

BAPTIST & REFLECTOR

JOURNAL OF
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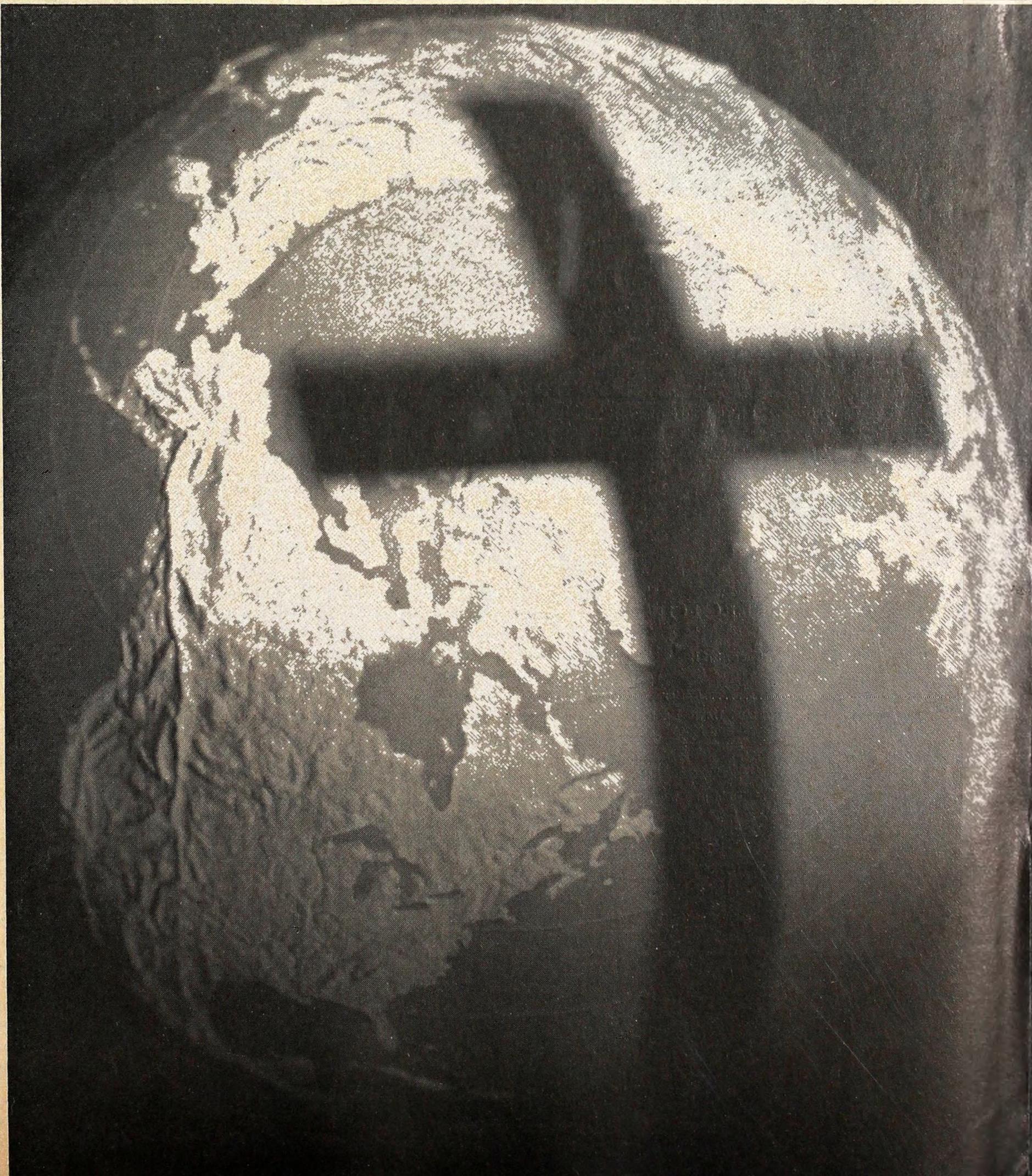
VOLUME 130

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THURSDAY,
SEPT. 3, 1964

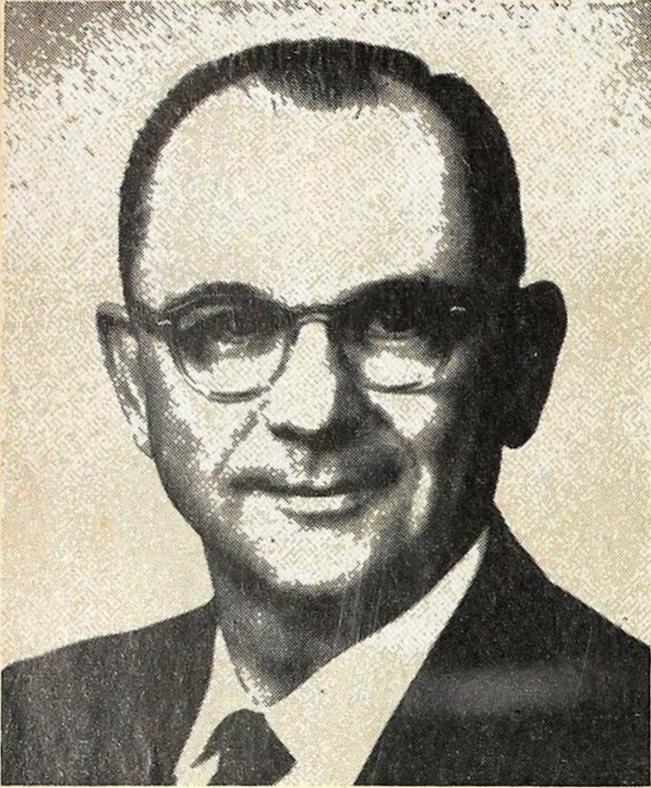
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NUMBER 36



The Suffering, All-Sufficient Saviour

Heb. 2:14-18



Joe Harris, missionary, Carroll-Benton Association

The Apostle asserts the incarnation of Christ, "having taken upon him not the nature of angels, but the seed of Abraham." He shows the reason.

The incarnation means Jesus was both divine and human. "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of



BAPTIST AND REFLECTOR

Established 1835

1812 Belmont Blvd., Nashville, Tenn. 37212
Phone 254-5681

RICHARD N. OWEN *Editor*

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Circulation Manager

Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except Christmas week, under the act of March 3, 1879.

To effect change in address, give both old and new, also name of church and allow 2 weeks.

Subscriptions \$2.00 each; Clubs of ten or more, \$1.50; Church budget rate to 50% or more of church homes, 2½¢ weekly. Advertising rates on request.

Cost of cuts must be paid by those submitting pictures for publication. Space forbids full printing of Resolutions and Obituaries. News-value items in such may be used.

Member of Baptist Press (BP) service of the Southern Baptist Convention. Subscriber to Religious News Service (RNS).

Journal of Tennessee Baptist Convention
W. FRED KENDALL, *Exec.-Sec'y-Treasurer*

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Says Religious Freedom Demands Social Duties

WASHINGTON (BP)—Free exercise of religion is assured to the individual only as he helps assure free exercise for all others in society, according to a seminar group of Tennessee Baptists.

In a study paper on "Free Exercise of Religion and the Citizen's Obligation to Society," the group discussed some basic questions concerning the freedom of the individual and his place in society.

This is one of eight study papers prepared by seminar groups across the country for the Religious Liberty Conference here Oct. 7-9. The conference is sponsored by the Baptist Joint Committee on Public Affairs, C. Emanuel Carlson, executive director

The group posed the following questions:

the same—"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

What was his purpose? It was:

To reveal God. By becoming man the eternal Son made the Father known. Jesus said, "He that hath seen me hath seen the Father" (John 14:9).

To die. Jesus became man to die. As God he could not die. Therefore he assumed another nature and state. He knew what he must suffer in our nature and how he must die in it. Yet he readily took it upon himself.

To destroy the devil. "That through death he might destroy him that hath power of death, that is, the devil".

To deliver. "To deliver them who through fear of death were all their life time subject to bondage".

To become a merciful Mediator. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to god, to make reconciliation for the sins of the people."

Jesus is all-sufficient. "For in that he himself hath suffered being tempted he is able to succour them that are tempted. He suffered in our stead: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:24). He was sinless in temptation: "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin" (Heb. 4:15). He is all the help we need. He will run to the cry of those in danger and bring them aid.

How precious to know that when we are being tempted, the Lord Jesus always stands ready, eager to run to our cry and bring us aid.

- (1) What are the rights of the individual to be religiously extreme or irregular?
- (2) What rights of the community are lost when religious extremes are exercised?
- (3) What guarantees the individual his rights to be religiously irregular?
- (4) What protects the community from the "way out" individual?
- (5) If a line has to be drawn where should it be drawn and who draws it?

They stated that the citizen has an obligation to society to serve the public interest. Yet, some would put that obligation above individual freedom and deny freedom to those who hold other views, they pointed out.

"Because freedom is basically a moral question, the line between public obligation and personal freedom is sometimes hard to see," they said.

The paper presents the idea that free exercise puts man into "tension" with society and with himself. "As a private person he wants to be free; as a public person he wants to conform," it said.

It points out two sides to the free exercise problem, one that can be controlled by law and one that cannot. "Law makes provisions for the conscientious objector and for other aberrants, but not for the man who is subjected to group pressure or community pressure," the paper said.

The Baptist group cited several problems in the range of free exercise and public conflict:

- (1) Religion-oriented problems of social deviation, such as the early practice of polygamy by the Mormons, and Sabbatarrians who observe a holy day other than Sunday;
- (2) Religion-oriented problems related to the national security, such as conscientious objectors;
- (3) Religion-oriented problems of public peace, such as some religious groups who object to the pledge of allegiance to the flag;
- (4) Religion-oriented problems of public health, such as blood transfusions to save a baby's life even though the parents may have religious objections; and
- (5) Religion-oriented problems of personal privilege, when personal privilege must be forfeited because it interferes with the well-being and public peace of society.

Those who overstress free exercise tend to forget that without government there could be no free exercise, the group said. They pointed out that freedom cannot exist in a lawless society.

Government must always be limited because: (1) Government is not the exclusive power in the affairs of its citizens, (2) Government cannot be perfect, and (3)

Baptist Student Work In Mexico

By R. Paul Caudill

The city of Mexico, with a population nearing the six million mark, is said to have approximately 100,000 college students. Some 71,000 of this number are enrolled in the National University of Mexico. Forty-five thousand of the students are enrolled on the main campus which I visited today, with the remaining 26,000 students of the University enrolled in preparatory school throughout the city.

It was here on this challenging campus that Southern Baptists began their student work in 1958, and where the work has grown until it is today strong, virile, and full of hope for the future.

In my long years of missionary journeys, I have grown accustomed to exciting adventures on mission fields, but I must confess that no situation that I have observed in recent years is more arresting and intriguing than the work here on the campus of the National University of Mexico.

What interested me most was the fact that the Baptist students on the campus have been enlisted and organized into student "cell groups" which in turn have become a powerful witness on the campus. There are at present three of the "cell groups" and they number three to ten students each. They are a highly disciplined group. Weekly they meet on the campus and their schedule is somewhat as follows. The first hour is given over to devotional materials which have been read by different members of the cell during the past week.

Government is people, not things, they said.

The seminar group said free society must be guaranteed by law and must apply to all citizens. It must guarantee to each person "the freedom to follow his own will in all things, and never be slave to the unclear and mandatory wills of others." The "fine line between anarchy and submission" must be drawn by the society and not law, they said.

The seminar group included: Daniel R. Grant, Vanderbilt University; G. Allen West, Woodmont Baptist Church; William Dyal, Christian Life Commission, SBC; L. J. Newton, Baptist Sunday School Board, SBC; Davis C. Woolley, Historical Commission, SBC; Gomer L. Lesch, Baptist Sunday School Board; Rabun L. Brantley, Education Commission, SBC; Woodrow W. Phelps, Belmont College; Walter Haralson, Vanderbilt University; Martin B. Bradley, Baptist Sunday School Board. Albert McClellan, program planning secretary of the Executive Committee, SBC, was chairman of the group.

They are assigned a reading log of around 100 pages weekly.

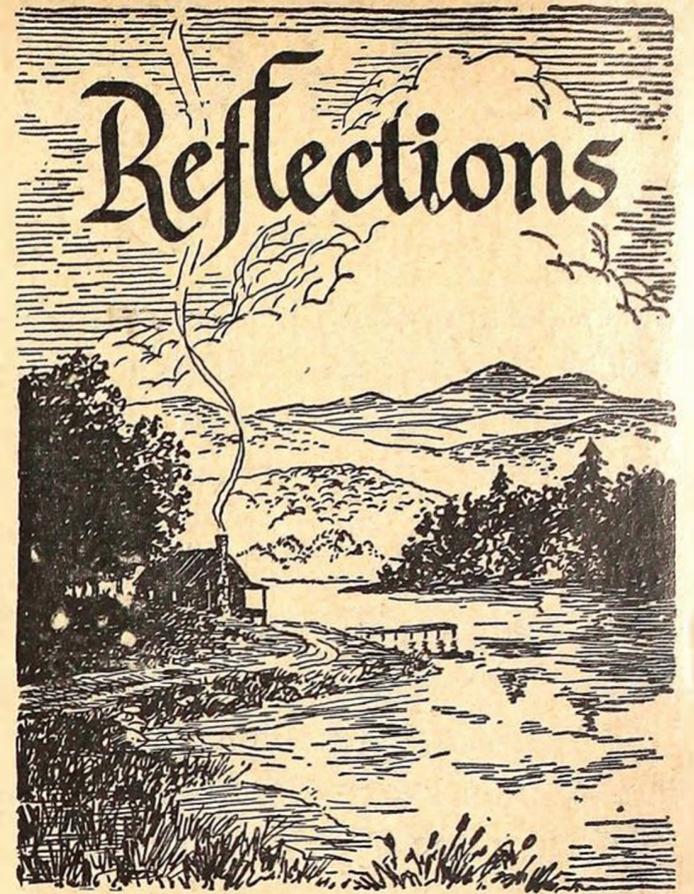
The second hour of the cell group meeting is given over to the sharing of experiences incident to their personal witnessing. Each one reviews his experiences of the previous week. A part of the time is given over in studying how to make the best approach to special student types—such as atheists, agnostics, Buddhists, communists. Reports are also given on the results of their questioning the religious opinions of various students on the campus. Here, in a nutshell, is how the procedure works. A member of a cell group approaches a student on the campus and asks him if he would mind answering some questions on a questionnaire—ten questions in all. Among the questions is a question concerning the student's opinion of Jesus Christ. The last question runs something like this: "Have you at any time felt a need for a personal faith in God?" Nine out of the ten students answer yes—including communists. Using the interview as "a bridge" the student then says, "Could you spare me fifteen minutes then so that I may tell you how I came to have a living faith?" In this way, the plan of salvation is presented. And here, in brief, is how this is done: (1) God loves you and has a plan for your life. (2) Man is a sinner and cannot discover this plan until the barrier is removed. (3) Jesus Christ alone can remove the barrier. (4) You can accept Jesus Christ now by responding to His promise. (5) Revelation 3:20, and other related scriptures are read. (6) The student seeks to lead the believer to a personal commitment at the moment, and an effort is made for a subsequent appointment which would bring the student to the Student Center for a follow-up program. (7) Last of all, the student is introduced to the church, and an effort is made to lead him into total involvement in the work of Christ through the church.

A recent record of the labors of four students working for six weeks revealed that they had been able to interview some 300 fellow students. Of these 300, some 76 made positive decisions for Christ. A goodly number of these have already been baptized.

If this is not an exciting and rewarding undertaking, and one of which all Southern Baptists can be justly proud, help me find one, will you!

Julian Bridges, missionary from Georgia, is literally "carried away" with the work and before the interview was over I was carried away, too.

Dr. Caudill is pastor of First Baptist Church, Memphis.



If appeasing our enemies is not the answer, neither is hating them. Somewhere between the extremes of appeasement and hate there is a place for courage and strength to express themselves in magnanimity and charity, and this is the place we must find.—A. Whitney Griswold, *New Outlook*.

"If you raise your children by the book," our pastor told the Young Married Club at the church, "better make up your mind which one—comic, bank or Good Book." —Burton Hillis, *Better Homes and Gardens*.

The difficulties of life are intended to make us better, not bitter.—George Gritter, *Moody Monthly*.

The new leader is clearly distinguished from the old-style boss. A boss creates fear—a leader confidence; a boss fixes blame—a leader corrects mistakes; a boss knows it all—a leader asks questions; a boss makes work drudgery—a leader makes it interesting; a boss is interested in himself—a leader in the group.—Russell H. Ewing, *Trained Men*.

I met a young man just back from his Army tour in Europe. In the patter of words I mentioned that I might go to Europe next year, but I would have to pay my fare. His reply: "It was not exactly free for me. It cost me the two best years of my life." I went away biting my tongue and mumbling. A lesson I shall never forget.—Harold Hartley, *Indianapolis Times*.

"A wound from the tongue," said Pythagoras, "is worse than a wound from a sword, for the latter affects only the body, but the former, the spirit." And the Japanese have a proverb that says, "The tongue is but three inches long, yet it can kill a man six feet high."—Dr. Arthur V. Boand, *Christian Observer*.

EDITORIALS.....

Good And Evil

Good and evil, like the wheat and tares, are in evidence in American life. They are growing together and the growth of the good apparently does not check the increase of the evil in our country's culture. Are the times good or are they evil? Figures recently given out by the BSS Board's program of research and statistical analysis are food for serious thought. Take these for instance appearing in a July "Survey Bulletin."

"There are more churchgoers in the United States today than ever before. The 118 million (members) is an increase of 30 per cent in the last ten years. But illegitimacy has increased 300 per cent. Pornography has become a \$500-million-a-year business. Venereal disease has increased 72 per cent in one year! Our crime bill is \$20 billion a year. Crime is increasing four times faster than our population is increasing. Juvenile crime is increasing five times faster."

And if that weren't enough to disturb our complacency take these further figures:

"Our nation has 7 million alcoholics and 3½ million problem drinkers. Combine all our churches, syna-

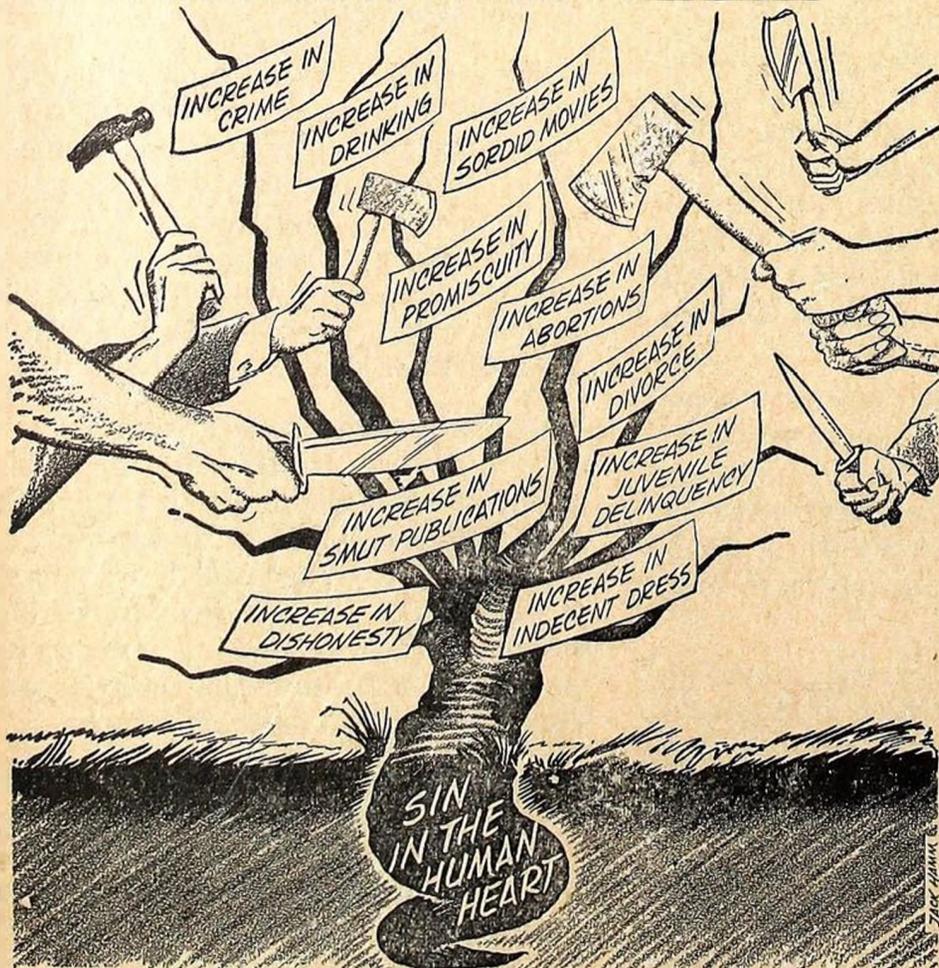
gogues, and temples and they are outnumbered by our taverns by 175,000! Combine all the money we spend on religion, education, medicine, and automobiles and the money we give to gamblers is greater than all those put together!"

The alarming increase in lawlessness forces us to ask ourselves, "Is our religious life without redemptive power?" We should be humbled as we realize the frightening development of evil. But again, what right have we to conclude that the increase in church going and the increase in church membership have within themselves guarantees against further development of evil in the social order? We believe that the only way to improve the social order is through the regeneration of the individual with the changed individual helping to change his environment.

But at the same time we are faced with the fact that evil is not in a quiescent state. Evil is virulently active. It contaminates and corrupts its surroundings evilly. It intensifies and spreads. All this humbles us and compels us to acknowledge our utter dependence upon the power of God to check it and not to count upon human numbers nor upon our own organization to radically change a corrupt and corrupting society into a healthy and elevating one. "It is not by might nor by power but by the Spirit of the Lord" that life is made new. But all things are possible with God.

Beneath-the-surface Trouble And Its Answer

"THERE ARE THOUSANDS HACKING AT THE BRANCHES OF EVIL TO ONE WHO IS STRIKING AT THE ROOT... THOREAU



"REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS (CHRIST'S) NAME AMONG ALL NATIONS" - LUKE 24:47

How Jesus Deals With People

The woman at the well in Samaria is a character who illustrates how Jesus deals with people. Suddenly she found Jesus talking with her. "Give me a drink," He begins with a request. She was surprised. People often try to throw up a barrier against close contact with the Lord. This woman raises the barrier that we call the "racial issue". She expected Jesus to share the prejudice that makes one group of humans dislike another, distrust another, despise another, for no other reason than the accident of birth, or the color of their skin. Jesus completely ignores the incidental distinction of race and goes straight to the central point in talking to her. This is what He has to offer every man, woman, and child no matter what their race. Jesus can bestow a spiritual power and resource that changes any life that submits to his Lordship.

Politicians Ask For Legal Religious Nation

By W. Barry Garrett

WASHINGTON (BP)—Members of Congress continue to introduce bills to establish by law that this nation is religious and that it recognizes God.

Baptists throughout their history have opposed official religion. They have insisted that response to God must be voluntary. They believe that a genuine religious experience is a result of the work of the Holy Spirit in the hearts of people rather than response to constitutions, kings or government authority.

The latest in a series of proposals to establish the religiousness of the nation is a bill to add the words "Under God" to the preamble of the Constitution. Sen. J. Caleb Boggs (R., Del.), for himself and 11 other Senators, made the proposal.

Boggs explained that his purpose was to "add a spiritual dimension to the Constitution that the Supreme Court would consider in deciding any cases before it."

Earlier in the 88th Congress Rep. Frank M. Clark (D., Pa.) made a similar proposal.

The legislative concern for the recognition of God has taken on several interesting turns during the 88th Congress. Sen. J. Howard Edmondson (D., Okla.) proposed an amendment to the Constitution that would read: "Nothing in this Constitution shall ever be construed to prohibit the recognition of Almighty God."

Zeal for a national motto, "In God We Trust," has picked up considerable support. While the motto has been on all coins since 1955, the 87th Congress instructed the Bureau of Engraving and Printing to include the motto on various denominations of paper money.

During the 87th Congress the House of Representatives in a gesture to strike at the Supreme Court ordered "In God We Trust" to be inscribed in gold letters above the chair occupied by the speaker of the House.

Then, further slapping at the Supreme Court, bills have been introduced ordering the architect of the capital to inscribe in the structural stone or marble of the Supreme Court building the words "In God We Trust." Others ask that the inscription be put inside the courtroom itself "in gold letters of sufficient size to make the phrase legible throughout the courtroom."

Rep. Robert F. Ellsworth (R., Kan.) and Rep. F. Bradford Morse (R., Mass.) introduced bills in the House of Representatives to do what the First Amendment already does. Their bills provide "that no

BAPTIST BELIEFS

By Herschel H. Hobbs

Christian Greatness

The question of what constitutes "greatness" has always been a perplexing one among the followers of Christ. John speaks of "Diotrephes, who loveth to have the preeminence among them" (III John 9). And he has had many successors. But he had his predecessors as well. John himself had at one time been one of them along with the other eleven apostles. This was a constant source of concern for Jesus. As it must be even today. He taught many lessons endeavoring to rid His disciples of inordinate ambition. One of the clearest is seen in Matt. 20:25-28.

James and John had just requested the chief places in Jesus' Kingdom alongside Him. The remaining disciples resented their request, probably largely because they had beat them to the request. Jesus replied both negatively and positively.

Negatively, He pictured the pagan or worldly standard of greatness. Literally, "Ye know that the rulers of the Gentiles [pagans] lord it over them, and the great ones exercise tyranny upon them" (v. 25). This standard is gauged by the degree of authority exercised by the few over the many. Jesus said, "Not so shall it be among you" (v. 26, author's translation). The negative "not" is first in the sentence, and so is emphatic. Jesus emphatically denied such a standard for Christian greatness.

officer, or employee of the United States, or any state thereof, shall prohibit, restrain, or interfere with the free exercise of religion."

Nineteen senators earlier in the year proposed a constitutional amendment that would provide for religious laws in all of the states. The exact wording of their proposal is as follows:

"Nothing contained in this constitution shall prevent the enactment by any state of any law with respect to religion; except that no state shall enact any law establishing any organized church or religious association of any faith, denomination, or sect as a preferred or favored church or religious association, or enact any law prohibiting the free exercise of religion."

One of the reasons given by the Senators for state religious laws was that "government's role of neutrality should be between the denominations and sects of the religious and not between the religious and the non-

Positively, Jesus declared the Christian standard of greatness. "But [in contrast to the above] whosoever will be great [may will to be great] among you, let him be your minister [*diakonos*, menial servant, our word "deacon"]; and whosoever will be chief [may will to be first] among you, let him be your servant [slave]" (vv. 26-27). In contrast to the *lord* and *tyrant* Jesus pictured the *menial servant* and *slave*.

He aligned Himself with the menial servant. "Even as the Son of man did not come to be served *menially* but to serve *menially* [both are verb forms of *diakonos*], and to give his life a ransom for many" (v. 28, author's translation and italics). It was this very menial service which Jesus performed, when He washed His disciples' feet (John 13:4-17; cf. Luke 22:24-27). Our Lord did not in this act give His followers an ordinance. He taught a lesson in Christian greatness.

So Christian greatness consists in the attitude and willingness which leads us to perform for the Lord any needed task regardless of how ordinary or menial it may be. Such greatness is not determined by how many people serve us, but by how many people we serve . . . in Jesus' name. Lord, help us to be great by Thy standards, not by those of the world!

religious."

Another bill would require the inscription "In God We Trust" to appear not only on the money of the nation but on all postage stamps, stamped envelopes, and postal cards.

A perennial proposal is the so-called "Christian Amendment." It would amend the United States Constitution by establishing Christianity as follows: "This nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of nations, through whom are bestowed the blessings of Almighty God."

Although these proposals are always made with great vigor, no hearings on any of them have been held, except the "Christian Amendment" several years ago. No one expects any of them to be passed by the Congress this year. However, with the convening of the 89th Congress next January another batch of similar bills will be dumped into the legislative hopper.

Tennessee Topics

First worship services were held in the new sanctuary of Springfield Church, Aug. 23. The educational space in the basement of the new building has not been completed, but according to Grant Jones, pastor of the church, they expect to be in all of the building by dedication day, which has been scheduled for Sept. 13.

Orlinda Church, Robertson County Association, has called William Beene as pastor and he is expected to begin his work Sept. 13. He is a Tennessean, a graduate of Carson-Newman College, and did his seminary work at Southwestern and Midwestern Seminaries. He comes to Orlinda from a pastorate at Sterling, Col.

Jefferson County Baptist Association has secured a former Carson-Newman graduate to be superintendent of missions. Under the direction of the Home Mission Board and the Tennessee Baptist Convention, Carl Ogle will work with all 26 Baptist churches in the county promoting all phases of missions. Ogle received his BA degree from Carson-Newman in 1954 and the BD degree from New Orleans Seminary in 1957. Two years he served as pastor of English Creek Church, Newport, and came to Jefferson City from a two and a half year pastorate at First Church, Wartburg.

John Asberry Petty, known as "Uncle John" died Aug. 20 in a Chattanooga hospital. A life-long resident of East Brainerd, he lived at 8220 Iris Rd. Petty, 84, was a member of East Brainerd Church where his son, Clarence H. Petty, is pastor.

Charlotte Road Church, Nashville, engaged in revival services the first week in August. There were seven additions, six by baptism, one by letter and many rededications. Clifton Dexter of McMinnville was the evangelist and Wayne Fisher led the singing. Thomas C. Smith is pastor at Charlotte Road Church.

Philip Jett of Jackson, has accepted the pastorate of Gates Church in Dyer Association.

A new education wing and a memorial chapel in honor of McLean Church's (Memphis) first pastor was dedicated Aug. 23. The new additions add almost 24,000 square feet to the church plant and were built at a cost of \$340,000. The D. A. Ellis Memorial Chapel is marked by a 35-foot steeple and will be used for weddings and funerals. Dedication speakers were W. Fred Kendall and H. C. Gabhart, both of Nashville.

Sara Nell Callaway, daughter of Dr. and Mrs. Tucker N. Callaway, missionaries to Japan, married Joel Hitt early in August. Dr. and Mrs. Callaway may be addressed at 79 Higashida-cho, Jodoji, Sakyo-ku, Kyoto, Japan. He is a native of Atlanta, Ga.; she is the former Elizabeth Clark, native of Nashville, Tenn.

Two Tennesseans have been selected for inclusion in the 1965 edition of *Outstanding Young Men of American*. They are J. Howard Cobble, assistant to the president of Carson-Newman College, Jefferson City, and Lynn E. May Jr. of Nashville, who heads the Research Division of the Southern Baptist Convention's Historical Commission. The annual biographical compilation of about 10,000 young men of outstanding rank throughout the country is sponsored by the National Junior Chamber of Commerce. Final selection of the Outstanding Men was by a 13-man National Board of Editors.

Aug. 30 ended the six year ministry of Pastor Charles Sharpe at Stones River Church, Smyrna. The Church serves the military personnel of Sewart Air Force Base. Sharpe assumed his new duties as pastor of Cresthill Church, Bowie, Md., Sept. 1., in the metropolitan area of Washington, D. C. Stones River Church selected the following pulpit committee: Sgt. Gordon Tinkle, chairman, Sgt. George Hudson, Sgt. Ralph Taylor, Sgt. Lonnie Ward, Sgt. Pat Looper, Sgt. Jack Sharpe and Sgt. John Lusk. During Sharpe's ministry the church had 208 additions by profession of faith and 352 by transfer of membership.

Memphis Hospital To Add 14 Floors

MEMPHIS (BP)—Baptist Memorial Hospital here expects to launch next year a \$10.2 million construction project to add 14 floors to an existing part of the hospital.

The additional floors will make room for 400 beds for patients. Construction will be finished in 1969, according to hospital authorities. It will also let laboratory, radiology and surgery facilities expand.

Officials said the local hospital, supported by Baptists of three states, has had a waiting list for admission for several years. There are about 600 people on the list at all times now.

The 400 new beds will enable Baptist Memorial Hospital to replace older ward-type accommodations and basement rooms. More efficient and less costly care will be a result, they pointed out.

It was reported also the hospital has reached an agreement with the University of Tennessee for affiliation in medical and nursing education.

Jones To Trenton First Church

O. Wendell Jones will assume the pastorate of First Church, Trenton, Sept. 6. A native of Mississippi, Jones is a graduate of Mississippi College and New Orleans Seminary. He has held pastorates in both states and comes to Trenton from Trinity Church, Oakdale, La., where he served the past three years and two months. Jones served on various committees in Louisiana and has been president of the Pastors' Conference and chairman of evangelism.

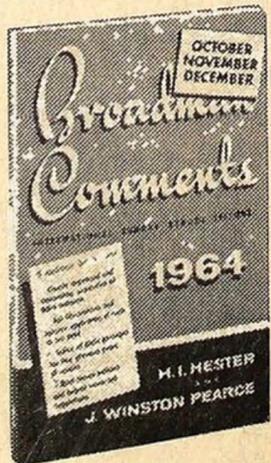
The Wyatt M. Parkers, missionaries on medical leave from Equatorial Brazil, are now living in Townsend, Tenn. (their address: Rte. 1). Both are natives of Tennessee, he of Knoxville and she, the former Cosette Carter, of Pigeon Forge.

Rev. and Mrs. F. Calvin Parker, missionaries to Japan, have moved to Tokyo, where their address is 7/18 Kamiyama-Cho, Shibuya-Ku, Tokyo, Japan. A Floridian, Mr. Parker was born in Apopka but grew up in Tampa; Mrs. Parker is the former Harriett Hale, of Hamblen County, Tenn.

East Dyersburg Mission, sponsored by First Church, Dyersburg, was led in revival services by Ernest Bragg, pastor of Philadelphia Church near Waynesboro. A complete family, man wife and two daughters; in another family a man, wife, and two children; along with five others were baptized Sunday afternoon, Aug. 16, by P. B. Kinsolving, mission pastor. Robert Orr is pastor of First Church, Dyersburg. Mr. and Mrs. Burl Jernigan of First Church, gave the mission a Hammond organ.

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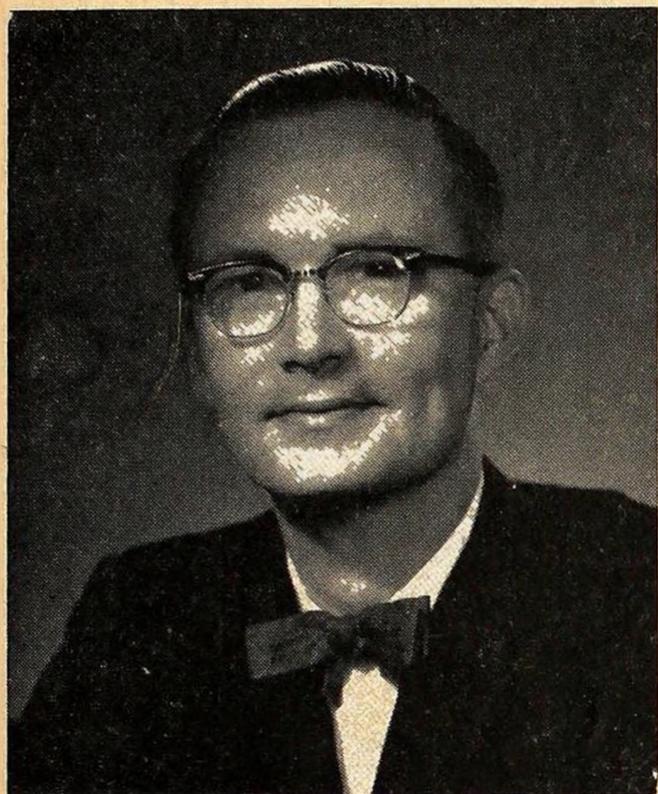
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Editor Chooses Belmont For Adequate Foundation



W. C. (Bill) Surber has made a career out of being a newspaper man, but agrees that he could never have made the success out of it he has without the adequate educational preparation he received.

He earned his B.A. degree at Belmont College in 1957 but had been in the newspaper business 11 years before that, starting out with his father in Shelbyville in 1946.

For two years following his graduation he served as instructor in English at Belmont, the latter year also as director of public relations. He was Broadman Press public relations representative of the Baptist Sunday School Board for a year, but returned to his first love—newspaper work—at the *Nashville Banner*, and later was named managing editor. Only recently he left that position to become city editor of the new *Atlanta (Ga.) Times*.

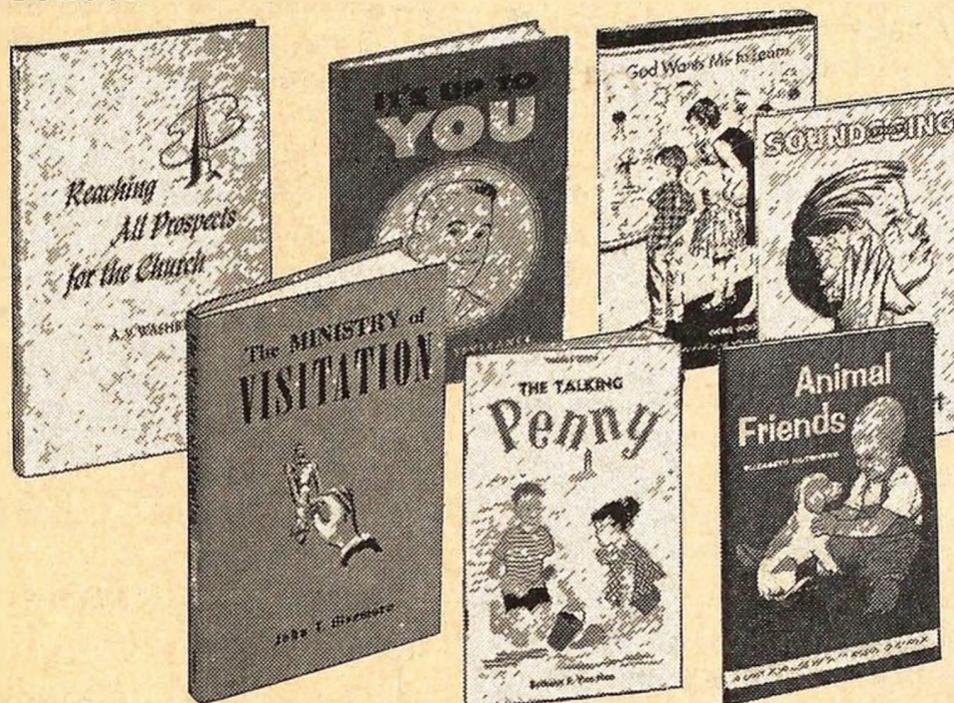
“I have found my attendance at Belmont College was the most valuable educational and personal experience of my life,” says Surber. “In pleasant surroundings I encountered professors and fellow students who were able to broaden my vision in fields of learning and to contribute immeasurably to my spiritual development.

“At Belmont I received the opportunity to complete my education after many years out of school, following World War II. As a result of receiving a degree from Belmont, I have been able to take subsequent graduate education and to advance professionally in a way that otherwise would have been impossible,” he concludes.

Belmont College is proud it can provide a Christian atmosphere while helping young men and women to advance themselves for subsequent higher education, as in the case of Bill Surber.

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Extension Department Releases New Guides

NASHVILLE (BP)—Students at Southern Baptist Convention extension education centers will use new study guides this fall, according to word from the Extension Department of Southern Baptist Seminaries here.

Director Ralph A. Herring of Nashville said the new guides, which have been developing for two years, "represent a great improvement over the old ones not only in appearance but also in content."

The Seminary Extension Department sponsors study centers throughout the Southern Baptist Convention, except for Alabama, Georgia and parts of Tennessee and Virginia, where local Baptist colleges are sponsors.

The Department, an arm of the six SBC Theological Seminaries, also will use the new guides in correspondence study. Guides for teachers and students are alike for the most part; a special section has been inserted in the edition for teachers.

The Seminary Extension Department offers 38 courses in four areas of study—Bible, theology, history and "practical subjects," including religious education and pastoral ministries.

The new format in the guides makes use of "approved adult education methods for self-help and self-testing," the director said. The spiral binding on the guides and extra-wide margins on the pages, for note-taking, were designed to make them more convenient in the classroom.

To help students, the writers of each course has outlined the nature and scope of the course. He has stated the objective and has given his own personal approach to the subject. The course writer also suggested ways in which students should study the particular course.

In the teachers' edition, special helps include lesson plans, review questions and tests.

Sunday School Department

130 Standard Vacation Bible Schools, 1964

The following list (to be continued next week) represents the churches which have reported Standard Vacation Bible Schools to date. To these churches we offer our sincere congratulations and appreciation.

To be Standard a school has to be at least ten days in length, has to have preparation day, and has to meet several other requirements of preparation that inevitably result in a better school for pupils and faculty.

If your Vacation Bible School report was not sent in, please send two copies to your State Sunday School Department.

<i>Association</i>	<i>Church</i>
Alpha	First, Centerville
Big Emory	Cardiff
Big Emory	Piney Grove
Big Emory	Riggs Chapel
Big Hatchie	Holly Grove
Big Hatchie	Mt. Lebanon
Big Hatchie	Zion
Bledsoe	First, Portland
Bradley	Big Spring
Bradley	Mineral Park
Bradley	North, Cleveland
Bradley	Valley View
Campbell	Cedar Hill
Campbell	First, Coolidge
Campbell	Eagan
Campbell	Indiana Avenue
Campbell	First, Jacksboro
Carroll-Benton	Republican Grove
Chilhowee	Alcoa, First
Chilhowee	Calvary, Alcoa
Chilhowee	Armona
Chilhowee	Caylors Chapel

Those who wrote the courses for the Department were "experienced professors from each of the six seminaries," Herring added.

The Seminary Extension Department has described its work as a "program of adult education designed to provide theological education opportunities for persons who cannot attend or have not enrolled in college or seminary."

It also provides "a continuing theological education opportunity for men who have completed formal training but who want guidance in further study." Seminary Extension centers attract both ministers and laymen, men and women.

<i>Association</i>	<i>Church</i>
Chilhowee	Dotson Memorial
Concord	First, LaVergne
Concord	Mt. View
Concord	Southeast Mission
Concord	Woodbury Road
Cumberland	Blooming Grove
Cumberland	Woodlawn
Cumberland Gap	First, Harrogate
Cumberland Gap	Walnut Hill
Duck River	Cross Roads
Duck River	Oaklawn
Duck River	Prairie Plains
Dyer	Curve
Dyer	Maceconia
East Tennessee	Denton
East Tennessee	English Creek
Fayette	Somerville, First
Gibson	First, Trenton
Hamilton	East, Brainerd
Hamilton	East Chattanooga
Hamilton	East Ridge
Hamilton	Memorial
Holston	Antioch
Holston	Asbury
Holston	First, Baileyton
Holston	Bowmantown
Holston	Central
Holston	Flag Pond
Holston	Oak Grove
Holston	State Line
Holston Valley	Big Creek
Holston Valley	Choptack
Holston Valley	Henard's Chapel
Holston Valley	Maple Hill
Holston Valley	Speedwell

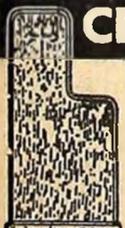
At the time the new guides were announced, the Department had ministered to 40,191 students and 4628 correspondence students since its creation. The current year showed more than 3000 students in at least 128 study centers, and 500 correspondence students from 40 states and several foreign countries.

Herring predicted a "sharp rise in enrollment" as soon as the new study guides have been adapted for correspondence students. With this group of students, the self-help features of the new guides will be of particular benefit, since they do not have a classroom meeting or personal contact with a teacher.

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Why I Returned To The Ministry

by Jack H. Owens

There has been much national attention focused on reports and articles, spoken and written, by men (pastors and ministers of various denominations) that have left the ministry. This article is not to refute what they have said but rather to give the other side. There also have been many reports as to why a man remains in the ministry, but still this report is about a man who, in all sincerity and honesty, resigned and quit the pastoral ministry—but not for long.

I knew that my work in my particular pastorate was finished. A statement such as this can only be discerned by the man who is "called of God." There are many ways that he arrives at such a conclusion and only he who has once and for all committed himself to God can understand and explain such a feeling. I wanted to leave my pastorate in a way that would do no harm to the work that had been accomplished through the church, our staff and myself, which we all felt had been under the leadership of God. It was certainly true that God had blessed the work. But the pace for almost eight and one-half years had been very fast. There had been prolonged family illness and the Devil had seen to it that many of the tasks had been unusually difficult. With all this put together I was to the point of despair and discouragement. Exhaustion set in in all categories.

It was then, through self-pity and impatience, I decided that I would take matters in my own hands. Instead of waiting and following in the will of God, I stepped out of the will of God, not in resigning my church but in determining to do my own will. I was, so I thought, fed up with deacons who wouldn't "deak;" teachers who wouldn't "teach;" ushers who wouldn't "ush;" and preachers who wouldn't "preach." I determined not only to resign my church but that I would leave the pastoral ministry and that I would never pastor another Baptist church.

I went to work in a business of my own choosing with one of the finest Christian men I have ever known. He set me up on a good salary basis with ideal working hours. I felt that I had gone into the work with both eyes open and my plan was eventually to buy into the business. Many of my

Mr. Owens is Pastor, First Baptist Pawnee, Okla.

friends, who only wanted the best for me, encouraged me in this venture. This was true of my family as well. In the main these people had confidence in me for in most cases I had been their pastor. But I know today they did what they did with natural reluctance and a great deal of concern. Many have since told me that they frequently prayed that I would soon come to my senses and that God would open my eyes.

My new work was interesting and I greatly enjoyed it for a period of time. This enjoyment was in spite of the fact that a few days before I started in my new work I injured my side to such an extent that only surgery could correct. (At this writing I am preparing for surgery in just a few days.) Due to the injury I worked a lot of the time in much discomfort. But I did not let it dismay me. I was doing what I wanted to do.

My new work required, in the main, selling techniques. This, too, was enjoyed for a while but progressively I began to feel an emptiness with every encounter of selling. Something inwardly began telling me that I was a salesman but not the kind that I was trying to be. I soon found that exhaustion and discouragement was making its way back into my life and alas I soon was back to where I was only a few months before in my pastorate. Only now my situation had been compounded due to the fact I was completely out of the ministry and out of the will of God. The questions began to mount. What could I do? Where could I go? I had turned down one opportunity to pastor a church and I had treated other interested churches so coolly that they turned me down. It was then that I went to the greatest depths of despair.

But to make a long story short—I returned to God just as honestly and sincerely as I went away from him. In a short while the whole situation was cleared up. The church that I had turned down was still looking and waiting for God's man. Today they

New Orleans Completes First Renovation Step

NEW ORLEANS (BP)—A renovated woman's dormitory on the New Orleans Baptist Theological Seminary campus will be the first completed project from a \$1,600,000 allocation made to the school at the Southern Baptist Convention meeting in Atlantic City.

Work on the 100-student capacity William Carey Hall was started immediately after the allocation was made in May. The completely replumbed and remodeled dormitory was considered an emergency repair job and was to be ready for occupancy at the beginning of the fall semester in September, seminary officials said.

The entire seminary renovation allocation will be made over a three-year period. Cooperative Program funds were granted the seminary after a two-year study by engineers in consultation with the SBC Executive Committee and seminary officials. Extensive water and other unexpected damages to the 10-year-old, 75-acre campus made the repairs a necessary Cooperative Program budget item.

Because of extensive damages, seminary trustees considered relocating the campus on another New Orleans site. However, in June, seminary president H. Leo Eddleman said the school would remain in its present location.

have that man—me. Today I know more about the will of God and with His help I plan to stay with Him.

One word to that pastor (and there are many) who is discouraged and exhausted. Wait a little longer on God! He will either clear up the problems in your present place of service or take you to another. Don't resign, and most important, don't try to take matters into your own hands.

Then to the person who is without a place of service. If you are God's man and you are willing to humble yourself he will take you back and he will put you to work. I KNOW!—*The Baptist Messenger* (Okla.)

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"They Built Unto The Lord"



Mrs. Idus V. Owensby
News Writer, Tennessee Baptist Convention

"They are different; they work so hard, get no money, and are always so happy," thus spoke one little boy to his mother after meeting the thirteen college students who participated in the construction of the new Baptist Student Center at Lincoln Memorial University, Harrogate. It was an accurate description for the ten Tennessee and three out-of-state students received no money other than actual expenses. It was a labor of love.

The ten-weeks project began on June 10 with the erection of tents where the students were to live. Two tents were assigned to the four girls; 1 large screened tent served as kitchen and dining room; and the boys occupied three tents.

A typical day began for the students at 5:30 each morning. Scriptures were read at breakfast then a "quiet-time" of 15 to 30

minutes followed as private individual devotion time. Actual work began around 7:00 o'clock and continued until after dusk each day. While the nine young men worked on the building, the four girls planned meals, cooked, washed dishes and did the laundry for the entire group. After dinner in the evening a time was set aside for group Bible study. On weekends the young people assisted in local churches in the area by providing music, preaching, giving testimonies, and teaching classes. The work was supervised by Joe Crumpacker and Miss Pitts Hughes, associates in the Student Department of Tennessee Baptist Convention, assisted by Shelley Richardson, Student Director of Tennessee Tech, Cookeville, and Harold D. Beard, Student Director, University of Tennessee, Knoxville.

Although only one of the young men had

had any previous experience in construction work, all the carpentry and masonry work was done by the students with only the plumbing, heating and electrical wiring being contracted. The new Student Center, with 2954 square feet of usable floor space, provides office and living areas for a student director, office space for the associational missionary plus a lobby, chapel, and recreation room. According to Charles M. Roselle, Secretary of Student Department, Tennessee Baptist Convention, the building was constructed at approximately half its market value because of the free labor.

The students receive no remuneration for their services other than their actual expenses. Typical expressions of the young people concerning their experiences at the work camp were: "Each day is my best day!" "I wish I thought I had a chance to serve again next year!" "Everything I know about work camp, I like!" "I have really seen God; his purpose, his leading—so it must be His will for us to be here!"

Students participating were: Tim Birkhead, Memphis (Memphis State Univ.); Harold Bullock, Kingsport (East Tenn. State Univ.); Michael Carringer, Boca Raton, Fla. (Carson-Newman College); Carol Hostetler, Plymouth, Ind. (Maryville College); Bernard Hudson, Memphis (Union Univ.); Nancy Milligan, Murfreesboro (Middle Tenn. State Univ.); George Monroe, Johnson City (East Tenn. State Univ.); Elizabeth Newton, Newbern (Belmont College); Susan Seager, Knoxville (East Tenn. Baptist Hospital); Jim Thomas, Knoxville, (University of Tennessee); Claude Evans, Sandston, Va. (University of Richmond); Robert Henry, Canyon, Tex. (West Texas State Univ.); and Charles Wells, Nicholasville, Ky. (Eastern Ky. State College).

Woman's Missionary Union

Autumn Attractions For Tennessee Young Women

To the great Smoky Mountains resort town of Gatlinburg will go young women from Young Woman's Auxiliaries in Tennessee as the autumn leaves begin changing color Oct. 2-4, 1964 for a state YWA House Party. On Oct. 16-18, 1964 WYAs will gather at the beautiful resort hotel, Paris Landing Inn, on Kentucky Lake for another state YWA House Party.

Last year both weekends had the facilities filled to capacity, making it imperative that reservations be sent in early. Outstanding home and foreign missionaries and student summer missionaries will make the program one of great interest to all young women and leaders of young women.

The State YWA Council composed of young women selected by Tennessee YWAs will help preside and present the programs at both house parties, under the direction of the Tennessee state YWA director, Miss Frances Sullivant. These officers are: President: Audra Blevins, Chattanooga; Alternate: Rita Roberts, Carson-Newman College; Vice-president: Gwen Vaughn, Shelbyville; Alternate: Lilly Carver, Johnson City;

Secretary: Kay Waggoner, Memphis; Alternate: Liz Newton, Belmont College, Nashville.

East Tenn. Representative: Susan Seager, East Tenn. Baptist Hospital; Alternate: Karen Wyler, Maryville; Middle Tennessee Representative: Barbara Bates, Lawrenceburg; Alternate: Jean Coutts, Clarksville; West Tennessee Representative: Linda Taylor, UT, Memphis; Alternate: Sara Byrne, Baptist Memorial Hospital, Memphis

COST: Room for Saturday night and all meals beginning Saturday noon through Sunday noon \$11.00
Room for Friday night 4.50
Food for Friday evening and breakfast Saturday not included. You take care of these extras.

PROGRAM BEGINS: For those who can come Friday 7:30 p.m. (talent hour, fellowship, lakeside service, campfire, etc.)
Saturday morning 8:30 a.m.
The main part of the program following the theme through Sunday noon.

Send Reservations to: Woman's Missionary Union
1812 Belmont Blvd., Nashville, Tenn. 37212

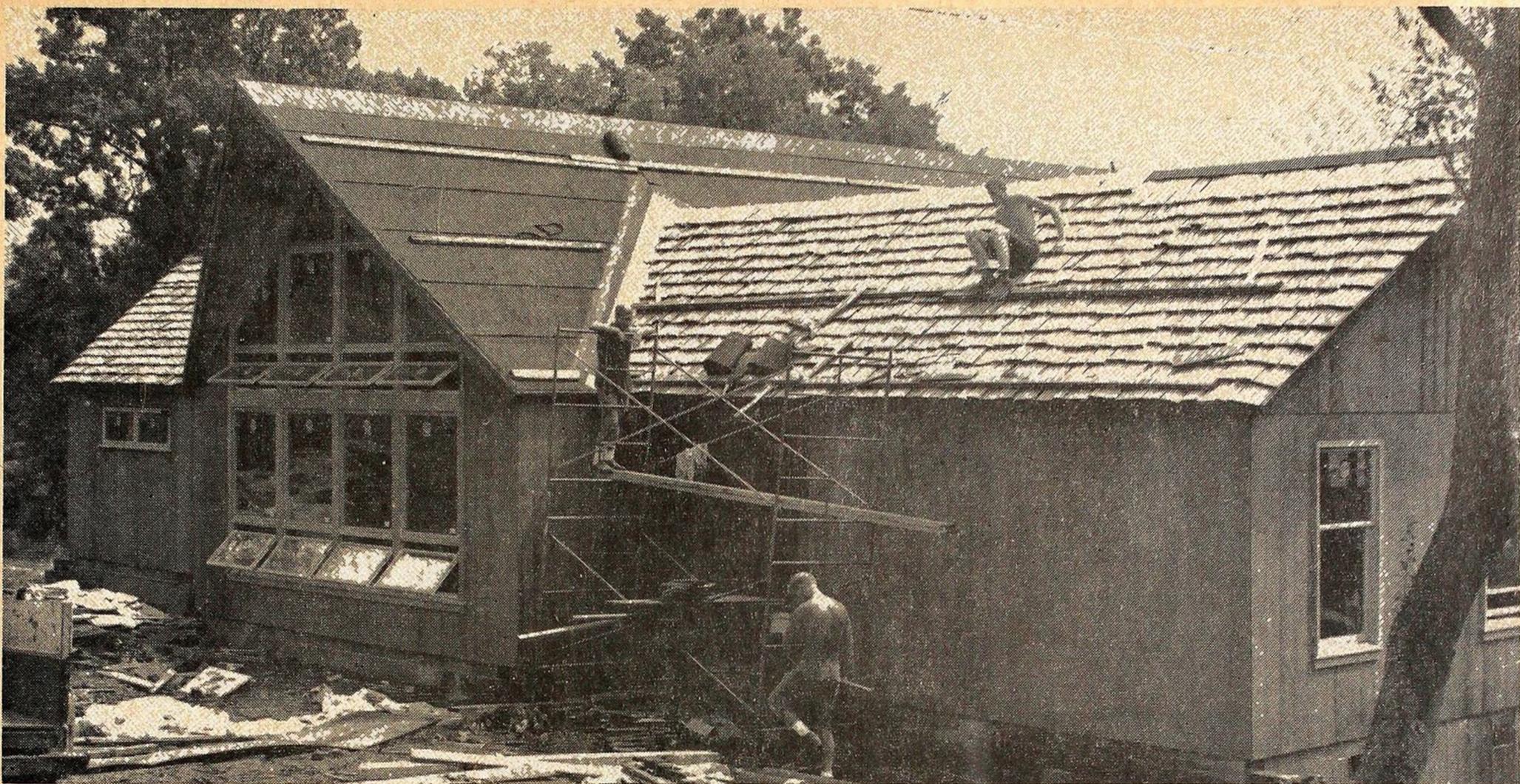
Date _____ Arrival date _____ Leave _____
Gatlinburg _____ Paris Landing _____ No. Reservations _____
Amount enclosed _____ Church _____
Name (Indicate YWA or leader) Address _____

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NEARING COMPLETION—The roof goes on and the finishing touches will bring to completion the spacious building made possible by the free labor of 13 college students and their supervisors.



A PAUSE FOR PICTURE-TAKING—Moments of inactivity were rare but entire group takes "time out" to pose for a picture.

FRONT ROW: (left to right) Jim Thomas, Knoxville; Carol Hostetler, Plymouth, Ind; Elizabeth Newton, Newbern; Susan Seager, Knoxville; Nancy Milligan, Murfreesboro; Claude Evans, Sandston, Va.

BACK ROW: (left to right) Harold D. Beard, Knoxville (Baptist Student Director, University of Tenn.); Michael Carringer, Boca Raton, Fla.; Robert Henry, Canyon, Tex.; Tim Birkhead, Memphis; Bernard Hudson, Memphis; Harold Bullock, Kingsport; George Monroe, Johnson City; Charles Wells, Nicholasville, Ky.

Attendances and Additions

Churches	S.S.	T.U.	Add.
Alamo, First	264	95	
Alcoa, First	452	148	
Alexandria	201	73	
Antioch, Mt. View	227	97	
Rocky Fork	42	39	
Athens, Central	157	81	
East	397	173	
Eastanalle	88	51	
First	523	177	
West End Mission	55	31	
Riceville, First	104	67	
Auburntown, Prosperity	145	71	
Bolivar, Dixie Hills	89	36	
First	400	99	1
Brownsville	593	158	2
Bruceton, First	217	65	2
Camden, First	334	97	
Carthage, First	220	60	
Chattanooga, Brainerd	904	293	
Calvary	296	83	
Chamberlain Avenue	188	90	4
Concord	444	179	1
East Lake	482	181	
First	950	254	7
Morris Hill	302	116	
Northside	356	103	
Oakwood	388	162	2
Ooltewah	154	60	
Red Bank	1139	272	1
Ridgedale	504	183	
St. Elmo	375	121	
White Oak	508	140	1
Woodland Park	321	128	
Clarksville, Calvary	110	57	
First	946	273	2
Pleasant View	282	99	
Cleveland, Big Spring	358	174	
Maple Street	113	58	
Clinton, First	603	144	
Pleasant View	155	92	1
Second	466	109	1

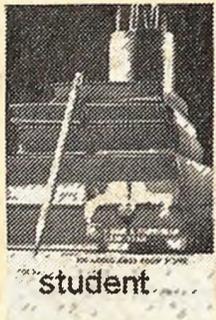
August 23, 1964

Collierville, First	297	93	
Columbia, First	425	124	8
Highland Park	375	141	
Northside	101	65	
Pleasant Heights	154	53	
Cookeville, Eastwood	74	37	
First	424	87	2
Washington Avenue	151	74	
Bangham Mission	67	40	
West View	132	66	2
Concord, First	253	162	2
Corryton	216	98	
Fairview	182	77	
Crab Orchard, Haley's Grove	152	77	
Crossville, First	254	73	2
Oak Hill	115	72	1
Daisy, First	334	130	3
Dayton, First	268	92	
Denver, Trace Creek	152	54	
Dresden, First	229	59	
Dunlap, First	185	55	
Dyersburg, First	596	191	
Hawthorne	205	97	5
Springhill	121	70	1
Elizabethton, First	450	130	
Immanuel	259	105	4
Siam	215	110	
Erwin, Clear Branch	121	34	
Etowah, First	316	79	1
North	379	108	
Fayetteville, First	457	152	14
Elk	39		5
Flintville	171	48	
Friendsville, Frst	202	99	3
Gladeville	167	72	
Gleason, First	180	32	
Goodlettsville, First	508	208	
Grand Junction, First	126	54	
Greenbrier, Ebenezer	172	63	
First	374	126	
Greeneville, First	415	153	
Greenfield, First	225	85	
Halls, First	217	31	3
Harriman, South	544	157	2
Trenton Street	366	110	1
Walnut Hill	265	81	
Henderson, First	224	53	2
Hixson, Memorial	322	117	4
Pleasant Grove	153	82	
Humboldt, Antioch	241	129	
First	474	153	3
Huntingdon, First	337	137	1
Jackson, East Union	100	60	2
First	310	100	
West	785	332	4
Jellico, First	171	87	
Mission	8		
Johnson City, Central	494	134	
North	162	45	
Unaka Avenue	269	93	
Kenton, First	202	64	
Macedonia	89	72	
Kingsport, Colonial Heights	355	130	4
First	767	163	
Lynn Garden	422	120	
State Line	190	73	
Kingston, First	574	258	4
Knoxville, Beaver Dam	322	120	
Black Oak Heights	204	60	
Broadway	746	267	
Central (Ft. City)	1163	355	1
Cumberland	260	130	
First	811	175	3
Immanuel	312	98	
Lincoln Park	928	226	
McCalla Avenue	869	257	
Mt. Harmony	191	104	
Meridian	591	107	
New Hopewell	281	131	
Sevier Heights	561	243	4
Smithwood	717	244	
Wallace Memorial	711	246	5
LaFollette, First	317	100	1
Lawrenceburg, First	197	80	
Highland Park	303	110	
Lebanon, Fairview	305	74	
First	531	158	
Hillcrest	115	46	
Rocky Valley	116	54	1
Lenoir City, Calvary	262	79	3
First	510	164	5
Oral	111	69	
Lewisburg, First	412	100	
Loudon, New Providence	149	96	
Union Fork	100	72	
Madisonville, First	327	96	
Malesus	232	72	
Manchester, First	297	88	3
Trinity Mission	127	92	4
Martin, Central	280	63	2

First	328	114	
Southside	107	36	2
Maryville, Armona	171	87	
Broadway	539	240	
McEwen, First	90	28	
McKenzie, First	308	73	
McMinnville, Shellsford	212	112	
Medon, New Union	107	69	
Memphis, Ardmore	615	241	
Bartlett	410	150	1
Bellevue	1451	613	1
Boulevard	410	140	3
Dellwood	356	144	1
Ellendale	166	46	
Eudora	777	268	1
First	1307	290	1
Graceland	616	205	3
Highland Heights	1213	599	6
Kennedy	524	254	13
LaBelle Haven	648	278	6
Leawood	929	263	
Lucy	141	97	
Macon Road	182	74	
Mallory Heights	224	184	
Peabody	145	95	2
Rugby Hills	267	118	
Second	530	186	7
Sky View	319	188	
Speedway Terrace	620	311	5
Temple	1004	286	
Trinity	570	276	6
Union Avenue	806	186	5
Vanuys	117	41	
Whitehaven	756	200	4
Milan, First	432	122	2
Northside	175	62	2
Morristown, Alpha	113	35	
Beulah	66	22	
Buffalo Trail	229	69	
Bulls Gap	113	38	
Cherokee Hill	115	45	
Fairview	145	50	
First	766	156	3
Hillcrest	248	94	
Manley	175	91	
Montvue	180	55	
Westview	178	77	
White Oak	194	74	
Witt	88	49	
Murfreesboro, First	516	89	
Calvary	105	52	
Immanuel	79	40	5
Mt. Herman	87	62	
Southeast	151	98	3
Third	309	111	
Nashville, Alta Loma	256	126	
Dalewood	382	95	
Donelson, First	651	178	2
Eastland	508	149	
Eastwood	205	110	2
Fairview	188	74	
First	1105	311	3
Carroll Street	154	58	
Cora Tibbs	64	42	
T.P.S.	159		
Grace	769	185	
Harsh Chapel	198	85	5
Haywood Hills	337	135	
Hill Hurst	209	84	
Inglewood	705	208	1
Cross Keys	37		
Training School	90		
Joelton	271	132	
Judson	478	97	1
Benton Avenue	58	30	1
Junior League Home	38		
Lakewood	451	126	
Lincoya Hills	197	59	3
Lockeland	496	135	4
Neelys Bend	125	46	
Riverside	347	85	
Rosedale	177	77	
Third	182	66	
Two Rivers	102	47	
Una	207	75	
Woodbine	522	187	2
Berea	41	4	
Niota, First	133	42	
Oak Ridge, Robertsville	610	190	4
Old Hickory, First	423	142	
Temple	280	147	3
Paris, First	533	134	2
Parsons, First	202	48	3
Portland, First	374	113	
Pulaski, First	306	73	
Mission	46	13	
Quebec, Bethel	28	23	
Rockwood, Eureka	110	68	
First	459	149	1
Rogersville, Henard's Chapel	154	94	
Savannah, First	267	59	
Selmer, Falcon	76	57	3
First	252	75	
Sevierville, First	478	143	
Seymour, Dupont	140	61	
Shelbyville, First	498	116	2
Southside	96	24	
Smyrna, First	403	159	2
Somerville, First	262	118	
Sparta, First	196	59	1
Springfield	604	139	2
Trenton, First	517	112	
Tullahoma, First	617	173	2
Hickerson	73	33	
Center Grove	32	10	
Union City, First	592	187	4

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Fusselle Named President Truett-McConnell College

ATLANTA—(BP)—Dr. Warner Earle Fusselle, pastor of First Baptist Church, Gainesville, Ga., for almost 10 years will become president of Truett-McConnell College at Cleveland, Ga., Sept. 14.

Dr. Fusselle succeeds Dr. Joe H. Miller, who resigned in July after a dispute between the administration and the faculty and students. Dr. Miller was president for 14 years. Vice-president H. G. Jarrard is acting president.

Dr. Fusselle formerly pastored churches in Lynchburg, Va., and in Fort Thomas and Taylorsville, Ky. He is a University of Florida graduate and holds Master and Doctor degrees from Southern Baptist Theological Seminary.

Peace Corps Officer Lists Negro Wishes

RIDGECREST (BP)—A government official, himself a Negro, told a Southern Baptist Conference here what American Negroes want now is to "take our places in American life on the basis of personal merit like every other Tom, Dick and Harry."

The speaker, Samuel Proctor of Washington, is an associate director of the Peace Corps.

He told the Christian Life Conference on the theme, "Christianity and Race Relations," that Negroes in the United States have gone through four stages of development in the last century.

The first he described as a period of "dis-integration." This occurred immediately after slaves were freed.

Proctor said the second phase was imitation. In this period, Negroes copied both good and bad from the white man.

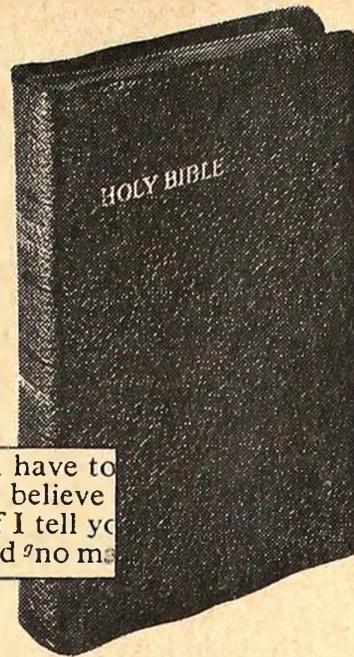
Litigation marked stage three. The legal basis for segregation ended during this time, according to the Peace Corps officer.

The fourth stage, encountered now, is that of "re-integration," he told the 500 conferees.

"We are asking," said Proctor, "that the sins of the past be washed away in a sea of forgetfulness; that the Negro world across the tracks be dissolved . . ."

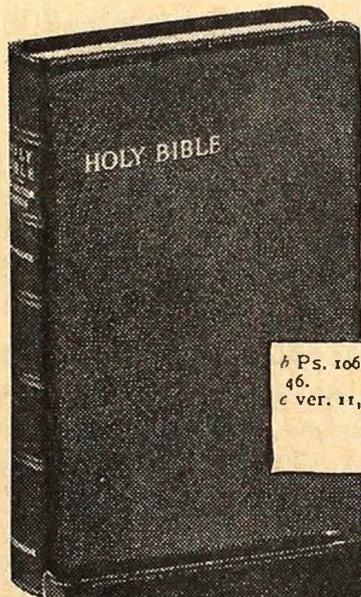
The conference was sponsored by the Christian Life Commission of the Southern Baptist Convention, the second on two on the race issue this year sponsored at Southern Baptist summer assemblies. The first was held at Glorieta, N. M., earlier but Proctor was not a speaker there.

Samburg	61	27	
Second	276	136	
Watertown, Round Lick	212	86	
Waynesboro, Green River	135	86	
White House	207	65	
Whiteville, First	192	79	
Winchester, First	201	53	
Southside	76		
Woodbury	226	55	1



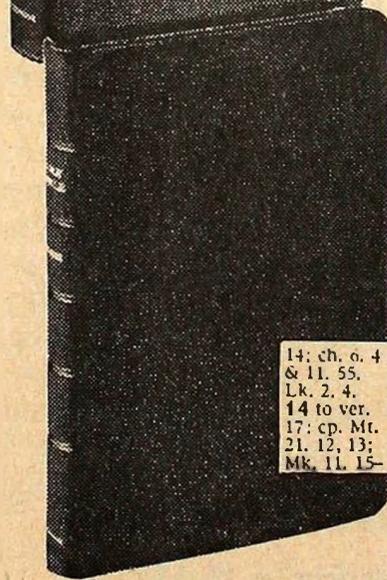
1 John 2.29.
1 Or, from above.
d Isa. 44.3,4.
Matt. 3.11.
Mark 16.16.
Acts 2.38.

12 If I have to and ye believe lieve, if I tell yo
13 And no ma



b Ps. 106.
46.
c ver. 11, 25.

18 For a m people, even c'n im, and Mā-r chār, and Zē-b



14: ch. 6. 4 & 11. 55.
Lk. 2. 4.
14 to ver.
17: cp. Mt.
21. 12, 13;
Mk. 11. 15-

8 The wind bloweth w thou hearest the so canst not tell whenc whither it goeth: so it born of the Spirit.



8 Nevertheless my bret went up with me made th the people melt: but I w lowed the LORD my God.

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TEXTS: Judges 1 to 8 (Larger) - Judges 2:11,14-23 (Printed) - I Corinthians 10:13 (Golden or Memory).

The people of Israel suffered temptation in ancient times. Their neighbors in Palestine, during the days of the Judges, went after strange gods and their example had its deadly effect upon the Israelites. God's people of today often suffer temptations to overcome them at the hands of pagan practices of their neighbors and companions. Instead of winning them to genuine Christianity they allow themselves to engage in sinful living when they follow evil practices rather than remaining true to the teachings of the Bible. The Golden or Memory Text, then, deserves particular notice and contemplation: "God is faithful, who will not suffer you to be tempted above that which ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it". To note the printed text of this lesson is to observe some three items, as may be seen in the notes that follow. What are they?

Default (vv.11,14-15)

The statement, "and served the Baalim", appearing here furnishes the clue to the serious default of Israel. The worship and service of Baal was characterized with fertility rites and ceremonies. In many instances actual prostitution was the practice of priests and priestesses of this heathen cult, as they sought the favor of the gods who were supposed to bring material well-being. With minor adaptations, Baal becomes blatant materialism in our own day. Out of it comes what was said to have been the mark of Hebrew life during the period of the Judges: "Every man did that which was right in his own eyes" (Ju.21:25b). It is not surprising, therefore, to find that this period has come to be known as the "dark ages" of Israel's history. And by the same token the same may be said concerning any people

of the present time which follows this pattern. To default morally is to invite disaster.

Defilement (vv.16-19)

The expression, "they went a whoring after other gods", tells the tale. And the tale is indeed a sordid one as a full reading of the entire book of Judges reveals. The cycle of events is repeated again and again. The people would sin, their enemies would prevail, God would hear and send them leaders, the people would repent and be victorious over their foes, and with conquest they would lapse once more into defiled living. A number of "judges" appeared to lead Israel. Some Bible scholars refer to them as sort of popular "heroes" like Robin Hood or Joan of Arc. With the passing of these leaders the Israelites went back to the sins of their fathers, but with added wickedness (v.19). There is a striking parallel between Israel's economic life, during this period, and the southern part of the United States at the present time. Israel was changing from a shepherd to a farmer, in large part. With the change there came social and religious changes, intensified with contact with the people of Canaan who were highly civilized but exceedingly sinful. The southern part of our country is now changing from a rural to an urban life. The social and religious overtones of such change must be taken into account or real peril is a threat. The Bible, in its entirety, examined thoroughly and interpreted by the Holy Spirit is the sure guide for such revolutionary adjustments necessary.

Defeat (vv.20-23)

The Lord says here, in what may be thought of as a summary: "I also will not henceforth drive out any from before them". Israel would suffer ignominious defeat at the hands of her foes because God would no longer lead His people to victory and conquest. The mistake of only partial conquest of Canaan was now bringing its terrible fruits. Disobedience, idolatry, adultery (to mention only three sins) furnished the background for Israel's shame. The land was good. The Lord was true. The people were stubborn in their evil. It is no wonder, then, that the "dark ages" settled upon them with its moral and spiritual blight. The "night" would be long and gloomy and forbidding, but a new day would dawn. The lesson for study on next Sunday will introduce the dawn of that new day and age.



ON MATTERS OF
Family Living

By

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

Director of Counseling, Trinity Baptist Church

A Rose With A Child's Name Still Has Thorns

If we compare a child's development with that of a rose that reaches the attractive bud stage around the age of 16, parents can either complain because the rosebush has thorns or be happy that the thornbush has roses, says Dr. James L. Dennis, dept. of pediatrics, Univ. of Arkansas Medical Center.

There may be times when your household's little rosebush seems to be doing pretty poorly, but if there's a prevailing climate of affection, approval and acceptance in the house, you'll raise a fine, promising bud yet, assures the psychiatrist.

The trouble is that parents don't expect to find child-raising as tricky as raising house-plants. Every child grows in and out of problems, but in general, parents can expect problems to reach a peak about every other year.

The first rough spot generally comes between the ages of 18 and 30 months when "baby" becomes a nay-saying individual. The next difficult age is often 4, followed by a stormy 6th year with possible incidences of cheating and stealing. The rebellious 9 is likely to favor friends over family and require "mature" treatment; after a probably pleasant 10th year comes the "obnoxious, disturbing and useless around the house" 11th. The moody and withdrawn 13, the sullen and exasperating 15 blend finally into the friendly, happy, self assured and good tempered 16-year old. There, at long last, is the bud on the rosebush.

The time schedule is not fixed and a child may display a mixture of growth patterns. The important thing is to expect backing and filling as well as leaps and bounds in the growing-up process. Don't hide behind the overworked excuse that "Johnny is going through a stage."

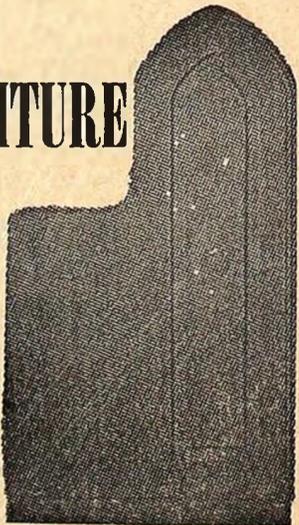
Parents need not assume that simply because an unpleasant action may be characteristic of that age that nothing can be done about it. Children learn by patient, repetitious guidance and discipline and parents usually must cope with unacceptable behavior before children go on to develop acceptable deportment.

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GOD'S WONDROUS WORLD* THE WONDER OF HARVEST

By Thelma C. Carter



Since ancient times, people all over the world have looked forward to the harvest season. Through the centuries they have had many lessons to learn about the harvest of grains, fruits, and other foodstuffs.

Perhaps one of the first lessons came about when someone noticed the seeds growing in the tops of certain wild grasses. After the seeds had fallen to the ground, the person watched as sunshine and showers helped new plants to appear.

As time passed, the new plants changed from green to golden yellow. The tops of each stalk grew heavy with many little seeds. Then came the harvest. The people gathered the seeds for food. They learned to save seeds for new crops another year.

History tells that the Pilgrims suffered not only from the bitter cold of winter at Plymouth, but also from lack of food. They knew almost nothing about the harvest season in a new land. In the early spring, they began preparing the ground and planting Indian corn as the Indians taught them.

The harvest season was a festival time in ancient Palestine. It was a time for all to give thanks to God for the harvests of wheat, barley, dates, melons, cucumbers, leeks, onions, beans, and flax. "Thou shalt keep . . . the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field. . . . The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God" (Exod. 23:15-19).

Still remaining today are carved pictures on the walls of ancient temples and tombs. They show people planting seeds and gathering the harvest.

*(Sunday School Board Syndicate, all rights reserved)

We are filled with wonder when we think of the many different kinds of harvests in our wonderful world. On all the great continents, as well as on countless islands of the seas, are found bountiful harvests of rice, cotton, flax, wheat, corn, barley, melons, fruits, and berries. Harvests in warm areas give us figs, apricots, palm nuts, yams, bananas, and other fruits and vegetables. Other harvest provide tons of Brazil nuts, cashew nuts, sugar cane, coffee, spices, and many other products from around the world.

THE LIVING ENGINE*

By Enola Chamberlin

Chester and Marie had run all the way home from school. They stopped on the big front porch to rest.

"My heart is puffing like an engine climbing a steep grade," gasped Marie.

"It is an engine of a sort," Chester panted. "When we run, we make it work hard. It must keep the produce going to its several hundred thousand consumers. And it has a long way to send this produce. There are around one hundred thousand miles in its system in an adult, perhaps fifty thousand miles in those of us who are not yet grown."

Marie's heart was becoming more quiet. "What system, what produce, and what consumers?" she asked.

"The circulatory system—our arteries, our veins, and our capillaries," Chester told her. "Our heart by its constant work sends out food to its consumers and distributes it. Then it acts as a trash collector as well."

"Are you sure you know what you're talking about?" asked Marie.

"Dad told me. Being a doctor he would know, shouldn't he?"

Marie nodded her head.

"This circulatory system for which the heart is the engine is really the track through which the heart pumps the blood. It starts out as large tubes, the main arteries.

These soon branch. One of the branches goes to the left arm, one to the right arm, one to the brain. One goes downward in the body toward the legs."

Marie interrupted Chester. "I don't see where fifty thousand miles of blood vessels have room in my body."

"That's because you've forgotten the capillaries," Chester told her. "From the arteries the blood vessels keep branching until they become tiny tubes. The red blood cells must go through these single file, like Indians. You can't see them without a microscope. In this manner, the blood makes its way to the veins. Here the force of the heartbeat, pumping fresh blood all the time, forces it back to the heart."

Marie nodded her head. "I begin to see the picture. The blood is like railroad cars running out from a city and back again. There is but one engine to push them, however, and it always stays in the same place. Now what about this product the heart sends out and the trash it collects?"

Chester snorted a little. "What are the cells in our body if they are not consumers? They need oxygen. They need the good out of the things we eat to keep our bodies growing and healthy. The blood carries all these things to them."

"And the trash?" Marie prompted him.

"When cells are used up, they die or parts of them do. You know, we use them up all the time, lots of them when we run. If that dead material were left, our whole body would become poisoned with it. The blood picks up this waste. It leaves part of it in the kidneys for them to get rid of. It takes some of it back to the heart.

"This blood is bluish now instead of red because the cells have taken the oxygen out of it. So the heart pumps it into the lungs. They filter out the carbon dioxide poison and filter in oxygen. Then the blood goes back to the heart to go on its way again."

Marie drew a deep breath. "That process helps us know how wonderfully God made our bodies, doesn't it?"

"It surely does," said Chester. "It makes us think of how we should eat good food and breathe plenty of fresh air. Then we can help to keep these bodies as God wants us to."

Marie nodded her head thoughtfully.

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New Director Named For Girls' Auxiliary

BIRMINGHAM (BP)—Miss Marjorie Jones is the new director of Girls' Auxiliary department for Woman's Missionary Union.

The department, on a national basis, serves the missionary interests of 330,000 girls 9 through 15 years of age in Southern Baptist Convention churches. The parent Woman's Missionary Union is an auxiliary of the SBC.

Appointed in 1955, Miss Jones served for nine years in Nigeria and Ghana as a missionary of the Southern Baptist Convention. She served as such till last June.

In Nigeria, she taught in Reagan Memorial Girls' School. In Ghana, Miss Jones directed Woman's Missionary Union work—including Girls' Auxiliary—for Baptists in that nation.

A native of Alexandria, La., Miss Jones is a graduate of Louisiana College (Baptist), Pineville. She attended Woman's Missionary Union Training School (later known as Carver School) in Louisville. Before her foreign missionary appointment, she served as Woman's Missionary Union youth secretary in Kentucky and Louisiana.

She will be no stranger to members of Girls' Auxiliary who attended the tripeheader 50th anniversary convention of the

Klesis Strengthens Christian Faith Among Youth

By Barry Morris

RIDGECREST—"Now I know more definitely what I believe and why I believe it." That was made by a 15-year-old girl from Memphis, Tenn., as she left one of the Southern Baptist Youth Klesis meetings held this summer at Ridgecrest (N.C.) Baptist Assembly.

And this is what the Klesis was all about—helping older intermediates understand their position in the world and their Christian responsibility to the world. But as the week progressed, the Klesites (the name given young people who attended the conference) found that Christian respon-

sibility includes every area of their lives.

Guidance was given in vocational choices. Young people became acquainted with various vocations—vocations that are definitely church-related and those that are not. Regardless though of their vocational choice, Klesites learned that Christ expects every follower to dedicate his vocation to the promotion of His kingdom.

A conference on marriage and group discussion of dating problems were also including in the program. Klesites could choose to attend workshops on communism and on race relations.

Particular emphasis was given to the application of Christian faith. Such subjects as living daily as a Christian, the teen-age church member, and knowing what I believe dealt with the realities of life that Christian young people encounter.

No high-powered conference speakers were used in the Klesis meetings. Instead, young people shared with others their problems and questions. Under the leadership of seminary trained counselors the Klesites learned from each other. One boy from Mississippi explained it this way, "We weren't told what we had to believe, but we were given the opportunity to work out for ourselves what we should believe."

Klesis living groups were kept small. Much of the study and activity took place within the individual living groups. Because of this, the counselor was able to get to know and understand personally the young people in his group. Likewise the young people were able to live with and personally know the dedicated men and women who were their counselors.

This in itself was a challenge to many of the Klesites. One Illinois girl wrote her counselor after arriving home, "I haven't yet decided what I will do with my life, but I pray that I can be just as dedicated to the Lord as you are."

During a seven-week period this summer, 627 young people from 25 states attended Klesis at Ridgecrest, N.C. and Glorieta, N.M. Baptist Assemblies. This new event in the lives of Southern Baptist young people was a success. Klesis dealt with problems that teen-agers face every day of their lives and offered practical answers to the problems.

But what was the final effect to the new type of assembly conference? A North Carolina Klesite said this, "During that week I became closer to Christ. Now that I am home, I can see a change in my life. I know it is because I am trying with all my heart to be a better Christian."

Morris is press representative at Ridgecrest Baptist Assembly.

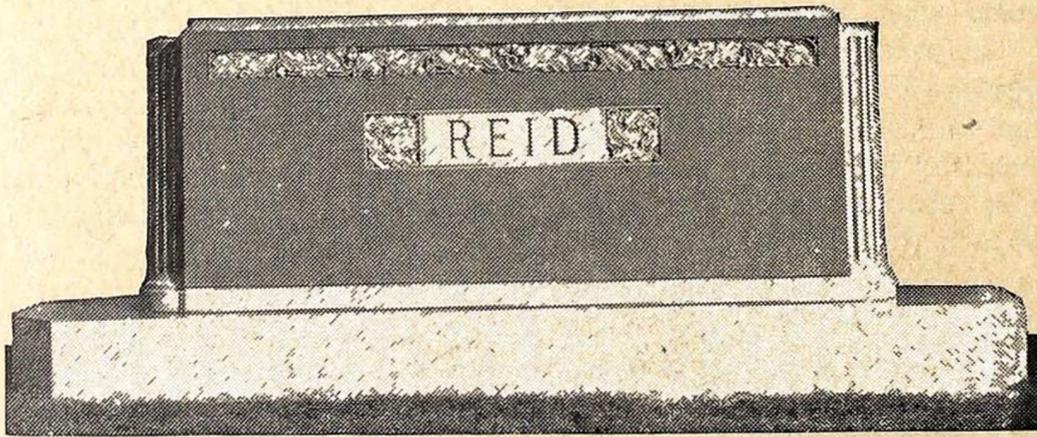
Spencer New Pastor At Cleveland

Jack Spencer is the new pastor of Stuart Park Church, Cleveland, coming from Monte Vista Church, Maryville. W. R. Prevost of Ooltewah closes his second period as interim pastor of the Stuart Park Church.

group in Memphis last year. There, Miss Jones' work among Baptist girls in Ghana was featured on the opening night pageant.

Miss Jones, who has taken office already, succeeds Miss Betty Brewer who resigned early this summer to be married.

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—John Ruskin.*



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