:3.

The need for comfort is very evident. The need is universal. Our people are frustrated, confused, discouraged, and burdened by anxious fears.

It is amazing how much of the Bible was written to bring comfort to the people of God. God called to Isaiah, "Comfort ye, comfort ye my people, saith the Lord" Isa. 40:1. Isaiah foretold that Jesus would come "to bring comfort to all that mourn" Isa. 61:2. Paul lifted a heart of praise and gratitude to the "God of all comfort."

It is a comfort to remember that God is our Father. "As a father pitieth his children, even so doth the Lord pity them that fear him" Ps. 103:13. Jesus taught us to pray "Our Father which art in heaven" Matt. 6:9. It is a comfort to remember that God our Father loves us with an everlasting love. "God is love" I John 4:8. "Behold, what manner of love the Father hath bestowed upon us that we should be called the children of God" I John 3:1.

The God of all comfort has made some precious promises to us. He has promised his abiding presence. "Lo, I am with you always" Matt. 28:20. "I will never leave thee nor forsake thee" Heb. 13:5. He has promised sustaining grace. "My grace is sufficient for thee" 2 Cor. 12:9. He has promised the Holy Spirit to live in us, guide and teach us, abide with us as our comforter. He has promised a heavenly home at the end of the journey. "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also" John 14:3.

Blessed be the God of all comfort.

World, Theology, Race Named As SBC Concerns

NASHVILLE (BP)—World communism and clericalism, race and theological liberalism are the "concerns" facing people in the Southern Baptist Convention today, their convention president believes.

In an address to the SBC Executive Committee here, K. Owen White of Houston said, "We need a great forward surge in revival and evangelism. Many of our problems will be solved by; many will fade away in face of this thrust."

He lamented the attitude of many preachers and church members toward revivals—the begrudging performance of holding a revival as a yearly habit, and failing to bring unsaved persons to revival services.

White asked Southern Baptists to come down from the "intellectual heights, sophisticated culture and ritual that has crept in."

"We work under the shadow of two dictatorships," the SBC president said. "One is political, the other is ecclesiastical. The nature of these two dictatorships has not changed even though friendly hands have been extended."

He mentioned Premier Khrushchev of Russia by name. White not naming the other, the ecclesiastical system was referred to as believing sacraments played a part in salvation of the soul.

White defended again the First Baptist Church of Houston, which he serves as pastor, for turning away membership applications from several Negroes. He accused the Congress Of Racial Equality (CORE)

Dallas Congregation Largest Southern Baptist Church

NASHVILLE, Tenn. (RNS)—First Baptist church of Dallas, Tex., with 12,879 members, remains the largest congregation in the Southern Baptist Convention, according to statistics compiled here by the Baptist Sunday School Board.

The SBC is the largest Protestant denomination in America, having 10,193,052 members at the end of 1962. Previously, The Methodist Church, with 10,153,003 members as of last fall, was the largest American Protestant body.

Figures in a "Selected List of Churches" published recently by the Sunday School Board showed four of the five largest Southern Baptist congregations are in Texas.

Second in size to the large downtown Dallas congregation is the Bellevue Baptist church of Memphis, Tenn., with 8,539 members.

The third, fourth and fifth largest churches are San Antonio First Baptist, with 7,798 members; First Baptist in Lubbock, 7,763, and First Baptist in Amarillo, 7,210.

of using the church as a testing ground.

He denied a statement attributed to him by a Negro demonstration leader in Houston that he (White) has taught the Gospels with a footnote—for White only."

He said he had paced the floor at 3, 4 and 5 o'clock in the morning wrestling with the racial problem as it affected his church. The church, he noted, continues to seat Negroes without discrimination.

"We need to ask God to help us find the answer (to the race problem) without destroying and disintegrating New Testament churches," the Convention president said.

"There is no use to pretend we do not have a theological problem," White continued.

"There is a great groundswell of dissatisfaction and concern all across the Convention, growing out of the conviction that what has made us great is our loyalty to the Bible as the Word of God," he went on.

He said he feared theological liberalism would cause the denomination to "drift from this concern and this loyalty and our candlestick of witness might be taken from us."

White repeated his statement of support for Southern Baptist seminaries and colleges, his desire to see them strengthened and his unwillingness to go around the Convention "calling down anathemas."



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Pastor-Church Info Services Predicted

NASHVILLE (BP)—It is laymen and ministers, not denominational workers, who influence Southern Baptist churches most in selecting a pastor, said Leonard E. Hill in a speech to the annual Southern Baptist Convention Communication Conference here.

The production editor of the Baptist Program also predicted state conventions will eventually provide an information service to assist churches seeking pastors.

Speaking to state and SBC denominational workers on the subject, "Pastorless Churches and Churchless Pastors," Hill reported a survey of 1,919 Southern Baptist churches indicated laymen influence 32 per cent of the churches most in their selection of a pastor.

Ministers are a close second, influencing most the selection made by 31 per cent of the churches. Associational workers are a distant third, having the greatest influence on 11 per cent of the churches.

Only six out of 100 churches indicate a state denominational worker influenced them most the last time they secured a pastor. However, as churches increased in size they tended to seek help from state workers much more often, according to Hill.

Several states have already begun to take initial steps to provide some type of information service to aid churches seeking a pastor, Hill said. "This is an information service, not a placement service," he emphasized.

"If the state conventions don't do this, other groups will," he added. "Some private groups are already entering this area because of the need. But state conventions have at least two advantages over private efforts to provide information.

"They will probably find it easier to secure the cooperation of a large number of churches and pastors—very essential to such a project, and they would probably provide the service at much less direct cost to those using it."

The big question to be answered, according to Hill, is, "Will such a formal information service be compatible with the leadership of the Holy Spirit? The answer is: The same tensions will exist with it as do presently under the informal methods used to secure information."

Hill added, "whether the leadership of the Holy Spirit is acknowledged depends on the individuals involved, not on whether a formal or informal method of securing information is used."

The value of such a service would rest on three factors, Hill said: (1) The motives for its use, (2) The quality of the service (accuracy and amount of information), and

(3) The ability to interpret and to continue to interpret its proper role to pastors and churches.

The denominational leaders were told they had a responsibility to help educate church members about calling a pastor. "But the big responsibility for developing 'do it yourself churches' in this regard rests with the pastors," he said. The survey indicated less than one out of four pulpit committee chairmen had ever gotten any help or instruction from a preacher regarding how to secure a pastor.

Some of the weaknesses pointed up by the survey, Hill said, were:

Church members lacked understanding of what a pastor was or should do.

Many members were confused over how to balance the leadership of the Holy Spirit and the use of human efforts.

New Testament standards and principles for evaluating pastors were often ignored.

Many churches did not know how to get information about prospective pastors. "A long distance phone call could have prevented many short-term pastorates," said Hill.



... It Is Time To Declare Ourselves!

● "If my people who are called by name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land." II Chronicles 7:14 RSV.

The Negro people have been humble and prayerful for well over one hundred years now, and long before that, long before their so-called "emancipation." It is far past time for white Americans to humble themselves, to pray God's forgiveness, to turn from complacent indifference and the pride of discrimination.

The Negro has suffered the depths of degradation and humiliation, far beyond that which any white man could be forced to share. There are many silent white Americans who need to put their Christianity into practice, who need to live their love for God by speaking and acting in defense of their Negro brothers.

When we watch a TV news film of Negroes marching peacefully down a crowded street, chanting, "God is on our side," then we had better believe them, and we had better act accordingly.

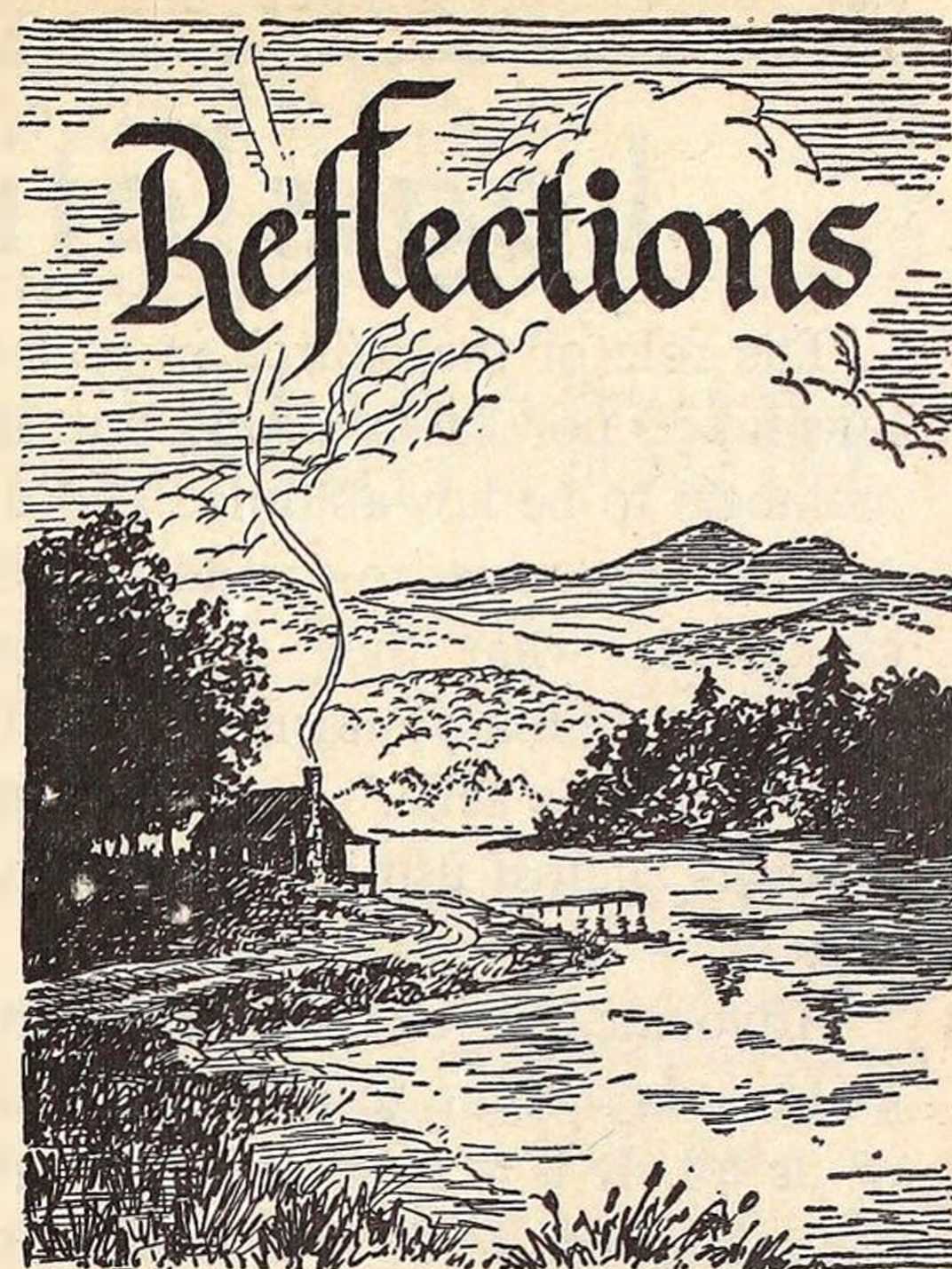
One of our sons asked, "Why are the Negroes arrested for walking down the street? What's wrong with that?"

What could we answer?

We could say that the Negroes are "disturbing the peace." Whose peace? Does the white segregationist have peace in his heart? Perhaps they are disturbing his hatred.

There are many white Americans who sincerely believe that the Negro is right in demanding his freedom, but we are doing little or nothing to help him. Do we respect the opinions of our white neighbors more than we fear the judgement of God?

How long will the darker nations of the world



Our days are like identical suitcases—all the same size, but some people can pack more into them than others.—*Friendly Chat.*

Education is to create men who can see clearly, imagine vividly, think steadily, and will nobly.—Edward Leon, *What Is Education?*

The harvest of happiness is most often reaped by the hands of helpfulness.—*Meadowbrook Herald.*

Work done with little effort is liable to yield little result. Excellence necessitates effort—hard, sustained, concentrated effort. So, if you are sleeping over your job, instead of sweating over it, overhaul yourself.—B. C. Forbes, *Forbes.*

Many of us don't have to turn out the lights to be in the dark.—*Ethical Outlook.*

accept our condescending benevolences before rising to condemn and conquer us because of our willful weaknesses at home? We must practice Christian love with our Negro neighbors or else prepare to fight an armed Africa. Christian Americans must stand together, white and Negro, side by side, or all Americans will lose their freedom and their Christianity.

"If any one says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen." I John 4:20 RSV.

White Christians have no time to delay. We have already delayed far too long. White Christians have allowed the United States Supreme Court to outdo the church in the promotion of Christian principles and practice.

The church is to be a house of prayer for all peoples, yet often we have made it a sanctimonious country club for white worshipers only. If we are unwilling to kneel before God beside our Negro brothers, then we dare not kneel before God at all.

We dare not wait for the Negro to visit our church. We must go out and invite him to come in.—Marjorie Lou Stump, 5614 North Walnut, Kansas City, Mo.

Legislation And The Church

The role of the church in society is neither that of lawmaker nor lawbreaker, but rather it teaches its members to be law-abiding. Those, therefore, who use religion as a cover to spread lawlessness should be disclosed for what they are, lawbreakers. The Bible teaches, "submit yourselves to every ordinance of man for the Lord's sake." It teaches respect for authority; it warns against using liberty for a cloak of maliciousness.

Advocates of civil disobedience are strengthening evil hands seeking to pull down the roof on the heads of us all. It is a false argument that says, "What we are asking you to do is unlawful. But the law is wrong, and this makes what we are doing right." This kind of argument that the end justifies the means leads to that which is never better but always worse. No law can be violated with impunity. When it is done in the name of freedom, it always furthers anarchy and despotism. The Bible says, Whosoever resists the power resists the ordinance of God.

Men who seize the name of the church as an institution, and with it beat the heads of opponents in hope of winning their political objectives are violently abus-

ing the church. There are those trying to use national church organizations to secure passage of particular laws. When they speak, they are claiming to represent millions of church members in these organizations, yet these members have not been consulted as to their own views or such activities on these matters.

Too much present integration agitation is depending on legislation rather than regeneration. The main mission of the church is not the equalizing of all men, but the evangelizing of all. The equality of men is vertical, not horizontal. *All* men are equally lost. *All* men equally need the saving Gospel of the Son of God. He is the same Lord over *all*, and is rich unto *all* that call upon Him. He is able to save unto the uttermost *all* that come to God through Him.

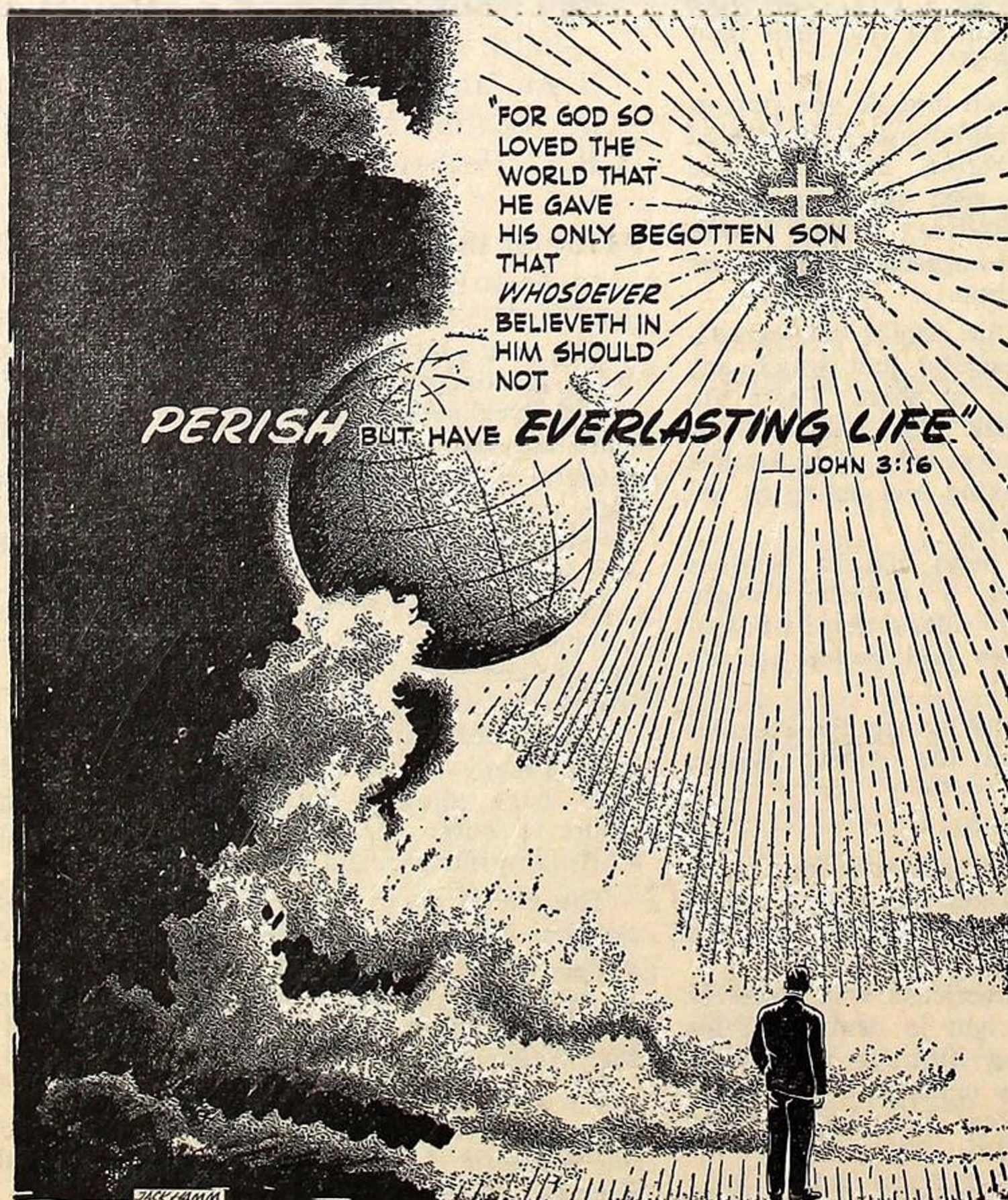
But *all* men are not equal one to another in ability, in length of life, in influence, nor in cleverness. If the entire assets of the world were divided equally among all people, the economic equality would not last twenty-four hours. Equal justice, equal opportunity should be accorded all. But we must remember the limits of legislation. No government can make all men equal. Let's not forget the fact that there are one talent, two talent and five talent individuals. No social legislation is going to change this fact of human nature.

We must be concerned for human need. Our responsibility is to do what we can, to be rid of injustice and every obstructing evil. But we must let the state be the state, while the church remains the church. We must be concerned for the persuasion that is in the spirit of Christ, the voluntary response of a heart that recognizes and loves the right, and not for concern to intimidate, to pressure, to force others through the power of the state to our point of view. Men cannot be converted by the power of the state, they can only be coerced.

Know What You Believe

In the present disorder and unrest, it is imperative that we know the Way. The world's most needed citizen is a "simple Christian who knows his Bible and who knows what stand to take in the face of evil." We agree with Bishop Lilje who recently said this in a four-day Faith and Light project in Brookings, South Dakota. The German churchman who was imprisoned by the Nazis, and was once sentenced to death, said

OF EVERLASTING CONSEQUENCE



Aid To Church Colleges Faces Test

WASHINGTON, D. C. (RNS)—In the first test case of its kind, the Horace Mann League of the U.S. filed suit in Maryland seeking an injunction against the use of public funds appropriated by the legislature for church-related colleges in the state.

The challenge affects grants to two Protestant and two Roman Catholic colleges—Hood College (United Church of Christ), Frederick; Western Maryland College (Methodist), Westminster; and the College of Notre Dame, Baltimore, and St. Joseph's College, Emmitsburg, (both Catholic).

Basis of the suit is a bill passed by the state legislature of Maryland granting funds ranging from \$500,000 to \$750,000 to each of the institutions for construction of both academic and housing facilities.

The League charges that construction at public expense of two science laboratory buildings, a dormitory, a dining hall, and a classroom building on the church-controlled campuses violates Church-State separation.

This state case is viewed as a forerunner to similar suits which may be instituted to test the college aid program now under consideration by Congress, if it becomes law.

The Horace Mann League is an old-line organization of professional educators, founded in 1922, whose objective has been to advance the cause of public education in the U. S. and the ideals of Horace Mann, known as the founder of American public schools.

BAPTIST BELIEFS

by Herschel H. Hobbs

Substitutionary Atonement

This means that in His atoning death on the cross Christ died as a substitute for sinful man. He did for man what man or anything else could not do for him. The idea of substitution is clearly taught in the animal sacrifices of the Old Testament (cf. Day of Atonement, Lev. 16). Isaiah 53:1-12 is truly a foregleam of Calvary.

The New Testament clearly sets forth this truth. This may be seen in two prepositions used with respect to Christ's death: *anti*, over against, instead of; *huper*, in behalf of, in the place of. For instance, the Son of man came "to give his life a ransom for (*anti*) many" (Mk. 10:45). Or ". . . my blood, which is shed for (*huper*) you" (Lk. 22:20); ". . . my flesh, which I will give for (*huper*) the life of the world" (John 6:51); ". . . I lay down my life for (*huper*) the sheep" (Jn. 10:15). Caiaphas unknowingly expressed this idea when he said, ". . . it is expedient for us, that one man should die for (*huper*) the people, and that the whole nation perish not" (Jn. 11:50).

This same truth is taught throughout the remainder of the New Testament. Paul says that "Christ died for (*huper*) the ungodly" (Rom. 5:6); "Christ died for (*huper*) our sins" (I Cor. 15:3); "For he hath made him . . . sin for (*huper*) us . . ." (II Cor. 5:21); "Who gave himself a ransom for (*huper*) all" (I Tim. 2:6).

The author of Hebrews says that Jesus tasted "death for (*huper*) every man" (2:9). I Peter 3:18 says, "For Christ also hath once suffered for (*huper*) sins, the just for the unjust . . ." And I John 3:16 notes that "he laid down his life for (*huper*) us." It is unnecessary to multiply citations.

Now what is the meaning of this truth? It means that Christ became our substitute to do for us that which we could not do for ourselves. As sinners men live under the "sin-death principle" (Mullins) which they cannot break. In His death and resurrection Christ broke the reign of this principle and delivered man from it. He stood over against (*anti*) us in order to do this. Furthermore, man in his sin is under the condemnation of a righteous God. Christ took this condemnation on Himself (*huper*). This word means "over" or "above." Thayer notes that it carries the idea of one standing or bending over the one he would shield. Thus Christ bent over us to receive in His body the punishment that was due to sinful man. He became our substitute on the cross as He died. He became our substitute as He rose again providing life which we could not achieve for ourselves.

Yes, Jesus Christ is the Substitute. But He is Substitute in fact only for those who believe in Him (John 3:16).

Right Diagnosis-Wrong Remedy

Editor J. Robert Moskin took *Look* magazine for his pulpit to preach on "Morality U. S. A." His article will do some good in focusing attention on our present moral crisis. He indicts the church for its failure. He details the ugly scene around us: "the beatnik; the racist; the wild kid; the price-rigging executive; the pregnant high school girl; the dope addict; the vandal; the bribed athlete; the uncared-for-aged; the poor; the criminal."

the Christian needs firmness of faith, fearlessness, and fellowship. Marxism and Communism have the advantage today in the world's ideological struggle because they are certain of what they believe, this church leader from overseas said. Know what you believe and stand for it!

In his article he quotes Ralph McGill of the Atlanta Constitution as saying that Baptists are the worst of all major religious groups in the matter of curing racism.

The gifted writer of this article in *Look* magazine gives a frank diagnosis of conditions in the U. S. A., but he is absolutely wrong in his prescribed remedy: "We must find a new moral code that fits the needs of the society we live in." Like too much of the preaching in magazine articles this one in *Look* draws false conclusions and ignores the moral code God has already given us. It's not a new moral code we need but new men and women who are transformed within. Only one power can make men new, that is the power of Christ within.

Tennessee Topics

First Church, Dunlap, September 15, ordained as deacons: Tommy Eakins, Clarence Ewton, Jr., Charles Henry, and Barker Thurman. Vernon Webster, Missionary for Sequatchie Valley Association, brought the charge to the deacons; Deacon Tom Page brought the charge to the church.

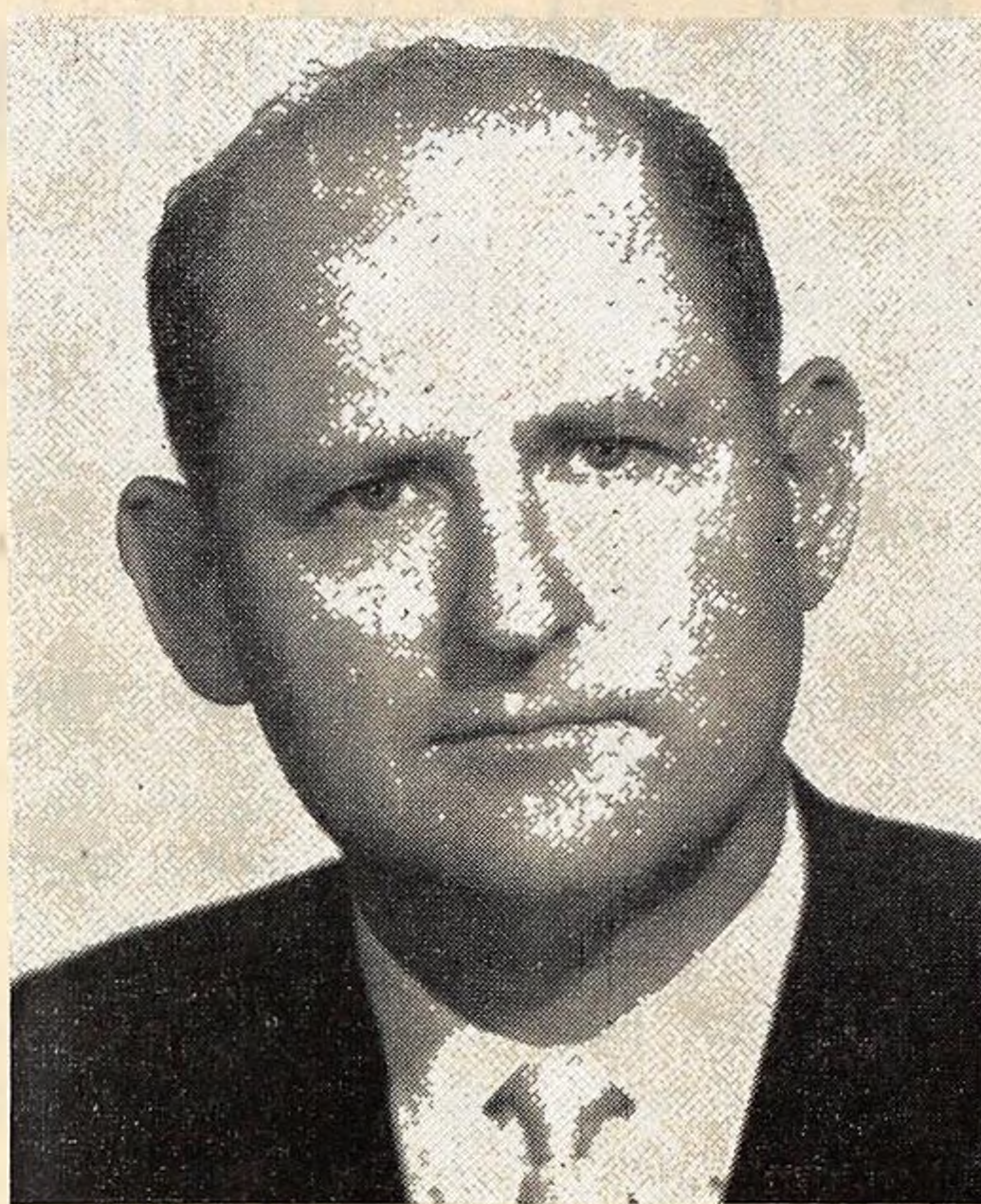
North Athens Church was led in revival September 8-15, by Pastor E. L. Williams, Bell Avenue Church, Knoxville. There were 15 additions by baptism, two by letter, and a large number of rededications.

Northside Church, Chattanooga, plans a \$160,000 educational unit to be completed during 1964. The new project was announced at a homecoming service observing the 37th anniversary of the church, September 15.

Billy LeRoy Trice surrendered to the call of the ministry during revival services at Rocky Valley Church, Wilson Association. Allen Buhler of Fairview Church, did the preaching. Raymond Patterson is the pastor.

Tom Wells becomes pastor of New Hopewell Church, Kimberlin Heights Road, Knoxville, October 13 succeeding Jerry Tillman who has accepted a charge in California. Wells comes from Mt. Lebanon Church, Chilhowee Association.

Friends and fellow members of the late Austin Crouch at Immanuel Church, Nashville, have given Bibles to place in the Austin Crouch Room, a chapel in the new Southern Baptist Convention Executive Committee, which occupies the first floor of the building opened this year. He died in 1957.



SOMERVILLE—O. M. Dangeau, pastor of First Church here, read his resignation to the church Sunday night, September 15. His resignation becomes effective October 14. He has served the church 7½ years. "Much progress has been made in the church under his leadership," states Mrs. Buel Martin, secretary. Dangeau becomes pastor of First Church, McKenzie, Oct. 15.

Herman Samuel Tabor, youngest son of Rev. and Mrs. C. D. Tabor of Lewisburg, had the degree of Doctor of Dental Surgery conferred on him at commencement exercises of the U.T. Medical Department at Memphis' Ellis Auditorium, Sept. 22.

H. Eugene Leamon has been called as assistant pastor of Red Bank Church, Chattanooga, with Serena Chapel as his specific responsibility. Sept. 29 marked the beginning of his service. Leamon, who pastored Clyde's Chapel Church, Wendell, North Carolina, the past three years is a graduate of Carson-Newman College and Southeastern Seminary. A native of Knoxville, he is married to the former Glenna Faye Brooks also of Knoxville. They have two children, three year old Gregory Eugene and a six-month-old daughter, Kelly Dianne.

First Church, Obion, closed a revival Sept. 15, in which three former Graves County, Ky., men were associated in leadership roles. It was not planned as such but was one of those things that "fall out for the furtherance of the gospel," according to Pastor Robert W. Ivy; the evangelist, Rev. Robert Covington, First Church, Union City; singer, Mr. James Allcock, student at Southern Seminary and Minister of Music of Crestwood Church, Crestwood, Ky., were all three born and spent early boyhood days in Graves County. There were eleven additions to the church.

Missionary Personnel

Rev. and Mrs. Richard E. Morris, Southern Baptist missionaries on furlough from Taiwan (Formosa), have moved to Prescott, Ariz. (address: Cortez Circle Apartments, Apt. H-1), from Somerville, Tenn., their home town. Mrs. Morris is the former Christena Simmons.

Rev. and Mrs. F. Calvin Parker, Southern Baptist missionaries to Japan, may be addressed at Togashi-machi, Chi 139, Kanazawa City, Japan. He is a native of Apopka, Fla.; she is the former Harriett Hale, of Hamblen County, Tennessee.

Newly elected deacons at First Church, Humboldt, are Russell Ford, Ralph Jones, Jr., David Martin, James McAlister, Harold Pinkley and C. B. Shankle.

Shady Springs Church, Polk County Association, ordained Walter Waters to the ministry, Sept. 22.

O. S. Brown of Chattanooga died Sept. 20. He was a deacon of Brainerd Church.

Gerald Gooch, music director of South Fulton Church has resigned. Mr. Gooch has been called by the High Point Church, Mayfield, Ky., to a similar position.

Homer Clyde Wingo, Memphis, a leading Baptist layman of the McLean Church for 20 years, died September 16. Mr. Wingo recently was honored by the Baptist Student Union at Memphis State University as "Man of the Year" for his work with the college youth group.

An agreement between Baptist Hospital, Memphis, and the University of Tennessee College of Medicine has been signed providing for UT medical students to receive instruction at the hospital.

Joseph T. Carter, some years Associational Supt. of Missions, Robertson County, moved from Springfield to 63 Ingram Street, Jackson. He underwent surgery Sept. 25, at Jackson-Madison County Hospital.

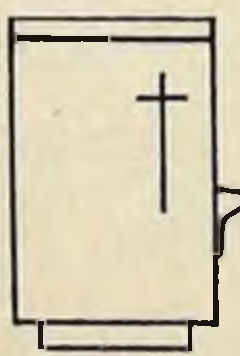
Mrs. W. A. Nelson, who has served Oakwood Church, Knoxville, as choir director for 35 years, was honored Sept. 22 when the church observed "Roxie Nelson Day". She was presented flowers and a love offering at a reception. She will continue to serve her church as president of the WMU and teacher of the Dorcas Class.

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College Related Churches

By Norman W. Cox

God made Baptist churches and colleges for each other. The expanding processes of Baptist life and service continually make their churches and colleges more mutually essential. They need a marriage made and perpetually blessed of God. The common interest of each is dependent upon a proper relationship between them. There are five reasons why they should devotedly serve each other.

Their Mutual Historic Impact

American Baptist churches in the first 127 years (1639-1766) existed without any colleges of their own. Their educated leadership was trained by non-Baptists. Progress was less than a snail's pace. The beginning of Brown University in 1766 came when the eighteenth century revivals were at their crest. At that time the Baptist churches in America could not have been more than 175 with a membership not exceeding 12,500. In 1800, 34 years after the beginning of their first college, Baptists had not fewer than 1,200 churches and 100,000 members. By 1845 when the cleavage came between North and South there were 9,385 churches, 6,364 ministers and 720,046 members.

Prior to 1900 Baptists founded more than 1,500 schools of varied kinds. Several became colleges that serve today. By the end of the nineteenth century Baptists in America had 43,000 churches with 4,100,000 members. In 1962 all the Baptist groups in this country reported more than 92,000 churches with approximately 22,000,000 members. They had sent missionaries trained in their colleges to the nations of the earth. Students of these schools have largely staffed their colleges, seminaries, many varied organizations, and have educated thousands of pastors, denominational leaders, and laymen. These leaders have strengthened the churches, their communities, the states and the nation.

A chief source of the expanding power of Baptist life and service in America since 1766 has been Baptist schools and colleges.

A Mutual Source of Power

For nearly two centuries Baptist colleges have immeasurably contributed to the growing life of their denomination. One of the chief sources for this growth has been the spiritual powers generated in the lives of future Baptist leaders by their schools. Their churches through their denomination provided for their education. In their colleges the batteries of their souls were

charged with Christian visions, concepts, and convictions. They became men and women sent from God to serve society in whatever roles and areas their lives were cast. The source of these spiritual endowments has been Jesus Christ incarnated in Baptist college administrators and teachers. These ministers of the grace of Baptist college education have largely served with such sacrificial Christian dedication that their spirit and example became a living heritage in the hearts of those to who they ministered.

A Mutual Debtorship

An adequate appraisal of the contributions of Baptist colleges and seminaries to Baptist churches in particular and Baptist life in general will prove that Baptist churches have never invested money in any cause that paid larger dividends. These dividends have been returned to the churches in pastors and other ministers in a Christian vocation plus laymen and devout women. In our church colleges their lives were challenged, their ideas were instructed and their aspirations were directed. By their training they were prepared for the fruitful ministries they render in the service of Christ wherever they are. Their college by these ministries has proved itself to be church related.

Because of what the colleges and seminaries have done for all the areas of Baptist life, Baptist churches have become debtors to the colleges they own. The colleges by what they have given the churches have paid well for what they have received.

A Mutual Responsibility

A church and a college of necessity must grow to meet responsibilities in the expanding obligations and opportunities which confront each. Buildings and budgets for each must be increased over what they were ten or twenty years ago.

One lesson is obvious. The education provided in state colleges and universities, limited as they are by the separation of church and state, etc., is totally inadequate to meet the undergraduate level educational needs of those whose lives are dedicated to the Christian callings to be pastors, missionaries, ministers of education and music, and lay church leaders. This applies to those whose education terminated with the primary bachelor's degree or those who go for graduate study.

Our seminary faculties are acutely aware of the inadequate context for seminary work of those coming to their classes from state schools in comparison with the situation of students of equal ability who did their

college work in a Baptist institution.

Therefore, Baptist churches need to protect their own future by more adequately providing for their colleges.

A Mutual Opportunity

Baptist churches increasingly need and must have more and better education in their Baptist colleges in the immediate future. Our churches must educate more of their young people in their schools if an adequate supply of the right quality of leadership is to be provided for the years ahead. Their schools need not only to enlarge their faculties but strengthen their support. The average teacher in a Baptist college today of equal ability and preparation serves at an average salary of 25 per cent less than his counterpart in a tax supported college. This inequality of income is draining off from our college faculties many of their better young professors with growing families because of the pressures on their own family budgets. This is an alarming problem. Its pressure can do great damage. It calls for the understanding and cooperation of their churches to help them meet this new crisis.

Conclusion

Two hundred years of the history of church owned colleges and college related churches proves that Baptist Christian education in such a context and perspective continually serves to create more churches to be served by more students who were educated in church owned colleges. These church owned colleges can only keep the progress cycle moving as they are sustained in church cooperation.

About Recent Books

By J. W. Storer

Forever Free

By Joy Adamson

(Harcourt, Brace & World)—This is the last of the three books about an African lioness and her three cubs, the others being, "Born Free" and "Living Free." All are in the "best-seller" class. It is not only a superbly written book, amply illustrated by remarkable photographs, but it is a passionate plea for wild life conservation. Highly recommended.

The Unity of Christians

By Augustin Cardinal Bea

(Geoffrey Chapman—Edited by Bernard Leeming)—Appointed by Pope John XXIII to handle all questions relative to the problem of church union that might come before the Ecumenical Council. What Cardinal Bea writes about should be authoritative; he writes from the viewpoint of an absolute authority—the Roman Catholic church. "If there is to be a unity, it must come from an unconditional surrender to that infallible authority," says Cardinal Bea. Should be required reading by all Baptists, in particular those who think the climate of Roman Catholicism has changed.

Dr. Cox, who formerly headed the SBC Historical Commission, is now assisting the TBC Education Committee as research editor.

WMU RETREAT

Gatlinburg Civic Auditorium October 11-13, 1963



Top Row: L. to R.

Brewer

Padgett

Sutherland

Bottom Row: L. to R.

Belote

Jones

Hunt

Chafin



THEME: BE YE WITNESSES

PROGRAM HIGHLIGHTS:

Friday Evening

6:00 Registration

7:30 Song Service Eugene Sutherland, Director

Presentation of Diamond Jubilee Pins

To Associations reaching Anniversary Goals

Speakers: Mr. Phillip C. Padgett,
Executive Secretary, United
Tennessee League, Nashville
Miss Betty Brewer, Director
Girls' Auxiliary Department
WMU, SBC, Birmingham

Saturday Morning

9:00 o'clock—Special Feature Miss Alma Hunt
Executive Secretary,
WMU, SBC, Birmingham

10:00-12:30—Conferences

WMU Presidents, Vice-Presidents—

(In Churches with more than one WMS)

..... Mrs. W. C. Summar, Oak Ridge

WMS Presidents, Vice-Presidents—

(In churches with more than one WMS)

..... Mrs. W. Fred Kendall, Nashville

WMS Presidents, Vice-Presidents—

(With Circles)

..... Mrs. Lee R. Griffiths, Chattanooga

WMS Presidents, Vice-Presidents—

(Without Circles)

..... Mrs. Jonas L. Stewart, Huntingdon

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Circle Chairmen

Enlistment

Programs

Parliamentary Procedure

Prayer

Mission Study

Community Missions

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Mrs. Robert H. Dills, Dyersburg

Miss Frances Sullivant, Nashville

Miss Betty Brewer, Birmingham

Miss Beulah Peoples, Nashville

Miss Jannie Engelmann, Nashville

Saturday Afternoon

Recreation

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Tours to see fall beauty of the
mountains; Arrange your own.
Shopping, hikes, visit museum, etc.

Saturday evening

Hear the Missionaries

Miss Marjorie Jones, Ghana

Dr. James D. Belote, Hong Kong

Sunday Morning

9:30 o'clock

Worship

10:30 o'clock

Dr. Kenneth Chafin,

Dept. of Evangelism

Southwestern Baptist Theological

Seminary, Fort Worth, Texas

11:30 o'clock—Adjournment

50 Per Cent Limit Set On Loan Fund Borrowing

NASHVILLE (BP)—The Southern Baptist Convention Home Mission Board will be allowed to borrow up to 50 per cent of the corpus (total) in its church extension loan fund, but not the 75 per cent it has asked for.

The Executive Committee of the SBC, which must pass on financial policy, held to the 50 per cent figure "for the protection" of the Board, John H. Haldeman, Miami, chairman of the finance subcommittee, explained.

The subcommittee felt the Board would have service too much on its loan total if the 75 per cent were allowed, Haldeman said. G. Frank Garrison of Atlanta, assistant executive secretary and loan officer for the Board, presented the request.

Garrison contended the Executive Committee's action would force the Mission Board to renegotiate its loan arrangements with Atlanta banks. It would also strand some churches which were expecting building loans through the Board's loan funds, he claimed.

Executive committeeman Owen Cooper, Yazoo City, Miss., manufacturer, voted against the finance recommendation and

spoke out in the discussion as well. At a previous committee meeting, he took a similar stand against what he considered restriction of the Mission Board's loan activity.

Cooper's vote, however, was the only negative one voiced, although his question was not the only one raised by a committeeman. Porter Routh, Nashville, committee executive secretary, reported that "the amount of money they are going to borrow is not all the money they will have available." Repayments (from loans already made), interest and Convention allocations to the loan fund were cited as other sources.

Routh said under the Board's "liberalized policy, not all of the loan money is going to new churches, but is being used to increase the amount loaned to previous borrowers. We feel the major point is church extension."

Cooper warned Southern Baptists against what he said was the danger of "getting financially conservative and theologically liberal. We ought to have \$50 million (available for church loans)!"

The corpus of the Home Mission Board church extension loan fund is expected to reach \$10 million by the end of 1964.

Deplores Ban On Evangelical Pastor

LEPTOKARYA, Greece (RNS)—An Anglican minister, addressing the Greek Evangelical Church's annual convention here, deplored the refusal of the Greek government to permit the Rev. Argos Zodiates, pastor of the Katerini Evangelical church, to re-enter the country.

The Rev. Owen Thomas, chaplain and lecturer at the London Bible College, asserted that charges of proselytizing (banned in Orthodox Greece) and of anti-Greek political activities have been levied against the ousted pastor "without so much as a pretense of evidence."

He contended that in barring Dr. Zodiates, the government was "furthering the interests of the State Orthodox Church and is obviously prepared to follow the religious party-line."

Mr. Thomas expressed his conviction that Evangelical Christians in Greece fear "further persecutions of a political nature." He urged Protestants everywhere "to pray earnestly for their brethren in Greece, that they may be able to endure steadfastly this new 'fiery trial.'"

The Anglican minister also asked all Evangelicals in Greece to remain "free from bitterness, so as to face their persecutors with the love of Christ."

"It is well-known," he added, "that many Greek Orthodox Christians, and even clergy, are ashamed of the un-Christian spirit thus manifested by their hierarchy."

Baker Hotel Chosen

NASHVILLE (BP)—The Baker Hotel, Dallas, has been chosen headquarters hotel for the 1965 Southern Baptist Convention in that city. The SBC Executive Committee made the selection.

New Postmaster General 3rd Catholic In Cabinet

WASHINGTON, D. C. (RNS)—With President Kennedy's nomination of Dr. John Austin Gronouski of Madison, Wis., as Postmaster General, the United States for the first time in history has three members of the Cabinet who are Roman Catholics.

Other Catholics currently holding Cabinet posts are Attorney General Robert F. Kennedy and Secretary of Health, Education, and Welfare Anthony J. Celebrezze.

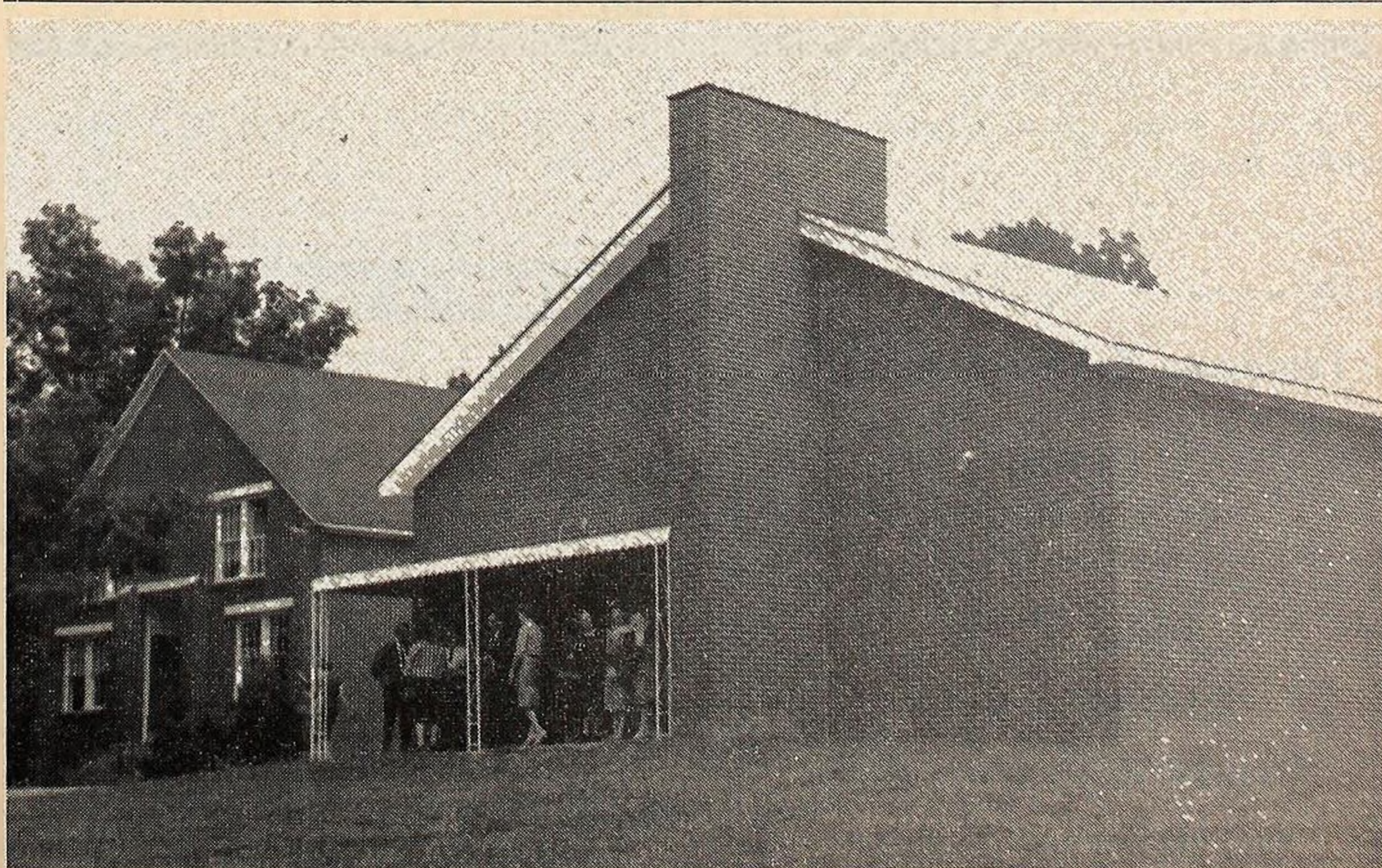
Mr. Gronouski, 43, an economics professor and authority on public administration, is a native of Dunbar, Wis., and is of Polish-American ancestry. He has been commissioner of the Wisconsin State department of Taxation at Madison since 1959, an appointee of Sen. Gaylord Nelson (D.-Wis.), who was then governor.

100 Arrested After Attacks Upon Christian Institutions

JERUSALEM (RNS)—More than 100 arrests were made when hundreds of ultra Orthodox Jewish youths rioted at Protestant and Roman Catholic institutions in Jerusalem, Jaff and Haifa in protest against alleged Christian proselytizing activities.

The most serious disturbance took place at the Church of Scotland school in Jaffa, where insult-shouting demonstrators beat children and caused considerable damage.

Regarded as the most violent and carefully-organized incidents of their kind in this country, the riots were denounced by Premier Levy Eshkol and Minister of Religion Dr. Zerah Wahrhaftig.



ARDMORE—Cash Point Church near here recently dedicated this new structure containing an auditorium seating 300, a pastor's study, a library, two nurseries, and a class room. The new structure is adjacent to the church's former building, shown to the left beyond which is the pastor's home. The new airconditioned building cost \$30,450. This low figure was due to the fact that some members took the contract almost at cost. Cash Point Church has 260 resident members and a membership of about 400. Bert R. Murphree has served as pastor for two years. Gayland Hargrave is superintendent of Sunday School. T. L. Ferguson is Training Union director.

Church Study Course Books Suggested For Study

DURING 1964 (January-September)

January Bible Study Week

Adult—*The Letter to the Ephesians* by W. Curtis Vaughan (release date, November, 1963)

Young People's—*The Letter to the Ephesians* by W. Curtis Vaughn (release date, November, 1963)

Intermediate—*Life at Its Best* by Phyllis Woodruff Sapp (release date, November, 1963)

Junior—*Bible Heroes* by Ethel Hudson Williams

Primary—*The Story the Bible Tells* by Mayola Johns Clark (release date, November, 1963)

Beginner—*Friends Who Help Us* by Anna Beth McQuade Rogers

Nursery—*Good Food to Eat* by Polly Hargis Dillard

Baptist Heritage Week (Church Membership Study Week, April)

Adult—*Religious Liberty* by C. Emanuel Carlson and W. Barry Garrett (release date, March, 1964)

Young People's—*Champions of Religious Freedom* by Davis C. Woolley (release date, March, 1964)

Intermediate—*Pioneers of Religious Liberty* by Valois Byrd (release date, March, 1964)

Junior—*Fighters for Freedom* by Margaret Williams

Primary—*My Country* by Esther Evans (release date, March, 1964)

Beginner—*God's Care in Spring and summer* by Maurice and Jane Ireland Williams

Nursery—*When I'm at Church* by Ann Huguley Burnett

Operation Home Study (Summer)

Adult—*Living in the Faith* by Howard P. Colson

Young People's—choice of: *Christian Marriage* by Martha Boone Leavell, *Guidance for Christian Home Life* by W. Perry Crouch, *Tomorrow You Marry* by Joe W. Burton

Intermediate—*Is This My Life?* by Ruby Peoples Treadway

Junior—*My Family and I* by Bethann Van Ness

Back-yard Study (Summer)

Adult—*God Calls Me* by J. Winston Pearce

Young People's—*Christian Leadership* by Mary Frances Johnson Preston (Revised, 1955)

Intermediate—*Blueprint for Tomorrow* by Ralph Phelps, Jr.

Junior—*Heroes of the Faith* by Mary Wilder Colson (release date, March, 1964)

Sunday School Preparation Week (September)

Adult—*Reaching All Prospects for the Church*, compiled by A. V. Washburn (release date, July, 1964)

Young People's—*The Ministry of Visitation* by John T. Sisemore

Intermediate—*It's Up to You* by Dorothy Severance

Junior—*The Talking Penny* by Bethann Van Ness

Primary—*God Wants Me to Learn* by Evone Wood Capell (release date, August, 1964)

Beginner—*Sounds That Sing* by Evelyn Britt

Nursery—*Animal Friends* by Elizabeth Hutchens

Tennessee Student Convention

First Church, Clarksville
November 1-3

Dr. William Hall Preston
Honored Speaker



Dr. William Hall Preston will be the featured program personality at the 1963 Baptist State Student Convention, November 1-3. He will be the main speaker on Saturday evening, following presentation of student summer missions directed by the B.S.U. of Union University, Jackson.

Dr. Preston, associate in the department of Student Work, Baptist Sunday School Board, Nashville, has had as his responsibility, the direction of student summer missions work in the Southern Baptist Convention, so it is fitting that he share the evening's program with the student missions presentation.

Dr. Preston will be retiring from his position as associate in the department of Student Work in early 1964, and will be the honored speaker at the convention. Look for future announcements concerning other program personnel.—Pitts Hughes

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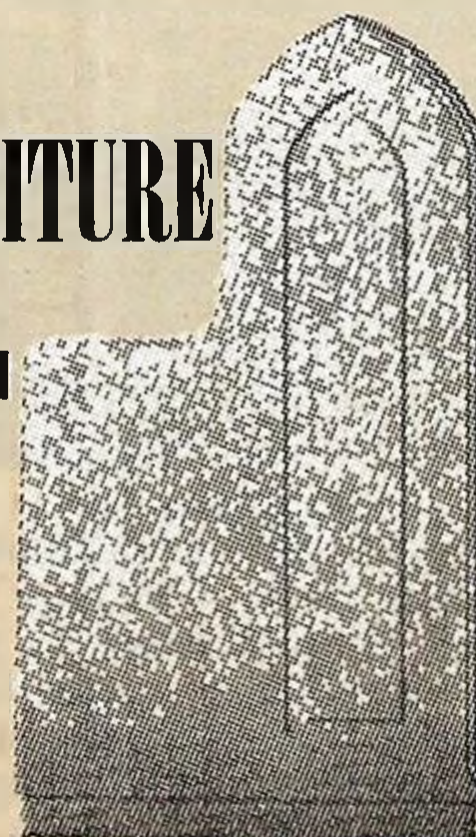


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Southeastern Sets Date To Inaugurate Binkley

WAKE FOREST, N. C. (BP)—Olin T. Binkley will be inaugurated here Oct. 17 as president of Southeastern Baptist Theological Seminary.

Representatives from the five other Southern Baptist Convention seminaries are expected to attend. So are officials from other SBC agencies. In addition, representative from senior colleges in North Carolina and from many Baptist colleges are expected.

Binkley, former dean of the faculty and professor of ethics at Southeastern, succeeds Dr. Sydnor L. Stealey who retired on July 31. Stealey had served as Southeastern's only president during its first 12 years.

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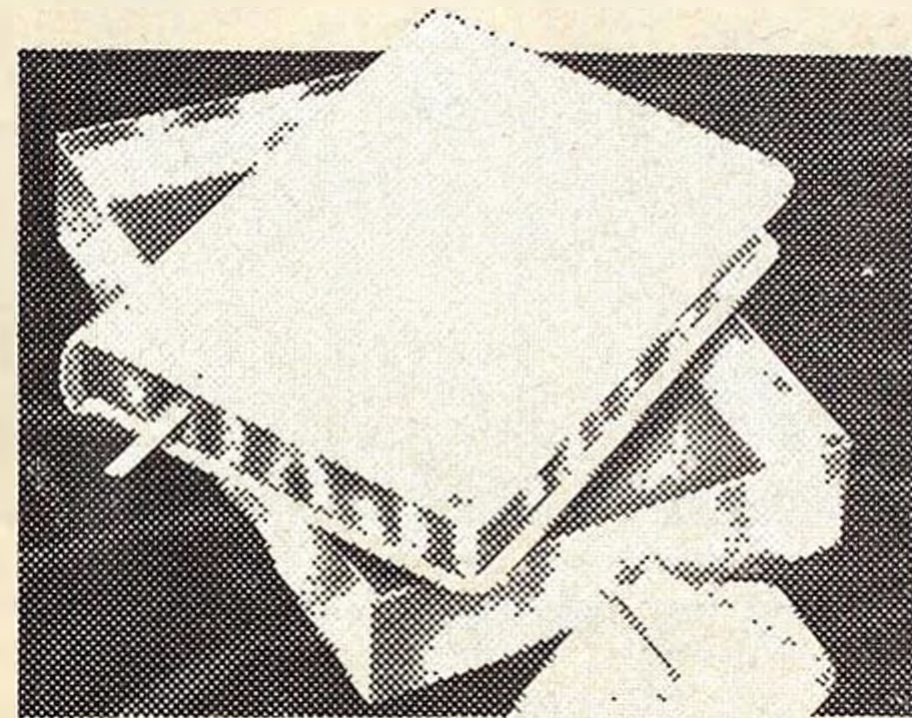
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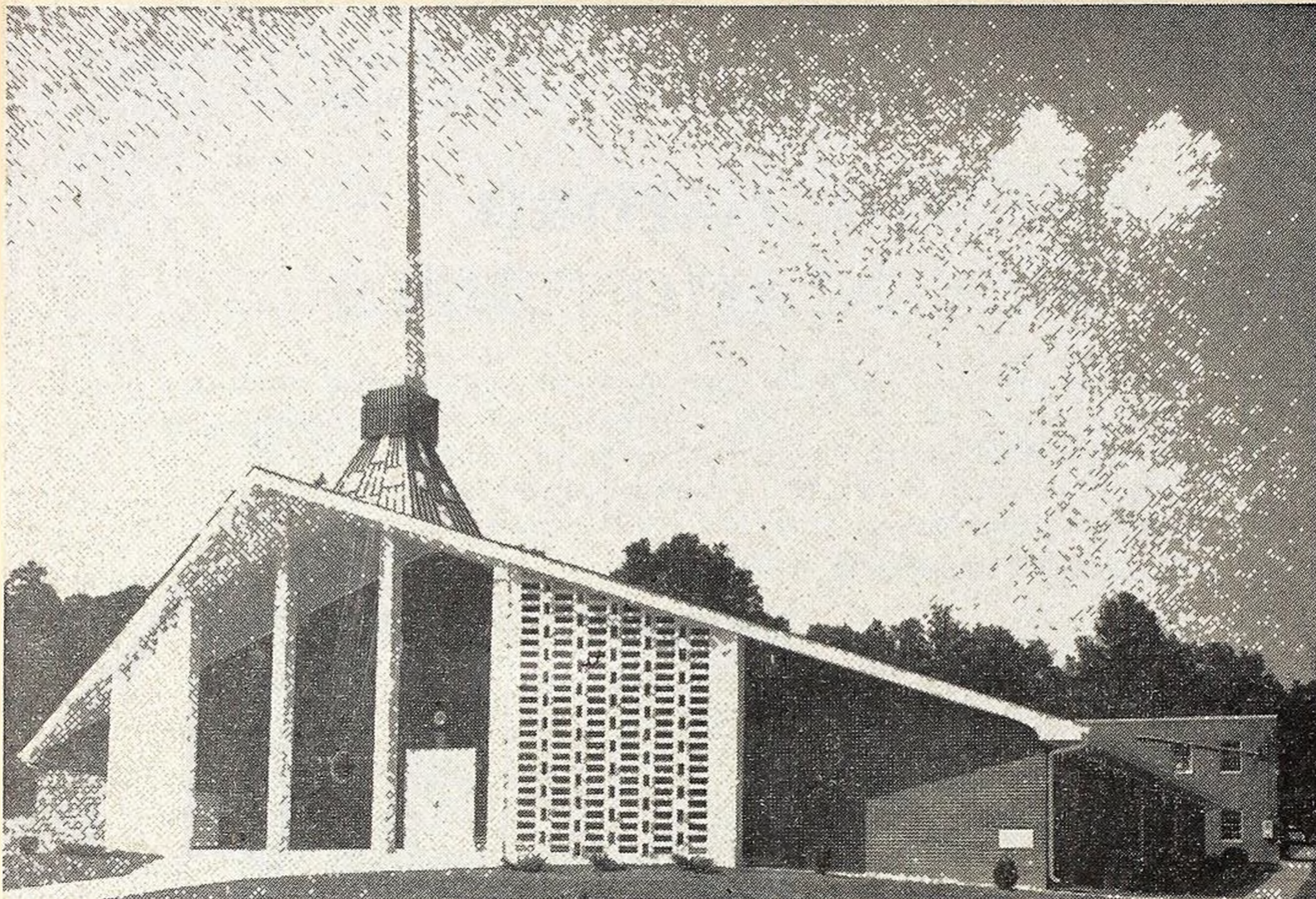
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Hixson Church Dedicates New Building



First Church, Hixson, dedicated this new \$175,000 education-sanctuary building September 1 replacing one burned last February. The sanctuary seats 570. There are 17 classrooms, six rest rooms, two hallways, a pastor's study, and a foyer. Interesting features of the contemporary design are fiberglass baptistry and spire, exposed beams, two nursery suites near the entrance, and one story construction except for the balcony which is temporarily divided into three classrooms. Pastor C. E. Blevins painted the baptistry mural.

Chain Of Conversions Seen As Revivals Open

By Mrs. James G. Stertz
Missionary to Germany

The invitation had closed and the congregation at English-language Immanuel Baptist Church, Wiesbaden, Germany, had accepted for baptism a lovely Junior girl. The visiting evangelist, Dr. H. Franklin Paschall, of Nashville, Tenn., was dismissing the service when a young woman stood by his side.

"You wish to speak to me?" he asked.

"Yes, yes, I must," she replied, and the congregation sat down to wait and pray. Minutes later she stood with joyous face, testifying of her new-found faith in the Saviour.

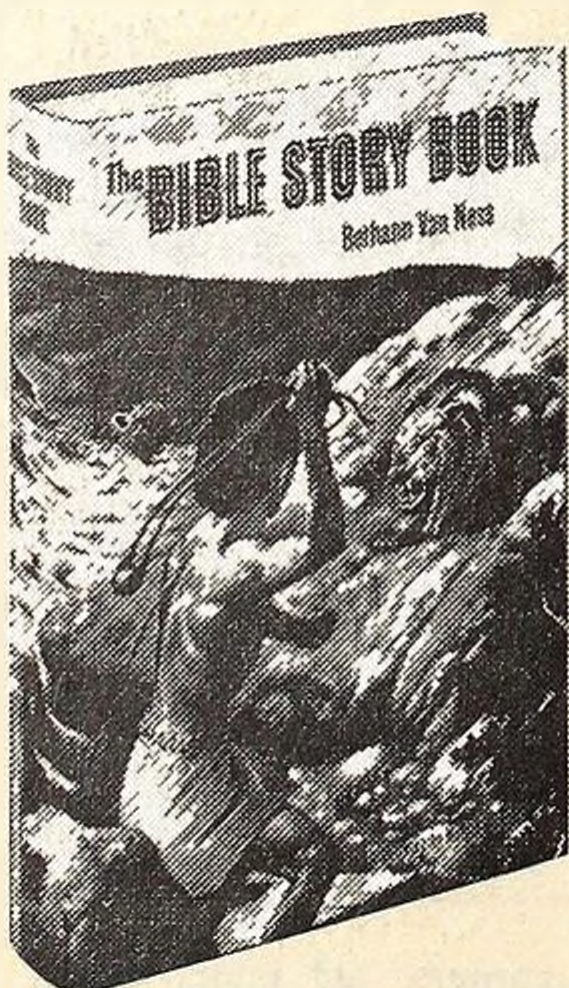
As the congregation moved from the building, a young man grasped the arm of Rev. James G. Stertz, Southern Baptist missionary in Germany. "Can you come to my house?" he cried. "I believe I have found the Lord and my wife is very near a decision. We need to talk."

This young man's experience with the Lord began on the Saturday night before when his neighbor, a deacon, felt compelled to go to him and present God's claim on his life. The young man told the missionary: "When he felt I was so restless I couldn't stay still. I drove downtown to the church, but it was late and the church was locked I went to the woods because I figured that was the next best place. I have been in the woods before but that night I was scared. I knew I was lost. I cried out, 'Jesus, save me!' A light came into my heart and peace, and it's been that way since."

The young man's wife, German by birth and rearing, speaks everyday English well, but theological language and concepts are beyond her. "What does 'repentance' mean?" she asked the missionary. With German and English Bibles open they began to talk quietly and slowly about repentance and salvation.

These stories could be duplicated over and over as the simultaneous revivals in the English-language Baptist churches of West Germany, France, Luxembourg, and Spain got under way Sunday, September 15. At the end of the second day, six churches had reported a total of 12 professions of faith, 25 additions by letter, and nine rededications. Every church reported record crowds, including many first-time visitors.

A total of 26 churches and missions participated in the two-week crusade, with 13 having services the first week and 13 the second. The meetings closed Sept. 29.



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New Student Worker



Miss Lucile Peak, a native Virginian, has been chosen as interim director of student work for Memphis State University. She is a graduate of Madison College, Harrisonburg, Virginia, and the W.M.U. Training School, Louisville, Kentucky. Some of her college honors included election to "Who's Who In American Colleges and Universities", membership in Alpha Sigma Alpha Sorority, and B.S.U. president.

Miss Peak has served as director of student work at Longwood College, Farmville Virginia, Mary Washington College, Fredericksburg, Virginia, and the University of Illinois, Champaign.

In addition to her work in various states, Miss Peak has traveled in the Middle East, and attended the Baptist World Youth Conference in Beirut, Lebanon, this summer.

She assumed her duties at Memphis State on September 10, and will remain there for one year as interim director.

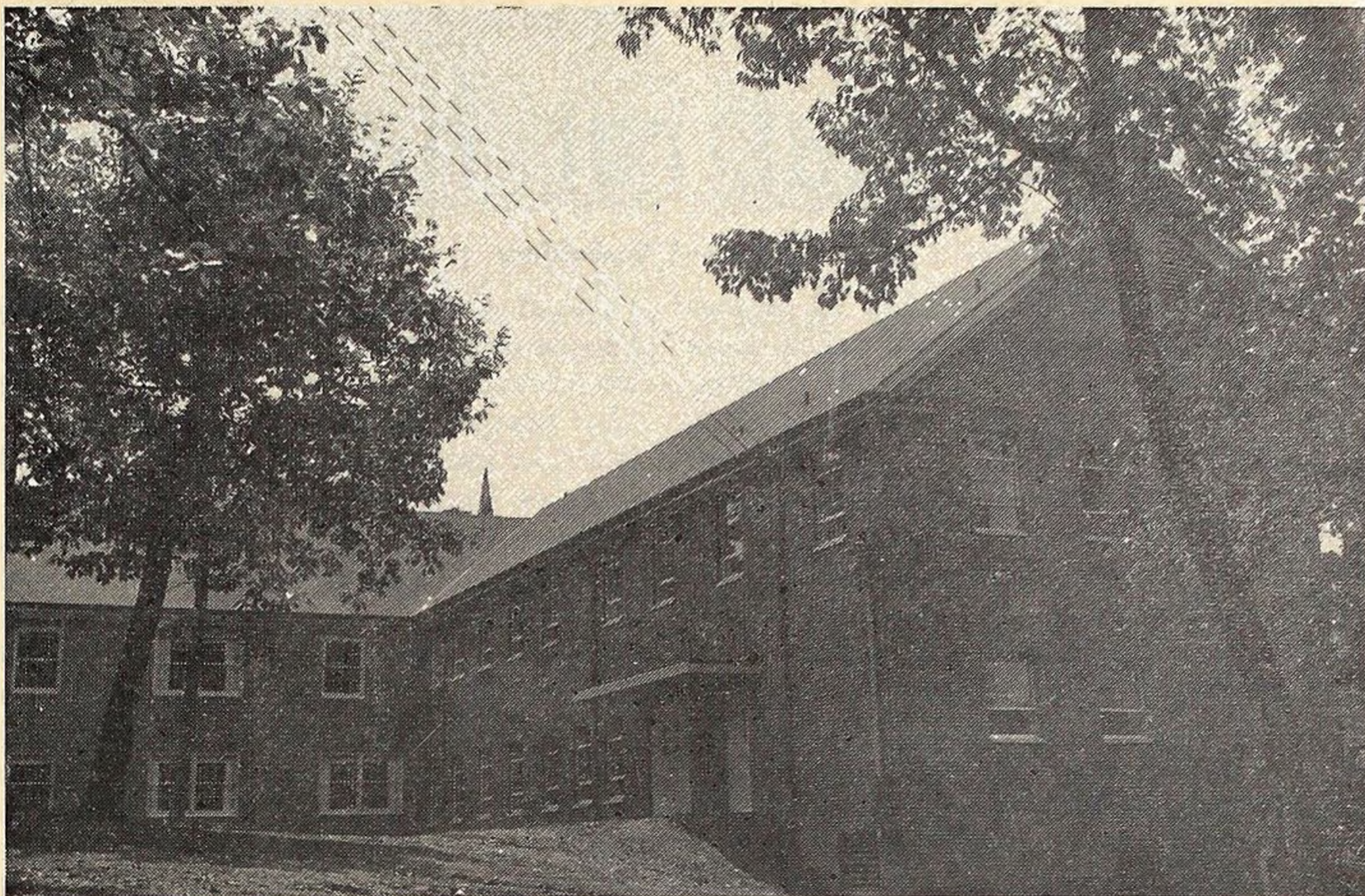
New Handbook Contains Special Tips For Men

Some of the best tips for men during 1964 may be found in the Brotherhood Handbook, not the Wall Street Journal.

The 160 page 1963-64 Brotherhood Handbook just off the presses contains a special section of tips for each officer of the Church Brotherhood and the planning committee of the organization.

The special section is only one of several features in the new Handbook. It also contains thirty suggested Brotherhood Programs and how to convert each into meaningful experiences for men.

The Handbook also contains a complete list of supplies and other helps for doing effective Brotherhood work. It is available from the Brotherhood Commission, Memphis, Tennessee, for \$1.00 a copy, or 85¢ each when bought in quantities of five or more.—Roy J. Gilleland, Jr., Secretary Brotherhood Department.



Signal Mountain Church, September 22, dedicated a new addition to the auditorium with contemporary front, new entrances and an additional 110 seats. The church also dedicated a new educational unit (shown above) providing for five nurseries, a primary, one intermediate and two adult departments. The project cost about \$135,000. A. B. Coyle is the pastor.

William Stockton, pastor of Lewisburg's East Commerce Church since its organization in 1959, becomes pastor of the church at Mt. Juliet Oct. 1.

James Craigmyle, new pastor of Smyrna Church, Chapel Hill, was ordained to the full work of the ministry in a special service at the church Sunday afternoon, Sept. 15. Pastor Carlton Bell, Ridgewood Church, Pleasure Park, Ky., preached the ordination sermon.

First Church, Columbia, has called Michael L. Prowse as associate pastor in charge of religious education. A graduate of Oklahoma Baptist University and New Orleans Seminary, Prowse served the Palm City Mission of First Church, Stuart, Fla., for some four years where R. E. Lee, now the Columbia pastor, served as pastor.

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Discard Your Autumn Worries



Autumn can become a nightmare to church Brotherhood officers who think they must plan a new year of programs by themselves.

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-An Appeal For Harmony-

TEXTS: I Corinthians 1 to 4 (Larger)—I Corinthians 1:10-13; 3:5-11 (Printed).

It will be noted that the first ten lessons of the incoming quarter are taken from Paul's two letters to the church at Corinth, while the remaining ones are taken from his letter to the Galatians. The city of Corinth was located on an isthmus which was to the ancient Grecian world what that of Panama is to the modern Western world. Its population was more than a half million. It was noted for its immorality, symbolized by the shrine erected to Aphrodite where some thousand temple prostitutes engaged in drunkenness and debauchery. Paul spent eighteen months in the city and succeeded in establishing a church there. As time passed the church was beset with strife within. The printed text furnishes two main ideas on how to deal with internal difficulties, present then and present now in all too many churches. Let us note them.

Fight Faction (I Cor. 1:10-13)

This of course means to fight the spirit of faction wherever and whenever it shows its ugly head, which is like that of a deadly snake. The ancient Greeks told the famous story of the Apple of Discord. Our old reading books told the story of the old father who taught his quarreling sons the

value of unity with a bundle of sticks. Paul here in these verses warns against faction in the church by showing its utter absurdity. "Is Christ divided?" he asks. Further in the letter, he indicates some of the marks of the spirit of faction.

First, such a spirit is a sure sign of spiritual immaturity. This is to suggest the vast difference between child-likeness and childishness. While each Christian is to be like a child in humility and in being able to be taught, he is to avoid being petty and childish. Too many churches, like that at Corinth, manifest the attitude of fault-finding at the expense of harmony and unity. Too many present-day Christians must be coddled and pampered when they should be conducting themselves like strong and active followers of Christ, assuming heavy loads and responsibilities for the advancement of His kingdom.

Second, such a spirit if allowed to grow becomes a stumbling-block to those outside the church's fellowship. Those who are lost and confused have a right to expect within the church group a spirit of love and mutual concern. Jesus had a sure word in this regard. "By this shall all men know that ye are my disciples, if ye have love one to another" (Jn. 13:35). Harmony which springs from genuine Christian love is the one hall-mark of the church that will first be noted by those outside its fellowship.

Glorify God (I Cor. 3:5-11)

Some of the church members at Corinth sought to glorify mere human leaders, such as Paul or Apollos, instead of God. Such a tendency leads to glorification of self, in the end. Paul would have none of it. It is presumed that Apollos likewise rejected the idea. Any leader that seeks glory for himself rather than for God thereby disqualifies himself for leadership in the church. Paul here uses two figures or illustrations concerning the church and its spiritual well-being, in terms of good leadership and divine blessing.

First, he compares it to a plot of ground to be used for growing crops. "Ye are God's husbandry (Moffat translates the word as



ON MATTERS OF
Family Living

By

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

Director of Counseling, Trinity Baptist Church

Too Much Spanking Reaps Bitter Harvest

Parents who have allowed spanking to become a habit should ask themselves if the child will remember the lickings—or the lessons they were meant to teach, Dr. John F. Kenward, dir. of child psychiatry at the Univ. of Chicago, said recently.

"Many children and adults, too, can recall only the 'licking,'" he reminded. While "a few whaps on the back seat never hurt anyone", chronic spanking doesn't teach a child anything but fear and resentment, and can reap a bitter harvest in adolescence.

Disciplinary problems often are aggravated by parents' attitudes toward the small child's impulses, wishes and desires, noted Dr. Kenward. "There is nothing evil or malicious about a small child," he says. Parents may handle simple situations overforcefully when they insist on reading moral aspects into every wish and action of a child who is merely acting his age.

"farm"). Ponder the comparisons inherent. The church may be thought of as a "farm". Paul had merely planted. Apollos had merely watered. The ministries of both alike were necessary, but neither would have been of benefit if God had not given the increase. Since the spiritual growth and development depend solely upon God, let us give all of the glory to Him.

Second, he compares it to a building. Was Paul reminding the church members at Corinth of some of the magnificent buildings that stood within their great city and in so doing teaching them something of the beauty and dignity of the church? Paul had merely builded the foundation of their church. He was altogether willing to let other leaders add to its structure so long as they would never vary from its original foundation stone, Jesus Christ. Nothing else really mattered then, nor does it today.

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ERIC AND THE DIVING BIRD*

By Enola Chamberlin

Eric and his father were on a camping trip in the Rocky Mountains. Each morning they left their campsite to take long walks. Everywhere were strange, beautiful things to see and to hear.

Sometimes they climbed trails leading to high peaks. Sometimes they tramped through grassy meadows. Sometimes they followed swiftly rushing streams. On one of these stream-following days, they saw the diving bird. Eric saw it first.

"Dad," he cried out, "look at that bird. It fell right into the water. It will drown."

Before Eric had all the words said, he saw the gray, stuggy-tailed bird pop up out of the stream. The water was running off its glossy feathers as it would run off a duck.

Eric's father laughed. "He fooled you, didn't he, Son? Sit still and watch. He'll go back into the water again. He's after his dinner. That dinner is bugs that live on the bottom of the stream."

"What kind of a bird is it?" asked Eric.

"It's a water ouzel," his father said. "Some people call him a stubby-gray because of his short body and tail and his color. Others call him a dipper because of the dipping motion he makes."

"Can he swim?" asked Eric.

"After a fashion," said Father. "However, he usually goes right down to the bed of the stream. There he runs along on the gravel and rocks. He uses his wings in the water in much the same way as when he's in the air. So he may be said to fly underwater."

The bird had hopped onto a rock when it came out of the water. Now it burst into song.

"He sounds like a mockingbird", said Eric

"More likely the mockingbirds mimic him," said Father. "Listen to how much his song sounds like running water."

"It does ripple, doesn't it?" said Eric.

The ouzel broke off right in the middle of its song. It gave a gay little dipping motion and plunged into the water and out of sight. In a few seconds it flipped to the surface right at Eric's feet. Startled, it plunged back. Eric saw it race away, wings outspread as if it were flying in the water. When it came out of the water, the bird was far downstream.

"What does he do when the water freezes in winter?" asked Eric.

"These running streams don't freeze solidly," said Father. "Air holes are always in the ice. The ouzel plunges into one of

these. He finds his meal of bugs and insects and then comes up through the same or another air hole. The cold doesn't bother him at all."

Eric was looking around at the trees. "Where does he nest?" he asked.

"If he can find a waterfall, he builds his nest where it will be kept moist by the spray," said Father. "If no waterfall is near, he will seek out tree roots where everything is moist. He uses lots of moss with the mud and twigs of his nest. He likes it to stay green and alive while he is nesting."

The ouzel had not come back.

"We'd better go on if we expect to have any more adventures today," said Father.

"Yes," Eric agreed, "but seeing this diving bird is one of the best adventures I've had in a long time."

Eric and his father went on, looking for more strange and beautiful things in the woods.

DOWN IN THE DUMPS*

By Thelma C. Carter

Do you know the meaning of the expression "down in the dumps"? It is usually used when a person is not in a happy frame of mind.

A story tells that an unhappy king of Egypt named Dumops built a pyramid to honor himself and his family. King Dumops had hoped to be one of the greatest kings of Egypt. He spent a lifetime trying to outdo other kings.

Because King Dumops was not as successful and happy as he had hoped, he spent hours, even days, thinking and worrying in the underground chambers of his pyramid. Alone he grieved over the things he had failed to do as a king. From his actions, according to the story, we have our expression, "down in the dumps."

Dumops' pyramid was one of the many pyramids built by the Pharaohs, or kings of Egypt. The Nile Valley still has many pyramids.

A pyramid was built as the final resting-place of one person only. Pyramids were really burial tombs. Smaller pyramids, belonging to other members of the royal household were built near the king's pyramid. Many pyramids have disappeared because of the winds and sands.

Pyramids have puzzled men for centuries. How were the huge stones, some weighing many tons, raised to their correct places? Bible history tells us that thousands of slaves labored all their lives building the huge pyramids.

Pyramids were planned to be enlarged so long as the builder lived. Thus, kings enlarged their tombs again and again for as

Wally Phillips, now the pride of WGN in Chicago, says we should erect a new Statue of Liberty—only instead of carrying a torch she should be holding the bag.

The father of a ten-year-old boy looked at his pride and joy watching television with a bored expression on his face, then remarked, "When I was your age, son, I walked miles in blizzards, milked four cows early each morning, and rode a horse instead of riding in a comfortable car. What do you think of that?"

The boy looked up at his father and remarked, "I wish we could have that kind of fun now."

The GI was competing in a rifle tournament and when his card was brought to him, it was such a poor performance that he involuntarily remarked to the Captain, who was scrutinizing it: "After looking at my card, I feel like shooting myself." To which the Captain murmured, still looking at the card, "Better take two bullets!"

I was taking my 4-year-old daughter on an overnight train trip—her first. We had to share an upped berth. Sometime during the night she awoke and sat up suddenly. Thinking that she might be frightened, I asked, "Do you know where you are?"

"I sure do," she replied. "I'm in the top drawer."

many as twenty and thirty years. They decorated them, sometimes in gold and silver.

Ancient pyramids appear strange to us today. To ancient people, the square foundation plan and the triangular slanting sides, with underground rooms, was thought to be the finest kind of building.

A pyramid always had a secret opening. Rare and valuable jewels, furniture, scrolls, and inscriptions were placed inside tombs. Thus a proud king tried to honor himself, often to no avail.

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Attendances and Additions

Churches S.S. T.U. Add.

Sept. 22, 1963

Alamo, First	224	85	2
Alcoa, First	481	268	3
Alexandria	202	80	
Athens, Clearwater	156	44	
First	609	197	8
Mission	87		
Niota, First	142	37	1
Riceville	136	67	
Auburntown, Prosperity	134	64	
Bemis, First	331	105	
Bolivar, Dixie Hills	74	32	
First	389	119	
Brownsville	643	138	2
Brucecon, First	196	76	
Centerville, First	97	40	
Chattanooga, Brainerd	948	276	2
Central	524	214	
Concord	474	218	
East Lake	515	165	
East Ridge	704	185	
First	1081	229	1
Morris Hill	293	132	1
Northside	389	88	12
Oakwood	371	163	
Ridgedale	569	216	
St. Elmo	387	122	5
White Oak	515	130	
Woodland Park	346	151	
Clarksville, First	923	242	10
New Providence	268	90	
Cleveland, Big Spring	376	196	
Clinton, First	670	169	2
Second	497	102	
Collierville, First	296	73	
Columbia, First	453	140	9
Highland Park	453	140	
Pleasant Heights	258	96	
Cookeville, First	611	181	29
Steven Street	137	71	1
West View	146	80	1
Wilhite	123	70	
Corryton, Fairview	170	63	
Cowan, First	163	57	1
Crab Orchard, Hailey's Grove	142	81	
Crossville, First	258	62	
Fredonia	103	74	
Oak Hill	107	79	
Dayton, First	307	97	
Dickson, First	223	43	
Dresden, First	185	73	
Dyer, New Bethlehem	228	102	
Dyersburg, Hawthorne	198	115	
Cumberland, Mission	30	25	
Springhill	137	67	1
Dunlap, First	176	52	
Elizabethton, Immanuel	229	98	
Oak Street	215	91	
Siam	238	108	
Etowah, First	303	103	
North	398	103	
Fayetteville, First	467	109	1
Flintville	158	65	
Goodlettsville, First	477	225	1
Grand Junction, First	101	77	
Greenfield, First	197	81	
Greeneville, First	423	165	7
Greenbrier	335	107	
Halls, First	222	46	
Harriman, South	485	189	
Trenton Street	392	104	
Walnut Hill	282	96	
Henderson, First	254	136	
Hendersonville, First	425	85	8
Holiday Heights	23		
Hixson Central	273	165	
First	343	104	
Pleasant Grove	165	76	
Humboldt, Antioch	252	95	
First	526	175	
Jackson, Calvary	660	280	13
East Union	96	63	
First	1,043	317	11
Parkview	370	99	
West	890	395	6
Jefferson City, First	766	480	36
Jellico, First	193	124	
Johnson, City, Antioch	196	119	
Central	691	231	7
Clark Street	318	77	
Pine Crest	211	90	
Unaka Avenue	323	137	
Kenton, First	218	74	
Macedonia	96	69	
Kingsport, Cedar Grove	186	69	
Colonial Heights	405	122	1
First	907	199	
Litz Manor	235	85	
Lynn Garden	456	148	
State Line	300	113	
Kingston, Shiloh	179	131	
Knoxville, Beaver Dam	276	111	

Bell Avenue	751	191	
Black Oak Heights	250	82	2
Broadway	933	322	1
Central, (Ft. City)	1208	356	2
Fifth Avenue	752	213	
First	1024	280	38
Fort Hill	256	87	
Grace	370	181	
Lincoln Park	984	275	
McCalla Avenue	766	231	5
Meridian	690	192	9
Mount Carmel	156	60	
Mt. Harmony	183	113	
Riverdale	160	62	
Smithwood	806	265	1
South	680	261	7
Wallace Memorial	693	234	2
Wallace Memorial Chapel	232	120	
West Hills	237	87	4
LaFollette, First	324	117	
Lawrenceburg, First	220	89	
Highland Park	305	134	
Immanuel	112	43	
Lebanon, First	603	146	
Immanuel	344	147	5
Rocky Valley	118	73	
Lenoir City, Calvary	236	67	2
First	479	134	
Kingston Pike	124	63	
Oral	131	71	
Pleasant Hill	191	94	
Lewisburg, First	389	113	2
Madisonville, First	313	119	
Malesus	219	93	
Manchester, First	329	130	2
Martin, Central	300	84	3
Southside	96	50	
Maryville, Broadway	686	297	2
First	78	29	
McMinnville, Shellsford	213	117	
Medon, New Union	105	47	
Memphis, Barton Heights	254	78	
Bellevue	1577	671	9
Boulevard	435	120	
Brunswick	150	65	
Cherokee	1328	410	
Cordova	125	71	
Dellwood	409	183	
East Park	170	91	3
Ellendale	160	39	
Eudora	957	370	4
First	1485	326	9
Forest Hill	114	52	2
Frayser, First	746	342	2
Georgian Hills	442	166	2
Graceland	719	184	2
Havenview	248	62	
Highland Heights	1308	605	7
Kennedy	525	223	1
LaBelle Haven	624	206	
LeaClair	422	173	1
Leawood	951	315	3
Westwood	437	151	7
Longview Heights	356	113	2
Lucy	152	82	1
McLean	529	192	6
Millington, First	506	350	1
Mt. Pisgah	137	103	2
Mountain Terrace	175	122	2
Oakhaven	491	234	3
Oakville	304	79	3
Peabody	218	128	
Range Hills	150	64	2
Rosemark	49	24	
Rugby Hills	292	149	
Second	476	175	1
Seventh Street	488	155	7
Southern Avenue	759	268	
Southmoor	244	116	
Speedway Terrace	643	301	4
Temple	991	304	1
Thrifhaven	667	300	14
Trinity	601	281	5
Union Avenue	871	236	1
Vanuys	119	53	2
Victory Heights	168	981	2
Wells Station	727	209	1
Whitehaven	715	200	12
White Station	159	85	
Middleton, First	116	40	
Milan, First	441	122	6
Northside	182	68	
Mission	26	20	
Millersville	88	51	2
Morristown, Alpha	116	43	
Brown Spring	79	27	1
Buffalo Trail	229	82	
Cherokee Hill	109	52	

First	813	190	
Grace		96	
Macedonia	141	70	
Westview	179	68	1
Whitesburg	104	32	
Murfreesboro, First	566	142	8
Calvary Chapel	92	54	
Holly Grove	58	18	
Southeast	129	69	
Third	374	128	1
Woodbury Road	273	103	
Nashville, Bordeaux	179	42	
Brook Hollow	470	138	
Crievewood	640	163	8
Dalewood	416	137	7
Donelson, First	830	194	
Eastland	595	140	7
Elkins Avenue	144	78	
Fern Avenue	47	38	2
First	1454	522	37
Carroll Street	157	30	
Cora Tibbs	65	40	
T.P.S.	376		
Freeland	130	49	
Gallatin Road	436	125	
Glenwood	262	47	
Grace	751	178	
Harsh Chapel	214	65	2
Haywood Hills	360	142	4
Inglewood	893	232	4
Cross Keys	58		
State School	100		
Joelton	249	132	2
Judson	580	148	
Benton Avenue	84		
Lockeland	525	151	
Lyle Lane	83	33	
Hermitage Hills	305	170	3
Hill Hurst	189	49	3
Madison, Parkway	237	100	4
Neelys Bend	114	42	
Park Avenue	890	301	10
Riverside	387	96	
Valley View Chapel	90	13	
Rosedale	182	89	
Saturn Drive	324	140	
Shelby Avenue	333	112	
Sky View	351	189	8
Third	226	75	
Una	280	115	
Woodbine	497	196	4
Woodmont	644	240	11
Oak Ridge, Robertsville	708	220	5
Old Hickory, First	470	168	
Temple	253	136	1
Oliver Spring Middle Creek	166	100	
Parsons, First	187	60	
Portland, First	352	97	2
Pulaski, First	340		8
Ramer Gravel Hill	156	79	
Rockwood, Eureka	114	61	
First	473	194	
Pond Grove	170	39	
White's Creek	87	70	
Rogersville, Henard's Chapel	150	90	
Savannah	261	77	
Selmer, First	302	117	
Sevierville, First	489	170	18
Seymour, First Chilhowee	200	55	
Shelbyville, First	510	106	5
Shelbyville Mills	206	100	8
Somerville, First	280	129	
South Fulton	161	49	
Sparta, First	156	57	
Springfield	492	174	
Summertown	155	61	
Sweetwater, First	431	103	
North	211	39	2
Mission	29		
Trenton, First	529	169	
Tullahoma, Highland	239	141	
Spring Creek Chapel	23	12	
Union City, First	595	147	
Samburg	74	47	
Second	265	119	
Watertown, Round Lick	198	83	
Waynesboro, Green River	161	100	2
White House	199	91	2
Whiteville, First	162	48	
Winchester, First	251	57	3
Southside	70		
Oaklawn	122	64	

Oak Grove Church, McEwen, held its homecoming, Sunday, Sept. 22, in connection with its 52nd anniversary. There are 80 resident members. The church expects to build a new parsonage and the offering for the day (\$262.24) boosted the fund to \$1,108.26. Emery O. Farmer, a graduate of Belmont College and now a student at Middle Tennessee State, Murfreesboro, serves as pastor.